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Canadian Independent.

VOL. XIII. TORONTO, SEPTEMBER, 1866.

No. 3.

THREE WORDS FOR THE WIDOWS' FUND.

On behalf of the Widows' Fund, for which every Congregational Church in British North America is requested to collect, on Sabbath, the 2nd inst., we have space to say only these words:—

1. To provide for the families of deceased Ministers, is not so much a charity, as the payment of a debt,—the arrears of too small salaries.
2. The annuities need to be much increased. A widow with seven children under the specified ages, would only have \$250 a-year!
3. The Fund is managed with singular economy. Of \$7,000 received, only \$150 have been paid for expenses. Mr. P. W. Wood writes us, that the cheapest Assurance Company would not take the risks on this Fund at less than \$1,000 a-year. But the churches and ministers last year did not pay half this sum.

We ought to be able to engraft on this Fund a provision for pastors retiring from active work in old age. Let there be a collection from every church in 1866.

WHY SO FEW CANDIDATES FOR THE MINISTRY?

In our recent account of the Annual Meeting of the College Corporation, it will have been observed, that both in the Report of the Board and in the proceedings of the Annual Meeting, great stress was laid upon the fact, that so few young men were offering themselves for the ministry of the Gospel among our churches. The classes in the College were attenuated to painfully small dimensions; vacant churches could not be supplied or new fields opened up; while the alumni of former years were dropping off to the States! This condition of things demands the most serious consideration of the body, for it indicates that there is something wrong somewhere, which ought to be put right without delay, for the defect is a vital one, affecting not only our well-being but our very being.

It may be some mitigation of the alarm which it may occasion, to know that we are not alone in this misfortune. Throughout Britain and America,

in nearly all denominations, the same deficiency exists, and has been the subject of anxious investigation by leading men. At the National Council in Boston, last summer, an elaborate paper was read on the subject, by Rev. Ray Palmer, D.D. At the Congregational College Conference in London, January, 1865, two papers were presented bearing on the same theme, by Dr. Vaughan and Dr. Morton Brown. We should be very glad if our space permitted us to insert these valuable documents at length; but having little hope of being able to do so, we will give some outline of their suggestions, which contain many things pertinent to our own case.

Dr. Palmer stated that the number of candidates had been relatively diminishing for twelve or fifteen years, while New England itself was not supplied, and the west and the south and the foreign field were clamorous for more labourers. In speaking of "present wants as regards the ministry," he first made a forcible plea for the *broadest and most thorough scholarship*. After referring to the fact that the older and wealthier churches are not in danger of being left unsupplied, he argued with great cogency that men of especial force are required for the weaker churches; men who add to natural energy the most intense religious faith and earnestness, "who will be willing to enter and to *stay in the most trying and difficult fields*;" and men who at the same time are thorough Congregationalists at heart. In dealing with the question, "what ought now to be done?" he makes some valuable suggestions as to the improvement and ample endowment of theological seminaries and putting their advantages within the reach of all suitable candidates; at the same time urging that "young men of good ordinary education, good sense, or even superior natural abilities, who, owing to something peculiar in their circumstances, *cannot* go through the regular course of study, and yet, with a more limited preparation, might be exceedingly useful in preaching the Gospel,"—should have such shorter training as they are able to receive. For this, *we* have already made provision. Then follow some thoughts of great value on the need of awakening in the churches a new enthusiasm for the Christian ministry, leading to pastoral appeals for recruits, and the consecration by parents of their choicest sons, and of educating young men in a self-devoting and world-renouncing spirit. A decided statement is made of the duty of the churches to support their ministers liberally, as having a most important bearing on the supply of candidates. It is further argued that the churches, and especially the youth of them, should be trained up in a heartier love of our simple worship and polity. And lastly, the duty of prayer, earnest and believing prayer, to the Lord of the harvest, is urged as of paramount importance. "When fathers and mothers plead, and a faithful ministry plead; when the hearts of all Christ's servants are set on the consecration of the brightest jewels of their households unto God; we need not doubt that divine power will indeed work wonders, and that the ranks of the ministry will find a multitude prepared to enter them. It is not enough that we know this and say it; in good earnest we must ACT AS IF OUR INMOST HEARTS BELIEVED IT."

Dr. Brown, writing "On the Duty of Pastors and Churches to encourage suitable young men to enter our ministry," first adverts to the "painfully limited" number of students, not to be wholly accounted for by the tempting prospects of young men at home and abroad, and enquires whether God has not a controversy with us, because there is *so little prayer* for an able and godly ministry. He then asks, whether there is any growing doubt as to the Divine Institution of the ministry, arising from the influence of Plymouth

Brethrenism and from a hatred of priesthood. He thinks not; and makes a clear and cogent plea, from the very necessities of the case and from the example of Christ and His Apostles, that while the whole membership of the church should minister the Word as they have opportunity, "God hath set some in the church . . . pastors and teachers," "separated unto the Gospel." Coming next to the subject of "getting the best young men in our churches for the work of the stated ministry," he begins by commending the Scottish habit of dedicating the most promising son of the family, from his earliest years, to the work, by parental consecration, and shaping the whole course of his education accordingly. Then, he dwells on the obligation lying on ministers to discover and draw out the gifts of the youth in their churches, as scholars in the pastor's Bible Class, teachers in Sunday Schools, and leaders of village meetings; and earnestly inculcates on leading members of the churches the duty of aiding pastors in this work, by eliciting youthful gifts, encouraging the timid, and helping forward the gifted with warm heart and liberal hand.

Dr. Vaughan's paper was "On the character of our Ministry as affected by the estimate of Ministerial Service in our Churches." It is not very long, and is so weighty, so pithy, and so *pat* to the case, that we cannot find it in our hearts to boil it down. It must be inserted in full, next month if possible. We have but touched upon a few points in a large subject, and in the words of other men. We shall have to recur to it again, and we hope that the brethren whose minds have been earnestly engaged in the same direction will impart their thoughts also to the body at large.

We cannot dismiss the topic, even for a time, however, without adding a word of appeal to the young men in our churches. Does the "desire" for "the office of a Bishop" ever stir within your heart? If so, deal faithfully with it. It may be of God; beware lest you "quench the Spirit." But be sure that it is from above, for the love of literary employment, of ease (a vain imagination), of publicity, praise and social position, and the desire to be free from present difficulties in other careers, may wholly or partly prompt to the same course. If, after faithful self-examination, the conviction that you are "called" grows upon you, give yourself wholly to it. Devote your entire being to the service of the Gospel. Seek the highest preparation, and do not grudge ample time for it. Be active in doing good at once, in every way. There is room to work, and there will be a livelihood at least, for a good workman. "Who, then, is willing to consecrate his service this day unto the Lord?"

THE ABANDONED SCHOOL BILLS.

It is not too late to make some reference to the remarkable proceedings in the last Session of the last Parliament of United Canada, in respect to education in the Lower and Upper Provinces. For, though no more legislation can take place previous to Confederation, the subject will be among the first calling for action in the local legislatures. It is even possible that the Imperial Parliament may be appealed to on the subject. The principles concerned are, moreover, of undying interest, and the illustrations given of the manner in which Canada has been governed, deserve to be most thoughtfully pondered.

It was perhaps *politic* for the Government, seeing what breakers were ahead, to defer to the last possible moment the introduction of their promised

measure for the protection of Lower Canada Protestants. But if they had been as anxious to carry this measure as the Local Constitutions, or the *Tarif* or *Legal-tender* schemes, and had made it a question of confidence, could they not have passed it with an overwhelming majority? Ah! but, "there is a power behind the throne, greater than the throne itself." Monsieur Cartier can do more with his compatriots than any other man, save one, Monseigneur of Quebec. Even party ties are weaker than the bonds of the church. Verily, it is humiliating to see the Leader of our House of Commons take a Sabbath day's journey to submit his measure to the bench of bishops before laying it before the representatives of the people; and to see the Lower Canada majority wheel round *en masse* at the Episcopal word of command, and refuse to redress the wrongs of the British settlers in their own Province, unless the exorbitant demands of their lordships for Upper Canada were conceded!

We cannot profess to have been much enamoured with the government measure for Lower Canada. We are not prepared to deny that it was necessary, but it was "a necessary evil;" for it recognised and endorsed the sectarian principle, and confirmed the dominant church in the powers it had usurped. Rarely do we see so clearly, as in relation to the matter of State aid to denominations, the mischief of one false step; how inevitably it entails another, and that another, and so on without end. So far-reaching are the consequences of deviating from sound principle in such a matter, that a government would be more than justified in saying to hierarchs of every name,— "If we give aid to public education, it must be on the non-denominational principle; if that does not satisfy you, reverend gentlemen, and your people, we leave the cause in your hands, for we will have nothing to do with it." But this has not been the course adopted in Lower Canada. The sectarian principle has been admitted; and if that cannot be reversed, the thing that comes the next nearest to justice, is to allow those in the minority every possible relief. They had a very strong case, and it is a flagrant wrong that they should be left to the tender mercies of Rome, for they are cruel! Truth, however, requires us to add, that the yoke has been fitted to their necks by the political subserviency to Papal designs, for many a year, of their representative men.

Yet we do not think that any of the Lower Canadian Protestants will contend that the Upper Canadian members of the Assembly ought to have sold themselves to secure their deliverance: that had been, to love their neighbour better than themselves.

The school system of Upper Canada is just and fair to all parties, even apart from the "separate" features of it. Thousands, tens of thousands, of Catholic children are taught in the Public Schools, and hardly a word of complaint does any parent ever have cause to utter. Hundreds of Catholic teachers are employed by trustees partly if not wholly Protestant. But for the Clergy, the people would be content.

The separate element was conceded in the hope of quieting agitation. And if ever an agreement was made, that would bind the consciences of honourable men, it was when the last enlargement of the privileges of Roman Catholics was consented to as a finality. Out of the House, between the Chief Superintendent and representatives of the Bishops, and in the House, between the spokesman of the Irish Catholics and the Protestant members,— it was distinctly covenanted, that if these demands were granted, they should be the last. Many an unwilling vote was given and defended in the names of finality and peace.

But there are rulers whom no treaty can bind. Bishop Lynch congratulates himself that he did not use the *word* finality. There was a mental reservation. All that was wanted was a favourable opportunity, and the concessions granted with so much reluctance would be made the stepping-stone for larger demands than ever. We cannot say that we are taken by surprise, however; for they have done only what we expected, only what was according to their nature. Infallibility never changes. There is not a monstrous claim put forth by Hildebrand in the height of his power and pride, that tottering Pio Nono has not sounded again in the ears of this generation. There may be concealment, moderation, and apparent content, for a time; but it is only to gather strength and bide the time for a new assault.

The claims just put forth in respect to Upper Canada, are of a character, not only to endanger our system of public education, but to take away the civil liberties of our Catholic fellow-countrymen.

Under the present Separate School Law, each Catholic tax-payer must signify, by notice to the municipal authorities, his desire to withdraw from the support of the Common, and to connect himself with the Separate School of the section in which he resides. The personal rights of each member of the Romish church are thus carefully guarded,—and the injury to the Common Schools is confined within the narrowest possible limits; the public grants being made in proportion to the numbers of that portion of the Catholic population which thus withdraws itself from the body of the people. But in the new Bill, the whole Catholic population, according to the latest census, was to be reckoned as supporting the Separate Schools, and the government monies to be distributed on that basis!

There were to have been three additional members of the Council of Public Instruction,—*all Bishops* or College Professors, not a layman being allowed a seat, however “loyal;” a Catholic Normal School; and a Catholic Deputy Superintendent. At any time, by giving three months’ notice, the Bishops in the Council could have compelled the government to constitute them a Separate Council, and to appoint a Deputy-Superintendent out of three persons named by themselves. Moreover, the officers of each municipality would have been required to collect the Separate School taxes,—and finally, it was provided, “that all Provincial grants for superior education, comprising Universities, Classical and Industrial Colleges, Grammar Schools and Seminaries, shall be annually divided between the Protestant and Roman Catholic institutions, in proportion to the respective Protestant and Catholic populations.”

All these powers, if granted, were to have been confirmed by the Imperial Act enacting Confederation, as a part of the Constitution of British North America, beyond the reach of Colonial legislation, federal or local! At the same time, the Imperial Act, while it would forbid the diminution of the privileges of the separatists, *would not prevent their enlargement*; and we may be sure that we should not have heard the last of them. In the meantime, however, “my lords” would be graciously content with binding the government and their own people hand and foot as above described.

We have seen so many abject compliances with ecclesiastical demands in the Canadian Legislature, that we could not feel sure what party pressure might not induce Upper Canada members to do. It was therefore an immense relief to find that there was a point at which they could put down their foot, and refuse to go any further, and that at this point they were nearly unanimous. We doubt not that some supple knees were prevented from bending by a well-grounded foreboding of popular indignation. Certainly, the people of the

Western Province would never have submitted to such an outrage. They have borne much, in the hope of peace, but they would rather have sacrificed Confederation itself, than have had this incubus fastened on them for evermore!

But if this could not be, then, said our Right Reverend wire-pullers, the *Bill for Lower Canada shall not be carried; and accordingly, both were withdrawn*, and the question is left in the hands of the local legislatures.

It is a healthier thing, from a constitutional point of view, that the hands of a Parliament should not be tied by any irrevocable law on such a question. We will hope that the Lower Canada Protestants may find the majority willing to redeem their pledges of justice and fair play. As to Upper Canada, there is danger that "the cohesive power of public plunder" may unite other parties with the Catholic hierarchy in the demand for more sacrifices to sectarianism. We should have great apprehensions, if the matter was wholly in the hands of ecclesiastics or politicians. The heart of the *people*, we trust, is sound enough to prevent much mischief being done. But we must keep on the watch!

MONTREAL SABBATH-SCHOOL CONVENTION.

The circular of the Sabbath-school Association of Canada, convenes that body at Montreal, on Tuesday, 4th inst. "There is no limitation to the number of delegates; it is hoped that every county, if not every township, and Sabbath-school, will be represented." Delegates and visitors will send notice to Mr. F. E. Grafton, Bookseller, that accomodation may be provided; and, on arriving, will report themselves at the basement of Zion Church, (Dr. Wilkes'.) Railways and steamers will convey members to Montreal and back for one fare, to be paid in full on the journey thither, a free return ticket being given at the Convention. The Great Western will charge one-quarter fare on return.

A prize of \$20 will be given for the best Essay on "the Sabbath-school Teacher, his place and power," not exceeding an eight-page tract in length. Essays were to have been sent to Rev. Mr. Gibson, Montreal, by the 28th ult.

Able Sabbath-school advocates from the United States have been invited. Dr. Wilkes, and other Canadian gentlemen, have been requested to present papers.

The subjects specially proposed for discussion are,—Teachers' training and preparation class-meetings; the gathering in and retaining of neglected children; infant means of grace; libraries; singing; retention of elder scholars.

Those who were present at Kingston or at Hamilton, will need no persuasion to induce them to go to Montreal, if they can. Those who were not, had better go, to learn how good and how pleasant a thing a Sabbath-School Convention is. It will give them impulse and instruction enough to keep them at work heartily all the year round. We can wish nothing better for the Montreal meeting, than that it may be as large, as enthusiastic, as fraternal, as spiritually quickening, and as practically improving, as those that have gone before.

The Secretary of the Association is Rev. W. Millard, of Toronto, who will gladly furnish any additional information required.

STILL THEY COME!

Rev. Charles Duff sends in a subscription list from *Eramosa*, more than three times as large as that for Vol. XII. Well done, brother!

A pastor in Nova Scotia writes, "Your subscribers, —, —, and —, were anxious to have the magazine stopped. Had I written before the arrival of the July number, I should have had to order their names to be erased from your list. But when the July number came, in its new dress and enlarged form, I thought I would go once more, and see what I could do. Some, most decided before, consented to let it come for another year. Thus encouraged, I thought I would try to get some new subscribers, and have again succeeded beyond my expectation. Please send some spare copies of the July number, and I will try at least to distribute them." Our hearty thanks are due to this faithful friend: may his example provoke many to love and to good works! In his case, virtue will, doubtless, have its reward, for he adds,—“Following Rev. W. F. Clarke's suggestion, I have got some bees. Please procure me a copy of Thomas' Bee Book, for myself and two or three other parties.” When the minister's house and the whole parish are flowing with honey, will they not be glad that they took in the INDEPENDENT?

We could only acknowledge in the briefest postscript, as our last went through the press, the kind services of two deacons in Guelph, one of whom collected from the old subscribers, and the other canvassed for new. Both did their work right well, and prospered.

Wherever due effort is made, by what agency it matters little, so that the work is done,—by Pastor, Deacon, Officer of Literature, Church Committee, or volunteer solicitor, the subscription list is sure to increase. Good readers everywhere, go and do likewise.

We are happy to find that the FREE LIST is growing. Over \$20 have been subscribed to it. There is room for more.

HOW THEY WELCOME PASTORS AT THE WEST.

One Canadian pastor, allured by the account sent by our brother Ebbs, made haste to “pack up his carpet bag” and go to the prairie paradise for ministers. He obtained a settlement at Batavia, six miles from Aurora. His reception is chronicled by the *Aurora Herald* as follows:—

“Last Wednesday evening the members of the Congregational Church met at the residence of Mrs. Azos Moore, to receive and welcome the family of their pastor. Rev. G. A. Rawson, ‘the new minister,’ is quite young, a Canadian by birth, an accomplished scholar, a talented speaker, an agreeable companion, and a real earnest, working, Christian man. The church is fortunate in securing him, and cannot too heartily thank Mr. Ebbs, who was instrumental in bringing him here. Mrs. Rawson appears to be a perfect lady, intelligent and refined, and our ladies are rejoicing over such an acquisition to Batavia society. The social gathering at Mrs. Moore's passed off very pleasantly. It was intended to inaugurate a course of sociables, which will be held about once a month. The young folks enjoyed themselves hugely. One gentleman boasts that during a game of ‘drop the handkerchief’ he kissed thirty-two girls. We envy him.”

More ministerial carpet bags will surely be packed for the West after reading the above. So high an appreciation of the Canadian pastor and his wife, such rejoicing over the acquisition newly made by the Batavia pulpit and Batavia “society,” together with the pictured scene of gleeful and loving mirth,

can hardly fail to prove irresistible. We commend the revival of that primitive institution, the "holy kiss," to the admiring imitation of churches which in that respect are not quite up to the apostolic practice. With regard to the rest of the exercises of the occasion, they would seem to have been patterned after the practice of a certain congregation far more ancient than the times of the apostles, concerning which we read it recorded: "The people sat down to eat and drink, and rose up to play." W. F. C.

IS THERE NOT A CAUSE?

It is a question of much interest to all ministers and churches, whether all is done that might be done among us to increase our numbers. Without claiming for our system absolute perfection, we may state that we think our churches and doctrines are as near the apostolic model as it is possible to get, in the altered circumstances and changed state of society in which we find ourselves; yet some, with less perfect systems, and with doctrinal views less correct, increase faster than we do. It is, however, claimed by some, that our slow growth is a sort of evidence of our being correct, that our having few followers is the result of our being in the narrow path; while it is admitted by our liberal and catholic people, that very many in other denominations are in the narrow path as well as we.

What then are the causes, that, with the most liberal doctrines, a democratic form of church government, the independence of the churches conceded, and a communion, if not pure, yet intended to be so, our churches are of so slow growth? We are answered, Everything permanent is of slow growth. We pride ourselves in what should be a matter of deep concern to us, and make a merit of our defects, like some good people who regard their doubts as being a greater evidence of their acceptance than their faith. Is it the will of God that apostolic churches like ours should gather into them so few of the Christian people of this generation? Should we not naturally expect, as the time of millennial glory draws nigh, that, instead of the few, many of those who are crowding into the narrow way would flock to our standards? We honestly believe the reason why they do not is not to be found in the necessity of the case. It is not because our doctrines are not scriptural. It is not because our church government is not apostolic and fit to be popular. It is not because our ministers are unqualified or unholy: we believe that on these points we rank fairly with others. It is not because the gospel is not *fully, earnestly, clearly*, enunciated among us: it does not appear that other denominations are more evangelical than we. Neither is it that souls are not converted through the influences of the Spirit of God among us. It is true, that larger and stronger bodies will always attract the greater numbers. But are there not other causes that keep us few?

We are *excessively liberal*. If others were the same we should gain at one point if we lost at another. Others are slow to join us, even where they are without a church of their own; and if they should unite with us, attachment to their own denomination leads them to leave us as soon as an opportunity is afforded. The reverse of this is true, for the most part, of our people; they are ready to join with an evangelical church of any name if their own is not convenient, and are seldom ready to exchange to their previous relations, if it should subsequently become so. Is it not a fact, that persons baptized and brought up among us, and converted among us, are to be found in other churches all over Canada? In some towns there are enough to form

a working church scattered among other denominations. In some cases it is doubtless best that it should be thus; but in others, our own people should be together, and be organized, letting their light shine as a distinct scriptural church, with a pastor, if they can get one; but without one, if he is not to be got. If our principles are not worth such a stand, they are not worth being held distinctively at all.

Again, are not our notions about conversion too rigid? Not that we would gather a church of any but real Christians: but are there not many real Christians in some of our congregations left out in the cold, and no efficient steps taken to bring them into fellowship? some who have been baptized in infancy, and taught—as we instruct their parents they should be—in the knowledge of Christ, who live a life of prayer and apparent dependence on Christ, who so early sought Him that no change in that matter can be remembered by them? Had these same parties grown up in sin and open profligacy, and then become what they now are, they would have been accounted miracles of grace, and have had the duties of church membership pressed upon them. It is *not* those who *reject* Christ for whom we claim the right of fellowship, but those who have received Him, many of them in early life, and who now rely on Him alone for pardon; who have experienced no remarkable change, because their feet were early turned into the narrow way and their eye early directed to the cross; whose parents realized in them the promised influences of the Holy Spirit. There is little room to doubt, that many of the young are kept out of our churches, and discouraged from regarding themselves as saved and accepted, till they can give some experience of a great change, which in the nature of things they could not have. Many of these find easier access into other churches, where they adorn the doctrine of God their Saviour by a life of piety. Many such are drawn in, in seasons of excitement; encouraged to believe that what they then feel is the great change which they had so long waited for, and to do what they should have been taught to do before, by their own parents and ministers, viz.: to feel assured of their own acceptance with Christ, and to regard themselves as His blood-bought children. These were made children by their early faith, not by their subsequent excitement. The Spirit of God was early at work with them; their eye was directed to the cross, prayer through Christ was established; and hope in Christ and Christian confidence would have been early experienced had not the child been educated to regard himself as an alien, taught to feel that *faith did not* attach him to Christ, taught to pray and wait for a change other than that which is by faith in Christ, thus ignoring the Scripture: “Whosoever believeth that Jesus is the Christ is born of God,” and, “For ye are all the children of God by faith in Christ Jesus.” Children are taught to believe on Christ, to seek forgiveness through his blood; the Spirit takes of Christ’s and shows it to them; *they believe*, apply for pardon in His name; but instead of their being encouraged as young believers to feel themselves accepted, and to apply as children for more grace, for an indwelling Spirit to sanctify and help, they are taught still to feel that they are outside and must continue to pray and wait for conversion.

But few of us have any seasons of special excitement or any thing to break in upon the regular observances which have become routine. We have no confirmation seasons, and few hold what are termed revival meetings, when the young and all outsiders are expected to identify themselves with the church, and when they have this duty more especially put before them.

With many of our churches there is no more reason for encouraging a young Christian to come forward in one month than another, this year than the last. Thus many who love Christ are waiting and wondering how or when they shall be fit for the membership of the church. At the risk of being accounted heretical, we say, they who introduce periodically all the baptized who accept the faith of their fathers to a public profession, act more wisely than we.

Somebody raises the cry, "*Purity of Communion!*" We repeat it, "*Purity of Communion.*" Let us stand by our watchword: but let us remember, all the pure are not in our own churches, neither is every one who is with us pure. Unhappily the meshes of our net are not so constructed as infallibly to keep out all the impure, but they certainly shut out many that the Lord has not shut out. Let us be careful that we do not count some as strangers whom the Lord Jesus regards as friends. We who take the middle course on so many points must be careful we do not run to an extreme in this. The doctrine of purity of communion, as held by some churches, is unfavorable to charity. When an individual is proposed for fellowship, some of the zealous ones are ready to demand a certain type of conversion, or no admission. It is considered more orthodox to meet an applicant with suspicion and doubt, than with hope and confidence. In some cases particulars about conversion, or the turning, are valued as better evidence of fitness for fellowship than Christian character. Under the plea of keeping the church pure it is to be feared that some are kept out whom the Lord Jesus accepts. The examinations to which many are subjected are a source of terror to candidates of a timid and retiring constitution. We have no right to subject parties to an ordeal which the New Testament does not lay down, or make the way into the church more difficult than the way into the holy place above. All the facts which a reasonable church should require can be obtained without creating terror in the minds of the timid and sensitive. Should not persons be as cordially invited and welcomed to the church below as they are invited in God's word to the Saviour of sinners? In the order of things they must come to Him first; but why, after one has come, should he be kept outside till he can prove that he can live a Christian life while in neglect of Christ's command? Why be subjected to a test outside, unrecognized as a brother, till he can evince a piety that can only be favourably developed in the fellowship of the church and in the observance of its ordinances? In early times, when one professed faith in Christ, he was at once hopefully taken into fellowship, and placed under circumstances where his faith might be stimulated to bring forth fruits, and under which he might expect to have more help from the sanctifying Spirit. It is said a real Christian will *keep* outside of the church. We reply he will *keep better* inside. Some Christian parents, and even ministers, are so afraid of seeming to press any into fellowship, that Christians are suffered to remain outside without feeling their obligation to unite with a church, till members of other churches, who feel none of our delicacy, say, "come with us;" they are not identified where they are, they frequently accept the invitation, and are lost to us. If these remarks do not apply to every church, they are applicable to some, and are among the causes that keep down our membership.

We ought to seek earnestly a legitimate increase in our churches. There may be sin in keeping out those who should come in, as well as in taking in those who should be kept out. If there is sin in improper persons partaking of the Lord's supper, there is also sin in *Christians* neglecting to observe it!

Is not the latter sin the more prevalent among us? There is an impression abroad outside of our churches, not that our communion is much purer than some others, but that the way in is more complicated and obstructed. Let our churches invite and welcome believers to their fellowship, seek out and encourage the timid, strengthen and animate the weak, and by an affectionate reception of those who have been kept out in the cold too long, warm them into life, thus correcting every false impression, and if there is a cause, removing it out of the way.

W. H. A.

Paris, April 12th, 1866.

WHAT WE WANT.

If it is true that the Congregational cause in Canada has "touched the bottom, and turned the corner;" it may be thought, now the danger is *past* that all shall be well.

Many a noble ship has "gone down," even after she had weathered the storms of the wide ocean, and has been cast away at the very entrance of the "desired haven," through the vain confidence of her officers. We augur better things for the good ship "Congregationalism," seeing that she has already proved herself to be not only "sea-worthy," but really a "good sailer," making fair progress against the storms of ecclesiastical jealousy and political opposition that have ever raged against her peculiar "*build*" and composition. Yet there seems to be a want—something either to "steady" her "course," or to impel with greater velocity,—perhaps something by which to obtain both these desirable objects.

Leaving, then, our figures of speech, we turn to consider *what we want*.

We have elasticity enough to adopt or make use of any helps, that are scriptural in their character, found amongst our brethren of other denominations, or even some of those things that the scriptures do not condemn. But to borrow liturgical forms, ruling eldership, class-meetings, or love-feasts, in their denominational bearings, would be neither necessary nor advantageous. There is no antagonism or disrespect expressed or implied toward brethren in Christ to whom these institutions are dear—not at all. We love in them whatever of the spirit of the Master they manifest, and to a certain degree whatever tends to bring them to his likeness. But, what we want, is not so much, *if at all*, to adopt their ideas, but to carry out the principles and customs that existed in the early New Testament Churches and times.

What we want is a Baptism of the Holy Spirit, not only on the Pastors but upon the Churches. There is at this moment a cold indifference on the part of professing christians towards the cause of Christ, that is sapping the very life of many of our churches. Let but the Church awake to a sense of her responsibility, and realize that men are perishing; let every professing christian realize that he is his "brother's keeper," and labour to win souls; then, shall Pastors feel that they are not labouring alone; then, there would *not* be so much looking into other enclosures, and from a *distance* admiring the beauty of their arrangements. There would then be too much to do to think of liturgies,—but the heart full of love to Christ and souls, would find expression in prayer and praise and exhortation that would make each meeting a Pentecost.

Brethren! what we want is greater love to the Master, and his cause, as identified with the conversion of sinners.

And if our membership loved and studied *our book of faith and discipline* more, and recognized more than they do its claims upon them, there

would then be no complaints that the young christian, the "babe in Christ," would fear to open his lips before those whom he might esteem as fathers or veterans in the service.

There is too much truth in Bro. W. F. C.'s remarks in this connection; but the evil will not be remedied so well by recourse to expedients from the usages of other christian bodies, as by a return to more primitive practice when every one exercised his gift. The time was, even in our own experience, when there was more of that genuine christian simplicity than now obtains, at least in too many instances.

We want to return to our first love, and to have that tender solicitude for the salvation of others that marked our early christian career; and returning to that spirit, with an additional experience, might we not expect to be more successful in winning souls? Is it not the fact, that the love of many has become cold, and that *all* are lacking in that degree of spiritual life that ought to exist, rather than there is any lack in our organizations?

We do not find fault with the utterances of Bro. Clarke, in his soul-stirring discourse on our *ism*. No! we love him the better for them; yet we think that what we want will be most fully realized when pastors and people *together*, not *each apart*, as at present, shall vie with each other in doing best in doing best their part in the Lord's work.

We want no new organizations—use what we have; and if pastors were aided, as they ought to be, by the membership, they would be far better pastors. The results would be, that the brotherhood and sisterhood would exhibit more of the true spirit of Christ; and the young christian, the babe in Christ, would find the Church to be just what he in his simplicity thinks it ought to be.

Brethren! if we feel that the great want of the Church, especially of our own churches, is more copious baptisms of the Holy Spirit, then, knowing our necessity, and whence cometh our help, let us *agree* as touching this matter, and seek until we obtain the blessing.

"Eternal God! we look to Thee!

To Thee for help we fly:

Thine eye alone our wants can see;

Thy hand alone supply.

Not what we wish, but what we want,

Oh! let Thy grace supply;

The good, unasked, in mercy grant;

The ill, though asked, deny."

R. L.

LOZELLS PSALMODY.

From the "TONIC SOL-FA REPORTER," REV. J. CURWEN, *Editor*

On Sunday, Oct. 20th, in Lozells Chapel, Birmingham, the editor of this periodical heard the fullest, most general, most united, and most joyful Psalmody he has ever listened to. The Rev. J. T. Feaston, the minister, had written to us a year ago about the plan of "grouping" adopted in his chapel. [The old chapel is here referred to.—ED. C. I.]

We knew that those of the congregation who sang Bass, along with those who wished to learn the Bass, sat together on one side of the chapel, and that those who sang Tenor occupied the other side, while the Alto singers filled up the front of the gallery opposite the pulpit, the Sunday School behind them, and the Treble singers sat in the centre of the chapel, along with the children

of the congregation and the few gentlemen who prefer not to group. [We may mention incidentally that there are no side galleries in this place. If there were side galleries covering the Tenor and Bass groups, we have reason to believe that the harmony would not be able to blend. Where there are low galleries Tenor and Bass groups would, we suppose, be placed in them, and not under them.] We must confess that our knowledge of this seemingly mechanical arrangement led us to expect something mechanical, unnatural and undevout in the resulting Psalmody. We knew that this was not the spirit of our friend, the minister, but we feared that his zeal for Psalmody might have carried him too far. When, however, Mr Feaston gave the key-tone for the first hymn, and each group had sounded the first tone of its part, and the hymn promptly arose, borne on the full strong voice of the people, apparently without a leader,—all criticism was gone. We could not bend our mind to it. The hymn, and the earnest, joyful spirit of a *whole* congregation singing it—these alone arrested and engrossed our attention. We were irresistibly impelled by the force of sympathy to join our voice with theirs. It was a true *people's* Psalmody, carrying us away on its mighty tide. It was a wondrous self-forgetting music. It came from the soul as well as from the voice. When, later on in the service, we were able to stand apart, as it were, and listen, we noticed that the effect, considered musically, had a certain roughness about it,—no flatness, no inaccuracy (the vigour and earnestness of the people prevented that), but a certain roughness which would naturally arise from a large admixture of imperfectly-trained voices. We must not expect the “groups” of a *congregation* to produce the same clear vocal effects which we obtain from a well-taught singing-class or choir. But there before us was the great and glorious fact,—*ALL the people were praising God!*

We were so intensely interested in these results that we spent a long morning in conversation with our friend on the subject, examining and cross-examining him on every side, and making rough notes the while. These notes we will try to summarise, in the form of answers to the principal questions which we remember to have put to him.

I.—“WHEN DID YOU BEGIN, AND HOW DID YOU ‘SET TO WORK?’”

“I began by teaching the young in August, 1859. We held a children’s ‘exercise’ on Wednesday evenings at six o’clock. Older persons were allowed to come with the children. Many copies of the tune-book which I intended to use afterwards in the congregation were sold. The children thus got in advance of the people, and this was helpful afterwards. It gave the people confidence in me as a teacher, and when they found their children singing by note, they could not help feeling some confidence in the system by which I taught.

“In November, 1859, that is, about two months afterwards, we began a Congregational Psalmody Exercise (I avoid the word ‘class’). I spoke seriously to the people about it on the previous Sabbath,—said we ought to bring ‘the halt, and the blind, and the lame for sacrifice,’ that we should ‘serve God with our best,’ with ‘all our powers of heart and tongue,’ that we should take pains to qualify ourselves to sing praises. I reminded them of the many hours which some spent in fitting themselves to afford musical entertainment to their families and friends; and should we, I asked, begrudge a few hours when praising God is the object? They saw I was in earnest and caught the spirit. 12,000 handbills, announcing the course of Exercises, were distributed by our people throughout the neighbourhood. I divided the neighbourhood into districts, and requested our friends who lived in each district to supply the resi-

dents there. The Sunday scholars were also very active in the distribution, and their thus having something to do attached them to the school and the place.

"Two or three hundred people attended the first course. No charge was made, but a collection at the close defrayed the expenses. I have since preferred to make a charge for the season. Two or three easy hymns were sung in harmony on the first evening.

"Three months after I began with the children, and one month after I began with the people, the tune-book we decided upon ('Hallelujah,' Part I.) was introduced into the week-night services, and a month later into the public services of the Sabbath day.

"On January 1, 1860, we began to sing Mr. Waite's tunes in harmony. *The harmonium was silent that day, and never spoke again.* In a few weeks I found it was gone. I suppose the deacons thought it would be absurd to consult me or anybody else about retaining or dismissing it. The singers left the singing gallery and sat with the groups. From that time we have gone on in the same course, improving as we go.

"In 1860 I preached monthly a course of six sermons on Praising God. From first to last my efforts to elevate Psalmody here have been heartily sustained by the people. Not a breath of opposition has been raised in a single quarter. Of course I set myself vigorously to the task of convincing them and carrying their judgments with me. I did not ask them to adopt certain courses merely to please me. Having strong convictions myself of what was our duty, I laboured to produce strong conviction in their minds also.

"The six winter months we have practising on Tuesdays from 7.30 to 9. Half an hour's practice on Wednesdays after service three or four months in the year. Hundreds come on Tuesdays, and scores remain on Wednesdays. The Psalmody has greatly increased the attendance on week nights."

[Thus we see that our friend was contented to creep before he attempted to run. By more than four months of steady labour he slowly and surely "organised success." No wonder that the singers left the gallery so readily. Even if they had wished to do so, it was no use attempting to resist the man who already had the Sunday school and the week night services at his side. No wonder that the harmonium was silent, for the Sunday school and the week night services had already learnt to do without it, and every one knew that it would be very much in the way at a Psalmody Exercise. The people wanted to hear one another. The harmonium had become associated with the miserable style of sleepy scattered singing here and there.—Ed.]

2.—"BUT HOW DID YOU PERSUADE YOUR PEOPLE TO 'GROUP?' THAT WOULD BE MY GREATEST DIFFICULTY."

"Grouping arose naturally out of our adoption of practice in the Psalmody Exercises. When two-thirds of the people grouped in the Psalmody Exercises and found pleasure and advantage in doing so, it was natural that they should wish to group at the week night services. When they had done this for a short time, the transference of the same plan to the Sabbath services only occasioned me a little trouble in rearranging the sittings.

"Grouping, which some would suppose a very difficult if not impracticable thing, has been attended with no difficulty whatever. When people take an interest in a thing difficulties disappear. The people became interested in Psalmody, wished it to be good, and that was sufficient. *Ask a congregation to 'group' who are indifferent to Psalmody, and of course you may as well attempt to re-arrange the constellations.* In Guernsey and at Lozells it was perfectly easy.

"On January 1, 1860, one hundred persons in Lozells changed their seats. Those who wished to 'group' gave in their names. Their places I found for them. A little planning and a few days for arranging was all that was required. And now the 'groups' keep themselves in vigour. There is no need for taking pains to prevent their falling off. New comers are asked what they sing, and are located on one side of the chapel or the other, according to their voices, though they very frequently come *asking* for seats near particular 'groups.'

"Those relations who separate for grouping make the acquaintance of others who sit in the same 'group;' thus sociability is increased. Many persons group without leaving their families, sitting at the end of their pew nearest the 'group.' Many family men are so convinced of the value of grouping for the general good, that they willingly make the little sacrifice involved in sitting apart from their families. They all know that the grouping principle lies at the bottom of our success, and are anxious to uphold it. We group week nights and generally. It is all voluntary, but there is scarcely any deviation from the general rule that the high-voiced men sit on the left-hand side of the chapel, and the low-voiced men sit on the right. Of regular attendants, 35 bass groups 30 tenor, 20 altos. The trebles occupy the parts of the chapel which the other do not. Congregation between 400 and 500. 22 bass are married. 18 tenors are married. These numbers do not include several persons whose names I do not know.

"Visitors, strangers, frequently ask to be put into certain groups, or go by themselves, guided by the boards, 'BASS,' &c.

"The congregation was not much above 100 when I came, June, 1859; now the chapel is full. No interest was felt in the Psalmody by the people then. It was weak and poor. Now every one is interested in it. It is often remarked that they never enjoyed or even understood the *hymns* as they do now. Every time of singing is anticipated with pleasure in all our services. The practice meetings are always delightful. Those who attend feel that they are indebted to each other for this. Smiling looks are reflected from face to face. We sing the hymns through, not mutilating them. Nobody wishes them shortened. The last verse is generally sung with most spirit, instead of falling away at the end. The rate of singing is more lively than in many congregations.

"In the groups the rich and the poor meet together. Poor people and children feel that if they cannot help with large subscriptions they can help with their voices. I have urged on them the consideration that voice and ear are talents with which they may serve and glorify God and help in 'perfecting praise.'

"I know the voices of all our regular congregation, whether tenor, or bass, &c., and the people for the most part know perfectly well what part the rest sing.

"Family and social parties meet for practice at each other's houses.

3.—"WILL YOU KINDLY DESCRIBE TO ME YOUR MODE OF PROCEEDING WITH THE SUNDAY SCHOOL?"

"I teach the Sunday scholars and teachers Psalmody before morning and afternoon school, for a quarter or half an hour, not insisting on or urging their attendance, but just teaching those who choose to come. It brings them early, so that we have given up giving them tickets for early attendance. It prevents noise from the commencement, which once begun is sometimes hard to subdue. It is a clear gain, because the time while the school was assembling was one of idleness at the least.

"I used the Modulator in the school at these times, and they also sing out of book. In teaching the rhythm of new Psalms from the Bible I generally teach everything first to the school. The children help the people to learn. There is no false shame about singing out among the children; they love it. I examine the scholars and youth of the congregation, and give them cards of different colours as certificates of attainment. The lowest class has a green card. I write their name on it. It merely states that the holder can sing the scale and chord of C. A pink ticket certifies that they can sing ten tunes correctly by note—their own 'part.' The blue is given to those who can sing all the major key tunes in the book, and the white ticket will be given to any who can sing all the music in 'Hallelujah,' Part I.

"About 20 have the blue, none the white yet. Very satisfactory numbers have green and pink; but not having examined them for many months, a good many are qualified who have not got tickets. I have not examined since the end of last Psalmody Exercises. However, the figures are, 38 green, 55 pink. When I do examine, I expect to more than double the green and nearly double the pink.

"These cards are much prized. They stimulate to effort. Some little distinctions attend the holding of them sometimes. I once invited all the pinks and blues to my house to practice Jackson's *Te Deum*.

"Children generally take little interest in public worship. They cannot understand it, and the singing is out of their power, because commonly two hymn books are used which Sunday scholars cannot get, and they have no tune-books. Hence the service is all dull to them. They are often put into the worst part of the church, obliged to sit still. It is not wonderful they resolve to go no more when they become their own masters. With us the children take a lively interest in the services. They feel that they take an important part in them. And from feeling interest in one part they come to take an interest in other parts. Sunday scholars often come to week night services, and never forget their tune-books.

"A gentleman in the congregation gave copies of the Illustrated Pilgrim's Progress (3s.) to the blue tickets. I was very strict in examining, and turned back many.

"The young people of the congregation learn the same hymn weekly. Parents and teachers explain the hymn one Sunday and hear it the next. This hymn is generally sung in the Morning Service the day it is said. Printed lists on gummed paper are given to all applicants. These they stick in hymn books, or they may have cards. The Sunday school teachers mark the saying of a hymn with a dot in their class book in the square in which the attendance of the day is marked. Many scholars learn them several months in advance.

"These explanation exercises are much valued by the teachers and liked by the scholars. The Leeds Hymn book is the only hymn book used in the Sabbath school. No want of another is felt. A gentleman made a present of a copy to every Sunday scholar who could read 230 when we first introduced the book."

4.—"CAN YOU NAME TO ME ANY MINOR PLANS WHICH HAVE CONTRIBUTED TO THE GENERAL RESULT?"

"Little plans are of great importance. I often get inquiries by letters and otherwise about plans, and often grieve to see men earnest in wishing to put things right in this respect, and yet in danger of failing from not knowing or not adopting plans fitted to insure success. For much of our success

here we are indebted to attention to little things. For instance, at first I let the Sunday scholars pay for their tune books by instalments. I covered a number with brown paper and wrote their names outside. When they came to practise these were distributed and used and gathered up at the end. I kept accounts for them, and when they paid 9d. (half of eighteen-pence) the book was theirs, and they took it home. *Earnestness awakens ingenuity. You know I was resolved to have good Psalmody.*

"The people always bring their tune-books just as they bring hymn-books. They have bought above 500 'Hallelujahs.' Nearly 200 have been bought by Sunday scholars at half price. They have Leeds Hymn Books also at half price. While you have been here—these three days—94 scholars have bought Tonic Sol-fa Anthem books, and season tickets at three-pence each (half price). Gas, coal, door-keeping, printing, &c., are all paid for out of the proceeds of the tickets we sell, as well as the other half of the prices of the Sunday Scholars' tune books. So while in most places *Psalmody costs money* with us it *brings in money*.

"If only quarter of the money commonly spent on organs and paid choirs was spent in teaching the children and the people to sing, how different at the present moment would be the Psalmody of our land!

"The same tune is always sung to a hymn. I very carefully connect them at first. The people generally mark with their pencils in the margin of their hymn books what tune is sung, and in the margin of their tune books what hymns go to certain tunes.

"We give expression by *p* and *f* or *faster* and *slower*, or occasionally by changing the tune in the course of a hymn, which the people can most readily do. Sometimes we sing a tune in unisons; if it is not well known, or if treble voices are wanting, I say, 'High voices, sing unisons.' The people mark with pencil in their books *how* a hymn is to be sung.

"The selection of hymns and tunes for service is always a matter of careful study with me. I have in my own mind a reason generally for fixing on each one I choose. This helps to sustain the people's interest in services, keeps a large number of tunes in practice, avoids singing the same hymn too often. We have sixty tunes well up. Ten more can be sung when the groups are full. One or twice, indeed, I have announced a tune to be sung in service which I knew the people had not practised and did not know, as an experiment, and it was sung correctly and with nearly as much fullness as the others.

"We have no organ, no organist, no choir, no leader. I pitch all the tunes, but the people do not want leading. In the new chapel I shall not pitch them. I will teach them to do it all themselves. I sound the key-note whenever we sing, either with an Æolian pitch-pipe or generally with my voice—taken from a fork. They sound their first chord, and then off they go—all together—not a few voices first and the rest coming in afterwards. The tune is always announced—time given to find the hymn and tune before starting, and nothing is ever sung the notes of which have not been supplied to the congregation.

"When we have Psalmody books to be introduced, I generally send a packet of them, containing from three to six copies, to each seat-holder, with a note requesting that he will dispose of as many as he can before a certain time. I do not press this on our friends, but 'willing heart makes willing hand.'

"Chants are sometimes adapted to P. M. for which we have no tunes.

"Strangers are provided with hymn and tune books. Several young men have volunteered to show them a seat, and to hand them the books they need.

“Boards elegantly painted and gilded with the words Alto, Tenor, and Bass, are placed where the groups sit. All this, and much more to accomplish the same end, involves a great deal of trouble no doubt; but trouble amply repaid by the joy inspired every time a hymn is sung—by the augmented interest and delight felt in the services by everybody, and by the crowding of the people around to the place where the people ‘seem to enjoy their religion!’”

5.—“WILL YOU TRY TO RECALL ANY OBSERVATIONS, IMPORTANT TO PSALMODY, WHICH HAVE ARISEN OUT OF YOUR EXPERIENCE?”

“Our Psalmody is an illustration of what may be done by minister and people pulling together. In Birmingham there are 300,000 people. The Rev. J. A. James computed that, excepting Sunday scholars, there never were more than 40,000 people at worship at one time. Concerts abound. Music is everywhere. People willingly pay to hear it. Ought we to be indifferent to this as a means of attraction? What long discussions are held on how to reach the working classes! And if people like to go to hear good music, will they not even *rather* go to *help make it*?”

“The Psalmody had always been a source of anxiety and embarrassment to the people here, and had never been good. The commencement of the Psalmody Exercises is now eagerly anticipated by the congregation. The people seem to want no other musical entertainments. Some who used to go into town to concerts say these exercises suffice. When I leave town for weeks the Psalmody gives me no anxiety. A deacon sounds the key-note and pitches the tunes.

“It is demonstrated here that scientific singing does not have the effect, as some ignorantly affirm, of silencing half the congregation. Choir singing or organs may. No one is silenced by our singing. Our people have no wish for an organ. Our new chapel will have no place for one. We are so accustomed to the clear articulation, and get so to enjoy it, that when any of us go where organs play we miss it. We like to hear the words. Organs fill a place with sound without words.

“Here is refuted also the idea that using notes is undevotional—adverse to spiritual enjoyment. The notes of the tune book distract the minds of our people no more than the words of the hymn book. When a tune is sung first it attracts thought to itself, of course, but not afterwards.

“There is asceticism in the church. Some people seem to fear good, correct singing; they imagine incompatibility between good part-singing and devotion. If the singing was bad it would seem as if they thought they could better attend to the ideas, the sentiments of the hymn! All that we have exploded. No one’s voice attracts attention here. No *one* is heard. It is a general effect. All are conscious of helping to the grand result. Exploded too is the idea that people cannot be got to sing in parts. All the Psalmody treatises assume this responsibility and provide accordingly. Some prescribe a choir—praising God by committee! and what a volume might be written of the evils of choirs! Rev. Mr. ———, of ———, present on Tuesday evening at Lozells, told me that he knew a choir who went to the public-house during the sermon and returned to sing the last hymn!

“Some advocate unison singing. Our people know better than that. We sometimes sing in unisons, but the little children among us would laugh if they heard a person advocate unison singing.

“‘For devotional purposes!’ The answer is obvious—God meant singing to please. Pleasing the ear is the essence of the thing. Asceticism! God

gave us voices and ears and laid down the laws of harmony, and made singing part of worship. Of course He intended that praising Him should be regarded by His creatures as *the* great thing for which these faculties were given and should be cultivated. Yet music is cultivated everywhere but in connection with His worship. The Church has made the world a present of the mighty power of music. Oratorios do not profess to be worship. Large numbers of good men may be found who have never devoted one hour to the work of qualifying themselves to sing praise to God, who have no thought of duty or conscience in regard to it. It has never been urged on them. Many ministers dare not preach about it. Every word they utter would condemn themselves and all around them. Why has God made four kinds of voices, and supplied them in rich proportions, if He meant us to sing unisons? Fancy the builder of the organ in our Town Hall going in and hearing a man playing unisons. 'What are you doing, sir? Call you that a proper use of the instrument? My utmost skill has been devoted to adjusting and tuning it for chords. You rob me of all the credit I deserve. That instrument is capable of infinitely finer effects than those. Stop, sir; play properly, or not at all.' So may the great Builder of our vocal organs say to a unison-singing congregation, 'Your voices are tuned for chords. You are robbing yourselves of the pleasure I formed you to feel, and Me of the glory I claim as the Maker of your voices.'

"Our people like singing Scripture. I never call it chanting; for people have got to associate the idea of gabbling with that word. I say, 'Let us sing the 100th Psalm,' &c., &c.

"Elsewhere when Scripture is sung in worship the people do not sing it so heartily as they sing hymns. But at Lozells there is no such difference. In other places I have heard it almost left to the choir. We frequently sing Scripture at Church Meetings and at the Communion.

"In ordinary Psalmody people are not found wishing the hymns were longer even if some verses are left out. Here leaving out verses would be deplored. The people are not found *sitting down before the hymn is quite finished*, as is often the case where the people generally do not sing.

"St. Silas' Church and St. Matthias' Church, the two nearest churches to us, stirred up by our Psalmody, had each a course of lectures from Mr. Waite this last spring, and use his tune book. It was also so in Guernsey. No Psalmody Exercises were held there before we began. Before I left I counted ten going on at one time in connection with different churches and chapels. Mr. Waite taught about 1100 in a Church assembly-room, and upwards of 1200 in a Wesleyan chapel there. We had no difficulty there in grouping, so that I believe these plans would generally succeed. I have only tried them in two places, here and at Eldad Chapel, Guernsey, and found no difficulty in carrying them out. The people there were delighted with the singing. They carry it on now. A winter's course of Psalmody Exercises is just begun at Eldad.

"Our singing hardly flattens half a tone in a long hymn. The equilibrium of the parts keeps up the pitch.

"Much is said now-a-days about responses, &c. Many are saying, 'Let the people have more to do in the service.' Will not this want be greatly met by cultivating Psalmody? Hymns and Scriptures may be sung expressing confession, prayer, praise, &c.

"A very considerable number of persons have taken sittings, attracted first by the Psalmody.

"The attention to Psalmody has increased the Sabbath School. The four parts are always finely given in the Sabbath School, Elder scholars and teachers giving Tenor and Bass.

"We have had to rejoice over several instances of persons converted and joining the church who were first attracted by the singing. They come first on Tuesday evenings to exercise, then Sundays and week nights. Many more have been brought regularly to attend worship by the same means, who have not joined the church, who neglected worship before.

"It has strengthened the social feeling among the people. All our meetings are pleasant. The singing gives cheerfulness to them; the infusion of a joyous element.

"I believe the Psalmody helps to bring the people early. They would not like to lose the first hymn. They know too that they are wanted to help sing it. Certain it is that visitors are struck with the early attendance of our congregation, *though I never once said one word to them on the duty and advantage of early attendance.*"

6.—"BUT, DEAR FRIEND, HAVE YOU NOT GIVEN UNDUE ATTENTION TO PSALMODY? HAVE NOT OTHER THINGS BEEN NEGLECTED IN CONSEQUENCE?"

"I think not. A large amount of attention *is due* to Psalmody. I have not given that attention for the sake of music, but for the sake of worship. And I am glad to know that several Christians of musical attainment, visiting the chapel, have said that our singing seemed to give them the true idea of a people's worship."

We then inquired of our friend concerning other Christian operations, and the printed Report of last year's proceedings was put into our hands. Here we found the results—flourishing Sunday Schools, Senior Classes, Missionary Society, Dorcas Society, Benevolent Society, Women's Meeting, Band of Hope, Congregational Book Society, Magazine Circulation, Tract Distribution, Visiting of the Sick, &c., &c. We need scarcely add that the members of our friend's church spoke to us in warm terms of thankfulness for the religious activity which they now enjoyed. The Report speaks of £458 subscribed and *brought for the liquidation of an old debt*; and of £2400 *promised towards a new chapel for the people themselves, who are far from being a wealthy congregation.* We found that there are 70 teachers and 500 scholars in the Sunday School, that many hundreds of magazines are monthly put into circulation in the neighbourhood, that inquirers' meetings are well attended, and there is a steady increase of the church. To us also it was a great joy to discover that the minister is building a set of day-schools at his own expense. This last question therefore is even better answered than any of the others.

We hope that many of our readers will be stirred up to new zeal by these jottings from a conversation which was most deeply interesting to us. The utterances, fresh from the heart of an earnest man, have a ringing clearness about them, which will, we hope, arrest the attention of all. Doubtless the presence and practical work of the minister has been the principal strength, both socially and religiously, of the Psalmody movement here described; and some ministers may think that they lack the ability and the strength to teach a Psalmody class in the week and to train the children on the Sabbath. But they probably have friends in the school or congregation who can fill up their lack of service, and perhaps have been waiting for years in the hope of such encouragement, by personal presence and interest, as only the minister can give. We can bear testimony that many of our best Tonic Sol-fa teachers in all parts of the country are sighing for some Psalmody work; and would gladly give themselves to the task devotedly, if clergymen, ministers, elders, deacons, organists, and leaders would only let them.

The Home Department.

THERE'S LIGHT ABOVE THE TOMB!

When the light of day departing
 Draws the curtain of the skies,
 And the gloomy clouds of autumn
 Hide the starlight from our eyes,
 Then, in sympathy with nature,
 Oft our hearts grow gloomy too,
 Till some angel lifts the curtain,
 And the light comes pouring through.

So in times of deep bereavement,
 When our household sun has set,
 Oft our spirits mourn in darkness
 O'er the joys we can't forget,
 Till *an angel lifts the curtain*
 That enshrouds our hearts in gloom,
 And we raise our eyes in wonder,
 For *there's light above the tomb!*

Yes, O yes, there's light above us,
 And the clouds that check our view
 Shall be gilt with golden edges
 When that glorious light comes through!
 And the bright and radiant faces
 Of the "loved ones gone before"
 Will be sweetly smiling on us
 From the banks of yonder shore!

Upward, therefore, ever upward,
 Let us turn our hopeful eyes,
 And we oft shall catch sweet glimpses
 Of the upper Paradise!
 And our dear ones looking downwards
 From the fragrant fields above,
 Oft shall drop us flowers of Eden
 As mementos of their love!

Yes, and when our pilgrim footsteps
 Shall approach the final goal,
 And the shades of death shall gather
 Like a mist around the soul;
 Then, on angel-pinions flying,
 They shall meet us on our way,
 And conduct us safely homeward
 To the blessed realms of day!

Whitby.

ROSS JOHNSTON.

THE GREEN SILK PURSE; OR, TRY LOVE.

It was New Year's Eve. Little Annie Lee, who had come with her brother Donald to spend a few days in the country with their grandmother, stood in the parlour window of the cottage. The last ray of wintry sunshine had disappeared from the whitened hill-top, and twilight was fast darkening into night. Still Annie stood in the window and tried to knit. She was putting the finishing

stitches to a green silk purse she wanted to give to Uncle Alick to-morrow. All this was right and kind; but now came a little trial of temper.

"Lay by your work for the present, Annie dear," said the gentle voice of grandmama, "you will be able to do it after tea, when the candles have come."

"No, grandmama, I must finish it now; I have other things to do after tea," replied Annie in rather a rude tone.

When tea was on the table, Annie was once more desired to put her work aside, but self-will had grown strong, and Annie would not obey. With her back to the lighted candles and the tempting meal, she persisted in the attempt to finish this purse by daylight. After waiting some minutes, and more than once repeating the call, grandmother and Donald sat down, thinking how much pleasanter it would be if Annie were with them. Bad temper began now to be felt in the touch of her hand, as well as heard in the tone of her voice, and giving the silk one rough pull, snap went the thread, and the beads pattered on the floor; while, worst of all, several stitches slipped off the needles, and seemed hopelessly lost. Annie could have cried with vexation, but pride for the moment kept in the scalding tears; so taking up a bed room candle, she hastened to her own little room, where she might indulge her grief more freely. Here she remained for some hours, until a mingled feeling of cold and hunger began to creep over her. She was, therefore, pleased to hear the servants summoned to evening worship, and followed them into the parlour, glad, at least, of the warmth, if not exactly in a mood to join in the prayer of that sweet service. Then, with rather a cross good-night to grandmother and Donald, she went to bed.

What a pity that the very last record in that old year should have been a notice of self-will and disobedience!

When Annie awoke it was yet too dim for dressing. She lay some moments thinking with some regret over the doings of last night—partly because she would have no gift to offer Uncle Alick when he came to dine with them. As daylight stole in, she saw that a little table had been drawn near her bed, and that on it lay, not only a glass of milk and a large slice of cake, but, most wonderful of all, her green silk purse.

Not a stitch was wanting now, and there were the bright rings and tassels shining like diamonds. Who could have been so good to her? Who else but grandmother? Last night while Annie slept, her practised fingers were not long in setting the purse to rights; for, having felt in her own soul the melting power of God's manifested love, she thought she would try the softening influence of undeserved kindness on her little grand-daughter. Nor was her labor lost. That kindness went direct to Annie's heart, and made her feel more sorry for her sin than ten punishments would have done. She was hungry no longer; the tempting cake lay there untouched, while she hastily dressed herself, and, hastening to her grandmother's room, flung her arms round her neck, and with broken voice sobbed out, "O grandmama! I have been so naughty, and you so very kind!"

Grandmother gave her a loving kiss, which said, "I quite forgive you," and, bidding her return to her room to ask pardon from God also, for Christ's sake, promised to tell Donald and her a story at breakfast, that would explain why she had put the cake, and milk, and purse, by her bedside.

"There was once a little boy, my dear children," said grandmother, as they sat at table, "who lay asleep in an ice-cave. Icicles reached from ceiling to floor, great ice-blocks stopped up the mouth of the cavern, and everything inside

seemed stiff, and cold, and dead. Some people said that the little boy was really dead, but that could not be, for he still breathed, and those could see who peeped through a small opening in the roof. So the neighbors resolved to waken the child. They called him in a loud voice, and battered at the icy door without effect. At length, when they were about to relenquish their fruitless labors, a soft south wind sprang up, and a strong sunbeam darted down, and nestled in the bosom of an ice-block. Another and another followed, until the icicles began to drop like rain, and the frozen door-way became so soft that the men easily got in. The same sunbeams had awakened the child, and, before long, the very ice-cave had melted.

"I know it all, grandmama; that sunbeam was like love."

"Yes, dearest Annie; and in plainer and much more beautiful words we are told what the greatest love of all has done: 'In this is manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.'"

During that year, and many more, Annie remembered this lesson, and having, through God's grace, learned the sweetness of loving Him who loved her, she ever after endeavored to copy the heavenly plan, and, when any one was unkind to her, used to "try love."—*The Children's Missionary Herald*.

THE RUDE BOY.

Aunt Mary had seven little children; aunt Jane had only one.

They were not all aunt Mary's own children, for her sister had died and left three, and she had four, and you know three and four make seven. Aunt Mary lived in the country. There was a nice, shady lane that led to the house. The house was very old, and painted red. There was a big barn there painted red like the house, and it was full of hay that smelled very sweetly. Aunt Mary had chickens, and ducks, and turkeys, and pigs, and a cow. In the stable stood an old cart-horse whose name was Peter.

Aunt Jane lived in the city in a grand stone house. The parlors were splendid, and books filled with pictures could be found everywhere. It was well known that aunt Jane was very rich, while aunt Mary was not.

Little Johnny Thayer was aunt Jane's only son. One day she asked him if he would like to go into the country to see his aunt Mary and his seven little cousins.

"O, yes, indeed;" cried John, throwing all his blocks down with a great noise, for he was a rude boy. "I'd like to go first-rate. When shall we start, mother?"

"I think we will go to-morrow," replied his mother, and she went up stairs to pack up her clothes.

One day aunt Mary was sewing, with all her dear little children about her. They were laughing and playing all in good temper, for they seldom grew angry with each other. The baby was creeping round after a red ball, and making a pretty, cooing noise, when little Carrie cried out,

"The stage is stopping at the gate."

Aunt Mary looked up. Sure enough, the great stage, with four trunks strapped on the boot, and the driver ready to get off, was standing still, while a lady and a little boy were coming down the steps.

"It is sister Jane," said aunt Mary. "Children, that is your aunt and cousin Johnny." The children were very glad, and went shyly to the door. Johnny soon came in. He only said, "Hullo! where's your ducks and chickens?"

"They are all out door. When you get rested you shall see them," said aunt Mary, gently.

"Rested, pooh! I want to see them now. I ain't going to rest. I ain't a girl."

His little cousins all thought him very rude, and some of them blushed for him, but he did not blush for himself.

"Come here and sit down, Johnny," said his mother.

"I won't," cried Johnny.

Aunt Mary hardly knew what to think. Her little girls never said "I won't." They were taught to be gentle and polite to their elders and to each other. But poor Johnny had never been taught right. Aunt Jane got up and shook him, but he never cried a bit for it; he only laughed. When they sat down to supper, Johnny behaved very badly.

"I want a silver fork," he cried, "I can't eat with that," and he pushed his steel fork away. His mother was ashamed of him, but he did not care for that; he was selfish and mean, although he was a rich boy.

"Mamma," said little Mary, aunt Mary's oldest girl, do you believe Johnny ever prays? I don't."

"Why, my dear?" asked aunt Mary.

"Because if he prayed I think God would give him a better heart," said little Mary.

No; John never prayed unless he pleased. He had quite forgotten some of his little prayers, and never thought of any body but himself, not even of God.

The next day and the next, the little girls grew very tired of their cousin. He pulled up their prettiest flowers, broke their dolls, tore their picture-books, and laughed at them if they cried. He threw stones at their chickens, and made one of them lame. He would go out to the swing, and sit on it as long as he pleased, though his cousins had always taken turns. When the stage came after them, and Johnny got into the door, all the little cousins said they were glad he was gone. And, indeed, they could not help it.—*Sunday School Times.*

Correspondence.

NOTICE TO CORRESPONDENTS.

Our contributors and correspondents are acquitting themselves nobly this year. We feel it due to them to give a more prompt insertion to their valued communications than we have been able to do heretofore. The only articles unpublished on our closing day were two contributions of "Materials for our Church History," with which we hope to do something next month. We trust that all those who have undertaken to write for that department, are busily at work.

The excellent sermon of Rev. D. C. Frink, B. A., on Psalmody, which we were pleased to receive in its printed form, we should have been glad to use, had not "Lozells Psalmody" had the right of way.

REV. J. T. BYRNE AT HOME AGAIN.

DEAR BROTHER,—In returning from England after an absence of more than ten months, allow me to congratulate you on the improved prospects of the *Independent*, financially and otherwise. While in England I observed one or two errors in the copies forwarded to me, which I wish to correct. As the representative of the French Canadian Missionary Society, I had an arduous and difficult mission to prosecute, especially in going over the ground for the first time; but, throwing myself entirely into the work, I was, through the Divine blessing, graciously preserved and sustained, and, I humbly hope, made the means of good to many. In Scotland, Ireland and England, I met with many kind and warm friends; and, while in some cases the mission was unpopular, because so little known and understood, it many more it awakened interest and secured ready aid. The objects presented before the British public are so numerous and pressing, that we can hardly expect to make much impression unless we have a good case to present, exemplify liberality, activity, and self-reliance, and doggedly persevere in urging our claims. Canada is becoming better known, the loyalty, courage, and enterprise of her people better understood, and English hearts and hands are ready to encourage missionary labours when vigorously prosecuted. Without being tedious I may here briefly refer to the results of this visit. There has been a large increase to the Ladies' Committee in Edinburgh; the organization of an Association in London; more extensive information with regard to the work by means of the pulpit and the press; £1150 sterling raised in money, including two grants yet to be forwarded; and grants of books to the value of £70 and upwards.

While mixing largely with Episcopalians, Presbyterians, and other sections of the Christian Church, I was present at the autumnal and annual meetings of the Congregationalists, and on various occasions mingled with our brethren in their homes and scenes of labour. I was much pleased with a visit to, and several interviews with, the Treasurer of the Colonial Missionary Society, James Spicer, Esq., whose name is connected with others in the association previously referred to. I saw a little of the Rev. Mr. Poore, and the Rev. Mr. Hannay, who is supplying his place while visiting Australia, enough to convince me of a kind and lively interest in our Canadian Churches. And I should have seen and known more of Dr. Smith but for his protracted sickness. Writing me in the middle of June, he says: "I shall be happy to allow you the use of my name in any way it may serve your Society. But for my long sickness, from which I am now mercifully recovered, I should have endeavoured efficiently to aid you. On your return to Canada, assure the brethren from me that I shall continue to cherish a lively interest in their welfare. May you have a prosperous voyage, and the blessing of our Saviour!" I may add, that our periodical is attentively read by these respected brethren, and others to whom it is sent. May God richly bless them and us, and render our future brighter than the past!

I am, yours truly,

JAMES T. BYRNE.

WHITBY, August 14, 1866.

MORE NEWS FROM THE NORTH SHORE.

MY DEAR BROTHER,—Here I am, in the north corner of the field with which I have been entrusted, a field having but few things in common with those occupied by my brethren in Canada. The number of Indians to which access may be had during the season is from 500 to 600, who live in bands of from 30 to 150, on either side of the North Channel. Among them are to be found both Roman Catholics and Pagans of all degrees of stiffness, a few Protestants, and a goodly number who are anything, everything, and nothing, to suit the occasion. From this place south to the head of West Bay, a distance of 20 miles or over, is the width of my bishopric; and west to Shesheguanning, a little west of Barrie Island, and near the extremity of the Great Manitoulin, a distance of not less than 45 miles, is the length thereof. This will enable your readers to get a bird's-eye glimpse of this field in its geographical features. One which is singularly peculiar is this, that in travelling it, the want of railroads, turnpikes, buggies, &c., is seldom felt. The Nishnabeg (Indians) have their settlements among the numerous islands on the north shore, or on the beautiful bay along the northern side of the Great Manitoulin, easy of access by boats. Sailing is for the most part safe, and a good wind makes transportation both easy and pleasant.

One of the chief difficulties lying in the way of success is the unsettled, wandering habits of the people. Go to a place of 60 or 70 inhabitants today, and before a week you may find yourself alone. Some go to peel birch bark for canoes and sap troughs; some go away to fish; some to visit their friends for a month or two; and not unfrequently does it happen that they get a "scare." They are constantly seeing "wild Nishnabeg" prowling around in quest of plunder, when they usually beat a cowardly retreat to some place of greater security.

Another difficulty, perhaps more formidable than that named, is the utter carelessness of the Indians in regard to the object for which the missionary is sent. "The carnal mind is enmity against God," has its fullest illustration in these tribes. It is scarcely possible to conceive how difficult it is to get an audience of 10 or 12 persons. Had I in a cage a buffalo or a wild cat for exhibition, young and old would congregate to see them; these would be scenes suited to their tastes, and which they could appreciate: but the Bible and the Saviour it reveals, the gospel of peace, is something for which they have no taste, and which they cannot appreciate. They have no appetite for spiritual food, no eyes to perceive the beauties of salvation. These have to be created, as the physician creates in his wasted patient an appetite for wholesome food. Now, under these circumstances, it will not be deemed strange that I should have an insatiable desire to find out some means of arresting the attention of the Indian so that we can get an opportunity of presenting the truth to his mind. Will men of experience lend me their assistance? Might it not be well to make a bold experiment? Could not *pictorial representations* and *scriptural illustrations* be used to good advantage here? So thoroughly am I convinced of the good use that might be made of this kind of teaching, that had I ten dollars at my disposal I would soon have a series of fifty-two beautiful scripture illustrations from the Education Office, Toronto. Nor would I stop with Bible scenes. I would get a good supply of Natural History object lessons—"The Tiger," "The Elephant," and "The Lion." There is not one individual in my parish, from the child just unstrapped from the board to the aged upon his staff, but would

be delighted with these representations. These would be "milk" suitable for "babes," though to many who have been long distributing "strong meat" to their flocks, my plan may appear foolish. The object lessons could be used as decoys to get the Nishnabeg's attention, and be made the means of keeping up an interest, while the interpreter, with a few Bible Scenes, "Noah entering the Ark," "Joseph sold by his Brethren," "Daniel in the Den of Lions," and so on, each the subject of a short sermon, could preach to an interested audience. We employ this method of teaching in our schools with good effect, and what are the people of my parish but children? Nor do I think that any harm would arise from the use of these pictures. With such a variety, it would be difficult, if not impossible, for them to make any of them in any way the object of worship. Nothing short of a trial, and a failure *proved*, will convince me that this is a mistaken notion of mine.

In conclusion, allow me to say that I hope, in the good providence of God, through the kindness of those whose substance is consecrated to the spread of the truth, before I return this fall, to have an opportunity of putting this scheme to a practical test. My address is, "Little Current, Great Manitoulin Island." Yours in Christian love,

JOHN BROWN.

LA CLOCHE, August 15th, 1866.

[Entering heartily into our brother's suggestion, it seemed to us a pity that he should wait a month for some answer to his appeal; we therefore, on receiving the above, at once laid the case before the superintendents of three Sabbath-schools in Toronto, each of which on the following Sunday cordially voted a grant out of their missionary collections; so that within a week of the date of Mr. Brown's letter, the scriptural and other pictures were on their way to him. To those who would have done the same, we commend the following appeal of Mr. Macnab.—*Ed.*]

DEAR SIR,—Permit me to acknowledge, through your valuable pages, receipt of (\$10) ten dollars, on behalf of the Canada Indian Mission, from a friend of the mission; and at same time to solicit favours of the like kind on said behalf from all friends of the good cause.

Recent information from Messrs. Brown is to the effect that the Lord is granting them an open door; and through God's blessing, we are hopeful of much good being secured, through a preached Gospel, among some hundreds of the poor benighted Indians.

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"—Isaiah lii. 7, 8.

Yours very sincerely,

M. MACNAB,
Treas., Can. Ind. Miss'y Soc'y.

Owen Sound, 16th August, 1866.

A TOUR IN THE COUNTY OF BRUCE.

MR. EDITOR.—In making us an appropriation for the current year, the Missionary Committee extended the usual formula of their announcement, by adding the words "on condition of the Pastor's having one month for Evangelical labour." I had a hint that this was made, in some sort, a general rule

this year, with the mission churches. In my case, the permission was very readily given by the church, and I started for two weeks' evangelizing in the County of Bruce, on 30th July.

My first halt was at Molesworth, where I have an interesting bible-class of over forty young people every Monday evening. We had a good evening together, and next morning I resumed my journey, calling on Bro Snider, at Wroxeter. He was very glad to hear of my going out, and wished that a great deal more of the same kind of work had been done for the last ten years. Arrived at Walkerton, the new county town of Bruce, I searched out four or five Congregational families, who were very anxious that somebody should come in to begin a cause there. I preached four times in the village and school-house in the vicinity, and would have preached three other evenings but for the rain and school celebrations coming in the way. I had the opportunity of visiting and having religious conversation with a number of families, including two visits to a dying man, which I hope were blessed to him. One word of his I must transcribe. He had held the world all his life with a very strong grasp; but now, wasted to a skeleton, and with death plainly before him, he had given it all up. The question of life and death he was now willing to consider settled, but the matter of the *soul* was the great concern. I said to him, "You have left your body, and all that concerns it, your life or death, in Christ's hands: now, cannot you put your *soul* in his hands just as freely and trust him with your soul's salvation?" His first reply was, "Well, you see, I've been trying all my life to have *a little hand in it myself!*" This had been his trouble. He had been reading "Philip Sharkey," and some other tracts I had left him on my former visit, and referring to the one I have named, spoke of the poor blacksmith's experience as having struck him greatly. After such counsel as I was enabled to give, and prayer, I parted with him, to meet no more here.

I cannot specify in a public vehicle like the *Independent*, all the kindnesses I received at Walkerton. They were evidently for the Master's sake. I left them, promising to do what I could to have it taken up as a mission station; and suggesting that perhaps Bro. Snider, who is nearer than I, could spend a week with them once in three months, till something more be done. There is as much material as there was twelve years ago in Owen Sound, where there were fourteen of us to form a church, which has since done good service in the Master's cause. I have given the Secretary of the Western District a more detailed account, mentioning names, &c., freely.

My next point was *Kinloss P. O.*, sixteen miles west. All the leading roads in Bruce are being gravelled. This (the Durham Road) is now done for about half its length. Here were two Congregational families, numbering seven grown persons, most anxious to have something done. I preached two evenings, having however but a small meeting the second evening, on account of steady rain. My next stopping place was five miles west, where lives a Scotch Congregationalist and his wife, who were most kind, and helped me on (as others had already done) my journey. After being carefully domiciled at Kincardine, in the house of a former member of Zion Church, Toronto, now resident by the lake for his health, I started on Friday (10th August) to see Rev. N. McKinnon, our good Gaelic brother in the northwest. He lives three miles east of Tiverton, which is his P. O. address, and is twelve miles from Kincardine village. He is pursuing the even tenor of his way, having a church of twenty-six members, with three out-stations in the Township of Bruce. He preaches exclusively in Gaelic. Returning to Kincardine next

day, I made two or three visits, and arranged for preaching on the Sabbath. On the afternoon of that day I preached in the town-hall, and in the evening was to preach in the pulpit of the Wesleyan minister, but it rained so heavily and steadily, that I had to spend the evening with him in his dwelling, instead of the chapel. There are but two families in Kincardine who could be looked to as a nucleus for a Congregational cause; and though there is no lack of ministers or churches, there seems to be exceedingly little spiritual life in it.

My next point was Goderich, whither I went on Monday morning, on the "Silver Spray." And by the way, our brethren who have occasion to sail on Lake Huron, may take a note of the fact, that on this boat ministers are always charged but half fare. At Goderich I completely failed. I discovered neither friends, prospects, nor hospitality, and made but a short stay. I do not think much could be done there at present. After making every possible enquiry, I started out northeast in the direction of Blythe, where I lodged overnight. Next day I searched out a brother's place, who had made himself useful last winter in preaching to a then vacant church; to my regret, I did not find him at home; but I bore a message from his wife to Mr. Snider, to arrange a meeting between these two brethren, to consult over some aggressive mission work in this brother's own neighbourhood. I then turned aside a little to visit brother Snider again, staying overnight, and giving him results, lists of names, &c. He set me a bit on my way, and I got home on 15th August, in time for our regular Wednesday evening prayer-meeting, having travelled 204 miles, 112 of which were on foot.

These are journeys in which the benefit does not all lie on the side of the people *visited*.

I was received with the utmost kindness and affection almost everywhere.

I was gone sixteen days; starting out boldly, with a stick in one hand and a small travelling bag in the other, a bundle of tracts, and 45 cents in my pocket; came home cheered and refreshed, in good health, and two dollars richer than when I started. "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And the mild reproof is just as pertinent to-day.

W. W. SMITH.

Listowel, August 16, 1866.

SCHOOLS AMONG THE FREEDMEN.

MY DEAR SIR,—Having recently returned from a journey through Alabama, one of the extreme Southern or "Gulf" States, it occurs to me that your readers may be interested to know something of the Freedmen, the efforts for their improvement, and the encouragement and success which is attending these efforts. The schools of which I can most definitely speak are those established and sustained by the Freedmen's Aid Commission of Cleveland, Ohio, and a description of this and of its schools will give an idea of the working of other similar institutions which exist in Northern cities.

A number of gentlemen of influence, wealth, and an enlarged benevolence, have associated themselves together, that they may, in an organized and efficient way, give to the Freedman the means of secular and religious instruction. An office is opened in Cleveland, and a suitable person (in

this case an excellent Christian woman of experience and ability) is constantly in attendance at the rooms. Here donations of money, clothing, goods, books, &c., are received, the correspondence of the commission carried on, applications for employment as teachers received, &c. The policy of the commission is to employ teachers possessing the highest qualification for the work. Schools for Freedmen have been established at Montgomery and Talladega, in Alabama; and arrangements are now in progress to open schools during the coming Autumn in new localities, under the auspices of this Commission, and place seven or more additional teachers in the field. These teachers are wholly supported by the commission, who also provide suitable buildings for the schools. The Freedman's Bureau has recently made appropriations for the erection of buildings, thus aiding most efficiently in the good work. I visited Montgomery, the capital of the State, while the schools were in vacation, and therefore did not see them in operation. An exhibition, however, of the schools was held in a church occupied by a colored congregation. The exercises filled the evening from 8 till 11, and were conducted by Mr. Silsby, the Superintendent of the schools. Singing by a company of twenty or thirty children was interspersed with dialogues and declamations. There was not during the evening a single failure in committal to memory, nor did I observe any prompting whatever. One young woman failed in her part in a dialogue, not from imperfect preparation, but, as she expressed it, because "her heart beat so she could not speak." These scholars were of all ages below say twenty-five, and of both sexes, and when we consider that none of them have enjoyed any opportunities for education till within a year, and that four months ago many of them knew not a letter of the English alphabet, we are led to doubt if any white scholars have ever made more rapid progress. It is also to be remembered that the life of these people has been the most unfavorable which can be imagined for the formation of habits of study, or of persistent and continued application to any subject whatever. The teachers say that their past experience in white schools has witnessed no equal improvement in the same time. In some instances colored parents have learned to read under the instruction of their children who are pupils in the schools. I saw copy-books and letters written by scholars who four months ago gained their first knowledge of the alphabet. Some of these letters excelled in composition, orthography and penmanship, many orders for goods which I have seen in the United States and also in Canada. The Church was filled on the evening I have referred to, and was prettily decorated with leaves and boughs, the American flag being draped across the end of the room behind the pulpit. During the evening a lad of perhaps fourteen years apostrophized the flag—and in manly, appropriate and earnest tones recited, "No slave beneath its starry folds!" Tears of joy flowed down the dark and furrowed cheeks of the "uncles" and "aunties" in the audience, who had long hoped and prayed for the deliverance they had been spared to see, and as their full hearts found utterance in a broken but irrepressible "Amen, "Bless de Lord," my tears of joy would flow, and I thanked God that mine eyes had seen His great salvation for these people. The Freedmen have an insatiable thirst for knowledge. Order is easily established and maintained; the same tact and kindness which govern other schools, securing prompt and willing obedience here. I have spoken of but one part of the great "South." The work is great and the field white. Ostracism and entire exclusion from Southern society, are the portion of the "Yankee

teachers" who engage in the work, and yet it is doubtful if any Christian or philanthropic work presents itself in this generation with so large a promise of immediate results. To the Christian and philanthropist that work presents features of transcendent importance. Already the attention and effort which the North has bestowed upon it is stirring the minds of the thinking men of the South, and the admission is often heard: "The Freedman must and will be taught." But it is constantly and positively asserted, "He can learn so much and *no more*," "He will be a 'nigger' still." This constant and persistent declaration, I sometimes suspected, was significant of the dread, that he would after all, under education and culture, become something more than the "nigger," which slavery has named and made him. If his thirst for knowledge, and his diligent attention to the means of obtaining it, do but continue, he will be found to be the "irrepressible nigger," in a way his former master cares not to contemplate. And will not his thirst *increase*? Will his desires for knowledge diminish with the consciousness of acquisition? If so, we shall *indeed* see something new. The South formerly assured us she alone "knew the negro," and bade us expect strange things from him. "If offered freedom, he will remain devoted to his master;" and also, "If reminded of liberty, he will cut his master's throat." He has done *neither*; and doubtless in this matter of education he will again fail to fulfil the prediction of his former master and (too often) present oppressor.

A Southern man said with great complacency, the other day, to some Northern men, "There is one thing for which the South will never get the credit she deserves, and that is what she has done to elevate and civilize the negro. See his superiority to-day over his brethren in Africa! It is all owing to his contact with our refinement and culture." A northern Colonel, in reply, pointed to a group of *white colored* children and their darker mothers who stood by, and said, "When we have tried them for 250 years and can shew no better result than their *present degradation*, we'll give up the job!" That conversation closed there! But regard for your space, Mr. Editor, and for the patience of your readers, bids me to close. Most of the late masters dislike to have the negro educated, and hate still more to have Northern teachers doing it. To get rid of the teachers they would nominally undertake the work themselves, and would do it as they formerly "did" their "paternal" care of the slaves. Some of these men, however, are doing the best they can, and are treating the Freedmen fairly. These would bear me witness that the negroes are doing well. "Better than they ever did," said an Alabama Judge to me. But there are many who persecute and annoy their former slaves in innumerable ways, springing upon them all manner of unexpected and malignant tricks, and then telling them "This is *freedom*: You're *free* now, and must look out for yourself;" and so they visit upon the negro in his new position, the hate they bear toward his liberators. Alas that men should be so shortsighted and so wicked!

EDWARD KIMBALL.

AN EXPLANATION.

DEAR BROTHER,—In reporting the public meeting of the Missionary Society at Montreal, on page 41 of the July No. of the "*C. I.*," you say of the Rev. R. Brown, and his work:—"A wide and open field invites missionary labour, and he has secured the assistance of a young man who is looking forward to

the ministry, to whom he gives some instruction, employing him at the same time in evangelizing, thus, with the assistance of his neighbour, Rev. C. Duff, covering a considerable extent of ground."

To correct misapprehension with reference to the above, please allow me to state:—(1) That the Rev. R. Brown's field of labour, and my own, are two entirely distinct and separate fields; no portion of either being worked in common by us. (2) That considering the extent of my own labours, I do not regard it as in any sense depreciatory of myself to say, that Bro. Brown, with the assistance of the young man referred to, has the honour of working his own field.

Yours, &c.,

C. DUFF.

Speedside, August 11th.

P.S.—Your July No. did not reach us here until the 22nd ult., too late for the above to be sent for the August number.

C. D.

LETTER FROM A JAMAICA MISSIONARY.

The following letter, kindly placed at our disposal, was addressed to Andrew Hamilton Esq., of this city, in acknowledgment of a package of the works on Congregationalism, republished by him, and generously presented to all the missionaries of the London Missionary Society, as they had been to the ministers of our body in British North America and in Ireland. The incidental testimony herein borne to Congregationalism, showing what "a blessing is in it," is of great interest and value, on these two points, 1. That on missionary ground, when ecclesiastical habits and traditions lose their power, and believers come together simply Christians, our primitive polity suits them best: and, 2. That purity of communion depends so largely on the suffrages of the whole membership. This latter consideration is of very great importance, and abundantly compensates for the occasional excesses of the church meeting.

The information on the native churches also we are glad to present to our readers.

DEAR SIR,—A few days ago I received from Toronto a parcel of books, for which I am indebted to your kindness, and beg to thank you very sincerely.

I have been in the mission-field nearly twenty-five years, and my circumstances have not led me to give particular prominence to the subject of Church Government. I was brought up a Presbyterian, having in early life been connected with the Secession Church in Scotland, but whatever views we may theoretically hold with regard to Church polity, in the mission-field we necessarily become Congregationalists. We do more, perhaps, through our Deacons, and in connection with them, than would be done in a more advanced state of the Churches, but as regards the admission and exclusion of Church members, we should not act wisely if we did not do it through the Church, as it is only thus that we can expect to approach purity of communion.

I have not been long in this island, having laboured for twenty years in British Guiana, and am not very intimately acquainted with the state of religion in it. There are a number of different denominations, who no doubt are doing an important work. The Baptists, as you are probably aware, are the most prominent body, and what are called the English Baptists are no doubt effecting much good, although I fear that since their connection with the English

Society ceased, they may have been under the necessity of admitting natives to the ministry, who are perhaps scarcely equal to their difficult and important work. But there is a class of Baptists entirely distinct from those known by the name of "Native Baptists," the originator of which mission came from America. They are, I believe, pretty numerous, but I question whether they effect much good. I fear from what I have heard that there is a great deal of ignorance and superstition amongst them, which the ministers, not raised very far, perhaps, above the people, do not seem to use means to remove. These native Baptists were a good deal mixed up with the late disturbances here, of which you may have read. It was a very sad occurrence, in whatever light it is viewed. The rioters shewed dreadful cruelty and ferocity, but those engaged in putting it down shewed little less; at least they appear to me to have gone to an extent of cruelty that cannot be justified, but, not knowing the whole facts of the case, it is difficult to form a correct judgment. When the report of the Royal Commission comes out, which no doubt will be shortly, we shall be better able to form an opinion.

There was an institution in Nova Scotia to which two young men trained in my school in Berbice went to study, with a view to the ministry. It was conducted by Mr. Tomkins, after which it was, I think, amalgamated with another institution, and the seat of the College was changed. I do not know whether it is still in existence. One of the young men I have referred to went to England, and was much thought of as a preacher, but, after being there a few years, he returned to Berbice and died.

It was very kind in you to think of us, and your present I highly value. Again thanking you for it, I am, dear Sir,

Yours very truly,

JOHN DALGLIESH.

Chapelton, Jamaica, June 6th, 1866.

Literary Notices.

DISCOURSES OF REDEMPTION, as Revealed at "sundry times and in divers manners," designed both as Biblical Expositions for the People and Hints to Theological Students of a Popular Method of exhibiting the "divers" revelations through Patriarchs, Prophets, Jesus, and His Apostles. By Rev. STUART ROBINSON, Pastor of the Second Church, Louisville, and late Professor of Church Government and Pastoral Theology, at Danville, Kentucky. Toronto: Rollo & Adam. 1866. 8vo., 488 pp.

Our reading of this volume has made us wish that we had known less of other writings of the author. The remembrance of his advocacy and practice of negro slavery, and of the coarse style and truculent spirit in which much of that advocacy was carried on, haunts us at every page. In spite of this, however, we cannot fail to recognise the rare mental force here manifested, and the great value of such a discussion of the plan of salvation. A strong opponent says, that in Amherst College, where he graduated in 1836, Robinson "ranked among the foremost men of his class,"—that of his party in the Old School Assembly "he is the confessed master," and that he is "named as the strongest pulpit-man in the O. S. Church."

The purpose and themes of the book are sufficiently described in the elaborate title quoted above. It was a fine conception, to trace the identity and

development of the one Revealed Religion, from the foundation of the world until these last days; and it is here wrought out with great clearness and power. The theology of the book is thoroughly Old School; its polemics keen and unsparing; its illustrations apt and effective; and its practical appeals strong and searching: while the author is sufficiently dogmatical to leap over sundry difficult places in the argument. He makes vigorous war on modern philosophies, "pseudo-philanthropies," and improvements in theology, standing up for "the old paths" in everything. But though we may think that he sometimes substitutes assertion and hard names for proof, there remains a great body of strong and valuable thought, presented in an intelligible and interesting form, luminous "to the people" and deeply suggestive to a student or a preacher. No one can read this book without gaining larger and deeper ideas of the truth, and feeling the ground of faith firmer under his feet. The author makes an emphatic protest against the preaching, which is "founded upon a shred of the sacred text chosen for a motto," instead of "showing the people how to read the word of God," and "testifies from practical experience that the people need no other attraction to draw them to the house of God than a simple, rational and practical exposition and illustration of the Bible." While we commend this opinion to the earnest consideration of preachers of the word, it must be remembered that it was not the method of preaching, so much as the preacher's own ability, which drew the people to Dr. Robinson. He would have had as many hearers, had he always taken a "shred" of scripture. No weak or idle man need think that he will "fill the house" by entering on a course of exposition. But if he expound well, we have no doubt that that style will be as interesting, as it certainly will be more profitable, than the incoherent selection of "mottoes" from all parts of the Bible.

"THE IDLE WORD; Short Religious Essays upon the Gift of Speech, and its Employment in Conversation,"* by Rev. E. M. Goulburn, D.D., is a wise little treatise on a most important theme. "The necessary distinction between *idle* and *innocent* words is clearly drawn; and the author fully recognizes what is one of the most difficult tasks to achieve—to give to conversation ease and gaiety, and oftentimes to make it a source of innocent recreation, and not always of instruction or mutual improvement, and at the same time guard against empty and really 'idle' words. The remarks upon the too common practice of quoting Scripture to give point to a jest and in general of a light use of sacred words, are excellent; and the hints for the guidance of conversation are valuable."

Mr. MERIVALE'S "CONVERSION OF THE ROMAN EMPIRE" is now followed up by a volume on "THE CONVERSION OF THE NORTHERN NATIONS."† Both works are acknowledged to be of the highest value—for their learning, ability, and religious spirit.

A little book published by the London Religious Tract Society, (and reprinted by the Boston Tract Society, at 55c.), will attract the notice of many of our readers. It is called "Lyntonville, or the Irish Boy in Canada." A good authority pronounces it "a sweet and wholesome religious story, describing the usefulness and happiness of a consistent Christian boy."

* Re-published by Appleton, New York. Pp. 275.

† Re-printed by Appleton, N. Y. Pp. 231. \$2.

British and Foreign Record.

ENGLISH METHODISM.—For several years past, the membership of the Wesleyan body in England has been almost stationary, sometimes actually decreasing; and this, while the funds of the body have been well-sustained, new and handsome chapels built, and every other sign of outward prosperity exhibited. The best men in the body have been led anxiously to search out the causes of this spiritual deficiency. So far as we can gather from their utterances, there is a warm adherence to Methodist doctrine, polity, and usages, as being adapted, as of old, to aggressive work. But it would seem that the body has reached that stage so perilous to the individual Christian, to the local church, and to a denomination, that of getting on in the world, being respectable, and ceasing to be persecuted for righteousness' sake. "How hardly shall they that have riches enter into the kingdom of God!" Some Wesleyans of the older school trace the mischief to such "modern improvements" as elaborate church-architecture, artistic music, and would-be philosophical preaching. Not a few among the Independents trace the same influences as at work in their own body. If the older bodies do leave their first love, God will assuredly raise up other instruments to carry on His work.

REV. THOMAS BINNEY informed his congregation at the Weigh House Chapel on a recent Sunday morning, that there was no foundation for the rumour that it is his intention to leave the ministry of the gospel, and to settle in Australia.

THE REV. J. L. POORE.—Letters have been received from Mr. Poore, the Secretary of the Colonial Missionary Society, who is now on his passage to Australia, *via* Panama. He left Southampton on June 2, arrived at St. Thomas on the 16th, and at Colon (this side the isthmus) on the 21st. The next day they were to cross to Panama, and to embark there for New Zealand. This is the first trial of the Panama route.

UNION OF BAPTISTS AND INDEPENDENTS.—This subject continues to be much discussed in our English contemporaries. Some strange theories about Baptism are put forth, *e.g.*, that it is only to be practised in the case of converts from heathenism. It is proposed that Union Churches be formed, their houses of worship being furnished with both font and baptistery, and both rites administered by the pastor or some other minister.

THE IRISH COLLEGES.—The late Liberal Government have made a grievous blot upon their record, by granting, at the last moment, a supplementary charter to the Queen's University, in order to meet the Catholic claims. The thing was done, too, without that consultation of Parliament which had been promised and which was right. By what spell is it that these gentry of the purple robe, bewitch our men of the world? Is it only by the vulgar art of "log-rolling"—"Rule for us, and we will vote for you?"

AUSTRALIAN LIBERALITY.—The Melbourne correspondent of the *Patriot*, writes as follows, (28 May), to that journal concerning the missionary zeal and generosity which threw Canada so far into the shade. "The posi-

tion of the denomination is a matter of considerable anxiety to many of our leading men. It is certain we are making little, if any progress. True, this has been a year of unprecedented pecuniary difficulty. The drought and the political crisis have sadly affected the incomes of all voluntary societies. It is, however, a matter of regret, perhaps of reproach, that *not more than £300 to £400 can be obtained for the purpose of our mission in this land.* Had we money, we might spread and multiply indefinitely. Our principles are adapted to the country. We have plenty of agency, but are defeated for lack of means. At the same time our churches are raising large amounts for their internal working and paying off heavy debts. It may be that when this is accomplished, the outside objects of church action may receive more attention."

Official.

CENTRAL ASSOCIATION.

A meeting of the above Association will be held (D. V.) in Bond Street Church School Room, Toronto, on Wednesday, October 10th, 1866, to commence at 2 P.M.

Essays appointed to be read:—"Elements of a church's success," by the Rev. T. M. Reikie, of Bowmanville; "Why are not more of the children of believing parents in early life converted to God?" by Rev. R. Hay, of Pine Grove.

Sermon in the evening, by Rev. T. M. Reikie, primary, Rev. J. Sanderson, alternate.

A Ministerial Session will be held on the afternoon of the 9th, in the above place, commencing at 2 P. M. Also, the forenoon of the 10th, when Essays and Plans of Sermons are expected to be forthcoming from the brethren.

We earnestly trust the Churches will endeavour to send delegates, that life and character may be given to the meeting.

J. U., Sec.

Georgetown, August 14th, 1866.

P.S.—Ministers and Delegates expecting to be present, will please signify the fact to me, at least a week before the meeting

The Review Club will meet during the session.

F. H. M.

News of the Churches.

Rev. J. G. Manly.—The Editor of the *Irish Congregational Magazine*, (Rev. R. Sewell, of Londonderry,) in copying a paragraph from a Toronto newspaper, announcing the call of Mr. Manly to Zion Chapel, adds the following valedictory words, which the Canadian brotherhood will be pleased to read:—

"It is with regret, mingled with pleasure, we give the preceding extract. We are sorry to part with a man of Mr. Manly's character and ability. We have sometimes differed from Mr. Manly in opinion; but we have ever, from the time we first knew him, had the conviction that a more upright and conscientious man did not live; and, moreover, we believe that in point of mental ability and theological acquirements, he stands above the ordinary race of ministers. It was, therefore,

with real sorrow that we and many of our brethren heard of his decision to return to Canada. Now that he has gone, we cannot but congratulate our brother on finding an influential sphere of pastoral labour, and the Church of Zion Chapel, Toronto, on obtaining the services of such a minister. More than this it is not necessary for us to say; and less we could not say, considering that we were so connected with Mr. Manly when he was a Secretary of the Home Mission and Irish Evangelical Society, and have succeeded him as Editor of this Magazine."

We are glad to take this opportunity of inserting the following from the *Globe* of 1st ult., as showing that this new watchman upon our walls blows a trumpet with no uncertain sound:—

The School Bill.—On Sunday last, the Rev. J. G. Manly, pastor of Zion Church, in the course of a sermon on "false appearances," called the attention of his congregation to the principal features of the Roman Catholic Separate School Bill now before the Legislature; and declared that the voice of the entire Protestant community should be heard in protest against such a measure, unparalleled for its assurance; for if the Bill were passed and such extraordinary privileges granted to the Roman Catholic Church, above all other denominations, it was virtually granting them a pre-eminence which was little short of a recognition of that body as the National Church of Upper Canada, and in his opinion would be a very large step in that direction. He considered a great mistake had been committed in past times in allowing any encroachment whatever on a purely national system of schools. The introduction of old-fashioned and exploded European ideas was unworthy of this free country, and he could not bring himself to believe that any responsible Government would allow such an outrageous Bill to be hurried through at the close of a parliamentary session. There was, however, no time to be lost; meetings should be held and petitions sent in to the Legislature. The question presented itself in a financial and a political as well as a religious aspect, and although he did not approve of introducing political subjects into the pulpit, it was his duty as a minister to notice the religious and moral bearing of passing events, and as such he felt bound to warn his congregation against the encroachments of a church whose policy had ever been to separate its interests from the general community and by such intolerant means obtain pre-eminence.

St. John, N. B.—The Rev. Oliver Brown, pastor of the Union Street Congregational Church, having resigned in January last, closed his ministry with the church on the last Sabbath of June, and returned to Massachusetts. His successor, the Rev. Frederick Hastings, selected by the Colonial Missionary Society, preached his farewell sermon at Quay Chapel, Woodbridge, Suffolk, England, on the first Sabbath of July, and commenced his ministry in St. John, on the first Sabbath in August. The *Suffolk Mercury* gives an account of a farewell tea soiree to Mr. and Mrs. Hastings, by the church and congregation, who reluctantly parted with him after a four years' successful ministry. At this meeting a silver service was presented to Mr. and Mrs. Hastings, consisting of a solid silver tea pot, sugar bowl and cream jug, worth £25 sterling. In his address, Mr. Hastings stated "that he believed God had called him to his new place of residence, and assured them that, but for this conviction, he would not have dared to disturb the happy relationship in which he found himself placed at Woodbridge." The *Suffolk Mercury* says: "Although but a young man, Mr. Hastings has already proved very successful as a Christian minister. His sermons have at all times borne traces of careful preparation, diligent study, deep earnestness, and a sincere desire to promote the spirituality of those beneath his care. Out of the pulpit, Mr. Hastings has proved himself a faithful pastor, visiting from house to house, and carrying with him wherever he has gone a warm loving spirit, that has been a source of inexpressible pleasure to all brought within its influence. No wonder, the snapping of such a tie between pastor and people has been a source of positive grief to some and of bitter disappointment to others."

St. John, Aug. 15, 1866.

J. W.

Rev. S. N. JACKSON has accepted a call to the Union Church, Cote St. Paul, Montreal. We understand that he will, at the same time, labour in connection with some of the City Mission operations of Zion Church.

Rev. R. Burchill's P. O. address is changed from Saugeen to Claude, C. W. (near Brampton), where he is residing for the time with some relations.

St. Francis College at Richmond, C. E.—We are glad to see, by the last annual statement, that this institution has now a more complete staff of instructors and a growing number of pupils. It is unsectarian, yet "very great pains are taken with the religious instruction of the pupils." A Grammar School is connected with the College.

Gleanings in Prose and Verse.

IN A MINUTE, MOTHER.

"Charley, run out to the shed, and bring me an armful of wood."

"In a minute, mother."

And Charley went on with his play, one minute, two minutes, three—and I don't know how many more, for I could not wait to see. But as I passed by the little cottage and saw that Charley did not run to do his mother's bidding, I thought, "Poor Charley! and poor mother, too!" Charley will always be behind-hand. He thinks it so much easier to wait "just a minute," that he will soon learn to put off until to-morrow that which he ought to do to-day. We all know that "Procrastination is the thief of time," and yet, every day we allow him to steal the most valuable property that we have, property that we can never get again—that we cannot buy with gold or silver.

Think a moment, boys and girls! What is this sly thief stealing from you to-day? Don't let him get hold of you as he did of Charley! Be sure that he *has* got you if you find yourself saying or thinking, "just a minute."—*Little Corporal.*

THE BURIAL SERVICE.—Mr. F. J. Hamel, the zealous Protestant churchwarden of Stoke Newington, writing to the *Daily News*, an extract from a letter he has just received from the highly-respected vicar of a very populous parish in the Midland Counties, who says, "It is this [the Burial Service] that is keeping many conscientious young men from entering the ministry." He adds, "I was called upon the other day by the surgeon to visit a dying man, well connected, well educated, who had been in good circumstances but was reduced by extravagance to poverty, and was the master of a billiard-table. I told him who I was. He thanked me for my kind intentions, but declined to hear anything I had to say, adding, I am a Deist; I have no belief in the Mary of Nazareth, nor in the resurrection of the dead; and died, expressing his contempt for Holy Scripture. I wrote to the bishop of the diocese. I applied for advice in Doctors' Commons. I could obtain no relief. The Burial Service I was bound to read over the body of this man. Now surely such cases ought not to be forced upon clergymen, either to violate the law or their consciences, and act a mockery before God."

THE END OF SPEECHES.—The leading political orator of England now is, we suppose, Mr. John Bright. A friend recently asked him whether his great speeches were delivered without study. His reply was that he usually wrote out on a card three or four of the principal subjects or branches of the subject, and walked about his room for a little while, fitting them to their proper order.

“There is one thing however,” added Mr. Bright, “I always prepare, and that is the end of my speech. Many a decent speaker has spoken well for a time, but cannot, while speaking, hit upon a few good sentences with which to stop, and at last makes a mess of it and leaves an unfavorable impression.”

A PATRIARCH.—A Gentleman residing in Texas, in a letter renewing his subscription to the *Christian Intelligencer* for another year says; “This may perhaps be the last year in which I shall send the amount of my subscription, for I am now in the eighty-ninth year of my age, but so long as I can read, I cannot consent to part with your excellent paper.” Such expressions of regard received from the ripe experience of saintly age are grateful indeed.

Some persons are always behind-hand. Some one said to a person of this class, “I see that you belong to the three-handed people.” “Three-handed! That’s rather uncommon” “O, no, common enough—two hands like other people—and a little behind hand.”

“FATHER, TAKE MY HAND.”

The way is dark, my Father! Cloud on cloud
Is gathering thickly o’er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to heaven’s gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand;
Then, safe and blest.
Lead up to rest
Thy child!

The throng is great, my Father. Many a doubt
And fear and danger compass me about;
And foes oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
 It long, and still do bear it. Let my worn
 And fainting spirit rise to that blest land
 Where crowns are given. Father, take my hand ;
 And, reaching down,
 Lead to the crown
 Thy child !

The Changed Cross.

“CHILD, I WILL TAKE THY HAND.”

A Reply to “Father, take my hand.”

The way is dark, my child! but leads to light.
 I would not always have thee walk by sight :
 My dealings now thou canst not understand.
 I meant it so: but I will take thy hand,
 And through the gloom
 Lead safely home
 My child !

The day goes fast, my child! but is the night
 Darker to me than day? In me is light
 Keep close to me, and every spectral band
 Of fears shall vanish. I will take thy hand,
 And through the night
 Lead up to light
 My child !

The way is long, my child! but it shall be
 Not one step longer than is best for thee,
 And thou shalt know at last, when thou shalt stand
 Safe at the goal, how I did take thy hand,
 And quick and straight
 Lead to heaven's gate
 My child !

The path is rough, my child! But oh! how sweet
 Will be the rest, for weary pilgrims meet,
 When thou shall reach the borders of that land
 To which I lead thee, as I take thy hand ;
 And safe and blest
 With me shall rest
 My child !

The throng is great, my child! but at thy side
 Thy Father walks: then be not terrified.
 For I am with thee; will thy foes command
 To let thee freely pass; will take thy hand,
 And through the throng
 Lead safe along—
 My child !

The cross is heavy, child! Yet there was One
 Who bore a heavier for thee: my Son,
 My Well-beloved. For Him bear thine; and stand
 With Him at last; and, from thy Father's hand,
 Thy cross laid down,
 Receive a crown,
 My child !