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

THE
Canadian Independent.

AUGUST, 1870.

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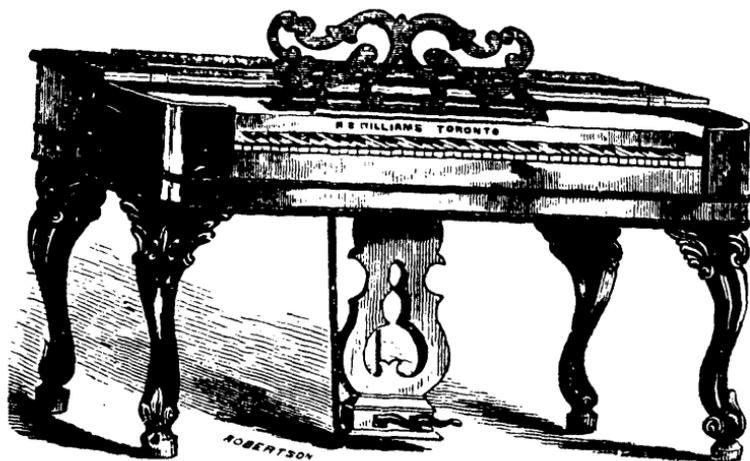
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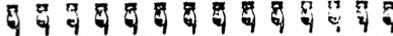
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VOL. XVII. TORONTO, AUGUST, 1870.

No. 2.

WARS AND RUMOURS OF WARS.

The uppermost thought with every one, as we write, is the outbreak of trouble in Europe. France has "let loose the dogs of war," and, unless a merciful Providence interpose, the "havoc" will be fearful. Both France and Prussia are first-rate powers, equipped with weapons of the most deadly and destructive character, the eagerness and enthusiasm with which they rush to arms is something truly appalling, and says but little for the civilization, not to say the Christianity, of the combatants.

A terrible conflict, to all appearance, impends. There is imminent danger that nearly all Europe may become involved in the struggle. Austria menaces Prussia, in the hope of avenging her defeat at Sadowa. Denmark sides with Austria, in hope of regaining her lost provinces in Schleswig-Holstein. While Italy, tempted by the promised withdrawal of the French troops from Rome, and the prospect of obtaining the seven-hilled city for her capital, is preparing to fall into line, on the same side.

North Germany, on the other hand, is an unit for the Prussian cause, and the Southern Confederation will probably follow the lead, although less eagerly, through sympathy with Austria. Russia leans in the same direction, not, perhaps, from any direct interest in the quarrel, but in hope of finding her opportunity, in the general *mêlée*, of putting an end to the "sick man" (Turkey), and seizing upon the spoil. In which case, England, averse as she is to war, will be compelled, by treaty obligations, as well as by regard to her own interests, to resist her, as she did in the Crimea. Her relations to Belgium would equally endanger a break with France, should the French Emperor invade that country. We should then have France, Austria, Italy, Turkey, and Denmark, ranged against Prussia, North and South Germany, Russia, Belgium, and England; and the horrors of such a struggle who can conceive!

With the origin of the quarrel, we have nothing to do. Simple souls like ourselves, who have never been initiated into the mysteries of European diplomacy, or made "the balance of power" a study, can hardly see how the proposal to place a German Prince upon the throne of Spain should convulse a hemisphere, and must be excused, therefore, if they think, with the English press generally, that France, especially now that the obnoxious nomination has been withdrawn, "is without a shadow of excuse or justification," for the blood she is about to shed. Any such consideration, however, would naturally have small weight with the hero of the *coup d'état*, compared with the humbling of Bismarck, or the "rectifying" of the French frontier. The first Napoleon, while deluging Europe with blood, could gravely rebuke his officers for some trifling inhumanity, and the nephew hurls his half million of men upon the columns of the enemy, with as little feeling, probably, as if he were throwing a dice box!

But whatever we may think of the origin of the trouble, the facts are most portentous, and cannot fail to awaken the deepest anxiety in every Christian mind. The query on everybody's lips is, what will be the issue of the struggle? It is one, however, which no human foresight can answer. The triumph of France, or of Prussia, is of trifling moment in comparison of the bearing which their successes or reverses may have on the spiritual destinies of the human race. "The kingdom is the Lord's, and He is governor among the nations;" and the interest of the conflict, to every Christian man, will centre in the extent to which it may promote the spread of Bible truth, and of religious liberty, and thus prepare the way for the coming of Him "whose right it is" to reign.

That it will "turn out for the furtherance of the gospel," on whose banners soever victory may perch, we may rest assured. The Lord will make the wrath of man to praise Him, and foil the arch-enemy with his own successes. He has done it so often before, that we only wonder the devil measures his strength and skill with the Almighty and all-wise God any more. The Lord's work can never retrograde. His plans never fail. But the extent to which the present struggle is to further the cause of truth and righteousness depends on the use of means, and very much, humanly speaking, on the attitude Britain may assume with regard to it. Her involvement in it would be a calamity the magnitude of which it is impossible to estimate. She has, indeed, been so uniformly victorious in any recent encounter in which she has been engaged, that we

almost take it for granted that she would be in this. We believe it would be so ; that she would battle for the right—for liberty, and humanity, and Protestantism, and not for pride or conquest ; and in such a contest, who can doubt the issue ? In such a case “ the Lord of Hosts is with us,” and would surely “ go forth with our armies !” “ Through Him we should do valiantly, for He it is that should tread down our enemies.”

But the victory would be dearly purchased. Her resources would probably be so crippled that it would be years before she could resume, with the same efficiency, the work she is now doing, directly and indirectly, in the spread of the gospel ; and the powers of darkness would rejoice to see the shadow on the dial of human progress turned back many degrees.

As is usual at such times, our prophetic prognosticators are very much excited, and very busy. Several valued contemporaries are *ciphing* again, and *cooking their figures* to make them suit the altered circumstances, these wars and commotions being to them the sure precursors of the coming of Christ, and of the end of the world ! One of them, under the caption, “ What is ahead ?” says :—

“ The interpreters of prophecy have by pretty general consent regarded 1860 as the termination of the 1260 years so often mentioned in the prophetic scriptures, after which there was to be seven years additional, and then would come the downfall of the Antichristian system described under various names. The developments of 1867 were therefore looked for with awe by many ; but, even before that year arrived, some calculators, if we remember right, showed that three years should be added on account of the changes which had taken place in the mode of computing time. This would, of course, make 1870 the momentous year. We do not understand the reasons or arguments of these interpreters, and have formed no opinion as to the correctness of their views ; but it must be evident to all that there is something not less extraordinary than important going on now.”

On that point, however, we advise all our readers to be easy. “ In your patience possess ye your souls.” These portents are not more ominous than they have been fifty times before. If we understand any thing of prophecy the human race has a long lease of its earthly home as yet, and the child is still unborn who will live to hear the cry “ Babylon is fallen, is fallen !” But whether or not, if we are “ in Christ,” and hoping for pardon through his blood alone, we are ready for his coming whether at death, or at the judgment. And, therefore, we beseech you, dear reader, in Christ’s stead, be “ reconciled to God ;” and then like

Daniel, "Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Meanwhile, let us earnestly pray for our country, and our Queen, in the crisis that is upon us, and look up in humble confidence that

"THE LORD REIGNETH!"

ON THE REVISION OF THE ENGLISH TRANSLATION OF THE SCRIPTURES.

BY THE REV. PROFESSOR NEWTH, M.A., NEW COLLEGE.

[The following admirable and exhaustive paper was prepared by request of the Congregational Union of England and Wales, and read before it at its May meeting.]

I.

The Revision of the English Scriptures—why should the Churches encourage their scholars to undertake it?

For the following reasons:—

1. The present version was completed in the year 1610 (first published in 1611). During the 260 years which have since elapsed, by the unremitting labour of a noble succession of Biblical scholars, a far more accurate and extended knowledge of the Scriptural languages has been acquired than was then attainable. Within this period, the great doctors of Hebrew and Chaldaic learning, the Buxtorfs, Glassius, Lightfoot, Castell, Schultens, Kennicott, the Michaelises, Gesenius, Ewald, have lived and laboured. Still greater has been the progress made in the study of Greek. A host of distinguished scholars have in various ways contributed to a more sound and extensive knowledge of this language; the names of Schleusner, Bretschneider, Wahl, Tittmann, Bornemann, Winer and Green, are representatives of a large and careful investigation of what is special in the lexicography, idiom, and grammar of the New Testament dialect; and a large and increasing succession of well-qualified commentators have skilfully applied the principles and results thus established to the elucidation of the sacred text.

This more extended knowledge of the original languages has revealed the existence of many errors in our common version, and at the same time given to us the power of correcting them. So great have been the advances made, that even a beginner in Greek soon finds himself in a position to affirm, respecting not a few passages in the New Testament, that the English version does not present the meaning of the writer. Of a still larger number of passages, all competent scholars are unanimous in declaring that our translators are in the wrong. In others, where a wrong meaning has not been given, the rendering is so obscure that the true sense is altogether missed. It is true that the passages wrongly or darkly rendered, bear but a small proportion to the entire extent of Scripture; nevertheless, their total number is not inconsiderable, and the higher our estimate of the value of the Word of God, the

more serious is the defect thence arising seen to be, and the more imperative the duty of endeavouring to our utmost to remove it.

2. Again. During the same period, an amount of research, which it is no exaggeration to call immense, has been given to the examination and correction of the original texts. At the date of our translation, the published texts of the New Testament (and there were several of them) were but the first endeavours of men who were feeling their way in a new undertaking. Even the edition which, from the fame of its printer and the empty boast of its unknown editor, acquired so undeserved a pre-eminence as the "Textus Receptus," had not as yet issued from the press of the Elzevirs.* The science of Textual Criticism was but in its infancy. Comparatively few MSS. had been examined, and these but imperfectly. The skill to decipher their contents and to discern their value was only to a small degree then possessed. The position now is altogether different; the principles of criticism have been investigated, the materials for the application of them have been accumulated, and skill in the use of them acquired. The libraries of Europe, and even of the East, have been ransacked. New and most valuable MSS. have been brought to light. The contents of these, and of those already known, have been subjected to an examination the most rigid and minute, and by a severity of labour of which those who have never handled ancient documents can form but the dimmest conception, a precious store of evidence has been collected. The citations of Scripture by ancient Christian writers have also been carefully collected, and extant ancient versions been subjected to diligent scrutiny. As the result of all this, we are now constrained to declare of several passages in our Bibles that they are unauthorised intruders into the holy place; and in the case of many more, can approximate more closely and more confidently than was possible three centuries ago to the very words of the sacred writers.

3. Another reason for revision arises from the change which, in consequence of the process of growth attaching to all living languages, has taken place in the meaning of words since the time of the Tudors and Stuarts. The phraseology of our version was to some extent antique at the date of its publication; the language of Tyndall's translation, which was a full century earlier, being very closely followed. And although the general use of the English Scriptures has in some measure tended to maintain some of its archaisms in familiar use, even this strong conservative influence has not been potent enough to withstand the steady and certain progress of linguistic change. It has hence come to pass that passages which did once convey to the English reader the meaning of the inspired writer, have now, by no fault of the translators, ceased to do so. The terms employed have in some cases acquired a sense the reverse of that originally conveyed by them, and in many others have passed altogether out of use. Lists of these equivocal, unmeaning, and obsolete expressions have at various times been published;† and when, from whatever cause, such a book as the Bible has

* It was published first in 1624, and again in 1633. It is in the Preface of the latter edition that the editor writes "Textum ergo habes nunc ab omnibus receptum."

† *E.g.*, by Matthew Pilkington, 1759; Dr. Symonds, Professor of Modern History at Cambridge, 1789; Anthony Purver, "New and Literal Translation of the New Testament," 1764; more recently, Wright, "Bible Word Book."

come to need a special glossary for the explanation of its language, it must be patent to all that the time for a revision has arrived.

4. In addition to this darkening of counsel by words without knowledge (*involvens sententias verbis imperitis*), a serious imperfection attaches to our version from the unfortunate fondness of the translators for variety, leading them to render by different English terms, words that are identical in the original; and hence, also, by a not unnatural sequence, to employ a single English term as the equivalent of various words distinguishable from each other by definite differences of meaning. It is in this chiefly that our translators are open to blame. The other defects in our version arise almost exclusively from causes over which they had no control; but for this they are wholly responsible. It is the result, not of accident, but of design. The avowal is made in their name, that they "did not tie themselves to a uniformity of phrasing, or to an identity of words."* How serious a defect this is, is patent to all by whom the Bible is studied for instruction and guidance, and not simply as a breviary by which devotional feeling is stimulated and sustained. It has been to the English reader a most fruitful source of misunderstanding and error; and even those who have been able to use the originals have not found it easy to escape from the snares into which early familiarity with the common version has led them. It has wrought the twofold mischief of concealing the true and suggesting the false. Notably, in the argumentative passages of the epistles of Paul, it has largely prevented the right apprehension of his meaning. The ambiguities which attach to such words as conversation, hell, ministry, ordain, remission, son, tables, unbelief, are known to every careful student of the Bible. The difference in the meaning which belongs to these words, according as one or another term is used in the original, is very great, and only error and wrong can result from the disregard of it. Pains-taking efforts have, it is true, been made by competent men to place the English reader in a better position; but when it is stated that three imperial volumes, at an expense of five and a half guineas are needed as a supplement to the Scriptures, because of this one source of uncertainty alone, the need for revision is conclusively proved, for it is plainly beyond our power to boast, as Thomas Fuller boasted, "that with Jacob we have rolled away the stone from the mouth of the Well of Life, so that even Rachels, weak women, may freely come, both to drink themselves, and to water the flocks of their families."† The stone is still there, and our Rachels can often drink only from muddy pools by the mouth of the well. The clear, cool waters of the depths are still beyond them.

For these four reasons, then, under each of which it would be easy to accumulate varied illustration, viz., because the advances made in our knowledge of Hebrew and Greek show that no inconsiderable number of passages are incorrectly rendered; because more extended research and more careful examination of the texts of the originals show that our Bibles contain some things which they ought not to contain; because the growth of language and change of habits have rendered many pass-

* Preface to Authorised Version.

† Church Hist., Cent. xvii., book x., sect. iii.

ages obscure or indecorous, and because of the manner in which important and quasi-technical terms are masked to the English reader, so that either their identity is concealed or their diversity confounded;—on these grounds scholars have long been agreed that our version is in need of revision. At the present time, there is a most remarkable consent of opinion, and when from the archbishop's throne at Dublin, the episcopal palaces at Gloucester and Salisbury, the deaneries of Canterbury and Chester, the prebendal stall of St. Paul's, the divinity chair of Cambridge, is heard in statelier and more sonorous tones the demand which Nonconformist scholars have aforesaid uttered, and even the old antagonist of change is now taking its place abreast of its younger namesake, the *British Quarterly*, it must be clear to most that the time for any serious controversy upon the point has passed away.

Against this concurrence of opinion, there is scarcely anything to be arrayed, except the fear of disturbing the minds of unlettered men, and of destroying their confidence in the Bible. But to disturb is sometimes a duty. When men are mistaking the imperfect for the perfect, accepting as absolute what is conditional merely, declaring the fallible to be infallible, or through desire of evading responsibility and effort are improperly eager to rest and be thankful; then it is both wise and kind to disturb their false security. Moreover, the fact that imperfections and errors attach to the present version is not and cannot be concealed. The pulpit at times proclaims it, the conscientious teacher has often to affirm it, and references are made to it in newspapers and magazines. The disturbance, therefore, of the unquestioning confidence of past generations is inevitable. Revision will not increase, but will greatly remove it. Revision may occasion a temporary discomfort to a few; to leave things as they are is to abandon the unlearned to the tyranny of doubts and uncertainties which to very many will be both painful and perilous. While men are ignorant of the character and extent of the changes demanded, their fears will magnify them. The mind that is unsettled by the announcement of defects and errors will be calmed when it learns how slight comparatively they are, and be grateful when it sees how much brighter the page has become by the removal of the blemish.

II.

The Revision of the Scriptures—what is included in the demand?

We answer—

1. A careful examination of the authorities for the original text whenever the differences of their readings would to any appreciable extent affect an English translation. It is not asked that the revisers should undertake the great labour of publishing a corrected edition of the Hebrew and Greek. This, as is known to most, would involve a vast amount of toil, which, so far as the present interests of the English reader are concerned, would be entirely useless. This task may be best left in the hands of those who consecrate their lives to this holy service. But in all cases where a difference affecting the sense occurs in the authorities, the revisers should collect and test the evidence, and reverently accept the text which the largest weight of authority supports. Where uncertainty exists, the authorities being nearly balanced, the

fact must be conscientiously noted, and the alternative texts be duly recognised.

2. A correction of the translation in all places where the authorised version misrepresents or imperfectly presents the meaning of the original. We do not ask for any such re-translation as would involve a fresh casting of the style and phraseology of our English Scriptures. Several attempts of this kind have, as is well known, been made, and their authors have sought to reclothe the Scriptures in the style of current speech. Of these, it is enough here to say that, while some have been wise attempts, most have been far otherwise. The former have been issued as subsidiary simply to Scripture study, to awaken attention and to assist the understanding, and their authors would be the last to wish them to be adopted as the Bible of the nation. The latter have been no sooner published than condemned, and their only use is to aid to demonstrate the unwisdom of the endeavour. Let the present rendering be retained wherever it conveys, as in the vast majority of instances it does convey, to the mind of an average reader of the present day, the sense of the writer, and let all alterations required by the laws of a sound interpretation be so made as to harmonise with the general style and diction of the rest.

3. The revision should supply, in the form of marginal notes, the alternative renderings whenever either the precise meaning of the text cannot be deduced with certainty, or whenever the text itself is unsettled. The evils are many and great which result from teaching any who confide in us to regard that as certainly known which is uncertain or doubtful. There is far too much of this practical falsehood to be found in the books of men. There ought to be none of it in the Bible we give to our countrymen.

Two other points, though of minor consequence, ought not to be overlooked. All remarks partaking of the nature of explanatory comment should be rigidly excluded. Such, for instance, as those now largely scattered over the pages of our Bibles in the form of chapter headings. If any additions be admitted, they should be nothing more than the barest statement of the contents of the chapter or paragraph. The translator should be discharged from the office of a commentator. Also more careful attention than has heretofore been given should be devoted to the mode of indicating the component parts of the several books of the Bible. The present distinctions of chapters and verses have been framed upon no intelligent principle. For the most part, they are utterly unauthorised by anything whatever in the form of the most ancient texts, nor to a scarcely greater extent are they justified by the sense. They are admissible only when viewed as the mere mechanism of an index. When viewed, and naturally they are so viewed by many, as indicating the internal relations of the subject matter, they become a serious evil, and particularly so in the Gospels and Epistles. Let the present division of chapters and verses (and we have become too familiar with them to wish wholly to part with them) be relegated to the margin where they can do no harm, and let the several books be paragraphed in accordance with the topics of which they treat.

Such, then, in brief is the work to be done, a revision of the text, a correction of the translation, a careful indication of all uncertainties

either as to text or rendering, a removal of all exegetical additions, and a wiser division of the several parts of each book.

III.

The Revision of the Scriptures—how may it best be attained ?

There are four ways in which the desired revision may conceivably be accomplished, viz. :—

By the self-originated labours of individuals.

By the organised effort of a single denomination.

By the united action of all Churches.

By Royal Commission.

The first of these may be at once dismissed from consideration ; for although many able and widely-circulated versions have been thus executed, as by Aquila, Ulfilas, and Jerome in ancient times, and more recently, and in our own country, by Tyndale, Coverdale, and Rogers,* and although it is just possible that in our own day, some two or three undertaking the task on their own responsibility might produce a work that would win a general acceptance by its manifest excellence, yet no one who considers the altered conditions of the problem, the diversified attainments needed for the minuter accuracy which is now demanded, and the uncertainty that must needs in such an effort enshroud the prospect of its ultimate success, will feel that there is any reasonable probability that the desired end could thus be attained. As little likely is it that, by the second of the methods named, a revision could be secured such as would gain a general acceptance. No arrangement is more to be deprecated than one which would affix a denominational stamp upon the Bible of the English people ; any organised effort whose result would be to offer an Episcopalian Bible, or a Baptist Bible, or an Unitarian Bible for circulation in place of the present Bible, would either defeat its own purpose by the resistance it would excite, or, by provoking to similar undertakings, give rise to unspeakable mischief in the variety of the Bibles which would then be brought into use.

Our choice is, then, virtually limited to one or other of the two remaining methods. That is to say, it must be effected either by the combined and organised action of the churches, their wisest and most scholarly men being commissioned to represent them, to deliberate on the general rules of procedure, to select the translators, distribute the work amongst them, and finally to review and confirm the whole ; or by a Royal Commission appointed by the Supreme executive of the State, with authority to select the revisers and direct their labours. The former of these is clearly the method which is most in harmony with our principles and our general modes of Church action ; and there can scarcely be a doubt that were all churches free, and none were hampered by the feelings and habits fostered by a lengthened subjection to State control, this would be the course which would be approved and adopted by all. To give God's Word to men is the function of the Church, not of the State. The task of superintending such a work is one for which we can recognise in statesmen, on the ground of their statesmanship, no special fitness. The qualifications for which they have been chosen to

* The so-called *Matthews' Bible*.

office are no way germane to the cause before us. Their position is no evidence either of piety or Scriptural learning, nor of special fitness to judge of the piety and learning of others. The work is the work of religious men, and should be undertaken and directed by religious men. In these views, however, obvious as they are to ourselves, many whose co-operation is earnestly desired do not concur. The organization which for certain purposes is the representative of the national life and will, is by them regarded as its representative for all purposes, and the supreme executive in the State is so also in the church. A Royal Commission is probably the only arrangement for the purpose which Episcopalians at large would accept, and therefore, though not to be regarded as in itself the best machinery for the end in view, is probably the best that can be devised with due regard to all the circumstances of the case. In order that the revision may be accomplished with the maximum of gain and the minimum of injury, it must be effected in the way that will secure the widest possible extent of confidence and support. In no other way than by a Royal Commission is there any prospect of obtaining the concurrence of large and important sections of the Christian community; and certain provisions being attached, we, the members of the free Churches ought, notwithstanding our preferences, to give to it our hearty co-operation. The points upon which, as it seems to me, we ought to insist, are chiefly these two. First: That in the selection of the translators, the Commissioners be directed to secure the most approved Biblical scholars in England and America, without regard to the denomination to which they may belong; and secondly, that each denomination of Christians be invited (either separately, or if it so prefer, in combination with others) to choose from amongst its own scholars a committee of correspondence; that to these committees the revised translation be from time to time submitted; and that if to any such committee the work of the revisers appear open to corrections they shall be at liberty to submit a statement of their objection and the reasons of it, with the distinct understanding that these shall then receive a full and fair consideration. By some such arrangement, protection would be afforded against any doctrinal or ecclesiastical bias that might either by oversight or design be given to any particular passage; and it would at the same time secure the virtual co-operation in the work of a large number of careful and experienced students of the Bible whose names are not published abroad by the lips of fame. For most true is it, to use the words of Milton, that when God shakes a kingdom with strong and healthful commotion, to a general reforming, He then "raises to His own work men of rare abilities and more than common understanding, not only to look back and revise what hath been taught heretofore, but to gain further, and to go on some new and enlightened steps in the discovery of truth." "And if the men be erroneous who appear to be the leading schismatics, what withholds us but our sloth, our selfishness, and distrust in the right cause, that we do not give them gentle meetings and gentle dismissions, that we debate not and examine the matter thoroughly with liberal and frequent audience, if not for their sakes yet for our own?" "But if they be of those whom God hath fitted for the special use of these times with eminent and ample gifts, and those perhaps neither among the priests, nor among the Pharisees, and we in

the haste of a precipitant zeal shall make no distinction, but resolve to stop their mouths, because we fear they come with new and dangerous opinions, as we commonly forejudge them ere we understand them, no less than woe to us ; while thinking thus to defend the gospel we are found the persecutors."

THE CRITICISM OF THE PEW.

What is a minister ? and what are his special—what his extra functions ? What is the standpoint from which he views his hearers ? and what the standpoint from which his hearers view him ?—are questions of vast and solemn importance, behind which stretch boundless regions of thought, both for lay and clerical inquirers. To enter upon a consideration of such questions, and the multitude of topics they suggest, would be a very interesting and even instructive task ; but it would be practically endless. Questions, solemn and momentous, meet us at the very threshold of such inquiries, and impose a cautious frame of mind upon any who may attempt to grapple with them. We do not intend attempting an answer, even in the curtest form, to the above questions. Neither do we intend selecting one of them as a theme for lengthened investigation. Our design is a much easier and humbler one. It is to throw together a few thoughts which have at times suggested themselves to us, in connection with one relationship which exists between a minister and his people—that, namely, of speaker and listener. Our object may be readily gleaned from the title we have prefixed to our remarks, which confines us to a very narrow line of inquiry, though much too wide to be more than glanced at in a brief page or two.

It is, of course, impossible to say a single word about the criticism which emanates from the pew, without saying something preliminary about the person and the thing to be criticised—that is, about the minister and the sermon. The question, *What is a minister ?* is far too formidable a one to be here discussed, even though we were, as we certainly are not, inclined to do so. Some people look upon a minister as a man whom they have "hired" to preach to them on Sabbaths, to visit them during the week, to pray with them when sick, and, in a general way, to look after their spiritual interests, besides presiding at marriages, baptisms and burials, and whom they may dismiss when they please. Others look upon him as a "servant of God," appointed to proclaim a heavenly message—to deliver unwelcome truths, undeterred by any thought of being a mere hired servant, and to be in fact, as well as in name, a minister of God. Probably the majority of people will be found steering a middle course between these opinions, refusing to admit, on the one hand, that the ministerial office is to be accounted sacred, on the ground of its being in any way divinely sanctioned, and refusing, on the other hand, to regard it from what may be termed the "bread and butter" standpoint.

It must be very evident that those who take the more elevated view of the ministerial office, virtually place the minister above criticism. The other class again reduce their minister to the level of their family grocer, and think they are as much entitled, and quite as able to criticise the sermons of the one, as the tea and sugar of the other. Those who take

the middle view will adopt a corresponding middle tone in their criticism. They will not abstain from it, but they will exercise their critical faculties with moderation and respect. We will not at present say anything about the nature of a sermon: that is a difficult question, and is differently viewed, according to the intelligence and education of the hearers. It might be very interesting to inquire what opinion ministers themselves hold as to their position, and how far they are disposed to acquiesce in, or differ from the opinions of their hearers. But this, at present, we abstain from doing.

It is a fact, however, that when they happen to be in a pew, they become very keen critics of their brethren in the pulpit, and are by no means famous for their moderation as such. We doubt, indeed, if the criticism of the pew is not often outdone by the criticism of the pulpit itself. A ministerial gentleman, speaking on one occasion of a lay brother with a predilection for preaching, characterized him as "a sort of a mouth." This was rather vulgar—indeed, very vulgar, though used towards a lay preacher, but indicated that the clerical gentleman did not hold the highest class of opinion as to the ministerial office. We have heard young men parade their determination to preach neither this "ism" nor that "ism," but their own convictions (which, after all, amounts to nothing less than Myism), and have thought that they most certainly invited the criticism of those who listened to them, and that they would rebuke a critic with a very bad grace. In view of all this, it would hardly be prudent to withhold from the pew the privilege of criticising the pulpit.

Nevertheless, though this is conceded, a very important subject of inquiry remains, in the manner in which, and the extent to which this privilege should be exercised. For even if we view the minister from the meanest and most mercenary standpoint, his position, as an expounder of God's Word, and as a public moral instructor, solemnly installed by the church and by his ministerial brethren, places him far above the position of mere "public men." The criticism of the pew, therefore, should be cautious, moderate and respectful, instead of being, as it frequently is, remorseless, shallow and rude. In many congregations, the minister, as is most fitting, is more thoughtful and accomplished by far than any of his audience. In many others, particularly in large cities, he is probably equalled, perhaps excelled, in these respects, by a few of his hearers. But it will be generally admitted that in very few congregations are there to be found men better versed in the special requirements of a minister—theological knowledge, for example—than the minister himself; and very few, indeed, whose moral character is superior—who have more virtues and fewer failings than the pastor. These considerations ought to be sufficient to deter people from hasty criticism—just as a consideration of Faraday's knowledge of chemistry, or Owen's knowledge of comparative anatomy, might deter any one, only partially acquainted with these sciences, from venturing too readily to become critics of such men.

It is a fact, however, now-a-days, that the criticism of the pew often runs stark mad. People who have very few of the requirements which are necessary to qualify them for criticism of any kind, do not hesitate to pronounce judgment on matters upon which they are peculiarly disqualified to form an accurate opinion. The minister's theology, his ges-

tures, his rhetoric, his logic, his illustrations, down to the modulations of his voice, form so much quarry for the critical hawks in the pew to strike at. And, by the way, we may say that we once knew a minister, against whom no fault could be found, save in the colour of his hair, it being red, for which, when a candidate for a vacant pulpit, he was rejected. Probably ministers themselves would be the very first to admit that in many things they fall short of what they aim to do and say. Their style of speaking may be of rather an ordinary kind; they may fail to make their meaning as clear as is desirable; they may "thump" too much or too little; they may forge bad arguments, or in other ways supply their critical hearers with prey.

But this may all be conceded; and still it may be necessary to urge upon the pew the duty of generous criticism. Few ministers would think of complaining as one complained not long since—"There are too many critics in my church." We thought the man meant to say that there was too much brains in it—a rather novel state of affairs, certainly. So long as people have heads on their shoulders, so long will they think; and thinking implies criticism. To complain, therefore, of having too many critics in a church, is to complain of having too much of a good thing. The thing to complain about is, probably, that there are too many men who carp, but do not criticise—who swell trifling faults into enormous blunders, and who take no notice of excellencies at all. To satisfy such people is next to impossible. The prayers are too long or too short; so are the sermons; the preacher minces or he screams; he is too intellectual, or he is void of intellect; he reads his sermon, or he doesn't read it, or he tries to read it, but cannot; or he imitates some other preacher, or he imitates nobody, but has a peculiar style of his own; or in some other unfortunate way, he comes into conflict with the notions of the critical pews before and around him. If the preacher is a young and inexperienced man, so much the better: because he has a greater chance of committing errors in judgment and taste, and thus presents a better mark for the shafts of the captious in his dear flock. His youth and inexperience, the immaturity of his intellect, his consequent crude thoughts, his untrained voice and action, are all excellent game for those whose tastes incline them to be caustic.

Young preachers, of course, are guilty of many things which even their youth can not excuse. But we must not expect from young men what we expect from those double their age. From a man at the age of twenty, or even twenty-five, cannot be expected the same ripened thought and diction as from a man of forty or fifty. Yet how frequently is this forgotten, and the same tests applied to a youth in the midst of his college studies, as to one whose education is finished, and who has the advantage of twenty years' more experience in reading, thinking and preaching. It would be silly to take offence at a young preacher indulging in what is called "flowery" speaking—the "star-spangled sky," the "rushing river," the "brawling brook," and other alliterative conceits so common with young and poetical souls. A sensible man no more thinks of criticism, in such cases, than he thinks of quarrelling with the style in which the preacher has brushed his hair, however remarkable that may be. He knows that it is a foible of youth, which will disappear as the whiskers reach maturity, and is therefore hardly worth while taking any notice of.

If those critical hawks, who so ruthlessly maul young preachers, would only reflect for a moment on the peculiar position which a young man occupies in the pulpit, they would be more charitable in their comments. His very years ought to be a protection; and if it could only be borne in mind that he is doing his best, that he is doing all he can to inform and elevate his very critic, that he probably sat up all night labouring at his sermon, (poor as the clever critic thinks it), that he has actually prayed that all sorts of blessings might be bestowed on his censor, and that poor fellow! he may be painfully conscious that in doing his utmost, he is, after all, doing only middling well, people would be in a better frame of mind for considering his sermon. We do not say that such reflections would, or even should, prevent any one from exercising his critical faculties, but only that they ought to prevent him exercising them in any other spirit than that of generous forbearance.

It often happens that the most terrible critics, both of young preachers and of old, are young men, from sixteen up to perhaps twenty-five, the very time when people should exercise the greatest prudence in forming their opinions, let alone lettering them. But there is a priggish maturity about our young men now-a-days, which scorns prudence, and which is much more to be reprobated than any amount of affectation in a youthful preacher. "Our young men think they can give as good a sermon themselves as some of our young hands," was an expression used by a church officer, not long since. "The young men of the Debating Society could preach as good, if not a better sermon than that," was said by a member of a church in reference to his pastor. This was most certainly uncourteous, as it probably was untrue, for members of our modern debating clubs are not exactly the stuff from which able preachers are made.

Our determined critics are very seldom troubled with thoughts of the causes which may be at work in rendering a sermon less effective and less brilliant than it might be. It never occurs to them that sickness or fatigue may have temporarily unhinged a man's capacity for thinking out or delivering a sermon; or by circumstances over which he has no control, the time which ought to have been devoted to study has been broken in upon and dissipated; or that a man who has been preaching week after week for a series of years, may come to find it impossible to be ever fresh, sparkling, original and profound. Yet all these circumstances ought to be taken into consideration by those who so denounce every sermon which does not reach a certain self-appointed standard, and yet they are hardly taken into consideration at all. From what we know of ministers, we believe they are the last men in the world to place themselves beyond the pale of criticism; though they may object, and justly too, to have every defect, however small, every slip, however unimportant, and every grating tone and inelegant gesture, however unobservable by ordinary ears and eyes, subjected to the petty cavilling of those who make no allowance for exculpatory circumstances. Nobody, any more than ministers, would like to be looked after in this way. It must not be supposed that every pew is infested with such critics. The worst of them are comparatively few in number, though the modifications of them are more numerous than they should be.

Probably at some time in their life, most people, including ministers,

have passed a disparaging remark on a sermon and on a preacher ; but the vast bulk of those who sit in pews, if they cannot speak unqualifiedly in favour of a sermon, either hold their tongue, or along with their very mild disapproval, couple so many compliments as virtually amount to a very decided approval. At the close of most sabbath services, there are ten intelligent people ready to say, if they are asked, " I liked the sermon exceedingly ; it was really remarkably good," to one who will say, " It was pretty fair, but " something or another was not quite the thing. People, too, when influenced rightly, begin to look upon their minister's honour as their own, and manfully defend him when attacked, either by the superfine critics sitting regularly under him, or by others who have dropped in from neighbouring or distant churches. A certain sort of pride is taken by the church in the pastor, which often has a very beneficial effect, even on our severe friends, in getting them to go elsewhere when they want to find game for their critical beaks. All this must be gratifying indeed to ministers, whose lives, but for the fidelity of the bulk of their hearers, and the chivalrous support they receive from them through good and bad report, we should think, would hardly be bearable. This feeling of loyalty to the pastor, which springs up in the hearts of the members of a church, is perhaps the best antidote to any censoriousness of spirit which may prevail. It does not exclude criticism from the pew, but only softens it, and reduces it to what it should be, the kindly and generous criticism of a friend.

W. S.—

[We would only add to the above, let the minister of the Gospel "determine to know nothing among men but Christ crucified," and show, by the earnestness and simplicity of his life, that his great concern is to "show himself approved unto God, a workman that needeth not to be ashamed," and he will find but few who care to criticise him, and will be but little disturbed by those who do.—Ed. "*C. I.*"]

CONGREGATIONALISTS IN PUBLIC LIFE—No. 1.

BY JAMES WOODROW.

The CANADIAN INDEPENDENT has given sketches from time to time, from different sources, intended as materials to which some future historian may turn for reference. These sketches also serve the additional purpose of interesting the general reader, and deepening the interest of our people in churches and work distant from themselves. "Materials for Church history" can hardly be complete without sketches of public men, who have been either members or adherents of Congregational churches. It will rest with different persons to collect whatever information is interesting, either of churches or men, in their own immediate neighborhoods.

One of the public men of New Brunswick, holding our principles, is the Hon. WILLIAM TODD, member of the Legislative Council. Mr. Todd was born in Yarmouth, Maine, in the year 1803, and came to St. Stephen in 1812 with his parents, who were Congregationalists.

He became a leading merchant, and was very successful in business. Having taken the customary steps to become a British subject, he has held a number of prominent positions in his adopted country.

Mr. Todd united with the Methodist church of Mill Town, St. Stephen, about the year 1836. In 1843, a number of members (Mr. Todd included) withdrew to form an Independent Methodist Church. Subsequently these, with several of the members of the Congregational church of Calais, Maine, on the opposite side of the St. Croix, organized a Congregational Church in Mill Town, which has enjoyed prosperity during the whole of its existence, since 1846. On the death of Deacon Foster, Mr. Todd was elected to fill his office in the Church. As his heart was in the work he accepted the position, which he worthily and efficiently filled, and still retains. He has also been for many years the efficient Superintendent of the Sabbath School, which is in a prosperous condition. Mr. T. bore the expenses of one-third of the Academy building, erected by a few persons, and given to the Congregational Church, the lower part of which is used as a vestry and public hall, and the upper part for an undenominational Academy.

Politically Mr. Todd was an earnest advocate of responsible government, free schools, and other measures of progress. He was appointed a member of the Legislative Council of New Brunswick in the year 1850; and in his place in the Council supported the Prohibitory Liquor Law, the extension of the franchise, &c. He was a warm advocate of the Confederation of the Provinces, and was appointed a Senator when the Union was consummated in 1867. After due deliberation he declined to take his seat, and chose to remain a member of the Legislative Council of New Brunswick.

Hon. Mr. Todd retired from active mercantile business in the year 1860. He is now, and has been for fourteen years, President of the St. Stephen's Bank, and is also President of the St. Stephen's Branch Railway Company. He is widely known, and very highly esteemed.

The Home Department.

THE SCRIPTURE PATCH-WORK QUILT.

[Several most touching and instructive incidents of the late American war are graphically described in this sketch.]

“Reader, whoe’er thou art,
 What God has given, that impart;
 Hide it not within the ground,
 Send the cup of blessing round.”—*J. Conder.*

In one of the boxes sent to us by the Sanitary Commission, was a patch-work quilt of unusual softness and lightness.

“How nice! how good it feels—so homelike!” “This will make the poor fellows laugh,” we said. And it did make them laugh—and made some of them cry too. When we opened it, we found a note pinned to it. I read as follows:—

"I have made this Scripture-quilt for one of the hospital beds ; for I thought that whilst it would be a comfort to the poor body, it might speak a word of good to the precious soul—the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army, amongst whom I have a son!"

"Oh that it may!" I said, and dropped the first tear upon it. No, not the first, nor the hundredth tear, even: for that quilt had not been made without many tears. Every block had been prayed and wept over

It was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible, or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, was that "faithful saying," in which is all our hope and strength—"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." And below it, the prayer of all prayers we need to pray: "GOD BE MERCIFUL TO ME A SINNER." The head border, which would be nearest the sick man's eye, and oftenest read, had the sweetest texts full of promises, love and comfort. Amongst them I read, "God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters!" "I sought the Lord, and he heard me, and delivered me from all my fears." "Oh," we said, wiping our eyes, "Oh that all our beds had such quilts! God will surely speak through these texts to the sick and wounded men! They will read them when they would read nothing else. Who knows how much good they will do!"

It was not long before a man, sick with pneumonia, was brought in and we put our new quilt on his bed. He noticed nothing at first, he was too sick; but when he grew better, I saw him intent on the texts.

"Handy to have 'em here!" he said, pointing to them as I stood near him.

"You know how to value them, then!" I said.

"I do," he answered with heartiness.

"Do you know that verse, 'A lamp unto my feet and a light unto my path?'" Well, that's what the Bible is, and I've found it out down here."

After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, "And I will give you rest." He beckoned to me.

"Rest! where can I get it? Rest for body and mind, both! I am half mad—sick, as you see, but sicker as—no one can see. Tell me how to get rest!"

"Did you never hear of the way?—never hear of Jesus?"

"Tell me again—and as you would a child."

I told him as I would a child, the story of the cross.

"Died for *my* sins?" he asked.

"Yes, yours. He saw you in your sins and pitied you, loved you, died to save you from sin and give you rest; to make you happy."

"I have never been happy—never. I have been too wicked. And He really died for me?"

"With you in his heart!"

"I never felt it before. It never seemed to me a real thing."

"I hope you will come to feel it the most real thing."

He tossed again, "O, for rest!"

"Have you seen the lines,

'None but Jesus, none but Jesus,
Can do helpless sinners good?'"

"It's true. I know it is none but Jesus! I've tried everything else."

"'I'll go to Jesus though my sins
Have like a mountain rose,'"

I repeated.

"I can't go. I feel that I can't do anything. I am here a very wretched man; and that is all."

"Just leave yourself to God, then,

'Here, Lord, I give myself away,
'Tis all that I can do.'

That's all you have to do."

"Is that verse here?"

I showed it to him on the quilt.

"I'll keep it before me. O for rest! A little rest!" he groaned again.

Not long, and he found it—found peace in believing, and left his hospital-bed happier than he had ever been before.

An Irishman lay under the Scripture quilt. One day, when nearly well, he was looking at it.

"Is that radin'?" he asked, putting his finger on the text.

"Yes."

"Sure, and what does it say?"

I read, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Ye might rade that," he said, pointing to another text.

"I love them that love me, and they that seek me early shall find me." It is the Lord who says this," I added after the text.

"Sure, it's good to a lonesome pareson to hear what you rade."

"So it is. There is nothing like the Bible in dark and trying hours."

At last came the boy who had the best right to the comfort of our Scripture quilt—the "son" of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it; but so it was.

He had lain there nearly senseless for more than a week, when I saw him kiss the patch-work. I thought he might be wandering, or if not, had found a text of hope or consolation that seemed to suit his need; and marked with my eye the place he had kissed, to see what it was.

It was no text, but a calico block,—the pattern a little crimson leaf on a dark ground. He kept looking at it, tears in his eyes, and I was

almost sure his mind was wandering. Nay, he was never more in his right mind; and his thoughts were at home with his mother. A bit of the gown he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up, and smiled through his tears.

"Do you know where this quilt came from?" he asked.

"Some good woman sent it to us through the Sanitary Commission."

"You don't know her name, nor where it came from?"

"No, but I saved a note that was pinned to the quilt."

"Would you be willing to let me see it some time when it's convenient?"

"O, yes. I'll get it now."

I got it for him; his hand trembled, and his lips grew white as he opened it and saw the writing.

"Please read it to me quite slowly," he said, returning it.

I read it.

"It is from my mother; shall you keep it?"

"Yes," I answered, "I value it very much, as also the quilt."

He put his hands over his eyes. I thought he wished to be alone, and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed one out to me. It was, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

"I am no more worthy," he whispered.

I put my finger on the next white block, and read aloud, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

As I looked up, I saw there were tears upon his cheeks, and his lips were tremulous. He covered his eyes, and I left him.

A few days after, when he had grown much stronger, he held up to me the text I had shown him, "I was a great way off," he said, "but He has met me and had compassion on me."

"You feel the Saviour's love."

"It fills me with peace."

"What love! What a Saviour!" I said, in my thanksgiving.

"Shall I not write to your mother and tell her that her son, who was dead, is alive again; who was lost, is found?"

"Will it not be too much trouble?"

"Oh no! a pleasure instead."

I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer and more sacred than before.—
British Messenger.

MISS MILLY'S SECRET.

I don't think there ever was a more pleasant little maiden lady than Miss Milly Shenstone. She was so bright and kind, and had always such a ready smile to greet us young folk with whenever we went to Hawthorn Cottage—for that was the name of the snug little nest of a house in which she lived. Our old clergyman used to say that it was

quite a means of grace to make a call on Miss Milly ; and I really think it was. I am sure, for my own part, I never went to see her without coming away happier myself and more disposed to make others happy too as far as I could. There was such a sunny cheerfulness about her, that it was hardly possible to be with her long without catching something of it unawares. No matter how dull or discontented I might be—and I am afraid I often was both—half-an-hour spent at Miss Milly's was sure to send me home with a touch of warmth at my heart, and a general feeling that, after all, this beautiful world that God had put me into was not such a dreary place as I had been ready to fancy it.

I think I see her now with her trim little figure, so daintily and neatly dressed, and her beaming face, and her grey curls ranged carefully on either side of her smooth forehead. No crow's feet or wrinkles on that forehead of dear Miss Milly ; nothing but the story which contentment and goodwill had written there as plainly as if it had been the pages of an open book. You could not look into her face without feeling sure that the little maiden lady was quite prepared to be on friendly terms with you if you had no objection yourself to such a proceeding. She seemed as if she could no more help looking kind and pleasant, old maid though she was, than a good bright fire can help looking warm and comfortable on a cold December night.

And her house was just like its owner, so cosy and neat ; gay and fragrant in the summer time with all manner of sweet old-fashioned English flowers ; roses and honeysuckle, jessamine and mignonette, which crowded together in the flower beds, and climbed over the porch and round the windows till the little cottage was half lost amid its wealth of bloom and greenery. And in the dark winter evenings how cosy beyond everybody else's rooms that wainscotted parlour of Miss Milly's seemed to be, and what delightful hours I have had many a time by her sunny fireside, listening to her bright chirruping chat, while her knitting needles trotted briskly along, and puss on the hearth-rug purred as loudly as if she, too, wanted to have a share in the conversation.

I often used to puzzle myself over the secret of Miss Milly's unflinching cheerfulness. She was not rich by any means in this world's goods. I knew it was only by dint of a good deal of economy and contrivance that she managed to eke out her slender income, so as to meet her household wants, and yet have something over to satisfy the needs of a heart that was always devising "liberal things" for her poorer neighbours. She had had as much sore trouble in her time as falls to the lot of most, and trouble of a kind, too, that would have soured and bittered the nature of many women : though I need not enter here into all that I afterwards learned of Miss Milly's history. Alone in the world, with no kith nor kin to stay herself upon, nothing to look forward to but a solitary old age, and with a past filled with memories more sad, perhaps, than anyone knew or ever guessed, Miss Milly might have been excused, one would think, if sometimes there had been a shadow on her brow or a tone of murmuring in her voice.

But no ! go when you would you never found Miss Milly other than blythe and busy, a very well-spring of content, and, as I have said, with such a sunny cheerfulness beaming from her that she made one

feel positively ashamed of being gloomy or discontented with one's own small grievances and vexations.

At last, I remember well, it was one lovely June afternoon, when I had taken my work and gone to have tea and a quiet chat with her, as I often did when the evenings were long, I ventured to ask her what I had been turning over again and again in my mind.

"Miss Milly," I began, "I do wish, if you would not mind, that you would tell me your secret."

"My secret, my dear!" she said, and just a faint little flush came with a sort of surprise over her face; "my secret" Why, how came you to think that I had one?"

"I mean the secret of your being always so bright and happy," I explained, for I saw that she had not quite understood me. "I can't think how it is. People who are a great deal better off in many ways than you are don't seem to get half as much good out of life as you. How is it?"

I spoke eagerly, and I daresay my face showed that I was in earnest, for Miss Milly laid her hand upon my arm, and said, more gravely than was her wont—

"My secret is one that is easily told, and I am very glad, Janet, my dear, that it is one you wish to learn. It is just this: I always try to *make the best of things as they are*. Yes," she continued, seeing, perhaps, that I looked a little disappointed; it was not so much of a secret after all, I thought—"yes, my dear; that is one of the very best receipts for happiness that I know of, next to the love of God; though I believe that the reason many good Christian people find life a harder portion than it might be is just because they neglect to practise this simple rule. I have tried it for many a year now, and it is astonishing how well it answers. I believe I should have been as miserable and discontented as a lone woman well can be, if I had not set myself long ago,"—and there was the hint of a sigh in Miss Milly's voice as she said this—"if I had not set myself long ago, with God's help, to take my life and everything belonging to it, just as it was, and make the best of it. That is my secret, Janet; and I am very glad you have asked me for it, and I hope and pray you may find it worth as much to you as it has been to me."

And then in the warmth of her heart Miss Milly put her arms round me, and pressed a kiss upon my forehead, and when she settled herself to her work again, I saw that she twinkled away a tear before she went on with the bit of fine stitching that she was busy upon.

That very day I began to put Miss Milly's receipt for happiness into practice. I did not succeed all at once. I had a good many slips and failures, breakings-off and beginnings again, before it grew into the habit of my life. But I have found it such a blessed one that I should like to recommend to all my young friends this happy art of seeing the possibilities of good which the present hour, the present ways of life, contain.

Just think, now, how profitless it is to be always pining for that which is not; wasting thought and happiness in considering what *might* be made out of life if things were something other than they are. Why

not try, as Miss Milly said, to cultivate the habit of making the most of things as they are?

It is here that genius in art reveals itself. The great musician with a wretched instrument will ravish all his hearers; the artist needs only a blank wall and a burnt stick, and the picture grows into grace beneath his hand. In every case the conditions of life must be more or less imperfect. Imagine them what we will there must ever be something to be "made the best of." What wisdom, then, not to wait for that impossible perfection which never will arrive, but at once, now, this very day to furbish up what has been given to each of us for our portion in this world, and

"Grateful take the good we find,
The best of Now and Here."

Just as I have known women sometimes who would manage to dress themselves neatly and even tastefully out of faded *chiffons*, and produce a good effect with things that others would throw aside as worthless, so may any of us, if we give our mind to it, make a bright, useful, pleasing thing out of the daily life which so often we think of as utterly destitute of the means of happiness.

But a passing resolve will not avail. It requires a steady will, it needs practice as in a noble art. The thoughts must daily be set upon it, and then by degrees what a magic change will be found to have passed over all that now seems dull and deadening. Surely it is a thing worth taking pains about to be able always to find for ourselves and others something bright and pleasant in "life as it is." Let me persuade all my young friends then, if they wish to be happy themselves and to make others happy around them, to *make the best of things as they are*; and one thing I can promise them, that if they will but try it, they will never regret having learned and practised Miss Milly's Secret.—*Christian's Penny Magazine*.

ANECDOTES OF REV. ROWLAND HILL.

Hill a Ranter.—On one occasion the worthy cultivators of the soil complained that the preacher "ranted" so loudly that he could be heard through the village. Mr. Hill referred to these remarks in the pulpit, and, with the deepest feeling exclaimed, while pointing to a sleepy farmer, "What! shall we not lift our voice like a trumpet, and cry aloud, and spare not, when, with all our *ranting*, sinners can sleep and be cursed under our very sermons?" The old farmer opened his eyes, heard the last remark, rose, took his hat, and left the church, declaring he would never visit it again as long as he lived—a wicked resolution which he never broke.

Swearing.—On his way home from his last tour in Ireland, Mr. Hill was very much annoyed by the reprobate conduct of the captain and mate, who were greatly addicted to the ungentlemanly habit of swearing. First the captain would swear at the mate, then the mate would swear at the captain, and then they would both swear at the wind. "Stop, stop," shouted Hill, "let us have fair play, gentlemen; it's my turn now." "At what is it your turn?" said the captain. "At swear-

ing," replied Hill. After waiting until his patience was exhausted, the captain urged Mr. Hill to be quick and take his turn for he wanted to begin again, "No, no," said Hill, "I can't be hurried; I have a right to take my time and swear at my own convenience." "Perhaps you don't intend to take your turn," responded the captain. "Pardon me," said Hill, "but I do, as soon as I can find the *good* of doing so." The rebuke had its desired effect; there was not another oath on the voyage. As a preacher, Hill was simple, clear and fluent. His powers of imagination were far above mediocrity, and he had a remarkable talent for illustrating and simplifying great and important truths.

Pigs and Beans.—One Sunday evening, at Surrey Chapel, he gave out for his text, "We are not ignorant of his devices," and introduced his sermon by telling the following tale: Many years since I met a drove of pigs in one of the streets of a large town, and to my surprise they were not driven, but quietly followed their leader. This singular fact excited my curiosity and I pursued the swine until they all quietly entered the butchery. I then asked the man how he succeeded in getting the poor, stupid, stubborn pigs so willingly to follow him, when he told me the secret; he had a basket of beans under his arm and kept dropping them as he proceeded, and so secured his object. Ah, my dear hearers, the devil has got his basket of beans, and he knows how to suit his temptations to every sinner. He drops them by the way—the poor sinner is thus led captive by the devil at his will; and, if the grace of God prevent not he will get him at last into his butchery and there will keep him forever. O, it is because we are not ignorant of his devices that we are anxious this evening to guard you against them." This was not a very elegant illustration, but it was true and natural.

The Old Lady and her China.—Mr. Hill was in the habit of taking nearly everything he saw or heard into the pulpit, and using it in his sermons. When preaching one day on the government of the temper, he said; "I once took tea with an old lady, who was very particular about her china. The servant, unfortunately, broke the best bread-and-butter plate; but her mistress took very little notice of the circumstance at the time, only remarking, 'Never mind Mary, accidents cannot be avoided.' 'My word, but I shall have it by and by,' said the girl, when she got out of the room. And so it turned out. The old lady's temper was corked up for a season, but it came out with terrible vengeance when the company retired."—*Rev. J. Vaughan.*

THE DAFT BOY'S SACRAMENT.

There was a half-witted lad, called Yeddie, who was supported by his parish in the highlands of Scotland. He passed his time in wandering from house to house. He was silent and peaceable, and won the pity of all kind hearts, for he had little power to converse with his fellow-men, though he seemed often in loving communion with God, and was in the habit of whispering and muttering to himself as he trudged along the highway, or performed any simple task. The boys, while they were never cruel to him, often got a little fun out of his odd ways. He believed every word they said to him; and because he had been

told in sport that if he ever rode over the hills to kirk in a donkey-cart, he would never be heir to the Earl of Glen-Allen, he refused all the kind offers of farmers and cotters, and replied always in the same words:

"Na, na; ill luck falls on me the day I mount a car; so I will aye gang on my ain feet up to the courts of the Lord's house, and be talking to Himsel' as I gang."

One day Yeddie presented himself in his coarse frock and his hob-nailed shoes before the minister, and, making a bow much like that of a wooden toy when pulled by a string, he said: "Please, minister, let poor Yeddie eat supper on the coming day wi' the Lord Jesus."

The good man was preparing for the sacramental season, which came half yearly in that sparsely settled region, and was celebrated by several churches together, when the concourse of people made it necessary to hold the services in the open air. He was too busy to be disturbed by the simple youth, and strove to put him off as gently as possible. But Yeddie pleaded: "Oh, minister! *if ye but kenned how I love him, ye wud let me go where He's to sit at table!*"

This so touched his heart that permission was given for Yeddie to take his seat with the rest, and the requisite "token" was given him. And although he had many miles to trudge over hill and moor, he was on the ground long before those who lived near and drove good horses.

As the services proceeded, tears flowed freely from the eyes of the poor "innocent," and at the name of Jesus he would shake his head mournfully, and whisper, "But I dinna see Him."

At length, however, after partaking of the bread and the cup, he raised his head, wiped away the traces of his tears, and looking in the minister's face, he nodded and smiled. Then he covered his face with his hands, and buried it between his knees, and remained in that posture till the parting blessing was given, and the people began to scatter. He then rose, and, with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One and another from his own parish spoke to him, but he made no reply until pressed by some boys. Then he said:

"Ah lads! dinna bid Yeddie talk to-day! He's seen the face of the Lord Jesus among his ain ones. He got a smile fro' His e'e and a word fro' His tongue, and he's afeared to speak lest he lose memory o't; for it's but a bad memory he has at best. Ah lads, lads! I ha' seen Him this day that I never seed before! I ha' seen wi' these dull eyes *yon lovely Man!* Dinna ye speak, but just leave poor Yeddie in His company."

The boys looked on in wonder, and one whispered to another: "Sure he's na longer daft. The senses ha' come into his head, and he looks and speaks like a 'wise sane one'!"

When Yeddie reached the poor cot he called home, he hardly dared to speak to "granny" who sheltered him, lest he might, as he said, "lose the bonny face." He left his "parritch and treacle"—oatmeal pudding and molasses—untasted; and after smiling on and patting the faded cheek of the old woman, to show her that he was not out of humor, he climbed the ladder to the loft where his pallet of straw was, to get another look and another word "fro' yon lovely Man." And his voice was heard below, in low tones.

" Ah, Lord ! it's just poor me that has been sae long seeking ye ; and now we'll bide together and never part more. Oh ! ay ; but this is a bonny loft, all goold and precious stones ! The hall o' the castle is a poor place to my loft this bonny nicht ! " And then his voice grew softer and softer till it died away.

Granny sat over the smouldering peat below, with her elbows on her knees, relating in loud whispers to a neighboring crone the stories of the boys who had preceded Yeddie from the service, and also his own strange words and appearance.

" And besides all this," she said in a hoarse whisper, " he refused to taste his supper, a thing which he never done before. More than that, he often ate his own portion and mine, too, and then cried for more—such a fearfu' appetite he had ! But to night, when he cam' in faint wi' the long road he had come, he cried, ' Na meat for me, granny ; I ha' had a feast which I will feel within me while I live. I supped wi' the Lord Jesus, and noo I must e'en gang up to the loft, and sleep wi' Him.' "

" Noo, Molly," replied granny's guest, " doesna' that remind ye o' the words o' our Lord Himsel', when he tell'd them that bid Him eat, ' I ha' meat that ye know not of ? ' Who'll dare to say that the blessed hand that fed the multitude when they were set upon the grass, hasna been this day feeding the soul o' poor Yeddie as he sat at His table ? Ah, Molly ! we canna tell noo but this daft laddie will be greater in the Kingdom of Heaven than the Earl himsel'—puir body—that looks very little noo as if he'd be able to crowd in at the pearly gate ! "

" And, oh, Janet ! if ye could ha' seen the face of your puir lad as he cam' into the cot ! It shone just like the light, and at first—even afore he spoke a word—I thocht he was carrying a candle in his hand ! I believe in my soul, good neebor, that Yeddie was in great company, to-day, and that the same shining was on him as was on Moses and Elias when they talked with Jesus on the Mount. I e'en hope he brocht the blessing home wi' him to 'bide on the widow that was too auld and feeble to walk to the table, but who has borne with him, and toiled patiently for him, because he was one of the Lord's little and feeble ones. "

" Surely this strange, heavenly calm can no' be of earth, and who shall say that Himsel' is not here beside us twa—come to this poor place more for the daft lad's sake than our ain ? "

And thus these lowly women talked of Him whom their souls loved, their hearts burning within them as they talked.

When the morning's sun rose, Mollie, unwilling to disturb the weary Yeddie, left her poor pillow to perform his humble task. She brought peat from the stack and water from the spring. She spread her humble table, and made her parritch ; and then, remembering that he went supperless to bed, she called him from the foot of the ladder. There was no reply. She called again and again, but there was no sound above but the wind whistling through the opening in the thatch. She had not gone up the rickety ladder for years ; but anxiety gave strength to her limbs, and she soon stood in the poor garret which had long sheltered the half-idiot boy. Before a rude stool, half-sitting, half-kneeling, with his head resting on his folded arms, she found Yeddie. She laid her hand upon his head ; it was cold.

The heavy iron crown had been lifted from his brow, and, while she was sleeping, had been replaced with the crown of the ransomed. Yeddie had caught a glimpse of Jesus, and could not live apart from Him. As he had supped, so he had slept with him.—*Christian Era.*

BABY ON THE OTHER SIDE.

“Who took him on the other side?”

A pair of soft blue eyes, full of tenderness and tears, looked up into mine. Sorrow lay on the lips that asked me.

“On the other side! What do you mean, my darling?” and I looked at the child.

“Baby, I mean.” The little one’s voice trembled, “He was so small and weak, and had to go all alone. Who took him on the other side?”

“Angels,” I answered, as steadily as I could speak, for the child’s question moved me deeply. “Loving angels, who took him up tenderly, and laid his head softly on their bosoms, and sang to him sweeter songs than he had ever heard in this world.”

“But every one will be strange to him. I’m afraid he’ll be grieved for mother, and nurse, and me.”

“No, dear. The Saviour, who was once a baby in this world, is there; and the angels who are nearest to Him take all the little children who leave our side, and love and care for them just as if they were their own. When baby passed through to the other side, one of the angels held him by the hand all the way, and he was not in the least afraid; and when the light of heaven broke upon his eyes, and he saw the beauty of the new world into which he had entered, his little heart was full of gladness. The Lord, who tenderly loves little children, who took them in His arms and blessed them when He was on earth, who said that their angels do ‘always behold the face of My Father,’ is more careful of the babes who go to Him than the tenderest mother could possibly be.”

“I’m so glad!” said the child: “and it makes me feel so much better. Dear baby! I didn’t know who would take him on the other side.”—*Selected.*

OUR STAR OF EMPIRE.

BY WATTEN SMALL, ST. JOHN, N.B.

“Broader and deeper must we write our annals.”

Our Star of Empire gleams on high,
Its rays refulgent shine afar,
A glorious light in freedom’s sky;
And may no gloomy tempests mar
The brightness of its shining rays
Throughout the length of future days.

Lo! here we stand and watch and wait
For light to guide our future years;
All former rancour, strife, and hate,
Is lost amid forgotten fears;
A glorious future dawns on high
Of grandeur, wealth, and liberty!

O ! Statesmen ! now to you is given
 The power to make a nation strong,
 As any favour'd under heaven !
 The clime of wild romance and song,
 And loyal hearts, free, true, and brave,
 Who spurn whatever would enslave.

Here dwell the sons of patriot sires,
 The offspring of a noble race ;
 Who keep alive lov'd freedom's fires,
 And spurn the tyrant face to face---
 Whoe'er should trample on or bind
 The hopes of *the immortal mind* !

Then wave on high the standard now
 Which oft Las way'd in days of yore ;
 Exult, Sons of the mart and plough,
 For union from the farthest shore,
 Of this our country to the Isles
 Where old Pacific weeps and smiles !

A bright day dawns on this our clime,
 Which soon shall usher in the light
 Of grandeur, greatness, wealth sublime,
 The power to love and aid the right,
 We shall not linger in the rear
 When progress dawns upon each year.

THE TEACHER'S REWARD.

“ ‘ I HAVE labored in vain,’ a teacher said,
 And her brow was marked by care ;
 ‘ I have labored in vain.’ She bowed her head,
 And bitter and sad were the tears she shed
 In that moment of dark despair.

“ ‘ I am weary and worn, and my hands are weak,
 And my courage is well-nigh gone ;
 For none give heed to the words I speak,
 And in vain for a promise of fruit I seek,
 Where the seed of the Word is sown.’

“ And again with a sorrowful heart she wept,
 For her spirit with grief was stirred ;
 Till the night grew dark, and at last she slept
 And a silent calm o'er her spirit crept,
 And a whisper of peace was heard.

“ And she thought in her dream that the soul took flight
 To a blessed and bright abode ;
 She saw a throne of dazzling light,
 And harps were ringing, and robes were white,
 Made white in a Saviour's blood.

“ And she saw a countless throng around
 As she never had seen before ;
 Their brows with jewels of light were crowned
 And sorrow and sighing no place had found,
 For the troubles of time were o'er.

“ Then a white-robed maiden came forth and said,
 ‘ Joy ! joy ! for thy trials are past !
 I am *one* that thy gentle words have led
 In the narrow path of life to tread,
 I welcome thee home at last .’

“ And the teacher gazed on the maiden’s face ;
 She had seen that face on earth,
 When, with anxious heart, in her wonted place
 She had told her charge of a Saviour’s grace,
 And their need of a second birth.

“ Then the teacher smiled, and an angel said,
 ‘ Go forth to thy work again :
 It is not in vain that the seed is spread ;
 If only *one* soul to the cross is led.
 Thy labor is not in vain .’

“ At last she woke, and her knee she bent
 In grateful, childlike prayer :
 And she prayed till an answer of peace was sent,
 And faith and hope as a rainbow blent
 O’er the clouds of her earthly care.

“ And she rose in joy, and her eye was bright,
 Her sorrow and grief had fled ;
 And her soul was calm and her heart was light,
 For her hands were strong in her Saviour’s might
 As forth to her work she sped.

“ Then rise, fellow-teacher, to labor go !
 Wide scatter the precious grain ;
 Though the fruit may never be seen below,
 Be sure that the seed of the Word shall grow,
 Tol on in faith, and thou soon shalt know
 ‘ Thy labor is not in vain ! ’”

Sunday School World.

Literary Notices.

In this department we can, perhaps, most appropriately notice the death of Charles Dickens, which has awakened so much sorrow in the reading world. It is strange to watch the development of men, and the mutations of public opinion in respect to them. When “ Boz ” first began to make himself famous, it was as a humorist. People read him to laugh. Yet there was ever a pathos with his wit, a tear with the smile, and a kindness that won your heart. Afterwards a still deeper purpose was manifest in his writings, and social abuses, hoary with age and strong in prescription and interest, quivered and fell under his powerful assault. Dickens grew to be a power in the nation, and in all the English-speaking world. His occasional utterances were eagerly reported. His works were caught up by the thousands as fast as they came from the press. He died full of honours, monarch and people, Britain and America, mourning together beside his grave. He was probably the most popular writer of his day, read by a larger circle, composed of a wider range of classes, and possessed by a more personal sympathy with

the author, than could be found around any other writer. His inimitable humour goes far to account for this—for who does not love to laugh, and who can help laughing over Dickens' pages? The familiarity of his subjects was another source of his power over the popular heart. They were not ideal creations or the semi-ideal personages of a romantic age, but every day people, and that from the middle and lower classes of our own nineteenth century. The cheeriness of temper and the kindliness of spirit which pervaded all his writings, putting every reader in better humour with himself and with mankind, entered largely into his acceptableness with the public. Those who profess to judge of "plots," do not award a high place to the *construction* of Dickens' stories. But his descriptions and his characters are confessedly unsurpassed in their way. Now that his literary career has ended, and the grave has closed over him, we can form some estimate of his place and influence as a writer. And it seems to us that a periodical like this owes it to its readers to pronounce some judgment on a question of such universal interest.

One thing is evident, from Dickens' immense popularity; namely, that the world of readers loves "stories" better than anything else. We may approve or blame, as we feel inclined, but there is the fact in human nature, and it will not change at our bidding. It is a point that those who would sway the minds of men would do well to take heed to, that anything with human life and personal interest in it, will arrest the attention of thousands, while abstract thought, however lofty or well compacted, will attract but the tens or the units. The world will have its stories and therefore its story-tellers. This being so, we are thankful that in the stories of one so widely read, there are so many good elements as in those of Charles Dickens. He did not offend against modesty, or so portray "splendid sins" as to make men say, "Vice loses half its evil by losing all its grossness." He is the novelist of family affection and the domestic virtues. He had ever a kindly look and an earnest word for all the outcast, forsaken and down-trodden of mankind. No toady was he, fawning upon the upper classes, and turning his back on the poor; he rather sought out those whom the great despised; and the gradual dissolving of the icy barriers of caste, so noticeable a feature of English life at the present day, the drawing together of the highest and the lowest as members of one human family,—is very largely due to his genial influence. More than one social abuse, seemingly enshrined beyond the reach of change, has given way before his exposure of its monstrosities. The Yorkshire Schools, the Poor Laws, and the delays of Chancery, are confessed examples in point.

With all our appreciation of these good features in Dickens' writings, however, it is impossible to be silent on the defects and blemishes which Christian men must find there. We fear that he has largely contributed to those habits of conviviality, which are the ruin of so many "good fellows" all the world over. His caricatures of religious people cannot fail to have done great harm. We are vividly conscious of the wide distinction there is between the Christianity of the New Testament and that of the professing church. We are quite willing to have hypocrisy exposed and inconsistencies denounced. But to have a Stiggins or a Chadband set forth as a representative man, is more than

we can silently submit to. Mrs. Jellyby is no type of those who devote themselves to Foreign Missions, for these, as is notorious, are the very persons whose hands are ready for every good work, in their own homes and among their neighbours. If Mr. Dickens met with no better representative of a District Visitor than Mrs. Pardiggle, he must have been very seldom found across their track. Men are ready enough to turn their backs on Christianity and the Church; and it was a cruel thing to put such an excuse into their mouths. While making this protest, however, we are glad to record the fact that his writings contain many touching instances of prayer, of faith in God, and especially of loving reverence for the Redeemer. In a letter, written on the last day of his life, replying to a criticism, he said—"I have always striven in my writings to express veneration for the life and lessons of our Saviour; because I feel it, and because I re-wrote that history for my children—every one of whom knew it from having it repeated to them long before they could read, and almost as soon as they could speak. But I have never made proclamation of this from the housetops."

But our space forbids us to enlarge upon this tempting and fruitful theme. We have spoken of Dickens in his public capacity as an author. It is not ours to pass judgment upon him as a man. That is reserved for One, who knows all and cannot err, the All Just and All Merciful.

Lothair, by the Right Honourable Benjamin Disraeli, M.P., has been read probably by most of our readers ere this. "Well, and what do you think of it?" As a work of art, we answer, a specimen of literary craftsmanship, it is a marvellous performance, reminding us of those rare productions of the goldsmith, which the author describes with so much hereditary gusto. But the art seems to be utterly without heart. He describes all characters—Jesuits, Revolutionists and Protestants—with wonderful skill and insight, and a certain professional enthusiasm, from which, nevertheless, the cynical under-laugh is never long wanting; but no one can guess with whom he sympathizes, if, indeed, he be capable of sympathy with any. One good thing it may do, viz., make some who have hitherto been blind, to see the daring and the craft with which Rome is plotting the conquest of England.

The Soul's Inquiries answered in the Words of Scripture, is the title of a beautifully printed volume, (London: Hatchards, square 32mo., pp. 267), edited by Mr. G. W. Moon. It contains a question for each day of the year, in Scripture language, with one, two or three answers from the same source. On the opposite pages are blanks for the names of friends, (to be inserted under the date of their birthdays), or for entries of remarkable events in personal experience. Such a book, we should think, will be prized by many readers.

British and Foreign Record.

At last, the great agony is over, and the Pope is infallible! At least, so says the Œcumenical Council, by a sweeping majority, and those will

believe it who can. Nothing is more noticeable, in relation to the whole matter, than the cool and quiet manner in which the world has allowed these Right Reverend Fathers to have their say out. Certainly, the nations are not cowed into silence by any fears of temporal or spiritual penalties, if they dare to mutter a protest. The silence means—indifference. Even Catholic rulers have allowed the Council to take its own way, without any very strenuous effort to shape its proceedings. The first result that we hear of is, that Austria terminates the Concordat, and France hands over to Italy the guardianship of Rome. Upon “them that are within” the pale of the Roman Church—upon those whose misguided faith binds them fast to the Chair of St. Peter, and especially upon those whose religious vows place them in personal subjection to the Holy Father, the new dogma will come with crushing weight. “Personal government,” in its absolute and irresponsible form, is to be henceforth, more than ever, the rule of the Papacy. Alas for the luckless wight who dares to speak or act otherwise than as his ghostly masters may pull the wires! Farewell to the last remains of freedom and manliness, which some fond dreamers, who have breathed the air of lands of liberty, have imagined they could still enjoy in an infallible church! Surely the iron must now enter into the very souls of such men as Newman, Dollinger and Schwartzberg. What will they do? They must go home to proclaim the doctrine against which they have so earnestly protested! Yet a relief to some of their consciences will be found in this direction—that they have professed themselves as believers in the personal infallibility of the Pope, or, at all events, as ready to receive that dogma; but considered it most inexpedient to scare away the silly sheep who were pouring into the fold, by raising such a cry at this time. But a more serious difficulty for an instructed and truth-loving Catholic will be found in the fact that some of these infallibles have condemned each other as heretics,—that Councils of equal authority with that of 1870 have claimed it for themselves as co-ordinate with Popes, if not superior, and that many of the most learned and pious of the Doctors have taken the strongest ground against the doctrine. It cannot be argued that the article of faith now “defined” and “proclaimed” has always been held “implicitly” by the Church—for a large body of its most eminent leaders have been most explicit in their condemnation. The dilemma, to a conscientious Catholic, who would fain submit to the Church, but cannot stifle the voice of his own reason, must be painful to agony. We earnestly hope and pray that out of this thickening darkness new light may arise, and that the hoary “Man of Sin” may prove to have “filled up the measure of his iniquities” by this last and most flagrant usurpation of the attributes of God!

War, again, in Europe! Louis Napoleon who was supposed to be nearly worn out, who professed himself to be bent on peace and reform, who has so little to gain and so much to risk by the fortunes of battle, has forced the conflict on the reluctant, but not unready William of Prussia. When this fire is raging, it will be very difficult for their neighbours to prevent its spreading to their own houses. As far as Britain is concerned, despite the strong indignation felt against the ambition of France, there will be every effort to observe an honourable neutrality.

We trust it may be possible. A war, in which all the Great Powers engaged, would be a fearful thing. The only mitigation to its horrors would be the certainty that it could not last long.

A serious difference has sprung up in the British Organization of the Evangelical Alliance. Rev. T. R. Birks, one of the Honorary Secretaries, has recently published some strange speculations in relation to Future Punishment, which a number of influential members considered to be at variance with one of the articles of the doctrinal basis. On bringing it before the Council, Mr. Birks declared his full assent to the article in question, and a majority of eleven to nine sustained him in continuing his membership. Thereupon, the protesting parties withdrew. Among their names are those of Mr. R. C. L. Bevan, the Treasurer; Mr. A. Kinnaird, M.P.; Rev. D. T. K. Drummond; Mr. H. Bewlay, Dublin, and Jr. Candlish. A reply has been issued, prepared by a Committee, including Revs. Dr. Steane, Dr. Jobson, E. H. Bickersteth, Dr. Stoughton, and Dr. Blackwood.

A commission, appointed under Mr. Disraeli's government, to report on the question of Education in Ireland, has finished its labours, and, we regret to say, recommends a Denominational system, although testifying warmly in favour of the results achieved under the national plan. The recommendations of a commission of a fallen administration are, of course, very different from an Act of Parliament, yet we are sorry that even that weight is cast into the scale of a false and perilous course of public policy.

The *British Almanac* for 1870 states that the returns made to government show an expenditure for intoxicating drinks and tobacco in Great Britain and Ireland, during the year, of \$500,000,000, or of \$65 for every adult male! These returns, of course, are *within*, rather than *beyond* the amount, as there is always a good deal of smuggling, of which no account can be taken. Now, being naturally somewhat inclined to calculating, we have tried to form some conception of the bulk and weight of \$500,000,000, and find that it would make a *solid silver cable*, of the diameter of a British shilling (25c.), that would reach from the shores of Newfoundland to the Irish coast (1,900 miles); or, loaded into waggons, at two tons to each, it would fill 9,000 waggons, which, allowing 10 yards to each, would form a procession 52 miles in length! We fear the Gospel has but a poor chance (speaking after the manner of men) of reaching the masses while this traffic exists.

The Chinese labour question threatens soon to become the occasion of another "irrepressible conflict" in the United States. The exorbitant wages demanded and exacted by the "St. Crispin's" society and others, have led to the introduction into Massachusetts of gangs of Chinese apprentices, to the intense disgust of the society aforesaid. As John Chinaman lives economically, and is willing to work for about half the wages expected by other operatives, and withal bears the name of a very

ready and faithful workman, he is at once denounced as a public nuisance, and declared to be ineligible for American citizenship.

The question has recently had a pretty thorough airing in the Senate, where, we are sorry to see, that some members even of the Republican party took the ground that they would allow an ignorant Irishman to be naturalized and vote, but never a Chinaman. They would permit poor and uneducated negroes to vote, and on the great principle that the people governed have the right to choose their rulers, but the Chinese must form an exception. The Declaration of Independence, according to them, should be changed to read, "All men are born free and equal—*except the Chinese!*" Others, more just and discriminating, claim that the Chinese must be treated like all other immigrants, and properly opposed the contract system of immigration. The Chinese should not be imported, they said, as Africans were, under the Slave Trade. They may come if they choose, but corporations shall not buy Chinese labor at so much per head.

"And what other ground can we take?" says the *Advance*. "It is idle to talk of keeping out the Chinese if they choose to come among us. Shall we turn Chinese ourselves, and build a Great Wall against them?"

We notice with satisfaction that the British Anti-Slavery Society, whose mission seems to be not yet wholly accomplished, foreseeing the evils of this sort of immigration, has sent a remonstrance to Congress, urging legislation to prevent it.

News of the Churches.

Garafraza—Presentation to Rev. E. Brown.—The friends of the Congregational minister at Douglas (Rev. Robert Brown) recently presented him with \$33, being the first instalment of a sum with which it is intended that he shall purchase a buggy. Mr. Brown's genial and pleasant disposition, like his christian fervency, is well known and much admired, and his hundreds of well-wishers, far and near, will be glad to hear of the presentation. —*Ex.*

THE FIRST GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH met in Knox Church, Toronto, on Tuesday Evening, the 7th June, when, in the absence of Rev. Dr. Ormiston, through illness, Rev. Dr. Topp, preached from Eph. v. 25—27. The Rev. Dr. Willis was chosen Moderator. Applications were read from several Presbyteries on behalf of a number of ministers of other churches, who were desirous of admission into the ministry of the Canada Presbyterian Church. Rev. Mr. Laing, of Cobourg, presented the report of the Home Mission for 1869-70, from which we learn that there are in connection with the Canada Presbyterian Church 90 mission fields, 165 preaching stations; families, 2,791; communicants, 2,657; supplemental congregations, 64; with churches, 82; families, 3,378; communicants, 4,500; in district fields, 154; places where worship is celebrated, 245; having 6,169 families connected with the church, and 7,157 communicants, and the average attendance, 19,309; showing for the stations whose statistics were not given, more than 20,000 souls on the average heard the gospel, and more than 6,000 families received more or less the oversight of the church in its Home Mission work. These mission stations and supplemental congregations

received from the central fund about \$9,586, while they contributed besides the board of Missionaries, \$27,828. The amount reported for building in mission stations was \$3,591; but this was very far short of the real expenditure, as many Presbyteries had given no report on the point. As compared with last year, there was an increase of 13 mission fields, a decrease in families of 53, in communicants of 20, and in average attendance of 304. The income had been \$12,761, the expenditure \$11,773.

The report of the Foreign Mission Committee expressed the regret that so little had been done in the work of missionary effort among the heathen. It referred to the fact that a very large proportion of the work in the charge of the Committee was more directly of the nature of Home Mission work.

In the Saskatchewan Mission, Mr. Nisbet and his assistants have been prosecuting the work begun. Although the results may not be regarded as very great, the labour bestowed has not been in vain. Six adult Indians have been baptized, and thirty-six children; five Indians have been admitted to the table of the Lord, while several others formerly connected with the Church of England are on Mr. Nisbet's communion roll, which now contains 23 names, 8 being Indians, 10 partly Indians, and 5 Scotch. Mr. Nisbet pleads earnestly for a second missionary.

The receipts from all sources for the year were \$6,513.17, and the expenditure, including British Columbia, Red River, and the Saskatchewan, with all incidental expenses, amounting to \$8097.70, being a balance against the fund of \$1,584.53.

After considerable discussion it was resolved that Manitoba be transferred to the Home Mission. British Columbia remains for the present under the supervision of the Foreign Mission Committee. Buxton Mission was also transferred to the Home Mission Department. Rev. Mr. Fletcher recommended a missionary school at Red River, which led to a motion urging the new Presbytery of Manitoba to take steps to promote higher education. One or two motions were presented, having reference to the opening up of new mission fields, but it was finally decided that it be remitted to Presbyteries and sessions to inquire how the missionary resources of the church shall be increased, and what field or fields shall be entered upon.

Kankakee Mission, (Illinois), is to be handed over to the Presbyterian Church of the U. S. as soon as possible, in which case the Presbytery of Montreal is to be authorized to employ Father Chiniquy among the French population of the Province of Quebec.

A very marked and pleasing feature of the meeting was the presence of a number of distinguished delegates from a distance, viz: Rev. Mr. Arnot and Dr. Blaikie, from the Free Church of Scotland; the Rev. Drs. McLeod and Edmond, from the U. P. Church of Scotland; Rev. Dr. Watts and T. Sinclair, Esq., from the Presbyterian Church of Ireland, and the Rev. Mr. Tully, from the reunited General Assembly of the Presbyterian Church of the U. S. Deputations were also received and heard from several Canadian ecclesiastical bodies, including the Congregational Union, which was represented by Revs. H. D. Powis and A. Duff.

The Report of Knox College stated that the attendance had been encouraging, embracing in the Theological department 29, and in the Preparatory 39. The Ordinary Income Fund has been increased, amounting in all to \$6636.53, and the debt, which last year was \$2009.25, had been reduced to \$998.79. The Endowment Fund now amounted to \$5040, the interest of which would now be available for the ordinary revenue of the College. The sum of two thousand dollars had been received for establishing permanent bursaries, in addition to those already in the possession of the College. A subsequent report was presented, conveying a letter from Principal Willis, expressive of his wish to retire from his office on account of his advanced age, and tendering his resignation of his office as Principal and Professor in the College.

In view of the decided terms in which the resignation was tendered, and

the lengthened services and advanced years of the venerable Principal, the resignation of Dr. Willis was accepted, and provision made for the carrying on of the classes, by the appointment of Rev. Messrs. Inglis and Gregg, as Lecturers on Systematic Theology and Homiletics for the present year.

The Montreal College was also reported as in a flourishing condition. Students in Theology, 14; in the preparatory course, 7; French Canadians, 6. The Rev. Mr. Gibson was appointed Lecturer in Exegetics, and Prof. C. Ursat in French Literature and Theology.

Several overtures on the subject of Union with other Churches, were read and discussed, but no result was arrived at further than the appointment of a committee of six, to meet with committees appointed by other Churches, and report.

On the subject of marriage with a deceased wife's sister, the Assembly saw "no sufficient ground for modifying the ecclesiastical rule of its communion in this particular," but appointed a Committee "to consider the subject with a view of elucidating the scriptural basis of said law, and showing, as far as may be, to parties aggrieved by our rules of discipline, that these do not rest on slight or arbitrary grounds," and to report to next assembly.

The widows' and orphans' fund now amounts to \$64,301; and that for aged and infirm ministers to \$3,200.

The Assembly authorized the Moderator to name a day at such time as may be most convenient, in the autumn, to be observed as a day of Thanksgiving by the Congregations of the Church, or in concert with others, to take such steps as may lead to the naming of a day by the Government, which may be observed throughout the country.

Its next meeting is to be held in Quebec, on the first Wednesday in June, 1871.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA (Kirk), met in St. Paul's Church, Montreal, on the 1st June. The Rev. Dr. Jenkins, the retiring Moderator, preached the sermon from Acts, xxth chapter, 28th verse. After adverting to the necessity of following as closely as possible the teachings of the Apostles, he divided his discourse into the two following heads: Do Protestant Churches fulfil those conditions which the New Testament teaches to be inseparable from Churches Apostolically and therefore duly constituted? 2nd. Do non-prelatical churches fulfil those conditions? The Rev. Sol. Mylne, of Smith's Falls, was elected Moderator for the ensuing year. A number of deputations were received from other bodies, during the course of its sessions.

A Committee was appointed to prepare a suitable minute in memory of the late Dr. Mathieson and others who have died since last Synod.

Rev. Dr. Jenkins read the Report of the Committee of the Temporalities Board, which recommended that a Sustentation Fund be created, whose object shall be the payment to every minister on the roll of the Synod who does not draw an equal amount from the Temporalities Board, of an annual sum of £50. Towards this end it would be necessary to raise a sum of \$10,000 per annum, and an allocation schedule showing the proportion to be raised by the various Presbyteries was read.

The report was adopted, and a Committee appointed to carry out the scheme.

Principal Snodgrass read the report of the Trustees of Queen's College. It showed that the scheme for the endowment of the institution continues to make very gratifying progress. The total of subscriptions is reckoned at \$98,000 of which \$53,505 have been paid and \$46,129 are now bearing interest at an average rate of 6½ per cent. Receipts since the date of the Board's last annual report amount to \$33,166.

Regret was expressed that the number of students offering for the Ministry was far short of the requirements of the Church, and earnestly commended the subject to the attention of the Synod. For the past session the attend-

ance of students at Queen's College and the Institutions in affiliation was as follows : In Arts and Theology, 40 ; of whom 18 have the ministry in view ; in medicine, 42 ; in grammar school, 85 ; in ladies' class, 22. In all, 189 persons received instruction in connection with the University.

A Chair of History and English Literature had been established, and an attempt had also been made to extend to ladies some of the benefits of a superior education, and a class of twenty-two ladies had been enrolled, who had attended a course of study on the English language, conducted by Professor Murray.

The French Mission Scheme was represented as being in a somewhat languishing condition from want of funds. The Rev. Messrs. Dondiet and Tanner are the labourers, the former in Montreal, the latter in Sherbrooke.

The Rev. Mr. Clarke presented the following important overture in relation to the issuing of marriage licenses in the Province of Quebec :--

Whereas, grave doubts exist regarding the validity of marriage acts performed pursuant to licenses issued by His Excellency the Governor-General, inasmuch as it does not appear that such power is vested in him either by Imperial or Canadian Statute, nor by the Commission authorizing him to act as Her Majesty's Representative in the Dominion of Canada, and therefore, it is doubtful whether he can legally dispense with "Proclamation of Banns ;" And whereas it is felt to be a grievance that the fees derived from the sale of marriage licenses to Protestants in the Province of Quebec, should be devoted to the payment of the "principal and interest of the Canadian Rebellion Losses Bill," while at the same time the Church of Rome is allowed by law to grant "Dispensations" and to retain the fees derived from such for her own purposes ; and, whereas, in the Province of Quebec* such license affords no protection to clergymen and other functionaries authorized by law to celebrate marriages from a process at civil law by parties who may feel themselves aggrieved, notwithstanding that the spirit and intention of the "Bond" on which the license is granted appear to protect them from such liabilities ; It is, therefore, overtured by the Presbytery of Montreal that the Synod take such steps as may in its wisdom appear best for laying the matter before His Excellency the Governor General in Council, craving such action as may be deemed lawful and necessary to remove the doubts regarding the legality of licenses thus granted, and for placing all classes of Her Majesty's subjects in this Dominion on an equality before the law and in the enjoyment of the same and equal rights."

The Presbytery of Montreal was, therefore, appointed a Committee to memorialize the Governor General on the subject.

The Synod meets in Toronto in 1871.

THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH was held in Adelaide Street Church, Toronto, commencing on the 1st June. The Rev. W. M. Punshon was re-elected Chairman, and the Rev. A. Sutherland, Secretary. The Rev. Gervase Smith, from London, was present, and also the Rev. Drs. Lindsay and Lowry, from the M. E. Church of the U. S.

An unusual number of junior ministers had withdrawn during the year and joined the Conferences of that Church. This was much regretted, and had caused much inconvenience ; and it was ultimately resolved that no person but the President of the Conference should give a certificate of character to any minister thus withdrawing during the year.

Eight young men were received into full connection, and ordained, and nineteen on probation.

A large amount of the time of the Conference was devoted to the revision of the Book of Discipline, of which it is unnecessary for us to give the details.

The President reported that he and the Missionary Secretaries had sent a

* We understand that this applies equally to marriages solemnized in Ontario. - Ed. C. I.

letter to the Minister of Militia, Sir G. E. Cartier, intimating that the Wesleyan Conference would be glad to send a minister as chaplain with Volunteers who had proceeded to the Red River, but had received a discourteous reply, merely acknowledging the receipt of the communication without as much as promising to submit it to his colleagues. The Conference felt very great indignation at such a want of courtesy on the part of one of the Ministers of Government, and the Rev. Drs. Ryerson and Douglass moved a series of resolutions, expressive of the feeling of the body on the subject, which were unanimously adopted by acclamation.

Delegations were welcomed and heard from the Congregational Union, the General Assembly of the Canada Presbyterian Church, and the Primitive Methodist Conference.

The next Conference will be held in Belleville.

THE NEW CONNEXION CONFERENCE met at Northport, on the Bay of Quinté, on the 1st June. The Rev. J. McAlister was chosen President, and Rev. G. Richardson, Secretary. In his inaugural address the President referred to the distinctive principle of lay delegation, for which their existence as a separate branch of the Methodist family was chiefly maintained. He spoke of the success of this principle among the leading Protestant bodies, among our American neighbors of the M. E. Church, anticipating its speedy and general triumph. Moral principles based on right never die, and he thought this one would, ere long, obtain everywhere in the Church of Christ, and when it had triumphed it would be some satisfaction to know and feel that they had labored, and suffered, if need be, in its behalf.

As in the Bible Christian Conference, much time was occupied with the Union question, and after thanking the Executive Committee for their action in the matter, it was resolved, "That the Conference rejoices in the efforts that are now being made to effect a practical Union between our parent body in England, and the Bible Christian denomination, and would therefore reaffirm the sentiments of our Executive Committee, "that we can understand that several advantages will accrue to the New Connexion and the Bible Christians from an amalgamation of the two bodies." We further earnestly hope and pray that this Union, if consummated, may be but the forerunner of a more extended Methodist and General Evangelical Christian Union, which may result in a blessing to the Church of Christ and to the glory of God."

A Committee was also appointed to act in conjunction with the Executive Committee, and to confer with the officers of the Bible Christian Conference upon a basis of Union not inconsistent with the action of our English Conference, said Committee to report to next annual Conference.

A reply was also read from the official letter writers of the Wesleyan Methodist Conference, to a communication sent to them with reference to the same subject, assuring them of their cordial sympathy with the catholic and Christian sentiments enunciated, and apprising them that the Conference had re-affirmed its resolution of last year upon this subject, viz :

Resolved,—That this Conference cordially reiterates the expression of its conviction as to the desirableness and importance of a union of all the Methodist bodies in Canada, who believe the same doctrines, sing the same hymns, have the same form of worship, the same love-feast, the same class and prayer meetings, and the same general rules of society.

And 2nd. That the Conference had appointed a committee, consisting of an equal number of ministers and laymen, to confer with any similar committee or committees appointed by other Methodist bodies on the subject of Union, and to report to the next Conference.

The announcement was made that the Rev. J. H. Robinson, formerly Superintendent of Missions, and editor of the *Evangelical Witness*, was about to leave for England, he having been selected by the Annual Committee of the English body to edit the *New Connexion Methodist Magazine and Juvenile*

NEWS OF THE CHURCHES.

tor. Mr. Robinson addressed the Conference some parting words, con-ting their present condition with that of the Connexion when he first re among them, 19 years ago, and expressive of his desire to keep up ac-aintance with them by occasional correspondence from the great city of Lon-n, England, the metropolis of the world. He hoped, when the term of his ragement with his English brethren had closed, to come back to his beloved nada.

The Conference agreed to meet in 1871, in Owen Sound.

THE PRIMITIVE METHODIST CONFERENCE met in Alice Street Church, Toron-, on the 3rd of the same month. Rev. J. R. Swift, of Toronto, was elected resident, and the Rev. Geo. Wood, Secretary. Rev. Prof. Wild, of Albert ollege, expressed the earnest desire that a union would soon be effected be-ween the Episcopal and Primitive Methodist, and wished the Conference to give this question a favorable consideration. Rev. Mr. Boyle delivered the annual sermon in the evening. We regret that we are unable to furnish any further particulars of the meeting.

The BIBLE CHRISTIAN CONFERENCE met at Bowmanville, on Thursday, June 2nd. Mr. Pascoe was re-elected President. Rev. E Roberts was re-elected Secretary; Rev. W. Hodnet, Journal Secretary, and T. W. Gover, Joint Secretary. The Conference sermon was preached by the Rev. Mr. Roberts, who took his text from ii. Kings, vii, 9. The duties, dangers and resolves of the church were clearly and powerfully delineated. The brethren who had fulfilled their term of probation, having passed a satisfactory examina-tion, were received into full connection. Four brethren were received as probationers.

Statistics were read, from which it appeared that there are now 61 minis-ters, 214 local preachers, an increase of 5 chapels; 5,150 members, or an in-crease during the year of 165.

On Sabbath, sermons were preached on behalf of the Missionary Society— in the morning by Rev. D. Cantlon, on Revelations i, 12, 18. Rev. W. Jol-liffe preached in the afternoon from the words in Proverbs xi, 30. Rev. W. Hooper occupied the pulpit in the evening, and preached on Isaiah liii, 11.

The report of the Society showed receipts \$8,000; but a heavy debt em-barrasses its operations.

The subject of Union with the New Connexion Methodists was earnestly discussed, but nothing was done beyond the adoption of the following resolu-tion:—That we hereby acknowledge the receipt of a communication from the Methodist New Connexion Conference, now in Session in Northport, breathing a very kindly Christian feeling, which we most heartily reciprocate. Relative to the question of organic Union between the two denominations, we respectfully submit that in view of some difference of opinion among both preachers and laity, here and in England, it is inexpedient, at least for the present, to entertain the question of organic Union. Nevertheless, our Connexional Committee will be instructed to act on this question as may to them seem desirable during the coming year.

A strong resolution was also passed pledging the body to a more hearty co-operation with the promoters of the Temperance Reform.

The next meeting will be held in Exeter, on the first Thursday in June, 1871.

Bond Street, Toronto—Improvements.—Alterations and improvements, on a rather extensive scale, have been in progress for some time in the Bond Street Congregational Church, Toronto, and are now completed. The end gallery, which was very deep, and overhung the

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Bible Class onday, the 4th of July, the members of the y Rev. F. H. Marling, were invited to his house to close the session of 1869-70 by a social gathering. Nearly sixty young people responded to the invitation. In the course of the evening Mr. William Wyles addressed Mr. Marling, expressing the gratitude of the class for his services, and asking him to accept a beautiful silver urn (to "complete" the tea service presented last year), and Mrs. Marling an elegant silver flower-stand. These gifts were heartily acknowledged, and a few appropriate remarks added by Mr. Turner, teacher of the Young Men's Bible Class in the Sabbath school, who, with others of the deacons, was present on the occasion. The course of lessons in the class for the past session was, "Forty evenings with the Apostle Paul," including the life and labours of its subject.

Official.

Congregational College of B. N. A.—I have already received three applications for admission, and have sent the usual questions to the candidates, with the request to send their replies on or before 10th August. If any other young brethren purpose to apply they should write me *immediately*, to allow time for correspondence before the next meeting of the Board of Directors.

HENRY WILKES,
Chairman of the Board of Directors.

Montreal, 13th July, 1870.

P.S.—The Literary Department commences 14th September; probably this year the Theological Department will commence on 5th October, but of this further notice will be given.

The Congregational Union of Nova Scotia and New Brunswick will meet this year in St. John, commencing on Thursday evening, 15th September.

Widows' and Orphans' Fund.—Received since last statement, from Burford, \$5.

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

Montreal, 25th July, 1870.

London Missionary Society's Deputation.—By a letter from Dr. Mullens, dated July 16, the undersigned is informed that Rev. Henry Allon is associated with him in the deputation to Canada from the London Missionary So-

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F. H. MARLING.

Congregational Union O. and Q.,
Toronto, July 30, 1870.

Gleanings.

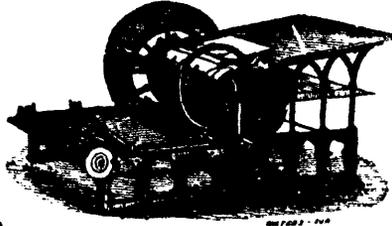
—"I ought to pray before seeing any one. Often, when I sleep long, or meet with others early, and then have family prayers, and breakfast, and forenoon callers, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says, 'Early will I seek Thee; Thou shalt early hear my voice.' Mary Magdalene came to 'the sepulchre' while 'it was yet dark.' Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek it from me. The conscience feels guilty, the soul *unfed*, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God, to see His face first, to get my soul near Him before it is near another. 'When I awake, I am still with Thee.'"—*Robert M. McCheyne.*

A STRONG CRY.—Rev. Mr. Dale, in his address before the British Congregational Union, on the missionary work, makes this earnest cry. "Why should not every member in every church throughout the country resolve, with God's help, to prevail upon a friend, a neighbour, a brother, a sister, to trust in Christ for the forgiveness of sin, and for eternal salvation, before twelve months are over? If the resolve were made, I believe in my heart that it would be accomplished. To do this, the very dream of which thrills the heart with unutterable bliss, we need, not boundless wealth, not heroic self-sacrifice, not an impossible perfection in the organization of the strength of our churches, but only that which God is eager to grant, and which may be had for the asking—the baptism of the Holy Ghost."

—Why will people joke about churches? Perhaps they think that sometimes wisdom lurks in jokes. At any rate men will have their say. Lately, a passer-by seeing, over the principal window of a new church in process of erection, a carving in stone representing a hand grasping some kind of a branch, asked the mason, "What plant does that represent?" and was answered, "The tobacco plant, I believe," Upon which another irreverently added, "It was thought best to have something to represent the deacons!"

No man has a right to do as he pleases, except when he pleases to do right.

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