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T H E

Canadian Independent.

VOL. XIV.

TORONTO, AUGUST, 1867.

No. 2.

OUR NEW ERA.

Man is a social being as well as single. It is society that brings him into the world, rears him up to manhood, trains and prepares him for life's business and battle, ministers to his wants and welfare, soothes him in sorrow, nurses him in sickness, sings with him in joy, aids him in his varied struggles, smooths his dying pillow, and commits his mortal remains to their last resting place.

The forms and varieties of society are countless; but we are mainly concerned in such as God has appointed. We may be sure that as God makes and maintains man as a social being, he institutes and upholds no form of society but such as is eminently suitable and beneficial to us. Revelation presents three sorts of Divine society, that fill the page of human history and are ever replenishing and ruling the world. These three are the family, the nation and the church. It is very important that we should justly appreciate and distinguish them. The family is the **REPRODUCTIVE AND PREPARATIVE** society, that ushers humanity into the world and that educates and trains it, in childhood, for life's work and warfare. The nation and the church are the great **OPERATIVE** societies, for manhood and maturity;—the nation for what is physical or secular, the church for what is spiritual and divine. In infancy, God joins the secular and the sacred, in the hands and duties of the parents, for to them he commits both the religious and the physical education of their children; but in manhood and maturity, he separates the secular means and forms from the sacred, by providing a distinct society for each. It is clearly God's design and work to unite the temporal government and the spiritual government of childhood, by placing both in the same parental hands, by devolving on parents the supply of all their children's wants; but to separate these governments in the period of man's maturity, by creating the nation for secular supply and service, and the church for spiritual. The union of church and state is opposed to God's own social plans and arrangements; it confounds childhood and manhood;

it reduces the man to the inferior level of the child, or prevents the child from emerging into the due self-rule of an untrammelled church and an unfettered state. It links the celestial organization of the church with the earthly mechanism, the cumbrous and clumsy mechanism, of the state; it encumbers and impedes Christ's chariot of salvation by coupling it with Cæsar's lumber wagon; it confounds the free government of truth and law, in Christ's domain, with the compulsory government of physical force, of civil pains and penalties, in the dominion of Cæsar. Cæsar rules with the sword of steel; Christ rules with the sword of the Spirit, which is the word of God. The nation relates only to the life that now is, to this present world and to the interests which it bounds and determines; the church relates to the life of God in the soul of man, to the world to come, and to all the interests that are divine and eternal. The organic union of things of such unlike natures is worse than the union of new cloth with an old garment or new wine with old bottles. It is error and absurdity, it is folly and confusion. What God has joined together, in the family, for childhood, let not man put asunder, by trenching on either the secular or spiritual control of the parents; and what God has put asunder, in the church and the nation, for manhood, let not man join together, by making the church political of the nation ecclesiastical, or by absurdly interlinking the two. God's wise work is not to be tinkered by human folly.

" Let Cæsar's dues be ever paid
To Cæsar and his throne,
But consciences and souls were made
To be the Lord's alone."

The natal day of the visible church was the day of Pentecost; and then, and through the whole apostolic age, the age of greatest purity and power. the church was separate from the state, self-ruling and independent. Judaism was not a church but a nation, and furnishes no type, precedent or authority for a national church. It was national religion but not a national church; but in any case, the national school and picture gallery of Judaism, in the childhood of the world, is no law or model for the gospel era of manhood and maturity. The moonlight and mosaic shadows of an effete economy are not to rule the sunlight and substance of the latter-day glory. And accordingly, the national churchism of the world is decaying and dying. Bondage and slavery, in church and state, are rapidly disappearing; and soon the flag of freedom shall wave, in all the world, over all nations, without a slave and all churches without a golden fetter or a human master.

It cannot be unreasonable, at this outset of a new political era, thus to distinguish and appreciate the great social forces of the country, which God himself originates and employs. All things are from God and for God. The body is his workmanship, for the service of the soul. The earth is his creation, as the probationary field of mankind. Time is the prelude and preparation of eternity. Man's earliest society, the domestic, points to the

secularities of the nation and to the spiritualities of the church. And just as the body subserves the soul, and the lower forms of life subserve the higher, so the world subserves the church, and the activities of statesmen are tributary to the many-crowned Ruler of earth and heaven. It is not by chance, or without use, that the freedom, jurisprudence, literature and religion of England have gained such predominance and prevalence on this continent; or that diversities have sprung up on both sides of the St. Lawrence and the Lakes; or that on the first of last month was inaugurated a new and political era for British North America. We cannot forecast the issues, but we may study the position; we cannot pronounce upon the motives of men, but we should reverently recognize the Power that predestines and presides; and we should yield ourselves to the truths and lessons that alone can give peace, prosperity and joy. For "blessed are they that keep judgment, and he that doeth righteousness at all times."

THIS IS THE ERA OF A NEW DOMINION. We have ceased to be a colony, and belong to a Viceroyalty. We have risen from the rank of a Province to a Dominion; we have recently witnessed and experienced the birth of a nation; and this great change has taken place peacefully, legally, constitutionally, so as to cement rather than weaken our bonds with the mother country. The form of our government is correspondently changed, so as to make the western part of the Dominion (Ontario) more thoroughly self-ruling and self-developing than before.

This new political dominion reminds us of the divine. We are the subjects of a higher Power; we owe obedience to loftier and better laws. The Dominion of dominions is thoroughly parental and rightful. God is our parent, our father, in the most emphatic and essential sense. He is our father because he is our author, our maker, the originator of our souls and bodies; and because he has made us in his own image and likeness. He is our father, and can never cease to be such. We are his children, and must be his children forever. God, as our father, is entitled to our submission and service. We, as his children, are bound to serve and obey him. True religion, accordingly, the religion of the Bible, the religion of Jesus Christ, presents the tenderest and most touching aspects. God does not seek to paralyze us with his anger or to overpower us with his might. He speaks to us with a father's voice, he stretches out to us a father's hands, he opens to us his fatherly heart of infinite love. He claims a father's rights, he professes to us and urges upon us a father's richest gifts and choicest blessings. The submission that he claims is submission to a father's love; the service that he requires is the service of a pardoned, reinstated child. He would have us live to him as his sons and daughters; he would dwell with us and in us, as our God and Father. And he enhances and urges his claims by his absolute perfection. Unlike incompetent, unfaithful or faulty human rulers, in the family, the church or the nation, God's paternal rights and claims are

sustained and enforced by his infinite purity and power, wisdom and love. Who would not return to such a father? Who would not be reconciled to such a parent? Who would not trust and love and serve and honour the absolutely perfect Head of the whole family in heaven and earth?

THIS IS THE ERA OF CIVIL UNION. Nova Scotia, New Brunswick, Eastern Canada and Western are now confederate, with one common legislature and one common executive, and with the one common name of Canada. From the seaboard to Lake Superior, we are all now embarked in the same political vessel. Four millions are now confederate as brethren, for mutual sympathy and cordial coöperation.

But there is a unity that infinitely transcends this. We may be joined to Christ; we may be one with God. All that believe in Christ Jesus, all the saved and sanctified, are one. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This oneness with God is possible because his dominion over men is *restorative*. This is its great aspect and characteristic. God's government is primarily conservative and ultimately retributive, but is intermediately, in the world, redemptive and recuperative. "The Son of Man is come to seek and to save that which was lost." He is the repairer of the breach, the restorer of paths to dwell in. He is the good Physician, whose hands apply the healing balm, and by whose benignant and infallible skill the deadliest disease is healed, and the most enfeebled are inspired with gigantic and immortal strength.

From union with God arises Christian union with each other, and the duty of cherishing and developing it. Happily, we have ample facilities for this in the constitution and course of the Bible Society, the Young Men's Christian Association, and the Evangelical Alliance. The last is specifically the society for developing the oneness of believers. It has sprung from the brotherhood of British Christians and has stood the test of many a strain, as well as consoled and gladdened many Christian hearts. Let us not be politically one and religiously disjoined; let us not disparage or conceal our Christian unity, but make manifest the faith and hope and love that vitally unite us.

"One family, we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death."

THIS IS THE ERA OF POLITICAL EXTENSION. The field, the national or political field, of our sympathies and projects, our expatiation and action, is no longer confined to Upper and Lower Canada, but extends eastward to the Atlantic ocean, and bids fair, ere long, to extend westward to the Pacific, over the Red River Settlement and British Columbia, and northward towards the Pole. If the thoughts of men are widened by the circuit of the suns, surely our thoughts and aims, our affectionous and efforts, must be widened by so great an expansion of our political sphere.

But Christianity sets before us a much wider field. The field of our culture and conquest is the world; the field of our everlasting expatiation and action is the universe. As believers in Christ Jesus, we are free of the universe. All things are ours,—the world, things present, things to come; all are ours. Every star that sparkles is ours; every sun that burns is ours; every changing and revolving globe is ours; all the regions of space are ours. They are our Father's, and therefore ours. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

While the politicians of our country are expatiating in the widened field of their action and aspiration, let us not forget, as Christians, that to us is committed the glorious work of extending the kingdom of Christ. This kingdom should be extended both at home and abroad. There are heathens at our doors, in the lanes and alleys of our cities, where reeking iniquity and festering wretchedness cry out for pity and salvation. There are wandering Red Men, who are straying from Christ and dying in sin. There are back settlements and new townships that greatly need the institutions and blessings of the gospel. There are weak churches throughout our land, struggling to maintain themselves in Christ's worship and work, and imploring brotherly aid till they can stand alone. Our Canadian Missionary Society claims our coöperation, in responding to these appeals. There are multitudes in Lower Canada that need the light of the gospel, and the French Canadian Missionary Society solicits our help to save them. There are four millions of freedmen in the Southern States; and the American Missionary Association asks our prayers and contributions for their conversion and education. Who can be idle amid necessities and appeals like these? Who can hoard up his money, when such a work as this imperatively demands our energies and means? Who is on the Lord's side? Who? "The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully." This is enterprise indeed; this is extension beyond compare; this aim and achievement are divine; their birth place is the heart of Infinite Love; their field is a divinely-purchased world; their means are the resources and the riches of our Heavenly Father and the consecrated energies and gifts of his ransomed sons; and their glorious issue is immortality and eternal life.

Every society, domestic, national and ecclesiastical, is simply the sum of its individual members, and contains just as much wisdom and wealth as the individual members bring into it. No association of fools makes wisdom; no combination of sinners makes saints. Union is strength for good, if the persons united are good; but strength for evil, if the persons united are evil. Let us look well to our personal condition and character. Every man must bear his own burden, and give account of himself to God. Our success as a confederacy, as families and as churches, depends on ourselves. It is righteousness that exalteth a nation; it is sin that is a reproach to any people. It is God that really reigns, and from him comes our salvation. "When he

giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation or against a man only?" "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one and setteth up another." Let us take heed to his commands, and walk in his ways. Let us trust his mercy, and be glad in his salvation. Let us love his name, and shew forth his praise. Then shall we revive as the corn and grow as the vine. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."

THE WIDOWS' AND ORPHANS' FUND.

The men who renounce all prospect of secular success, and give themselves for life to the work of the Christian ministry, have surely one of the strongest of all claims on the churches for the maintenance, on a reasonable scale, of their widows and orphans. They have such a claim for themselves, on the failure of their health; and it is greatly to be regretted that nothing has yet been done among us, in Canada, to meet this claim. Our Wesleyan brethren have been mindful of it from the beginning, and have set an excellent example to all other churches. Though we are but young and small in this Dominion, we ought to make a beginning in so important a matter, for the sake of present workers, and for ministerial increase and support in all time to come. Meanwhile, will not the churches, in September, remember the duty and privilege of assisting the existing fund? Can they reconcile it to their consciences and hearts to disregard the claim of *widows and orphans*, the widows and orphans of *their own pastors and teachers*? It surely needs no elaborate argument or persuasive strain to insert this fund in every church's list of collections and subscriptions. The maintenance of widows appears at the very outset of ecclesiastical life, and occupies no small space in New Testament instruction. The Divine regard for the widow and the orphan requires no proof. Let no church hold back from helping this fund, on the low and selfish ground of fearing to diminish its own resources. Rather, let them give to this fund, liberally and in faith, and God will increase their resources and bless their labours, in practical anticipation of his final award: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Not as charity but as equity, do we urge the claims of this fund, on the Scripture principle, that the sower of spiritual things should reap, for himself and his, a sufficiency of secular things, in the field of his labours. The following letter from the Treasurer of the fund requires no comment:—

To the Editor of the Canadian Independent.

MONTREAL, 20th June, 1867.

DEAR SIR,—I beg to advise having received the following contributions since my last:

Brantford Church.....	\$8 00
Guelph Church	10 00
Listowel Church	4 00
Southwold Church.	4 00

In rendering my annual statement, I submitted a list of the Churches contributing to this fund, the number of contributions, and the last date of collection. I trust it will be published, as I am sure some of our friends will feel surprised, if not pained, to find that though they had formerly done something to help the fund, for years they have forgotten it. The circumstances of every Church, heretofore contributing, must be improved with the progress of time; and it can only be by oversight on the part of the Deacons, or a false delicacy on the part of Ministers, if the matter is not, for the future, regularly presented as one of the claims, which the Churches are bound to respond to.

Yours truly,

J. C. BARTON,
Treas. Widows' and Orphans' Fund.

MATERIALS FOR OUR CHURCH HISTORY.—No. VI.

COLONIAL SOCIETY'S AGENT SENT TO MONTREAL.

BY REV. H. WILKES, D. D.

While considering the question sent from London by those who were desirous of helping the Colonies, and especially Canada, and the call from Montreal accompanied by an urgent letter from the Rev. Richard Miles, the writer was visited by Mr. Joseph Savage, of Montreal, who had done much in establishing the cause in that city, and in erecting the place of worship recently opened in St. Maurice Street. It is not needful to the object of these notes to dilate on the many considerations that must occupy the mind of a conscientious pastor, whose labours God had blessed abundantly and was still graciously acknowledging, when it is proposed to him to dissolve his connexion with an attached church and congregation, and to go forth on a new and as yet untried mission. It were easy to fill a separate sheet with instructive personal experience on this point. Suffice it here to say that in April, 1836, the writer took leave of a most loving people among whom he had spent three years of his pastoral life—his first love—and set forth per stage coach for Birmingham and London.

At the "May meetings" the Colonial Missions were organized, as a committee of the Congregational Union of England and Wales. In after years the nature of the connexion was greatly modified. And at the time when so modified, the name was altered to "The Colonial Missionary Society." Immediately on its organization, the writer was publicly designated at the Weigh House Chapel, Fish Street Hill (Mr. Binney's) by solemn religious services, to the work which he went forth to accomplish, and which, through the good hand of God upon him, he has been enabled under various forms of action, to prosecute until this day. It so happened that at the time "The Congregational Hymn Book" was in the press, and as there was no hymn in it precisely applicable to Colonial Missions, Mr. Binney was asked to write one for the Designation service, which might be inserted in the new hymnal. He excused himself, and the late Josiah Conder, who was editing the book, was asked to perform this service. He wrote the hymn No. 905 in the new book, commencing with the following verse, which was sung for the first time at said Designation service:—

"Churches of Christ, by God's right hand
Thick-planted on this favoured land,
If to your heart, His word be dear,
O think of those who pine to hear,
Far from their native shores exiled,
A pastor's voice amid the wild."

One sentence of an earnest address to the writer, made on the occasion by the late Rev. Geo. Collison, is present to memory: "Go brother, and if we stand not by you in your future work, call us recreant!" Most of the men in whose name he spake these words, have, with himself, gone home to their reward; but while they lived they were not recreant; neither have they been who survive, Binney and James among them; nor have their successors been. I do not mention the names of laymen who have also continued throughout most faithful; unless it be the names of the two Treasurers, who have never ceased their interest and aid in our work. J. Remington Mills, M. P., was the first Treasurer; and when I saw him, five years since, in London, I found him a regular reader of "*The Canadian Independent*," and as much interested as ever in our progress. His successor, James Spicer, the present Treasurer, spends no little time and thought upon us and our work, and "ever sheweth all good fidelity."

The days of intercourse with beloved fathers and brethren came to an end, and the western pioneer set forth with his family by way of Liverpool and New York, to his future home. I find the following letter and some of its enclosures among my papers, which perhaps should find place here. It was franked from London to Liverpool (those were the days of dear postage) by Edward Baines, M.P.

"KENNINGTON COMMON, June 7th, 1836.

MY DEAR BROTHER,—Enclosed you will find every thing you wish. I hope the paper about the books will answer its end. I thought the form of a letter would be best. Fletcher's name I have not been able to get, but those appended are sufficient, and I can add that they, one and all, most cordially entered into the business, and thought the measure exceedingly proper and most important. The other letter will constitute a sufficiently particular document to be at any time, if necessary, a proof of your connexion with us, and a witness of the nature of our agreement, and of our expectations from yourself. The copy of the resolutions will be your hold upon us. Let me hear of your receiving these—of what you did last Sabbath—and of the arrangements you have made for your voyage. Write to Reed or myself as soon as ever you land on the other side. I think I will not give up to Reed *all* the pleasure of hearing from you, therefore sometimes address yourself to me personally as well * * * *

Very affectionately yours,

REV. HENRY WILKES, A.M.

T. BINNEY."

"The paper about the books" arose from the fact that, as mentioned in a former part of these notes, they had been received by Messrs. Smith and Wilkes, as connected with the Canada Education and Home Missionary Society. The latter thought it well in the altered circumstances of the case, a new Society having sprung into existence, and about to do the work denominationally, that the donors should express their views in regard to the destination of said books. Hence the following document:—

LONDON, 3rd June, 1836.

DEAR SIR,—In 1831, when yourself and the Rev. Mr. Smith made application in England for books and funds to found a Theological Seminary in Canada, we, and other ministers of the Congregational denomination, recommended that application, by appealing to the liberality of the British churches.

That appeal was responded to, principally by Congregationalists, the object being more immediately interesting to them.

The Canada Education and Home Missionary Society at Montreal, Lower Canada, in connection with which it was intended the Seminary should exist, having relinquished the educational portion of the object, and having become auxiliary to the American Home Missionary Society, it appears to us important

that the books and apparatus should be secured for the object to which they were originally devoted.

Hearing that you are about to proceed to settle at Montreal, we avail ourselves of the opportunity to convey to those whom it may concern in Canada, and to express to yourself, our opinion, that, you and Mr. Smith who have now possession of this property, should vest it in Trustees of the Congregational order—yourselves as two, the Rev. R. Miles, Wm. Froeland, Esq., and two or three lay gentlemen, members of Congregational churches, for the purpose of securing the use of the books, &c., in Canada, to aid in training up for the ministry pious and talented young men, whenever any effort for this purpose shall be made in connection with the Congregational churches.

In stating this opinion, we believe that we are expressing what would be the desire of our brethren in the country, who formerly signed the document along with us, to which we have referred, if they had their attention directed to the subject; we think also that instead of being thought officious for thus expressing our views, by yourself and Mr. Smith, you will rather thank us for assisting you to relieve yourselves of an unpleasant responsibility.

With sincere prayers for your comfort and usefulness in Canada, and with the expression of our christian regards to Mr. Smith,

We are, dear Sir, yours truly,

ANDREW REED,
JOHN CLAYTON, JUN.
E. HENDERSON,
JAMES BENNET.

H. F. BURDER,
GEORGE COLLISON,
JOHN BLACKBURN,

“The copy of the resolutions” which was to constitute my hold upon them, I cannot find, and I have no recollection of what they were. No matter about the “bond” however, they have been faithful to all good conditions.

“The other letter which will constitute a sufficiently particular document,” I insert.

CONGREGATIONAL LIBRARY,

LONDON, June 3rd, 1836.

DEAR SIR,—The committee of the Colonial Mission* cannot suffer you to depart without some expression of their regard and confidence; their expectations from your connection with them, and their earnest desires and prayers on your behalf.

The body, which, as a committee we represent, has long felt much anxiety on account of the spiritual condition of the British Colonies, and in entering on the duties to which we have been appointed by it, it has been to us a source of great satisfaction that we could immediately avail ourselves of your services on behalf of the Canadas, the claims of which have long been felt to be peculiarly pressing.

Arrangements have been completed between yourself and us, and you have been publicly recognized and solemnly recommended to the grace of God as going forth in connection with the mission we have been appointed to conduct. In addition, therefore, to your pastoral relation to the church at Montreal, we regard you as sustaining the relation of an agent to us—a relation renewable from year to year, so long as it shall seem to be necessary, or while no circumstances, on either side, arise to interrupt it.

As you have already been made acquainted in your conversation with us, with the nature of the services you are expected to render, it is only necessary to advert to them here in general terms. Successfully to promote the good of the Canadas, we feel that much may depend upon the accuracy of our information respecting existing churches: the character and condition of particular localities; providential openings for the introduction of ministers; and the kind of individuals likely to suit specific situations. We trust, therefore, that from the visit you are to pay, as soon as possible after your arrival, to the principal Congregational churches in the Canadas, you will be able to forward a report, so scrupulously

* This was the name until detached from the Congregational Union of England and Wales.—H. W.

particular and faithful, that we may ourselves judge where our object would be answered by occasional or temporary assistance to ministers already engaged, instead of sending forth others into the fields. This expectation does not of course, interfere with the discretionary commission which you have already received, but rather contemplates what may be consequent upon it.

In addition to the above we hope to receive from you, from time to time, representations, the result of actual survey and personal investigation, or founded on unexceptionable and specified authority, of what peculiar localities are most necessitous, or from their position the most important, and of the kind of men required by each, that we may not only give to such our immediate attention, but give it in a way the most likely to ensure success. We need not add, that we feel confident, that if we are enabled as we hope, to send out ministers to such stations, they will be received by you with the kindness of a brother and a friend, and be introduced to their spheres of labour as shall be most pleasing and encouraging to their own feelings, and most adapted to promote their usefulness, comfort and acceptance with the people.

While your own charge will, of course, have the first claim on your personal labours, yet we trust that a portion of your time will be devoted to occasional visits, in the character of an evangelist, to the most destitute places within your reach, that by preaching the glorious gospel of the blessed God, you may be the means, not only of some individual conversions, but of preparing the way, by exciting a desire for the regular and permanent ministrations of the word.

Every three months we expect to receive from you, a particular statement of such expenses as your attention to our concerns may involve; and at the same time, and as often at others as may seem necessary or desirable, we hope to be favored with such general intelligence as we are anxious to receive. We hope soon to hear that the books, respecting which you have another document, are placed in trusts, as therein suggested, and we shall be glad to be informed of any openings which may seem to encourage the hope that some ministers may ultimately be educated for Colonial labor in Canada itself. To such communications we shall give our best attention, and afford to you such advice or assistance as circumstances may warrant.

We beg through you to convey the expressions of our Christian esteem and affection to your respected predecessor, the Rev. Mr. Moyles, whose solicitude for the destitute localities into which he has retired to labor, we highly appreciate. We doubt not, but you will at all opportunities, avail yourself of the assistance of his judgment, experience and local knowledge. By all means and from all sources we trust to be furnished by you with the best materials, on which to form our views, and by which to regulate our proceedings in relation to the Canadas.

And now, dear sir, praying that you and your beloved family may have a safe voyage across the ocean, and a prosperous journey to the place of your future residence, commending you and your labors "to God and to the word of his grace," supplicating for you all needful and all possible blessing, health, wisdom, zeal, simplicity, courage, and success; and assuring you equally of our confidence, affection and respect,

We are, in behalf of the Committee,

Yours in the Lord,

ANDREW REED,
THOS. BINNEY,
GEORGE GULL.

It is only needful to say further, that £50 was placed at my disposal with which to assist promptly any brother in the ministry whom I might find in embarrassed circumstances. A passage of 49 days to New York, sufficiently indicates the lapse of time before any reply to communications sent from this side could be received. Hence £10 or £15 might be very necessary to the comfort of a family, before any reply to an appeal on their behalf, could find its way.

Early in August the agent of the new Society reached Montreal, and without taking the pastoral charge of the church at the time, proceeded westward as a visitor and explorer. Brockville, Kingston, Toronto, Brantford, Guelph, London and other places were visited: plans were formed: somewhat voluminous reports were sent to England containing recommendations: on the way down the new church building at Cobourg was "opened" or "dedicated:" and on the first Sunday in October the pastoral charge at Montreal was assumed; but there was no formal induction or recognition service, or any of those sacred and heart stirring solemnities to which we are accustomed.

I might narrate the coming out of the late Rev. John Roaf, who took the agency westward. I might tell you of Dunkerley, Drummond, Clarke, Hall, Atkinson, Byrne, Carruthers and others. Visits to the infant churches annually. Visits to New Brunswick and Nova Scotia, &c., &c., &c. Seventeen years agency and fourteen more years of Secretary-Treasurership, might afford many an interesting sketch. But it is time that I made way for others who can tell your readers better than I can, of individual churches and sections of country blessed by the work of the Colonial Missionary Society. Farewell!

THE LITURGICAL QUESTION.

According to promise, we publish in the present number Professor Cornish's Essay on "Sabbath Devotional Services," which we commend to the careful perusal of our readers. Its suggestions cannot be read without advantage. We do not attempt, at present, to discuss the many subjects of interest there dwelt upon, but will confine our remarks to that which excited so warm a controversy at the Union meeting, viz., the partial introduction of forms of prayer into the worship of our Churches. Is this "lawful?" and, if lawful, is it "expedient?"

We are not prepared to meet the former question with such a decided negative as the latter. We have been often painfully oppressed by the deficiencies of extemporaneous prayers. Ministers and others make "forms" of their own, which those who often hear them come to know by heart, but which are not equal to those in the books. A hymn is a form of praise or prayer, but not necessarily formal. Is it not rather the more precious, the older and the more familiar it is? And is it not lawful to say a form in prose as well as to sing it in verse? There may be spiritual worship through forms of prayer,—and the utterest formality without them.

But no such question can be discussed, with a view to any practical action, simply on the ground of what is abstractly and ideally lawful or preferable. Wise men will take up such matters as they stand related to the habits and views of others, and the associations which the past has thrown around them. A thing never so innocent in itself, may be so inseparably associated with evil, that it may always suggest the evil, and that evil association will neutralise its own good. Or, if it have no such association for us, it may have it for most of our brethren, and for their sakes we should reject it.

Now what are the associations connected with liturgical worship, in the minds of the great body of the members of our churches? Does it not seem to them part and parcel, first, of that system of Popery, against which they follow the reformers of three centuries ago in protesting with all their might? And secondly, of that Anglican modification of Popery, from which Nonconformists find so many and so strong reasons for dissent? Does it not

continually remind them of grave doctrinal heresies, and of haughty ecclesiastical assumptions; of antichristian apostasies within the church, and of unrelenting persecutions towards those who claimed freedom to worship God after another manner? Does it not become like "meat offered to an idol"—harmless, healthful in itself, but tainted by perverted use?

Nor is this the time when such foreign usages can be safely imported into our worship. The Papal church is becoming more Papal still; the Anglican is drawing nearer to the Papal, in its spirit and its forms. There is a very quick, and a not unfounded, jealousy of any assimilation on our parts with these systems.

On the other hand, free prayer is our own, it is an inheritance from our fathers; we are "to the manner born." It is associated with all our hallowed memories of domestic, social and public worship, from our youth up, and in many lands. It is, to us, like David's sling and the smooth stones out of the brook. Saul's armour may be more splendid to the eye, and be made according to the most exact canons of military art. But we cannot wear it for defence, or wield it for offence. Give us the sling, the thong, the pebbles; they are but a shepherd-boy's playthings,—but they will bring Goliath down!

We must remember, too, where we are. Canada is not England. In England a great body of the people are accustomed and attached to the Book of Common Prayer. Even there it will be found no easy matter to persuade old Noncons to adopt a liturgy. But among the mixed population of a colony, of which but a minority have been used to forms, and nearly all of these go to churches where they can enjoy them to the full, is it not a suicidal thing to introduce what will surely drive away tens, and may fail to attach the units? What possible chance is there of a Congregational Church in the country making any modification of a liturgy acceptable to its own adherents, or to the Presbyterians, Baptists and Methodists round about?

If we have a liturgy, what liturgy shall it be? We cannot take the Anglican liturgy as it is, for two reasons: 1. Many of its forms are very objectionable, and require Bishops and Priests; and 2. No one wishes to exclude free prayer, but to incorporate it as one feature of the service; but for this there would not be time, for the services in the book are already oppressively long. Then, who is to compile, abridge, amend, and complete? Will the Union do it, after its vote in Kingston? Will any church, pastor, or deacon, do it? Then it becomes "Mr. So-and-so's Liturgy," or "The Liturgy of — Church," and that is enough to spoil it. It is but the venerable form handed down from past ages; it has not the charm derived from the consciousness that we are uttering it in unison with thousands of congregations throughout the world. It is a personal or parochial affair. It is open to every one's criticism. It will be liable to be amended this way and that way. Some will want more forms, some fewer; some a form for this, but not for that; others, for that, but not for this. In the Church of England the liturgy was fixed two centuries ago, fixed by authority of law; no clergyman dares depart from it. But had that church now to frame its Book of Common Prayer, could it be done in the modern confusion of opinion and diversity of taste? And how is the difficulty multiplied when such a question is remitted to every local church?

But even if we adopted the whole liturgy, we should not have the Church of England. We should not have its Episcopal authority and state, social prestige, universal membership, disuse of discipline, or any other of the

manifold inferior attractions that beguile our wandering sheep into its fold. Liturgical worship is but one element among many in the composite magnetism of the Anglican system. Our poor parody would only drive waverers the faster to find the genuine article. And on the other hand, we should lose not a few choice additions from the Episcopal Church itself, who flee to our free prayer as a refuge from forms that have become very wearisome to them.

There is not a little peril, also, in the mingling together of forms and free prayer. We fear that they would be like iron and clay—oil and water—stuck, not *grown*, together. Would not the form be regarded as the nobler, higher, more perfect thing? the other as the inferior addition? Would not free prayer be put in the place of dishonour? Would not this tell disastrously upon the prayer-meeting, and all our acts of occasional worship? Whatever may be said of abstract possibilities, we apprehend that, in practice, the influence of the partial introduction of forms will be to discourage extempore prayer both among ministers and laymen? Is not this enough to condemn the plan? Who is prepared to abandon, or to weaken, the custom, so true to nature, so consonant with Scripture, so hallowed by various use, as that of free prayer? There are, indeed, honoured members of the Episcopal Church, clerical and lay, who cultivate free prayer; we have followed them in so doing with peculiar pleasure. But they are unauthorised exceptions to the rule, adventurous spirits who brave the discouragements of authority and use. We plead for liberty to use forms, should any one find to his edification; but we protest against bondage to forms.

In our variable services, held at all times and places, and with all sorts and conditions of men, any form would often be felt to be a bondage. There are many occasions, on which it would be in the way. We are deeply impressed with the conviction, that the two systems would clash with each other, and that the result would be a hybrid, mongrel-service, having the advantages of neither and the drawbacks of both.

Certain it is, that any attempt to introduce forms, in almost any Congregational Church, would arouse such opposition as to be fatal to its peace. But to have a liturgy as the fruit of a victorious contest, would destroy its savour as a vehicle of devotion. A minority, not responding, dumbly submitting to the change, would mar the worship of the majority; or, their empty places, if they left, would have the same effect. Many of our staunchest friends, in any place, would be alienated; and we should fail to win, or to keep, those who hanker after full-blown Episcopacy.

And if any one church adopted the system, what would be the result? To a large extent, it would be cut off from communion with the rest. Antilurgical brethren of the same body could not occupy its pulpit; ministers of other denominations, using free prayer, would be likewise debarred from it; while the priests of the Apostolical Succession would claim the whole arrangement as a tribute to the superiority of their own practice, but recognise the nonconforming liturgist as an authorised minister of Christ? Not they, indeed!

Considering the matter practically, therefore, not with reference to some possible circumstances, but to those of the Congregational Churches of Canada at the present hour, we would earnestly deprecate any liturgical movement among them.

There has been a defect among us in the mode of conducting worship. The sermon has been, relatively, too prominent. Praise and prayer have not

been what they might have been. We heartily hail the general demand and endeavour for their improvement. There is a great deal of valuable suggestion to this end in the Essay now published. But what is our chief want? Is it not, "the spirit of grace and of supplication?" Of what avail would be the noblest forms, though we took them from the lips of seraphs, unless the heart was there? they would be "as sounding brass and a tinkling cymbal." The richness of the form might even hide from us the poverty of our own spirit; whereas a stammering tongue might betray an empty heart, and bring us to Him who teaches us how to pray.

Let all who have to lead the prayers of others earnestly cultivate the spirit of prayer. Let them think beforehand of the matter of their public prayers. Let them cultivate simplicity and fitness of language. Let their very tones be expressive of reverence and faith. So "praying in the Holy Ghost," gathering up the thanks and prayers of the brotherhood, and laying them before the mercy-seat, suiting their prayers to the changing needs of every week, they will not be wearisome, nor will the people cry out for printed forms, to save them from the formality of extemporaneousness, falsely so called.

SABBATH DEVOTIONAL EXERCISES:—HOW CAN THEY BE RENDERED MOST EDIFYING.*

An Essay read at the Annual Meeting of the Congregational Union of Canada, at Kingston, C. W. June 7, 1867, by REV. PROFESSOR CORNISH, M.A.

(The following paper was prepared and read at the request of the committee of the Union. After a somewhat desultory discussion, the Union came to the conclusion that it was not expedient to ask it for publication lest they should be supposed to hold the opinions herein set forth. When I found that in the discussion and elsewhere my views were either exaggerated or misrepresented, I determined to publish the paper. And as the columns of the C. I. have been opened to me, I thankfully avail myself of this mode of publication in preference to any other. Of course, I alone am responsible for the subject-matter of the essay.—G. C.)

The topic on which I have been requested by the Committee of the Union to prepare a paper is—"Sabbath devotional exercises, how rendered most edifying?"—a topic which, of late years, has engaged the attention and exercised the pens of many. I have acceded to the request of the Committee, not in the vain belief that anything original can be said on this subject by me, but rather because it is one to which I have given much thought and on which I have formed decided opinions. These I shall endeavour to present with that deference which is due to those whose practical experience in the matter is so much larger than my own.

The question is one of importance to us, both as individual christian men and as collective christian communities, for it has a weighty bearing upon our christian life. And it is, moreover, to be feared, that it has not been wout to receive from us that consideration which its importance demands. For it cannot be denied, I think, that the tendency of our mode of conducting Divine service has been to place in a subordinate position the devotions of the sanctuary. Under the name of the "Introductory part," and limited within the traditional half-hour, or thirty-five minutes, it has come to be regarded as the mere leader to the sermon, and too many think nothing of disturbing it by an habitual disregard of punctuality and decorum.

* Inserted solely in pursuance of editorial announcement in last number.

In discussing this question it is important to distinguish between essentials and non-essentials,—between what christian principles demand and lawful expediency may allow. For in this, as in some other matters the *modus operandi*, so to speak, is left to the judgment of the church sanctified and guided by christian principle, inasmuch, as the New Testament nowhere lays down any specific form of ritual for our guidance. But we are left in no doubt at all as to what are the essential elements of worship that shall prove acceptable to God and blessed unto our own souls. The grand underlying principle is found in the memorable declaration of our Lord, which the ritualists of his day, as of ours also, could not or would not understand:—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth." What is insisted upon, therefore, is sincerity and simplicity of spirit; a loyal and loving recognition of God in all the relationships which He sustains towards us; and an unreserved and childlike trust in Him in all the relationships in which we stand to Him. These are the essentials: without these there can be no acceptable worship that shall bring down showers of blessings into the hearts and lives of the worshippers. These are truths which all true christian men will recognize. But when we come to the question of the expression, by palpable signs or utterances of these states of the mind and heart, we do not find a like unanimity of conviction among christian men and churches, for they have divers modes of worship. These constitute what may be regarded as the non-essentials of the matter: yet, even in these, it behoves each christian community to be well assured that it uses that mode which is most conducive to the growth of its own spiritual life and usefulness.

By "Sabbath devotional exercises" I understand the solemn exercises of praise and prayer, offered publicly by the congregation, and I shall treat them in the order indicated.

Praise. In speaking of this, two points present themselves for consideration: viz., the *matter*, and the *manner of its expression*.

In the case of men who were divinely inspired, like the "sweet singer of Israel and others, their songs gushed forth in fitting language from the depths of their loving and grateful hearts; in other words, they were their own Hymn-makers. But with the generality of God's people this is not the case: they may have in their hearts all the burning emotions, which in those highly gifted ones formed ready expression in the hymn of praise, but they have not the poetic faculty by which to express their joy. Hence, they have to make use of the language of others as the vehicle of their own emotion and aspirations. From the time of David, down through all the ages to the present, the church has never lacked master minds which have been able, in rich and glowing language, to express all the varied emotions of her renewed spiritual life. So that it has come to pass, that she possesses the richest store of lyrical treasures from which to draw for her use.

At this point, then, arises the question, pertinent to the subject of this paper: Is the "service of song," as generally conducted in our assemblies on the Lord's day, as conducive to edification as it might be, and should be? Now, my own opinion is, that it is not, owing to the use of defective matter. A large proportion of the hymns, or so-called hymns, that we use cannot, from their very character, tend to edification, because they lack the essential qualities of the true hymn. It is to be feared that sufficient attention is not always

given to the choice of hymns suitable for the public services of the church, to say nothing of the reprehensible practice of allowing the choir to have anything to do with the selection. Yet the psalmody of the church should be held to be as sacred a part of the service, and as profitable, as any other; and, it therefore, becomes us to apply to it, no less jealously than to the prayers, the weighty caution of the royal preacher:—"Be not rash with thy mouth, and let not thine heart be hasty, to utter any *word* before God; for God is in heaven and thou upon earth, therefore let thy words be few."

The three leading parts of the public service of the church are psalmody, prayer, and preaching or exhortation, each being in its office distinct from the other. The first is designed and fitted to enable us to express to the Divine Being, by means of the exquisite organ of the human voice, the emotions of praise and adoration of His unspeakable perfections, and of love and thankfulness for His matchless goodness and gifts unto us. St. Augustine is even more strict in his canon of what the hymns of the church should be:—"Hymni laudes sunt Dei cum cantico, hymni cantus sunt continentes laudem Dei. Si sit laus, et Dei laus non sit, non est hymnus; si sit laus, et Dei laus, et non cantetur, non est hymnus. Oportet ergo, ut, si sit hymnus, habeat, hæc tria; et laudem, et Dei, et canticum." The definition I have given of the office of psalmody, it will be at once seen, is one that excludes from the category of the hymn proper a very large number of those metrical compositions which are to be found in almost every hymn-book used by our congregations. But they may be excluded, not only on the ground of literary propriety, but with positive advantage to the congregation, since they are in no degree whatever fitted for psalmody. For they have, either wholly or in part, the following characteristics:—they are descriptive, declaratory, declamatory, hortatory, sentimental, and sensational; while not a few are positively unreal, and untrue to our christian consciousness. I will give a few samples, by way of illustration, taken from the Sabbath hymn-book:—

"Brightest and best of the sons of the morning."—266.

"Return, O wanderer, now return"—512.

"Come to the ark, come to the ark."—529.

"Haste, trav'ler, (sic) haste, the night comes on."—538.

"Think gently of the erring one!"—905.

"Star of peace, to wanderers weary."—1108.

"Sister, thou wast mild and lovely."—1209.

"Thou art gone to the grave; but we will not deplore thee."—1218

Now, it is plain that in the use of such compositions as these we can sing neither "to the praise and glory of God" nor to our own edification, because there is nothing in them that has anything to do with either the one or the other. Some are mere apostrophes to stars and winds and waves; others are tasteless and turgid declamations to or about our fellows, which can do no good to them nor to ourselves. The pulpit, and not the hymn, is the proper source of warning and exhortation to sinful men.

The following are specimens of what I regard as untrue and unreal, a class at which Whitefield seems to have been aiming when he said: "Hymns composed for public worship ought to abound much in thanksgiving, and to be of such a nature that all who attend may join in them, without being obliged to sing lies, or not sing at all."—

"How long wilt thou forget me, Lord?"—613.

"Oh that I knew the secret place."—655.

- “ I, who am all defiled with sin,
A rebel to my God.”—1053, vs. 2.
“ Lord, what a wretched land is this.—1229.

And that one of Newton's, once so popular,

- “ 'Tis a point I long to know,
Oft it causes anxious thought,” &c.

Such as these are in no sense calculated to promote the edification of the congregation and are, therefore, totally unsuitable for public worship. Judged by the standard of what a hymn should be, the number of good hymns is comparatively small, and it is to be regretted that the compilers and editors of hymn-books should seem to be anxious to out-vie each other rather in the quantity they give than in the quality. Exclusive of chants, it would be found that 100 or 150 good hymns are amply sufficient for the legitimate devotional service of the church, and would prove a thousand-fold more conducive to real worship and edification than all the classes to which I have taken objection. As samples of good hymns for edification take the following:—

- “ O Christ! with each returning morn.”—46.
“ Thee we adore, eternal Lord!”—96.
“ Be Thou exalted, O my God!”—100.
“ High in the heavens, eternal God!”—157.
“ O God of Bethel! by whose hand.”—216.
“ We sing to Thee, Thou Son of God.”—243.
“ O sacred head, once wounded!”—293.
“ O Christ! our King, Creator, Lord!”—336.
“ Jesus, Thou joy of loving hearts!”—686.
“ Jesus, the very thought of Thee!”—687.
“ Jesus! our fainting spirits cry.”—765.
“ O Jesus! King most wonderful.”—809.
“ How glorious is our heavenly King.”—1080.

These serve as the vehicles of heaven-ward aspirations and of devout praise and adoration, and no one who has aught of religious life in him can use them without attaining unto more life and joy and love.

From all that has been said, it is manifest that the selection of suitable hymns for use in the public worship of God is a great and responsible work for the pastor of a church, and deserves not less attention in its degree, than the preparation of the sermon or the prayers. I am convinced that we have not yet made full use of psalmody, as a means to edification and growth in our spiritual life.

I come now to the manner of the expression of praise.

In this a quality of prime importance is simplicity and the avoidance, on the one hand, of all attempts at mere artistic effects and, on the other, of all that is grotesque and offensive to good taste. Those of us who have seen much of the manner in which the service was conducted some twenty-five or thirty years ago in many of our English churches, can call to mind many ludicrous instances of the last mentioned fault. Almost every family in the village or town was made to contribute its quota of vocal or instrumental music to the chapel choir, and you saw collected together in the gallery, instruments almost as many in number and in character as Nebuchadnezzar gathered together on the plain of Dura. Then, let the occasion be a charity sermon, and the tune “*Nativity*” or “*Justification*,” and was there not a concord of sweet sounds? So overpowering was the effect, that the rustic congregation would rise en masse, turn their backs upon the minister, and gaze with

looks of wonder at their friends in the singing-pew. Happily, this state of things belongs to the past, and a marked improvement has taken place in the manner in which the praises of the church are conducted; an improvement that has been productive of widely beneficial results. Collections of tunes and chants, such as those published under the auspices of the congregations of Messrs. Binney and Allon are amply sufficient for the due expression of all the emotions embodied in the hymn and leave nothing to be desired in point of simplicity or beauty.

The material for good psalmody being thus supplied, the next step is to bring our congregations to make a profitable use of it. This, I think, can only be done by each church taking the matter into its own hands and by appointing those of its members, of both sexes, who are known to possess good voices, and good taste, as a committee to attend to the psalmody of the public services. Let these make a selection of tunes, not many, but all good, and thoroughly master them: then let them, each in his or her own pew, do their best to lead and sustain the service of song. In this way, and in a short time, the whole congregation, by the mere force of sympathy and example, would be brought to take part in the singing. One of the most powerful impressions that I ever remember to have been made on my mind by music was made on hearing Camidge's *Sanctus* sung by the congregation at the Weigh-house Chapel; and still more powerful was that produced by the psalmody of Spurgeon's vast assembly singing as one man.

As far as practicable, the singing should be in *unison*, since it is thus more simple, stimulating, and effective. *Part singing*, to be done well, requires good voices and much practice; moreover it is open to the objection that it tempts people to pay more regard to artistic effect and showing off their fine voices than to pure devotional feeling. The use of a vocal score by each worshipper is, in my opinion, to be condemned as tending to distraction of mind. In the worship of God a man should not attempt more than one thing at a time. And the practice of dividing the congregation in different parts of the building into the *treble section*, and the *alto section*, and the *tenor section*, and the *bass section*, is wholly unnecessary, and to be emphatically condemned. It savours too much of outward display and studied effect, to be in keeping with the simplicity that should ever characterize the worship of God:—besides it commits the grave offence of separating the family in God's house,—an offence sufficient of itself to condemn the practice.

There can, I think be no objection to the use of an organ to aid the singing of the people, provided it be used decorously and discreetly, and be not allowed to play fantastic tricks to show the ambidexterity of the organist: nor does a chaste and subdued voluntary before the commencement of the service and when the collection is being made, or a short and simple interlude between the alternate verses of the hymn, necessarily interfere with our devotional feeling. The grand and sweet sights of God's universe awaken emotions that are higher than the earthly; why should it be otherwise with grand and sweet sounds?

As a rule, I think choirs should be avoided. They are far more frequently a source of trouble and discussion than of profit. By following the plan I have suggested they may be dispensed with. But, if a church see fit to have a choir, I know of no principle to forbid it. It should, however be composed of members of the church, and of these only. We should be shocked at the anomaly of an unconverted man being put forth to read the Scriptures, or to offer prayer, or to deliver an exhortation:—why allow him to lead,

or to take part in leading, the equally important department of praise to God? About the *quartette of professionals* so much in vogue among our neighbours in the States, I am not called on to offer an opinion, and do not care to do so:—only I hope the day is very very far distant, that shall import such a custom into the midst of us. Old “Justification,” that used to make the woods and dales of Gloucestershire to resound with the lusty strains of its “cornet, flute, harp, sackbut, and all kinds of music,” was greatly to be preferred to this, for it had some life and reality about it, which the latter has not.

In the mode of praise, then, as well as in the matter, we find much scope for edification, and many points that should engage the best attention of both pastor and people. Apart from all other considerations, praise and adoration are in themselves among the most beautiful and elevating engagements of the soul.—“Praise is comely for the upright.” “Praise ye the Lord; for it is good to sing praises unto our God: for it is pleasant; and, praise is comely.” And what sweeter offering can ascend to the throne of the Most High than the praise and adoration of His thankful and loving children? “Whoso offereth praise glorifieth me.” Let, then, this part of our devotional services be conducted with all the simplicity, loyalty, and fervency, that should ever be its characteristics, that God may be glorified and our own souls and the church may attain unto yet more and more of spiritual growth and manhood in Christ Jesus.

If our mode of procedure in the praises of the Lord’s day is susceptible of improvement, in order to greater edification, not less so is it in regard to our public prayers. When we take into consideration the prominent position the Word of God assigns to prayer, and the important ends it is designed to promote in our moral education, both as men and as churches, we cannot form too high an estimate of its value. It is the condition God has appointed of our becoming the recipients of all good things from Him; it is that act of the soul which brings us more directly face to face with Him than any other; it needs for its exercise, and calls forth into play, the holiest and best elements of our nature; and, as regards ourselves, it is, as it were, the very heart of our spiritual being which by its pulsations sends new life and power through our whole renewed nature. Now, what it is to the individual christian, just that it is to the aggregate of christians,—to the church:—if the former needs it for growth in the Divine life, so also does the latter. Of what moment, therefore, is it that we make the most of prayer! Owing to the imperfection of our character, we never exhaust its value; but it rests with ourselves whether, as a means of grace, it shall prove unto us a channel of great or small blessing. The question, therefore, how to make the prayers of the church most conducive to the edification of the church, is one that effects her most vital interests. Good preaching and good psalmody will never supply the lack of good prayer. The public prayers of the christian assembly should possess the same essential qualities as those of the christian man; in fact, the church acting and worshipping should act and worship as a unit. There must be sincerity and simplicity; holy awe and adoration at the thought of the ineffable majesty and glory of Him addressed; a loving and not a slavish recognition of Him as our King and Creator; a humble dependence upon Him and childlike trust in Him as our loving Father, our best Friend, and our surest Guide; and an ever-present consciousness of our own unworthiness, waywardness and utter need of Him as our Saviour. It is in awakening, sustaining and augmenting these states of mind in the worshippers, and in giving due

expression to them, that the position and responsibility of the minister become almost overwhelming in their gravity. As I regard the matter, there is no one of his functions so awful and exalted in character as that of standing before God as the exponent of the aspirations, the desires, and confessions of the people. How a man should endeavour to do this, is a point upon which I can speak only with the greatest diffidence in the presence of this assembly.

First of all, and chief of all, he himself must be frequent and fervent in his intercourse with his Maker. All the states of mind I have spoken of must be assiduously cultivated by him. Then, as language and manner are necessary as the vehicle for the expression of these, a style chaste and simple; words few and choice; utterance manly but reverent; manner subdued and devout, should ever be aimed at. There must be an absence of all display of rhetorical ornamentation, of all superfluous epithets, and of all vain repetition, for nothing tends so much to check the ardour of devotion in the congregation as indulgence in these by the minister. I believe there is not a brother present who does not make it his great aim thus to conduct the prayers of his congregation. How far each succeeds, or fails, therein, it is happily, not my province to decide.

In the prayers of our public services I think we make a mistake in crowding all the topics of intercession into what is called "the long prayer," and in making this occupy as it often does, fifteen minutes or more. Serious objections may be urged against this practice: 1st. All the subjects for petitions are brought together; 2nd. There results, unless great care be taken, confusion of thought and language; and, 3rd. useless repetitions, and sometimes omissions, occur. Hence, the mind of the worshipper becomes bewildered and fatigued, young people become listless and inattentive, and not unfrequently the devotional fervour of the minister flags. The tendency of all this is not to promote edification, but the reverse. As a remedy for this, we should do well in my opinion, to introduce greater variety into our mode of conducting the service. This could easily be done by dividing the long prayer into two, or more. Of these, let the first relate to the peculiar circumstances of the church; let another be "for all sorts and conditions of men;" and another for our country and the powers that be. Of course, these would have to be introduced at proper intervals, according to the discretion of the minister. If special prayer were requested for any one, I would have the announcement made that,—"the prayers of the church are desired for A., who is lying dangerously ill, or for B., who is about to set out on a long journey," rather than the vague allusions and circumlocutions, too common in such cases, which only set most persons who are ignorant conjecturing who it can be that is meant, and thereby distract their thoughts. For the prayer for the church, preparation as careful as that for the sermon and in writing, if need be, should be made. In most of our churches there exists a prejudice against the use of his M.S., or notes, by the minister, and the consequence is, that he has to enter the pulpit with his mind oftentimes overweighed with the burden of the whole service, or has to extemporize some parts. Is it a matter for wonder, then, there should be at times a lack of fervency and edification? Let the soul of the minister be never so devout and fervent, it yet tenants the common house of clay, and that too frequently, owing to inadequate support and too hard work, but a fragile one, exposed through the senses to all the adverse influences that may momentarily arise. For myself, I know that I have often been almost wholly unstrung and thrown out of tune, by the unseemly behaviour of people who habitually come in late during the reading of the Scriptures or the prayer.

This brings me, before I conclude, to touch upon another topic:—I allude to the vexed question of *liturgical services*. I should be sorry to see the introduction into our services of a liturgy to wholly exclude free prayer, but I have no hesitation in declaring my conviction that more good arguments are on the side of a modified liturgical service than against it. In the use of such, there is no abandonment of either principle or freedom. On the contrary, there may be a gain in freedom; for, as in the psalmody, so in the prayers of the church, the law of the mind holds good, that the words employed to express feeling react on that feeling and intensify it, and let the words be well chosen and appropriate, the mind of a worshipper is made independent of the infirmities of an individual. The idea of the New Testament, in relation to the prayers of the church, is not that each member should pray as if alone, but rather in company with his fellow-worshippers,—in sympathy with them and fully conscious of their presence and co-operation. And herein—in this Common Prayer—have we “the fellowship of the saints” and “the one body in Christ” manifested; hereby, is the prevailing might of their prayers and their own mutual edification greatly enhanced. Moreover, in using a liturgical form we have as our leader, not one man, but the church of the ages; and the best existing prayers, the venerable monuments of her devotions, are placed at our disposal. For the use of such forms we have the precedent of the church in the earliest centuries of our era, and Bunsen in his *Analecta Ante-Nicæna* has edited and published the very prayers which were in use from A.D. 100 to A.D. 400.

For my own part I cannot bring myself to look upon these, and such as these, which have for ages exercised a mighty power over the minds of civilized men, and have been held in veneration by saintly men as the choicest vehicles for the expression of their holiest states of mind, as upon meaningless and superstitious formularies. For the genuine and most ancient forms are to be regarded as the sacred voices of the ancient church, which for upwards of seventeen centuries have been testifying in the most solemn manner to her faith in God the Father, in Christ the Redeemer, and in the Holy Ghost the Comforter. I hold, therefore, that by a wise selection and a judicious use of these prayers our devotional services may be rendered more impressive, and interesting, and more edifying unto all. For these I would go to the service-book of the Church of England, inasmuch as there the best specimens may be found, done into the most devout, forcible, and chastened English that we have in the whole range of our literature.

In conclusion, let us remember this, that we live in an age whose spirit and tendency, in things secular, intellectual, and spiritual, seem to be in the direction of that which is merely material; that, as christian men and churches, the necessity is incumbent upon us of testifying in clear and unmistakable tones, to the fact of the spiritual nature of Christ's kingdom and religion; and that it, therefore, behoves us as wise and loyal subjects to Him, to see well to it that in our church life, worship, and work, we present to the world a fair example of that spirituality to which we bear testimony, and which we insist upon us essentially necessary to all real godliness, whether in the individual man or in the community.

A good man, who has seen much of the world, says: “The grand essentials to happiness in this life are something to do, something to love, and something to hope for.”

Literary Notices.

THE JEWISH TEMPLE AND THE CHRISTIAN CHURCH; *a series of Discourses on the Epistle to the Hebrews.* By R. W. Dale, M.A.—London: Jackson, Walford & Hodder.

The author of this book is the worthy colleague and successor of John Angell James; and this book is worthy of its author. It is worthy of his mental grasp, his literary culture, his genial spirit, and his pulpit and platform eloquence. Birmingham acknowledges him as its ministerial leader, and English Congregationalism recognizes him as one of its foremost and noblest men. It would be difficult to name a book that so effectually combines popular attractiveness and the development of Scripture tenor, as the volume before us. It consists of pulpit discourses, and therefore is not critical or metaphysical; but at the same time it seizes the purport of the epistle, and very strikingly and beautifully depicts the main topics of the apostle, as he proceeds on his masterly march, to check and counteract the tendencies to apostacy of Hebrew Christians. It exhibits the results of critical consideration and thorough research, without the unpopular forms and dry details of the process. It is a book to teach, to stimulate and to charm. A few quotations will suffice to evince its character:

“According to the Jewish faith, the material universe, whatever other purposes were to be answered by it, was made for *man*; to be his home, to develop his physical powers, to stimulate his intellectual faculties, to be a test and discipline of his moral character. This was the old faith of Jewish patriarchs and prophets and psalmists; and it is mine. I refuse to be reduced to the same rank, to be placed in the same order, as the cattle that browse on the hills, or the fish that people the sea. I assert my supremacy. I believe that I have received from the hand of God crown and sceptre, and that although other designs may be accomplished by the existence of the material and living things around me, they are intended to serve *me*. The sun shines, that I may see the mountains and the woods and the flashing streams, and that I may do the work by which I live. For me, the rain falls, and the dews silently distil,—to cherish the corn which grows for my food, to soften the air I breathe, and to keep the beauty of the world fresh and bright on which I rejoice to look. The music of the birds is for me, and the perfume of the flowers. For me it was that forests grew in ancient times, and have since been hardened into coal; for me there are veins of iron and of silver penetrating the solid earth; and for me there are rivers whose sands are gold. The beasts of the earth were meant to do my work; sheep and oxen are given me for food. Fire and hail and the stormy wind were meant to serve me. I have authority to compel the very lightning to be the messenger of my thought, and the servant of my will. Man is placed over the works of God’s hands; for these works were meant to minister to man’s life, man’s culture, and man’s happiness.

“Man can understand God’s works. He can trace the path of the planets; can calculate the rapidity of their motions; can see the divine wisdom in the succession of summer and winter, seed-time and harvest. He studies the structure of animals; knows the place and the use of bone and muscle and nerve; perceives the purposes to which beast and bird and fish are unconsciously led, by the guidance of instinct; discovers the mutual relations and

interdependence of all the multifarious races of living things. Manifestly, this intelligence confers on man a great superiority over all the unintelligent works of the divine power. To him, not to them, are revealed the secrets of their nature, and the end of their existence.

“But he has a third and still higher claim to supremacy. Man was made in ‘the image of God.’ In the creation which surrounds us, there are marvellous manifestations of the divine attributes. A power to which we can give no other name than Omnipotence, a knowledge which we cannot but call infinite, a wisdom whose depths are unfathomable, and an inexhaustible goodness, are revealed in the heavens above and in the earth beneath. But in man, God has given existence to a creature in whom we recognise not merely the operations of the divine attributes, but *the attributes themselves*, though in a less noble form and an inferior degree. There is the manifestation of wisdom, of power and of love, in the other works of God; but in man there is wisdom itself, power itself, love itself.

“Again, the sun and moon and all the stars are bound by laws of which they are unconscious, and which they cannot trespass; and the movements of the lower animals are guided by impulses and instincts over which they have no reasonable and moral control. But man is like God in this,—that he possesses freedom to choose the objects of his life, and the means by which he will secure them. Let the iron chain of necessity bind all things besides—the eagle in his daring flight, the tumult of the ocean, the dance of the spray, the rush of the winds, the fury of the storm—the will of man stands erect, confronting and defying all authority and all power. No outward force can compel it; no inward necessity bind it. The foundation of that throne on which the human will has been placed, by the hand of the Creator, cannot be shaken by the tremendous energies which rend asunder the everlasting hills. A solitary man can stand against a million; they may torture his physical frame till he cries aloud in his agony, but the whole force of a great empire has been met and mastered by the will of a quiet scholar and of a feeble woman. God has given to the human will the power of refusing to bend before his own greatness, and of disobeying his own commands.

“This imperial faculty it is, beyond all others, which stamps man as the rightful master of the world. He alone has this indispensable attribute of sovereignty. All creatures besides are in bondage to irresistible law; he alone has received the gift of freedom. ‘Thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet.’

“This, this was God’s idea of human nature; and hence the possibility and reasonableness of the Incarnation. It is true that man is lower than the angels, by the limitation of some of his faculties; but he was made in the image of God; his moral attributes corresponded to the divine perfections; he had the gift of moral freedom; he was made supreme over that order of things to which he belongs, even as God is supreme over all.”

“Never did a nation occupy a grander position than the ancient Jews, when they stood on the eastern shore of the Red Sea. The wonderful procession of miracles which had terrified and yet hardened the heart of Pharaoh, broken but not subdued his haughty and imperious will, was most sublimely closed. The security of the fugitive race was now complete; their wrongs were terribly avenged. The armies of Egypt, her chariots and horsemen, her princes and her warriors, were cast into the sea; ‘they sank to the bottom as a stone, they sank like lead in the mighty waters.’ For their leader they had

a chief who fought against their enemies with storm and tempest, pestilence and famine, with the waves of the sea, and with the invisible swords of supernatural ministers of vengeance. They had with them the pillar of cloud and of fire, the visible symbol of the divine presence, and the visible pledge of the divine favour. Very soon they were to enter into a fertile and beautiful land, which God had promised to their ancestors; and they were to dwell forever under the divine protection. Bright visions of wealth and splendour, mighty cities, noble palaces, glittering armies, military renown, were floating before the imagination of many a man in that vast encampment,—visions, however, which fell far short of the glory which the nation had actually within its reach.

“But it soon became evident that the triumphant race were doomed to disappointment, disaster and shame. Hardly any of that generation reached the land of promise. They perished miserably. The ‘mighty wonders’ which God had wrought to break the power of their oppressors effected nothing for them, except to give them a grave in the wilderness.

“And you, my brethren, the writer seems to say, are exposed to a like danger. In the terrible punishments which came upon your fathers, you may see dimly foreshadowed the curse which must come upon all apostates. You have obeyed the voice of God till now. Divine acts far more sublime than these your fathers witnessed have separated you from your old life, and brought everlasting glory near to you. From a worse bondage you have been emancipated by more wonderful miracles, and you have been made heirs of a more blessed inheritance. But your confidence is faltering. You are beginning to distrust God, as your fathers distrusted him; his anger is rising, and in his wrath he may swear that you shall not enter into his rest.

“Nor is it for Jewish Christians alone that this warning is charged with awful solemnity. It sternly rebukes the folly of supposing that because the hand of God has delivered us from our former slavery to sin, we need have no anxiety about our ultimate salvation. The writer of this epistle plainly requires that faith should continue to the end, and would refuse to listen to any appeal to past religious experience, if intended to diminish alarm occasioned by the present consciousness of sin. Had you told him that you were hoping to be safe at last, because of the remarkable manifestations of the divine mercy which accompanied the commencement of your religious life, he would have asked whether or no you had now an evil heart of unbelief? If you had pleaded that, after God had done so much for you, it was impossible you should ultimately perish, he would have answered that by amazing miracles the people of Israel were delivered from Egypt, and yet ‘their carcasses fell in the wilderness.’ We are to escape from final ruin, not by the mercy of former supernatural experiences, but by cleaving still to the living God, and watching earnestly and prayerfully against the great danger of being ‘hardened through the deceitfulness of sin.’”

THE CANADIAN CONVEYANCER AND HAND-BOOK OF LEGAL FORMS; being a selection of concise precedents in conveyancing, carefully revised, and adapted to the new Registry Act. By JOSHUA RORDANS, Toronto: 16mo. 384 pp. 2nd edition.

The introduction to this volume gives a concise outline of the laws relating to real property in the Province of Ontario, which has been carefully revised

by a gentleman of eminence at the Upper Canada bar; it is an interesting paper, and might be read with profit by the general reader, while the property owner may meet with much in it important for him to know.

This work brings together, in a compact form, and arranged in a methodical manner, a selection of precedents in conveyancing, which it will be safe for any one to follow, who may be charged with the drafting of such instruments. In addition to these, it contains a number of useful forms, which will enable any man of ordinary intelligence to be his own lawyer, in drafting an Apprenticeship Indenture—(three forms) Arbitration Deed—Award by Umpire, or Arbitrators—Contract, for the erection of a House,—for Sale of Merchant's Stock,—or Grains—Partnership Deed—Power of Attorney, (eleven forms)—Marriage Articles and Settlements—Wills—&c., &c., &c.

The Banker, the Merchant, and the Manufacturer, as also the Justice of the Peace, and the country Conveyancer, will find this little Manual a most useful book of reference. The typography and binding of the volume (the latter in the style peculiar to law books) are creditable to the established reputation of Chewett & Co.; and it is to be hoped that the enterprising compiler and publisher will receive the generous support, which he so much merits.

The Home Department.

THE STREET MUSICIANS.

I have before me, though in somewhat an imperfect light, three interesting pictures. The principal figure in the first is a man in foreign costume, whose appearance is reckless and dissolute. There clings to him a half-modest looking female in weeds,—a woman clothed in the garb of a widow's wo, but displaying symptoms of an unchastened heart. Whether she ever professed to be a Christian, I cannot conjecture; but she is evidently a native of "the land of Bibles," a daughter of some family whose habits impressed her with the decencies of a church-loving people, yet an abuser of knowledge, one of those widows "who wax wanton against Christ," and become the victims of idle feelings, and a frivolous mind. She is far from being happy. A hectic on her cheek betrays the gnawings of disease; a wild expression in her eye proves her to be scorched by some inward fire; and though she clings to her forbidding companion, she obviously regards him with perplexing doubt and reverish apprehension. There is a third figure in the group,—a wandering frightened little girl. Poor child! She is the widow's daughter; she has no earthly protector, except her mother; and now she is amazed, and seems as if her young heart would break, to think how the soft quiet of her peaceful home is exchanged for the wild company and hoarse voice of that unlovely man!

My second picture exhibits a scene on the streets of a great city,—a city as much distinguished for its christianity as any other city in the world. Yet there is grouped in one of its chief streets a crowd of figures who seem impersonations of idleness, indifferent character, and open vice. Some thirty or forty persons are gazing with heartless glee upon an object in their midst, which, if angels could weep, would draw a shower of tears from heaven; it is the daughter of the widow, performing, for the amusement of the crowd, a secondary part to the exertions of the strolling musician; an orphan child

compelled to waste those powers in gaping folly, which were given her for the cultivation of holiness, and the glorifying of her Creator; a worn and ragged little songstress, who labours, but labours in vain, to win for her hard master as much of the mob's rude favour as would be as easily done by the dancing of a bear, or the gambols of a monkey; and he who figures at her side, and rules her occupation, is the dissolute and reckless foreigner.

My third picture transports us to the house of mourning. The scene is in an humble apartment, low, incommoious, naked with poverty, and bearing marks of the joint indwelling of discomfort and affliction. But the living figures are full of moral interest. A sufferer is in a bed, apparently in the last stage of mortal disease, wasted and worn to a skeleton, yet her features lit up with a smile, her hands clasped in an attitude of prayer, and her eyes turned towards heaven, with a beaming expression of surpassing gladness. On the floor, at the distance of a yard or so from the bed, kneels a grave looking young man in black, who seems to be leading her devotion, and with closed eyes pouring into his prayer the overflowings of a full and heavy heart. A lady is also there, who appears to join in the devotion with some such interest as the angels feel when they "rejoice more over one sinner that repenteth, than over ninety and nine just persons who went not astray." Close by the bed, her person inclining near that of the dying sufferer, and tear-drops hopping fast over her cheeks, is a female youth struggling apparently with agonized affections, yet subdued by holy and powerful thoughts. These fine figures form so affecting a group, and seem encompassed by so heavenly an atmosphere, that one would almost imagine angels to be guarding the room, and mingling with the scene. But, on the background, is a figure whose face looks black with scorn and indignation, and who evidently views with derision the devotion of the worshippers, and with insulting disrespect the person who conducts it. This figure is again the forbidding foreigner; and the dying sufferer is the widow.

I have several pictures more, but, with one exception, shall state what remains in brief narrative. The widow carried the hidden fires of consumption in her frame, at the time when she joined the foreigner's society; she soon sickened and began to feel alarm for the safety both of her present life and of the life eternal; and as the Ethiopian eunuch, when reading the Scriptures in the desert, had a messenger sent by God to instruct him, so she, in the early stage of her sickness, was visited, in divine providence, by one who brought her "glad tidings of great joy," and became, under divine influence, the minister of life to her soul. This messenger of good—the grave looking young man in black—was no more than an humble city missionary; but he described to the unhappy woman the love and grace and all-sufficiency of Immanuel; he explained to her how the blood of Jesus Christ, God's son, cleanseth from all sin; and she believed Christ to be a divine and willing Saviour, she called upon Him to rescue her soul and make her heart holy. she confided to Him all her interest for eternity, and she speedily experienced strange sensations, gloriously contrasted to all she had ever felt before,—she had peace with God through our Lord Jesus Christ, and rejoiced in the hope of the glory of God. Her daughter also displayed silent but strong interest in the Missionary's expositions of heavenly truth. The love of Jesus, His sufferings, His marvellous deeds, His death, His moral glory, threw a spell of happy excitement and holy wonder over the child, which raised a contrast—oh, how blessed!—to the fagged and dreary feelings of her former days. Only one thought clouded, on her death-bed, the day-beams of the widow's

joy: she felt pain to think that her daughter might be left in the power of the rude foreigner; but she implored God to be the child's deliverer: she dared not doubt that competent mercy could work as mightily for the orphan as it had done for herself; and, casting her burden on the Lord, she calmly awaited the hour of her departure. Guilty though she had been in life, she was happy and joyous in death; for "where sin abounded, grace did much more abound: and as sin reigned unto death, even so did grace reign, through righteousness, unto eternal life through Jesus Christ our Lord."

Take another picture. This brings us again to the open street. The scene is in the front of some old warehouses. At intervals along the pavement are clusters of persons, evidently the passers-by on the thoroughfare, whose curiosity has been arrested, and who stand still, gazing with surprise after a well-dressed lady, who hastes speedily along as if escaping from imminent danger. A young girl is, hand in hand, at the lady's side; and the horrified little creature, at the same time, looks behind to see who may be pursuing, and moves a skip in advance to hasten her own and the lady's joint speed. Some hundred yards in their rear, a rush of persons is emerging from a narrow entry. The chief of these is the forbidding foreigner, who now looks like a roused tiger, his eyes glancing fury, and his whole frame swollen with anger. Men without hats are struggling to hold him fast, and women in working guise are hanging on his skirts. There has evidently been a plot to carry off the widow's daughter, now doubly an orphan, from beneath his control.

What remains is soon told. The orphan found protection and a home in the house of the Christian lady who directed her escape; she thence attended school, and became distinguished for acquisition of Christian knowledge, and habits of female industry; she was long searched for, diligently but vainly, by the foreigner; who for days and weeks together, haunted the doors of school-houses and places of worship, in the hope of getting her into his power: and eventually, at the age of womanhood, she displayed such excellence of Christian character, and continued to be so much an object of divine care as to pass into a respectable place in society, enjoying the sincere esteem of the enlightened and the pious.

I said my pictures were dim and imperfect; but as to every thing of event or of character which they exhibit, I have stated only what occurred but a few years ago in a principal city of Britain. My sketch, though faint and incomplete, is an exhibition of vital truth and affords most valuable instruction. That a widow, the only protector of a fatherless child, the native of a country rich in moral decencies, and the daughter of a family who had trained her to venerate Christian ordinances—that she, still clad with the weeds which reminded her of a husband's love, should have joined herself to this unprincipled man, is only another proof, added to the millions which are occurring every day, of the exceeding deceitfulness and power of sin; but that she should have heard, on her death-bed, of the love of Christ, and believed on him to her joyous experience of pardoning mercy, and her participation of peace and joy in the Holy Ghost, and a prospect full of immortality—this blessedly illustrates the exceeding riches of the Divine grace. Whoever has sunk into the mire of iniquity, or felt himself guilty without a refuge, miserable without a solace, and sick or dying without hope of heaven, let him look as this woman did, to the Lord Jesus and he shall be saved.

How full, too, of instruction to the young, is the history of the widow's daughter. Nothing protected the child from possibly becoming the victim

of more vice and miseries than I dare to hint, except her having obtained access to the truths of God and joyously studied and believed them. It may be said she was the child of Providence. But, in a Christian land, every young person may be just as much and as signally the child of Providence as she. God watches with a narrow eye the interests of the young, and has made to them precious promises and opens to them many prospects and often surprises them with unexpected boons and valuable friendships to which the old are strangers. Let them hear His voice, and obey His word, and they will discover His love to be a richer portion than all the wealth and honours of the earth. "They that seek Him early shall find Him;" and "Happy are they whose God is the Lord."

R. W.

Sheffield, N. B.

NANIE'S RAINY DAY.

BY PANSY.

Nanie Clare was having a terrible struggle with herself; rather she had hardly decided whether it was worth while to conquer her heart and her face, or to give up to them and act just exactly as she felt. What was the matter? Why that was the very worst of it, Nanie didn't know; only it rained. A dull, drizzly, dreary rain, keeping her at home from school, and from sliding down hill on her new sled, keeping her from every single thing that she wanted to do, or could do—so she thought.

Presently she heard her father moving around in the study, and she hopped out of the great arm-chair where she had been curled up with her feet under her for the last half hour, and ran down to meet him.

"Papa," she said, the minute she was within speaking distance, "I just wish that you would tell me what to do, or help me somehow; I feel dreadfully."

"You do," said papa kindly. "Why, what's the matter, are you sick?"

Not a bit of it, Nanie hadn't an ache or a pain about her, and was obliged to confess it.

"What then?" asked her father.

"Why, I don't know, I haven't a thing to do, and I can't go out of the house. I was going to do so many things, to-day; and I was going to try how very good I could be at school, and how much I could do for other people, and now it's all spoiled."

"Suppose you try how much you can do for other people, and how much good you can do at home?"

"Why, papa, there's nothing to do, and nothing to be good about."

"Don't you believe that!" said her father. "Here's this rain to be good about in the first place, then here I am ready to have any amount of things done for me."

"What things, papa?"

"O pleasant things. I should like a bright happy face to look at now and then, and I want to hear a glad merry voice around the house, instead of one which is a little bit sharp and cross."

"But, papa, these are such little bits of things, they aren't big enough to do, and they don't make me feel as though I had done anything, after all."

Mr. Clare pushed the last book which had lain in his way into its niche in the library, then sat down to his work.

"Nanie," he said, speaking more gravely than he had done, "what ought we to want to do right for—to please whom?"

"God," said Nanie softly.

"Well, do you think God would be better pleased with me if I should leave this sermon that I'm writing, and try to make a butterfly?"

"Why, no sir," said Nanie with a wondering laugh, "of course not."

"But, Nanie, it would be a great deal more wonderful thing to make a butterfly than it would to write a sermon, why wouldn't it please God?"

"Why because——" said Nanie, "because——why, papa, you couldn't do it."

"No," said her father, "I couldn't. But God has given me paper and pens and ink, and he helps me to study and think, and write sermons, so that's my work. Well now Nanie, God has made it rain, so you can't go to school and do your great things, indeed He hasn't given you great things to do. You can't build a house, but you can help to keep one very bright; you can't make a door, but you can shut it softly, so it won't jar auntie's aching head; and God thinks more of the softly than He does of the door. Try it little daughter for this one day; keep on the watch every minute, ask God to show you the bits of things to say and do, and see how many of them you can gather for me by this evening."

Nanie went away in thoughtful mood, went up to her room, knelt down by her little bed and said, "Please God, help me to find very little things to do, and to like to do them." Then she went down stairs prepared for the day, away down to the kitchen, stopping on her way to pick up a big pin that shone on the stairs. Jane in the kitchen, was rolling up a bundle for Widow Storrs.

"I wish I had a big pin," she said, looking up and down her waist, where no pin was.

"Here's one, Jane." And Nanie's pin went to fasten the roll that was to be made into a new dress for little Susie Storrs, Nanie wondering meantime whether that were one of the little bits of things. Then she went to the window and looked out, the rain was still pouring down, and lame John from over the way was plashing along through the mud to bring them a basket of potatoes. Nanie sprang to open the door, and received in turn a bright smile and a "Thank you, little lady," from the lame old man. Jane brought a pan of apples from the cellar and sat down to peel them. Nanie watched her.

"Jane," she said at last, "shall I wipe those apples?"

Jane looked up surprised. "Why Miss Nanie, I thought you didn't like to wipe apples, because they stuck up your fingers."

Nanie's cheeks grew rather pink at this; she had been asked to wipe apples once on a time; but she only answered quietly "I like to do it to day," and taking a cloth set to work.

"I'll dust," she said to Mary soon after in the sitting room.

"Will you do it nice, Miss Nanie, or will you half do it, as you can sometimes?"

"I'll do it beautifully," said Nanie, "it's one of my little things to-day."

So many little things as she found, there was no end to them. Chairs to set to the table, a glass of water to take to auntie, the knives and forks to wipe and put away, the newspapers which papa scattered on the floor to pick up and lay in their place, the broom to carry to Mary from the back kitchen away up to the back bedroom, then the broom and dustpan to carry down

again, walking softly past auntie's door. O Nanie was perfectly astonished to find that almost every minute of that day gave her some little thing to do.

"But papa," she said when the tea was cleared away and the study lamp lighted, and she sat beside him giving him her account of the day, "I tried to do things just because they were right, for nothing else: but they got pleasant to do. Lane John looked glad and thanked me, and Jane made me a beautiful pie for wiping off the apples, and Mary said I was a little lady, and auntie said I made her head better by bathing it and you know you said yourself that I was your precious little girl."

Mr. Clare smiled. "So you think you had your pay as you went along, do you? Those are God's helps to us, darling, for trying to do right."

Silence for a little, then Nanie said,

"Do you really suppose God would see such a little tiny thing as a pin on the stairs, and be glad that I picked it up to pin Widow Storrs' bundle?"

"Which is the largest round, Nanie, a pin or one of your brown hairs?"

"Why a pin, papa, a great deal."

"Then does my darling remember who said 'the very hairs of your head are all numbered?'"

DIAMONDS AND PEARLS.

Maggie sat on the little bench by the window, bending over a book, and though the summer twilight was deepening, she was so absorbed in the story that she did not lift her eyes when her mother entered the room and said, "Come now, Maggie, the tea is ready."

Maggie was usually quite willing to obey this summons, but to night she did not hear, and her mother repeated her name twice before she started up, exclaiming, "Oh! mamma dear, this fairy tale is so nice that I did not know you were in the room."

"And what is this wonderful story?" asked Mrs. Lawrence, smiling.

"Oh! it's about a girl, that met a fairy and gave her water, and the fairy told her that every time she spoke, diamonds and pearls should drop from her mouth. And so they did! Wouldn't I like to meet a fairy? I'd talk all day long, and then we'd be rich, wouldn't we, mamma?"

"Do you know, dear, that I think you might have diamonds and pearls drop from your mouth."

"Why, mamma!"

"I don't mean exactly like the girl in the fairy story. I mean that I think good, true words would be diamonds, and kind loving words would be pearls that would be more valuable than all the precious stones in the world. But come, dear, there goes papa."

Mrs. Lawrence soon forgot the conversation, but Maggie thought of it all the evening, and the next morning when she started for school it came into her mind again. "It must be so," she thought, "since mamma says so. I wonder how many pearls and diamonds I could let fall to day I mean to see."

As she entered the school room, she saw that Abby Vale was there before her, and in great distress. Now Abby was not much of a favourite among any of the girls, and Maggie felt inclined to leave her alone, but she overcame the feeling and said, "What is the matter Abby?"

Abby held up her apron, a very pretty one of fine white muslin, with a ruffle round it. "See here," she sobbed, "it was a present from Uncle, and I have dropped some ink right down the middle."

"Oh, don't cry," said Maggie, "it will come out, I know. Mamma has something that takes ink out of white clothes; here comes Miss Mason, and she can tell us what the name is."

So the two little girls went to meet their teacher, who readily told her what would remove the ink, and Abby, with a smile in her face, went back to resume her studies.

The morning passed quickly away, and then came recess. The day was a rainy one, and the children unable to go out, ran into a room adjoining the school room, and began playing blind-man's-buff. Maggie followed them, but as she passed her teacher's desk, she saw that Miss Mason's face was very pale, and that she held up her hand to her head. Maggie went up to her.

"Are you sick, Miss Mason?"

She spoke very gently, and the young lady smiled as she answered, "I have an attack of neuralgia to day—oh! how those children shout!"

"I will stop them," cried Maggie, starting for the room. The school was for very young children, and Maggie, though only twelve years old, was among the larger scholars; besides, she possessed a talent for telling wonderful fairy stories which always attracted the other girls, so on this occasion she persuaded them to sit down on the floor while she related a most marvellous tale. It cost some effort to make the story last till the close of recess, and Maggie was very glad when the bell rang just as the prince and princess were happily married; but she was well rewarded for her trouble when Miss Mason said, "Thank you, dear," as she passed to her seat.

During the afternoon Maggie found time for many more pearls and diamonds. First, it was a little girl who was crying over a hard sum in long division, then it was another who was in distress because her little brother was very sick with the measles, whom Maggie comforted by assuring her that she knew a great many children who had recovered from that disease. And then she went home, she told stories to the younger children, so that mamma could go to sleep, and sang to the baby to keep him in good humor, and read the letters to sister Laura, whose eyes were inflamed, and made herself so useful that the angels, I think, must have seen the pearls and diamonds lying all over the house.

Maggie was very tired when night came, but she was very happy too, and as she knelt down to pray, she remembered some words of the chapter her father had read that night, and prayed that she might belong to the Lord Jesus in the day when He will count up His jewels.—*N. Y. Observer.*

Do not affect humility. The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. You must seek out the violet; it does not, like the poppy, thrust itself upon your notice. The moment humility tells you, 'I am here,' there is an end to it.

Christian, is there so much defection on any other point respecting this subject, as just here—the absence of this all-absorbing desire to see men saved? Minister, elder, deacon, church member, Sabbath school teacher, parent, is not this the grand difficulty?

"I hold it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be four friends in the world."

A good conscience is the palace of Christ, the temple of the Holy Ghost, the paradise of delight, and the standing Sabbath of the saints.—*Augustine.*

Alas! it is most commonly men who profess to be more than usually religious, in some particular way, that are the dividers of the Church of Christ.—*Rev. Pastor.*

"CONSIDER THE LILIES OF THE FIELD."

ENGLISH PRIZE POEM, UNIVERSITY OF TORONTO, 1867, BY W. H. ELLIS, B.A., OF TORONTO,
GRANDSON OF REV. WILLIAM ELLIS, OF THE MADAGASCAR MISSION.

O weary child of toil and care,
Trembling at every cloud that lowers,
Come and behold how passing fair
Thy God hath made the flowers.

From every hill-side's sunny slope,
From every forest's leafy shade
The flowers, sweet messengers of Hope,
Bid thee "Be not afraid."

The Wild-flower blooms in yonder bower,
All heedless of to-morrow's storm ;
Nor trembles for the coming shower,
The Lily's stately form.

No busy shuttle plied to deck
With sunset tints the blushing Rose :
And little does the Harebell reek
Of toil and all its woes.

The Water Lily, pure and white,
Floats idle on the summer stream—
Seeming almost too fair and bright
For aught but poet's dream.

The gorgeous Tulip, though arrayed
In gold and gems, knows naught of care ;
The Violet in the mossy glade,
Of labour hath no share.

They toil not—yet the Lily's dyes
Phœnician fabrics far surpass ;
Nor India's rarest gem outvies
The little Blue-eyed Grass.

For God's own hand hath clothed the flowers
With fairy form and rainbow hue,
Hath nurtured them with summer showers,
And watered them with dew.

To-day a thousand blossoms fair,
From sunny slope or sheltered glade,
With grateful incense fill the air—
To-morrow they shall fade.

But thou shalt live when sinks in night
Yon glorious sun : and shall not He
Who hath the flowers so richly dight,
Much rather care for thee ?

O faithless murmurer ! thou mayest read
A lesson in the lowly sod ;
Heaven will supply thine every need :
Fear not, but trust in God.

Correspondence.

To the Editor of the Canadian Independent.

MY DEAR SIR,—I wish that in the report of the late annual Union Meetings, in Kingston, my observations respecting the influence of liturgies had been more fully given, thus:—"Mr. Manly alleged that every liturgical church in Christendom, the Greek, Latin, and Anglo-episcopal, had become ritualistic; and quoted the statement of 'The Church and the World' that 'Ritual is the complement of a written liturgy.'" This quotation is the judgment of Ritualists themselves. In generalizing the influence of Liturgies, I had no reference (and so I stated) to small, exceptional or peculiar cases, but to the effects of liturgical worship on the large scale and in the long run. The best canon of criticism and judgment, on this subject, is the Master's—"By their fruits ye shall know them." Let judgment go accordingly.

I am, my dear Sir, yours truly,

Toronto, July, 1867.

J. G. MANLY.

RETURN OF REV. JAMES HOWELL TO CANADA.

To the Editor of the Canadian Independent.

DEAR BROTHER,—Once more am I on Canadian soil, and in the Province of Quebec, having left the shores of Newfoundland on the 29th ult., arriving in Montreal by sailing vessel on the 10th instant.

In consequence of the inability of the Church and congregation in St. Johns to raise a sufficient income to meet the necessities of my family, and the climate being so trying to our health, I felt compelled, at the close of my first year, to give in my resignation as pastor; and though I would have preferred remaining in the Lower Provinces, had a congenial field presented itself, yet, such not being the case, and learning from our worthy Secretary-Treasurer of the Missionary Society that some vacant churches were to be found in Ontario or Quebec, I have come on, with my family, once more to seek a location among the churches, with whose pastors and representatives I once enjoyed the privilege of fellowship and communion, that such may be again renewed.

It grieved me much to leave the church in St. Johns unprovided for, but the indisposition or inability of the people to make any further effort to relieve us from anxiety, after sinking a very large proportion of a small patrimony, which we were desirous of reserving for our children, together with the effect of the climate upon our health, led us to feel that immediate action was necessary.

With regard to the Church there, I am happy to report, that its prospects and position appeared to be much improved during my short stay, as far as the tone of piety and attendance on the means of grace were concerned. Five had been added to the Church, and the congregations, though many had removed from the Town, and others were contemplating removal. The Sunday School, too, had greatly improved in numbers and efficiency, and on leaving, the teachers presented me with a most affectionate testimonial, and the members of my Bible class with a handsome 4to Bible with an appropriate inscription. At my suggestion, as the Conference of the Wesleyan Metho-

dist body was just about to be held at Halifax, the Deacons applied, through the Rev. W. Prince, for a temporary supply for their pulpit, until a minister could be obtained through the Colonial Missionary Society. This, I am happy to learn, has been secured, so that the Church will not have to be closed for want of a minister, though the members, I was happy to find, had resolved to keep it open even had no preacher been found. During my short sojourn it has been my happiness to secure much esteem from members of other denominations, and especially from the temperance organizations of the city, as shewn by flattering testimonials in my possession, one of which was from the Terra Nova Lodge of British Templars, of which order it is my privilege to be a member. My having to leave after such proofs of esteem and affection, and I trust of some usefulness, made the trial much more severe.

Hoping soon to find a sphere in which I may yet do something in the service of our common Master,

I remain, dear sir, yours very truly,

JAMES HOWELL.

Box 279, P. O. Montreal. July 23, 1867.

P. S.—The above will be my P. O. address for the present.

News of the Churches.

Anniversary of the Congregational Church, Hamilton, Ontario—Sunday, June 30th., appropriate services were held here, in celebration of the ninth anniversary of the pastorate of the Rev. Thomas Pullar, and the eighth of the opening of the present church edifice. At the Pastor's monthly young people's meeting, held in the evening, an address was given on the "New Dominion," when reference was made to its extent and population, its prestige, freedom, means of mental and moral culture, present development, and its position in the family of nations. The future demands of the country on the young were earnestly urged. The rising race of the "New Dominion" should be strong in intelligence, morals, public spirit and patriotism—strong for enterprise, for work and endurance—characterized by benevolence and wisdom. The "New Dominion" of Jesus Christ in the human soul and over the human race was adverted to, in conclusion.

On Wednesday evening, the 3rd inst., a social meeting of the church and congregation was held in the basement of the church. The proceedings were commenced by the pastor giving thanks to God. The entertainment, with its many good things, provided by a few of the ladies, was most excellent, and reflected the highest credit on them, and was duly appreciated by all present.

A short intermission occurred, for the purpose of clearing the tables, while the guests entertained each other in various groups in and around the church, lecture and school room. The meeting was then called to order by the pastor, who briefly introduced the object of the meeting. He referred to anniversaries generally, as being seasons awakening feelings both of gladness and sadness. On the retrospect of the year which has passed, all have had reason on many accounts to rejoice, while some have had cause to mourn. He himself had been sorely afflicted on the loss of his beloved son, but the hope of the gospel sheds light on the darkness of death and the grave. He referred to his advent among them. Then he had no idea that his stay would be prolonged above a few weeks, but the Lord had brought him by a way which he knew not, and by a path he had not sought. He then referred to the present condition of the church and congregation.

During the year just ended, 24 members had been added to the church and 11 families to the congregation. Reference was made to the numerous removals to other places continually going on by which the permanent increase of the congregation is retarded. If all who had joined the church and congregation during the last nine years were present to-night, it would require a very much larger building to contain them, notwithstanding they were never nearly so strong, as a congregation, as at the present time. The young men's Sabbath morning meeting, the Sunday School, and Ladies' Sewing Society, were largely attended, and also the Pastor's young people's meeting, which had an average attendance of 70 persons.

Mr. Edgar, the senior deacon and treasurer of the church, then gave a most animating report of the financial state of the church. This year no special claim had pressed them, for the debt on the building had been all cleared off two years ago. The Missionary contributions had been nearly doubled this year and all the contributions for religious and philanthropic objects had advanced. Great improvement had been made in the general fund. In no former year had the ordinary contributions been so large. On the whole, the year ended with surplus funds in the Treasurer's hands. Still, he urged them to aim at better and higher things, which he believed they would yet do. The average amount this year from each contributing member is \$18. During the time of liquidating the debt on the church, it was, of course much higher. As Superintendent of the Sunday School, Mr. Edgar reported that the attendance this year had exceeded any previous one, and that at the Sunday School Convention lately held, their average attendance relatively to the number on the list was the largest in the Province.

Mr. David Atchison, the teacher of the Young Men's Bible Class, gave an excellent and earnest address to the young people present.

J. B. Laing, M. D., next addressed the meeting, and spoke on the public services of the church. Among many pithy, pungent and suggestive remarks, he bore testimony to the clear, able and faithful character of the Pastor's ministry.

Mr. I. Chilman, seconded by Mr. Jas. Kent, senior, of Selkirk, (who came all the way thence to be present, and has been for twenty years a member of the church, adding a few most appropriate and encouraging remarks,) moved a vote of thanks to the ladies for the excellent repast they had provided for this evening, which was carried by acclamation.

Mr. Dyke, the oldest male member of the church (introduced by the pastor), had, on account of feeble health, written a brief address, which is to be read to the congregation next Sabbath morning. Mr. Dyke brought his letters from a Congregational church in New England to the church here, in 1836, and has all along been an esteemed member.

The doxology was then sung and the benediction pronounced, when the meeting, which was large, dispersed, feeling that a pleasant and interesting evening had been spent in commemorating two important events in the history of the Congregational church in this city.

Garafraza.—DEAR SIR,—More than a year ago your readers were informed of the erection and dedication of a log chapel, at a station where I preach once a fortnight, in a newly settled portion of this township. I now have to communicate the fact that a church of our order was organized in that place on Sabbath, the 7th inst. For some time past there has been manifest a desire on the part of several individuals for the establishment of a church, and accordingly I have endeavoured to instruct the people from the pulpit with reference to this important step. The Rev. W. W. Smith, of Listowel, along with myself, also held a service there on the 3rd inst., with a view to perfecting the arrangement, and on the following Sabbath fourteen persons, "trusting they were born of the Spirit," "relying on Divine grace," covenanted to walk together in church fellowship. Twelve of the members of the first church were present, who, in an appropriate manner, made a public recognition of the new organization as a sister church.

The ordinance of the Lord's Supper was then dispensed, the members present of both churches joining in commemorating the death of Him "who is head over all things to the church." I now ask the sympathies of our churches throughout Canada on behalf of this little sister. "Brethren, pray for us."
Garafraxa, July 17th, 1867. R. BROWN.

Pic-Nic.—The friends of the Congregational Church of Garafraxa held their annual social festival in a grove on Mr. John Bishop's farm, on Thursday last, 4th inst. Although the morning was wet, the weather in the afternoon was very fine, and at the hour appointed a goodly company was present. After refreshments, of which there seemed to be no lack, the meeting was called to order by the pastor, the Rev. Mr. Brown, and addresses of a very fraternal and appropriate character were delivered by Rev. Mr. Millican, of Douglas, Rev. Joseph Unsworth, of Georgetown, Rev. Mr. Grey, of Orangeville, and the Rev. W. W. Smith, of Listowel. The Garafraxa Union Choir contributed to the interest of the occasion by singing in good style several appropriate hymns and spiritual songs. At a seasonable hour the proceedings terminated, and the opinion is very generally expressed by those who were present that this was one of the best meetings of the kind ever held in this place. Financially it resulted in the addition of about \$54 to the building fund of the church.—*Fergus News Record*.

Gleanings.

THE MAN OF ONE BOOK.

D'ISRAELI, in his *Curiosities of Literature*, says, that "every great writer appears to have a predilection for some favourite author;" and he contends for the advantages of such a predilection in preserving taste, and elevating the sentiments to the standard of the adopted model. Demosthenes was so delighted with the *History of Thucydides*, that he recopied it eight times. Brutus constantly perused Polybius, even in his busiest seasons, and was employed in abridging him a few hours before the eventful battle in which he lost his life. Scipio Africanus became a hero by poring over Xenophon. Lord Clarendon, when writing his history, habitually studied Livy and Tacitus. Fenelon was constantly employed upon Homer. Voltaire had usually on his table the writings of Racine. Grotius always carried about with him a pocket edition of Lucan. Leibnitz was so familiar with Virgil, that even in his old age he could repeat whole books from memory. Malherbe took Horace to the field, laid him on his pillow, and called him his breviary. Quevedo was so fond of Cervantes' *Don Quixote*, that, in reading it, he often could scarcely restrain himself from committing his own compositions to the flames. The Earl of Chatham formed his eloquence on the model of Barrow, and had read him so often as to be able to repeat from memory his elaborate sermons. Tully's Offices was the perpetual study of Lord Burleigh, Davila that of Hampden, and Cicero that of Sir William Jones.

Such is D'Israeli's specimen of "men of one book." With what important lessons is it fraught! Man, feeble man, even when he grows to be a giant among his fellows, and ranks with the great and the learned, bows of necessity to the guidance of some one other mind than his own, and clings to his adopted leader with the tenacity of a pupil to his tutor—a child to his nurse! But what selection does he make? Can he look up, with a truly great writer of old, to a Being of infinite intelligence, and say, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works"—"My Father, thou art the guide of my youth?" Alas! no. Men crave to have some other refiner of taste, and corrector of feeling, and enlightener of the understanding, and strengthener of the judgment, than the Bible. But can they agree as to any "one book?"

which is better? No. Heathen antiquity, Spain of the dark ages, France of the infidel epoch, the regions of history, romance, the drama and the Belles-Lettres, are all explored, that each great man may adopt for himself a model different from the chosen models of his fellows. But who can reflect on "the one Book" of preference—the cherished guide, which is often transcribed, and, in old age, voluminously repeated from memory—the Cervantes of one admirer, the Horace of another, the Racine of a third—and not utter a groan, to see the human mind prostituting itself to buffoonery and folly, and coolly deriding, despising, or at least neglecting the lively oracles of God? How gloriously different a picture of a "man of one book," does the apostle Paul draw, from that of any in the gallery of the literary painter! "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus."

Sheffield, N. B.

R. W.

THE CALIPH OF CORDOVA.

ARDERAMAN, caliph of Cordova, after reigning fifty years in great splendour, wrote in autograph the following paper, which was found after his death: "Fifty years have elapsed since I became caliph. I have possessed, in their greatest variety and extent, riches, honours and pleasures; and I have enjoyed the esteem of friends, and every other blessing which in this world can be lavished by heaven on man. I have reckoned up the days, during this long course of apparent happiness, in which I could say that I was really happy, and I find that they amount to *fourteen*." This record of the caliph may not be new to every reader; but let it be repeated as often as a hunter after mere earthly enjoyment retires unsatisfied from his pursuit—let it be repeated to the ambitious man, or the child of avarice, or the aspirant for worldly fame, or the lover of luxury, or the devotee of carnal enjoyment, every day and every hour of his existence; and each successive time of its repetition it will echo, with a louder and still louder voice, that saying of inspiration, "Vanity of vanities; all is vanity!" Whoever would be truly happy must "seek first the kingdom of God,"—he must prefer, beyond all earthly good, the remission of his sins and the purifying of his conscience, through the atoning blood of the Lord Jesus.

Sheffield, N. B.

R. W.

REMINISCENCES OF SURREY CHAPEL AND ITS PASTOR.

While in England last year we were twice in Surrey Chapel at week-day services, and oftener met with the justly esteemed and popular minister, the Rev. Newman Hall. We were delighted with a sermon we heard him preach to a crowded congregation in St. James's Hall on a Sabbath afternoon, and no less so in public addresses in connection with the Congregational Union, besides one or two other occasions. We had the pleasure of addressing a goodly number in Surrey Chapel on two occasions, once on behalf of the French Canadian Missionary Society, and once in behalf of Temperance, and we were present also when several were received into church membership, the pastor giving each the right hand of fellowship.

Surrey Chapel, it is well known by many, was founded by the Rev. Rowland Hill, who opened it for Divine worship on June 8th, 1783, and addressed the Congregation from the words, "We preach Christ crucified." Mr. Hill was the Pastor of the Church until his death, on April 11th, 1833, a period of nearly fifty years. In 1836, the Rev. James Sherman commenced his pastorate, and the present pastor began his regular ministry Lord's day morning, July 2nd 1854 from the words, "Who is sufficient for these things?" and, "Brethren, pray for us."

When we made inquiries relative to the services and institutions of this well-known Chapel, we were not surprised at the amazing moral power emanating from those who there worship God, and diffusing itself far and wide. On the Sunday there is a prayer meeting at a quarter to 10 o'clock, public services in

the Chapel at 11, 3, and half-past 6 o'clock, and at half-past 8, a prayer meeting in the Library; a public meeting on Monday evening, public services on Thursday evening, beside other meetings. Occasional meetings are held for friendly intercourse and spiritual improvement, when invitations are given to the members alphabetically, to take tea with the ministers and elders, in the library. The pastor has an assistant minister in the person of the Rev V. J. Charlesworth. We found there were eight elders connected with the church, and five missionaries and the membership was over 1,400. Time would fail to tell of the public services connected with this chapel by the missionaries employed, its maternal meetings, and of its various societies, forming a complete and efficient machinery for benevolent and religious purposes, at all of which its pastor stands as its leading spirit. Among them, without the interesting details at hand, we merely refer to its almshouses, its Temperance Society and Band of Hope, its Benevolent Society for visiting the sick and distressed poor at their own habitations, its Auxiliary Bible Society, its Day Schools, Sunday Schools, Christian Instruction Society, Auxiliary to the London City Mission, Dorcas Society, Female Clothing Society, Female Missionary Working Association, Auxiliary Missionary Society, School of Industry, Religious Tract Society, Mission for the elevation of the working classes, &c.

These jottings might be amplified, but we shall not make the attempt. We cannot close however without recording one reminiscence among others. On the Thursday evening we addressed a meeting; then, immediately at its close, we formed an open air Temperance Meeting on the premises within the enclosure surrounding the spacious chapel, and accessible to the throng passing by. Quite a number gathered round. Mr. Murphy, of the Missionaries then followed the pastor who was interrupted by a gentleman under the influence of drink, and subsequently the whole adjourned into the chapel, where a public meeting was held, addressed by the writer and several others, many appending their names to the pledge at the close. Some few of the church members told me that it was these open-air meetings that first awakened their attention, and led them to the sanctuary; and they spoke with gratitude to God in thus leading them, step by step, to Himself.

Whitby, C. W.

JAMES T. BYRNE.

SINGING BY SPURGEON'S CONGREGATION.—A writer to the *Western Presbyterian* thus describes the singing as he heard it recently of Spurgeon's congregation, London:—

The hymn was read entirely through, and each verse was read before it was sung. The singing was started—not led—by a person who stood beside Mr. Spurgeon. I welcomed the familiar notes of *Old Hundred*, and for the first time for several months, essayed to join in singing it. But I was surprised into silence by the manner in which the audience took possession of the tune. The most powerful organ, if there was anything of the kind used, could not have led them. The second hymn was announced to be, *Jesus, Lover of my soul*. The preacher said, "Let us sing this precious hymn softly to the tune of *Pleyel's Hymn*." When the first verse had been sung, and after he had read the second, he said, "You do not sing it softly enough!" They sang it softly. It was as though some mighty hand had dammed up the waters of the Falls of Niagara, leaving a thin sheet to creep through between two fingers and make soft, sweet music in its great leap and plunge into the great basin below. Then, when he had read the fourth verse, he said, "Now if we feel this, we will sing it with all our souls. Let us sing it with all our might;" and the great congregation burst forth into song. It was as though the Great Hand had been uplifted, and the gathered waters were rushing on their united way in awful grandeur.

I have heard the members of the General Assembly of the Presbyterian church, with a great company of their wives and daughters and friends, sing *Old Hundred* with a fervor that thrilled me; I have heard oratorios rendered in Exeter Hall by a thousand selected voices, five hundred instruments, and a great organ; I have heard operas rendered in the Imperial Opera House of the

French Emperor by a great number of the best vocalists and musicians that could be found in Europe, but I have never heard music so pathetic, grand and soul-stirring as that made by those who worshipped with me in the Metropolitan Tabernacle. I was too much carried away to take part in it myself. Mr. Spurgeon always uses those "precious hymns" and the old loved tunes.

PROTESTANT REFORM.—The following statements were made by Dr. Tacchella, of Italy, before the New York Preachers' meeting:—1. Several Evangelical denominations have made sensible progress since 1860 in Italy. 2. A body of more than twelve thousand priests and dignitaries, representing some thirty or forty thousand, have decreed the suppression of the temporal as well as of the spiritual power of the Pope, and want to abolish the auricular confession and obligatory celibacy, to introduce God's Word, liberty of conscience, and make other vital reforms in the Church. 3. Parliament, by a majority of one hundred and thirty votes, has just proclaimed the complete dissolution of every convent, nunnery, and monastery. 4. All these extraordinary acts are, as in the sixteenth century, in Germany and in England, the sacred and surest harbingers of a glorious Protestant reform.

JEWISH EDUCATION.—There is a project on foot among the Israelites of the United States to build a magnificent college, for the purpose of educating the young men professing that faith in all the scientific and classical branches, but particularly in Jewish theology. Hitherto the Jews had to send their children designed for the ministry to the Continent for education.

A Scotch minister in a strange parish, wishing to know what the people thought of his preaching, questioned the beadle. "What do they say of Mr.——?" (his predecessor.) "Oh," said the beadle, "they say he's no sound." Minister: "What do they say of the new minister?" (himself.) Beadle: "Oh, they say he's a' sound!" Exit minister.

"Mother," said James, "what is the meaning of *donation*? You have been preparing all this week for the donation party, and I want to know what it means."

"Why Jimmy," said Johnny, "don't you know what donation means? I do. *Do* means the cake, and *nation* means the people; and they carry the cake to the minister's and the people go there and eat it."

Let it be forever inculcated, that no bodily wounds or maim, no deformity of person, nor disease of brain, or lungs, or heart, can be so disabling or painful as error; and that he who heals us of our prejudices is a thousand fold more our benefactor than he who heals us of our maladies.

Love can excuse anything except meanness; but meanness kills love and cripples even the natural affections.

It is much easier to rule a man of principle than a man of none, for he may be ruled through his scruples. Knavery is supple, and can bend, but honesty is firm and upright, and yields not.

The right man in the right place is a husband at home in the evening.

Take your place modestly at life's banquet, and ask for nothing not in the bill of fare.

It is no uncommon thing for hot things to produce a coolness.

He that shortens the road to knowledge lengthens life.

The best safety-valve to a boiler is a sober engineer.

POEM FROM "SABBATH CHIMES."—BY REV. W. M. PUNSHON.

"Knew ye not that a little leaven leaveneth the whole lump?"
 "Whatsoever a man soweth that shall he also reap."

"Speak not of trifles light as air,
 Or froth of ocean's pride;
 For things on which no thought we spare,
 The mightiest forces hide.
 As slumbers in the clod the fire,
 As lingers music in the lyre,
 So future destinies are born
 From hours of prayer or hours of scorn.

"Where God in generous fulness dwells,
 Nor small nor great is known;
 He paints the tiniest floweret-cells,
 O'er emerald meadows strown;
 And sees, but not with kinder eyes,
 The heavens grow rich with sunset dyes;
 Both ministrant to beauty's sense,
 Both signs of one Omnipotence.

"He comes not forth with pageant grand,
 His marvels to perform;
 A cloud, 'the bigness of a hand,'
 Can blacken heaven with storm.
 A grain of dust, if He arrange,
 The fortunes of a planet change,
 An insect reef can overwhelm
 The stately navies of a realm.

"There are no trifles. Arks as frail
 As bore God's prince of old,
 On many a buoyant Nile stream sail,
 The age's heirs to hold.
 From Jacob's love on Joseph shed,
 Came Egypt's wealth and Israel's bread;
 From Ruth's chance gleanings in the corn,
 The Psalmist sang, the Christ was born.

"Each spirit weaves the robe it wears,
 From out life's busy loom,
 And common tasks and daily cares
 Make up the threads of doom.
 Wouldst thou the veiled future read?
 The harvest answereth to the seed.
 Ask tidings of the battle now.
 Shall heaven e'er crown the victor's brow?"

"Oh, wise beyond all written page
 Are those who learn to say,
 'Less worth were centuries of age
 Than golden hours to-day!'
 For in the present all the past
 And future years are folded fast;
 And, in each laden moment, lie
 The shapes of an eternity."