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THE

# Canadian Independent.

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## A BOLDER MISSIONARY POLICY.

We hope none of our readers are so painfully sensitive on the subject of giving, or so much alarmed at the sight of a collecting card, as to stop at the heading of our article, and turn the leaf to escape an editorial "dun" on the subject of Missions. We are sure that no such parsimonious soul would spend a dollar a year on the CANADIAN INDEPENDENT, and we can suppose such a thing possible, therefore, only in the case of some one who values our pages sufficiently to "borrow" instead of subscribing and paying for—as all good Congregationalists do—the Magazine. All such sensitive souls we advise to pass on to the "Home Department," or somewhere else, where they will perhaps find pleasant reading that won't touch their pockets. They can *sing*, all the same,

"Fly abroad thou mighty Gospel!"

but we shall not ask them for anything to give it wings; for their money, could we get it, would come so grudgingly and prayerlessly that it is doubtful whether any blessing would attend it. "The Lord loveth a cheerful giver."

Neither do we address ourselves to those who love Congregationalism when it doesn't cost too much; who think there is no room for it in Canada, and that because the gospel is preached in this or that town, or village, by other denominations, it is a misappropriation of Missionary funds to sustain a Congregational church there,—that, in a word, we ought, in such cases, to make our politest bow to the more popular ecclesiastical organization, and withdraw! In respect to everything but the number of adherents that line of argument would suit half-a-dozen other denominations just as well as ourselves, and surely truth and righteousness are not to be decided by majorities. In not a few localities our churches were among the first that were organized, and if it come to the question of right and precedence, it is the subsequent intruder who crowded in where, according to the principle above referred to, there was no need of any other preaching, that ought to withdraw. It is a poor rule that will not work both ways.

Our business just now is with intelligent christian men and women who know why they are Congregationalists instead of something else,—liberal, earnest souls who, having first given themselves to the Lord, have chosen their present church connection from a love of what they conceive to be the truth for the truth's sake.

To such we shall not stay to prove that there is both abundance of room, and plenty of work for all the christian churches that have ever yet been planted in Canada, and that however feeble and unnecessary the body to which we belong may appear in some eyes, it is nevertheless capable of becoming one of the mightiest spiritual agencies in the regeneration of this land. Whether it shall ever attain to the position it ought to occupy in this country, and does occupy in Britain, and in the United States, will depend very much upon ourselves. The part played by the forefathers of the denomination in the great constitutional struggle for civil and religious liberty in the old land cannot but give us some little *prestige* in the estimate of the more thinking portion of the community. No one who has read Lord Macaulay will ever need to ask again, as a learned Judge is said to have done sneeringly a few years ago, "Who *are* these Congregationalists?" Only ignorance and prejudice can ignore the mark they have made in the world,—in the new no less than in the old.

Our neighbours across the border, inheriting the principles of their godly ancestry, have triumphantly demonstrated that the church of Christ needs no Royal "Defender of the Faith" to maintain her orthodoxy, no state endowment to support her ministry, and no Act of Uniformity to preserve the dignity and decorum of her worship. The people of England, though slower to learn, are rapidly reaching the same conclusions.

And if in this young and rising Dominion we are happily freed from the incubus of an established church, and from that governmental interference in ecclesiastical affairs which is inevitably, and in some sense justly, the price of it, there is still much to be done in the way of inculcating and exemplifying the principle of individual church independence. And it is one of the signs of the times for which we, above most men, have reason for mutual congratulation, that hierarchies and ecclesiastical courts are learning more than ever to respect the rights and power of the people, and are cautiously substituting counsel for command in their supervision of affairs. Men are beginning to discover that the New Testament economy is after all the true one; and that the less a church with a truly converted membership is ruled *from without* the better.

Apart, then, altogether from the obligation which presses upon us, in common with all other religious communities, to send the gospel to the destitute,—and that must ever stand foremost among the objects of our Missionary Society,—we have to assist in leavening this land with the principles of religious liberty and equality, in educating public opinion with

regard to the constitution and ordinances of the church of Christ, and in demonstrating the all-sufficiency of christian willinghood to provide the means for evangelizing, not our own country only, but the world.

With ample room, and a fair field before us, and a noble people among whom to labour, all whose social and political tendencies are setting strongly in our favour, what is there to circumscribe our efforts, or our success, but the paucity of means at our disposal? Nor need the past discourage us; for when it is recollected that the first pastor of the oldest existing Congregational Church in Canada (Ontario and Quebec) is still vigorously at work in his original charge, and that in the course of a single generation we have increased, with scarcely any accessions by immigration, to 80 churches, numbering 4,000 members, there is certainly ground for everything but discouragement at the result.

But what about the future? We have heard much of late about "a bolder and more vigorous policy," and on several occasions offers have been made by wealthy and liberal gentlemen connected with the denomination, with a view to raising the income of the Missionary Society to something like the required proportions. Deputations annually visit the churches, and plead its claims upon their confidence and support. The duty of systematic storing and giving to the Lord's cause, according to income, has been set forth and urged upon them from time to time. But the income of the society is still far from what it ought to be, and might be, were we all to consult conscience and the Word of God in determining the amount of our contributions. We have unconsciously adopted a human, instead of a Divine standard of giving, so that this one puts his name down for the same as his neighbour, and that one repeats his subscription of last year, and thus the bolder and more vigorous policy aforesaid, finding no substantial backing in bolder and more vigorous *giving*, ends in vain words!

We need not wonder, then, that under these circumstances the Missionary Committee shrink from occupying new ground, and that we are virtually shut out from many important places, otherwise inviting, because they dare not make the necessary grant.

Now the practical question is—How long shall the hands of the Missionary Committee be tied in this manner? The letter of the Secretary-Treasurer, published in our last number, shows that even to retain our present staff of labourers *an advance of one-third upon the income of last year will be necessary*. Shall the increase be obtained? And if it be, shall we think we have done nobly, and be content to leave it at that? These questions will shortly be decided by the voice of the entire constituency, and every member of the society will be called on, at his own home, to record his vote upon it—yea, or nay! He that shall then say to the missionary collector, whom we shall call the "Returning Officer," "Put me down for the same as last year," will be understood to vote "NAY!" while he that

values the principles of Independency enough to make some personal sacrifice, if need be, to plant and propagate it, and under a sense of his own immeasurable obligation for the Gospel of Christ, shall give "as the Lord hath prospered him," be it little or much, shall be understood as voting "YEA!" and shall realize the truth of our gracious Master's words—

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

## ADDRESS TO THE STUDENTS OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA,

DELIVERED AT ITS 30TH COMMENCEMENT; MONTREAL, 14TH OCTOBER, 1868.

BY REV. EDWARD EBBS, OTTAWA.

BELoved young Brethren, in obedience to the call of the Board of Directors of this College, and in warmest sympathy with you in your desire to cultivate your minds and hearts, preparatory to a life-long engagement of your powers for Christ in the Gospel Ministry, I invite your devout attention to some of the elements of efficiency in this your chosen vocation. As a motto—nay, more—as a *golden text*, to be inscribed in most conspicuous characters on memory's tablet, and retained in daily remembrance, let me give you the following lines from the pen of the Apostle Paul, which you will find recorded in

Ephesians iii., 16-19: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

The Divine spirituality, the superhuman energy, which animate these intercessory breathings, are the elements of Ministerial efficiency that I would urge you, above all, and before all, to cultivate. Oh! for such a baptism of fire upon the speaker and yourselves at this hour!

1.—The first element of efficiency that I will name is *strong attachment to Jesus Christ*.

To every believer "He is precious." All saints comprehend in some measure His incomparable worth. But there is every conceivable difference among His disciples, as to the degree of their personal attachment to Him. None can efficiently proclaim to his fellow men the riches of Christ, unless his own heart be surcharged with His love. In this prayer of the Apostle for the Ephesians, the one thing needful is represented to be the indwelling Christ, infusing and diffusing love through all the soul, imparting such a largeness of heart as to receive "*all the fulness of God*." This is another type of Christian experience from that meagre minimum that barely retains life. It is not possible to be "a good minister of Jesus Christ" without an *enthusiastic attachment* to Him. This was very emphatically indicated by our Lord in that remarkable three-fold challenge of Peter's love, as the indispensable qualification for feeding Christ's sheep. It will not suffice to have a clear perception and honest espousal of Christian Doctrine, however comprehensive and scriptural. Pascal truly says—"God has designed that Divine truths should pass from the heart into the head, and not from the head into the heart: and so, as it is necessary to know human things in order to love them, it is necessary to love Divine things in order to know them." To know the love of Christ and his personal attractive power, is a better preparation for preaching Christ than to understand all mysteries and all knowledge besides. Beware of substituting a system of Theology for the living Lord Jesus. Dr. Merle D'Aubigne remarks—"What the Eternal Father has given us is not a system, it is His own Son. He who merely attaches himself to a system, will easily forsake it for another system; but he who in reality attaches himself to Jesus

Christ, will never forsake Him. The true secret of Theological science and of Christian firmness is close fellowship with the Saviour; for "in Him are hid all the treasures of wisdom and knowledge." Do not suppose, as Christian students often do, that you must have recourse to books for enlightenment, and to *Jesus Christ for sanctification*. From Him, "dwelling in your heart by faith," you may derive more enlightenment and expansion of understanding in the things of God, than from all other sources; and without Him abiding in you, the best natural gifts and human helps will utterly fail in this pursuit. His manifestation to the heart, however, so far from superseding the use of books and diligent exercise of all our faculties, usually depends upon these, and stimulates them to the highest activity; as was exemplified in the pre-eminent illumination of Daniel's mind, consequent upon his prayerful study and improvement of the writings of the other prophets. Study the things of Christ in His own light, for thus alone can you see light; and this can be done only by personal communion and hearty sympathy with Christ. Do not suffer anything to interfere with your spiritual exercises of private and social worship; but be especially careful to guard the closet hour from every intrusion. You need this more than you can at present realize. One of the most devoted and useful men of the age, when addressing a body of Divinity Students, declared that "it demanded an effort and a watchfulness to which few had proved themselves equal, to maintain anything like a spirit of piety during the period of college life." We cannot now enlarge upon the peculiar difficulties and temptations of your circumstances. You who are now entering upon your Theological course, expect, very likely, that every lecture and class exercise will be a refreshing and nourishing means of grace; that you will be borne onward and upward in spiritual life by your continual conversance with spiritual themes. But you will soon make the discovery that, instead of realizing such delightful anticipations, you have to struggle hard to overcome peculiar hindrances arising from your habitual studies and from class-room associations. When the mind, wearied with scholastic discussions of the grand truths of the Gospel, looks for the accustomed refreshment, formerly inseparably associated with these themes, but now finds itself carried back, by the law of suggestion, to the ponderous tomes and abstruse speculations from which it longs to get free for a season,—the most holy court of the soul seems converted into a workshop—Heavenly things have lost much of their sweet spiritual charm, and the devout student cries "O God, my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is." The Bible itself has become to him, in a great measure, a dreary battle field; and the smoke and confused noise of the conflicts he has contemplated in his prescribed polemical readings and class exercises, haunt him in the secret place of prayer. It was not so in his literary course. It is not so with the Christian of secular life. When he leaves the counting room or the workshop for his closet or the sanctuary, he enters another atmosphere. His thoughts are borne away by heavenly associations. But the Theological Student is in great danger of losing all such helps; and, unless special care be taken to counteract these tendencies, his devotional fervour and spiritual life will droop. The only effectual means to prevent this is to "*abide in Christ*," maintaining frequent and intimate communion with the personal *Jesus*. This is more necessary for us than for any other of our Lord's disciples. To us with peculiar emphasis His words apply—"Without me ye can do nothing." The whole question of success in preparation for the ministry, as well as in its prosecution, is decided in the closet.

Suffer me to press this point in a more practical form, and to recommend the setting apart of the *first hour* of every day to secret prayer and devotional reading of the scriptures. If your *first hour* be held inviolably sacred to converse with Christ alone, all the succeeding hours and exercises of the day will bear the abundant fruits of thus sowing to the Spirit. Nothing so promotes clearness of perception, especially of moral truths; nothing so tones-up the powers of mental application; nothing so regulates the wayward lusts and passions of the heart. If you could but read the record of many a student's memory on this point, you would realize the importance of making this a fixed habit from the first: and it

can be done, if you, in the strength of Christ, so purpose. Rather lose your morning meal than your hour of private converse with Jesus. Rather forego the richest evening delights than disqualify yourself for early rising to seek Him whom your soul loveth. If you have wisdom and grace to hold fast to this habit, you will be delighted by the result; and the Church and world will discover that you "have been with Jesus." Dear brethren, I have not half told the experiences of my own heart, both as to loss and profit in this matter. Martin Luther's study motto has been long a favourite with me, and I have a deeper sense of its truth to-day than ever: "Bene orasse est bene studuisse."

II.—The second element of efficiency that I would commend is *thorough Biblical scholarship*.

As Theological students, your life's work should be to know and honour the *one Book* (as we call it) which embraces the inspired Scriptures, so far as they are preserved for the Church's permanent use. This appears to the novice a limited field for life-long exploration and research. But the longer we study it, the more do we discover the need of so doing; and the infinite treasures it contains are found to be inexhaustible.

Lord Bacon (in his "Advancement of Learning") says: "The Scriptures have in themselves, not only totally and collectively, but distributively in clauses and words, infinite springs and streams of doctrine, to water the Church in every part." But a greater than he has declared: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Scriptures are the only and the all-sufficient fountain of Theological Truth, which is more necessary to the life of the man of God, and of the Church of God, than all other means of grace now enjoyed by us.

It is not suitable, on this occasion, to dwell upon the great question of our time—the Inspiration of the Scriptures. In due course your attention will be directed to all the theories and evidences of this fundamental truth. Let your best energies of thought be devoted to it. Too many students and teachers of Theological Truth are superficial here, and the lamentable laxness and latitudinarianism of Religious opinions in our day is a necessary result. He who has inadequate and indistinct realization of the Divine Inspiration and authority of the Scriptures will hold them with corresponding looseness. While transcendentalism with its spiritual intuitions and fanciful speculations on the one hand, and traditionalism, with its 'Fathers' and Grandfathers the Popes on the other, are making light of "the Oracles of God," let us fortify our own minds with strong convictions against the insidious leaven of the modern type of indifferentism and free-thinking about Bible Teachings which pervade the popular literature. This leaven we have more to fear than avowed infidelity and popery, both together. It treats the *Christian evidences* as old-fashioned, and outgrown by modern thought. But, as Dr. Raleigh remarks (in his recent Address before the Congregational Union of England and Wales), "we must go on to believe that the evidences of Christianity, as they have been presented now for some ages, are unanswerable and—we have a right to say so far—*unanswerable*. As to that part of the evidence which is historical, I see not how it is ever to change, even its form. Historical evidence is the same in every age, and must be tried in the same way. Men have lived, or they have not lived. Things have happened, or they have not happened. Our yea must be yea; or our nay must be nay." With regard to the great central facts of Christianity it must be a plain alternative. They are true or false. They are "worthy of all acceptance," or of decisive reprobation and rejection. \* \* \* \* Doubt even regarding these great facts may be honest for a while. Honest it cannot continue to be, if the doubter is not, meanwhile, earnestly seeking its solution. If doubt in such a case is honest it will stir, and throb, and make unrest—it will lead to examination; it will generate persistent thought." It will accept nothing less than the joy of discovered certainty.

You will find in your Theological course many doubts and uncertainties awakened respecting what you had previously regarded as surely established. Be not alarmed by such surprises, nor chide yourself for doubting. Meet the difficulty

honestly in the face, if it relates to any major truth, with prompt and earnest inquiry—Bible in hand—which will generally lay the ghost.

You will have some unsettled opinions, mere opinions, which Milton calls "knowledge in the making." Wait until you have attained certitude before you bring such views into public discourse. As Mr. Stanford (in 'Instrumental Strength') well remarks: "Not one of you is sent by Christ to be a proclaimer of doubts, an apostle of negations, or a setter forth of vascillating views; but a preacher of *eternal certainties*. Study, upon your knees, the secret that confounds you; and if it be one that "belongs to us and to our children forever," prayer will open it; if it be one that "belongs to God," prayer will make your reason satisfied to leave it. The only things with which Christian teachers have to do are "the things that are revealed." Be sure from radiant evidence that certain things have been revealed from Heaven; and then, although each ascertained truth be encircled with solemn darkness, that of which you are still ignorant will not disturb your faith in that which you certainly know. Instead of wasting your life in fruitless attempts to clear up the speculative difficulties that belong to the philosophy of the Bible, use your time in gaining a full, clear, proportional knowledge of all its revelations, for this knowledge must enter into the basis of your enduring efficiency." Dr. James W. Alexander, in his "Thoughts on Preaching," which I would recommend you thoroughly to digest, says: "Constant perusal and re-perusal of Scripture is the great preparation for preaching. You get good, even when you know it not. This is one of the most observable differences between old and young theologians." "Give attendance to *reading* the Holy Scriptures" was the Apostle Paul's injunction to his "son Timothy," notwithstanding, as he testifies, that he had "known them from his youth." It is to be feared that many modern theologians and preachers have, in this respect, lost much of the power of an earlier generation, who, like Apollos, were "mighty in the Scriptures." Human systems of theology, and philosophies of religion, claim your attention; but if these divert your minds from "the Oracles of God," you will fail to commend the truth to every man's conscience as "the word not of man but of God,"—a failure characteristic of many of the most scholarly and elegant preachers of our times, especially in America. There is great need of the cautions which the late William Jay kept ever before his mind, inscribed on the fly-leaf of his study Bible:—

"In reading this Book, let me guard against four evils, viz.:

1. The contractedness of the Systematist;
2. The mysticism of the Allegorizer;
3. The dogmatism of the Bigot; and
4. The presumption of the Rationalist.

Let me tremble at God's Word, and in reading it keep three purposes in view, viz. :—

1. To collect facts (*i. e.* nourish *faith*) rather than form opinions;
2. To regulate practice, rather than speculate;
3. To aid devotion, rather than dispute.

Few modern ministers have attained such skill in the holy art of speaking "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

Biblical criticism and Hermeneutics—very important departments of Bible study—will be well opened to you in the able lectures of our Theological Professor; and, in this sifting time of free inquiry, it is specially important to lay a good foundation for the defence of the Word of God against the crude pratings of the presumptuous sciolists, who, "having heard (as Fuller remarks) that it is a vastly silly thing to believe everything, take it for granted that it must be a vastly wise thing to believe nothing. They therefore set up for free-thinkers; but their stock in trade is, that they are free from thinking. No persons make so large a demand against the reason of others as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker."



For the same purpose you will, if wise, diligently improve, to the utmost of your ability, the excellent opportunities afforded you for pursuing the study of the original languages of the Holy Scriptures. These are keys to treasures of Biblical thought which cannot be made fully accessible to those who have not possession of the keys, and some facility in using them for themselves. For the sake of this lingual proficiency the Latin and Greek classics are worthy of subordinate study. They are, indeed, almost necessary to a discriminating and exact use of our mother-tongue—much more of the Greek Testament. But accept a word of caution, uttered by the late Robert Murray McCheyne: "Beware of the atmosphere of the classics—it is pernicious, indeed; and you need much of the south wind breathing over the Scriptures to counteract it. True, we ought to know them; but only as chemists handle poisons, to discover their qualities; not to infect their blood with them."

Besides these, there are other branches of knowledge which you will pursue and proficiency in which is no less important than those already mentioned. The science of Mental Philosophy, revealing somewhat of the laws of Human Thought and Will; the History of Theological Opinions and of Ecclesiastical Events deserve energetic study, as means of equipment for the chief work of your life—the skilful use of the Word of God. Let every mental pursuit be estimated by its helpfulness in this work. Deny yourself all such literary gratifications as interfere with the earnest prosecution of it. Especially beware of the prevalent habit of Novel reading. Of this class of literature, *per se*, it is not suitable at this time to speak. It may suffice to quote the judgment of Coleridge—a very high authority on the matter in question. He says—"Where the reading of Novels prevails as a habit, it occasions, in time, the *entire destruction* of the *powers of the mind*, and fills it with a mawkish and morbid sensibility, which is directly hostile to the cultivation, invigoration and enlargement of the nobler faculties of the understanding." The Novel reader is never a diligent Bible student. Fascinating though he be to a generation of superficial sentimentalists, he is good for nothing in the earnest work of Christ, to which your best energies are devoted.

III.—Permit me, lastly, to speak a word for your *bodies*. Care of the body is as necessary, in its way, as care for the mind and heart. Physical vigour is almost indispensable to spiritual and intellectual vigour. Bodily infirmity is the cause of very much of the obscurity of mental vision, and uncertainty of spiritual state, for which we often blame our *hearts*, and pray for Divine grace to overcome. The remedy might often be found in obeying physical laws, such as open air exercise, or earlier hours of retiring and rising, or more temperance in the gratification of natural appetites, and total abstinence from the indulgence of such as are against nature. With reverence I say it—the grace of God is *not* sufficient for the presumptuous or careless violator of the physical economy of his own body. Young men of robust health and strong impulses specially need the caution—"Do thyself no harm." Though for a time the disregard of known physiological and hygienic laws may cause no inconvenience, or apparent injury, nothing is more sure than that the transgressor shall be filled with the fruit of his own doings. Be not prevailed upon by the fashions of modern society, or the urgency of class preparations, to turn night into day. All such stolen time will be inexorably deducted from subsequent days of working efficiency. Make no drafts upon the vitality of future life in order to meet the pressing demands of your College course. "There can be no excess," thinks the young enthusiast, "in the service of Christ: there is no possibility of too much work of mind or body in *His* cause." But (as Mr. Stanford affirms, and every student who has done so can corroborate) "if we make study a violent, forcing process; if we try the brain beyond the fixed limit of its capacity; if, by high pressure, we drive more vitality out of it than it can yield with readiness, or reproduce with ease, we set at naught the laws of our life, and must suffer the penalty. Though we are all the while professedly engaged in the service of Christ, the effects of our excess will be just as sure and just as great as if the excess had been in the service of the world." There is a more excellent way. Sufficient unto the day is the supply. Acquire the habit of diligent economy of time. Make the utmost

of the minutes. This can only be done by thorough system. This economy consists, primarily, in the *negative* law of *severely excluding every diverting object*. Try to form a pre-judgment upon the relevancy of every topic, or book or lecture, before you give it a hearing. What does not help you in the work in hand certainly hinders (if in no other way) by consuming precious time. Don't fear, during your Academic course, becoming unduly professional in your mental pursuits. You cannot do everything. For the present, your whole time and thought are demanded by the curriculum before you; and other things must be severely let alone, if you would make the most of your opportunities.

A second—and no less essential—law of economy is expressed by the wisest of Kings: "Whatsoever thy hand findeth to do, do it with thy might." Let there be no interstices of time, beyond what necessity requires, between one occupation and another. Lay out your daily work by the minutes, and *work up to time*. Failure to do so at first should not discourage you from the determined purpose. Experience will teach you what is practicable. Every one has his own several capability, and, by judicious regard for this, should be a law unto himself. It is truly wonderful what may be accomplished in a life-time by systematic economy of the minutes. Sir E. B. Lytton, speaking of his own experience, says: "Since I began really and earnestly to study, *which was not until I had left College* and was actually in the world, I may, perhaps, say that I have gone through as large and general course of reading as most men of my time. I have travelled much and I have seen much; I have mixed much in politics and the various business of life; and, in addition to all this, I have published somewhere about *sixty volumes*, some upon subjects requiring much research. And what time do you think I have devoted to study—in reading and writing? No more than *three hours a day*; but then during those hours I have given my whole attention to what I was about."

Beloved young brethren, I will not weary you with further suggestions and counsels. You are aspiring to the noblest avocation that this world affords, and have before you the most inspiring times. May the Lord grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God. To His all-sufficient grace I commend you.

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## THE COLLEGE QUESTION IN ONTARIO.

At the first Session of the Legislative Assembly of Ontario the Government proposed the continuance of the former grants to the Denominational Colleges for one year and a half only,—viz., from July, 1867, to December, 1868. This course was commended to Parliament in the following message from the Lieutenant-Governor, which deserves quotation in full, as marking an era in the progress of the question:—

"The Lieutenant-Governor, whilst regarding the payment of any sums of money out of the Treasury to collegiate institutions in this Province as inexpedient, is yet impressed with the conviction that embarrassment would ensue were the colleges named in the annexed schedule suddenly deprived of the annual grants heretofore voted by the Legislature of the late Province of Canada, and on this ground alone His Excellency submits to the Legislative Assembly the propriety of granting to the said colleges the several amounts mentioned in the said schedule, declaring at the same time that it shall not be lawful to continue such grants hereafter.

"Government House, Toronto, Feb. 21, 1868."

## SUPPLEMENTARY ESTIMATES—AID TO SUPERIOR EDUCATION.

Regiopolis College, Kingston (usual grant for one and a half years).....			\$4,500
Queen's College, Kingston,	do.	do.	7,500
Bytown College, Ottawa,	do.	do.	2,100
St. Michael's College, Toronto,	do.	do.	3,000
Trinity College, Toronto,	do.	do.	6,000
Victoria College, Cobourg,	do.	do.	7,500
L'Assomption College, Sandwich,	do.	do.	1,500
			\$32,100

Upon these estimates an interesting debate arose, in the course of which the advocates of the sectarian institutions distinctly repudiated such a settlement of their claims. However, the Supply Bill, 31 Vict. cap. 4, adopted in express terms the recommendation of His Excellency, and declared (sec. 4) that "it shall not be lawful hereafter to continue such grants."

Notwithstanding this solemn declaration of the Legislature, the ecclesiastical bodies interested are now renewing their applications for aid; the House of Assembly is being flooded with petitions obtained by their endeavours; an active "lobby" is at work, and every influence is being brought to bear on the Government and the Legislature; while it is threatened that the question will be made a test for candidates at the next elections, should it not be first decided in favour of the denominations. It were a great mistake to suppose that the subject was disposed of by His Excellency's message, the voting of the grants, and the insertion of the clause above quoted.

What are the forces on the sectarian side? The Roman Catholics, to do them justice, seem to be acting a quiet and dignified part in the matter. If the colleges of other denominations receive grants, they will, of course, claim their share, and will have their usual fortune, through their having so many institutions and other influences, of getting more than their share. Let the fact be noted and well digested, that of the \$32,100 voted last session, *the Romish colleges received \$11,100, more than one-third!* But it is said that if the Legislature adhere to the policy of last Session, they will not complain. If certain Protestant bodies would leave the Provincial Treasury alone, they would do the same, we are told; but they have no objection to use them as cat's paws; and the said bodies, strange to say, seem to have no objection to be so employed. The Episcopalians are divided. A large proportion heartily sustain the National University and College; with an influential, though not very numerous party, Trinity is the first consideration; and yet others, having no objection to the *principle* of State Endowments for churches, may feel that the institutions springing up at London and Picton have a very good claim for public subsidies. The Church of Scotland, of course, rally round Queen's. We need not say that the Wesleyans are fighting with all their might for Victoria. They are the skirmishers of the force, thrown out in advance of the main body, continually manœuvring everywhere; and their guns never cease their fire. The Episcopal Methodists—we grieve to say—have "fallen from grace" on this question. The Board of Albert College has petitioned that *if* such grants are made they may have a share. This, from erewhile "Hebrews of the Hebrews" on the voluntary principle, is a sad deflection. "Oh! what a fall was there, my countrymen!" The *organ* of the New Connexion Methodists, even—we know not what the Conference has to say—has advocated the denominational grants!!

And now, let us survey the National forces. As we have said, a large number of the members of the Church of England will be faithful to the

Toronto University and University College. The Canada Presbyterian Church is almost a unit on the same side. The Baptists are sounding out their voice as clear as a bell. We need not say where Congregationalists will be found. We have no reason to doubt that the Primitive Methodists will take their place in line. And, besides all these, there is a great body of citizens, many of them connected with the first mentioned bodies, but thinking and acting independently, and many belonging to still other denominations, who, on public grounds, will uphold the integrity of the National System of Education. Again and again has it been demonstrated, in the progress of such questions, that Synods, Conferences, and the like bodies, cannot claim to speak the voice of the entire *people* of the churches which they ecclesiastically rule. In spite, for instance, of all the vigour of Episcopal denunciations of a so-called "godless" education, the mass of the members of the Church of England—as Dr. Scadding reminds us—heartily sustain the non-sectarian principle of public instruction, as carried out in the Common and Grammar Schools and in University College. Roman Catholics would do the same but for priestly instigation. And there are plenty of good Methodists and Kirkmen who use these institutions—the highest as well as the lowest—without losing their good conscience. One of the innumerable mischiefs arising from the denominational system is this very thing—the taking of the voice of the handful of wire-pullers who control church courts for that of the entire body.

But we pass to another point. What is the immediate issue before the country? Let it be distinctly understood, and thoughtfully pondered. Experience has taught the combatants the use of higher tactics than of yore. They are no longer raw volunteers, but battle-scarred veterans. They do not dash themselves impetuously against the enemy across "the open," but resort to elaborate engineering. Once the outcry was loud and bitter against the efficiency of University College; we hear very little of that now. The line at present followed is this—"Let us have one UNIVERSITY for Ontario, and let existing Colleges, having the power to grant degrees, surrender or suspend their charters in its favour. As a return for this, let them be represented in the government of the University on equal terms with University College; and let them share in public grants for Superior Education in proportion to the number of their students, or of the adherents of their respective churches."

This is a plausible scheme. Because it has a good feature or two, a simple-minded "Barnabas," here and there, is "carried away with its dissimulation." The great difficulty of the situation is, that, through the perverse management of the late "John Toronto," the first foundations of our university system were laid on the wrong plan. He *would* have an Episcopal institution, and drove the Wesleyans and Presbyterians to set up establishments of their own. The vicious system has been extended since, and institutions invested with University powers simply because they belonged to certain denominations, who could not be refused such a privilege because others had received it before them. To be consistent, this process must go forward until colleges are plentiful as Grammar Schools! Even the denominationalists can see that this must lead to a shameful degradation of the quality of university education, and to the utter annihilation of the value of degrees.

But their remedy—the combining of the various colleges in one university—will not avert this danger. It will still be a prime necessity of each college to attract as great a number of students as possible. *Quantity* will be everything. They will want all the fees they can get, and the largest slice out of the Government grant. Enthusiastic as they may be in the abstract for a

high standard of education, their circumstances will be too strong for them, and they must go into the game of grab. Yet in their hands will be the entire regulation of the university curriculum and examinations! Doubtless there would be always *some* in a Senate, so constituted, who would uphold a high standard at all hazards; but it is utterly unreasonable to look for a majority when interest sways so strongly in the other direction.

But the same body would also have much to say upon the distribution of the *endowment*. And it does not require much second sight to foresee what would be the fate of University College, when, one against the many, she was at the mercy of the keen-set representatives of the sectarian colleges. "Come, let us kill" her, "and the inheritance shall be ours." They would even "think they did God service," by putting an end to such a "godless" existence!

It is very possible that all this is not now in the plans of the leaders of the sectarian onslaught. They might disclaim it indignantly. But so did one of old—"Is thy servant a dog, that he should do this thing?" Yet he did it, after all!

It would be a long step backwards were Ontario to settle down upon the denominational system. It could not be restricted to the colleges. The claim of the grammar-schools—feeders to the colleges—would be irresistible. And so the virus would penetrate more and more deeply into the whole system, until it was dissolved in death.

Such a course would be against the spirit of the age, in which no element is more conspicuous or more mighty than the thorough nationalising of the school, and the denationalising of the church. Is this young nation to array itself in the cast-off clothes of the Old World?

It will serve no good purpose to underrate the forces arrayed against us on this question. The present ministry has said "No" to them; but this may be only the coy damsel's "No"—signifying, "I will, if you press me." Politicians are very supple; and the ecclesiastics command a good many votes. One man working for his own interest will do more than five for the public good. No exertion will be spared on the other side; let the advocates of a truly national education—consistent and complete throughout—see to it, that judgment does not go against them by default!

Let counter petitions be sent in; let public meetings be held; let the press be used; let all the bearings of the question be fully set before the people, let the mystifications so plentifully employed on the other side be thoroughly exposed; let constituents personally address their representatives; and so let the Government and the Assembly be made to feel that they will be supported in their resolve to uphold the integrity of our noble system of National Education!

F. H. M.

## JOTTINGS OF A TOUR IN NEW ENGLAND.

Having been requested by the committee of the French Canadian Missionary Society to visit New England and the northern part of New York State, in order to enlist the sympathy of American Christians in behalf of the mission, the writer left in sufficient time to be present at the annual meeting of the American Board of Commissioners for Foreign Missions, which was held this year in the beautiful city of Norwich, Connecticut. After mingling with revered and honoured brethren, distinguished in the ministry, and in the great work of missions, and enjoying the services of that interesting and hallowed gathering, we passed on to the more stirring and populous city of Boston, Mass., where we remained for upwards of three weeks, preaching, and other-

wise labouring to awaken interest in behalf of the French Canadian Mission, and to secure pecuniary aid; and although there were many difficulties in the way, these, through the Divine blessing, were surmounted, and over \$540 were obtained in the course of a month, and much more would have been added had circumstances justified his continued labour. The American and Foreign Christian Union have had their attention drawn to the Canadian Agency, and as the result of a conference and correspondence promise a grant of about \$250 per month to our Mission from January next. The Agent, therefore, at once retired from the field, to labour for a short season in Quebec and the Eastern Townships.

This tour occupied altogether nearly six weeks. One Sabbath was spent in Burlington, Vt., two in Boston, where the writer preached for Dr. Blagden, in the Old South Church, addressed a large Sabbath School concert in the basement of Dr. Kirk's church, besides other services elsewhere; one in South Braintree, one in Bradford, and one in Côte Street Free Church, Montreal, on returning home.

It was pleasant to cultivate the acquaintance of ministerial brethren in the weekly Pastor's meeting, and to hear their discussions on the topics then presented, on Infant Baptism, Church Membership and Public Praise; and also to look in at the Young Men's Christian Association in Tremont Temple; the Boston Tract Depôt in Tremont Street; Mr. Sargent's store in Cornhill, the Depository of Massachusetts' Sabbath School Society, and the well-known rendezvous for ministers; the offices of the *Congregationalist* and *Boston Recorder*, the *Traveller* and the *Boston Journal*; the Congregational, and General Theological Library, in the latter of which our laborious brother, the Rev. Mr. Raymond, formerly of Oro and Bell Ewart, is Assistant Librarian; and other places of interest. It was pleasant to pass by old burial-grounds in Tremont Street, and at one end of the Common, and to gaze at old tombstones, reminding one of earlier days under British rule, and to cherish the hope of a stronger union between England and America in time to come. We were often prompted to assure our American brethren of our hearty sympathy with them in their struggle for right and liberty, and were pleased to hear of their success and triumph in Faneuil Hall on the day of the election of Gen. Grant as President, and to witness the great procession of the Republican party in Boston just prior to that event.

As we once gazed at the Old South Church, in Washington Street, we were not a little amused and interested to read the inscription there:—"Church Gathered, 1669. First house built, 1670. This house erected 1729. Dese-crated by British troops 1795-6."

We were pleased to hear some of the Boston chimes playing several well-known hymn tunes, besides "Shall we gather at the River?" "Come home, dear Father," &c.

We were much gratified with the religious services we attended, but thought it strange to witness so much of the *sitting* posture in prayer and in praise,—so much *quartette*, and so little *congregational* singing. A revival of religion in the churches would lead, we apprehend, to more of the latter, which is much desired on the part of many of the brethren.

There is much to admire among our American brethren, and no one can mingle with them, and observe their enterprise and zeal in missions and schools, without personal benefit. May peace and prosperity attend them, and may England and America ever act as one people!

WHITBY, November 14, 1868.

JAMES T. BYRNE.

# The Home Department.

## THE TWO FENCES.

It was a beautiful house. The owner looked at it with a proud satisfaction that it was his work, the result of years of toil and accumulation, expended now in a way that was grateful to the eye and satisfactory to the most fastidious taste. The house was finished in the highest style of architecture, and the grounds were exceedingly beautiful.—The great square garden was filled with flowers and shrubbery, and marble angels guarded fountains, whose sparkling water tinkled in silver basins. The owner of the place was well pleased with it all, but not quite satisfied, for, peeping in between the palings of the low iron fence, he saw two ragged children.

“Michael,” he said to the servant, “go over to Dunsbury’s, and tell him I want to see him.”

“I want you,” said the master of the house, “to build a brick wall, seven feet high, around the garden; I am annoyed to death by ragged children, and common, vulgar people, who sit by the hour outside in the shade.”

“It shall be made immediately,” said the man, and went off to give his orders.

So the wall was built, straight and high, and it shut out all view of the garden from the passer-by.

The two little children came as usual, and saw the great red bricks staring at them, and cried because the roses were gone, and the mignonette, and the beautiful bed of tulips. They had a mother at home, who was always cross and tired, and all the sunshine they ever had came out of that garden. They could peep in and see all the flowers and grasses, and the birds playing hide and seek among them, and it made the weary day so short. Now they were shut out from it all, and they knew their friend, the mignonette, was dead. For her poor little lifeless body lay outside, where the master had thrown her with his trowel. The children cried and went off into dim alleys, where they heard bad language, and never saw God’s beautiful alphabet, the flowers.

And two men came by, with dinner pails, and sat down in the shade of the brick wall, and it smelt of mortar, and was straight and hard, and they walked off.

“It used to be such a blessed spot agin he built that fence,” said one. “My Nancy used to bring the baby and sit here in the cool by the hour. Bad cess to the rich folks! how they grudge the poor a bit of comfort.”

“Well, there’s one man that don’t, then, and if ye’ll walk a square wid me I’ll show ye the spot,” answered the companion.

So they walked on, and soon passed in front of a beautiful cottage, with flowers and shrubbery all round, and a fence of three palings surrounding it, through which the flowers and currant bushes were bursting. Here the workmen sat down to eat their bread and meat, while a mocking bird, hung in its cage on the low verandah, trilled forth song after song.

“Hear to it, will ye, Larry,” said the eldest man; “doesn’t it make ye think of Irish Norah?” But there was no need of making him think of her, on whom his thoughts always dwelt, and he sighed and shook his head:

"It's two months, and not a line from her to say if she's dead or alive. I'm thinking she's suited herself better."

"Nonsense man," said the friend; "Norah's to the fore yet. My wife had a letter from her, and it was about nothing but yourself. And look there through the fence, thrusting its face at ye, is a four leaf clover. Think it's a shamrock, man, and take it for luck."

So Larry picked the clover leaf, and saw something else thrust through the fence—a wee, dimpled hand, with a branch full of flowers.

"Oo can have 'em all; my papa said so," lisped the sweet voice of a four year old child.

"Thank ye kindly little miss," said the man taking the refreshing fruit, "and may the heaven be your rest."

It was an Irish blessing, but it came from a warm heart. When the two went away they were better and stronger for that brief hour by the garden fence.

A pale, consumptive man walked by them, who coughed dreadfully at every step.

"Papa," said the little girl, "what makes that man so sick?"

"He is going to die, Mary," answered the father, in a serious tone.

"And does he know 'Jesus loves me?' 'Tan't I sing it to him?"

"Yes, little one, and God bless your work."

And, nestled there, among the flowers, the man saw a little, childish face, and stopped to listen to her sweet little song.

It did more for him than all the theology he had ever studied. It gave him a child's clear, comprehensive faith in Heaven.

He went away with a rose in his hand, and a rose in his heart—one that would never fade, but blossom into the eternal summer.

And the two ragged children, coming home at night, tired and quarrelsome, and wicked, came that way, and creeping, creeping along, stole a handful of currants, and were running off, when a hand was laid on the shoulder of each, and the owner of the garden stood between them.

"Thou shalt not steal," he said, gravely. "Did no one ever teach you that?"

But they knew of no commandments and the only power they feared was a policeman. So the kind, good man told them how to become good, and clean, and respectable, and gave them clothes, and sent them home, with permission for them to come every day, and sit by the garden fence.

"They shall be May's missionary work," he said to his wife, "and by giving them of the flowers we have in such profusion, we may save them to become immortellés in the fair garden of the Lord."

The man who built the high fence, kept his garden to himself, as he did all other things, and nobody was happier or better because he lived. And one day, when a narrow coffin passed out of his darkened dwelling, no one came to look, and no little children were sorry, or said: "he was kind to us; he gave us flowers;" and the fragrance of his fading flowers lasted longer than that of his good name, since

"Only the memory of the just  
Smells sweet and blossoms in the dust."



## PARENTAL FAITHFULNESS.

Appelles, the illustrious Grecian painter, when asked why he touched and retouched his pictures with so much care, answered, "Because I paint for eternity."

If skillful hands and untiring energies cheerfully lent themselves to the work of perfecting pictures whose beauty a few brief years must dim, with what unflagging zeal should those labor to whom is committed the nobler work of training young immortals for Christ! The lessons of childhood are not easily effaced; and therefore the influence which a mother exerts over her child is of incalculable extent.

Our own Washington learned those lessons of truth and virtue which make his memory blessed, at his mother's knee. In his *Life of Washington*, Irving gives this beautiful incident; "It was the custom of the mother of George, daily to gather her little ones about her, and read lessons of religion and morality. Her favorite volume was Sir Matthew Hale's 'Contemplations, Moral and Divine.' The admirable maxims therein contained, for outward action as well as self-government, sank deep into the mind of George, and doubtless had a great influence in forming his character. This mother's manual, bearing his mother's name, Mary Washington, written with her own hand, was ever preserved by him with filial care."

The mother of Henry Havelock was a woman of unaffected piety, and one who brought up her children in the fear of the Lord. It was her custom to assemble her children, for reading the Scriptures and prayer, in her own room. Thus, by precept and example, this excellent Christian mother helped to lay the foundation of a character, which, in after-life, made him eminent as a Christian soldier.

Edward Payson attributed his religious hopes, as well as his usefulness in life, under God, to the instruction, example, and prayers of pious parents, especially of his mother.

Bishop Hall says of his mother: "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! Never have any lips read to me such feeling lectures on piety: neither have I known any soul that more accurately practised them than her own. Her life and death were saint-like."

Parental faithfulness goes not unrewarded. The good seed sown may long lie buried; but watered with tears and nourished by prayer, it will at last spring up, and bear fruit unto life eternal.

I read, not long since, of an aged minister of Christ, to whom were given many sons. Several of these became preachers of the Gospel, and by holy lives honored their Master; but one son for many years lived a life of dissipation and wickedness. Those who knew that he had been trained in wisdom's ways wondered at his sad departure, and mourned him as one already dead. But the good father's faith failed not. He trusted God, that, even in the case of this wicked son, he would verify the truth of Scripture that a child trained up in the way he should go, in old age would not depart from it. In this sublime faith, leaning on the promises of his God, the aged father passed away. Five years after, this son of many prayers sat at the feet of Jesus, in his right mind.

God frequently permits faithful parents to see the reward of their labors in the early conversion of their children.

Dr. Chalmers closes an exhortation to parents with these words: "Oh! remember that under the roof of your lowly tenement might happen an event

which shall cause the high arches of heaven to ring with jubilee; and that surpassing far the pomps of this world's history is the history of many a cottage-home, at which a son or daughter, turned to righteousness, becomes the reward of a parent's faithfulness, the fruit of a parent's prayer."—*Christian Banner*.

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### REV. T. L. CUYLER ON JOINING THE CHURCH WITHOUT DELAY.

"Witness-bearing for Christ is a broad, far-reaching phrase, as the Saviour employed it. He said: 'Whoso confesseth me before men, him will I confess before my Father which is in Heaven.' When Christ gives conversion, he demands confession. He demands a cordial, fearless, outspoken acknowledgment of Him as the Redeemer and ruler of the heart. We firmly believe that every true and penitent believer should *at once* become a witness for Christ; conversion should be followed by immediate public confession of the new-born faith in Jesus. Delay of this duty is not warranted by the Scriptures; it leads often to doubt and distrust, and encourages a self-righteous spirit of trying to make one's self better before coming out for Christ. Every month spent without a public profession of faith is commonly lost; and a timid convert who postponed her union with the Church for five years in order to gain more assurance, frankly acknowledged to me afterwards: 'I feel as if five whole years had been wiped out of my short life.' A converted soul should obey at once its first instinct. 'Lord, what wilt thou have me to do?' is the first question of a changed heart. The answer is: 'Confess me before men; ye are my witnesses.' The person who has a genuine trust in Jesus for salvation, and yet fails to make an open acknowledgment of Jesus, loses the opportunity to do good, loses self-respect and the respect of others, and risks the loss of his favor who has said: 'Whoso is ashamed of me, of him will I be ashamed in the presence of my Father and the holy angels.' In nearly every congregation there are more of halting, irresolute persons, like Bunyan's *Mr. Fearing* and *Miss Much Afraid*, who have a sweet faith, and yet they never come out openly as his witness bearers. They expect Christ to acknowledge them in heaven, and yet they shrink from acknowledging Him on earth. They may be Christians at heart, but the world is not allowed to know it. They are, certainly, not shining lights, but rather are they dark lanterns. No one is the better for their clandestine religion, no one hears their testimony, or reads a 'living epistle' in their cowardly conduct. This is a miserable method of living—this concealment of one's colors in the presence of the enemy—this following along in the rear of Christ's army corps with a vague hope of being counted in among them when the celestial crowns of victory are awarded to the faithful soldiers. We do not say that church-membership is essential to salvation, or that no one can be a sincere Christian outside of the Church. But the Bible warrants us in saying that whoever hopes to be acknowledged by Christ in heaven, and yet refuses to acknowledge him before men, is disobeying Christ's orders and cannot expect his blessing.—*N. Y. Evangelist*.

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### A GOOD RETORT.

During thirty years' advocacy, I have never heard any objections raised to the introduction of religion at temperance meetings. But on this occasion a free-thinker who was present "rose to order;" said he came to hear about temperance; and that, in his opinion, the man who invented gas had done more to enlighten the world than all the parsons. This caused a great row, in which

the cry prevailed of "Turn him out!" My friend rose to remonstrate; entreated a fair hearing for the objector; and restored order. Presently he was himself called up, and began his speech thus: "Mr. Chairman:—I am for free thought and free speech; and yonder gentleman has a right to speak and think for himself as much as I have. (Loud cheers from the friends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion, he has a right to hold it and to mention it. But, whatever our different opinions, there is a time coming to us all which we call death; when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas-man." Roars of laughter and a tumult of clapping followed this sally, which was better than a sermon; demonstrative without formal logic, and is not likely to be forgotten. The impudent boys of the neighborhood where this occurred, still, when at a safe distance, shout to the man round the corners of the streets, "Send for the gas-fitter!"—*Newman Hall.*

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### DRINK BUT REMEMBER.

If you think it your duty to drink intoxicating liquor, by all means do so. On no account violate your conscientious convictions, but while you raise the cup to your lips, *remember* that this draught represents the blood of a starving brother; for the food of at least 6,000,000 persons is yearly grasped by the maltster and the distiller, and its nourishment destroyed.

*Remember* that so long as you are in health, the liquors are unnecessary; 3000 medical men have asserted it, and hundreds of thousands of teetotallers have proved it.

*Remember* that most persons, who act as you do, injure their health by so doing.

*Remember* that not drunkenness alone, but drinking, fills our jails, our penitentiaries, our poor houses and our lunatic asylums; employs our coroners and our hangmen; and works mischief incalculable on all ranks and both sexes, of which no human institution takes cognizance.

*Remember* that drinking retards education, industry, and every branch of political and social improvement.

*Remember* that multitudes yearly die a drunkard's death and go to meet a drunkard's doom.

*Remember* that every drunkard once tried to follow the example you set, and, on trial, fell from his slippery ground into the whirlpool of intemperance.

*Remember* that if you sanction the custom, you are answerable for its fruits.

*Remember* that the weak and tempted ones look to you, and that, under God, it depends upon you whether they be drunkards or sober men.

*Remember* that "to him who knoweth to do good, and doth it not, to him it is sin, and there is a woe for that man through whom offence cometh to the little ones."

*Remember* that you cannot be neutral, and there will be a day when you will be unable to plead ignorance.

*Remember* that all this weight of responsibility rests with you as you raise the cup. Drink, if you think it is right, but we envy not your conscience.

## A HINT FOR BOYS.

The cashier of one of our leading banks resigned some time since, and the paying teller was immediately elected to fill his place. He was quite a young man, and was promoted over the heads of those who had been in the bank many years in subordinate positions. The secret of the promotion is well worth knowing. The new cashier lives some miles out of the city. He entered the bank when quite young. He resolved to make himself useful. Living farthest away, he was the first at his post in the morning. Having the farthest to go, he was the last to leave. He never was afraid to work, and never hesitated to lend a hand when his own duties were done. Others would go out to restaurants and hotels for their lunch. He brought his with him, and ate it in a little closet. For his own pleasure he never left the bank during business hours. If any of the clerks wanted to go away he was always ready to take their place. He could always be found, and was prompt at any call. His spare time was devoted to an intelligent comprehension of his business. As paying-teller he was very popular. He was never snappish or ungentlemanly. Growling, grumbling, unreasonable customers could not irritate him. He overstayed his time to accommodate men who were belated with their cheques. As cashier, he is the same genial, agreeable, prompt officer that he was in subordinate life. Men disappointed in their discounts take a refusal from the cashier with a better spirit than they do an accommodation from some men. He still keeps up his habits of close attention to business, and takes his frugal lunch in his closet as he did when struggling for a position.—*N. Y. Letter.*

## KNOW THYSELF.

BY REV. J. A. R. DICKSON.

Enter within the palace of thy soul,  
 And mark the riches that thou hast in store ;  
 Riches, rare and royal as the untold  
 Bounty of the treasured earth. Go in and  
 Count thy gold. Fear not! It is all thine own.  
 Thy mind, with powers divine, God hath endowed  
 So that by it thou mayest raise thyself  
 Unto the highest height of best ambition.  
 Let thy senses feed the hidden spirit  
 With what is noble, beautiful, and true,  
 And good. These only let thine eyes behold,  
 Thy judgment choose, thy heart delight in, and  
 Thy memory hold within its fastnesses.  
 And as the lark soars singing in the air,  
 So wilt thou rise with joy to nobleness—  
 To virtue—love of man and love of God.

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“I'M GOD'S CHILD.”—A little boy two years and a half old was one day asked “Whose child are you?” “I'm God's child,” said he. I once knew of a little girl not quite so old who, if any one asked her who she was, would reply: “I'm papa's 'ittle daughter—mamma's 'ittle daughter, too—Dod's 'ittle dirl—and Desus' 'ittle lamb.” Dear little ones can you say, “I'm God's child?” “I'm Jesus's little lamb?” I hope you can, and that you may all be gathered into his fold when he comes.

## Literary Notices.

**THE VOCALIST**: containing 313 Tunes, Anthems, and Chants; and 17 chapters on Music, with questions and answers, including articulation, versification, pronunciation, time, accent, chanting, and the use of the Tuning Fork. By G. W. Linton, author and publisher. Sold by Adam, Stevenson & Co., Toronto. Price \$8 per dozen; single copies, 75 cents.

**THE UNION CHIMES**: a new collection of Hymns and Tunes, for Sabbath schools, Prayer Meetings, and the Social circle. By G. W. Linton. Toronto: published by A. & S. Nordheimer. Price \$2 per dozen; single copy, 25cts.

**LINTON'S INDUCTIVE METHOD**, or Musical analysis and Teacher's Manual. An exposition of the author's method of teaching vocal music; containing instructions to the teacher, black-board exercises, questions and answers, &c. Price 50 cents. A. & S. Nordheimer, Toronto.

Mr. Linton has such a thorough knowledge of music, and such a special aptitude for teaching it, as to entitle him to the confidence and encouragement of the community. We speak from personal knowledge in the class room, when we say that he is without deception or pretence, that he handles a class admirably, and ensures a proficiency in every attentive pupil. He knows how to analyse, how to simplify, how to elucidate, how to conduct a learner by natural and easy steps, beyond any teacher of music we have ever known. His books are the exposition and instrument of his tutorial plan and process, and are eminently worthy of acceptance and circulation. They are the production of no babbler or quack, but of a competent and qualified instructor, and as such we heartily recommend them.

The *Union Chimes* are free from secularity—have the four parts—are all metred—are accompanied with an index of all the tunes and the first line of each hymn—are so bound that the back cannot become detached from the leaves—and the price is considerably less than of any other book of the kind.

The *Vocalist* contains forty three different metres. Several of the tunes are from standard English works. The elementary department, including the chapters on Time, Accent, Articulation, Pronunciation, Versification &c., are worth the price of the whole book. The tunes are assorted and indexed. The metres too are indexed, with one of the first lines; besides which, there is an elementary index.

The *Musical Analysis* contains Mr. Linton's method of instruction, including special instructions to the teacher. It can be advantageously used by choir-leaders and those who instruct congregations in the art of singing, and by day-school teachers. There is no other work of the kind in the market.

Dr. Norman McLeod, editor of *Good Words*, has put his hand to a new monthly periodical, *Good Words for the Young*. (London: Strahan. Sixpence per number.) His editorial motto seems to be, "Get the Best"—the best authors, the best artists. We have not yet seen the publication, but the bill of fare of part I. is most appetizing, to say nothing of its fifty illustrations! Like its namesake for the elders, this serial is meant for every day of the week, though "seasoned with salt" in directly religious articles and a Christian tone in all the articles. No doubt it will have a good run. Dr. McLeod is a noble man, large-minded and large-hearted: but he sometimes makes us feel that in his assaults on the narrowness of religious people—fair game, no doubt—he

is himself betrayed into a certain one-sidedness in the opposite direction; Geniality is a capital quality, but it needs to be tempered by "sterner stuff," to make up the perfect man.

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Rev. J. C. Gray, of Halifax, Yorkshire, the author of *The Class and the Desk*, which we have already commended to pastors and teachers, has now in hand a new work of somewhat similar character, *Topics for Teachers*, which is to be issued in eighteen monthly parts, at 3d. each. (London: Elliot & Stock.) It is to contain, in all, 288 condensed summaries, with two hundred engraved illustrations and eight coloured maps. Each topic is to be illustrated by Scripture references, scientific and historical facts, and to have its doctrines and lessons drawn out. These promises are large for a work of so small a compass; but from our knowledge of the success of the author in his former undertaking, we think he will fulfill them.

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The *Works of the late Rev. James Hamilton, D.D.*, are being published by Nisbet, of London, in a uniform edition of 6 vols., post 8vo., 7s. 6d. each. These productions are already well-known to the Christian public, who will be glad to be able to secure them in this form. *Life in Earnest* and the *Mount of Olives* have been a blessing to multitudes; while the larger volumes combine with the same healthy, cheerful piety, graceful diction, exuberant fancy and wealth of illustration, a sweep of thought and a ripeness of attainment which deservedly won the respect of those without as well as within the Church. "He was a burning and a shining light," "a man greatly beloved."

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*Kitto's Family Bible*, now published in 2 vols. 4to., for a guinea (London: Sangsters), seems to be no other than our old friend, the *Pictorial Bible*, in a new face. With its two thousand five hundred pages, eight hundred woodcuts, and copious illustrative notes, it is a cheap book for the money. Kitto did not attempt a doctrinal or practical exposition of Scripture; but he was one of the first to throw light upon its innumerable allusions to Oriental customs, to the geography of Bible scenes, and to personages and events common to sacred and to secular history. He has had many followers in that fruitful field, but they have not superseded him. The present edition has some additions from the competent hand of Rev. T. R. Birks, M.A.

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The Bishop of Oxford dropped a remark, at some public meeting, to the effect that more was done to carry the Gospel to the heathen of Calcutta than to those of London. This became the occasion of a book by Rev. Dr. Mullens, the able Secretary of the London Missionary Society, in which he shows the Bishop to be utterly in the wrong, and pleads that, while more should be done for London, Calcutta and India should receive not less, but far greater attention than heretofore. His book is entitled, *London and Calcutta Compared: their Heathenism, their Privileges, and their Prospects*. (London: Nisbet. Crown 8vo., 3s. 6d.)

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"Is Saul also among the prophets?" we may well ask, when the sensational writer, James Parton, in the anti-Puritanical *Atlantic Monthly*, comes to join the crusade against tobacco and whiskey! The essays, three in number, are published separately by Ticknor & Fields, Boston, under the title of *Smoking and Drinking*.

## British and Foreign Record.

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We suppose that it would be scarcely reasonable to ask the Congregational Union of England and Wales to adjust its times of meeting to the convenience of the CANADIAN INDEPENDENT; but we must say that it is very tantalising, twice in every year, to receive reports of its sessions in the interval between giving in the latest "copy" and publication-day! A month afterwards everything seems so stale.

But this shall not prevent our saying to those readers of our "good-for-the-present-distress" monthly, who do not see the English weeklies, that the brethren who assembled in Leeds from the 13th to the 16th of October had a meeting of great interest. The place of their gathering was one of Yorkshire's busiest hives of manufacturing industry. The churches of the town once had as pastors such men of renown as Richard Winter Hamilton, John Fly, and H. R. Reynolds, whose mantles have fallen on no unworthy successors. Edward Baines, Esq., M.P., is a leader and a specimen of its noble laymen. The hospitalities of the place were dispensed with a combined bountifulness and skill that elicited universal commendation. The number in attendance was large; the local interest in the services and discussions was manifest and hearty; and the proceedings themselves were such as to reward those who took part in them.

They were opened by a practical sermon from Mr. Binney, dealing with the inward religious life of his hearers, individually. The preacher, now spoken of by himself and others, as "such an one as Paul the aged," announced his intention to retire from such public engagements in the future; but his brethren will hardly consent to let him be silent so long as he has a voice to speak. A glorious man is Thomas Binney! We shudder to think of the gap there will be when his head is laid low. Dr. Raleigh's opening address from the chair was perforce on the subject of the hour—Church and State; and presented a beautiful example of the manner in which it is possible to blend the clearest and firmest assertion of principle, and the closest argument in its defence, with the inbred grace of Christian courtesy, the charm and power of finished oratory, and the bright flashings of a genial humour. Would that their union were oftener exemplified! "The Terms and Design of Church Membership" were discussed in a paper by Rev. J. Beazley, followed by remarks from a number of speakers. It is scarcely possible to condense within our necessary limits an adequate representation of the views presented. It was evident that there was a wide dissatisfaction with the *modes* in common use of ascertaining the fitness of candidates for church-membership; and in some quarters, a disposition to throw the Lord's Table more open than at present, leaving the responsibility of partaking upon the conscience of each communicant, yet maintaining a distinction between access to the Supper and membership in the church, for which latter privilege a faithful examination and approval by the brethren should still be required. On the other hand, however, several prominent members of the body earnestly protested against any letting-down of the bars, while admitting that in the current methods of applying the principle of Pure Communion there was room for improvement. The discussion closed before it was finished, as nearly all such things do. But it will set many men thinking at home and abroad. The *Chicago Advance*, we perceive, protests against the distinction between the communicant and the church-member,—

and that, it seems to us, on good grounds. It adduces the striking fact, that in those bodies where the Lord's Table is most free of access, the number who come forward is the smallest, so that the liberty pleaded for would probably diminish instead of increasing the company who would "shew forth the Lord's death." The *English Independent* ably contends against the proposed new distinction. "The relation of Children to the Church" was introduced by Rev. W. Roberts, in a paper which took strong ground on the question of the children of members being included in the church. It does not seem clear to us, however, that he made out his case. Nor did the Union enter fully into the discussion of the subject. Two admirable papers on "Lay Work in Congregational Churches" were presented by Rev. John S. Hallett and Mr. Henry Spicer, jun. They earnestly pleaded for the employment of every member of the churches in some Christian work, and pointed out the various ways in which such work could be done—in preaching, teaching, visiting the poor and the sick, and caring for the stranger, the female members being employed in all but the first service, and special measures being adopted to reach all classes of the community with religious influences. A valuable discussion followed.

A new era in the proceedings of the English Union was marked by the introduction of a paper on "Temperance," by Rev. Alexander Hannay, Secretary of the Colonial Missionary Society. He handled the subject so deftly as to avoid stirring up any ill feeling, while presenting clearly the Christian argument for Total Abstinence. To be faithful without being offensive, requires no small skill and a fund of kindly temper on the speaker's part; and not less a candid disposition in the hearers. It is a point gained, that the subject should be no longer "tabooed" in the English Union, as it has been. The speakers were nearly all on the Abstinence side; the others listened with respectful silence, at least. Intemperance is working such fearful evil, especially among the working classes, that every one is becoming alarmed at the facilities for indulging in it now permitted by law. Some measures of repression, not of course amounting to absolute prohibition, will probably be adopted. Among the delegates from corresponding bodies was Rev. Alexander Macdonald, of Montreal, Secretary of the French Canadian Missionary Society, who was cordially received, and presented an interesting statement of the work of the mission. A Free Church Historical Society was formed, for the purpose of collecting and publishing memorials of the nonconformist churches from their organisation. The "Duty of Dissenters in view of the General Election" was dealt with in a paper by Mr. J. Carvell Williams, of the Liberation Society, who earnestly contended for a faithful adherence to voluntary principles, in spite of the "No Popery" cry now raised, and not less earnestly pleaded that Christians keep themselves free from all complicity with bribery and corruption in every form. In the course of the following debate, Mr. T. C. Turberville, editor of the *English Independent*, quoted with great effect the example of Canada, where the disendowment of the Episcopal Church, according to the testimony of its leading members, had been followed by a great increase of its liberality, zeal and efficiency.

The public meetings of the Union were also very successful. The first one was presided over by Mr. Edward Baines, and addressed by Rev. J. C. Harrison, on "The importance of a firm adherence to Protestant principles;" by Rev. R. W. Dale, on "Congregationalism in relation to National Life"; and by Rev. Joseph Parker, D.D., on "Christian Simplicity in relation to Christian Work and Worship;" topics as ably handled as they were well chosen. The members dined together each day, and on the Thursday a Soirée was held in the



magnificent Town Hall, attended by some 2,000 persons. Some fine music was performed, the whole company joining therein, for which purpose they were furnished with copies of the score. A Lecture to Working Men was delivered by Rev. George W. Conder, appealing to them, in his own manly, hearty, eloquent and Christian way, to seek by mental culture and religious principle to fit themselves for the place they now held in England.

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The Congregational Board of Education held its annual breakfast on Friday morning. In accordance with the decision of the Conferences on Education held some months ago, the Board has removed the clauses forbidding the reception of Government aid from its constitution; and the Training College at Homerton is now open to the Government inspectors, and the affiliated schools receive Government aid. This, however, is on the express understanding that the Government shall deal only with the secular part of the instruction given. Our friends "at home" are rapidly coming to see that the true principle for Government aid to education is not through the denominations, but through the inhabitants generally, of all denominations; and further, that the religiousness of the school will be determined by the character of the teacher, rather than of the rules, catechisms or prayers. They will, therefore, redouble their efforts to supply religious teachers.

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The Most Reverend Charles Thomas Longley, D.D., Archbishop of Canterbury, died after a short illness early in October. He was a man of amiable disposition and dignified bearing, diligent in administration, and moderate and conciliatory rather than strong and bold in his general church policy. His archiepiscopate will be remarkable chiefly for the assembling of the Pan-Anglican Synod or Lambeth Conference. But Natal, Ritualism and Ireland overtasked his powers as a ruler. The vacant see is another of those splendid pieces of preferment which, on the episcopal and on the judicial bench, have fallen in during Mr. Disraeli's premiership. He has filled it in an unexpected manner by promoting Dr. Tait, the Bishop of London, for that gentleman belongs to the opposite political party. The new Archbishop is a Scotchman by birth; he distinguished himself at Oxford, and succeeded Dr. Arnold as Head Master of Rugby. He has been generally taken to favour the Broad Church party. As much as any Bishop, he has hesitated to condemn Colenso. This, however, rather on legal than on theological grounds. Perhaps the thing that has given him favour in the eyes of the Prime Minister is the fact that he holds very strongly to the value of the Royal Supremacy over the Church. He resists the movement to establish Spiritual Courts to try questions of doctrine, instead of referring them to the Judicial Committee of the Privy Council. He stands high in the personal regard of the Queen. And it is, moreover, quite according to precedent to translate a Bishop of London to Canterbury. Bishop Tait often spoke at the meetings of the Bible Society, and otherwise showed a catholic spirit without any offensive patronizing of Dissenters; we have no doubt that as Archbishop he will do the same.

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The English Elections resulted, as was expected, in a large majority in favour of Mr. Gladstone and the disestablishment of the Irish Church. Of our own friends, we are glad to see that Mr. Samuel Morley is returned for Bristol; but it is a great disappointment to find that Mr. Edward Miall, of the *Nonconformist*,—who first brought the subject of the Irish Church before the House of Commons, in a speech that made a deep impression by its signal boldness and

moderate temper,—is defeated for Bradford. Of all men, he ought to be in the new House when this matter comes up. England has few public men so wise and so just as he. But he has no handle to his name; he is not rich; and he is not a demagogue, making popularity his aim. So he has failed, to the country's loss more than to his own.

GOVERNOR HINCKS has got into trouble with the Congregationalists of the West Indies. In some official document addressed to the Colonial Office, the Governor expressed the opinion that the Congregational missionaries had done a great deal of harm by getting up causeless and mischievous excitement among the negroes. An explanation being asked, he declined to give any, on the ground that the document referred to, being a despatch to the Colonial Office, was privileged. The congregationalists, it is said, have appealed to the Colonial Secretary of State, insisting that Mr. Hincks shall either prove or retract the offensive statement. The affair has given rise to a good deal of talk in the islands, many urging that a Governor should not be allowed to write calumnious statements about public bodies as individuals without being held accountable therefor,—an opinion with which most sensible people will agree.

THE GENERAL CONVENTION OF WISCONSIN—(Presbyterian and Congregational) met at Ripon, October 7th. Dr. Palmer, of New York, preached the opening sermon from Rev. xii: 11: "and they loved not their lives unto the death,"—the purpose being to show that no permanently valuable results were ever obtained in this world, except through self denial and suffering. A paper presented by Professor Blaisdell, of Beloit College, on "Fidelity to Ministerial vows" is said to have been characterized by great beauty, force, and spirituality. Dr. Daniel P. Noyes, of Boston, also gave an admirable address on "Popular Christianization," which was followed up by the Rev. F. B. Doe, Agent of the Home Missionary Society, in an account of the work that is being done in the Northern part of the State. One church was mentioned that sends out lay preachers, and Sabbath School Teachers, of both sexes, six miles in one direction, in another twelve, and in others twenty-one, to hold meetings, maintain Sabbath Schools, and visit among the pinceries, and the German population. One young woman, a German, converted in his parish, had gone home to her father's house, fifty miles away, in the midst of those "forty miles of solid Dutchmen," and there had laboured and prayed, amid much cruel persecution, till her father's family, and many of their neighbours, were converted, and a church of forty members had been formed. The Students of Beloit College also, were very active in a similar way. Dr. Palmer presented the claims of the Congregational Union, which had aided 40 out of the 166 Congregational Churches in the State, in erecting houses of worship. Complaint was made, that only 7 of these churches had collected anything for the Union last year. Wisconsin had, however, nobly assisted the American Missionary Association in its work among the Freedmen. The accessions to the membership had been small.

AMERICAN MISSIONARY ASSOCIATION.—The twenty-second annual meeting was held in Springfield, Mass., October 28th, 29th, under the presidency of Dr. Kirk, of Boston. Sermon by Dr. Todd, of Pittsfield, Mass., from Psalm lxxviii: 31: "Ethiopia shall soon stretch forth," &c. The meeting though not very large was earnest and effective. The Report shows a total of 522

missionaries and teachers at the South engaged in preaching the gospel, and in educating the freedmen in day, night, and Sabbath Schools. There are also normal schools for training teachers, either white or black, at Hampton, Va.; Charleston, S. C.; Macon, Ga.; Talledaga and Mobile, Ala.; chartered colleges at Berea, Ky.; Nashville, Tenn.; and Atlanta, Ga.; and also two orphan asylums. Churches have also been formed by its agents, upon a scriptural basis, in most of the large cities in the South.

The Association has also six foreign missions in Africa, Jamaica, the Sandwich Islands, Siam, and among the Indians, with 30 missionaries, 11 churches, and 668 members, of whom 61 have been added during the year. Expenditure, \$356,235.

We regret to add that the Association closes its financial year even more largely in debt than was anticipated, the amount, with a balance from last account, now reaching the appalling sum of \$87,726! Can our Canadian Churches do nothing towards helping them out of it?

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THE GENERAL CONFERENCE OF MISSOURI, (whose name was changed to that of the General Association), was held at Brookfield, October 22nd to 25th. This town is on the railroad, half-way between Hannibal and St. Joseph, and is now a thriving place. Its Congregational church was the first organized after the war. Indeed it was originated before the war closed, its minister, Rev. C. H. Pratt, having gone out with the agent, Mr. Turner, in January of 1865.

From the rudest beginnings it has now attained a fine house of worship, an established congregation, a prosperous pastorate. How great the contrast between that day of small things in the nascent prairie village, and this day, when a sisterhood of churches, numbering FORTY-SEVEN, is made the recipient of its hospitality.

The devotional glow of the meeting was its characteristic feature. A brother, who had just returned from the meeting of the American Board, and who had taken the State Christian Convention of Illinois on his way to the meeting of the Mo. Conference, said that the last was a literal culmination of the series, in the matter of spiritual impression. The brethren seemed to be deeply in earnest as to the work allotted them. Dr. Post's sermon was one to stir up to Christian consecration. The ladies present held an interesting prayer-meeting.

Radical ground was taken upon the question of receiving into the churches all christians, of whatever colour.

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THE AMERICAN BOARD OF C. F. M. held its annual meeting in the Broadway Church, Norwich, Ct., October 6th-8th, the President, Rev. Dr. Hopkins, in the chair. The general survey of the work for the past year was read by Secretary Clark. The sermon was preached in the evening by Rev. Dr. Nelson, late of St. Louis, and now of Lane Seminary, Cincinnati, from John xii: 32: "And I, if I be lifted up, will draw all men unto me." 2,700 visitors were present from a distance, all of whom were hospitably provided for!

The exercises of Wednesday opened auspiciously with a prayer meeting which filled to repletion the Second Church. At the business meeting, Secretary Treat read an instructive and quickening paper entitled a "Plea for Enlarged Efforts in behalf of Missions," calling attention to these thoughts: that during the fifty years past 1,200 millions of the heathen have passed into eternity; that all this time God has been looking upon the crimes and woes

of heathenism, and Christ has been waiting to see of the travail of His soul; that meanwhile God has been opening the world to the gospel, and has granted his favor signally to our Missionaries in their personal history, in removing obstacles and in giving remarkable success; that during these fifty years God has made the missionary work a blessing to our churches, in the increase of membership, in greater soundness in the faith, in a higher type of benevolence, and in juster conceptions of Christian living; and urging upon all, therefore, to strive after what Paul called "*the grace*" of "preaching Christ unto the Gentiles."

The plea was well followed up by a resolution pledging the friends of the Board to raise, if possible, \$600,000 during the current year.

Great apprehension was felt a month or two before the annual meeting, that the year would close with a heavy debt upon the Society, and an appeal was accordingly made to the christian public to avert the calamity. It was not in vain, for contributions poured in during August, until the receipts for that month reached the magnificent sum of \$142,664, and the Treasurer's accounts showed a small balance in hand! Total receipts for 1868, \$527,164.

Judge Strong presented a report on the subject of provision for the widows and children of missionaries, showing that about \$12,000 were annually appropriated to that object, and giving us the very cheering fact that 149 out of 190 children over 12 years of age, so provided for, were church members. So that, as a rule, ministers' children don't turn out so badly after all!

A meeting of christian mothers, and subsequently a meeting of the Women's Missionary Board, was held in Rev. Dr. Bond's church, and on both occasions the building was crowded with female audiences, at which somebody reports that interesting addresses were made by a number of ladies, with special reference to the consecration of children to Christ, and to the missionary cause.

On Thursday afternoon the Lord's Supper was administered to large congregations in four churches, affording thus a most impressive exhibition of Christian faith and unity.

Twenty-one additional missionaries will sail in a few weeks. The Board will meet next year at Pittsfield, Penn.

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## Correspondence.

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### MISSIONARY TOUR IN THE NORTH-WEST.

MAPLE POINT. INDIAN MISSION SCHOOL. THE EXCOMMUNICATED CHIEF. THE BIG GUN. MISSAUGA RIVER. INTERVIEW WITH PAGAN INDIANS. EGG ISLAND. MISSIONARY ZEAL, &c.

The following morning we left West Bay for She-she-qwah-ming. The sun shone gloriously as we sailed along with a fair wind. At noon we found ourselves opposite a fine stretch of maple woodland. It was on the Great Manitoulin, and the beautiful maples proved so attractive amid the closely congregated family of firs in all other directions, that we stayed and dined, took a bath, and in the evening reached our destination, fifty miles from West Bay. She-she-qwah-ming is a station occupied by our devoted missionary, Wm. Barrell. He has had a school of thirty boys, seven of whom had learnt to read the Indian Testament, and to each of these we gave a copy of the Word of God, three of them all grown up, pious young men, giving promise of usefulness among their people in the future. On our arrival we were welcomed by the intelligent Chief, who, during the past winter had learnt to read the Indian and part of the English Bible, for

which he had been excommunicated by the priest of the Roman Catholic church. The following morning was the Sabbath, and at the public service, which was largely attended, we discoursed largely on the value of the Word of God. "Excommunication" said the preacher, "was a terrible nothing. It was a thunder cloud without the lightning. It was a great gun, filled with powder that sent forth a big blaze, and went off with a great noise, but there was no shot in it, therefore no body was hurt. The ban of excommunication had been pronounced against Great Britain, but she had risen higher and higher in prosperity and power ever since. King George III wished every child in his kingdom to be able to read the Bible. And when Queen Victoria was asked the cause of Britain's greatness, she presented the Bible." Then presenting the chief with a copy of the book of Psalms, we said, "Take this most precious portion of the book of God. We rejoice in the stand you have made. Still maintain your rights as a man and as a christian, and may God be your rock and your salvation." He replied with much feeling and true manliness, "yes, though excommunicated I am still alive. I can see as well, run as well, and eat as well as ever I did. No, the big gun of the priest has not hurt me, I am no Frenchman, no Roman Catholic. I belong to Queen Victoria and the British Government, and will continue to hold to the Missionary and the word of God.

This meeting was most satisfactory and cheering. We thanked God for the good work accomplished, and with mutual expressions of christian love and courtesy we bade them farewell in the name of the Lord, after presenting a little bag, which the ladies of Owen Sound had filled with good things, to each child in the school. Anjecahbo, our Indian preacher's services were very useful. After a hasty dinner we left for Missasauga River, near the Bruce Mines, driven before a fair wind some forty-five miles in the afternoon. On landing the next morning we sought the chief and asked permission to address his people, some eleven families which were there encamped. The service, conducted by Mr. Robinson, was very interesting. Here we were preaching the Gospel to a people nominally Pagan, which numbered about 40 souls. They were living in squalor, filth and privation. Probably they had rejected the Gospel on previous occasions, and yet for the most part they listened with the greatest interest to the precious truths spoken to them. This was especially the case with an old man and his wife, both very sick, who heartily thanked us for our visit, hoped to see us again next year, and then most emphatically said, "if we live, wherever we go, we will tell the Indians what you have now told us." Two women also, both far gone in consumption in another wigwam, listened with much attention and gratitude to the truths we presented, and promised to think of what they had heard. We left this interesting spot thanking God for the door he had opened for preaching the Gospel, and made all speed for the Serpent River, distant twenty-five miles. On our way we landed on a singular island, called Egg Island. With the exception of a few jagged rocks, it was covered with sand. Here were birds innumerable, pigeons, gulls, ducks and geese, all giving attention to one great command, "increase and multiply." Under the little bushes springing up among the sand, we saw the nests where all the stages of incubation were going on. Indeed, we found it difficult to step without treading upon some of the young ones, which, after breaking the shell, were making their first efforts to see the world upon which they had so recently burst. One of our Indians informed us, that once in early spring, he was with a party, and they gathered two thousand eggs.

On our way to the Serpent River, we saw a wigwam on the side of a rock in a lovely little bay. We landed, and, disappointed in seeing but one wigwam, we separated to gather berries. On our return to the boat, we found the Chairman of the Congregational Union of Canada eloquently preaching to a single Indian.

We will try to give you the picture. The Indian, a fine, athletic man, about sixty years of age was *en dishabile*. He was sitting upon his haunches, clad in a checked shirt, sadly deficient in size and length, and listening with profound attention to the earnest preacher. His squaw was busily employed in cleaning a fish. This accomplished, she toasted the entrails before the fire and the head of a loon, and then threw this wretched food before her lord and Master. With

scarcely the least recognition of his wife, he kept his eyes steadily fixed upon the preacher, nor did he take them off until he had finished the good word, when he signified his thanks and approbation. We thought of the Saviour at the well of Sychar, speaking to the woman of Samaria, and prayed that the result might be the same with regard to this Pagan Indian.

W. CLARKE.

*To be continued.*

### A VISIT TO SOME OF THE CHURCHES NORTH OF GUELPH.

In the month of September I had for the first time an opportunity of visiting this region of country, and spending a few Sabbaths with the churches of our order situated in it. The impression produced on the mind of a stranger by the appearance of the country is very favourable. We do not know of any locality in our dominion which excels it in beauty, or surpasses it in apparent fertility.

#### ERAMOSA.

The first Congregational church we come to is that of Eramosa, at Speedside. This church has for some time been destitute of a pastor, but are fortunate in obtaining the services of the Rev. W. F. Clarke once on the Sabbath. Besides supplying his own pulpit in Guelph, morning and evening, he travels all weathers twenty miles, preaching at Eramosa at 3 p. m. It must require no little show of muscular christianity, to accomplish this, evidently our brother is determined not to rust any way. The membership of this church is not large, and they are pretty well scattered. They maintain a good Sabbath School, but they lack a weekly prayer-meeting, except in one part of the field, where almost single-handed a good warm-hearted brother has maintained one for a number of years. While the church is highly favoured in so far as preaching is concerned, yet it would be very convenient for them to see the face of a pastor on week days, who would preach to them from house to house, as well as on the Sabbath.

#### 1st GARAFRAKA.

About ten miles to the north-east of the Eramosa church is the first Garafraxa church. This formerly formed a part, indeed the principal part, of the field in which the Rev. R. Brown has laboured for so many years. They are now engaged in building a new brick church, which promises to be one of our neatest country churches. As a description of it was given in this Magazine in the account of the services connected with the laying of the corner stone, it will not be necessary to add anything more to what was then stated. The work is regularly progressing, and the building will be ready for occupancy about the beginning of December, or January, next. The friends there are doing much more than they could think it possible for them, before they began to put their hands to the work. They deserve the sympathy and help of sister churches. It is hoped that with what they have already promised, and what may be obtained at the opening services, there may not be quite \$400 of debt. Had we in connection with our denomination a church building society, this church might have the happy prospect of receiving the necessary assistance in paying off the last bills on their house of worship. We regret very much that they are at present without a pastor, and trust the Head of the church may soon provide them with one, for there is much work to be done on that field. I was pleased to find an efficient Sabbath School conducted by Mr. P. S. Martin, assisted by several others. There is another Sabbath School usually conducted by Mr. A. Gerrie, about two miles west of this, but which, owing to the prevalence of scarlet fever, had been closed for some time.

#### DOUGLAS.

A short distance north of this, we come to the village of Douglas. It is yet in its infancy, and somewhat uncertain what its future may be: dependent partly on what the battle of the Guages may come to. If one of the branches pass that way, it will build it up, but it may be in the unenviable position of some other

places, conveniently situated to two stations one on either side. The church there was only formed last spring, being a colony from the first Garafraxa church. Here Rev. R. Brown has his residence, built by himself, not a little of the work done by his own hands. Struggling on with an inadequate salary, he labours to find in this a Missionary Society of his own, and now has it in a state to be of some assistance to him. He supplies this place and Green settlement, and is somewhat encouraged by seeing that his labour is not in vain. We regret that our brother's health is not at all what we would desire, interfering both with his comfort and his work.

#### ARAMANTH.

In company with Mr. Brown we made a visit north to Aramant, where the Rev. Mr. Gray—received last June into our Union—resides. We rode as far as possible, and then had to foot it, following, for some distance, a “blaze,” as best we could. This was, reaching the place by the bush side, rendered necessary by the point from which we started. I thought my experience of new fields and rough roads was equal to that of any of the brethren, but I cheerfully yielded Mr. Brown the palm, and when informed of his travels when supplying a station in Luther, we felt that he had endured as a good soldier of Jesus Christ. Mr. Gray preaches in Orangeville, a rising town where it is intended to build, as soon as they can easily undertake the work, also in Esledon, seventeen miles distant, and supplies Menford, sixty miles from where he resides, once a month, often undertaking the journey on foot. We spent a pleasant evening and morning with Mr. G. and his interesting family, and parted, wishing him Godspeed in all labors. Through the kindness of Mr. Brown, we were also enabled to visit Fergus and Elora. In each of these villages there is, I am informed, what might form the nucleus of a cause—especially is this the case in Elora, where there are a number who hold our views. If something is not soon done, they will be lost to us. These villages might be either connected with Eramosa or Garafraxa, or form a separate mission. In the present state it might be more advisable if Eramosa had a settled pastor, to connect them with it. They are both places of some importance already, and give promise of being more so. In looking at the fields thus referred to, one feels the need we have as a denomination, of more men, more means, and an abundant outpouring of the Spirit, to enable us to occupy the land.

Unionville, Oct. 17, 1868.

D. M.

#### THE “ENGLISH INDEPENDENT,” AND “CHRISTIAN WORLD.”

DEAR SIR,—Would you be so good as to spare me a little space in the December number of the *Canadian Independent* to request the ministers of our denomination in Canada, who have received the *English Independent* and the *Christian World* from me during the current year, to write to me before the 10th of December, stating with what degree of regularity the paper has been received, and whether they desire its continuance. To prevent mistake, I shall take off the name of any minister I do not hear from before the 17th December. I should like to have renewed my previous offer of securing for each minister a copy of the “*Congregational Year Book, 1869*,” but my past experience in that direction is very disheartening.—I remain, dear Sir, yours faithfully,

Montreal, Nov. 16, 1868.

JOHN LEEMING.

## Official.

#### MISSIONARY MEETINGS, ONTARIO WESTERN DISTRICT.

Monday, Dec. 14, 1868.	Burford.....	} Rev. Messrs. Allworth, Pullar, J. Brown, Armour.
Tuesday, 15,	Scotland .....	
Wednesday, 16,	Kelvin .....	
Thursday, 17,	New Durham.....	

Monday, Jan. 18, 1869.	Stratford.....	} Rev. Messrs. Smith, McColl, Wood, Snider—at all but Stratford.
Tuesday, 19,	Listowel . . . . .	
Wednesday, 20,	Molesworth . . . . .	
Thursday, 21,	Ilwrick . . . . .	
Friday, 22,	Turnbury . . . . .	} Rev. Messrs. W.F. Clarke, J. Brown, R. Brown.
Monday, 18,	Guelph . . . . .	
Tuesday, 19,	Garafraza . . . . .	
Wednesday, 20,	Douglas . . . . .	
Thursday, 21,	Green Settlement	} Revds. Messrs. Allworth, Dickson, Wood.
Friday, 22,	Eramosa . . . . .	
Monday, Feb. 15, 1869,	Brantford . . . . .	
Tuesday, 16,	Paris . . . . .	
Wednesday, 17,	London . . . . .	} Revs. Messrs. Salmon, Allworth, Dickson, Wood.
Thursday, 18,	Southwold . . . . .	
Friday, 19,	Westminster.....	} Rev. Messrs. Dickson, Salmon.
Monday, 22,	Watford . . . . .	
Tuesday, 23,	Warwick . . . . .	} Revds. Messrs. Salmon, Dickson, Smith, McColl.
Wednesday, 24,	Plympton.....	
Thursday, 25,	Forest . . . . .	
Friday, 26,	Sarnia . . . . .	
Sabbath, 28,	Sarnia . . . . .	Rev. J. Salmon, B. A.
Sabbath, 21,	Tilbury . . . . .	Rev. W. W. Smith.
Monday, 22,	Tilbury . . . . .	Rev. Messrs. Smith, McColl.

W. H. ALLWORTH,  
Sec. Out. W. D.

Paris, Oct. 15th, 1868.

MISSIONARY MEETINGS, 1869—ONTARIO MIDDLE DISTRICT.

Zion Ch., Toronto, Jan. 19, Tues.	Revs. J. G. Sanderson, J. Wheeler, D. Macallum.
Thistletown..... " 20, Wed. }	Revs. J. G. Sanderson, J. Wheeler, J. G. Manly.
Pine Grove . . . . . " 21, Thu. }	Manly.
Albion . . . . . " 22, Frid.	Revs. J. G. Sanderson, R. Hay.
Newmarket . . . . . " 24, Sun.	" "
Whitby . . . . . " 18, Mon.	" F. H. Marling, T. M. Reikie, J. Unsworth.
Bowmanville..... " 19, Tues.	" " S. T. Gibbs, J. Unsworth.
Morkham . . . . . " 20, Wed. }	} Revs. T. M. Reikie, S. T. Gibbs, B. W. Day.
Unionville . . . . . " 21, Thu. }	
Stouffville . . . . . " 22, Frid.	" " " D. Macallum.
Manilla . . . . . " 21, Thu.	Rev. F. H. Marling.
Georgetown . . . . " 25, Mon.	Revs. J. G. Manly, R. T. Thomas, R. Hay.
Churchville . . . . " 26, Tues.	" " R. Hay.
Alton..... " 27, Wed.	" " M. S. Gray.
Orangeville . . . . " 28, Thu.	" " H. Denny.
South Caledon . . . " 29, Frid.	" " " "
Newmarket . . . . . " 25, Mon.	" B. W. Day, D. Macallum.
Oro..... " 26, Tues.	" F. H. Marling, B. W. Day, D. Macallum.
Bethesda . . . . . " 27, Wed.	" " " "
Vespra . . . . . " 28, Thu.	" " " "
Meaford..... " 18, Mon.	" R. Robinson, M. S. Gray.
Owen Sound..... " 19, Tues.	" " J. McGregor.
Colpoy's Bay..... " 20, Wed.	" " " "
Kincardine . . . . . " 21, Thu.	" J. McGregor.
Osprey . . . . . " 27, Tues.	" D. McGregor.

1. The Churches will please have the subscriptions all collected when the deputation visits them.

2. The Pastors will have the names on the lists legibly written out, with all sums less than 50 cents headed "small sums."



3. The first name on each route will be expected to furnish "notes" to the Magazine.
4. The brethren are willing to hold a prayer meeting the morning following the Missionary Meeting, where desired and practicable.

J. U., Sec.

### MISSIONARY MEETINGS—1868-9.

#### Ontario Eastern District.

Coldsprings .....	December 15,	Revs. E. Ebbs, Douglas and Pedley.
Cobourg .....	" 16,	Do. Do. Do.
Belleville .....	" 17,	Revs. E. Ebbs, Douglas and Hay.
Kingston .....	" 18,	Revs. E. Ebbs, Douglas and Fenwick.
Ottawa .....	" 22,	Revs. K. M. Fenwick and Ebbs.
Brockville .....	" 23,	Revs. K. M. Fenwick and McGregor.
Lanark Village .....	" 29,	Revs. W. Hay, McGregor, Douglas & Lewis.
Middleville & Rosetta	" 30,	Do. Do. Do. Do.
1869.		
Martintown .....	January, 19,	Revs. R. Lewis and McGregor.
Roxboro' & In. Lands	" 20,	Do. Do.
Vankleek Hill .....	" 21,	Do. Do.

ALEX. MCGREGOR, Sec. Ont. E. D. Com.

**St. Francis Association and Missionary Meetings.**—The next meeting of the St. Francis Association will be held at Danville, on Tuesday, 15th December, at 4 p.m.; and at Melbourne, on Wednesday, 16th December. Preacher, Rev. J. Campbell, primary, Rev. J. Rogers, alternate. Subjects for exercise—"Inspiration of the Pentateuch," Rev. A. Duff. "Exegesis Deut. xxxii. 8," Rev. E. J. Sherrill. "Amusements, in relation to Christian character," Rev. J. Rogers. "Christian Perfection," Rev. Geo. Purkiss. Plan of Sermon, Rev. L. P. Adams. Re-assignment of parts to Revs. J. Campbell and A. J. Parker. In the evening, Missionary Sermon, Rev. J. Campbell. Addresses on "Home Missions," by Rev. A. Duff. On "Foreign Missions," Rev. E. J. Sherrill. On "The hand of God in the Church," Rev. J. Rogers.

On Wednesday 16th, missionary meeting, at Melbourne. Deputation, Revs. L. P. Adams, G. Purkis, &c. On Thursday 17th, missionary meetings, at Durham and Windsor. Deputations to be arranged at meeting of Association.

A. DUFF, District Sec., Quebec.

**Widows' and Orphans' Fund.**—Received from Sherbrooke and Lennaxville, \$20 00; Waterville, \$3 00; Bond Street Church, Toronto, \$31 00.

J. C. BARTON,

Montreal, Nov. 16, 1868.

Treasurer Widows' and Orphans' Fund.

**Ontario Congregationalists and Sectarian Grants.**—The Western Association of Congregational Ministers, Ontario, being met in Paris, in semi-annual session, passed unanimously, on the 11th ult., the following resolution:—

"Resolved, That in view of the efforts now being made to induce the Legislature of Ontario to renew the grants at one time made by the Canadian Government to Denominational Colleges, this Association would place on record its deliberate conviction—

"That such grants cannot be again made without a distinct violation of the principle long since adopted by the Parliament of Canada, according to which it was declared expedient that all semblance of connection between Church and State should cease;—

"That such grants are both unjust and impolitic; affording valid ground for complaint and dissatisfaction among those who are made to contribute toward them, and yet could not conscientiously accept them;—

“That to renew such grants would be the concession of a principle which would soon extend to our whole educational system, and substitute separate for common schools all over the land;—

“That such a course would inevitably involve the country in a fresh struggle for religious liberty and equality, and kindle anew all the former strife and heartburnings, now to so large an extent a thing of the past.

“And, therefore, this Association earnestly hopes that the position taken by the Legislature of Ontario at its last session, with regard to all such applications for aid, will be firmly maintained, and that no such grants will be made.”

W. H. ALLWORTH, Chairman.

W. W. SMITH, Sec. *pro tem.*

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## News of the Churches.

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### THE SABBATH SCHOOL CONVENTION.

We had intended giving an account of the meeting of the Provincial Sabbath School Association at St. Catharines, in our November number, but were reluctantly compelled to postpone it through press of matter. By this time, of course, our readers have most of them seen a more or less circumstantial report of it from other sources, for it is gratifying to observe how large an amount of space is devoted now-a-days, by the leading secular journals, to the proceedings of our religious and benevolent societies. We feel relieved, therefore, from the necessity of giving any extended account of the doings of the Convention, and shall confine ourselves to a few of the more salient points. An accurate report, taken down in short-hand, will shortly be issued, and any one desirous of having the full details of the meeting, may obtain them by remitting at the rate of 15c. per copy (post paid) to the general Secretary, Rev. W. Millard, Toronto.

The ministers and delegates present numbered about five hundred. There were also present from the United States, by invitation of the Executive Committee, the Rev. Dr. Duryea, of Brooklyn; the Rev. J. H. Vincent, of New York, and others, as well as several prominent and earnest workers in the Sunday School cause, such as Mr. Wilder, of Chicago, and Mr. Kellogg, of Troy, all of whom, and especially the two first named, did much to increase the interest and profit of the occasion.

The Convention was called to order at the hour appointed, by the Rev. F. H. Marling, the retiring chairman. A few minutes were spent in devotional services, during which a special committee quietly prepared a nomination of officers and committees for 1868-9, which was unanimously adopted.

Before giving place to Mr. Beadle, the newly-chosen president, Mr. Marling addressed the convention in his usual happy style, eulogizing “plucky” little St. Catharines for its public spirit in inviting the Association, when several much larger places had hung back; adverting to the “healing waters” for which the place was famed as illustrative of the aims of the Sunday School enterprise; comparing the convention to the Volunteer camp in Toronto, brought together for “drill;” urging hearty and united efforts to plant Sunday Schools in every part of the land; and concluding with congratulating the Association that they had found a new President who, being literally a “nurseryman,” would doubtless carry his experience in his profession into the Sunday School, while as a “beadle” he would keep order in the church.

Reports of delegates to the New York State Sabbath School Convention, and brief addresses of a miscellaneous character occupied the remainder of the afternoon.

The meeting in the evening was very large and deeply interesting. After devotional exercises the President-elect spoke briefly on the personal benefits resulting from engaging in Sunday School work,—the study of the Holy Scrip-

tures necessitated by it, the cultivation of talent of various kinds, *e. g.* in public speaking and prayer, and the promotion of personal piety, closing with a hearty welcome to the members of the Convention.

The Rev. A. Sutherland followed, on "The relation of the Sabbath School to the Church," pointing out how the school had slowly gained its present important position in the work of the church, and ably argued its claims to a pleasant room in which to meet, all necessary apparatus, liberal support, and kindly oversight and co-operation. He also strongly urged the necessity of making the Sunday School embrace the whole congregation, as is the case in many parts of the United States.

Lengthened and lively discussion arose on several of these points, after which the Rev. Dr. Duryea, of Brooklyn, addressed the Convention, chiefly on the music of the Church and the Sabbath School, entering an indignant protest against the mere performance of that part of public worship which sometimes obtains, and also against the vapid sentimentalism of many of the pieces the children are taught to sing. The address was a most brilliant and masterly effort.

Every day's proceedings were introduced by a prayer-meeting from 8 to 9 o'clock, which those who were able to be present found to be seasons of great refreshing. The hour chosen, however, was both too late and too early, and many were prevented, as a consequence, from attending them.

After the devotional service on Wednesday, the writer, by request of the Executive Committee, introduced the subject of "Sabbath School Entertainments, their proper character and limits." The ground taken is well set forth in the following resolution subsequently adopted by the Convention:—"That the practice of providing annual or occasional entertainments for Sabbath Schools, in the form of festivals, pic-nics, excursions, &c., while often useful as a means of attracting the still outlying juvenile population, and of establishing that cordial sympathy and affection between teachers and scholars which is so desirable—is at the same time very liable to abuse and perversion, and therefore this Convention earnestly hopes that proper care will always be exercised to have them so conducted as to make them subservient to the great ends of Sabbath School instruction, and to guard them against everything that might be prejudicial to the morals and the health of the scholars."

It would hardly be strictly correct to say that this was the *unanimous* voice of the Convention, for one good, well-meaning brother, with the unfortunate name of "John Cross," protested against every kind of entertainment for Sabbath Schools, except what is purely religious, but with that exception all present sustained the resolution.

A few minutes were then given to what is known as the "Question-drawer"—*i. e.* the answering of questions sent in to the Business Committee—after which the Rev. W. Millard presented the Annual Report, of which the following synopsis must suffice:—Beginning with a reference to the work of the Canada Sunday School Union, the report notes the following important points: That every county and city in Ontario and Quebec had its Secretary appointed by the Executive Committee; but that owing to the difficulty of procuring returns, the statistics are very incomplete; that the schools are generally prosperous, but much in need of efficient teachers; that an agent was much needed to organize county associations and institutes, a larger number of which had been held during the last than in any previous year; that books were much needed in many schools; that teachers' meetings were not general; and that the number of scholars hopefully converted and added to the churches, was on the increase. The returns being so incomplete, Mr. Millard had sought statistics from denominational sources, with the subjoined result:—

	SCHOOLS.	TEACHERS.	SCHOLARS.
Wesleyan Methodists.....	810	7666	51321
Church of England.....	480	3000	34509
Canada Presbyterian.....	325	2600	24830
Episcopal Methodists.....	200	2079	11390
Regular Baptist.....	200	1500	10000

	SCHOOLS.	TEACHERS.	COLLEGES.
New Connexion Methodist .....	143	990	6868
Primitive Methodist.....	122	1003	7009
Bible Christian.....	101	886	5032
Kirk of Scotland (1866).....	98	981	8398
Congregational .....	67	584	5264
Lutheran.....	41	221	2066
Union Schools (estimated).....	500	4000	25000
Total.....	3092	29067	188542

An address by Bishop Richardson, of the M. E. Church, occupied the remainder of the morning session on the question, "How may we secure a deeper religious feeling in our Sabbath Schools?"

In the afternoon the Rev. Dr. Caldicott, of Toronto, addressed the Convention on the best means of interesting children in the missionary work; but for neither of these can we find room. Then followed a "Model Teachers' Meeting," conducted by Rev. Dr. Duryea. About a dozen gentlemen, chiefly delegates, were called up to the platform, and constituted into a class for the purpose of showing how the superintendent and his staff of teachers might prepare the lesson previous to meeting with their classes. The lesson selected was the account of the fall, in the 3rd chapter of Genesis, and certainly we never listened to a better or more interesting analysis of any portion of God's Word. The skill with which the Doctor brought out the personality of the tempter, the insinuating character of the temptation, the inexcusableness of the disobedience, the alienating power of guilt, the tenderness of God towards the offenders, and the announcement of a Saviour before the pronouncing of the curse, was indeed admirable. We only regret that there are so few who could successfully imitate him.

In the evening, the Rev. Dr. Cocker, Superintendent of Missions, New Connexion Methodist Church, endeavoured to answer the question, "How may the influence of parents and guardians be best established in the Sabbath School cause?" John Macdonald, Esq., of Toronto, followed with some valuable hints as to the relation of the Sabbath School to the Christian ministry. Then came the Rev. J. H. Vincent, on "Sunday School Reform." And lastly, the Rev. W. Cochrane, of Brantford, on "Teachers' training classes and the preparation of lessons." The interest of the evening, however, evidently centred in Mr. Vincent's address.

The matters in regard to which reform was urgently called for were the want of reverence among the young for divine things—the imperfect discipline exercised, the ignorance of Bible truth, the lack of success in regard to the conversion and subsequent training of the scholars—the exalting of the Sabbath School into a separate and independent work—a substitute for family instruction, pulpit ministrations, and pastoral visiting; and finally, the general absence of adult classes into which all the congregation ought to be gathered. Whether this last idea be chimerical or not may be a matter of opinion; but there can be no doubt of the truth of Mr. Vincent's remark, that if the whole people could be assembled in the form of a Bible School, they would gain more acquaintance with Scripture truths in half an hour by question and answer, than is possible to acquire from any ordinary discourse.

The discussion of the Annual Report occupied most of the morning of Thursday, its adoption being opposed on the ground that it was understood to favour the employment of a Sabbath School Missionary, as during a part of the previous year. The quarter from which this opposition to the otherwise nearly unanimous desire of the Convention proceeded was clear enough, but the reason for it was but imperfectly understood until the *Christian Guardian* of that week announced the formation of "The Sunday School Union of the Wesleyan Methodist Church in Canada," among whose objects we find the rendering of their existing "schools more thoroughly connexional," and the inaugurating and carrying out, as soon as practicable, of a system of Sunday School missionary operations, with the view of planting schools in new localities—a work

involving the appointment and support of a suitable Sunday School agent. When it was explained, however, that the Report had been misunderstood, and that the Committee did not propose to resume the objectionable work (!) it was at once adopted.

The remainder of the forenoon session was devoted to a "Model Bible class," conducted by the Rev. Dr. Duryea—a most interesting and instructive exercise, but very similar to the teachers' meeting already noticed.

The first hour after dinner was occupied chiefly by the Rev. Mr. Vincent in practical suggestions and illustrations on the subject of infant class teaching, the more important of which were the following:—Give the infant class the best teacher and the pleasantest room; have a cabinet continually replenished with new object lessons; call the roll every Sunday; vary your method of teaching, introducing occasional physical exercise, such as raising hands, etc.; teach religion—Christ, Bible truth; explain the hymns sung; divide the infant school into sections, and have several assistants, now teaching simultaneously, and now in classes; adopt a conversational style; occasionally the elliptical method—telling a story and getting the children to tell it back again, by supplying the words you leave out; give them pictures to take home and study out; teach, as our Lord did, by parables; and, finally, show the children love and sympathy in their joys and their sorrows.

At 3 o'clock a mass meeting of children and friends of Sabbath Schools, numbering about 2000 persons, was held in the Battalion Drill Shed. Addresses were delivered by Revs. Dr. Ormiston, W. H. Poole, and Mr. Vincent; but of this meeting no report can be given.

The evening audience was, if possible, larger than ever, the interest in the proceedings of the Convention increasing, apparently, to the very last. Mr. Vincent delivered, by request, a lecture on the "Geography of Palestine," with illustrations of the best method of teaching it,—a most interesting and instructive exercise; after which the Resolutions Committee presented their report, which (omitting the "thanks") we subjoin:

RESOLUTIONS OF THE FIFTH ANNUAL CONVENTION OF THE SABBATH SCHOOL ASSOCIATION OF CANADA.

That this Convention desires to unite in the expression of fervent gratitude to God for the auspicious circumstances under which we have been permitted to meet, and that, notwithstanding the diverse sentiments held and freely expressed on the various topics brought up for discussion, the proceedings of our meetings have been brought to a peaceful and harmonious termination.

That, without specifying the exact relation which the Church holds to the Sabbath School, this Convention unequivocally maintains that the Sabbath Schools which exist in connection with churches should be under the supervision and control of such churches, whose duty it is to faithfully labour and pray for the conversion and Christian training of the children.

That in order to deepen the interest of parents in the Sabbath School, it is desirable that pastors and ministers should frequently draw their attention to the value of this important institution; that quarterly or monthly meetings of parents and children should be held, and suitable addresses delivered, and that, above all, teachers should, as far as practicable, systematically visit both parents and the scholars.

That in order to promote a deeper religious feeling in our schools, it is of the greatest importance that the spiritual improvement of the child be kept prominently before the minds of the teachers as their great work; and that the pastor or superintendent call the teachers stately, or at least occasionally together, to press upon their attention the importance of labouring and praying faithfully for this most desirable object.

That, lamenting the extent to which the deficiency of properly qualified teachers has prevented the success of our schools, we earnestly recommend that by teachers' Bible classes and institutes, or any other suitable means, an earnest practical effort be made to afford to the teachers better opportunities for qualifying themselves for their great work.

That in view of the innumerable evils of intemperance in our land, we reaffirm our conviction, as expressed by resolution in the last Convention, of the importance of encouraging the formation of Bands of Hope, and of inculcating upon the youth of our Sabbath Schools and Bible classes the principles of Total Abstinence from all intoxicating drinks, as the only absolute human safeguard against this prevailing vice.

That, inasmuch as the future supply of both agents and means for the prosecution of the missionary enterprise, depends so largely on the cultivation of the missionary spirit in the young, we earnestly recommend that the evangelization of the world be frequently brought before our Sabbath Schools by means of addresses, and the communication of missionary intelligence, and that the scholars have continually set before them the duty, first, of individual consecration to God, and then, of personal efforts and self-denial on behalf of His cause.

Finally, the members of this Convention would return to their respective fields of labour, invigorated and refreshed by their mutual intercourse and prayer; impressed more deeply than ever with a sense of the moral dignity of the Sabbath School enterprise; striving after a greater measure of aptitude to teach; resolving that our hands and our hearts will be consecrated anew to the blessed work of multiplying the number and increasing the usefulness of these invaluable institutions throughout our beloved Canada, and that our eyes will be directed to Him who loves children and youth, and that we will labour and pray to teach them to "know Jesus," to "love Jesus," to "trust Jesus," to "work for Jesus," and to "stand up for Jesus."

Messrs. E. C. Wilder, of Chicago; J. H. Kellogg, of Troy; the Rev. Dr. Evans, Mr. Holmes, of Boston, and Dr. Ormiston, delivered soul-stirring addresses, and the Convention adjourned to meet in Belleville, Ont., in October, 1869.

#### YOUNG MEN'S CONVENTION.

A Convention of delegates from the Young Men's Christian Associations of Ontario and Quebec was held in Bond Street Congregational Church, Toronto, on Wednesday and Thursday, October 28th and 29th, with a view to the formation of an Inter-provincial Association, the organizing and fostering of Local Associations, and the furtherance thereby of the moral and spiritual well-being of young men throughout our land. About seventy delegates were present, among whom were Rev. Dr. Burns and Mr. D. L. Moody, of Chicago, both of whom contributed much to the profit of the meeting.

The Convention was called to order by Mr. Wm. Anderson, Secretary of the Toronto Association, who requested the Rev. Mr. Marling, pastor of the Church, to conduct the opening exercises. Having done so, Mr. Marling explained the objects of the Associations as they are understood by those connected with them, and traced the formation of such since the first organized in London in 1844. The first in Canada was formed in Montreal in 1851; and the first Convention of the United States Association, held at Buffalo, had only thirty-five representatives from nineteen Associations; now the General Convention is attended by about 1,500 delegates, all more or less active in carrying out the objects of the Associations, and in promoting the spiritual and temporal advancement of young men. He welcomed them all here, and trusted that the Convention would engender such an interest as would bring the young men of the country to a realization of its benefits.

John McDonald, Esq., of Toronto, was chosen President, and on taking the chair thanked the Convention for the honour done him, and counselled them to keep in view one great object, viz., the spiritual benefit of young men, and to do so continually, looking upward for the Divine presence and blessing.

The following are the topics discussed:

"What are the best methods of organizing and developing the Christian activity of the members of the Association?"

"How can we best make the Associations profitable and interesting?"

"How shall we best increase the number and efficiency of our smaller Associations?"

"The special work of Young Men's Christian Associations. How can they render the best service to the Church, and how can Churches best aid them?"

The more important points brought out in discussion in brief were these:—Get living, earnest men at the head of the Associations, rather than men with big names. Every man to his work, and not only to a work. Establish and carry on noon-day prayer-meetings, cottage meetings, and Bible classes. Personally invite young men to the rooms and meetings of the Associations. Make the rooms and meetings attractive. Carry forward systematic tract distribution. Look after the intemperate and the tempted. Make the Associations known; and let each work in the way best adapted to its own sphere.

The public meeting in Richmond Street Wesleyan Church on Wednesday evening, and the farewell meeting in Knox Church on Thursday evening, were both immense gatherings, and were of great interest. At the former, Professor Wilson delivered the address of welcome, and was followed by Mr. A. T. McCord, City Chamberlain, Mr. J. McDonald, Mr. Leeming, of Montreal, Mr. Moody, of Chicago, and the Rev. W. Morley Punshon. We quote two or three sentences from the last named:

"No spiritually healthy man could look on these Associations, he said, without thanking God and taking courage. They were symbols of rare and precious meaning. Having alluded to the fact that Christianity had as it were changed the world's atmosphere—had become an active, powerful agent—he said he was right glad to see their young men making such good use of it. There was no question—as an English preacher once put it—that the world is wrong side up—that it can be righted—and that believers should unite and say, 'We will right it.' (Cheers.) What was wanted was the earnest sustained enthusiasm which prompted Lord Shaftesbury to doff his coronet and preach to thieves. (Cheers.) They wanted the faith and enthusiasm which marked those Christians in the olden time, which led them to brave fire and sword and every species of persecution. (Applause.) His word of advice to all would be, 'Be hopeful—he well furnished.'"

At the latter, animating and valuable addresses were delivered by Mr. J. Macdonald, Dr. Carlyle, and Rev. W. Stephenson, of Toronto; Mr. J. R. Dougall, of Montreal; Mr. Douglass Russell, of Edinburgh; and Rev. Dr. Burns, and Mr. Moody, of Chicago, but we have no room for a report of them. The next annual meeting is to be held in Hamilton, Ont.

**The Vacant Metropolitan See.**—The Diocesan Synod of Montreal met on Tuesday the 10th ult., for the purpose of filling the vacancy caused by the demise of the late Bishop Fulford. According to the usual method of procedure, the House of Bishops nominates, and the Synod elects, the Clerical and Lay members voting separately. Prayers having been said, or read, their Lordships submitted the following names: the Bishops of Quebec, Ontario, Toronto, Huron, Fredericton, and Nova Scotia. Mr. J. M. Ferris objected that the names submitted were all of the Episcopal order. This remark was evidently in the interest of Canon Balch, who is very popular with the Synod, but said not to be so with the Bishops. A sufficient number of votes to elect not being cast for any name submitted, the nominations were sent back to the House with the broad hint that some other names, not of the Episcopal order, would be more acceptable. But not being quick at understanding such hints, their lordships next sent down the names of the Bishops of Newfoundland, Grahamstown, and British Columbia. These were also rejected, and the Bishops were about to adjourn in a huff, when they found such a storm of indignation gathering at their pertinacious disregard of the well-understood wishes of Synod, that they finally agreed to send down some additional names the next morning. It was all in vain, however. The Synod would not elect whom they could, and could not elect whom they would; and so they had at last to adjourn till May next, and there the matter ends for the present.

**Central Association and Recognition Service.**—With the concurrence of the members the meeting of this Association, appointed to be held in the Bond Street Church, Toronto, Nov. 4th and 5th, was transferred to Unionville, to allow the brethren to take part in the Recognition Service, and welcome the Rev. D. Macallum to his new sphere of labour in Markham and Unionville. Besides a goodly number of members there were present the Revs. M. S. Grey, of Orangeville, and S. T. Gibbs, of Whitby, who were invited, along with Rev. D. Macallum, to sit as corresponding members.

The Recognition Service was held on the evening of Wednesday, the 4th, in the Congregational Church, where, notwithstanding the inclemency of the weather, a very fair congregation assembled. The Rev. J. G. Manly preached the introductory discourse from John iii. 16. Rev. J. Unsworth, as chairman of the Association, asked the usual questions, and the Rev. J. G. Sanderson led in prayer; after which Rev. B. W. Day gave the right hand of fellowship to the newly elected pastor. Rev. R. Hay then gave a short address on the duties of the pastoral office, and Rev. F. H. Marling the charge to the people, from 1 Thes. v. 12, 13. The Revs. S. T. Gibbs and M. S. Gray, also took part in the introductory services, and Rev. D. Macallum closed the meeting by pronouncing the benediction.

The day following, the usual exercises were engaged in, and quite an animated discussion took place on the question, "What can we do as an Association to promote the spiritual benefit of the Churches?" As the result of this discussion it was resolved, that the next meeting be held at Pine Grove and lengthened a day; the afternoon of each day to be spent by the brethren in visiting from house to house, followed by public services in the evening, of a character calculated to arouse and quicken religious life. In the evening public service was again held, when the subject of "religious awakening" was introduced by Rev. J. G. Manly, in a very able and interesting paper, followed by ten minutes speeches from all the brethren present. It was good to be there. Deep solemnity and earnest attention pervaded the meeting, and impressions were made which we hope will result in the increased prosperity of the Church.

Altogether our meetings were both interesting and profitable; the Recognition service was specially impressive, and all our hearts were encouraged to labour more devotedly for the salvation of souls.

B. W. DAY, *Secretary.*

Stouffville, November 19, 1868.

**Missionary Meetings, Quebec District.**—The Annual Meetings of the Canada Congregational Missionary Society, for the Province of Quebec, were commenced at Fitch Bay, on Wednesday evening, the 28th October last—where the deputation consisted of Brethren Sherrill, Purkis, Rogers and the Pastor. The following evening the same brethren addressed the meeting at Stanstead. On Friday, the 30th, a meeting was held at Abbott's School House, a new and promising station in connection with the Waterville church. Only a part of the deputation was able to attend at this meeting, but they felt encouraged at the appearance of things. On Sabbath, 1st November, Rev. A. J. Parker, of Danville, preached at Eaton, on behalf of the Canada Congregational Missionary Society. The usual missionary meeting, will be held at that place, on some evening soon. On Monday, Brethren Parker, Adams and Duff, met in missionary meeting, with the Pastor, Rev. Geo. Purkis, at Waterville. This was a very interesting meeting indeed. The school house has undergone considerable repairs since last year. Everything around presented marks of improvement, and the collection was in advance of any former year. Two young ladies were appointed, by the meeting to collect subscriptions to the funds of the Society. On Tuesday evening a missionary meeting was held in Lennoxville, in the Wesleyan chapel, where our people now meet for worship on the Lord's day. The deputation here was, Brethren Sherrill, Adams and Purkis, who addressed the meeting most effectively. Deacon Hurd, of Eaton, was prevailed upon to speak, and greatly interested the audience by a few telling sentences. This meeting was a good one, the best, the brethren said, of the series. The attendance was good,



but would have been much better, had the roads been more passable. The collection was in advance of last year, and, as in Waterville, two young ladies were appointed as collectors of subscriptions. The series closed at Sherbrooke, on Wednesday evening, 4th November, Hon. J. S. Sanborn, in the chair. Prayer was offered by Rev. Mr. Coombs, Principal of the Academy; and the report read by the Secretary of the District. The speakers were, Revs. E. J. Sherrill, Wm. Hall, M.A. (Wesleyan), L. P. Adams, and G. Purkis. The choir sang some very appropriate pieces, among which, the anthem, "How beautiful upon the mountains, &c., from Isaiah lii. 7. Misses Sanborn and Walton were appointed to collect the subscriptions taken during the last Lord's day morning service.

A. D.

**The Rev. E. Barker**, late of Pictou, N. S., has returned with his family to Ontario. His address at present is Toronto.

**Bond Street, Toronto, Anniversary.**—The anniversary of the dedication of the Bond Street Church, of Toronto, properly occurring on the second Sabbath of December, was observed by special services on the 22nd of November, that day having been selected by Rev. Dr. Cuyler, of Brooklyn, who had engaged to officiate on the occasion. Shortly before the time, however, he intimated that he would be unable to keep the engagement; and, under these circumstances, recourse was had to Rev. Dr. Ormiston, of Hamilton, who, with a readiness that made his services doubly acceptable, undertook to fill the vacant place. The house was crowded on the Sabbath morning and evening, and the services were greatly enjoyed. On Monday evening a social meeting was held, at which a larger company was present than on any former occasion, even at the opening of the church. The spirit of the meeting was thoroughly social, yet congenial with the sacredness of the place. Rev. F. H. Marling presided at the meeting held after tea, and addresses were delivered by Revs. J. Hannon (Wesleyan), J. Campbell (C. P.), and Dr. Ormiston. Sacred music by the choir, and hymns sung by the congregation made a pleasant variety in that part of the exercises. Besides the ministers above-named, there were present, Revs. J. G. Manly, R. Hay, R. T. Thomas, Dr. Jennings, W. Gregg, J. M. King, and G. A. Macnutt. The anniversary services, as a whole, were so successful as to go very far to make up for the disappointment in relation to Dr. Cuyler. A letter was read from that gentleman, holding out the hope that a visit from him might be expected in the summer.

**London—Vandalism.**—Some sacrilegious scoundrels, between Sunday evening and Tuesday morning, got into the Congregational Church, smashed the cabinet-organ, permanently injured the pipe organ, and tore and defaced the new pulpit Bible in use but a few weeks. Vandals capable of such things would stop at nothing.

**"DIED, FIFTY YEARS AGO."**—The church at —, we will say, Blackstone, was destitute of a pastor.

The ways and means employed to bring about such a destitution, sometimes play sad havoc with the pastor's heart strings, for which amends are generally made, so far as may be, by following him with a set of *commendatory resolutions*.

The church at Blackstone was left destitute of a pastor, and the people began to pray the Lord, trust in Providence, and to look abroad generally for an "under shepherd."

One good brother warmly engaged in the work, wrote to a clerical gentleman in New York, thinking that a town of that size might possibly furnish the man. The needs and requirements of the church were carefully portrayed. The virtues, talents, requirements, and graces of a "man for the place," were glowingly depicted. The zealous brother received this laconic reply, "The man you want *died, fifty years ago.*" It occurs to me that it might be well to re-announce the death of the perfect minister, in order that churches now destitute, may be spared a fruitless search for him.—II.