

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE

Canadian Independent.

VOL. XIV.

TORONTO, APRIL, 1868.

No. 10.

PASTORAL VISITATION.

AN ESSAY READ AT THE MEETING OF THE CONGREGATIONAL UNION OF NOVA SCOTIA
AND NEW BRUNSWICK, HELD AT MILTON, 13TH SEPTEMBER, 1867,
BY REV. R. K. BLACK.

[The first part of the following essay was devoted to proofs from the Old and New Testaments, of the *obligation and necessity* of pastoral visitation. These points, as the entire paper is of considerable length, we will omit, regarding them as admitted on all sides. The second part, here given, deals with the *benefits* of the practice; and the third, which we purpose inserting next month, with its *difficulties*.]

We most decidedly place the public preaching of the word in the first rank of ministerial duties, but is it not significant, that while the minister is often enjoined to preach the word, and urged by the most solemn consideration to excel and abound in this noble department of labour, yet the Scripture designation of a minister of Christ is not a preacher, but a pastor, a bishop, an elder, all of which names give prominence to the idea of rule, supervision, care, watchfulness, inspection, and visitation of the flock?

The fact is that the Christian minister is not a mere orator, much less is he a priest standing between the people and God, to whom they are to come in their approach to the Divine Being, and who should maintain a dignified isolation from the laity, like that of the sacerdotal class in the Romish church, on whom, as consistent with their error, celibacy is enjoined, and to whom free social intercourse with their flock is forbidden; he is a pastor, an overseer, an elder, who goes among the people for their good and Christ's glory. He is not one of a sacred caste, whom conventional rule or episcopal ordination entitles to respect and authority, but one chosen from among the people by their free suffrages, whom they are to *know* as over them in the Lord, who is to *know* them collectively and individually, and who is to be respected, not for the mere accidents of office, but for his moral excellence, his ministerial faithfulness, his laboriousness in word and doctrine.

We now turn to notice some of the benefits resulting from a faithful observance of the duty of pastoral visitation. These are so marked and so

many, that we can scarcely do more than indicate a few of the more prominent.

They are moreover reciprocal, they affect both pastor and people, and in speaking of them, we desire as much as possible to treat them conjointly rather than respectively.

1st. Pastoral visitation helps the people to live well, and the pastor to rule well. What but living well on the part of the people is the great object contemplated by the institution of the pastor's office? The great Head of the Church gave pastors for the perfecting of the saints. Unquestionably, holy living is one great end of the public preaching of the word; we should perhaps say, the great end, the ultimate, but still not the direct and immediate result.

Instruction is imparted systematically in the great truths of God's Word, with a view, it is true, to holy living, but not less to the correction of ideas, the refutation of errors, the explanation and illustration of the plan of salvation, conviction, conversion, comfort, edification, doctrinal instruction. On the part of the preacher, preaching, though not without heart, is still in the main, an exercise of the creative intellect; on the part of the hearer, hearing is an exercise of the receptive understanding.

In pastoral visitation, on the other hand, the life of the people is reached more directly and immediately. Here the minister deals not so much with thoughts, and things, and abstractions, as with individuals themselves, inquiring into their life, their hopes, the state of their affections towards God and things divine, their faithfulness to duty—personal, family and church. The teaching is purely practical, affectionately rebuking inconsistencies, stimulating effort, suggesting improvements, and urging their consecration to God. Thus the visited is taken for the time being out of the region of speculative hearing, (and how much hearing goes no further,) and forced to realize his personal responsibility. Listening to the sermon of the preacher, he may only flatter himself that he can appreciate the beauty of the diction, the aptness of the illustration, the logic of the argument; but listening to the plain speech of the visiting pastor, the affectionate exhortation to a holy life, the faithful reproof of sin, the earnest inquiry as to his spiritual state, he is made to feel, and unless irritated or hardened, will be made a better man.

But so also will visiting aid the pastor in governing. Whether it be the rule of a kingdom, or a family, or a church, it is most true, that they govern best who govern least. In all well regulated states, the prevention of crimes and disorders is regarded as a question of higher statemanship than the question of punishing them. So it will be in the government of a church. Much as we value the exercise of strict discipline, we value much more the wise government that makes the resort to discipline seldom necessary. And in no way can this be better effected, than by a system of judicious pastoral visitation.

How many a habit of carelessness that might ultimately lead to an utter neglect of the means of grace ; how many an error in sentiment, that undetected might lead to confirmed scepticism ; how many an intimacy with the ungodly, that might prove disastrous to Christian character ; how many an estrangement among brethren, that might lead to entire alienation of feeling—how many such things there are, that, unless taken in time, might lead to frequent and most painful exercises of discipline, which the visit and counsel of a judicious and faithful pastor might avert.

If we consider further the fact that there are many faults of professing Christians, such as covetousness, censoriousness, pride, indolence, which as they are blemishes of Christian character, also hinder the harmonious working of the church, and which might be much modified, if not cured, by faithful personal dealing on the part of the minister—it must be evident that pastoral visitation contributes much to the holy living of the people, and to the good government of the pastor.

2nd. Faithful pastoral visitation will have a most important and beneficial effect, not only on church life and church rule, but also on church work. Christ gave to his church pastors, for the perfecting of the saints to do *work of service*. None more than Congregationalists recognise the duty of every member of a Christian church to do work for Christ. No system of church polity affords greater facilities for the employment of individual effort in connexion with the cause of God, than our own, and it will be found that none of our churches are so prosperous, as those in which this duty is most generally recognized, and where all or most are doing active work for Christ. Now while it is quite evident that intelligent practical preaching will tend much to the production of this desirable Christian industry and effort, and will tend to make intelligent, earnest workers, nevertheless very much more is needed. Our people do not more need to be told to work for Christ, than they do to be put to work, to be told what to do, to have their appropriate sphere indicated. And who but the pastor is expected to do this? But the pulpit is not the place in which to concoct a scheme of church work, and apportion to each their share. This involves a treatment of details as to the specialities of work and an amount of explanation and instruction in regard to the means and method of doing it, and an acquaintance with individual preferences and ability, and a general supervision and inspection of the whole that necessitates pastoral visitation more or less systematic.

3rd. Not one of the least benefits resulting from pastoral visitation, is the additional moral power thus imparted to the pulpit ministrations of the minister. To benefit by our preaching, our people must be made to believe that we are in earnest, that we love their souls, and sincerely desire their salvation. The most eloquent appeals from the pulpit, the most convincing arguments, the most striking presentations of truth, the most felicitous illustrations, will be of little avail, if there is even a suspicion on the part of our hearers, that though

very clever, we are only professional men. And will they not be tempted to think so; if we seldom or never visit them, if our earnestness is merely that of the pulpit, expending itself in public appeals, mere general exhortations, addressed to the mass? What a moral power has that preacher who can reach the affections of his hearers, who can move them to tears by the tenderness of his appeals. But how much greater the moral power of the minister who by such an intimate acquaintance with his people, as can only be given by pastoral visitation, has their consciences on his side and has won their hearts. The sermon of such an one, though it may contain but little that is striking and original, and affording no evidence of either great genius or eloquence, but meriting only the name of a plain, earnest gospel sermon, is possessed of a moral power and productive of moral results, far greater and more abiding than the most brilliant effort of the mere sensational preacher.

If we further consider that many of the impressions produced by preaching and that might have ripened into conversion, are lost because not followed up by personal and private dealing with the individual impressed, and that our visits to the flock often suggest subjects for discourse and afford us an opportunity of studying human nature in its exceedingly diversified forms and phases, even more valuable than that afforded by the study of the best book on mental and moral science, it will we think be admitted that pastoral visitation contributes to the moral power of the preacher.

4th. The spiritual benefit to be derived by the pastor himself from the work, is worthy of notice in this connection. How great the spiritual comfort and benefit a pastor often derives from fellowship with the more devoted of his flock. Fearing as he often does, that his preaching is doing little or no good, how is he cheered in his work when some of his people whose opinion he most values, have the honesty and kindness to tell him that his ministrations are most profitable to them. Of not less profit are those to him spiritually, in whom he takes less comfort, in whose conduct as inconsistent he has no complacency, whose indolence, or worldliness, or instability, calls for remonstrance, rebuke, reproof. For do not their faults exercise and thereby strengthen his virtues? It is in the rough battle of life, and not in the cell of the hermit, that the graces and virtues of the private Christian are developed, strengthened and perfected; and it is not in the seclusion of the study merely, nor even in the delightful fellowship of the more spiritual of the flock, that the man of God is perfected, thoroughly furnished unto every good work, but in the hand to hand conflict with the unbelief, the procrastination, the indifference of the unconverted in his congregation, and the waywardness, ignorance, and apathy of many who name the name of Christ. This is the school in which he not only teaches, but is himself taught, patience, humility, forbearance, wisdom, gentleness, courage, faith.

The position of the pastor is in some respects like, and in others unlike one of the ancients, who had many servants, some good and others very

indifferent, and who on being asked why he did not dismiss the negligent and retain the good, replied, that as for the good he had need of them, and as for the bad, they had need of him. The minister, on the other hand, though the ruler of the church is also the servant of all. All need him and he needs all and may profit by all.

MISSIONARY DEPUTATIONS "ON STRIKE."

The reports of missionary meetings in one of the districts, given in our "News of the Churches" last month, contained some pretty loud mutterings against the arrangements for such meetings in that quarter. Some of these, relating to defective notification and double appointments, pertained to matters of detail which another year's experience can easily correct. But complaints are also made in relation to the entire method in which our missionary services are conducted; and that is a question of so great and so general importance, as to be fairly open to a remark or two, which we will take the liberty to make.

It seems to us, that the unusually protracted severity of the cold during the past winter has not been without its influence in producing the dissatisfaction now expressed. The deputations were half-frozen, the congregations were often diminished by the storms, the collections ditto, and in such circumstances everything looks awry. Former grievances pass into the superlative degree, and new ones gather around them. But we need hardly say, that no such peculiarity of a single season should permanently affect a system of religious operations.

One correspondent suggests, that missionary meetings be held only in places where they are desired. To us, it appears that this would throw the whole matter into uncertainty, year by year; that it would break up the completeness of the present plan; and that it would go far to prevent effective deputations being formed. When every place is visited, and every pastor is expected to take his share in the work, it can be done. We fear that the other plan would "take the heart out of" the thing altogether.

There is no doubt some difficulty in securing a good meeting in the towns and cities, where public meetings are so numerous as to be a perfect drug. The cause presented is so familiar as to have no romantic interest, so limited in its scope as not to strike the imagination by its bulk, and has been so often presented as to have lost the charm of novelty, while the advocates are nearly the same from year to year.

In the rural churches, the missionary meeting is more of an event, and creates a greater sensation. But even in the towns, we think it would generally be a loss to give up the service, even if the pecuniary result is not largely affected by holding it. If the addresses are at all what they ought to be, the communication of facts, the awakening of personal sympathy, and the exhibition of the grand principles and motives of missionary work, will be more thorough and effective than what is usually done from the pulpit. By greater attention to the arrangements on the part of secretaries and pastors, by unflinchingly reliable punctuality in the attendance of deputations, and perhaps by a more thorough use of the capabilities of the platform, still greater interest could be excited. If, as one writer suggests, the restoration of resolutions would work a revolution, by all means let us have them.

So deep is our sense of the value of these services, that we would earnestly deprecate the breaking up of the system. We feel satisfied that without visitation the treasury of the Mission would most grievously suffer. The visits of a paid agent are out of the question; the present voluntary plan is far healthier and more efficient. Nor is it a mere question of money: nothing would take the place of the missionary meeting, as a means of keeping up the fellowship of the churches. Doubtless, there can be great improvements made in the actual working of the present plan; and these are well worthy of the best forethought of all friends of the cause. The whole subject of raising missionary funds is under the immediate supervision of the District Committees; and we would respectfully suggest to these bodies, that, before the next annual meeting of the Society, they consider the subject afresh, and bring it before the "collective wisdom" of the body in June.

It is a trite remark, but it is a very true one in respect to this subject, that "it is impossible to please every one." There are some difficulties in the conciliation of Ireland to Great Britain, and of Nova Scotia to the Dominion of Canada, and in the reconstruction of the Southern States: but the statesman that could solve all these problems would still be baffled in drawing up a missionary programme that would exactly suit every pastor and every deputation.

MATERIALS FOR OUR CHURCH HISTORY.—No. IX.

THE ANCIENT CONGREGATIONAL CHURCH AT SHEFFIELD, N.B.

BY JAMES WOODROW.

The River St. John, from its discovery by De Monts until the latter part of the eighteenth century, was the scene of many a combat. On its waters and on its banks the French and Indians met from time to time their English foes. Sometimes the French flag waved, sometimes the English. At one time it would seem as if the Roman Catholic faith would predominate, and in turn the Protestant would have a fair chance. There were settlements and forts at the mouth of the Gemsec, the Nashwaak, and St. John, and a village at St. Ann's (now Fredericton). At length the crisis came. Governor Cornwallis sent Major Lawrence to Cumberland, now the border county of Nova Scotia, to drive out the French, but he failed. There was no retreating with him, however, and he set to work to keep the French in check. Building a fort called Fort Lawrence, he held his ground with a handful of men; until a force, mainly of Massachusetts Puritans, came to their aid. The French were soon compelled to capitulate, and were allowed to march away with military honors. A part of the Massachusetts expedition sailed for the mouth of the St. John, which they captured, and the French retreated up the river to St. Anns, which they subsequently burnt, and then went on to Quebec. The demolished fortress at St. John was soon built and garrisoned by a company of Rangers. Major Lawrence having become Governor of Acadia or Nova Scotia, and desiring the settlement of the country by New England people, issued a proclamation in 1758, announcing his readiness to receive proposals for the settlement of the vacated lands or any others within the Province. This proclamation met with a response among the New England Puritans, a number of whom agreed to settle on condition that civil and religious liberty would be guaranteed, the Church of England being then the legally authorized Church in Nova Scotia. The

intending emigrants having secured the celebrated "Charter of Nova Scotia," proceeded to settle at Minas, Cornwallis, Liverpool, Chobogue, and other places, and sometime either in the year 1760 or 1761, a number of persons from Essex, Massachusetts, principally parties who had served in the expeditions against Fort Lawrence and St. John, and assisted in capturing those places from the French, petitioned for a grant of land twelve miles square, on any part of the St. John river; and an exploring party of 20 men arrived on the 19th of May, 1762, accompanied by two families for the mouth of the St. John, one of whom brought a frame for a dwelling, which was soon erected near Fort Frederick, and inhabited one or two days after their arrival. Not liking the land at the mouth of the river, the party proceeded up the St. John in a whale boat they brought from New England, and proceeding to St. Anns, commenced their survey. A party of Indians in their war costume made their appearance, and informed them that St. Anns was their property, and threatened their destruction unless they moved further down the river. They, according to arrangements with the Indians, moved their camp as far down, it is said, as the lower end of Oromocto Island on the east side of the river, from whence they made their survey, and divided the land off into lots, and called the township, Mangerville. In the order of survey were the following words:—

"You will reserve four lots in the township for public use, one as a glebe for the Church of England, one for the Dissenting Protestant, one for the maintenance of a school, and one for the first settled minister."

After completing the survey, the party retired to Fort Frederick, from which place they proceeded to Halifax to complete their arrangements, but owing to the capture of Newfoundland by the French, and the threatened invasion of Halifax, they were compelled to return without anything being done, whereupon the land was occupied, and the settlements made, in expectation of a proper title being obtained. About this time the French who still remained in the Province became somewhat troublesome, the French Priest, who had been 40 years a missionary to the Indians, was ordered to leave the Province, as well as all the French families then scattered on the northern side of the Bay, a mandate they obeyed, but the most of them returned in a few years and became quiet subjects. When it became known in England that some of the most eligible lands in Nova Scotia, had been taken up by Puritan settlers, there was dissatisfaction in certain quarters, and the King was induced to communicate to the Governor at Halifax, an order reserving the lands for the disbanded troops of the regular army; but the petitions of the settlers and the remonstrance of Governor Belcher, caused the order to be revoked, and grants issued in 1765. In that year the Indians became very troublesome, and threatened war, because the settlers on the river had killed some beaver, moose, and other animals near their own houses; but the difficulty was settled without serious consequences. The writer has not been able to obtain the names of all the first settlers; it appears, however, that between their arrival and the time of the American revolution, their numbers were increased by new comers. They were all or nearly all Congregationalists, and established worship in 1762; and the lot of land reserved for the first minister was occupied. No record can be found of the organization of the Church, supposed to have been in 1766. Several writers of history state it was a Church of Presbyterian Seceders, but this is a mistake; other denominations having considered it something similar to Presbyterianism, although its usages were altogether those of New England

Congregationalism; and its earliest covenant now known of, states:—"And respecting Church discipline it is our purpose to adhere to the method contained in the Platform for the substance of it agreed upon by the Synod at Cambridge, in New England, A. D. 1648, as thinking those methods of Church discipline nearest the Scriptures, and most likely to maintain and promote purity, order and peace, of any." At present it is difficult to ascertain who first preached at Mangerville. The first settled minister, the Rev. Seth Noble, was pastor in 1774. He received £65 a year, not bad pay for that period, besides a settlement exceeding two years' salary to start with, the expectation being on the part of the people that he had settled for life. But Mr. Noble sympathised with the revolutionary party in the old colonies, and when hostilities commenced he desired the people to leave the Province and to go back to New England, as many were doing from other places, and settle together, and he would continue their minister. The reply he received was in part as follows:—"Are we to throw away the fruit of many years, painful industry, and leave with precipitation the place where God in his Providence hath smiled upon us, both in our spiritual and temporal affairs, and, destitute of support, cast ourselves into a place where the necessaries of life are hardly to be obtained, unless we could find a place where vice and immorality did not thrive, or at least where vital piety did not flourish more than here?" He left his charge irregularly, sometime about 1777, and preached in New England, and after the war was over, was willing to be recognized as their pastor, and receive pay for the time of his absence, but the people did not recognise his claims.

At the commencement of the revolution, the British authorities sent to Mangerville for provisions, and a brig at the mouth of the river was laden with stock, poultry, &c., taken down the river in small vessels and gondolas; but a sloop from Machias captured the brig, made prisoners of the garrison at Fort Frederick, and set fire to all the barracks. From 1775 to 1777, the St. John was in possession of the Machias party, but in 1777 the *Vulture* drove them away, and remained stationed between St. John and Annapolis. Several times the Indians assembled and threatened the settlement on the river; but their object was mainly to obtain supplies, and they so managed their affairs as to live at the expense of the contending parties during the war.

In May, 1779, that zealous evangelist, Rev. Henry Alline, visited Mangerville. In his great zeal for the purity of the church, a zeal not tempered with discretion, he seems to have looked upon those who did not agree with all his course, as unconverted, and he sets down in his diary some of the members of the church as those who "did not love the power of religion." He speaks of the church as divided, and it appears that he organized a separate church; or as he puts it, "I advised them as many as could to renew the covenant; many fell in with the advice," and others outside were added. "The work of the blessed God increased, and there appeared much love among them," but Mr. Alline soon left his newly organised church, and crossed the bay.

In the records of the Congregational Church at Chebogue, Yarmouth, there is a letter from Mangerville shortly after this, dated the 17th June, 1779, to the pastor of that church, Rev. Jonathan Scott, stating their destitution of the preached gospel, and asking him to come over for a short time, for which they would gladly give adequate remuneration. This letter is signed on behalf of the Church, by Samuel Whitney, Daniel Palmer, Jacob

Barker and Peter Mooers. Mr. Scott's church had but two weeks before refused a similar application from Cornwallis, then in a similar condition to that of Sheffield, and he did not comply. The following is a copy of a second letter, dated July 29, 1779 :—

"To the Rev. Pastor and Brethren of the Church of Christ at Yarmouth, in Nova Scotia. The Church in Mangerville, on River St. John, sendeth greeting—

"FRIENDS AND BRETHREN,—We are sorry to acquaint you that after a manifestation of God's goodness by a visible outpouring of His Spirit in this place, there hath divisions and contention arisen among us, issuing to an open separation and setting up an independent church on a different system. In this situation, and being at present without a pastor and teacher, we lately wrote to Mr. Scott, desiring a visit from him, hoping that his presence might be attended with a blessing * * * We again renew our request, assuring you that we have no design to deprive a sister church of any of the privileges of the gospel, except by consent for a time. And we earnestly hope that you will so far sympathise with us as not to deny our petition, especially where you may reasonably think that the cause of Christ suffers. Wishing grace, mercy and peace may attend you, we subscribe, your friends and brethren, Israel Perley, Benjamin Brown, Moses Coburn, Jonathan Burpee, Daniel Jewett, Jabez Nevers, Jacob Barker, Humphrey Pickard, Peter Mooers, Daniel Palmer."

The Church in Chebogue replied, declining to comply with the request. About the 1st of September, Henry Alline again visited Mangerville, and remained between two and three months. The separate church on his arrival met and made choice of two elders and two deacons, and subsequently gave him a call to stay with them as much as possible; but in his letter of reply, dated October 29, 1779, he says he had no expectation of settling over any particular flock, but would visit them as often as possible, and think of them.

On the 29th October, 1779, the first church again applied to the church in Chebogue, urgently renewing their request, asking for Mr. Scott for two or three Sabbaths; but the church in Chebogue had also been rent and torn by Mr. Alline's preaching, and as the request of Cornwallis had been denied, and as Mr. Scott had a family of helpless, motherless children, the application was declined.

Mr. Alline soon left Mangerville for Annapolis, preaching at Fort Howe on his way. He visited Mangerville again in May, 1780, ministering to his flock six or seven weeks; and subsequently returned once or twice, previous to his death in 1784. The separate church probably did not survive long after Mr. Alline's death, but it is probable that seeds were sown which led some away to other denominations in after years.

It has been already mentioned that in the order of survey there was a lot reserved for the first settled minister; and at an early day a building was erected thereon, to answer two purposes—a dwelling for the minister and a temporary meeting house, a part of the house being reserved for public service. Mr. Noble could have had this in fee simple had he continued pastor, as the Church assured him in its correspondence; but unfortunately he left it vacant during the revolution. In 1783 the Loyalists arrived. There were about 30,000 in all of Loyalists and others who came with them, who arrived in Nova Scotia. It is supposed the greater part of them settled in that part of Nova Scotia now New Brunswick. A considerable number received lots at Parr Town, now St. John, and others along the river and elsewhere. Many of the Loyalists had ranked high in the Church, senate, bar, militia, &c.; others were of little or no character whatever. A number of them

settled in the vicinity of the Puritan settlement at Mangerville, and were on their first arrival treated with great kindness by the "old inhabitants," who took them into their houses and otherwise assisted them. The Loyalists were mostly Episcopalians, Methodists, and Quakers; and the former soon discovered the lot for the first settled minister, from which Mr. Noble was for several years absent, and it was taken possession of by the Church of England minister, and is still held by the Episcopalians. Among those who had taken an active part on the side of the Crown, was one Dr. John Calif, a surgeon-general, who interested himself in the spiritual welfare of the people, and who it is presumed wrote to England in reference to their religious requirements. He was in correspondence with that liberal-minded woman, Lady Huntingdon, and perhaps through his statements she sent out two missionaries, Rev. Messrs. James and Milton; but no provision was made for their maintenance. Notwithstanding the "Charter of Nova Scotia," a law was in existence making it a penalty for a minister to preach without the Governor's permission; and as Governor Carleton was absent in Canada in May, 1788, when they arrived, they were advised to refrain from preaching till his return, after which they received permission. They soon found their way up river, and preached in Mangerville and vicinity, it is said with great acceptance. The Rev. Mr. Bissett, rector of St. John, had died in the spring of 1788, and Dr. Calif wrote for Mr. James to come to St. John to preach to the people; but as he had not been ordained by a bishop the use of the church was denied, which Dr. Calif thought very hard of, especially as the Government had granted £500 for the erection of an English church then in course of construction. The few Dissenters in St. John raised ten or twelve shillings a week for Mr. James, and it is probable that if there had been a society to give assistance, a Congregational Church might early have been established; but the opportunity passed, and the field was occupied by other denominations. In November, 1788, Mr. James got a call to Mangerville, which he accepted. It is stated that in 1789, the house erected on the lot for the first settled minister was removed further down the river to Sheffield, where Mr. James was preaching, and placed upon the lot set apart for a glebe for the dissenting Protestant Church in the original order of survey. Not satisfied with what they already had, the Episcopalians coveted this lot also, and memorialized Governor Carleton to have it taken from the Congregationalists; but Governor Carleton would not interfere.

In the year 1789, during the ministry of Mr. James, the church covenant was renewed, to which there are 27 names attached, 15 males and 12 females. In this covenant renewal the following words occur: "And having perused the covenant on which this Church was originally settled, we do firmly and cordially adhere to the same both in matters of faith and discipline."

It appears Mr. James was a good preacher. Dr. Calif says of his preaching in St. John: "To my understanding he preaches the pure Gospel with power and energy, and the meeting is so thronged that many cannot get within its walls." At Sheffield, he preached with acceptance for a time, and the people were very kind, and contributed towards his support beyond the stipulation. When he was settled almost two years he became dissatisfied, upon which his salary was increased, and privileges given. Being allowed a vacancy of three months, he took six, and on his return seemed careless at first, and afterwards acted badly. At length, early in the year 1792, he was charged before the church with immorality, which he denied, and asked for a dissolution of the pastoral relations, but instead of acting thereon, the

Church proceeded to investigate the charges. On the Sabbath before the meeting of the Church, Mr. James announced to his hearers that "after many diligent enquiries I am now fully convinced that it is my duty, and I mean to throw myself into the Church of England, the most indulgent and least censorious Church in the world—the Church in which I first drew my breath;" and announced that he would perform divine service according to the rites of the Church of England in that building, of which he had possession. In a letter still extant, written by Mr. Israel Perley, it is said he was as good as his word, and that on the next sabbath "a few strangers" were present, "while his own parishioners, to avoid a disagreeable dispute on that day, took a private house for their meetings."

(*To be continued.*)

WORSHIP.

We call the attention of our readers, especially pastors, to the painful fact that, in the non-liturgical churches of our country, *worship* is very much neglected. We have attended religious services in a large number of churches in different States, and in different parishes in the same States, within the last few years, and been greatly surprised to find how common is this neglect. When the officiating clergyman rises, raises his hands and says, "let us pray," instead of a general response of the congregation, by coming at once to their feet, or bowing their heads upon the seats before them, or taking any devout attitude, often no movement whatever can be observed; nineteen twentieths of the so-called worshipers neither move their bodies nor even close their eyes. And any person entering during the prayer would hardly suppose from all he could see, that the Great God was then and there being worshiped.

This condition of neglect has obtained gradually, no one meaning to have it so, perhaps in part, if not chiefly, from giving up the old Puritan custom of *all* standing, and *always* standing during the long, and sometimes the very long prayer, as well as during the shorter prayer, the invocation and the benediction. A return to this custom may not be practicable, if it be desirable; but should there not be something done to preserve the idea, the fact of worship?

The sitting, upright posture, even with the eyes closed, is not a fitting posture of worship. It does not so impress an observer, and it is scarcely possible that it should so impress the worshiper. And suppose, a change of of position should subject the individual to a little inconvenience, for the few minutes, and be not the most comfortable that could be selected, is not the importance of the service great enough, remunerative enough to justify, aye, to demand the little sacrifice? Perhaps, in most congregations, as seats are now arranged, the bowing of the head upon the pew before the worshiper, during the prayers, and the same, or standing with the head bowed during the invocation and benediction, could be best adopted so as to secure something like uniformity of position. Some would prefer kneeling, some the ancient and good custom of standing; but it is to be more than feared that neither of these could be made acceptable and thus general, while the first named might be. This is *reverent*, and has therefore one essential element of worship in it. It is *responsive* also to the overture from the pulpit, "let us pray." Moreover, the whole congregation thus bowed would deeply

impress the late comer to the house of God, and notify him unmistakably of what was going on.

Fellowship would be secured in this way as now it is not, in the devotional services of the sanctuary, unless indeed it be the fellowship of apparent indifference! In the public exercises of the Lord's house there should be such a uniformity, such harmony in feeling, in position, in services, as to unify them; make them as far as practicable the service of one individual, everything in unison. And in what part of all these exercises is this uniformity more essential than in that where all are commended to, or are brought into the presence of the great I AM?

But we intended simply to call the attention of ministers and Christians to this subject, that this increasing neglect may not be suffered to continue longer. It is not difficult to foresee the most serious evils unless it be arrested. Already some devout persons have felt compelled to seek those churches where the forms of worship are more rigidly observed. And those who remain are in danger of estimating our Sabbath public services only for the amount of entertainment they afford. The ceremonial of Congregational churches is very simple, and so let it ever be. But it has and must have a ceremonial. Worship expressed or rendered must have a form. Let that be *uni*-form, or as nearly so as possible to make it effective, impressive, useful, acceptable to God.

We are happy to say that some churches are already taking measures to arrest this neglect, and others, here and there one, have effectually guarded against it. It is delightful to participate in, or conduct the worship of such churches. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."—*Congregationalist*.

REFORM OF THE THEATRE.

The *Chicago Advance* having received a request for its opinion on the question, "Is it not possible to make the drama a means of elevation and refinement?" says:

We can not affirm that the millennium will not present the hitherto unwitnessed spectacle of a virtuous theatre. Such a consummation is easy to conceive. It may even be said that good men would rejoice in it. Then why not before the millennium? some one will ask. The question is a fair one, and ought to be candidly answered, in no way of heat or prejudice. What is the practical difficulty in the way of such reform?

It is not that the drama is essentially wrong, as to the poetical composition, or the fact of exhibition on a stage. A dramatic poem is simply one form of history and fiction. Real or supposed events are pictured to the imagination in blank verse after the manner of life, save as a little more of elevation and dignity naturally attends such method of presentation. *Paradise Lost*, though a religious poem, is largely dramatic in character, and could easily be prepared for the stage. A drama need not necessarily be acted: Shakespeare is enjoyed by thousands who never visit a theatre. The imagination of the reader supplies the accessories of scene. It is even doubtful whether the most cultivated minds receive a deeper impression from witnessing the performance, at least in ordinary circumstances; simply because the unavoidable imperfections of the stage as to scenery and action, fall far short of the ideal perfection of the imagination, and take from the seeming reality of the personages and

events. Yet probably the mass of men would be more affected by a drama acted. Nor is acting inherently wrong. Every good reader becomes to a certain extent an actor, throwing himself into the characters whose utterances are before him, and by modulation of tone and varied expression of feature, and often also by gesture, making the readings life-like. Mr. Dickens' public readings are an illustration of this. The same may be said of a good story-teller. The elocutionary exercises at school and college are another step in the same direction, and still more so are the tableaux, now so common, and the various dialogues and exhibitions of our Sunday and secular schools. What possible sin is there in representations of real or supposed life, acted on a platform, more than if they are printed in a book, or painted in a picture? A drama witnessed does not necessarily involve wrong any more than a drama read. Surely there is no sin in members of a family representing and reciting a play of Shakespeare in their parlor, if there be none when they sit and hear it read in the same apartment.

But none of these things alone is the theatre, nor is it all of these together. We must not delude ourselves or others by such a supposition. The "theatre" is a long-known, established institution. The word stands for certain patent, tangible things; for a perfectly understood combination of facts and influences. Alike to the worldly and to the Christian mind it presents itself as a unit, with a definite character, as the definite article commonly prefixed indicates; for we speak of "the theatre" just as we speak of "the family," "the church," "the state." The word represents a permanent playhouse, nightly exhibitions, professional male and female actors, and a variety of tragic and comic plays suited to all degrees of intelligence and taste. Almost as invariably it carries with it, by common association, late hours, fashionable gaiety, frivolity and dress, profane language, indelicate costumes and allusions, actors and actresses of loose principles, and audiences that include even the vilest characters. Therefore the churches have said to their members, "The theatre is no place in which the disciple of Christ should be seen." Nor has it been thought wise and safe to attend occasionally, when the manager,—to please a few of more select taste, and to gain a little respectability for his concern, that the trap may have a bait,—puts a Shakespearian tragedy on the stage. No alternations of a little good with an immensity of evil make an institution which Christian men can patronize. On the other hand, the members of worldly and godless households, and the inmates of drinking saloons, gambling halls and brothels, find themselves at home in "the theatre," and are its constant patrons. We contend, therefore, that the drama is one thing, and "the theatre" quite another.

But now comes the question, why not have a pure, moral, entertaining, yet instructive theatre? We will honestly answer, that the main and quite sufficient reason is, that it could not be supported. The expense is enormous. There must be an edifice of the largest size, and in a central position. There must be a host of professional actors and a succession of showy scenery. The exhibition of each night costs thousands of dollars, in a first-class theatre. Restrict the plays to those of the highest order, and the necessary expenses to the few who would habitually attend would be intolerable. There must be somewhere a pecuniary limit to our pleasures. Any form of amusement which involves vast outlay, must appeal for support to the multitude, and must cater to the popular taste. The sure downward grade is from Hamlet to Black Crook. However charming, therefore, to the imagination, is a theatre that shall be simply an intellectual treat, or a pure recreation, we see no

probability of its realization. Perhaps if some philanthropist, whose notions run in that direction, should build a theatre, endow it with a fund sufficient to pay expenses, and secure the appointment of a board of censors of rigid morals to approve all plays before their performance, there would be a chance of success. Till then we despair of providing for our fair contributor the entertainment she desires.

The Home Department.

THE LITTLE PEOPLE.

A dreary place would be this earth,
 Were there no little people in it ;
The song of life would lose its mirth,
 Were there no children to begin it.

No little forms like buds to grow,
 And make the admiring heart surrender ;
 No little hands on breast and brow,
 To keep the thrilling love chords tender ;

No babe within our arms to leap,
 No little feet toward slumber tending ;
 No little knees in prayer to bend,
 Our lips to those the sweet words lending.

What would the ladies do for work,
 Were there no pants nor jackets tearing ?
 No tiny dresses to embroider ?
 Nor cradles for their watchful caring ?

No rosy boys at wintry morn,
 With satchel to the schoolhouse hasting ;
 No merry shout as home they rush ;
 No precious morsel for their tasting ?

Tall, grave, grown people at the door,
 Tall, grave, grown people at the table ;
 The men on business all intent,
 The dames lugubrious as they're able ;

The sterner souls would get more stern,
 Unfeeling natures more inhuman,
 And man to stoic coldness turn,
 And woman would be less than woman.

For in that clime toward which we reach ;
 Through Time's mysterious, dim unfolding,
 The little ones with cherub smile
 Are still our Father's face beholding.*

So said His voice in whom we trust,
 When in Judea's realm a preacher,
 He made a child confront the proud,
 And be in simple guise their teacher.

* "Their angels do always behold the face of my Father which is in heaven."—Matt. xxiii. 10.

Life's song indeed would lose its charm
 Were there no babies to begin it ;
 A doleful place this world would be,
 Were there no little people in it.

—*Observer.*

A MOTHER'S LEGACY.

A dearly loved mother—over whose grave the white roses have blossomed and faded through many a June—very often repeated to her children the old legend that Jerome relates of the beloved disciple ; how in his last years, when from his infirmities he was unable to converse connectedly, he continually repeated to himself the words, “ Little children, love one another.” He answered, when questioned, that it was his Lord's command, and “ if that was done, it was enough.”

What a charm was in those words, spoken by her gentle voice, to still the petty strifes of childhood.

Away in California of old, before it had been drawn nearer to us by magic iron bands, or linked by flashing wires—the El Dorado upon whose wastes so many hopes lie shipwrecked—wandered the mother's only boy. In a secluded spot stood the log hut of a “ prospector,” patterned after hundreds of others, many worse, few better.

It consisted of one dim room, lighted only by the open door, or a sunbeam straying through the large chimney flue. A bed of rough blankets, tossed into a heap, occupied a corner. On the ashes-covered hearth, of rough stones, stood a kettle that had been used, unwashed, one would not like to think how long, or questioned whether dogs and men did not have access to it indiscriminately. Upon the table were scattered in dire confusion, dirty plates and dishes: pieces of dry, gray-looking bread, variegated with yellow stripes of *saleratus* ; pork, boiled, fried and raw ; candle ends in scooped out potatoes ; lumps of quartz or “ blossom rock ;” the whole medley crowned by an old rusted pan, in which, here and there, glittered a speck of the precious dust for which all comforts of civilization were bartered.

The rough men who occupied this cabin—rough because of the absence of those humanizing influences that gather around the fireside where wife and children wait to meet the father when the day's work is done—have left this comfortless abode for their usual labor in the mountains. The evening previous, in trying their skill upon a deserted “ hole,” they had dug a few feet and undiscovered a seemingly rich lode. Burning with eagerness, they had gone out after sunrise to follow up their discovery. There were three of them, two middle aged men, and a youth of eighteen. They had travelled across the plains in company, and had formed a sort of partnership, agreeing to share alike in good or ill fortune.

But the greed of gold everywhere fosters the same evil passions and blunts the best feelings of the heart. The boy Robert—the mother's boy—had really discovered the indication which had led to the discovery of the lode, and was willing to share with his companions according to the terms of their partnership. He was but thirteen when his mother died, leaving him to be buffeted by heartlessness and injustice, and to pick up associates whose influence was far from beneficial ; but the sense of right, the yielding of self for the sake of others, as early impressed by her, had not been crushed out.

To the two men hardened at the prospect of enriching themselves, he seemed a character easily influenced. They dared not cheat each other, but combined

to cajole the poor boy out of his expected portion of gold hopes. When they found, however, that day after day he worked on, insensible to all hints to "go higher up the mountain, and prospect a little," and quietly insisted, in spite of their assertions to the contrary, that he had been the first to discover the lode, and maintain his right to the share of the gold,—the look of avarice tempted them to threatening words, and finally to ruffianly blows.

"Do you s'pose a boy like you's going to lay down the law to us? take that for your share," and the speaker hurled a large piece of quartz at the lad. The boy dodged it, but in so doing his foot slipped and he fell, striking his head violently upon the projecting point of a rock. There he lay insensible and out of their way at last.

"Good enough for him," said the man. "He'll hold his tongue now, I reckon."

"Shut up," said the other, "I didn't come here to be a murderer. Curse the gold and you too." Throwing down his pick, he hastened to the prostrate boy and endeavored to bring back consciousness. After a time he was partially successful. Then compelling his companion to assist, they made a rough hurdle, and laying the boy upon it, took him to the comfortless cabin.

He soon roused out of the stupor following the blow, but not to sanity. He lay for a few days in the delirium of fever. In his gentle, dreamy wandering, his memory carried him back to the home group, gathered about their mother in the twilight of long years gone by. "Little children love one another," he would murmur, with such a peaceful smile about his lips, that the rough nurse grew tender-hearted at the sight.

"Don't quarrel, Ben," he would say, as a half consciousness of the present came over him,—*"forgiving one another in love—she said that, too—Jesus told her—and when He comes we shall be like Him—love, all love."* And at length, as he faintly whispered these words, the Saviour called him away.

They buried him in a shady grove that lay behind the hut, beside a little stream that came leaping down from the mountain. The man Ben hewed a sapling for the grave, in a rude resemblance of a cross, cutting upon it in uneven letters, the word "Love;" and, when in after years he told the story with his own children clinging about him, he always added, "And whatever else you forget, boys, never let go that verse."—*Watchman and Reflector.*

BUSYBODIES.

Pry is, generally speaking, a mean-looking creature. He usually stands about five feet nothing, and weighs a mere trifle. He may occasionally reach a great height; but he is then pretty sure to resemble those giants who are exhibited in caravans and elsewhere, who are knock-kneed to such an extent, that they nearly always wear a petticoat or some sort of a skirt reaching down to the middle of the leg, who are narrow-shouldered, who are weak-voiced, and whom an ordinary school-boy of sixteen could thrash. Pry's chief and best features are his eyes, of which he has no more than two, but which are equal to half a dozen of the common kind. They remind you forcibly of gimblets; they seem calculated to pierce through a deal door. Pry's manner is brisk and cheerful; he has no hesitation about speaking first to strangers; and in whatever circumstances you meet him, he will take the greatest interest in you; will try to get out of you who and what you are; how much you have a year; what sort of health you enjoy generally, and whether you are suffer-

ing from any particular ailment just at present; whether you are married or single: whether you have any parents or children, and how they all are, and what lines of life they are in; what business you are about just now; what your politics; and whether you have a vote. If you snub him, as it is likely you will, he takes it very good-humouredly, and merely sidles off to somebody else, to ask who you are, and how much you have a year, and so on. It is very rash to ask Pry to do any little piece of business for you. He will do it with pleasure, but he will make it a means of getting a sight of your skeleton.

For Pry has a way of doing far more than you ask him. If you propose to Pry to walk with you as far as the Bank, and expect to get rid of him at the Bank, you are a very sanguine person, and will find yourself greatly mistaken. Pry will stick to you until he knows all your movements, at least for that day. Pry being a stranger, will carefully mark your outward appearance, and from something which strikes him, will begin his questions. Perhaps you wear a mourning band upon your hat. Pry will commence with a few remarks about the prevalence of some epidemic, and will then say, inquiringly: "Lost a relative, sir?" Or you may walk lame, and Pry will ask, "Met with an accident, sir?" You may answer gruffly, "No, I haven't;" but Pry will continue heartily, "Ah! gout then, I suppose?" And he will go on to "Rheumatism, perhaps?" or "Only corns, then?" until you lose your patience, and tell him "a piece of your mind;" when he will reply, quite affably and cheerfully, "Oh! no offence, I hope, sir; I meant no offence, sir."—From *Sketches of Character* in the *People's Magazine*.

TO YOUNG MARRIED CHRISTIANS.

[An old friend, in sending the following lines, says:—

"In looking over some old papers I found a card containing the enclosed. I send you a copy for the *INDEPENDENT*, if you think proper, and would remark to you that had I and Mrs.—— adhered to the advice therein contained, during our union of upwards of 54 years, our happiness would have been of a higher and holier order."

We cannot say that the verses come up to our standard as poetry. In fact they are mere doggerel. But their sentiment is so good, that, as it may *stick* better in this form, we overlook that fault.—Ed.]

The writer here in much affection sends
 Some plain advice to his young married friends.
 Should you the friendly hint receive, it may
 Subserve your interest in a future day.
 Your various duties learn, and always move
 By rule, and let your actions spring from love.
 Yourselves, your tempers, to each other suit,
 And rather yield than carry on dispute.
 Be emulous for that exalted sense,
 Which fears to give and scorns to take offence.
 Should small disputes arise, in patience wait,
 A little time may set the matter straight;
 If one speak rashly in an angry fit,
 The other must be deaf, and silent sit.
 Never lose sight of what the Scriptures say,
 The man should rule in love, the wife obey.
 Let all dissensions in the closet end,
 And never bring them up before a friend.
 Your mutual duties study when alone,
 And when with others, prove your hearts are one.
 Your neighbors, visiting, will then perceive,

How diff'rent from the world believers live.
 Careful attend God's worship every day,
 Nor suffer trifles to create delay.
 Duties performed in proper time and place
 Add to religion a superior grace.
 Consult each other always, often pray
 What's best to do, or what to give away.
 At meals some subject started might be well,
 Of God, or Christ, the soul, of heaven or hell.
 Early to sleep retire, and early rise,
 Lest you neglect your morning's sacrifice.
 Be firm and regular, whate'er it cost ;
 Good works ill done will prove but labor lost.
 Be frugal, prudent, yet not meanly near ;
 The Christian show in all you eat and wear.
 At home, abroad, keep this in constant view,
 Not what you *may*, but what you *ought* to do.
 Within the compass live : the rule attend,
 At first set out as you would wish to end.
 If Children be your portion, thankful be ;
 They may be blessings for eternity.
 Be tender, not indulgent, use the rod,
 Yet curb with reason, thus you're taught of God ;
 If sickness seem to call them, don't refuse ;
 What most we give to God we best may use.
 As friends of Jesus, show the steady friend,
 To souls and bodies your assistance lend.
 Be such throughout the piece, as shall constrain
 The world to say your faith is not in vain.
 May God who first the band connubial ty'd,
 With providential blessings crown and guide
 Your future steps ; and with supplies of grace,
 Your souls, your bodies, and your offspring bless.
 When flesh and heart shall fail, and life shall cease,
 May faith in Christ yield glory, joy, and peace.

KITTY'S FIRST SHOES.

Kitty Finnigan went home from Mission Sabbath-School one day with good news ; so she ran all the way. "Mother!" she cried all out of breath, "the teachers are going to have a meeting to sew for us ; and if we want shoes, we can go to Miss Linley's on Saturday morning, and she will give them to us!"

Poor little Kitty! she had so few clothes, and those were so short and so ragged, that one meeting might have occupied itself with her case alone. Her dress hardly covered her knees, and she had neither shoes nor stockings, nor ever had had any in all her life. A soiled sun-bonnet hung round her face and neck—a face that was almost pretty, it was so bright and animated.

"And teacher says I am to have a hood and a new dress, and I'm going for a pair of shoes next Saturday."

Mrs. Finnigan looked up from the pork she was frying.

"And what do ye want with shoes at all?" she said.

Kitty had thought it would be very fine to wear shoes, but her mother's question was hard to answer. But she said, after some thought, "They'll keep my feet warm."

"Och, sure! and didn't ye slide on the ice barefoot all last winter, and I couldn't keep ye in the house; and what will ye be wanting your feet warm this winter for?"

Kitty tried again. "I was thinking my bare feet were not fit to be round teacher's beautiful clean dress."

"And what's to make your shoes cleaner than your feet?"

In despair, Kitty told the truth at last. "Biddy Maloney and Ann Maginnis and Nora O'Neil have shoes, and nobody but those Bradishes go barefoot."

"Faith, and is that your reason? Well, I won't be hindering you; go and get your shoes and good luck to you."

That night and every night that week, Kitty counted the days, to see how many more must pass before she could go for the shoes. At last the long waited for Saturday came. Miss Linley had only just finished breakfast when she saw Kitty pass the window to knock at the basement door. "Shew the little girl here," she said to Ellen, the waiter. The breakfast things were on the table still when Kitty came in, and she looked at them with such longing eyes than Miss Linley bade Ellen prepare a place for her at the table, and she sat reading the morning paper while Kitty drank coffee out of a child's silver cup, and found out how nice buttered rolls tasted. Meanwhile Ellen was clearing the table and Kitty thought how delightful it must be to be a waiter like Ellen and live in such a handsome house.

After breakfast, Kitty remembered the shoes, but had not the courage to say a word till Miss Linley asked, "Did you come for shoes?" "Yes, please, ma'am." Ellen brought in a large box, from which Miss Linley took several pairs. Kitty hardly knew how to try them on; but, with a little help, she soon found a pair that fitted her, of strong, stout leather shoes. Miss Linley talked so kindly that at last Kitty had the courage to say, "I wish I was old enough to go out to service. I should like to be a servant."

"You must grow older and stronger, and learn a good many things first, my child. But you know whose servant you can be now, don't you?"

"No, ma'am," said Kitty with wondering eyes.

"You know who the Lord Jesus Christ is, don't you?"

"I heard about Him in Sunday-school."

"You know that He can see you and hear what you say. He is our Master, and a good kind Master He is. You are not too little to be His servant."

"Well, I will," said Kitty. "What are his orders?"

"There are a great many; they are written down in the Bible. I will tell you three things, and you may come here next Saturday, and tell me how you succeed in the service. Obey your father and mother; be kind to your brothers and sisters; and be clean."

Kitty blushed as she looked at her dirty dress and unwashed hands, and thought that there was nothing very clean about her but those new shoes, "I will go home and wash my face," she said; and Miss Linley smiled to see her promptness in making a beginning. So, with her new shoes on her feet Kitty started for home. It was more than a mile, but it had not seemed long when she came. Now her feet felt so strangely that she could not take a step without thinking of them. Once or twice she slipped and fell, till, quite out of patience with her shoes, she sat down on a doorstep, took them off, and carried them home in her hand. All the family looked at them, and Kitty tried them on, then Tom strutted round the room in them, making a great noise, and finally Patsy toddled about in them, till they tripped him up, and

his mother took them off as he lay kicking and screaming in her lap, and Kitty hid them under the bed in the next room.

"Kitty! Kitty! come back and mind the baby, while I get dinner ready." Kitty was at the open window, on the point of jumping out in the street, when her Master's orders occurred to her mind; "Obey your mother; be kind to the children." She turned and went back. She did not think much about it, this first act of obedience to Christ, but I think the angels in heaven were glad, for it was her first step in the path which leads home to heaven.

"Mother," she said, when the baby was tolerably still, "couldn't this dress of mine be washed?"

"Faith, no!" she said; "the colors would run out of it, and it would shrink up to nothing. What put that into your head?"

Kitty made no answer. Imagination failed to picture what the dress might look like if the colors were more gone than they were, and it became scantier and shorter. "I must wait for my new one," she thought. But that evening she brought water from the pump at the corner, and took such a bath as she had never taken before.

Next morning, early, with clean, bright face, smooth hair, and her new shoes, she started for Sabbath-school. She had better success in walking, and reached her destination without accident. She looked at the shoes a great deal, when she ought to have paid attention to the lesson; but then you know some little children do that, even when they are not the first they ever had. And Kitty was satisfied, for Biddy and Ann and Norah looked at them, and the Bradishes said, "Let us have new shoes too!"

Before next Sabbath, Kitty's kind teacher brought her a neat new dress and a new hood, and when she saw how careful she was to keep these clean, she gave her a shawl and various other things, until little Kitty's wardrobe was quite respectable.

She thought much of the Master's orders. Miss Linley told her that he bids us read the Bible to learn his will, and Kitty set herself to learn in good earnest. Mrs. Finnigan thought she could not spare her to go to school, but Kitty's father and her Sabbath-school teacher persuaded her at last, and Kitty went.

"I am Christ's little servant, He is my Master," she very often thought; and she has grown up to be a useful happy Christian woman. With what gratitude she remembers the kind lady who gave her good and timely counsel with her first pair of shoes.—*Independent.*

MINISTERS' CHILDREN.

I. Nothing ought to be *presumed* that seems to contradict the Bible. Let God be true, even if it should follow that all the clergymen in the land have been remiss in their duty.

II. It does not follow that children are properly trained, because they have good parents. Of one of David's sons it is recorded, "His father had not displeased him at any time in saying, Why hast thou done so?" And it is well known that Eli was deficient in his duty as a father.

III. Children are much more likely to follow their mothers than their fathers.

IV. If it were true that ministers' children were so bad, it might be traced in some measure to the unreasonable expectations some parishes have with regard to the minister's wife. If she must necessarily be much away from

her little ones in their early years, the minister's children will stand but a poor chance of being well trained. If God had intended what some expect, He would never have caused it to be written in His word, "A bishop must be the husband of *one* wife." Besides the number required for the parish, one would have been allowed for himself and his children.

V. But, is it a fact that the children of ministers and other good people do frequently not turn out well? Not if there be truth in the adage, "Figures do not lie." Take the first hundred biographies in Dr. Sprague's great work, and it will be found that over 110 of their sons became ministers; and a very large proportion of the remainder became ornaments and blessings of society.

From reliable statistics gathered in various parts of the United States, it is found that out of 5,548 children of ministers and deacons, over 15 years of age only 54, or less than one in a hundred, could be said to have turned out badly. Rev. E. Smith, in his work "Nine Years among the Convicts," says: "For the past nine years in which I have had personal acquaintance with several hundreds of convicts, I have not found a son of a clergyman, deacon, class-teacher, steward or church-warden among them, except one; and he was early adopted into a wealthy, but wicked family." I contend then, that when children of ministers and other good people do not turn out well, the cases are taken notice of and spoken much about *because they are so singular*.

In the whale-fishery it is customary when a whale has been discovered for a harpoon to be cast at it. It frequently happens that after the fish has been pierced, it dives into the deep, but generally it is at length secured. And sometimes after that godly fathers and pious mothers have done their utmost, the favored child may seemingly dive into depths of sin. But in many, I believe in most cases, he is at length secured for God and goodness.—*Advance*.

DON'T LEAVE THE FARM.

BY CLARA F. BERRY.

Come, boys, I have something to tell you,
 Come near, I would whisper it low—
 You are thinking of leaving the homestead,
Don't be in a hurry to go!
 The city has many attractions,
 But think of the vices and sins,
 When once in the vortex of fashion,
 How soon the course downward begins.

You talk of the mines of Australia,
 They're wealthy in gold without doubt,
 But ah! there is gold on the farm, boys,
 If only you'll shovel it out.
 The mercantile life is a hazard,
 The goods are first high and then low,
 Better risk the old farm awhile longer,
Don't be in a hurry to go!

The great busy West has inducements,
 And so has the busiest mart,
 But wealth is not made in a day, boys,
Don't be in a hurry to start!
 The bankers and brokers are wealthy,
 They take in their thousand or so,
 Ah! think of the frauds and deceptions,
Don't be in a hurry to go!

The farm is the safest and surest,
 The orchards are loaded to-day,
 You're free as the air of the mountains,
 And monarchs of all you survey.
 Better stay on the farm a while longer,
 Though profits come in rather slow,
 Remember you've nothing to risk, boys,
Don't be in a hurry to go!

Correspondence.

NOTICES TO CORRESPONDENTS.

It is in our hearts to thank the various correspondents by whom our "News of the Churches" is made so full and so interesting from mouth to mouth; not only those who send us original intelligence, but those also who forward a copy of a local newspaper with an appropriate item. We hope that all such will continue their services; and that others, who have been negligent, will follow their example.

Several communications, as well as editorials, are again laid over. We suffer more pangs from this cause than any of our contributors, ten times over.

Under the new Postal law, manuscript for the press will pass at one cent per ounce, if put up open at the ends, and containing no letter.

SOUND DOCTRINE.

"But speak thou the things that become sound doctrine."—Titus ii. 1.

"By grace are ye saved, through Faith: and that not of yourselves."—Eph. ii. 5.

DEAR SIR,—My attention has been drawn by a friend to the 566th hymn in our excellent hymn-book, (the *New Congregational*), which hymn seems, in a doctrinal point of view, of a rather questionable character. Our hymn book comes into the hands not only of well-informed, intelligent, and established christians, but into the hands of young converts, and of persons not so fully indoctrinated in gospel truth; whose knowledge and impressions of doctrine have been gleaned, perhaps, from preaching, not (from a Congregational point of view) in accordance with the divine word. The hymn commences thus, "A charge to keep I have." Now, what characters are supposed to be uttering this hymn? It is classed under the head, "*The christian life—personal dedication.*" It is, then, the language of one devoting himself to God, and who has committed his soul into the hands of Jesus, relying not only on the Saviour alone for pardon and acceptance with God (salvation and eternal life), but upon His omnipotent grace for strength and ability to live to and glorify Him. What, then, is the "charge" the hymn speaks of? Is it to glorify God? If so, well: we are exhorted to glorify God in body and in spirit which are His. But the hymn proceeds, "A never-dying soul to save, and fit it for the sky." Is this true? Is not that soul safe in the hands of Jesus?—having believed; relying on Christ; and living to Him? And is it not the work of the Holy Spirit (operating with the appointed means of grace) to carry on in the renewed soul that

complete deliverance from sin, and from worldly influence, which must fit it to join the just "*made perfect?*" Do not the tone and expression of this hymn (parts of it) seem to intimate that the keeping and saving (salvation) of that soul are in the hands of the believer himself? Can a person be rightly said to be saving his own soul by glorifying God *as a means of saving his own soul?*

Then look at the two last lines of the hymn, "Assured, if I my trust betray, I shall forever die." *What trust?* the soul? Is his soul then committed to his own keeping? Was not that soul safe from the hour when he first believed and cast himself as a sinner upon the mercy of God or Christ Jesus; and placing himself beneath the banner of the Cross, dedicated his powers to the constant service of the Most High? Can such a soul possibly "*forever die?*" Does not the hymn convey *this* idea—that after a soul has believed in Christ and has dedicated itself to his service and glory, it is still insecure, and is contingent upon its own exertions? How does this accord with Christ's declaration, "I give unto my sheep eternal life, *and they shall never perish?*" We know that it is the duty and privilege of the believer to *seek grace*, and improve every privilege, for his complete deliverance from sin, and for preparing him for the region of light and love, and to use all helps thereto: but surely *all* our sufficiency and safety and salvation is of God in Christ Jesus. In one sense, and to some extent, does not the sentiment of the hymn neutralize the doctrines of the cross? And is it a safe and suitable hymn for general use in our churches?

W. B.

[We honour our good correspondent's zeal for the truth; nor is he the first that has objected to the hymn in question; but we cannot agree with him in his criticism. No hymn, sermon or prayer needs to embrace a whole system of theology: it may very fairly, and will far more effectually, deal with one truth, or a few truths, at a time. There are expressions in the Bible itself, which would be obnoxious to this rigid rule of judgment. Paul says to Timothy, (1 Tim. iv. 16,) after certain directions for fidelity in his work, "In doing this *thou shalt both save thyself, and them that hear thee.*" Now a strict constructionist, on the ground of this, might bring Paul in as guilty of "negative theology," ignoring the work of Christ, and so on; yet we rather think that he held pretty firmly the doctrine of Justification by Faith alone; and that he regarded Timothy as already a believer in Jesus. In like manner, James says, (James v. 20) "He which converteth a sinner from the error of his way *shall save a soul from death, and shall hide a multitude of sins.*" Was he, too, unsound? Again, Jude, in his epistle, (vs. 20, 21,) speaks of "*building up yourselves on your most holy Faith,*" and "*keeping yourselves in the love of God;*" and Paul, (1 Cor. ix. 27,) "I keep under my body and bring it into subjection; lest that, by any means, when I have preached to others, *I myself should be a castaway.*" Did these Apostles not depend on Christ alone? did they not feel a full assurance of salvation? These illustrations might be pursued at greater length, but are sufficient. We do not think there is any cause of alarm. The writer of the hymn—Charles Wesley—also wrote the two following ones, which, holding up the other side of the shield, fully recognise the work of Christ and the Holy Spirit; and another, (unfortunately not in the *New Congregational*, No. 384 of *Wesley's Hymns*, 368 *Sabbath H. B.*), which contains as good Calvinistic doctrine as we want to see, as follows:—

“He wills that I should holy be;
 What can withstand his will?
 The counsel of His grace in me
 He surely will fulfil.”

We often use the hymn objected to; and feel that it helps us to observe Paul's injunction, Phil. ii. 12, “Work out your own salvation with fear and trembling,” without opposing the reason he gives for so doing—“It is God that worketh in you to will and to do of His good pleasure.”

Literary Notices.

The *Congregational Year Book* for 1868, has its usual collection of valuable—or invaluable—denominational material. But it is still astray on Canadian matters, where we have so often laboured to set it right. We give up the attempt. But we think some of our secretarial brethren might have better success.

The *Christian Year Book* for 1868, edited by Rev. R. S. Ashton, is a great improvement upon the first volume. It is a most useful manual of reference in relation to Protestant churches, mission and religious societies, of all denominations, and in all countries. These colonies have their fair proportion of space.

“THE LIFE OF CHRIST.”—Rev. Henry Ward Beecher is engaged in writing a life of Christ which is intended as an antidote to the Same Beuve, the Ecce Homo and the Acyone theories. Though several books are written, and more are soon to be produced, this one, coming from such a source, will have many readers. Mr. Beecher himself says of it—At a time when a chill mist of doubt is rising over all the sacred records from an excessive addiction to material science it would seem that good service might be rendered to religion by reasserting, in language and by methods congenial to the wants of modern thought, the divinity of our Lord and Saviour Jesus Christ.

A new Hymn and Tune Book appears now almost every week. One of the latest is *The “Book of Praise” Hymnal*, compiled and arranged by Sir Roundell Palmer, with music by Mr. John Hullah (Macmillan 18mo., with music, 3s. 6d.)

Among recent travellers in the countries of Scripture, no one seems to have brought home more valuable illustrations than Rev. H. B. Tristram, who has published two volumes entitled, *The Land of Israel*, and *The Natural History of the Bible* (Christian Knowledge Society, 12mo., 7s. 6d.).

Peter Force has recently died at Washington. He must have been about 80 years old. He went to Washington as a journeyman printer in 1815. In 1820 he commenced collecting statistics of a national character, and for 16 years published an annual called the “National Calendar.” In 1833 he commenced the publication of the famous “American Archives,” a work of

nine folio volumes, bringing the documentary history of the American Colonies from 1774 down to 1779. It was intended to include in this work all the letters, documents, etc., relative to the settlement and history of the United States, from 1492 to the establishment of the present Government in 1789. In the prosecution of this gigantic labor, Mr. Force spent 50 years of his life, but gave it up for want of means, having accumulated the most perfect library of books, manuscripts, engravings and maps relating to American history anywhere in existence. Among these are two complete manuscript journals of Gen. Washington, one dated 1755 and one 1787; also, four volumes of a manuscript History of New Spain, by Las Casas, etc. No collection of American autography and early newspapers was so complete as Force's. His den, as his dusky, dusty house in Washington may be called, was the resort of the curious in antique literature, and the old man greeted an appreciative visitor with quiet, good breeding and kindness.—*Ex.*

At a booksale in the United States, a copy of John Elliot's Indian Bible fetched \$300, and a Dublin edition of Milton, \$1,500.

A Presbyterian minister in Brooklyn, Dr. C. S. Robinson, has published a volume of *Short Studies for Sunday School Teachers*, (N. Y. Wynkoop & Sherwood, \$1 50,) consisting of fifteen afternoon discourses. Dr. Robinson is a front rank man among Sabbath school workers.

A History of the Free Churches in England, from 1668 to 1851, by Herbert S. Skeats (London: Arthur Miall,), is a book that ought to be read not in England only, but wherever the struggle of Christian churches for freedom has been carried on, and wherever, thanks to the faithfulness of the fathers, that struggle has issued in quietness and assurance,—that is, everywhere. The author who has already won for himself a high repute in a kindred field of historical research, has here a good story to tell, and tells it well. The controversies of this time are rooted in those of two centuries ago, and we cannot understand our own unless we know those of our fathers. It is by ignorance of the past that we shall be betrayed into errors that will work disastrously upon the future.

A History of the Settlement of the Bay of Quinte, which has been in course of preparation by Dr. Canniff for a few years past, is, we understand, nearly ready for the press. Those interested in the early history of this section of Upper Canada (and who is not?) should subscribe for a copy for their own benefit as well as that of their posterity. It is too frequently the case that Canadians are better acquainted with the leading history of other countries than with that of their own.—*Christian Guardian.*

IRREPARABLE LOSS BY FIRE.—Science and literature have just sustained a terrible loss in the destruction by fire of the immense establishment of the Abbe Migne, at Paris, with its treasures of erudition. There were in it manuscripts worth their weight in gold, and compilations, the result of thirty or forty years' labor of the best known savans of France. The stock was valued at twelve million francs. This was an ecclesiastical library and printing establishment, the largest of the kind in the world; and manuscripts of the first ages of the Church have been destroyed in it. The fire began in the type foundry. Eight hundred persons have been thrown out of work by

this catastrophe. The establishment was insured for six million of francs in thirty-three insurance companies.

A most valuable work, if well done, is Rev. Dr. Howard Malcolm's *Theological Index* (Boston, Gould & Lincoln, 8vo, \$4). Under 2,000 heads of topics—not of authors—the editor gives 70,000 citations, referring to books in which the topics are dealt with. The work has been forty years under the author's hand, having been begun for his own use. It cannot fail to be of great service in answering the questions that often vex a studious man—"I've read something somewhere on that subject; what was it?" "I wonder who has written on this point; where shall I find out?"

British and Foreign Record.

"Confusion worse confounded" is brought into the Natal Bishopric case, by the recent decision of the Supreme Court of the colony, upholding the validity of the Bishop's patent from the Crown, on the ground that it was issued before Natal had a legislature of its own; a fact of which the English Courts were not aware when they gave their decisions. This leaves the new bishop, that is to be, very little ground to stand upon. What next?

One of the most disgusting things which the Papacy has done in the presence of the whole world, of late days, has been the sending of the jewel of "The Golden Rose" to Isabella II. of Spain, in testimony of "her signal services toward the Apostolic See," and of "*the high virtues by which she shines among women.*" This from the Holy Father, the Vicar of Jesus Christ, to a woman whose shameless amours have made her the scandal of Spain and the scorn of Europe. But she is a "good Catholic!"

Among other wonderful feats of Mr. Disraeli, is his bringing his party to consent to Mr. Gladstone's measure for the virtual abolition of church rates. All the compulsoriness that will remain will be the compelling parties who make voluntary subscriptions to church repairs, to *pay* those subscriptions.

It seems strange to us to find our American Congregational brethren elaborately discussing the question of Female Suffrage in the churches; but they are doing it, especially in the West, where the "innovation," as New-Englanders deem it, of allowing women to vote, is likely to gain ground. We know not how far the Pilgrim Fathers took the custom from old England. We suspect that in those early days, when the members of the Commonwealth blended sacred and secular things so closely, both being transacted by the same bodies at the same time, that political voting and church voting went together, being altogether in the hands of men. We remember being greatly struck with finding it mentioned in the Life of Rev. John Angell James, that his church in Carr's Lane, Birmingham, practised male suffrage only. Does such a restriction prevail elsewhere in England, we wonder; and of how long standing is it?

A kindred question, that of the participation of women in the exercises of the church prayer-meeting, is also agitated over the lines. Baptist and

Methodist churches invite "the sisters" to take part with "the brethren" in prayers and addresses as well as singing. And some Congregational pastors, who have to follow Paul more closely than they would desire, in going out to "a place where prayer was wont to be made," and speaking "to the women which resort thither,"—are asking why they should not do the same.

Revivals are extensively reported in the American churches, of all denominations, and over a wide area. They seem to be closely connected with that putting forth of personal effort on the part of the membership of the churches, to which so much prominence has been fitly given in the Christian, Sunday School and Young Men's Conventions, which have been recently held in so many places. This fact gives us strong reason to confide in their genuine and permanent character.

THE PULPIT IN GERMANY.—The German pulpit could scarcely have less influence than it has. Those who visit the services are rarely affected, save for the moment; and the vast majority of the population never enter a church, save possibly at the principal festivals, three or four times a year. Personally, too, the clergy have little or no influence in any direction, save as far as their official position gives them power.—*English Independent*.

INAUGURAL OF LEWIS DOWNING, CHIEF OF THE CHEROKEES.—The following is an extract from the inaugural address, delivered by the Hon. Lewis Downing upon the occasion of his inauguration as principal Chief of the Cherokee Nation, before the Cherokee Legislature, on the 16th of November, 1867.

"I belong to that class of our people who have been the least provided with opportunities for culture and learning. I am a full Indian—I am one of the common people. But as one of the people, I bring to the discharge of the grave duties now before me, a heart in full sympathy with the people—a heart filled with love to the whole of my nation, northern and southern, full Indian and half-blood, rich and poor, freedmen and all. I love the entire people; I feel deeply for their sufferings, for I passed through their sufferings with them. I rejoice at any prospects of prosperity that open before them, for those only are *prospects*. And now, by the help of Him who took David from the shepherd's tent and set him on the throne of Israel, I hope to succeed in discharging the duties of my office with fidelity, impartiality and justice to all.

"Many years ago I learned to lean for help and guidance on the strong arm of Israel's God. While I direct my own supplications up to Him for strength and wisdom, let me earnestly ask those of my countrymen who have the fear of God before their eyes, to pray also that he will so guide and direct me in the discharge of my duties, that no interest of my people shall suffer, but *all* the interests of the Nation may be rapidly and permanently advanced."—*Pulpit*.

REV. DR. JOHN HALL.—"T. L. C.," probably the Rev. Theodore L. Cuyler, has in the *Evangelist* the following interesting note:—Rev. Dr. John Hall, the Irish pastor of the Fifth-Avenue Presbyterian Church—pastor of the wealthy "Old School" church which took up \$15,000 at a Sabbath morning collection lately for Foreign Missions—has been over to preach temperance to us in the Lafayette Avenue Church. It was his first appearance in Brooklyn, and he was greeted by a great crowd. Two thousand people listened to him with the deepest attention, as he spoke with great simplicity and tenderness, and with just enough of the Irish brogue to be agreeable. The address was very scriptural and orthodox; but if some of us had made it, it would have been pronounced pretty "radical." What a difference is often made in the sound of truth, by the source it comes from! Dr. Hall took up the Lord's Prayer, line by line, and proved that the man who uttered that prayer sincerely is bound to oppose drunkenness and the drink-

ing customs of society. The language of the speech was as soft as velvet. He was unsparing in his rebukes of professing Christians who offer intoxicating beverages to their guests. In closing he strongly commended the total abstinence pledge and urged his hearers to sign it; and many did so. It was a glorious speech—and strong as the Westminster Catechism. Truly God is putting great honor on the name of *Hull* in these days.

The Rev. W. T. Wylie, of Newcastle, Pa., a clergyman whose parsonage is on a beautiful hill, and partially surrounded by a vineyard of his own planting, recommends grape-culture as an employment suitable and profitable for women. "I believe," said he to us, a few days ago, "that an apt and diligent woman could earn ten times more money in a year by raising grapes than by plying her needle." His own vines, to which he attends only as a relaxation from the studies and duties of his ministry, yield him diversion, health, and pecuniary profit. After working in his own vineyard, he finds himself all the more strengthened for working in the Lord's. Even if women do not accept Mr. Wylie's suggestion, some of his ministerial brethren who have country parsonages and a good hill slope may think it worth trying.

Puffing is an American disease, and it is raging with ruinous violence in the American church. It is time for every editor who would save his Master's cause from disrepute, and the "successors" of his Master from reproach, to do whatsoever in him lies to stop the ravages of this destructive malady.—*The Pulpit*.

A correspondent of the *New York Christian Advocate* suggests, since the last General Conference left the word "obey" out of the marriage service, in the revised liturgy, that it might be advisable to alter those portions of scripture relating to marriage, so that a revised Bible might agree with the revised liturgy!

REV. ALBERT BARNES.—A correspondent informs us that this distinguished pastor and divine decidedly refused to accept the annuity which was cheerfully offered to him by his grateful congregation, when he resigned his charge. This fact is honorable to Mr. Barnes, as he is able to live without it, but it should not be used as a precedent to encourage other people to neglect suitable provision for pastors when providentially laid aside from their office and duties.—*Am. Ex.*

NO REFUSAL.—Mr. D. L. Moody, the lay evangelist of Chicago, lately visited the Catholic bishop of that city to complain that the Irish boys broke the windows of his chapel. The bishop said that he did right in coming to him, and that he would see that the mischief was put an end to, and he kept his word. The conversation was then turned to other topics, and to the efficacy of prayer. "Well," says Moody, "I visit a great many kinds of people in Chicago, and I always pray with them before leaving them. So let us pray." And before the bishop could say nay, he was on his knees pouring out his soul to God, beseeching all spiritual blessings upon the bishop and his flock.

In a church not five miles from St. Paul's in London, where "high Ritualistic services" prevail, the learned preacher, in his sermon on Christmas day, stated to his congregation, as one reason why there was not room for Joseph and Mary in the inn at Bethlehem, "that there was an unusual press of travel, it being then Christmas time!"

"PRAY OR PAY."—Bishop McTyeire relates an incident of a presiding elder in Texas. This elder had spent a night with one of his Church members, and found no place to wedge in prayers with the family. In the morning he offered to the astonished member money to settle his bill. "I must *pray* or *pay*," said he.

Official.

Missionary Accounts.—The District Secretaries and the Churches are reminded that I received peremptory instructions from the Society, at its last meeting, to close the accounts on the 15th April. Whatever, therefore, is to appear in them, must be in my hands on or before that date. I have already received nearly \$400 from the Middle District, and hope to have other considerable remittances soon.

HENRY WILKES, *G. S. T.*

Congregational Missionary Society of B. N. A.,
Montreal, 19 February, 1868.

Widows' Fund.—I have now only to acknowledge as follows:—

Zion Church, Montreal	\$40 00
Archibald Duff, subscription	4 00

Montreal, 20th March, 1868.

J. C. BARTON, *Treasurer.*

News of the Churches.

Brantford Donation Visit, 1868—The Annual "housewarming," popularly known as a donation visit, was paid to the home of the Pastor of the Brantford Church, on the 7th February. On such occasions the minister and his family being only *guests*, the usual warm and pleasant *reception* was given them by the people, who entertained them with every *hospitality*; and after spending a very social and lively evening, both left a blessing behind them and carried a blessing away with them. As an effort is just now being made to wipe off all remaining liabilities on the church by the 1st July next, the visit was almost unlooked for this year, and therefore, although not quite so large as in some former years, the amount (\$60) is doubly valued as an expression of kindly feeling.

Sherbrooke and Lennoxville.—The two sections of this Church held their pastoral visits at present times this season. In January last the members of the Church and Society residing in and near Lennoxville invited their Pastor, his wife and family, to tea with them in the Wesleyan Chapel. After an excellent service of tea and the usual accompaniments, Charles Brooks, Esq., presented to the Pastor a donation of \$52 from his friends in Lennoxville and vicinity. This meeting, the first of the kind attempted here, was an exceedingly pleasant one. After the Pastor had spoken a few words of grateful acknowledgment and earnest counsel, the friends were addressed by Mr. C. Dyer, of Sherbrooke, Mr. A. Duff, jun., and Mr. Chas. Brooks, jun., who, in a neat and touching speech, expressed, in his own name and in the name of that portion of the Society residing here, their unabated love and esteem for their Pastor, and their sincere desire for his increased usefulness among them.

The Sherbrooke friends met on the 10th ult. in the lecture room of their Church edifice, at the invitation of the ladies of the Church, who had provided for their entertainment a sumptuous repast. After tea the organist and choir discoursed some excellent music. The Hon. J. S. Sanborn then, in the name of the assembled friends and of others unavoidably absent, presented to the Pastor a donation of \$73, augmented by a liberal gift of \$100 from a friend at a distance, sent for this occasion. After an expression of thanks from the Pastor, the meeting was very happily addressed by the Revs. E. J. Sherrill and George Purkie. All seemed to enjoy themselves in each other's society, and we trust that the blessing of the great Master was over all. Next day, 4 P.M., the ladies

entertained the children of the Sunday School. The Superintendent, Mr. Hubbard, and Revs. E. J. Sherrill, George Parkis, and the Pastor, spoke to the young folks on subjects of lasting interest, and were listened to with marked attention. Several Sunday School hymns were sung, and then about seventy sat down to a copious supply of cake, fruit, confections, &c. The Sunday School is at present in a flourishing condition. We trust that many of our youth may be trained up in this nursery of the Church for great future usefulness.—*Com.*

Present to Rev. W. F. Clarke.—Last evening at the Social of the Ladies' Aid Society in connection with the Congregational Church of this town, some proceedings of a very interesting character were had. The Pastor of the Church, Rev. W. F. Clarke, having been absent for a fortnight, certain ladies of his flock deemed the opportunity a fitting one to carry out a design they have cherished for some time past, of presenting him with a token of their esteem and regard. Accordingly, in his absence, a vigorous, though quiet, canvass was entered on, and successfully completed by the time of his return. As the result, a handsome and valuable Gold Hunting Watch and Chain were obtained, and the usual monthly sociable was chosen as the occasion for presenting the gift. Just as order had been called for the closing devotional exercises, Mr. Clarke was requested to delay them for a few moments, when Mrs. Newton stepped forward and read a brief but feeling address, and Mrs. Oxnard presented a beautiful watch and chain. Mr. Clarke, in the course of his reply, said: "You, yourselves, ladies, deserve quite as much, if not more praise than I do. The undertaking may be said to have originated in connection with your Aid Society, and your zeal in the matter from first to last has been untiring, and worthy of the highest commendation. I have pleasure in reporting to you that my recent appeal at a distance has been most successful, and that so far, about \$1,200 have been contributed by friends outside and abroad. This amount will, I have no doubt, be somewhat augmented, so that we have the prospect of settling down with a debt of such moderate dimensions that we may reasonably hope at no distant day to cancel it by our own exertions. It is through the prospering hand of God that our endeavors have been so far successful, and to His name be all the praise. Ladies, I again thank you for your generous gift. I shall constantly be reminded of your kindness as I have occasion to consult it for the hour, and it is, and will be, I assure you, my earnest prayer, that the attachment and friendship, of which it is the souvenir, may be measured not by time, but by eternity, and that the Giver of all good may abundantly reward you for this and every other token of regard toward His unworthy servant." Inside the watch is the following appropriate inscription, very delicately and tastefully engraved: "Presented to their esteemed Pastor, the Rev. W. F. Clarke, by the Ladies of his Congregation, Guelph, March 3, 1868." Having had the pleasure of being present on the occasion above described, we can testify to the heartiness, cordiality, and interest by which the proceedings were characterised, and we sincerely congratulate both minister and people on an occurrence which is alike creditable to both, and which augurs well for the future prosperity of the Congregational Church in this place.—*Guelph Advertiser*, March 4.

Present to Rev. Robert Hay.—Writing from Pine Grove, March 18th, Mr. Hay says,—“I had the pleasure of receiving the other day from the Sabbath School of Thistleton a beautiful edition of the ‘Congregational Lectures,’ in fifteen volumes. I believe you are always glad to receive news of this kind.”

Rev. J. Elliot, has been requested by the Church at Ottawa to reconsider his resignation, but, having done so, has decided to proceed to Halifax early in the present month. We expect to hear from our brother, from time to time, when his “house is hard by the seaside.” Services are to begin in “Salem Chapel, Halifax,” on the 12th inst. The Eastern Missionary District secretaryship has been assigned to Rev. A. McGregor for the remainder of the term.

Rev. W. Hay's Farewell.—A correspondent of the *Princeton Transcript*, writing from Burford, March 2nd, says:—Yesterday, Sabbath, was a solemn day with the members, and congregation of the Congregational Church here, as on that occasion the Rev. W. Hay preached his last sermon before departing to Belleville, his new field of labor. Before the service commenced every available seat was occupied, some of the old members coming from Brantford to hear the parting words of their much esteemed pastor. His text was the second clause of the 11th verse of the 13th Chapter of 2nd Corinthians: "Be of good comfort." During the discourse he noticed that during his pastoral care of Scotland Church, he had given the right hand of fellowship to over one hundred and thirty, and also one hundred had been added to the Burford Church; three young men had gone from these churches, and were now preaching the unsearchable riches of Christ in this Dominion or the adjoining States. Many in connection with these churches had passed away, but had left behind them a good testimony that they had not believed in vain. At the close of the service two others, one by letter, the other by profession of faith in Christ, were received into the church, and then the Church, with many in connection with other churches, sat down and partook of the Lord's Supper, the emblems of Christ's Dying Love. So finished the interesting service, and the hope of the whole congregation is that their esteemed pastor may meet with still larger success in his new field of labor, and that the church in Belleville may appreciate and love him as much as we do from whom he is providentially removed.—H. C."

Rev. W. Hay.—Mr. Robert Eadie, jun., sends us for publication the following resolution adopted by the Congregational Church in Scotland, Ontario.

"Moved by Hamilton Smith, Seconded by Eddy Malcolm, and

"Resolved,—That the church has heard with the deepest regret the final decision of our much beloved and respected Pastor, the Rev. William Hay, to press his resignation of his pastoral charge amongst us:

"That we feel constrained, in deference to his convictions of duty in the matter, though with the greatest reluctance, to accept it:

"That we acknowledge with devout gratitude to the Head of the Church, the grace of God in him as manifest in his extensive usefulness during the twenty years of his ministry among us, as also our many obligations to him personally, for his uniform kindness and faithfulness in the discharge of his ministerial duty: and

"We earnestly pray that the Lord may long spare his life, and bless him and his family in all his future labours, wherever his lot may be cast, and may at last give him the reward of those who turn many to righteousness, in his heavenly kingdom and glory."

Rev. E. Ebbs.—The Church at Aurora, Illinois, during the two year's pastorate of Rev. E. Ebbs, have enlarged their house to a doubling of its previous accommodations, and witnessed a corresponding increase of congregation. Of its 114 members, 74 have been received in that time. They sustain a mission school beside their own flourishing home school, and pull with a will in the harness of Christian work.—*Advance.*

The St. Francis Association of Congregational Ministers met in Sherbrooke at the house of Rev. A. Duff, at 4 p. m., on Tuesday, 10th ult. Owing to the state of the roads and other unavoidable circumstances, very few of the brethren were able to attend. We are sorry that brother Parker was detained by severe indisposition. The Association Sermon was preached by Rev. George Purkis, on Wednesday evening, from 2 Cor. v. 21. During the meeting of Association a popular lecture on Mal. iii. 16, was read by Rev. A. Duff, and an essay on the formation and dissolution of the pastoral relationship, with special reference to the value of ecclesiastical councils on these occasions, by Rev. E. J.

Sherrill. The reading of this essay elicited a valuable discussion. The positions of the essayist seemed to be sustained by the brethren. The Association then adjourned to meet at Stanstead Plain on the fourth Tuesday (22nd day) of September. Preacher, Rev. A. Duff, Primary; Rev. J. Campbell, Alternate.—*Com.*

A Young Men's Association having been formed in connection with Zion Church,—of which Prof. Cornish is President; Mr. Miles and Dr. Beers, Vice-Presidents; and Mr. N. Jones, Secretary.—it is intended to hold weekly meetings for readings and discussions. The first public meeting will be held in the chapel, on Thursday evening, at eight o'clock. Over 50 members have already joined the Association. These societies, which have been formed in the various churches, are not intended to supersede or interfere with the Y. M. Christian Association, but rather to train young men to take an active part in its useful operations. The latter Association forms a kind of religious 'Change, where all can meet on common ground and unite in efforts for the general good.—*Com to Montreal Witness.*

On Thursday evening was held the first public meeting of the Young Men's Association, in the chapel of Zion Church, Montreal. Mr. Miles and Dr. George Beers, Vice-Presidents, occupied the platform. The meeting was opened by music and prayer; after which Mr. Miles defined the objects of the Association, and strongly urged the necessity of churches cultivating more sociability and intimacy among young men. He mentioned cases of young men who had attended churches in Montreal for four years, and had never been shown any attention as strangers. Mr. Gurd sang "Nil Desperandum." Mr. S. Jones Lyman read a valuable essay of some length upon Longfellow's poem of "Evangeline" and the expulsion of the Acadians, taking the ground that the English Government were right, as the Acadians never fulfilled their treaties, broke obligations, sided with England's enemies, &c. National prejudice and romance have had an equal share in forming the opinion in many minds that the banishment of these unfortunate people from their homes in 1775, was a foul stain upon the British nation. Mr. Lyman vindicated the act as a necessity for self-preservation of the colonial government, and as a just retribution for the continued disloyalty and treachery of the Acadians, and for their having constantly furnished arms, ammunition and prisoners to the enemy. Many were in open hostility to the English, and at the taking of Fort Beau Sejour, 300 were found in arms. The Acadians harrassed the English emigrants, retarded the settlement of the country, and personally refused to take the oath of allegiance according to the conditions upon which they held their lands by the treaty of Utrecht; and as they would not be transported to France, it was resolved to scatter them among the English colonies. Many authorities on colonial history were quoted in vindication of the English Government in the treatment of the Acadians. The paper is destined to excite great attention and interest, and will no doubt form a subject for further investigation and discussion by the Association. It is gratifying to find there is some justification for the expulsion of the Acadians, which is so generally regarded as a disgrace to the British government, and the darkest page of colonial history. The meeting was concluded by singing a verse of "God save the Queen" and "Old Hundred." It is intended to open these meetings to the church and congregation once every month. Regular weekly meetings of the members every Thursday night, at 8 P. M.—*Ibid.*

Another Indian Letter.—The Secretary of the Indian Mission says,—“Herewith you have a letter from our Indian teacher, Mr. Barril. I understand that the difficulty of shaking hands with the chief, there mentioned, arises from the fact, that the R. C. priest has excommunicated the chief, for favouring the education of the children and reading the Bible, and in order to give greater effect to this excommunication which the priest calls *blotting the name out of the Book of Life*, and certain exclusion from Heaven—the people are forbidden to shake hands with their own chief.”

SHESHEGWING STATION, Dec. 23rd, 1867.

I have much plausare of writing to yoo this evening and let you know how I am getting along up here in the Shegwaning. I am teaching school still, and I had a tea meeting at my own house on Christ mass day, and it was well atand, and after tea we began in sing with my hymn Book. Miself and wife and the Chief darter and three of his sons were with us in singing, and the Chief and wife was Presnt and a good meny others were Present, and had been teaching sing school and they learnt them Prety well, and the Chief is visting us most every night talking aboot the high Preist or leder forbiding the Indian not to shake hands with Chief at tall. He said I don't care for the leeder and the Preist. I let them say what they Please, he said, I am for yoo. I don't want yoo to leave this Place, and when ever yoo Master comes again I will talk to him and never mind what the leeder and the Priest tel them say what they Please. I told him nether do I. I don't care Father ——— I will not leave this Place. If Father ——— sould tell me to leave this place I will not, I will do my work in spite of the Preist and F. ——— to be here after New year; and in reply you last, that you would know the number of Children I am teaching. I have got 25 to 30 every day, and I have got 4 Familys, those under my Conversation in religious matters, and expect some more by and by. I am with my bible and expain to them how Christ died for sinners he is the only one that can Purdon iniquitys, and he is the only one that can forgive sinners not men on earth, and I all so tell chief there is Catholic religion, there is Purgetory and all sant day, and som others holy days, and all his rules in the Church, are not right he is deceiving him self and People, and he will say Protestent will never go to heaven, he tell lies, there has been People that use to belong to that doctrine gave it up as soon they get hold of bible they condemn the Preist, when yoo come to read the bible you will never find Purgetory not any of his rules, Christ is our lord he sees our thoohts he sees our hearts before we speak, & hosoever believe in him might not Parish but have everlasting life.

We are well. You cant expect me to do great deel yet, we might wait a little

I am yours,

REV'D R. ROBINSON.

W. BARRIL.

Missionary Meetings, Western District.—In obedience to the marching orders of our worthy Secretary, your correspondent, after being out on our missionary tour three days, parted with the brethren Macallum, Smith and Snider, in the county of Huron, so as to be in the far west of the Dominion—*Tilbury*—on Sabbath, the 9th instant, as announced. It would be long to tell of snow-drifts, cold and storms, which make travelling by stage so dreary, and even rail-cars chilly. These are things so common in the experience of missionary deputations, and so certain, that, were it needful, we might safely sit down and write this part of our reports before we start.

I left London by train for Baptiste Creek. What a dreary place this Baptiste Creek is! A low plain, half marsh and half prairie, twenty miles square, with a few houses thinly scattered over it on the dryest parts. Lake St. Clair is in view, whose waters, for the last six or eight years, have been so high as to flood the grassy plain and submerge some portions once covered with orchards and cultivated with the plough. Happily for me, the train was "on time;" and William and John, the eldest sons of the Rev. W. Burgess, were waiting at the station to convey me to their hospitable backwoods home. But it is still nine miles distant; and what a storm! A "Highland welcome," in the old fatherland north of the Tweed, is spoken of as something that admits of no improvement. But I question if any welcome surpasses in real kindness that which misionary deputations receive on going to Tilbury. The storm continued all night, and greatly affected the congregation. We had two services, morning and evening, when the people "heard the word gladly." On Monday, Mr. McGill, of Barton, came as Mr. Pullar's substitute. At the meeting in the evening, Mr. Richardson, reeve, was in the chair, and the meeting went off a triumphant success. In the collection

was one "V," three "ones," forty-nine half-dollars, sixteen quarters, two dollars in dimes, and some smaller pieces, making a total of \$38 70. Well might it be said of the church at Tilbury, in contrast with many wealthier congregations, "She hath cast into the treasury more than they—they of their abundance, but she of her penury."

Robinson's Settlement, Warwick.—After the meetings at London were ended, Brother Macallum drove us—Messrs. Wood and Allworth and myself—in his cutter to Warwick. Mr. Eccles brought us to Robinson Settlement, one of Brother Macallum's stations. The old log school-house was two-thirds full. The meeting was pleasant and profitable, collections and subscriptions amounted to \$9 90.

Forest.—Next day the deputation was brought to Forest, a somewhat interesting village on the Grand Trunk, containing about 300 inhabitants. The pastor in charge guided the exercises of the evening. The meeting was small. The brethren Wood, Allworth and Mr. Cameron (Presbyterian student) delivered addresses highly suitable to the occasion. One who was present says, "it was the best meeting of the kind ever held in this place; even that man's *fun* had something good in it." The gatherings for the treasury were \$14 25.

Plympton (Proctor's Church) and Bosanquet.—These are stations connected with Forest. I preach at the former every Thursday evening, and at the latter every Sabbath afternoon. As the Committee made no provision for missionary meetings in these places, I got Brother Macallum to join me in holding special meetings on the evenings of the 20th and 21st ult. The following are the "gatherings:" Plympton, \$2 50; Bosanquet, subscriptions, \$6 50, collection, \$3 33.

Forest, Feb. 22nd, 1868.

J. B.

Georgian Bay Missionary Meetings.—On the 19th March, Rev. R. Robinson wrote:—"Hoping to hear something of *Colpoys Bay* Missionary Meeting I have delayed writing till the last moment. I learn incidentally that on account of the late great snow-storm no such meeting could be held. Brother Kribs being quite poorly at the date announced by INDEPENDENT for our Meetings, we had them postponed until 24th, 25th, and 27th February, when, owing to the storm, I had alone to make the best of a small meeting here, (*Owen Sound*,) get out collectors and try to come up to last year in amount of contributions. On Tuesday the 25th, I reached *Meaford* by mail, 18 miles in about five hours, roads and streets blocked up with snow; spoke against time at a meeting of about 20 people for about an hour, and reached home next day with a small collection, and a promise that subscription lists would be circulated. On the 27th it was impossible for me to reach *Colpoys Bay*, and the people there could not turn out."

Liberal Gift to Knox College.—With very great pleasure we announce to the Church that we have received for Knox College the very handsome gift of \$4000, from W. C. McLeod, Esq., a wealthy and worthy member of Knox Church, Woodstock. Nine years ago the congregation at Beachville, being engaged in building a church, borrowed from Mr. McLeod the sum of \$1370. Unanticipated reverses disabled the congregation in a short time, and the burden of this debt fell on a few who had become jointly bound for the amount.

Mr. McLeod considered that a generous sympathy on the part of the strong for the weak, ought to be found in every healthy church; and that as in the human body, when one member suffers, all the members suffer with it, so should the congregations of the church at large sympathize with and assist Beachville. Within certain limitations this is certainly the Scriptural idea.

Further, Mr. McLeod announced to the Presbytery of the bounds, that if his views in this matter were approved of by the Church, and acted on, he was desirous to follow up the movement by making a gift of \$4000 to Knox College. The Presbytery reported the matter to the Synod, a committee was appointed, the money was raised for Beachville, and on the 20th inst. the sum of \$4000 was

paid by Mr. McLeod. The gift is large and liberal, and the thanks of the Church are due to Mr. McLeod for such a handsome commencement for an Endowment Fund. He has led the way nobly, and we trust the example will be followed by other wealthy men throughout the Church, and that, in a few years, both Knox College and our College in Montreal will be amply endowed. Our Church could then throw herself with undivided energy into the great work of Home and Foreign Missions. By taking a noble part in cultivating and watering the distant moral wastes of heathenism, we ourselves would be watered with rich showers of blessings.—*C. P. Record for February.*

Baptists in the Dominion.—In Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, there are 277 churches, with 25,781 members; of whom 876 were baptised during the last year. "The number of baptisms (say the minutes of the Convention) is smaller than last year. In more than half of the churches there have been no additions. No new churches have been formed. Candidates for the ministry are few and many churches are destitute of Pastors." After quoting these figures, the *Canadian Baptist* goes on to say:—

"A similar state of things appears to prevail, in some respects, in the provinces of Quebec and Ontario, where, though the formation of new churches is frequently reported, the clear increase, as stated in the last returns, is less than in those provinces, and the number of churches without pastors amounts to *ninety-two*. The *Canada Baptist Register* for 1867 reports 275 Churches, containing 15,091 members, with 183 pastors." Acadia College, at Horton, Nova Scotia, had 35 students, and had conferred the degree of B.A. on four during the year. Its income had been \$5,225, of which the churches had given \$288, and \$433 had been granted by the Province. The Maritime Baptists sustain a mission among the Burmese and Karens, which is encouragingly reported of. For that purpose, \$4080 had been contributed last year.

Dr. Strachan.—The Bishop, Archdeacon, and others, in the Diocese of Ontario, propose to erect, in the town of Cornwall, a monumental church of stone, to perpetuate the memory of the late venerable Bishop Strachan. The Lord Bishop of Ontario, who enters most warmly into the project, has selected Cornwall as the most suitable site for such a memorial because it was there that the late Bishop commenced ministerial labours in 1803; and it was there that he established his fame as an instructor of youth. Under his head mastership the Cornwall Grammar-School acquired a provincial reputation, and from it went forth those who afterwards became the foremost men of their time in Western Canada.—*Ex.*

Five Generations.—The *Guelph Advertiser* says:—At the baptism of Miss Janet Dodds, Mount Pleasant, the other day, there were present her father and mother, her grandfather and grandmother, her great grandfather and great grandmother; and her great great grandfather, all on her father's side. Miss Janet's great great grandmother, on the mother's side, is now living in New York. The ceremony was performed by the Rev. H. Denny, on the birthday of the great great grandfather. These representatives of five generations live in the Township of Caledon, within a circuit of two miles, and are all members of the same church

Roman Catholic Council.—The fourth Provincial Council of the Roman Catholic diocese of Quebec will be held in Quebec on the 7th of May next, the feast of the St. Stanislas. The Archbishop, Mgr. Baillargeon, and the ten Bishops of Montreal, Ottawa, Rimouski, Three Rivers, St. Hyacinthe, Kingston, Toronto, Hamilton, Sandwich, and St. Boniface, besides many other clergymen, will assist. Mgr. Baillargeon will be the presiding prelate.

Obituary.

MRS. CHARLES PEDLEY.

On the morning of the Sabbath Feb. 16, Sarah, wife of Rev. Charles Pedley, of Cold Springs, was suddenly called to her rest in the Lord. She was the eldest daughter of the late Rev. W. H. Stowell, D.D., and was born in the year 1823, at North Shields (England), in which town her father was for fifteen years pastor of the Congregational church. In 1835, Mr. Stowell removed to take the oversight of the church at Masbro', Yorkshire, and also to assume the position of Theological Tutor and Principal of Rotherham College.

In comparatively early life, Miss S. was the subject of serious religious impressions, and when still young, became a member of the church at Masbro'. Her piety was of the quiet, unobtrusive, but withal active kind. It was displayed in retired habits of meditation on sacred things, in a conscientious attendance on religious ordinances, in unremitting labours in the Sabbath school, in tract distribution, and in visits to the needy and afflicted. In these latter respects her memory is still fragrant in the neighbourhood of Masbro'. The students, too, passing through the College in these days, and the ministerial visitors of the family, held her in high esteem for the unpretentious evidences she gave of the gentle pervading influence of the religion of Jesus on her spirit and her heart.

Her chief work for some years, was to render assistance to her father in connection with his literary labours. These were very considerable, and had to be performed in the intervals snatched from professorial duties in the College and those involved in the care of a large church. She acted as his *amanuensis*. In this capacity she copied for the press most of his writings, and they were not a few including the Congregational Lecture on the "Work of the Spirit," the "Life of Dr. Winter Hamilton," portions of Nelson's series of the Puritan Divines, many tracts for the Religious Tract Society, volumes on ancient history published for the use of schools by the same institution, also some of its series of monthly volumes, including the first of that useful series, the "Life of Julius Cæsar," which in a short time had reached a sale of twenty thousand. Besides these, there were from the same prolific pen, in the ten years between 1840 and 1850—many and various contributions to periodical literature—the Eclectic—the Biblical Review—and the British Quarterly—and nearly all the above were written out in fair, legible characters for the press, by the daughter of the author. At the close of 1849, she became the wife of the Rev. Charles Pedley, and removed to Chester-le-street, Durham, where for nearly eight years she performed, gracefully and well, the duties of wife, mother, and pastor's helpmate. The same functions with the same characteristics she discharged for a period of seven years in connection with the Congregational church, in the city of St. John's, Newfoundland. On their departure from both these places, special testimonials expressed the esteem and affection in which she was held by the people. One of the most valuable tributes to her domestic character was furnished in the feeling with which she was regarded by her servants. On leaving St. John's, there were three helping the preparations for removal, one who had been under the necessity of going home some time before, one who was married, and the one still engaged—all by their assiduity and their tears, shewing their sense that in the departure of their old mistress, they were losing a friend.

In 1864, she came with her husband and family to Canada, where for some time after their arrival, they were located in Guelph, C. W. In the spring of 1865, she paid a visit to an old friend, the daughter of Rev. James Parsons, of York. On her return on the Saturday evening she seemed very cheerful and well, but about midnight she was suddenly seized with a paralytic attack under which she lay for some days in perfect helplessness and in great danger. In the course of a few months, however, she partially recovered, and on removing to the rural, healthy neighbourhood of Cold Springs, hopes were entertained of still greater improvement.

These hopes were only partially realized. She did so far improve indeed as to walk short distances, though lame and feeble—one side of the body being very torpid. Mentally, too, she was changed from what she had been. This was seen especially in a comparative failure of memory. She still strove to do some little good—not only at home but elsewhere. She undertook a class in the Sabbath school, though painfully alive to her difficulties and sometimes feeling the work a burden to her feeble frame. In preparing for the class it was sometimes trying to her to have to ask her husband answers to biblical questions which she formerly would have solved for herself. There gradually grew upon her the conviction that her interest in this life was small and might soon be broken altogether. She had fixed on the spot of ground in which she would like to be buried. One characteristic of her state was her impatient restlessness about the progress of time. She was frequently asking how the hours went, and generally seemed surprised that they travelled so slowly. Her chief reading was the Word of God, and her most sensitive anxiety to obtain increasing assurance of her part in the Saviour whom for so long she had striven to serve.

The end to this anxious, wistful yearning came with startling suddenness. For a week or two previous, she had seemed and thought herself to be stronger and better than she had been for some time. She retired at her usual hour, evincing no signs premonitory of what was to happen. But at midnight, she was seized with a state of paralysis which after the first shock appeared to have arrested all the power of volition and sensation. She recognized no one; the link of conscious communion with the outer world was broken; and just as the Sabbath sun was rising, the vital force gradually ceased to work in the earthly house of her tabernacle, and the spirit escaped to go to its home in "the building of God, the house not made with hands eternal in the heavens." So faith interpreted the event in those who knew her best, as, amidst their own sad feelings at the sudden loss which had fallen on them, they marked the last earthly end of one, who, cut off in the noon of days, had for at least thirty years made it her ruling aim—to be a follower of Christ.

Her decease will awaken sorrowing sympathy in a large circle of acquaintances, friends and kindred in England. She was second cousin to the late Canon Stowell, of Manchester, and the Rev. Hugh Stowell Brown, of Liverpool.

At a meeting of the Eastern District Missionary Committee, held in the house of the Rev. K. M. Fenwick, Kingston, on Wednesday, Feb. 26, 1868, it was

Resolved,—That the committee do hereby express their sympathy with the Rev. C. Pedley, of Cold Springs and Cobourg, in his late bereavement, in the death of his beloved wife, who, as his partner in the service of the Lord, endured so meekly the difficulties incident to her lot, and rendered to her excellent father, Dr. Stowell, of Rotherham College, England, such valuable aid in the work of the church of Christ."

RULES FOR THE PRESENT.—Stop grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession. Mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Smoke your cigar through an air-stove. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfil your promise. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

HERE AND THERE.—There may be just as much formalism in the manner in which the Quaker takes his seat in meeting as in the bows and genuflexions with which the robed priest performs the mass,—just as much pride in the Quakeress when selecting the most subdued mouse-colored for her shawl or bonnet, as in Eugenie when ordering a new fashion for the world.—*Dr. J. P. Thompson.*

Gleanings.

PRAYING IN SPIRIT.

BY HARRIET McEWEN KIMBALL.

I need not leave the jostling world, '
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as Heaven, as fair as day,
Where, though my feet may join the throng,
My soul may enter in and pray.

When I have banished wayward thought,
Of sinful works the fruitful seed ;
When folly wins my ear no more,
The closet door is shut, indeed.

No human step approaching breaks
The blissful silence of the place ;
No shadow steals across the light
That falls from my Redeemer's face !

And never through those crystal walls
The clash of life can pierce its way ;
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er,
For He alone who hears my prayer,
Has heard the shutting of the door !

IT KEEPS IT IN MY MIND.—It would be hard for most people to give a better reason than this for attending on the social means of grace. A clergyman writing for the *American Messenger* says :

Several little girls were in my study, seeking counsel to aid them in becoming christians. One of them, a dear child not much more than eleven years old, said :

"I haven't been to two or three of these meetings lately."

Desiring to test her I answered,

"It don't make make us christians to attend meetings, Lizzie."

"I know that," she replied at once, "*but it keeps it in mind.*"

AGED MINISTERS.—On this subject, the *Watchman* remarks :—It seems little less than ridiculous that the ministry in respect to age should be made an exception to all the other professions and to all the spheres of political and business life. The lawyer, the jurist, the physician, the merchant, the statesman is deemed to be, when sixty years old, in the full meridian of his strength, and so the temporal rewards of his calling are never more promising, usually, than at that age. But the christian minister, never half rewarded on earth for his self-sacrificing labors for the highest good of men, is placed among worn-out antiquarians when he reaches what in other vocations is the fulness of intellectual and moral vigor. The children of this world are in their generation verily wiser than the children of light.

FRUIT versus LIQUOR.—The late David Thomas often made the remark that, among all his acquaintances, he scarcely knew a person who was fond of good fruit who was a hard drinker. He considered the two tastes as distinct and antagonistic. There is undoubtedly much truth in this remark. There appears to be a general demand in the system for fruit, and this demand not being always met, many are tempted to fill this vacancy by drinking alcoholic liquors. One of the best things we can do, therefore while we urge the positive influence of temperance principles, and the prevention of an intemperate appetite by abstaining entirely from the sipping of liquor, is to endeavor, by the extended culture of fruit of all kinds, so to extend the circle of supply throughout the year as to lessen or take away the temptation to supply its deficiency as we have above stated.

Rarely has so golden a chain of verities been linked together in one short paragraph as in the following by President Quincy: "The great comprehensive truths written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigour or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion."

REVERENCE IN THE PULPIT.—Children are impartial judges, and their judgment, as in the following case, should be heeded. A girl in a neighboring city had often heard the fame of a popular preacher, and she desired her mother to take her to his church. The mother gratified her request, and when the little child was returning home, she looked up and said:

"Mother, I don't like the preaching of Mr. ———." "And why do you not?" "Because, mother, *he speaks of God just as if he was His cousin.*"

"FOR THEE AND ME."—There is an old tale, of which, though idle in itself, the use may be good. A certain man who would never go to church when he heard the saint's bell, would say to his wife, "Go thou to church, and pray for thee and me." One night he dreamed that both he and his wife were dead and that they knocked together at heaven's gate for entrance. St. Peter (by the legend) is the porter, and suffered the wife to enter in, but kept the husband out, answering him, "She is gone in both for herself and thee. As thy wife went to church for thee, so must she go to heaven for thee."

TURKISH PROVERBS.—A small stone often makes a great noise. A foolish friend is, at times, a greater annoyance than a wise enemy. You'll not sweeten your mouth by saying "honey." If a man would live in peace he should be blind, deaf, and dumb. Do good and throw it into the sea, if the fish know it not, the Lord will. Who fears God need not fear man. If thy foe be as small as a gnat, fancy him as large as an elephant. They who know most are the oftenest cheated. A man who weeps for every one will soon have lost his eye-sight. More is learned from conversation than from books. A friend is of more worth than a kinsman. He rides seldom who never rides any but a borrowed horse. Trust to the whiteness of his turban who bought the soap on credit. Death is a black camel, that kneels before every man's door.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things! Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

A PASTOR'S RIGHT-HAND MAN.—Borne down by the weight of accumulated work, Dr. Reed was urged repeatedly to accept the services of an assistant; but this help he as steadily declined. He was confident in his own power, and looked for help to spring from his church. This help came in the form he most desired it, in the accession to the church of an eminently godly man, Mr. Samuel Plumbe. This gentleman came from Tiverton to reside in London, and he at once took a prominent position in Dr. Reed's church. He possessed a cultivated mind, an amiable character, and ready gifts for Christian usefulness. He was a favourite alike with young and old, rich and poor. He had singular quickness and activity, both of body and mind. He was in truth a most ready man. He could deliver a good religious address, prepare a scientific lecture, write a capital letter, compose an anniversary hymn, utter a good impromptu speech, visit acceptably the sick and dying, converse well with religious inquirers, bring harmony in the place of strife by his tact and love, and fill with cheerfulness the dullest and most timid. Such qualities, crowned with sterling and devout piety, were a rare treasure to both pastor and church. With all these gifts to win the people, he was no rival to the minister, was never spoilt, but always to be trusted. This new association brought Dr. Reed unspeakable relief and invaluable help.—*Memoirs of Andrew Reed, D.D.*

THE RELIGIOUS PRESS.—When so much attention is paid by each denomination of Christians to religious journalism, it is well at times to consider what a religious newspaper should be. If we looked in existing journals for an ideal of newspaper excellence in this direction, we should fail to give a suitable definition. They each have such partisan ends to serve, that they come far short of what is demanded of them by all classes of readers. Admitting, as in the present divisions of Christendom we must, that newspapers must be denominational, the first quality in a religious journal should be that it sets forth the standard of the body which it professes to serve. This must be its theology. Its next point should be fresh and full news of religious work in its own body. Then, in our opinion, it should give considerable space to the work being done in other religious bodies, so that its readers, on the supposition that they each take but this one journal, may be able to make an honest and fair estimate of what others are doing. This would go far to dissipate the wretched conceit of each sect that its own banner is alone the true rallying point of Christians. But such a newspaper goes into the family. It is intended as a religious educational organ. It must, therefore, avoid controversy and contain considerable general and devotional reading. It must be in part a children's paper; and this is a strong point, because if children are taught in the family to read carefully the weekly paper, they are being educated to understand religious subjects. In its general character it ought to be one of the best critics of the general and religious literature of the day. It should be so honest in saying what a book is, that any person can tell from reading the notice whether he wants the book or not. It should be mercilessly severe on what is the mere froth and foam of sensational literature. With such provisions the newspaper would be an indispensable help in family education. In all its departments it should be fearless, outspoken, faultlessly honest, and if possible in the vanguard of the communion which it serves. We have no faith in the combining of religious with political teachings, or religious with secular news, in the same journal. The union results like all attempts of religious bodies to work in concert, in giving to the most absorbing—which is usually the secular—element the chief share of attention. And, finally, it is imperative that men of the best minds and others of the best business capacity, supported by contributors who can use the pen cleverly, should be at the head of each journal.—*Round Table, N. Y.*

A little boy at one of our Sunday school concerts, recently, after much drilling at home, recited his verse as follows: "Children, obey your parents, and you'll come out all right!" It must be confessed that the little fellow gave the sentiment of the verse, if not the exact language.—*Northampton Gazette.*