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"One is your master, even Christ, and all ye are brethren."

THE
Canadian Independent.

NOVEMBER, 1870.

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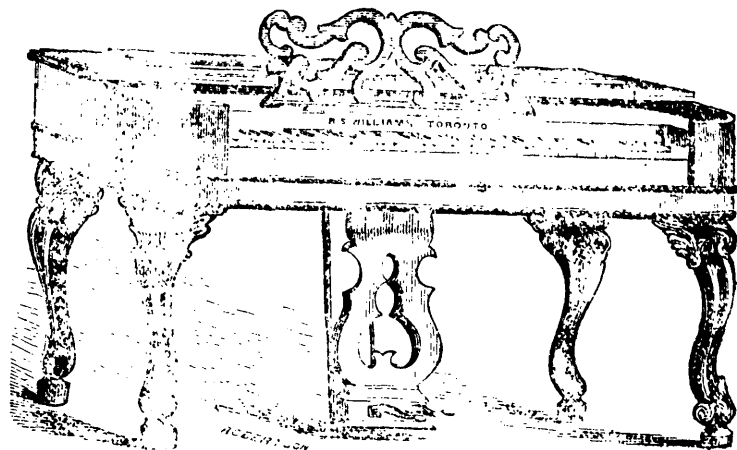
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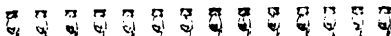
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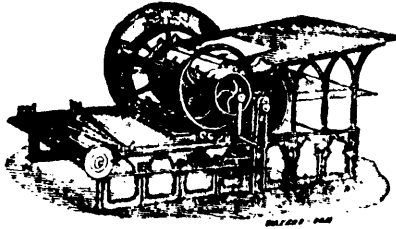
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THE

Canadian Independent.

VOL. XVII. TORONTO, NOVEMBER, 1870.

No. 5.

THE CLAIMS OF FOREIGN MISSIONS.

Our space is so largely occupied this month with the account of the visit of the deputation from the London Missionary Society, with which we have been favoured, and the work which, under God's blessing, it has been honoured to do, that we can do but little more at present than refer to the claims which it has thus established upon the confidence and support of all Christians, and especially of British Congregationalists. To those who had the privilege of listening to their able advocacy of foreign missions, any words of ours were almost an impertinence. The facts which they narrated constitute, of themselves, a most eloquent appeal to all who love the Lord Jesus Christ, and long that all flesh may see his salvation. God is working wonders in the earth; "a great door and effectual" is everywhere opening for the introduction of the Gospel; and it is the bounden duty of his people to follow the leadings of his Providence, and enter in and possess the land.

But few, comparatively, of our churches, however, have had the opportunity of hearing the deputation, or of responding to their appeal. We have done the best we can to supply their loss by our report of several of the addresses delivered, and we earnestly hope that *every church in the Dominion* will feel it to be its privilege and duty forthwith to organize an auxiliary, and send, through the Secretaries of the District Missionary Committees, or otherwise, as they see fit, an annual contribution to the London Missionary Society. By a reference to the report of Dr. Mullens' lecture in Toronto, it will be seen that a recommendation to this effect was cordially adopted by the meeting. It was also suggested that one member of each missionary deputation should be specially charged with the duty of presenting the claims of Foreign missions at the meetings annually held on behalf of our Canadian work;

and we hope this will be done. It will undoubtedly bring new interest into our meetings, and will help forward an enterprise too long neglected. The subscriptions to the two objects need not be paid at the same time of the year; but collectors might be appointed, with the understanding that the money should be raised and remitted at such season as might be most convenient. The amount thus obtained would probably, in some cases, be but trifling; but the aggregate would be considerable, and the effect upon the churches contributing would be good. It would enlarge our hearts and our ideas, and it would be an attempt towards fulfilling the great commission: "Go ye into all the world, and preach the Gospel unto every creature."

We were going on to answer possible objections to the inauguration of this new movement among us. Many of our people think themselves overtaxed already for religious objects, and feel very poor when the missionary collector comes round. But we will not imagine any one among us *so poor* as not to have anything to give to send to the heathen that Gospel which has conferred on him every temporal good, as well as his hope of the life to come. "Who, then, is willing to consecrate his service this day to the Lord?" Let us hear of a generous response!

OUR VISITORS.

Not having been there to see and to hear for ourselves, and not having obtained any account of them from brethren who were present, we are unable to give any report of the meetings held to receive the deputation of the London Missionary Society east of Toronto. We made arrangements, however, for attending several of those nearer home, and have much pleasure in presenting our readers with such brief notes of the admirable addresses to which we listened, as might be expected from a non-professional reporter. The space at our disposal must, of course, have been entirely inadequate for a lengthened account of each meeting held. It would at least have been gratifying, however, to have been able to say *something* about the visit to each locality, but that the reticence of our brethren prevents us from doing. We have learned from the deputation themselves how faithfully they have fulfilled the appointments made for them, and how cordially they have everywhere been received, and our readers must imagine the rest.

The Sabbath services in Toronto, October 16th, were very largely attended, and were, if we may judge from remarks we heard while in the city, most thoroughly appreciated and enjoyed. The three churches united in observing the Lord's Supper at the close of the Rev. Henry Allon's discourse in Bond Street Church.

On Monday evening Mr. Allon, who is an acknowledged master in sacred song, and the compiler of several collections of hymns and church

music, delivered, by request, his lecture on "Congregational Psalmody," in the Northern Church. The unfavourableness of the weather somewhat diminished the attendance, but there was a good audience, and the lecture was both a literary and musical treat. We hope next month to furnish our readers with a report of it.

The meeting on Tuesday, in Bond Street Church, to hear Dr. Muller's lecture on "Missions in India," was one of rare interest. The building was well filled with a most respectable and attentive audience, representing almost every denomination of Christians in the city, in addition to whom there was a considerable number of ministers from surrounding churches. The Rev. Mr. Marling occupied the chair. At the hour appointed the Rev. W. Clarke, of Paris, announced a hymn; after which the Rev. D. Macallum, of Markham, read the 67th Psalm, and the Rev. S. T. Gibbs, of Whithy, led in prayer. Mr. Marling, in introducing Dr. Mullens, referred to the delight it had given us to receive such a deputation.

Dr. Mullens had himself spent 22 years in the great country of which he was about to speak to us, and was an acknowledged authority with regard to everything connected with it.

The lecturer, on coming forward, was very warmly greeted. The London Missionary Society, he said, was organized 75 years ago. It had commenced its labours in the South Sea Islands, but has now six principal missions. It has now in the South Seas 23 ordained missionaries, and from 60,000 to 70 000 converts, 13,000 of whom are church members. There are altogether 300 islands, containing 300,000 people. The contrast between their present condition and that of 100 years ago, when Captain Cook explored them, is most marvellous and gratifying.

The other missions are in China, South Africa, the West Indies, the island of Madagascar, and India. The opposition to the work in the West Indies was so great at first that one of the missionaries was actually imprisoned and condemned to death, but died of typhus fever before sentence could be executed upon him. Now the negroes are growing in intelligence and piety; they are paying the salaries of their native pastors, and one half of those of the English missionaries, and the Society will soon be altogether relieved from further responsibility in regard to them.

In South Africa, the Rev. R. Moffatt, who at first occupied the extreme outpost of the Society's operations, has lived to see the missionaries since sent out push their way 500 miles beyond him into the interior of the country, among the Bechuanas, and Matabeles, and other tribes.

Madagascar is perhaps the brightest gem of all their missionary successes; but having spoken more fully of that on the previous Lord's day, he would do no more than name it at present.

The number of this Society's missionaries in India is 50; in all other places about 100. 300,000 persons are regularly gathered together for worship on the Lord's day, of whom 60,000 are hopefully converted to Christ, and are church members. Shall we not thank God and take courage in view of such a result? India is a glorious land. Ages ago it was famous for its intelligence and its wealth. But it has known nothing of the true God until recently. The terrible system of *caste* still blights every fair prospect. Christians of all denominations have felt a deep interest in that country. 23 different Missionary Societies are at present labouring there, besides 6 or 7 Bible and Tract Societies. About 550 to 580 European and American missionaries are now employed there, in addition to which 1,000 to 1,500 teachers and as many native preachers, all of whom were once worshippers of idols, including 200 native pastors, trained and ordained to the work of the

ministry, are also engaged. £300,000 stg. are thus expended every year on these missions.

There had been much controversy as to whether preaching or educational efforts were the most likely to be successful among them. Dr. Duff, of the Free Church, had pleaded for a Christian education for the young gentlemen of India. Others had thought that tracts and books were to be the chosen instrumentality. But all these agencies were needed, and the London Missionary Society had been employing them all. Their main reliance, however, under God's blessing, was on the preaching of the Gospel in the languages of the native population. Dr. Mullens here graphically described the effect of such preaching upon the people, as witnessed by himself on one occasion, when the Rev. Mr. Lacroix, his father-in-law, had been setting forth the sin of lying, and the punishment which had followed it in the cases of Gehazi, and Ananias and Sapphira.

Dr. Wilson, Dr. Duff and others, as members of the Senate of the Universities of Calcutta and Bombay, had done much for the removal of the prejudice against the missionaries and their work, and especially against the education of females. Female missionaries now visit freely the houses of the people. The gospel has begun to exert a powerful influence on the minds of the educated classes. Dr. Mullens had seen some terrible struggles in consequence of the hold which the system of *caste* had upon the Hindoos. A profession of Christianity breaks *caste*, and the man who makes such profession becomes an outcast. He cannot eat with the rest of the family. He cannot marry in the *caste* to which he formerly belonged. Hindoos will therefore do everything in their power to prevent any one from *disgracing* their family in that way. In 1851 three young men came to his house avowing their desire to become Christians. Their friends came at once to argue and remonstrate with them against their doing so. One of them, a lad of about 16 years of age, was besought by two brothers not to forsake the faith of their fathers. They fell at his feet and asked him, "Why do you want to become a Christian? We will give you 1,000 rupees (\$500); we will get you a beautiful wife; we will find you a good situation, and give you a gold palanquin, and a gold umbrella, if you will only return with us." But the young man was untouched. Then his mother came crying, and wanting to see him. She promised him if he would only go with her he might return to-morrow. He consented, and went with her, but never returned again; *force* was no doubt employed to do what argument and persuasion had failed to accomplish. The other lads were similarly tried. The father and grandfather of the one came, wealthy and educated Hindoo gentlemen, and appealed to them by every earthly consideration, but he remained firm; "I have come to believe in Christ," he said, "and I must confess Him." The other was besought by his mother and grandmother to renounce his intention, and leave the mission house; and taking out a knife, the mother said, "I have come for you, and will not return alive without you." The young man wrested the knife from her grasp, but refused to go with her. Shortly after Dr. Mullens was summoned before the magistrates on a charge of *kidnapping* the young men. They were brought into court and questioned about the matter; but they, there publicly avowed their intention to become Christians, and the case of course was dismissed. Both of them are now ordained missionaries, and one of them has been eminently useful. Dr. Mullens then made an eloquent appeal to young men in our more favoured land to be equally true to their convictions of duty, and to follow Christ, through evil and through good report.

Three hundred such young men of the upper classes, have come out of Hindooism during the last ten years, and have left all for Christ. They are the very pith and marrow of the young churches there. 100,000 of the Karens, of Burmah, are also receiving instruction from the missionaries. Their success had also been very great in Bengal, and among the "devil

worshippers" of Tinnevely. The history of the first convert from that debased and fanatical sect is very interesting. Awakened by the Spirit of God to a sense of his guilt and danger, he travelled to every celebrated shrine in India, seeking peace to his troubled soul,—to the seven great temples at Tinnevely, Tanjore, Juggernaut, &c., making offering to their gods, and bathing in the sea, and in the sacred waters of the Ganges. But it was all in vain. He went to Benares, and worshipped in the temple of Sciva, but found he was cheated there. He then began his journey homeward, a distance of 1,000 miles, still as troubled in mind as ever. But God who never forsakes the seeking soul, met him by the way. He saw a missionary preaching in a church in Tanjore, and stopped to listen. The preacher observing his pilgrim's dress, addressed himself to him specially. He heard what he was longing to hear. The Christian people of the village invited him to their houses, where he stayed three weeks, receiving instruction. He became a Christian, and asked for a missionary for his people. One was shortly afterwards sent; others soon followed, and now there are in Travancore no less than 30,000 converts, and 2,600 church members, under the pastoral charge of 11 ordained ministers. And although the wages of a labouring man are only about sixpence a day, they send an annual contribution of about £1,200 to the London Missionary Society!

Christianity has been changing the habits and thoughts of the people, not only of the converts, but of the myriads who are not Christians at all. Whenever the preacher stands up to proclaim the gospel, the people know what he is going to say, and will often ask one another, "Why do you listen? He will tell you that idols are nothing, that Jesus Christ is the Saviour, and the people must believe in him." They meet with the missionaries everywhere. They no longer have faith in their gods. A teacher of Sanscrit in Calcutta recently gave it as his opinion, that "Hinduism is sick unto death. I am persuaded," he said, "it must fall; nothing can save it; nevertheless, let us do what we can for it."

But the half cannot be told, said Dr. Mullens, of our success. Sure I am of this, that there are glorious days in reserve for India: Christ is bringing wanderers home to his fold. The people of every province shall soon hasten to crown Him their King and Lord. "He shall see of the travail of his soul, and shall be satisfied." Dr. Mullens resumed his seat amid much applause.

A collection was then taken up, after which

Mr. Henry Wright, Chairman of the Finance Committee of the London Missionary Society, was called on to address the meeting. This Society, he said, differed from most missionary organizations, inasmuch as it does not send Congregationalism or any other *ism* to heathen countries; but it has the love and confidence of all, except, it may be, "the Society for the Propagation of the Gospel," belonging to the Church of England. That Society has recently endeavoured to interfere with our work in Madagascar by sending a Bishop there,—an act against which even the "Church Missionary Society" has protested. But, with that exception, it works harmoniously with all. Its chairman and directors are large hearted business men, of Christian reputation. It has had, and still has among its missionaries, some of the noblest men God ever made. If you could see them you would need no further appeal. We can point to splendid results. Robert Moffatt has just returned from South Africa after fifty-four years' labour, fresh and earnest yet. When he went to South Africa, a young man, he was an unwelcome visitor. People besought him to go away, and threatened him if he did not. But he resolved to remain. He learned their language and reduced it to writing. He translated the Bible into it, and saw it through the press. And when, at the invitation of the directors, he was about to return to spend the remainder of his days in England, Christians and heathen came from all parts of the country and besought him not to go away. "If you leave us," said they, "how can we live?" Could we do less, then, than promise to carry on his work?

Mr. Wright then alluded to the marvellous success of the Society's labours in Madagascar, and concluded by reading the following touching letter from one of the village churches to the parents of the young architect, Mr. James Sibree, jr., who had been sent out by the directors to superintend the erection of the four "Memorial churches," and who, as will be seen, had been making himself useful, and much beloved, in building up the "spiritual house" among them:—

"Manjakaray, May 15th, 1867.

"To the Rev. J. Sibree and his Wife.—And we salute you and all your family, and take your hands in the name of Jesus Christ. We make salutation to you with a holy kiss. And this is what we say to you, sir and lady, as to the good done by Mr. Sibree to us.

"1. He has preached the Word to us upon the Sabbath.

"2. He has taught here at Manjakaray every alternate Wednesday, and has taught us singing also.

"3. He has given us the instructions for making a good brick house, a house of prayer here at Manjakaray, and helped the people to make the house, and was diligent, indeed, and did not say 'I am tired and not able to come,' but was exceedingly diligent. And we thank God who gave him that zeal, whether in preaching or teaching the Word of God, or in instructing in singing, for his interest in the work did not change from the beginning, at first, until the finishing, and therefore we must tell you the good done by him, sir and lady.

"And he told us of his going home, and we did our utmost to finish the church, so that he might be present at the opening. And upon the 9th May, 1867, being Thursday, the church was set open at 9 o'clock in the morning. And upon the following Sabbath, at the mid-day service, he stood up in the New House, and read and preached the Word to us, and counselled us, and asked of God to bless all the people. And when that was finished he spoke of his going away, and made farewell to all the people in the church, and reminded them of the words he had preached and taught, 'lest,' said he, 'you should forget, for I am going away.'

"And when all the people there in the congregation heard that, they sobbed and wept, whether man or woman, on account of the sorrow of their hearts, and wept as children do when there is one dead in the house. And such was our love to him, and his to us, we were like one body, and astonishing was our affection.

"And therefore thus we the churches at Manjakaray and Ambonitsiry, and Ambutrimmanga, and Anjanahay and Ankadipotay, say to you, even all those villages round about Manjakaray, both men and women, rich and poor,—we ask for Mr. Sibree to be a missionary at Manjakaray, for we love his instruction and his diligence, therefore we cannot give him up on account of his conduct from which we were instructed.

"Our parting with him was as those who leave father and mother, and therefore we beg him of you; and do not you consider your love for your son, but consider God's love to the lost condition of men, for God did not leave men to perish, but gave up his only begotten Son to come down here upon earth to save men. And we ask, therefore, that you will give up your son to instruct us. Read 2 Cor. xiii. 14.

"Say Rainitary and Rainibao, overseers (or pastors), at Manjakaray, and the deacons and elders, and the church."

Mr. Sibree has since been prepared for the work, and returned to Madagascar as a missionary.

After a few remarks from the Rev. W. Clarke, it was moved by George Hague, Esq., seconded by the Rev. J. Wood, and

Resolved,—"That this meeting hails with peculiar gratification the visit to Canada of the honored deputation from the London Missionary Society, and receives with much thankfulness and hope the statements made by Dr. Mullens concerning its work.

"That we recognize the claims upon our sympathies of the heathen abroad, and pledge ourselves to earnest effort on their behalf by systematic contributions to the London Missionary Society, either through the medium of local auxiliaries, church organizations, or in such other mode as may seem best fitted to accomplish the object."

Two verses of Heber's Missionary Hymn were then sung, and the meeting was dismissed with the benediction by Dr. Mullens.

THE MEETING IN HAMILTON.

On Wednesday evening all three members of the deputation, the Revs. Dr. Mullens, H. Allon, and Henry Wright, Esq., met at Hamilton. Lunch having been provided for them at the Railway station, they were immediately afterwards (with the exception of Mr. Allon, who had been detained at Bowmanville five hours waiting for the train,) driven around the city, with the beauties of which they expressed themselves greatly delighted. The meeting in the evening was largely attended. The Rev. Mr. Pullar presided, and along with the Rev. Mr. Simpson, of Knox Church, conducted the exercises.

The Rev. Dr. Mullens, on being introduced, began by referring to the labours of many of the missionaries of the London Missionary Society, in translating the Holy Scriptures, without fee or reward, into the various languages of the heathen world, instancing the cases of the Rev. Dr. Morrison in China, and the Rev. Robert Moffat in South Africa. This was the practice of the missionaries wherever they went to preach the Gospel. "The Pilgrim's Progress" was usually next translated, and then various school-books for the young. Sometimes the children were taught English. At the time of Mr. Morrison's going to China, there were but two or three ports open to foreigners; now there are twelve. Drs. Milne and Medhurst, and a number of other eminent men, have since been sent out to that benighted, but most interesting people, and laboured among them with varied success. Equally good and eminent men had been sent out to India—Townley, Piffard, Malt, and others; to the South Seas, as for example, Ellis and John Williams, the martyr of Erromanga; and to South Africa, where Robert Moffat and his son-in-law, Dr. Livingstone, had been employed.

The mission to Tahiti, which was assigned to Mr. Ellis, was one of the earliest undertaken by the Society in the South Seas. Then Rarotonga having been discovered by Mr. Williams, some of the Tahitian converts were sent thither to evangelize them, under Mr. Williams' direction. In a similar manner Samoan converts were sent to the New Hebrides, and those of the New Hebrides to the Loyalty Islands, English missionaries being sent to oversee their labours. And thus the work has extended, until now there are 13,000 communicants, and 60,000 converts in the Society Islands. In the Sandwich Islands, the American Board has been instrumental in the utter overthrow of idolatry, all the people being nominally Christians, and 20,000 of them being church members.

About 100 years ago, Captain Cook discovered an island in the South Seas, which he named "Savage Island," on account of the unusual fierceness of the people, who resolutely refused to permit him to land. For some time the missionaries tried in vain to get access to them. John Williams got two of the natives of Samoa to go there—Paolo and his wife. They told the people

the story of God's love to the human race, in giving his Son to die for us, and gradually won their confidence. Before long, one and another were converted to Christ, and thus the Gospel got an entrance. Nine years ago Mr. Lewis went there from England, and found, among the 5,000 inhabitants of that once "savage" island, 1,400 church-members, with 6 chapels, one of them a beautiful building. There are six or eight villages, of neat, white, plastered cottages, in the place of the huts they formerly occupied; their children are all being educated; they are growing cotton and other staple products, for exportation; and, altogether, it is a most striking example of the elevating and humanizing power of the Gospel of Christ. There are several similar examples among the South Sea Islands.

Dr. Mullens then spoke of India, but as we have already reported somewhat fully his lecture on that country in Toronto, we omit further reference to it, and pass on to his account of the Society's operations in Madagascar, in connection with which most marvellous results have been achieved. The earliest missionaries to that island were sent out about fifty years ago. King Radama I., who was the first to bring into one kingdom the four races which exist there, was favourable to the introduction of the gospel. The older men also appreciated the blessings of civilization, and before Radama died, in 1829, 3,000 children had been gathered into the mission schools, which he often visited. The Queen who succeeded him gradually withdrew her countenance from the missionaries, until in 1835 they were expelled from the island, and a violent persecution began, in the course of which 200 native Christians suffered death rather than deny their Lord and Saviour, and about 10,000 altogether were fined or imprisoned for a similar reason. Twenty-six years the persecution lasted; but in 1861 the cruel Queen died, and went to her account. The young king, Radama II., who was known to be opposed to his mother's persecuting measures, immediately remitted all fines, and set all prisoners for conscience sake free, when it was found that the converts had increased rather than diminished in number during the years of persecution. Four "memorial" churches were resolved on, with the concurrence of the king, to be erected on the spots where the martyrs had suffered. In 1868 the young king died, and the present Queen came to the throne. There were at that time about 20,000 converts, of whom 7,000 were church members. The Queen soon showed that her sympathies were with Christianity. The idol-keepers came and asked if prayers should not be offered to them; but she replied, "These idols are not *my* idols. I will protect all my people in their conscientious observance of whatever forms of worship they may prefer, but I cannot pray to these any more." The laws were conformed to the requirements of the word of God, and the Sabbath ceased to be the great market day.

On the 3rd September, 1863, she was crowned. On the canopy over her head was inscribed the motto, "Glory to God in the highest," &c. Religious liberty was proclaimed. Two months after, one of the memorial churches was opened, and the Queen was present. The audience numbered about 3,000. The Prime Minister addressed the people, and one of his sons offered prayer. In 1837, a young lady—a professing Christian—was marched to that spot, condemned to die for her faith in Jesus. No sorrow or fear was there in her countenance, although she knew she must die. She sang praises amid the crowd, and was speared while she prayed. Thirty-one years after, another woman—the Queen—goes down to that spot to be present at the opening of a church built as a memorial of her! What a change! Two weeks after, she and her husband were publicly baptized, on which occasion she declared, "I have brought my people to lean upon God. It would please me to have you all do as I do, for I love the praying, but you are free."

There is now a church in the palace, with two native pastors who act as her Chaplains. A year ago, the idolators having made complaint that the Queen had changed the customs of the people, a Cabinet Council was held, at which

it was decided to burn the royal idols, and pension and dismiss the priests. The Secretary of State accordingly took the idols out the next day, and publicly burnt them! Many of the people at first feared the anger of their gods; but finding that no harm came of it, they soon began to bring out their idols and destroy them, saying, "If the Queen has burnt her idols, we will burn ours!" Next, they sent to the Capital the message, "We have no gods; send us teachers to show us how to worship the true God." The Prime Minister replied, by telling the native Christians to pick out the best and most intelligent men they could find among themselves, and send them to teach the people. They did so, and in this way 200 volunteers have gone out to preach the gospel to their fellow-countrymen. In some instances churches have been built by the people who are as yet without a preacher or teacher. There are now over 400 congregations, with which 116,000 persons connected themselves during last year! Shall we not then thank God for such marvellous results?

Dr. Mullens then concluded with an eloquent appeal to Canadian Christians to help forward this good work. We want you, he said, to take your share of the labour, and of the blessed reward. It will do you good. It will strengthen the bonds already existing between Great Britain and this Dominion; and above all, it will please and glorify God who has loved us, and given his Son to die for the Malagasy as he has done for us.

The Hymn commencing, "O'er the gloomy hills of darkness," was then sung, after which the Rev. Henry Allon spoke. He should carry away, he said, very pleasant recollections of everything Canadian except the Grand Trunk Railway. He and his fellow deputies had been sent to bring before us the great thought of Christ,—the conversion of the world to Him. Missions are the very heart of Christianity. It is our duty to "preach the gospel to every creature," and every church, however small, ought to have some share in this work. This is often lost sight of. Almost every good enterprise of modern times has sprung out of the revival of the Missionary spirit. When the London Missionary Society began its work, it was forced to go to the South Seas, no other field being open to them. Government forbade them going to India. All this is changed now. Everywhere the way is open, and the fields are "white unto harvest." Dr. Mullens has told you about Madagascar. It rejoiced him to see how the gifts of the native churches were being developed. I don't think Christ would have you evangelize Hamilton before sending the gospel to remote countries. He put *all the world* before us. That thought ennobles.

The London Missionary Society is Catholic in its constitution. I glory in that. God will honour that. It sends its missionaries to preach Christianity, not churchianity. I attribute much of its success to God's blessing upon its fidelity to that principle. We sometimes think to transplant our forms and modes of church government to other lands; but Italy and Spain, and other nations, must be left to develop such forms and modes as are best suited to themselves. In heathen lands the missionaries of all denominations are a perfect brotherhood, and the people know nothing of the sectarian jealousies existing among us. The sacerdotalists have tried to "sow discord among brethren" in the Sandwich Islands, but they have had no success. One of the chief questions now to be solved is, how to provide native pastors. An educated ministry is a necessity. Shall the young men designed for that work be sent to England, or be trained in seminaries abroad? Another is—how to maintain the interest of the churches at home in foreign missions? We get familiar with success. The Ambassadors from Madagascar were shown all the triumphs of science and art in England, until they confessed that all wonder was gone out of them. They had seen railways, and

telegraphs, and photographs, and snow, &c., and, at last, they wondered at nothing! So all our wonder is gone at the success of Christian missions! Then let us carry them forward from a sense of duty, and impelled by love to the Saviour. We want to see the Canadian churches engaged in a great missionary effort of your own. Australia does this. Every church should have its auxiliary, and should annually appoint collectors on its behalf. No one ever connects himself with my church but is at once pounced upon by a missionary collector. A subscription of a guinea (\$5) a year is the usual sum, and it comes, as a general thing, whether the year is a good or a bad one. In this way my church contributes about £600 sterling a year to this Society. £400 were recently given in a plate collection in Manchester. Mr. Thoruton, an English ship-owner, on one occasion, on hearing of the loss of one of his ships, changed his subscription from £20 to £40, remarking, that "he must give while he could, as it might be the Lord's will to take more of his money away yet." Let us be equally faithful in the use of our means, as "good stewards of the manifold grace of God."

After a few remarks from Mr. Henry Wright, and a vote of thanks to the members of the deputation for their excellent addresses, the meeting closed with the doxology, and the benediction.

THE SERVICES IN PARIS AND BRANTFORD,

On Friday evening, were very largely attended, and the address by Dr. Mullens was listened to with the most eager attention to the close, although occupying an hour and a half in delivery. It was, in substance, very similar to that at Hamilton, and need not therefore be repeated. There also a cordial vote of thanks was tendered to Dr. Mullens, and through him to the London Missionary Society for sending such a deputation to Canada.

On Sunday (Oct. 23rd), the Rev. Henry Allon preached to large congregations, in Paris and Brantford, in the former place from Matt. 20, 22, "We are able;" and in the latter, from Gen. 18. 23-33, Abraham's intercession for Sodom. This discourse was a most able and interesting one, showing the requisite qualifications and conditions of "praying power," and pointing out some striking diversities between the selfish and worldly spirit of Lot's prayer, (chap. 19, 18-20) and the bold, but reverent, and magnanimous spirit running through that of Abraham, while yet Lot's prayer was answered, and Abraham's was not! The Lord sometimes hears a selfish man's prayers to his own detriment! The discourse was skillfully applied to the circumstances of Christians as intercessors for the heathen and the ungodly world around us.

PRESBYTERY VS. INDEPENDENCY.

The editor of the *Presbyterian Advocate*, of St. John, N. B., has fallen foul of us in a long article, for our strictures upon the speech of the Rev. R. Wilson, on his recantation of Independency. We have been reluctant to notice his remarks, for the reason, if for no other, that the readers of the *Advocate* rarely see the *Canadian Independent* (and *vice versa*), and that discussion, under such conditions, becomes a mere editorial duel, and is, therefore, practically useless.

But a few words, by way of reply, seem necessary. In the first place, we did not "attack" Mr. Wilson, nor offer the least comment on his

change of ecclesiastical relationship, until he sought to cover his retreat by traducing Congregationalism. Nor do we think we should have done so even then, had not his address before the Synod been so utterly at variance with his addresses at our Union meetings, where, up to the very last, he spoke with the warmest admiration for our distinctive principles. Our ministry, our church polity, and our aim with regard to a converted membership, were then the *grand desiderata* of the Lower Provinces. Scotch Independents are proverbially "true blue," and Mr. Wilson was, if possible, a little bluer! Whence has come the change? Or was he all the while "keeping to himself his growing impressions that the system was unsound?" But we are assured—

"That since the attack of the *Independent*, or rather of the Rev. John Wood, was published, and in view of its having been made, the Congregational Union of the Maritime Provinces passed a unanimous resolution expressing their unabated confidence in Mr. Wilson as a Christian gentleman, and affirming their esteem for him as an able Minister of the Gospel of Christ."

The disingenuousness of this statement is too manifest to need any reply. The *Advocate* would have its readers believe that the resolution referred to was passed by way of *rebuke* to the editor of the *Independent* for the naughty things he had written. Any one, however, who will take the trouble to turn up the report of that meeting, furnished us by the Secretary, and published in our last issue, will see that it is there described as "A resolution *sanctioning the action of the Chairman and the acting Secretary of the Union*, in giving a letter to the Rev. R. Wilson, on which he has been admitted into the Presbyterian Church of the Lower Provinces,"—simply an act of indemnity, quite common in such circumstances. If any further evidence were necessary on this point, we have it in the statement—sent to us without solicitation—of a gentleman who was present as a delegate at the meeting in question, and who writes that "the resolution referred to as passed at the Union meeting *was not as there represented* [in the *Advocate*]. It was simply a resolution that the Union endorse what had been given or written to Mr. Wilson, as a testimonial, by the chairman and secretary *pro. tem.*," and what was described, in reply to a question on that point, as "nothing very committal." If it was intended as a rebuke to us, it was surely very inconsistent to pass, at the same meeting, a cordial resolution in favour of the *Canadian Independent!*" But we are asked—

"What does Mr. Wood mean by the implied statement that Presbyterians believe that the Confession of Faith is infallible, and that they justify mixed Communion? Will Mr. Wood venture to put the statement which he insinuates into a categorical form and stand by it? Does he really believe that Presbyterians hold the Confession of Faith to be infallible? or that they do not seek a converted membership as earnestly and as successfully as Congregationalists do?"

To the first question we reply, we do not believe that Presbyterians hold the Confession of Faith infallible. Nay, we know that many of them openly dispute some of its teachings. But therein lies the inconsistency of subscribing to it or any other human formula, and insisting that every body else do the same. We were not aware before that "American Congregationalists receive the Confession of Faith precisely as do Presbyterians." Mr. Beecher will please take note!

To the second enquiry we answer, that we have never heard them "justify mixed communion," although even that was attempted before the rise of Independency in Scotland. But we do say, that while many of its ministers earnestly seek a converted membership, there is something about the traditions of Scottish Presbyterianism that renders their efforts at times not very successful. But upon this point we must refer the *Advocate* to Mr. Wilson, whose observation has been much wider than ours.

As to our having, as Chairman of the Congregational Union, "extended the hand of fellowship," last June, to the delegation from the Presbyterian Assembly, we can see no such inconsistency in it as our cotemporary affects to discover. A converted *ministry*, whatever may be the fact as to a converted *membership*, is surely quite sufficient ground for our bidding them God-speed in their work. We think we should have had grace to do that, even if the editor of the *Advocate* had been one of the delegates! Perhaps we did, for the moment, "forget" the "mixed communion," for "charity covereth a multitude of sins," and we like, on such occasions, to think of the things on which we *agree*, rather than of those about which we *differ*. But whether we did or not, we never supposed that such an interchange of courtesies implied an endorsement of all the *evils* as the excellencies we find in each other.

The fling at "those who thank God that they are not like other people" is undeserving of notice. Such weapons, like the Australian boomerang, will generally be found to fall not far from the feet of the man who hurls them!

In conclusion we may say that it gratifies us much to see a growing disposition on the part of both denominations to learn from each other, and to "approve things that are excellent" wherever they may find them. If our cotemporary can point to changes in the administration of Independency, which "are simply steps towards Presbytery," we flatter ourselves that we could show him some relaxations, quite as remarkable, in the exercise of Presbyterian and Episcopal rule, which we must regard as strides towards Congregationalism. But with all this tendency to mutual assimilation, we mistake if there be not something more in the way of "the probable destiny of Canadian Congregationalism" than "prejudices" and "personal interests." That marriage, we venture to predict, will never be solemnized until subscription to the Westminster Confession, or any other human standard, ceases to be enforced, and faith in the Lord Jesus Christ becomes the only condition of membership. Then—we fear not till then—may some compromise be effected, on the basis of which such an alliance may be brought about.

INAUGURAL ADDRESS,

BY THE REV. PRINCIPAL WILKES.

On the occasion of the Opening of the Thirty Second Session of the Congregational College, B. N. A., Montreal, September 21st., 1870.

Three months have already elapsed since, elected by the unanimous vote of my brethren, and commended by their solemn prayer to the

Great Head of the Church, for His grace and benediction, I was placed in the offices of Principal of this College, and of Professor of the branches of sacred learning heretofore taught by my esteemed friend, the late Rev. Dr. Lillie. Limited time and other necessary engagements, have prevented fulness of preparation, but with such as it was practicable to make, I enter now upon the practical duties of these offices. This is done, let me say, with an increasingly deep sense of their importance, and a painful conviction of defective qualifications; at the same time, with a thankful recognition of the assured truth, that our Master, calling His servants to their respective posts, never fails them in the day of trial. Courage is fed by faith. We look to Him and know that He heareth us, and will help us.

As the subjects to be dealt with are eminently prolific of matter for discussion, I might naturally discourse to you now on one of them, either Systematic or Pastoral Theology, or Church History, or on one of the several subjects comprehended under the general designation of Biblical Criticism. A thorough equipment would have two or three men engaged upon these great themes, and the questions they involve. With us this is the day of small things; and until we can create some respectable endowment of one or more chairs, we must fain content ourselves with imperfect equipment. But reserving for future occasions, should they occur, prelections on these points, I have chosen rather to speak my convictions on *the aim and end of our work*, namely, *the training of candidates for the Christian Ministry*. That work is performed for the most part in the quiet of the class-room, and among a limited number of persons. Its arena is not directly in the public eye, hence it is well that in this present form our views and estimate should be pronounced. They who sustain these institutions by their gifts and their prayers, are entitled to know the views of the men to whose charge they commit a trust so sacred.

The want which the christian ministry supplies lies deep in the circumstances and tendencies of human nature. Amongst his other characteristics, man is essentially a religious being. For all practical ends, we may say, that he intuitively recognizes a God; and in doing so, realizes that he has relations with the great and supernatural. He may fall into grievous mistakes concerning the nature and attributes of that Being, but he nevertheless knows that he has to do with him; and the very mystery and unworldliness connected with this fact, enforce upon him some serious thoughtfulness. Away, however, from the current of every-day life in its ceaseless effort to obtain what is needful for personal and family welfare, men naturally seek aid in this higher and mysterious matter from others—who either know more, or pretend to know more, than they do; in addition to which there is the tendency throughout society towards a division of labour, and the assignment of particular pursuits to particular men who seem adapted to them; so that from a very early period in the world's history, individuals have been set apart as priests, prophets, religious instructors, whose functions have had relation to the supernatural. The desire men feel to lay off self and upon some others competent for the work, all dealing with God, called early for a priestly class.

This want was so far recognized and supplied by the Divine appoint-

ment of the head of the family to the priesthood of the patriarchal age. It was more fully met in the Mosaic institution. Like all the economies of God's grace, its arrangements were adopted by infinite wisdom and love to supply existing wants. We may, in fact, infer the want from the supply, for God does nothing in vain. The special constitution of things in that dispensation rendered appropriate and needful the introduction of the *hereditary element*, so that one tribe was set apart for Divine service, out of which the entire priesthood in all its orders was organized. Their respective functions were rigidly defined, and they were required to conduct all the details of sacrifice and of worship, according to a prescribed ritual. If they were watchful and devout, such service might continue truly spiritual, but amid man's depraved leanings, the tendency was ever towards mere formality and barrenness. How often in the Old Testament scriptures are the priests reproved for their insincerity! Moreover, they now and again made merchandize of the sacrifices; offering, not the faultless animals brought to them, but the maimed and halt, so that the people were led to despise as a sham, the most hallowed services. To meet this case of want, and to point to a brighter future; also to manifest His intent not to be confined by rules, but to interpose outside their rigidity when that seemed to him best, *God appointed prophets*, who were not an hereditary class, but sprang up here and there from all classes according as the Lord called them. Their functions were not prescribed by any rubric, but they went forth as they were sent, declaring "Thus saith the Lord;" they were not an organized community having regular succession as were the priests—but sometimes alone, and at other times having companions, they proclaimed to the people and their rulers the holy will of God. One of them said, and doubtless this was the fact regarding them all, "but truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." The priests presented the offerings and sacrifices of the people to God—the prophets brought the truth and will of God to the people; and therefore, they had often to contend, rebuke, and denounce, as well as to instruct, encourage and comfort. There is magnificent boldness and power in the coming forth among the people of these great preachers of the olden time. "The word of the Lord that came to Micah—'Hear, all ye people: hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from His holy temple. For behold the Lord cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire.'" Again, Nahum—"God is jealous, and the Lord revengeth: * * The Lord is slow to anger and great in power. * * The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. * * Who can stand before His indignation? and who can abide in the fierceness of His anger? * * The Lord is God, a stronghold in the day of trouble; and He knoweth them that trust in Him." It is instructive to notice that although the Lord bound himself by no special rule in summoning to the work of the prophet—taking men of any of the tribes, also herdmen, statesmen, sons of priests, and priests them-

selves,—and so commissioning them that they seem to have burst forth in unlooked for places and times, as did Elijah in the name of the God of Israel; yet these men, for the most part, underwent a special training in the schools of the prophets. Before there was a King in Israel, Samuel was at the head of a number of young men who were in training for the special work of God in Israel; and the same was the fact in the days of Elijah and Elisha, indicating the existence *throughout* of such an institution. From their number, doubtless, the Lord now and again selected men whom He appointed to prominent service in the presence of the nation and its rulers; while it may be supposed, the many fulfilled an important ministry of instruction without having their names placed amongst distinguished men. This fact having a place amid arrangements involving direct inspiration of God, is conclusive as to the propriety of a thorough training of men for the prophethood of the New Testament Church, in which the vision of God is finished. One cannot but note marks of high culture in the writings of Isaiah, and in the report given of his address to Ahaz and Hezekiah, and the same is true of several of the other prophets. The Holy Spirit who indited their utterances, ever left the impress of their own mental character and culture upon them.

During the progress of the Levitical economy, there were some instances in which the Lord united the priestly and prophetic functions in the same individual, though in their case the latter seemed greatly to predominate. Jeremiah was “the son of Hilkiyah of the priests that were in Anathoth, in the land of Benjamin.” Ezekiel is called “Ezekiel, the priest.” Of their priestly work we read nothing, but of their prophetic labours, we have an account which comprises all we know of them. The last of the prophets, John the Baptist, who was “more than a prophet,” was of the priestly race; but he looms up before us, exclusively as a saintly preacher, the voice of God in the wilderness, crying “Prepare ye the way of the Lord! The Kingdom of heaven is at hand. Repent ye! Bring forth fruits meet for repentance!” After a long period in which no distinguished prophet was heard in Israel, God raised up this grand, wonderful man to close the long succession of them in the ancient economy, and to be the precursor both of the Lord himself, and of another series of prophets. This new order, specially Christian in their appointment and work, are sent by the Master among the people of every generation, as heralds of the glad tidings of salvation; as commissioned “to reprove, rebuke and exhort with all long suffering and doctrine,”—and as “ministers of Christ” to feed and tend His flock. This form of ministry is much more prominent in Christianity than it was in Judaism, and hence the teachings of the Lord and of His apostles, are full and impressive in relation to its character, its functions, and its duties and responsibility. We are commanded to pray the Lord of the harvest to send forth labourers. It is required that the great verities of God’s word, “should be committed to faithful men, able to teach others.” And thus it appears that in this latter dispensation, as in former ones, the Lord has met the ever-existing and ever-recurring wants of men generally, and of His own people particularly, in the supply of men who are required to be workmen “needing not to be ashamed, rightly dividing the word of life.” And down through all the ages, He has sanctioned

the office and its functions and work by His special blessing ; so that the progress of His kingdom in the world is largely owing to the labours of the Christian ministry.

This historical review prepares us for a word or two concerning the priestly character of the Christian ministry. It has this element only in common with all the people of God. The official priesthood culminated and terminated in the Lord Christ—"the High priest of our profession ;" but there remains a real priesthood to offer up spiritual gifts and sacrifices, of which all "chosen, called, and faithful," all the renovated children of God are members. If some of the Old Testament prophets were priests also, those of the New Testament must be not only priests all of them—*i. e.* men of true godliness, but there is plainly required of them *special measures* of godliness, for only men full of faith and the Holy Ghost, can be expected to succeed in the conflict with sin and hell. Learning will prove of little avail without the power which only eminent godliness exercises. The best equipment is fruitless, unless there be the right temper and spirit in handling the weapons. The word of God is not really understood and appreciated apart from spirituality of mind and consecration of heart. Of all anomalies an ungodly ministry is the most monstrous, and even inferior piety, though real, affords no qualification for its functions. "Holiness of life and consecration of heart, the entire consecration of all word and thought, are the prime conditions of a ministry that is content to forego all rank or claim to do or be that which is denied to other Christians. If these cannot be secured, the sooner our ministry perishes and our organizations fail, the better. If self-seeking take the place of self-denial ; if self-pleasing eat the heart out of self-consecration ; if talent, power, prospects of honour in this world—yea, life itself, be not laid cheerfully on the altar of God ; if our ministers seek station, reputation, honours, wealth, in place of humble service wheresoever the Head of the church may give them work to do, then we shall have lost all claim to any respect for our Church principles, and having sown the wind, may expect to reap the whirlwind of confusion." It is expected by us that the churches will not select and send to us any but such men ; that they will be much in prayer that God would raise up a succession of them ; and we design, in dependence on Divine grace, specially to foster in our training, the life of God in the souls of the men sent to us. Our conviction is deep, that without the spirit of our Divine Master—his readiness for self-sacrifice—his love for the souls of men—his true earnestness in his work—no man is effectively trained for the work of the ministry. Without spiritual power in the ministry, all other forces are of no account. Let there be continual prayer to the Giver of this power, for its plenteous bestowment.

There is further suggested by our review, the feature in the ministry of *physician or healer*. The ancient seers sought to heal the moral diseases that were rife around them, and that were hurrying the multitude to eternal death. The Great Master was eminently a physician of souls, as well as their shepherd and bishop ; and as the minister is an under shepherd, so is he an under physician. He goes among the morally sick and dying with the balm of Gilead, the healing virtues of which he has often tested. Now in order to effectiveness in this work,

there must be knowledge of the patients—of the nature of their diseases in themselves and in their origin, with ability to trace the former to the latter, and a full perception that “the case is not to be met by the glib recitation of common places—the firing off certain religious prescriptions as from a spiritual revolver”—but is only to be dealt with by careful acquaintance with the nature and properties of the divine remedy, and a skilful application of it to the individual cases of disease.

The medical practitioner is familiar with the anatomy of the human body ; the chemical and other forces at work in its sustenance ; the diagnoses of its diseases ; and with the precise thing to be done by his prescriptions. These things he learns, not from books only, but by actual observation and by practical application of what he learns. Surely nothing less than that is required of the spiritual physician ; and the requirement suggests the points in his training, which demand attention. Man must be his study as well as God ; and man, too, not only as he came from the Divine hand, but as sin has made him ; man in his wants and aspirations—capable of being healed and raised to immortal blessedness. Nor are books and lectures all the means to be employed. The student must walk the hospital, become acquainted with actual cases, and apply the remedy. The training he undergoes will be defective unless this feature has a prominent place. And there can be no nobler work on earth than to be healers of mens' souls. So vast, deep and wide spread is the plague of sin and its consequent misery, that to hurl it back and heal its victims is a mission that angels might covet.

We should fail in the proper use of our review of the past, did not the *prophet* nature of the Christian ministry engage our thoughts. Not the prophethood of foretelling future events, not the reception and description of visions from the Almighty or of dreams, but that in which the ancient prophethood mostly consisted—namely, declaring the will of the Lord to the people. In most important senses, the Christian minister is a prophet. Like the true prophets of Israel, *he is summoned to the work by the Lord*. This office cannot be conferred by human hands. No matter what are a man's talents, learning, skill, eloquence, unless called of God, he is not a true minister. And that call must be visible in the man himself. It is not the call on the part of any man, or hierarchy, or church, in the name of the Lord, but the voice of the Master within him, which, indeed, the Church may assist him to hear and to understand, and of the reality of which the Church may form a judgment,—but which she cannot give. “Unless the Christian minister has the obvious call of the prophet, to speak as from the heart, and with the authority of God, he might as well hold his peace.” The Lord gives pastors and teachers for the work of the ministry, and sad will be our condition if we have not divinely-sent men. These men *have a work to do*, demanding moral courage, spiritual insight into truth, and into the mysteries of God's providence, and a mighty sympathy with the plans, and purposes, and glory of their Divine Master. They must have teaching *power*, as well as prophetic *zeal*. “Aptness to teach” is a divine requirement ; and in this age, no man can have this qualification who has not learned much, and is not ever adding to his stores of knowledge. A man must acquire, in order to give forth ; if he confines himself chiefly to the latter, stale and empty

utterances must be the result. The Christian prophet is a *public speaker*, as well as a man competent to teach ; indeed, his teaching has to be uttered oratorically when preaching the Word of God. This does not mean noise, and gesticulation, and fuss, but it does mean such utterance as shall impress and stir an audience. The preacher must so put himself into relations with his hearers that, without being offended by his manner, they are led to listen to and to consider the truths which he seeks to impress upon their convictions. While there must always be some natural aptitude—something born in a man, if he is to be a speaker of the highest class, yet very much may be done to rouse the latent force of speech, and stir up the embers of the oratorical fire in men who have not the born qualities of orators of the highest class. Glorious oratory was that of some of the Hebrew prophets ; it moved and agitated both rulers and people. They not only *spake* in the name of the Lord, but it was done in burning words, and in tones and with gestures of tenderness, solemnity, power ! How much of this they learned in their training schools, who can tell ? Perhaps very much, for it was worthy of attention in them. The Spirit of the Lord delights to use the highest qualifications in the men by whom and through whom He makes known His will to the nations.

Perhaps our review might be fairly used to bring out the *military* nature of the Christian ministry, inasmuch as several of the Lord's prophets, in the ancient days, were soldiers : as Joshua, Deborah and David, and they were all warriors in the unceasing conflict of truth and righteousness with lies and wickedness ; but we are entitled to present this aspect by the inspired Paul, who *spake* to a minister thus : "Thou therefore endure hardness, as a good soldier of Jesus Christ." And the Apostle uses the military figure in the enforcement of faithfulness in his ministry, upon his beloved Timothy. The appropriateness of the figure is manifest, for the minister's life-work is largely one of conflict. He has to contend with impenitence, unbelief and sin in the individual ; with evils manifold and ever restless in the community ; and with that infernal agency by which these things are organized and controlled.

The soldier, in such a warfare, must be loyal to his master, and to the principles for which he contends. Half-heartedness, selfishness, the temper of the mercenary, are fatal to efficiency. No man is worthy of a place in the ranks who is not zealous and devoted. He can never impress and influence others, unless he himself is whole-souled, most surely believing what he proclaims. This is the special gift of God, and we pray that all our young brethren may receive it in its fulness. It is our business to cherish, guide and strengthen it as best we can.

The soldier of Jesus Christ, to be a good one, must have the powers which he possesses duly moulded and drilled. You take great pains to teach the man of arms how to stand, to walk, to march, to perform evolutions. His natural capacities are put under training, that the best possible use may be made of them. The same pains are needful in a higher warfare. A man may be right at heart, may have an earnest and Christ-like spirit, and yet fail for want of drill. His mind may be a chaos ; its contents in confusion, and its efforts, therefore, ill directed and without result. If we are to convey thoughts, we must think clearly, and also in some logical order. The expression of thoughts must be after some

natural sequence, if they are to accomplish the end designed. One of the great advantages of the college training is this drill of the soldier's powers,—this dealing with language, and reason, and God's works, after an orderly method,—this exercise of looking at fact and truth in their several aspects and relations,—subjecting them to analysis, and reaching definite conclusions. He who fires at random accomplishes little in common warfare, and makes no impression in the higher conflict; in both cases there must be an aim taken—execution without a needless expenditure of ammunition!

The being *furnished with arms* is another necessity of the good soldier. As the armour is of God, we look to Him for the supply. But much of it He gives through human agency; yea, the largest portion is thus bestowed. As in all warfare, much necessarily depends on the quality of the weapons employed. The old pikes, and then muskets, did execution in their day; but now, in the terrible enginery of war, they are wholly superseded by more formidable instruments. Now, though the weapons of our warfare are not carnal, yet, as the carnal, they are susceptible of improvement. The Word of God being the same, the use of it may be made more effective. There are states of ignorance in society which demand the alphabet of Divine revelation; but there are others, and we are in the midst of them, that require a fuller exposition, a wider range of thinking, and of application of the truth to an almost endless variety of circumstances and conditions. Unless the leader of the company—its centurion—is well equipped, he cannot hold in hand nor influence those with whom he has to work and fight. They are before him, instead of him being before them, and the result is confusion. He can neither expound with accuracy the Word, nor defend its doctrines with intelligence. Mere words strung together, though uttered with noise and even solemnity, do no execution, nor do they feed the spiritually-hungry; they are not bread, but a stone.

It is our business, in such an institution as this, to teach the truth; to furnish weapons, and to direct the attention of students to the quarters where they may repair them, improve them, and whence they may obtain a fresh supply. We make no pretension to teach all they ought to know, for they will be learning throughout their life and work, but we hope so to guide their inquiries, and so to familiarize them with what has been taught in the past, that their future studies will be conducted after some definite order, with a wise economy of time and precision of aim. They will have a foundation and a frame-work—something to build upon, and an order of things according to which they will delight to work in the completion of their mental and spiritual edifice.

One other element in the qualifications of a good soldier is knowing how to use the good weapons committed to his charge. They may be handled clumsily or adroitly; and the work to be done will be seriously affected by either one or other of these forms of action. It is the business of our office, by Homiletical and Pastoral instruction, and drill, to aid the loyal, loving soldier so to use the weapons of his warfare as that they may accomplish the largest measure of good to the cause with which he is identified, and bring the greatest revenue of glory to the captain of our salvation.

These observations have not been made because we regard the divine

institution of the Christian ministry, and the need that it should be thoroughly trained for its work, as debatable points amongst us as Congregationalists. They have been settled for centuries. Indeed, our more modern history, of at least 300 years duration, has been ever in the main one of a cultured ministry. They have rather been uttered with a view of impressing on our minds the nature and necessity of the work to be done, and which, left undone, must be at the expense of our existence as a body of churches, and an agency to glorify God in blessing mankind; and thus to lay a palpable and solemn claim to your support and to your prayers to God for us. We ask you "to strive together in your prayers to God for us." We ask you to afford us your aid in all practicable forms,—interesting yourselves in the welfare of the young brethren under our charge, and inciting others to join them, that the ranks may be filled up and lengthened, so that we may have ready a ministry for the wants of a country which is being greatly extended, and also filled up by immigration. It will be our aim to cherish in them not only love of this Dominion, but high purposes to work for its welfare. Coming from the several parts of British North America, and banded together in this College belonging to the Congregational churches in the whole of it, we look for noble aspirations and aims in our rising ministry. They will not only be ready to occupy existing posts that are vacant, or may become so, but to exhibit largeness of enterprise in opening new fields, and carrying the standard of the cross into the regions beyond! Our hopes of stretching forth our line of effort for the well-being of the land, greatly depend, under God, on the zeal, intelligence, single-mindedness and self-sacrifice of our rising ministry. From this school have gone forth, in the years that are past, not a few men full of faith and the Holy Ghost, who have done a great and good work in our country, and are still prosecuting it with untiring energy. We look to the present and succeeding classes to reach even a higher standard of qualification and of practical efficiency. Every generation demands its own type of men in its posts of influence and power. If we inherit the gains and progress of the past, it is not that we may enjoy them in idleness, but that we may use them in the march towards further attainments. It is fitting that we should venerate the names and doings of our glorious ancestry, but we should be recreant to the principles they taught us did we not press forward to what is yet greater and nobler. The Lord helping us, we will do this. In the name of the God of Israel and our Saviour King, we will set up our banners, not merely in a fortress, but also in a moving camp, which is marching on to the conquest of the world for Jesus Christ. We will seek to be priests in sanctity and consecration—prophets in culture and power—soldiers in boldness and courage. We pray always that so our gracious Master will make and mould us. Your continued and fervent supplications are craved on the same behalf. Thus encouraged and stimulated—thus animated by hope, and cheered by the sympathy of the churches and the promises of God—we now enter upon the work of the session before us.

CROWDED OUT.

Several contributions and notices of meetings, including the Galt Sabbath School Convention, are unavoidably crowded out this month.

VICTOR HUGO'S ESTIMATE OF ROMISH EDUCATION.

SHARP WORDS TO THE PRIESTS.

Ah, we know you. We know the clerical party. It is an old party. This it is which has found for the truth those marvelous supporters, ignorance and error! This it is which forbids to science and genius the going beyond the missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken, has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to the torture for having affirmed that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul, it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety. To find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time already the human conscience has revolted against you, and now demands of you, "What is it that you wish of me?" For a long time already you have tried to put a gag upon the human intellect. You wish to be the masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above—a book which is for the whole world what the Koran is for Islamism—what the Vedas are for India—a book which contains all human wisdom, illuminated by all divine wisdom, a book which the veneration of the people calls the book,—the Bible. Well, your censure has reached even that. Unheard of thing! Popes have proscribed the Bible!

How astonishing to wise spirits, how overpowering to simple hearts, to see the finger of Rome placed upon the book of God! And you claim the liberty of teaching. Stop—be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the States of Europe, that where the smallest number of natives know how to read. Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and, in spite of you, a world, America—Spain, thanks to you, to your yoke of

stupor, which is a yoke of degradation and decay ; Spain has lost this secret power which it had from the Romans ; this genius of art which it had from the Arabs ; this world which it had from God ; and in exchange for all that you have made it lose, it has received from you the Inquisition. The Inquisition, which certain men of the party try to-day to re-establish, which has burned on the funeral pile millions of men ; the Inquisition, which disinterred the dead to burn them as heretics, which declared the children of heretics, even to the second generation, infamous and incapable of any public honors, excepting only those who shall have denounced their fathers ; the Inquisition, which, while I speak, still holds in the Papal library the manuscripts of Galileo, sealed under the papal signet ! These are your masterpieces. This fire which we call Italy, you have extinguished. This colossus that we call Spain, you have undermined. The one in ashes, the other in ruins. This is what you have done for two great nations.

The Home Department.

“ WHY MUST THE RAIN COME TO-DAY.”

“ Why must the rain come *to-day* ?—just to-day ?” is often the impatient query of townfolk who have, perhaps for weeks, rejoiced in prospect of a country excursion, and are scarcely beyond the streets when it begins to pour for the whole day. The charming, romantic *fete champetre* is changed into a water party, without any arrangements having been made for boats or steamer !

“ Why should the rain have come *to-day* ?” is asked yet oftener, even with tears by dwellers in the country. The hay had dried so beautifully, and this very day four horses and a couple of oxen were to have been at work to carry it safe into the stack-yard ;—and now the ricks are afloat in the meadow, and the loss beyond calculation !

Of such unfortunate days we may say that their name is legion, even when there is no rain in the case, and day by day the good God is found fault with by the poor, miserable, cavilling children of men. Why ?—why ?—why ?

Yet he calmly follows “ the counsel of his own will,” and that is well for us. “ Good is the Lord ”—and, therefore, good are all his works and ways. When we cannot see this, we must consider that the darkness is in our own eyes, and ignorance in our own foolish hearts. Nor shall we always have to speak of dark dispensations and mysterious guidance. Dark providences will become light ; will prove all goodness and truth, when we behold them in the true sunshine.

Yet to be silent, quietly to wait and watch, is often no easy task—for man naturally walks by sight. He can with difficulty believe that what is so grievous now shall be a source of joy hereafter. Our heavenly Rule and Guide, as I have said, holds on his own way, and we shall thank him for it when once the sun has risen on our path. Till then, he leaves us to weep, to lament to ask : Why ?—ah me,—why ?” He

does not help us—he only says, “Be still, and wait ; you shall learn the meaning in the end.” His hour is not yet come ; it is but morning now with us, at evening-time there shall be light.

I am not now speaking of ordinary rainy weather, such as washes away the hay-ricks and the pleasant country excursions ; but of those floods of sin, which at times suddenly seem to overwhelm all our earthly hopes and joys ; and of the fiery furnace in which, as the prophet announced of old, the “sons of Levi” are to be purified as gold and silver. Many of my readers will understand this, and many will also know by experience that often *small* providences, little clouds and showers and crosses, end in showing more of the Lord’s wondrous power, and bringing the inmost heart to more quiet peace in believing, than is effected by the mighty strokes of his hand.

As Solomon admonishes us, let us “take the little foxes which spoil the vines.” It were easy to make a long sermon on the small trials and conflicts of daily life, and to prove from these the need of “keeping the heart with all diligence.” But I must not rob my reader’s own pastor of this fine text ; I shall only illustrate it by an example, showing how a real storm may be a good thing—and, in fact, God’s sunshine. For to strengthen our weak, faithless hearts, our gracious loving Father is sometimes pleased to let us feel how the storms which he sends are in themselves showers of blessing, *Then* we blush and are ashamed before him, and exclaim : “Now I shall put a chain on each rebellious thought, and trust thee in all things, and for ever !” A wise resolve ; which, perhaps, may last till the next trial comes.

Two years ago, when the writer of these pages lived in a mountain parish, he had engaged to deliver a discourse in L——, on the festival of Gustavus Adolphus. The place was six leagues’ journey from the preacher’s village, and his having undertaken the service became for him a grievous burden, for in his own home all sorts of troubles and distresses had taken up quarters. Yet, as it seemed plain that the Lord gave the command to go to L——, he must set forth. The road led through wild desolate mountains, dark extensive forests, deep ravines and glens. He must go alone, and ask his way from place to place, for he had never been in this direction before.

In the morning the weather was beautiful, and this was quite what he expected. For so we think—if we know that we have undertaken anything against our inclination, and from a pure sense of duty and obedience, we feel as if all ought to prosper and the Lord to be, as it were, our servant. In short, the writer thought it a matter of course that the weather should be fine. But nevertheless, towards noon, dark clouds rose over the sky and soon such a deluge of rain came down as has seldom been seen since the days of Noah ! It was almost dark at mid-day, the mountain-path became a water-course, and the poor pedestrian pastor could with difficulty raise one foot after another out of the mire. Not a thread of his garments was dry, the end of his journey was still three leagues distant, it appeared quite impossible to proceed, and yet *there* he was expected to preach. The reader will not wonder that his temper was much tried, nor that, not being a perfect saint, he exclaimed, in peevish impatience, “Why should this rain have come *to-day* ?” In fact, his spirit was in open rebellion.

His feet were as weary as his heart, and gladly perceiving a little cottage near the road, deep in the valley, he walked towards it.

In a small, poorly furnished, yet tidy room, a pretty young woman was seated, with a lovely infant at her breast. She was very pale, and the expression of her eyes told of some deep sorrow. She received me coldly, yet drew a wooden stool for me near the warm stove, in which potatoes were cooking for the dinner of her husband, a miner.

In order to get into conversation with her, I said, "My good woman, what a darling baby you have!" Now it is quite according to rule that we should praise the children, when we wish to reach a mother's heart and open her lips. In this case, however, the result was quite contrary to what I expected.

"Oh, sir!" she exclaimed, rising impetuously, "a darling baby! Do you not see that my child is blind! He was born blind!" She uttered these words in almost a scream of despairing anguish, and sank back as if exhausted, while a flood of tears streamed from her eyes over the face of the infant, who appeared no ways disturbed.

The distress of the woman went to my heart. I could not say a word, only silently sympathize and weep with her. For no one should try to speak comfort to another, till he really knows and understands what is needed—and we can only comfort "with the comfort wherewith we have ourselves been comforted." So I sat long in silence, sighing and praying for direction, till the miner's wife herself showed me the right track.

"Yes, sir, the worst of it all is, that I must myself have been the cause. For in this way, I suppose, the sins of the parents are visited upon the children. The children are innocent. Now I have almost gone distracted, within the last four months, night and day trying to find how I have sinned so grievously against God as to be made such an unhappy mother!" Here her voice was choked by tears and sobs.

When she was a little more composed, I begged her to hear me for a moment. I spoke to her thus: "More than eighteen hundred years ago, there lived a very wise man, a great Prophet and Teacher, who understood all things thoroughly. One day he and his followers were walking together along the high-road, when they met a blind beggar, one who they knew had been blind from his birth. (I saw that the woman was now eagerly listening.) One of the disciples asked the Teacher, 'Master, who has sinned, this man or his parents, that he should be born blind?' " Here I interrupted myself and said: "But you probably know the story already?"

"No, no," she replied; "tell me what did the prophet answer?"

"He answered: 'Neither hath this man sinned, nor his parents; but that the works of God might be made manifest in him.' Do you understand this, my friend?"

Evidently relieved, yet with an anxious, uncertain look, she gazed into my eyes. "No sir, I do not understand; but if *you* do, tell me about it!"

Then I drew my New Testament from my pocket, and sat down with the woman at her table, as Philip went up into the Ethiopian traveller's chariot. If that traveller was a grateful listener, while Philip taught him the way of salvation, my miner's wife was no less so. And I venture to hope, that as the blind man of whom we spoke, by means of his

very blindness, found Jesus, and in him everlasting light, so this woman, by means of her blind child, was also led to him who has said : "He that followeth me shall not walk in darkness, but shall have the light of life."

In all simplicity, I sought to make plain to her the way to that unknown Saviour who was drawing her by the cords of affliction. Her tears flowed abundantly as before ; and yet they were not as formerly. For tears of anguish were changed into tears of joy, tears of despair into those of blessed hope.

Our "Bible hour" became a long one. For a thirsting, mourning, self-despairing human heart, when brought for the first time within reach of the fountain of living waters, is not so soon satisfied with drawing from it as those who "say they are rich and in need of nothing." The rain continued to pour—the mud was getting deeper than ever—I felt a severe cold coming on, and a three leagues journey was still before me—but my body and spirit were glad in the living God. For now a dear wandering child had found the Father's house—the weary dove had found a nest, "even thine altars, O Lord of Hosts, my King and my God !" My own weary, grumbling heart was light and joyful again, through the honor and happiness that had been granted to me.

And how had I been brought to this cottage, and to converse with this woman ? Ah ! I could blush and feel ready to sink with shame ! "Thanks, thanks, my God for that merciful rain ! Forgive thy foolish servant for his murmuring and lamentation !"

As I took farewell, I confessed to the woman that I had been most discontented at the storm, and had impatiently asked : Why should the rain have come *to-day* ?

"Oh, dear, sir," she joyfully said ; "I know well why !"

"Yes," I replied ; "now I know also. Shall not we both diligently learn the lesson, to take all things thankfully from our Lord's hand, even when we cannot understand his dealings with us ? He sends storms without, but gives calm within. He sends natural blindness, and darkness of all sorts, in order to bring to the soul everlasting light."

A warm grasp, a parting word, "God bless you !" and I was out in the rain once more. But how totally changed were all my feelings !

From that time I have never again asked, Why should it rain *to-day* ? And though there are a thousand other "whys," often accompanied by many tears, to which I have received no answer, yet I am of good cheer, and I desire that my readers may be of good cheer also. He who truly asks, with the trembling jailor, "What must I do to be saved ?" shall in the end find "an answer of peace" to all other questions.—*Presbyterian.*

THE TRUE SECRET.

At the house where I was staying there were two little sisters whom nobody could see without loving, for they were so happy to-gether. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling a hoop, playing

with Rover, the dog, or helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered. "I s'pose 'tis cause Addie lets me, and I let Addie."

I thought a moment. "Ah! that is it," I said; "she lets you, and you let her; that's it."

Dear young friends, did you ever think what an apple of discord "not letting" is? Even now, while I have been writing, a great crying was heard under the window. I looked out.

"Gerty, what is the matter!"

"Mary won't let me have her ball," bellows Gerty.

"Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want her to have my ball."

"Fie, fie! is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

But these little girls, Addie and her sister, have got the true secret of good manners; Addie lets Rose, and Rose lets Addie.—*Band of Hope Review.*

THE BORDER LAND.

A very dear young lady, formerly a pupil in our Sabbath School, but now fast wasting away in consumption, in a western city, sends us the following lines, expressive of her sweet experience of those "Border Lands," whose shores are laved with the River of Death:—[ED. "C. I."]

Father, into thy loving hands,
My feeble spirit I commit,
While wandering in these Border Lands,
Until thy voice shall summon it.

Father, I would not dare to choose
A longer life, an earlier death;
I know not what my soul might lose
By shortened or protracted breath.

These Border Lands are calm and still,
And solemn are their silent shades,
And my heart welcomes them, until
The light of life's long evening fades.

I heard them spoken of with dread,
As fearful and unquiet places—
Shades where the living and the dead
Look sadly in each other's faces.

But since thy hand hath brought me here,
And I have seen the Border Land—
Seen the dark river flowing near—
Stood on its brink, as now I stand,—

There has been nothing to alarm
 My trembling soul ; how could I fear,
 While thus encircled by Thine arm ?
 I never felt Thee half so near !

What should appall me in a place
 That brings me hourly nearer Thee ?
 When I may almost see Thy face,
 Surely 'tis here my soul would be.

They say the waves are dark and deep :
 That Faith has perished in the river ;
 They speak of death with fear, and weep :
 Shall my soul perish ? Never ! never !

I know that Thou wilt never leave
 The soul which trembles while it clings
 To Thee ; I know Thou wilt achieve
 Its passage on Thine outspread wings.

And since I first was brought so near
 The stream which flows to the dead sea,
 I think that it has grown more clear
 And shallow than it used to be.

I cannot see the golden gate
 Unfolding yet to welcome me ;
 I cannot yet anticipate
 The joy of Heaven's jubilee.

But I will calmly watch and pray,
 Until I hear my Saviour's voice,
 Calling my happy soul away
 To see His glory, and rejoice.

Literary Notices.

We cannot let slip the opportunity presented by the recent visit to Canada of one of the editors of the *British Quarterly Review*, Rev. Henry Allon, of once more urging the readers of this magazine to become subscribers to that periodical. The quarterlies contain papers from the ablest hands on subjects of every class, literary, scientific, political and religious,—not written for superficial and thoughtless readers, who must be tickled with sensation and story, but for those who love to cope with great questions, and would take part in the multiform intellectual activities of the present day. The *British*, founded by Dr. R. Vaughan, has fought its way up to a high position in the literary world. Without sacrificing a jot of its Nonconformist principles, it has won the respect of churchmen, for its ability, courage and fairness. Its "Contemporary Literature" department contains brief notices of the principal publications of each quarter, which are of the greatest value to a bookish man. We need to cultivate the literary taste in Canada. Life has a tendency to divide itself between business, politics and pleasure. With our growing wealth, we need a higher intelligence, combined with a

deeper piety. To our rising men we commend our own quarterly Review. It can be obtained through any bookseller, or by remitting a post-office order for twenty-five shillings sterling (including postage) to Hodder & Stoughton, 27 Paternoster Row, London.

Some of our studious readers will be interested in the announcement that Professor Jowett's Translation of all the *Works of Plato*, with a full introduction to each, will soon be published in four large octavo volumes. The editor is probably the most accomplished Greek scholar in England.

Dr. Joseph Parker, formerly of Manchester, now of Poultry Chapel, London, has recently published *Ad Clerum: Advice to a Young Preacher*, (London: Hodder & Stoughton), which, we presume, contains the substance of his instructions when Professor at Cavendish College, Manchester, now the Congregational Institute, Birmingham. Dr. Parker is a strong man, intensely self-sufficient, a hard hitter, more admired or feared than beloved, but worth hearing. A volume of his sermons, under the title of *The City Temple*, has lately been issued by the same publishers.

Among the most valuable helps for Sunday School Teachers, will be found the writings of Rev. James Comper Gray, of Halifax, Yorkshire, — *The Class and the Desk*, two volumes, on the Old and New Testament respectively, (London: Sangster); *Topics for Teachers*, two volumes, (London: Elliott Stock); and *Bible Lore* (London: Hodder & Stoughton.) These are not large books; they can be procured for about a dollar a volume; but they contain more real, serviceable assistance to a teacher, or a preacher even, than scores of works of larger size and pretensions. Mr. Gray will begin the publication of a *Biblical Museum* at the beginning of next year. One point of excellence in his works is the ingenious typographical arrangement, by which he packs so large an amount of illustrative matter into the smallest space.

Books on the Creation of the World and the Antiquity of Man continue to pour forth from the press. These questions are destined to be the battle-fields of scientific and theological enquirers for many a day to come. As we look on, somewhat perplexed by the din of a hundred voices, nearly all in mutual contradiction, it seems to us wiser to wait before hastily adopting any theory. Nature is of God: the Bible is of God: and the day will come when their harmony will be confessed. Among the recent publications on these subjects we notice one by a French author, Louis Figuier, *Primitive Man*, a translation of which is published by Appletons, of New York. It is a considerable collection of the facts and theories of various writers, with numerous illustrations, put together somewhat carelessly, and needing therefore to be read carefully. Rev. T. R. Birks has brought his well-known critical acumen to bear on *The Pentateuch and its Anatomists*, especially replying to Colenso and Davidson. (London: Hatchard.) One of the Professors

at Maynooth has also entered the list—Rev. Dr. Mollay. His work is entitled *Geology and Revelation*, and he contends for the adoption of one of the alternatives, that a long period intervened between the original creation and the “first day” of Genesis, or that the “days” were periods of indefinite length.

British and Foreign Record.

The reports of the Autumnal Meeting of the English Congregational Union come to hand just in time for a brief notice in our present issue. The meeting was held in Plymouth, and, being so far away from the great centres, was not so largely attended as it usually is. If our brethren in the “tight little island” had our enlarged ideas of distance, they would not let an extra hundred miles or so stand in their way. Money and time, however, have to be calculated very closely, as life goes “at Home.” There is no fund for paying expenses.

The meeting was one of much interest and power. Topics very closely connected with the essential life of the churches were presented in able papers, and afterwards thrown open for discussion. In reference to these discussions, however, we notice the same dangers that mark the same things in our own Union and in other bodies, such as our Provincial Sabbath School Conventions,—namely, a marvellous facility for getting away from the main point and getting on to some side-issue, (very probably a personal one), a want of thoroughness, and a sudden breaking-off in the midst of the subject by the exigencies of the time-table. Spite all these drawbacks, the partial ventilation given to vital matters does great good, sets men thinking, and leads them to work also.

The Chairman, Rev. Joshua C. Harrison, resuming the subject of Liberty, dwelt especially on “the liberty to follow Christ, of obeying His authority as regards ecclesiastical polity.” After referring to the sacrifices for liberty of the Pilgrim Fathers, and the fact that now the same freedom was enjoyed almost to the full in Old England itself, Mr. Harrison went on to argue that there was a law of Christ for the form and administration of the Church, the matter *not* being left open to “Christian expediency;” that this must be consistent with the great object of the Gospel,—the Regeneration of Men; and, therefore, that “Regeneration was the great qualification for church membership;” and that the organization established by Christ and His Apostles was the simplest conceivable. He then encountered the objection, “How can you secure that only the regenerate shall find admission to your churches?” by urging that the church can take but a small share in the responsibility of deciding on the fact of regeneration, the main responsibility still resting on the candidate himself; yet that the church, when dealing with an applicant of insufficient knowledge, and especially of inconsistent life, has a right to interpose delay and even refusal. As to the mode of admission, a strong plea was put in against requiring too much of revelation to a church-meeting, or even to strange visitors, of the inner experience of the soul. A strong protest was added against

the doctrine now becoming so popular, that any one, no matter what his belief or practice, has a right to membership in a Christian Church, if he please to claim it. It was therefore urged that there should be a vigorous maintenance of "the truth as it is in Jesus," and consequently that while spiritual character must ever be the first requisite for the ministry, natural gifts and acquired attainments were of only secondary importance, and the exposition of the Word of God demanded the most studious preparation. The necessity of discipline was next insisted on, in cases of the denial of essential truth, the exhibition of a spirit of faction and strife, and open immorality, such discipline to be always exercised with a view to the restoration of the offender. The communion and co-operation of sister churches was also earnestly advocated, as remedying the evils of "the miserable caricature which often takes the name of independency." The address closed with an eloquent reference to the bearing of these principles on the character and life of the nation, illustrated by a reference to the vigour of Protestant Germany and the prostration of Popish or Infidel France.

After the Chairman's address, another was delivered by the Rev. H. Simon, of London, on Personal Religion in relation to the Individual Life, Domestic Life, Business Life, and National Life. It was searching, pungent and faithful. Then followed one by Rev. J. Hutcheson, "on the Religious Life in our Churches as affected by the leading forms of thought, &c., of the present day," in which the Puritan Fathers were compared with their children of the present generation, and a balance struck between the good and evil of the change.

As we have read these and similar papers from year to year, the longing has grown upon us, that all the members of our churches might enjoy the same benefit. They do not see the English papers (we wish they did); the CANADIAN INDEPENDENT is not big enough to copy them. We know one pastor, at least, who has tried the experiment of reading the Chairman's address from the pulpit in lieu of a sermon of his own, of course, honestly telling the congregation what he was about; and the people liked it well! Why should not this be done by others?

Our brethren in England are taking practical steps in the direction of the Council system, somewhat after the American Congregational form. At a meeting of the London Congregational Board held on September 13, the following resolutions on Ministerial Ordinations and Settlements were adopted and ordered to be printed:—

I. "That, in the judgment of this Board, the action of pastors and representatives of churches in taking a part in the ordination or recognition of a pastor, is a proceeding which should be entered on with great deliberation and seriousness, inasmuch as it is a token of their confidence and good-will, and a public recognition of the new relation then formed. The settlement itself also involves in large measure the comfort and satisfaction of those churches and their ministers, in holding Christian intercourse with the pastor and church concerned, and in co-operating with them in works of usefulness."

II. "That on this account, previous to the public service at which the ordination or recognition of a pastor takes place, a conference of local

ministers, and (if practicable) of delegates or officers of neighbouring churches, should be held ; at which the incoming pastor should offer those explanations and afford that information respecting his personal character, his views of Christian truth, and the circumstances of his settlement, which, if satisfactory, would enable them to give him an intelligent welcome. And that this conference should be held before the arrangements for the public service are completed."

III. "That, believing that such an arrangement will tend greatly to increase mutual confidence and to avoid mistakes, the members of this Board resolve to act upon it in the future, as far as practicable, in their respective localities. They would also express the earnest hope that brethren from a distance will take no part in any pastoral settlement until they have received evidence that such a local conference has been held, or that in some other suitable way satisfaction has been given to neighboring pastors and churches."

The Congregational Board is a body of ministers in and about the cities of London and Westminster, and includes nearly all the men of mark in the denomination. Again, the Lincolnshire Congregational Union has a Committee at work, preparing "Rules of Court" (we do not like the phrase) for the guidance of Councils of Reference. The Hampshire Union is considering the same subject. As we have already noticed, the Chairman of the Union of England and Wales made the matter prominent in his address. It is evident that a change is to be inaugurated, and that the loose and disorderly system—or want of system—hitherto prevailing has worn itself out.

The tide of European sympathy with Prussia will turn in favor of France, if the conqueror abuses his power and insists on too humiliating terms. Already, this is becoming manifest. Liberal contributions are being made in England to the sufferers by the war, in both countries. And what a host, besides the dead, of sick and wounded men, of widows and orphans, of homeless and impoverished families! France has suffered far the most ; but Germany has had to pay a fearful price for her victories. The Bible and Tract Societies are working among the soldiers of either army ; and colporteurs entered Rome with the Italian troops.

Correspondence.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—A few words on College affairs may not be unacceptable to your readers. The present session was opened on the evening of September 21st with appropriate devotional services, in which the Revs. Messrs. Ebbs, Fraser and Jackson took part. Whereupon Dr. Wilkes delivered his Inaugural Address, which was listened to with marked interest and attention by an unusually large audience. Apart from its intrinsic excellence, the subject discussed seemed to many of us so seasonably appropriate that we asked for the MS. for publication, in the hope that you will be able to find space

for it in your columns, and thus secure for it permanency and a wider audience, to whom it will doubtless be not less interesting than it was to us who heard it.

The several classes of the Theological Faculty were at once organized and their work begun. We have the same number in attendance, viz., nine, as were last session. There were five applicants for admission; but three of these have, for personal or domestic reasons, asked permission to withdraw for the present. Thus two new names have been added to the roll. Of the nine students, one is entered for the Theological course; eight are undergraduates who, so far as hard work and diligence can secure it, will, I have no doubt, acquit themselves with credit.

In my recent intercourse with the officers and committee of the Colonial Missionary Society, fresh evidence was afforded of the unabated interest they take in the success and efficiency of the College, and of their willingness, so long proved, to lend a helping hand towards securing these. The grants of former years in aid of the students have been renewed, and the half of the officia' salary of the Principal guaranteed. The committee are likewise much interested in the progress of the "Lillie Memorial Fund," and could not conceal their disappointment that not more has been done by us in Canada to further it. Their action in the matter sets us a good example of promptitude, for they are now prepared to pay into our hands the £300 stg. as soon as we have raised sufficient to complete the required sum of \$5,000. I trust that the Alumni of the College, and all ministers and office-bearers in our churches will take the business vigorously in hand during the present session, and by personal effort push it to its completion. A report of the state of the Fund appears in the 31st Annual Report of the College. From this it will be seen that much remains to be done, and that the contributions from every church, however small they may be, will be needed. The honor and interests of the whole body are involved in the success of this undertaking: let this furnish a ground for a sense of responsibility and generous giving.

Elsewhere is a statement of remittances, up to the 22nd, to the current funds of the College. As drafts on the Treasurer have now to be regularly met, it is desirable that the collections be sent in without unnecessary delay. I have again to request those who manage these collections to be so kind as to make out and send to me lists of subscribers of \$1 and upwards. For it is too bad when a church has sent respectable contributions that I should have to lump them together as "Subscriptions, &c." Moreover, the lists are of importance, inasmuch as they furnish the evidence of membership in the Corporation.

I could greatly extend this letter by giving you some facts and impressions gathered during my recent visit to the Fatherland; but I fear that what I send you now will occupy too much of your space and, therefore, I will keep them for a future opportunity.

I remain, cordially yours,

GEORGE CORNISH.

Montreal, October 14, 1870.

P. S.—The Report for 1869-70, is now out of the printer's hands and will, I trust, have reached subscribers in the various parts of the Dominion before the publication of this letter. Where churches are without ministers, I have forwarded copies, to the best of my judgment, to some one subscriber, in the hope that he will take the trouble to distribute them among his fellow subscribers. If I have omitted to send to any congregations, or individual subscribers, or sent an insufficient number, (either of which contingencies is only too likely, owing to the imperfect lists at my command,) an application to me for a moderate supply of extra copies shall receive prompt attention.—G. C.

News of the Churches.

Fergus.—On Tuesday evening last, the members of the Garafraxa and Fergus Congregational Churches entered in force, to the number of 120 or 130, the new dwelling of their pastor in this village, and summarily ordered himself and family to the church. Here a few other friends were also gathered; and after partaking of a sumptuous tea, prepared quietly by some fairy hands, Peter S. Martin, Esq., a deacon of the Garafraxa church, was called to the chair, and Andrew Gerrie, Esq., another deacon, presented the Rev. Mr. Barker with a most affectionate address, expressive of their high appreciation of his labours among them, both as a preacher and a pastor, and of their gratitude to God for sending them one "after his own heart" to proclaim the gospel of the grace of God among them. "And while we magnify the grace of God bestowed upon you, we know," they add, "that the response of your heart is—'by the grace of God, I am what I am.' Rev. and Dear Sir, our united, earnest prayer to God is, that our connection as pastor and people may be a long and prosperous one; and when that rapturous moment will have arrived when the Master will call you home, having turned many to righteousness, you may be translated to the celestial firmament to 'shine as a star for ever and ever.' We fervently desire that the threefold band that binds these two churches together with their pastor may be cemented stronger and stronger in the bonds of peace, union, and love, until we all reach our Father's house above, when all our hearts will be one.

"We all join to tender our true affection and sincere Christian esteem to your amiable partner, Mrs. Barker, your dear children, and the other respected members of your household; may you all enjoy every spiritual and needful temporal blessing; and when you and we shall have finished the work assigned us on earth, may we all meet in Heaven.

"Rev. and Dear Sir, please accept this small token of our regard to you; and although it is greatly inadequate to the benefits conferred on us by you, it is presented with spontaneous pleasure and delight by the members of the two churches.

"Fergus, Oct. 11, 1870."

The gift accompanying the address was a purse containing upwards of \$115.

Mr. Barker made a suitable and most feeling reply. The congregation then sang—"What must it be to be there"; and after further praise, prayer, and conversation, it was unanimously resolved on motion of John Moffat, Esq., seconded by George Gerrie, Esq., that the two churches hold a united communion in their respective places of worship on the first Sabbath in January and July of each year, this very interesting meeting was closed with prayer by the pastor.—*Ex.*

Douglas.—The ladies in connection with the Douglas Congregational Church, held their annual bazaar in the new chapel on the first of October, the day of the West Garafraxa Agricultural Show, and their efforts were crowned with greater success than on any former occasion. The entire sum of cash received is \$74, and after deducting the cost of some articles sold on commission, there will be the net sum of about \$60 to add to the chapel-building fund. It ought to be stated that these ladies two years ago assumed the responsibility of purchasing and procuring the deed for the lot on which the chapel is built. They have now as much in hand as will fulfil their task—and a little over. Well done ladies!—*Com.*

THE REV. R. BROWN writes us :—

Dear Brother Wood,—When on my way to the S. S. Convention at Galt I called at the Express office at Fergus for a parcel which, a friend had informed me the night before, had been sent to my address. And you may judge of my surprise as well as delight, in finding that it was an excellent piece of broadcloth sufficient to make me a coat and vest. I cannot even now guess who my benefactor is, but I feel pretty certain that some reader of the "C. I." hath done this. So I now apply to you for space in our most valuable magazine to tender my unfeigned thanks to the generous though unknown giver for this valuable gift.

Allow me also to say that the three passages of Scripture to which attention was called, by a small slip of paper attached, have been considered. As to sowing in Spiritual things "sparingly" or "bountifully," deponent saith nothing at present, but through the agency of this unknown friend, I certainly have been permitted to "reap" bountifully at this time of very beautiful and valuable "carnal things."

Thankfully yours, &c.,

ROBERT BROWN.

Garafraxa P. O., October 17, 1870.

Yarmouth, N. S.—Ordination Service and missionary meetings.

The subjoined items of intelligence from the "Way of the Sea" may possess some interest to the readers of the *Independent* whose home is in the western portion of the Dominion.

On Tuesday evening the 28th September, Mr. A. G. McLeod, late of the Bangor Theological Seminary, was ordained to the work of the Christian ministry in the Tabernacle Church, Yarmouth. Sermon on Distinctive Principles by Rev. R. K. Black, Milton, N.S.; ordination prayer and charge to the pastor by the Rev. C. Duff, Liverpool; charge to the people by the Rev. S. G. Dodd, St. John, N.B. The Rev. Dr. Day, Baptist, and the Rev. Messrs. Hart and Thornton, Wesleyan ministers, were present and took part in the services. The questions to the pastor elect elicited intelligent and satisfactory answers.

Mr. McLeod has entered into an engagement to minister to the church at Yarmouth for the term of one year; but it is sincerely to be hoped that he will give such proofs of his adaptation to that sphere of labour, as to make it desirable that he should remain there for many years.

The attendance at the ordination service was large, and the interest well sustained.

On Wednesday evening, the 29th, a Missionary Meeting was held in the Tabernacle, the Rev. A. G. McLeod in the chair. With the exception of Dr. Day, all the ministerial brethren who were present at the ordination service attended this meeting, and gave most interesting and stirring addresses on the subject of Home and Foreign Missions.

Chebogue.—Another meeting of a similar character was held at Chebogue, on the evening of Thursday, the 30th. Considering the fact that missionary meetings are a new institution at Yarmouth and Chebogue, and that these were in a manner improvised in connection with the ordination service; the interest was good, and the pecuniary results, not yet ascertained in full, promise to equal, if not surpass, those of former years.

Milton, N.S., 19th Oct., 1870.

R. K. B.

The Central Association of Congregational Ministers and Churches held its Annual Meeting at Stouffville on Tuesday and Wednesday, 25th and 26th of October. The attendance of ministers and delegates, though not large,

was, on the whole, encouraging. On Tuesday afternoon Rev. J. G. Manly presented an admirable review of Dr. Young's work, "The Life and the Light of Men," combatting with great skill the peculiar views of the Atonement set forth in this work, followed by an interesting discussion, in which most of the members took part.

In the evening the Association listened to a soul-stirring discourse by Rev. S. T. Gibbs on "the promise of the Spirit"—Luke xxiv. 49, taken in connection with Acts i. 4, 5. This was followed by a prayer meeting, at which short addresses on the subject of the sermon were given by Rev. J. G. Manly and Rev. W. W. Smith. It was, indeed, a refreshing and hallowed season.

On Wednesday morning Rev. F. H. Marling read an admirable paper on "The need of more complete organization to develop the unity and power of the denomination." The discussion on the subject of this paper elicited the felt want of more aggressive efforts for the spread of our principles, a better mode of introducing ministers to vacant churches, and of keeping them supplied with regular preaching. Rev. W. W. Smith then presented a written sermon on Luke xix. 8, followed by the usual criticisms, after which the Association adjourned.

In the afternoon most of the brethren took part in a conference with the Stouffville church on financial matters, recommending the adoption of the weekly offering as the best plan for procuring increased contributions for the support of the gospel, with what result time alone can prove.

In the evening public service was held in the church, at which the pastor presided, and addresses were delivered by Rev. J. G. Manly on "The Religious Aspect of the present War;" Rev. V. Down on "Christianity in England;" Rev. W. W. Smith on "The Support of the Gospel;" Mr. J. D. Nasmith on "The Young giving themselves to Christ;" concluding by an address from Rev. F. H. Marling of the same character, to all present. The Association then finally adjourned to meet at Toronto during the winter. Looking at the meeting as a whole, it was a decided success, and will, we trust, not be without spiritual fruit in the community and church where it was held.

B. W. DAY, *Secretary.*

The St. Francis Association meet in Waterloo, Que., on the 6th and 7th September, 1870. The only strictly Associational business was the receiving and adopting, with amendments, of the report of the committee, appointed some time ago, for revising the Constitution and By-laws. Next meeting of the Association to be held at Sherbrooke, on the second Tuesday in May, 1871.

In the evening of the 6th, the Associational Sermon was preached by the Rev. A. Duff. Subject,—bearing upon the work of the evening, the organization of a Congregational Church. Text, Acts ix. 26, 27, 28. After which Rev. James Howell read a brief but very interesting account of the early history of Congregationalism in Waterloo, and of the steps which had led to the present state of things. The names of those who wished to be formed into a church—some by profession, and some by letter from sister churches, along with a statement of doctrinal and ecclesiastical sentiments, and a church covenant having been read by the Rev. H. J. Colwell, the Rev. James Howell offered the organizing prayer, commending the newly formed community "to God and to the word of his Grace." A few words of counsel were addressed to the infant church by Rev. G. Purkis, and the right hand of fellowship, with expressions of cordial welcome, were given by all the pastors present, in name of their respective churches. The church then, by vote, invited the Rev. H. J. Colwell, to take the pastoral oversight of them in the Lord, and, on Mr. Colwell's expressing his acceptance of the same, requested the pastors with any delegates from their churches present, to meet in council with the pastor-elect, and if satisfied, to proceed to install him.

On Wednesday, 7th, at 1 o'clock p.m., a Pic-Nic was held, in connection

with the Congregational Church Sunday School, during which the Scholars, Teachers, and Parents were addressed by the ministers present, and several beautiful Sabbath School hymns sung by the choir, all joining heartily in the choruses.

At 3 o'clock, the brethren met Mr. Colwell in Council and, after careful examination, were unanimously agreed to proceed with his installation.

In the evening, after the usual opening services, the Rev. C. P. Watson delivered an address on Congregational principles, and Rev. A. Duff on the Pastoral relation. Rev. James Howell asked the usual questions, to which distinct and satisfactory answers were given by Mr. Colwell, when Mr. Howell offered the installing prayer, accompanied by the laying on of the hands of the presbytery. The charge to the pastor, and right hand of fellowship were given by the Rev. J. Campbell, and the address to the church by Rev. L. P. Adams. The ordinance of the Lord's Supper was then observed, Rev. H. J. Colwell presiding. Several friends of Jesus of other denominations accepted the invitation to unite with this church in remembering their Lord's death. One of the intending members was, by vote, on Tuesday evening, elected to the office of deacon. This good brother was absent through sickness, which has since issued fatally—he being thereby called to a place in the Church Triumphant. This communion season was a precious one, and was closed by all heartily uniting in the well known—

"Blest be the tie that binds."

We trust that our brother Colwell may have a long and successful, and happy pastorate in Waterloo.—A. D.

Official.

MISSIONARY MEETINGS—WESTERN DISTRICT.

Place.	Day of Week.	Day of Month.	Deputation.
Southwold,	Tuesday,	Nov. 15,	In connection with Western Association.
Burford,	Monday,	" 28,	Messrs. Robinson, Parsons, Hay, Pullar,
Scotland,	Tuesday,	" 29,	" " [Wood.
Simcoe,	W'dnsdy,	" 30,	" " "
Kelvin,	Thursday,	Dec. 1,	" " "
New Durham,	Friday,	" 2,	" " "
Eramosa,	Monday,	Nov. 28,	Salmon, Clarke, Barker, Brown.
Green's Settlement,	Tuesday,	" 29,	" " "
Douglas,	W'dnsdy,	" 30,	" " "
Garafraxa,	Thursday,	Dec. 1,	" " "
Fergus,	Friday,	" 2,	" " "
Stratford,	Monday,	Jan. 30,	Allworth, Kribs, McColl, Snider.
Listowel,	Tuesday,	" 31,	" " "
Molesworth,	W'dnsdy,	Feb. 1,	" " "
Howick,	Thursday,	" 2,	" " "
Turnberry,	Friday,	" 3,	" " "
Watford,	Monday,	Jan. 30,	Hay, Barker, Dickson, Salmon.
Warwick,	Tuesday,	" 31,	" " "
Forest,	W'dnsdy,	Feb. 1,	" " "
Sarnia,	Thursday,	" 2,	" " "
Tilbury,	Friday,	" 3,	Hindley, Barker.
Tilbury,	Sabbath,	" 5,	" " "
Brantford,	Monday,	" 27,	W. F. Clarke, Allworth, Hay,
Paris,	Tuesday,	" 28,	" " [Wood.
Guelph,	W'dnsdy,	Mar. 1,	" " "

W. H. ALLWORTH

Paris, October 20th, 1870.

Sec'y ry.

QUEBEC DISTRICT MISSIONARY MEETINGS.

1870—Dec. 2nd, Friday, Lennoxville.
 “ 5th, Monday, Sherbrooke.
 “ 6th, Tuesday, Eaton.
 “ 7th, Wednesday, Learned Plain.
 “ 8th, Thursday, Waterville.
 “ 9th, Friday, Massawippi Outlet.
 “ 4th, Sabbath, to preach in Sherbrooke and Lennoxville, Rev
 H. D. Powis.
 “ 4th, Sabbath, to preach in Quebec, Rev. A. Duff.
 A. DUFF, *Sec'y.*,
 C. C. M. S., Que. Dis.

WESTERN ASSOCIATION.

The Western Association of Congregational Ministers and Churches, will hold its autumnal meetings at Southwold, on Monday, 14th November, at 7 o'clock, p.m.

The following is the order of Services:—

Sermon by Rev. E. Barker, alternate, Rev. J. Wood.
 Essays by Rev. J. Salmon, B.A., “*Annihilationism.*”
 Rev. J. Hindley, B.A., “*Justification by Faith alone.*”
 Rev. T. Pullar, “*Doctrine relating to the Church.*”
 Time permitting, Rev. J. Wood, Exposition of 1 Peter, 1, 5, out of the Greek, with free conversation by all members of Association.

In the evening of the second day a meeting will be held, when addresses to the young and old will be made.

After the sermon on Monday evening the Lord's Supper will be administered.

All churches in the district are earnestly requested to send delegates to the meeting, which will be exceedingly interesting, and no doubt profitable.

London, Oct. 17th, 1870. JAMES A. R. DICKSON,
Secretary.

Widows' and Orphans' Fund—Received since last advised for Widows' and Orphans' Fund from—

Granby Church.....	\$12 10
Sherbrooke and Lennoxville.....	20 45
	J. C. BARTON, <i>Treasurer W. & O. Fund.</i>

Montreal, Oct. 22, 1870.

CONGREGATIONAL COLLEGE, B. N. A.

The following are the only sums as yet received for the current session:—

Pine Grove.....	\$10 00
St. Andrews.....	2 80
	—————\$12 80
Valetta (for L. M. F.).....	7 00

Montreal, October 14, 1870.

GEO. CORNISH, *Secy.*

Collections for London Missionary Society.—So far as reported to the undersigned, the amounts collected for the London Missionary Society, during the recent visit of the deputation, were as follows :—

Montreal :—Zion Church (3 services)	\$200 00	
Great St. James' Street Wesleyan Church—col- lection	63 00	
Anon. per Post Office.....	20 00	
	<hr/>	
	\$283 00	
Less expenses.....	3 00	
	<hr/>	\$280 00
Sherbrooke		15 00
Quebec.....		42 25
Ottawa.....		38 00
Kingston \$33.40, less expenses \$3.40.....		30 00
Toronto , Sabbath collections { Zion Church	53 30	
{ Bond Street Church	64 75	
{ Northern Church	63 91	
Collection after Dr. Mullens' lecture in Bond Street Church	47 11	
William Street, Yorkville, Sabbath School.....	5 00	
Donation	10 00	
	<hr/>	
	\$244 07	
Local and general expenses.....	23 80	
	<hr/>	220 27
Manilla		15 36
Bowmanville		45 00
Hamilton		50 00
Guelph :—Collection.....	36 71	
C. Mickle.....	20 00	
J. Mickle	20 00	
	<hr/>	76 71
Brantford \$45.50, expenses \$3.25.....		42 25
Paris		25 00
London (to be heard from).....	
		<hr/>
		\$879 84

It is to be hoped that supplementary subscriptions may come in from some of these places, and that others may be received from places unvisited, (as from Manilla), enough to make up a sum of at least *one thousand dollars*. The undersigned will be happy to transmit to London any contributions sent to him.

A parcel of Dr. Mullens' book, "*London and Calcutta*," with Reports for 1870, has been received, and will be distributed immediately, as a gift from the Directors. Those who receive more than one copy will please distribute the surplus to the best advantage.

F. H. MARLING.

Toronto, Oct. 24th, 1870.

A court at Canandaigua, N. Y., has just had an interesting question to decide. A gentleman was complained of for disturbing the meetings of the Free Methodist Church. Upon inquiry it was ascertained that he had behaved with exemplary propriety in every respect, except that he insisted upon sitting with his wife, which is contrary to the rules of this church. The court acquitted the accused, on the ground that disobeying the rules of a congregation, of itself did not constitute a disturbance of public worship, and was a matter of which the law could not take cognizance.

Obituary.

REV. JOHN ARMOUR.

Died, in the Township of Burford, Ontario, on the 3rd October, the Rev. John Armour, in the 74th year of his age.

The deceased was born in the City of Glasgow, Scotland, in the year 1796.

In youth he was of a trifling disposition, and fond of gay company. But at the age of eighteen he was brought to the knowledge of the truth "as it is in Jesus."

The change in his conduct was remarkable. In a short sketch of his life which he wrote a few months ago, he remarks, "My conversion was so striking that the neighbours took notice of it. Instead of being gay, frivolous, and trifling, I became serious, prayerful, and pious."

Having thus found the Lord to be gracious, and rejoicing in the liberty of the children of God, he became desirous that others should enjoy the same blessings, and showed his faith by his works. He became an active Sabbath School teacher, took part in prayer meetings, and visited the sick. To enable him to extend his knowledge and influence for good, he went to the University of his native city, and animated with the same spirit which then and afterwards impelled Campbell, Moffat, and Livingstone, all of whom received their education at the same University, he laboured with his own hands to maintain himself, so that he might be chargeable to no man.

In the paper above referred to, he writes, "The late Dr. Lillie, of Montreal, told me, the first time I met him in Canada, that he well remembered the deep impression made on his mind by my conversion, and he also stated that his first desire to obtain a classical education, and go forth as a missionary to the heathen was excited in his mind by seeing me daily pass his father's house in the college garb." Thus his example and zeal for good led to the conversion of one who was a zealous missionary, an elegant scholar, and a faithful friend and tutor of many who are now preaching the gospel in Canada.

At the age of twenty-four he was licensed to preach, and being very desirous to go to Africa to declare the glad tidings of a crucified Saviour, he offered himself to a local missionary society, but was disappointed by obstacles arising which were insurmountable.

After a time he became co-pastor of an Independent Church, and so continued for nearly twenty years, during the whole of that time discharging his duties as a pastor without fee or reward. Like the Apostle of the Gentiles, he gloried in the fact, that though in labours most abundant, and spending and being spent for the people, he coveted no man's silver or gold, (carrying on as he did, an extensive business as a merchant), remembering the words of the Lord Jesus, "It is more blessed to give than to receive."

In the year 1842 he came with his family to Canada, and organized a church in Stewarton, in the County of Halton, and afterwards was pastor of the following churches in the order in which they are named:—Warwick, Plympton, Sarnia, New Durham, and Kelvin, which last he resigned about three years ago, after an active ministerial life of forty-eight years.

For some months past he had been suffering from paralysis, which was slowly but surely undermining his system.

While thus brought face to face with death, he was not dismayed. In a letter to one of his children, he says, "I am much afflicted with a pain in my breast (the heart), which is sometimes so violent that I fear the result. But my trust is in Him, and in Him alone, who is the hiding place from the wind, and a covert from the tempest, and never did any put their trust in Him, and were confounded."

After a calmer night's rest than he had for some time enjoyed, on the

morning of the third of October, he told his partner in life that he felt easier than usual, and expressed lively gratitude to the Giver of all good.

While thus anticipating continuing a little longer in the bosom of his family, suddenly the Son of man came and found him prepared.

Being left for a few moments alone, he was taken with a violent spasm, and told his family that if not soon relieved, he could not stand it out, and after a short, but severe struggle for life, in less than half an hour he departed this life, and went to dwell with Jesus.

While thus in the arms of death his hope was firm and unwavering, that Jesus whom he had so often commended to others, was *with* him, and enabled his servant calmly and gratefully to express his confidence in God. His last words were, "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings," and after an interval of intense agony, he said, "I am entering the valley, but I fear no evil, for the Lord is with me," and fell asleep in Jesus. Thus he left this vale of tears to unite with those who have washed their robes in the blood of the Lamb, and sing with them the song of Moses, the man of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

His remains were followed to the grave by a large number of sorrowing friends, to rest till the great day when the dead in Christ shall rise first, and meet the Lord in the air.

His death was improved by the Rev. Mr. Allworth, of Paris, from these words: "For me to live is Christ, but to die is gain."

He was a faithful, zealous, and laborious pastor, a firm and true friend, and a kind and affectionate parent. His name is embalmed in the memory of many who listened to his ministrations, and can call to mind the faithful warnings of him, "Who being dead yet speaketh."

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A. A.

Gleanings.

Denying once more the old falsehood that the Puritans ever burned witches—albeit in a time of delusion and frenzy they did hang some fifteen or twenty—while the Catholics have burned them by thousands with the most cruel tortures—Prof. Stowe says, in the *Christian Union*:

Why should the Puritans be made to bear the sins of the whole world? They belonged to their age, though they were greatly superior to it; they did not do everything, though they did vastly more and better than any other men of their time to redeem the world from the thralldom of false notions and cruel oppressions. They did a great work, and it was well done, and they deserve the gratitude of posterity, and of none more than of those who suppose themselves to be laboring for the universal emancipation of the human race from falsehood and folly; yet many who think themselves in the highest rank of intelligence and philanthropy, seem to be afflicted with a sort of anti-Puritan itch, and they cannot ever think of the word Puritan without feeling an irresistible impulse to scratch. The truth is, that in regard to witchcraft and persecution, the Puritans stand better on the historical record than not only the Roman Catholic, but any other Protestant church of their time—far better than the Episcopalian, the Presbyterian, or even the Lutheran; and the truth cannot and will not always be hid. But let bygones be bygones, and let us see who will be the best and do the best now and hereafter.

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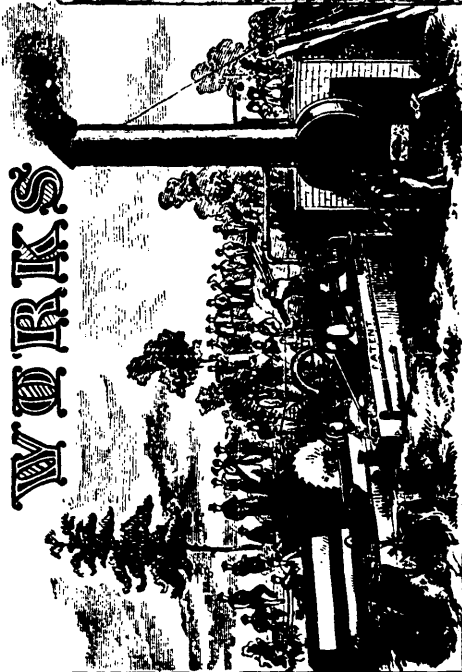
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