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Canadian Independent.

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TORONTO, MARCH, 1868.

No. 9.

NOTICE TO YOUNG MEN.

WANTED IMMEDIATELY, A NUMBER OF DEVOTED YOUNG MEN FOR THE LORD'S WORK.

Class 1st. Young men with renewed hearts, apt to teach, burning with love to Christ, desirous of serving Him, with the ground work of a classical education well laid, prepared to enter College and pass through the University curriculum, as well as a course of study directly for the Christian ministry, who will in after life devote themselves to that work, and wield an influence with pen and tongue for the glory of God.

Class 2nd. Young men with an ordinary English education, having natural abilities for speaking, burning with love for Christ and much zeal for His cause, willing to dedicate themselves to His service in the work of the ministry; who will be willing to take the field with the sword of the Spirit,—the Bible,—in their *hand, memory and heart*; men who will get all the education they can get that will tell directly on their work in saving souls; men who (if need be) will take the field without a knowledge of the classics; men of the fishermen-stamp, like Peter, with simple devotedness to Jesus; men with the spirit of McCheyne; who, like Harlan Page, will do the work of a Missionary, and labour out of the pulpit as well as in it, lay their own foundations and build upon them; men who will be content with small remuneration at first, satisfied to do as others have done before them, in building churches of our order for Christ in Canada, viz., begin in a small way and work up; men who will not curl their lip at our weak churches, and cast about them only for comfortable berths, good salaries, and another man's line of things made ready to their hands; men who look at the ministry not as an institution to supply ministers with good places, but as an organization for building up churches for Christ. We have plenty of work, and no lack of openings for this class. "Our cause is very low," said a deacon of one of our weak churches; "the ministers who visit us, looking for large congregations, easy comfortable homes, and good salaries, leave us almost in disgust; but oh! if we could have a man that would do the work like a city Missionary among us, visiting the outside population that never attend church, if he

burned with love to his Master, and was of irreproachable piety, and persevering in energy, we have just the field for him, and he would succeed."

There is yet another class needed, if they can be got.

Class 3rd. Young men of means, who have or who are expectants of a competency, whose parents have wealth, who have natural ability to preach and speak for Christ, and piety and love enough to prompt them to do so. Oh that such would take the field, from love to their Divine Master, in some districts where our churches are feeble and unable to support a minister as he should be sustained! Such men could by *their own means* be independent of the Missionary Society, while they built up the church, and cultivated in the people a spirit of liberality, in the meantime being satisfied with what the people could do, looking for their reward in heaven. Oh what a sphere we have for such! What a work to be engaged in! It is enough to set an angel longing.

It is to be feared that but few of the *first* or of the *last* class will offer themselves. Somehow we must look to the humbler classes to supply the great need, men of the fishermen type. Come then, brethren, encourage such to go to work as soon as may be, with or without education. If they are alarmed at the thought of two years in a grammar school, and five years afterwards, let them by all means get what education they can; but in the strength of the Lord let them go to work for Christ.

W. H. A.

Paris, Ontario, January 23, 1868.

THE PRACTICAL FRATERNIZATION OF THE CHURCHES.

BY GEORGE HAGUE, ESQ., OF TORONTO.

[The following article is the latter portion of an Essay read to the Central Association, by its appointment, in October, 1867, and published at its suggestion, after a discussion, during which exception was taken to some points, while the spirit and ability of the paper were highly commended. The first part dealt very fully with the fraternization of the members of the same Church with one another; and on that was founded what is given here.—ED.]

Believers fraternize in the individual church because they are like-minded; they love a common Lord; they are joined in Him by a common faith, and they can pursue by works and sacrifices objects which are commonly held dear. So the churches which fraternize must be like-minded. They must hold a common faith; be animated by the same spirit; be served by a common ministry. The faith, the hope and the charity of a church are its determining characteristics, far more than the form of its organization. Hence we cannot fraternize with churches which deny the Lord that bought them, albeit they are of the same ecclesiastical order as ourselves. For how can two walk together unless they are agreed in such a fundamental as that? What fellowship hath light with darkness. What concord is there between Christ and Belial.

The subject naturally divides itself into two branches, the fraternization of the churches of the same town or city, and the fraternization of the

churches which are located in different places. With respect to both these, we turn for light to the records of the New Testament.

It has always been a difficult problem how to reconcile the practical working of a system which results in a number of churches wherever believers multiply in large towns or cities, with the records of the New Testament, which seem to imply that there was only one church in each city. On the face of it there is a manifest difference between our practice and that of apostolic times; and it is often used as an argument against Congregationalism that whereas the New Testament speaks of the churches of Judea, of Galatia, of Asia, of Macedonia,—it never speaks of the churches of Jerusalem, or of Antioch, or of Corinth, or of Rome. It is alleged that it *would* do so, had the order of the apostolic churches been the same as our own, inasmuch as the number of believers was too great in those cities for all to meet in one place, and to be united under the same pastor. Here is an argument for a system analogous to Presbyterianism or Episcopacy, viz., one church, but divers congregations; which, it is alleged, would more nearly conform to apostolic practice.

A closer study, however, of the apostolic records brings out a presumption that in some of those cities there was a plurality of churches; not, perhaps, strictly corresponding to the independent churches of the present day, but still, separate assemblies of believers. There was of course at that time no such thing as a church-building, and we are left almost entirely in the dark as to the places where any great gatherings of Christians were held. It is evident, however, that the ordinary meetings of the brethren were mostly in hired rooms, such as the school of Tyrannus at Ephesus, or the upper chamber in Troas, from which Eutychus fell; or the house of Justus at Corinth, in which Paul preached for eighteen months; or the hired house at Rome, in which he preached for two years, and received all who came to him. Now, in those private houses, assemblies of believers were held of so regular a character as to be called churches. In Rome there was a church in the house of Aquila and Priscilla; in Colosse there was a church in the house of Nymphas; and it is evident that there were other assemblies in Rome, which, though not called churches, were really such. The apostle, in his epistle, sends salutations to Asyncritus, Phlegon and others, and the brethren which are *with them*; and then again to Philologus, and Julia, and Nereus and his sister, and Olympas, and all the saints which are *with them*. These were evidently little companies of believers—churches, in fact; and it is questionable whether, when salutation was sent to Aristobulus' household, and also to the household of Narcissus, the household is not a spiritual one—the same thing being intended.

It is obvious, however, that while there were separate assemblies, there was such a complete oneness of sentiment amongst them, and such an identification of interest and affection, that the apostle could address one epistle to them all, and exhort them all as one body. As one body they are entreated to mark those who caused divisions amongst them, not, be it marked, divisions into separate assemblies for greater convenience of fellowship, or greater facility for spreading the truth, but divisions contrary to Christian doctrine, divisions of family affection, divisions of the one body into opposing elements.

It is interesting to notice in what respects they are treated as one, as this may give us the key to the relation which the churches of our own day in the same city ought to bear to each other.

As one body they are exhorted to mutual forbearance in non-essentials. They are also told that their faith, speaking of them again as one, is known throughout the world, and that their obedience is come abroad to all men. The apostle trusts to be brought forward by *them* in his journey to Spain, and he earnestly requests that they would strive together with him in prayer for his safety and usefulness in Judea.

Now, if these little house-churches and assemblies had had diverse interests, had been in the habit of keeping isolated from one another, had cherished feelings of hostility, jealousy, and dislike towards each other, is it not evident that the apostle could never have addressed them as one? Is it not certain, indeed, that he would have visited them with rebuke? Was it not a somewhat similar state of things in Corinth that brought down some of the severest reproofs to be found in his writings?

We may gather, then, respecting city churches, these general principles:

1. That though the Christians of a city meet in separate assemblies, there should be a manifest and substantial oneness of spirit amongst them, a knowledge of one another by name, and a unity which, though not corporate, is certainly real.

2. Members of one church are members of all, and are entitled to church privileges in all.

3. Teachers and officers are for the benefit of all, and are not merely officers so far as the individual assembly is concerned. Their gifts are to be used on behalf of the whole body, for the sake of the common Master of all.

To give effect to these principles, and to manifest and increase fraternity, it is necessary that there should be interchanges of services between the pastors on behalf of the people, and frequent consultations of pastors, deacons and teachers, respecting matters of common interest, and especially such as relate to aggressive operations. The subjects of such consultations might be the welfare of the Sabbath schools; the drawing in of young men from scenes of temptation, and bringing them under Christian influences; the extension of the gospel amongst the ignorant, the abandoned, the degraded, and the criminal portions of the population; in addition to which might be named the care of orphans, of the sick, of the prisoner, of the emigrant and of the stranger. Some of these works, though in perfect accord with the example of the great Master, are not perhaps as well cared for by us as they ought to be—in fact one might say they are sadly neglected.

Such frequent conferences would tend to break down that isolation of churches from one another which is the great reproach of our church order, and would bring about a much nearer approximation to that unity of believers in one city which was undoubtedly the rule in apostolic times. And I would still further suggest, whether it would not be possible to have, once a quarter, a united meeting of all the churches of a city for prayer and conference on the same subjects; on which occasion it might be desirable to partake of the Supper of the Lord.

But whether thus or not, I would further suggest that a united communion service of the most solemn kind should take place on the first Sabbath of each year, in which the whole operations of the churches during the preceding year should be reviewed; confession should be made of short-comings and sins, and, after much prayer, a solemn renewal of a church covenant be ratified in the name of the common Head. Such a service would be the strongest possible bond of brotherhood between the members of various churches in one city; and where a city was too large for this to be done (a

case not likely to arise for perhaps many years in Canada) the same end could be accomplished by a large delegation.

There are two obstacles in the way of the fraternization of churches in the same city.

First, Separate financial interests, and the holding of separate properties. These are fruitful sources of isolation, envy, and ill-will, and nothing calls for more constant watchfulness and more earnest prayer. These things, being secular, are too apt to be managed on secular principles. "Every man for himself," is the motto of this world. But "bearing one another's burdens" is the law of Christ; and that strong churches should help the weak, and rich churches the poor, is beyond all doubt His will. It would be too much to expect all the churches of a city to have a common purse; but certainly is the Master's will, as clearly expressed in the Epistle to the Corinthians, that one should not "be at ease" while another is "burdened," but that there should be "an equality," *i. e.*, as the epistle says, speaking of the relation of the church he is addressing to another church, "that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality; as it is written, 'He that had gathered much had nothing over, and he that had gathered little had no lack.'"

A church that is in debt has therefore a clear right to expect assistance towards getting out of it, that thus there may be realized in the relations of churches to each other those much abused terms—liberty, equality, fraternity; liberty to think and worship according to conscience, equality of position and burden, fraternity of sentiment and heart—words which, apart from Christianity, are an empty dream.

The other obstacle to fraternity of churches in the same city is, that some of these churches have been formed by separation from others in a spirit of anger and disputation. That any church should be formed in this spirit, is matter of regret. But, when once the separation is accomplished, it should be an understood rule and principle, that if it remain faithful to the Master and to truth, the right hand of fellowship should be extended. In such separations there is usually much to be said on both sides; and it is the part of wisdom, considering how strong is the common enemy, how hard at the best it is to maintain the truth, and how all-important it is to manifest the brotherhood of believers—that by-gones be by-gones, and the two that were lately one, be still one in heart, and work heartily for the common good.

There now only remains to be considered the manner in which the fraternization of churches in different localities can be manifested and developed.

The grand principle on which this fraternization is founded—and it is really the essential principle of their unity—is this: a member of one church is a member of all. This doctrine is but very imperfectly understood by many amongst us, and it is sad indeed to see how readily, in passing to strange places, to other localities than that in which a profession was first made, the obligations and privileges of membership are ignored and forgotten. Many a young man leaves the town or village for the city, and lives there for months without ever having communion with the disciples of the Lord; a state of things which argues indeed very strange indifference, but may be due in some measure to ignorance and inadvertence. Pastors or deacons, in such cases, are sometimes not free from blame; and I would respectfully, but most earnestly, press it on the attention of the pastors present, on no account to allow (if they can prevent it) a member to leave the town in which they minister, and

locate himself in another, even temporarily, without furnishing him with those letters of commendation which will entitle him to Christian fellowship, and seeing that those letters have been availed of for the end designed.

A common ministry, common traditions (too little known amongst us), a common order of discipline, and a common mode of worship, are powerful bonds of brotherhood between churches of different localities; in addition to which may be named, a common hymnology. Some of these, though important, are not essential; as, for example, a common order of worship and common hymnology, neither of which exists in the Church of England and its branches, though it cannot be denied that a strong *esprit du corps* pervades all its congregations, amidst the most extraordinary diversities, even where state bonds are unknown. These are, however, essential—a common Faith, a common Order, and a common Ministry. When these exist, it only remains that congregations should know one another, for a powerful spirit of fraternity to be called into exercise. With respect to a common order of worship, it may be remarked that there have always been diversities amongst Congregational churches in this matter, and that to abridge liberty in this non-essential is not desirable.

To enable churches to know one another, it appears to me essential that some other mode of communicating information to the different churches respecting one another, should be adopted. It certainly is an anomaly, that churches may go on for long years, and yet, in the meetings which appertain to the church as such, may never hear a word of the affairs of any of their brethren elsewhere. Individuals may read of them in newspapers and magazines, and as a congregation they may hear of them perhaps in public meetings; but as churches, when gathered together as disciples of the Lord, they hear nothing. We are surely at fault here; and to correct it, I have already suggested that at the Lord's table there should be a diversity of services, not the least of which should be the hearing of the affairs of brethren in other places, and how the Lord is prospering them. The church meeting affords the same opportunity, and it will be thankfully availed of by all who appreciate the value of a reciprocal affection amongst all the churches of a province, and desire to copy those "churches of Asia," who could send common salutations, or those "churches of Macedonia," who abounded in a common liberality.

And as the churches of a city may unite in consultation, and labour for the benefit of the community around them, so the churches of the country may unite in the larger operations of missionary enterprise both at home and amongst the brethren, the preparation of young men for the pastorate, and the promotion by every means in their power of the common good. The rule as to the strong helping the weak, and the rich the poor, holds here also as a matter of course.

The fellowship of the churches as a whole is expressed by and acts through our Congregational Union; but it is a question if their influence on each other would not be promoted by the sending forth, from each representative assembly, of a pastoral letter, to be read in all the assemblies of the brethren, at their next celebration of the Lord's Supper. The influence of a common representative literature is of high importance in this matter. We are fortunate in possessing, in the "Canadian Independent," everything that can be desired of that character; and there are few better modes of promoting practical fraternization amongst the churches than to extend its circulation.

But this practical fraternization should not find its limits in the union of the churches of our own land.

Let us lift up our eyes, and consider our brethren of the Mother Country, of our sister Colonies, and of the neighbouring States. Glad we are to hear of them through their organs of information and opinion; glad are we to embrace them in the arms of fraternal sympathy; and especially glad are we to hear how they do by word of mouth, from honored and beloved brethren, the Pauls and Barnabases of our own time, who come with the salutations of the churches of lands that are far off, yet near; and glad are we to help them in their works of faith and labours of love for the extension of the Redeemer's kingdom in heathen lands.

Once the churches of our order were bound together by common persecution and proscription. Those were bonds indeed. God grant we may never need them again; but there is danger, as ease, and wealth, and worldly prosperity increase, that the love, the precious love of the brethren, may wax cold.

A word, in conclusion, respecting fraternization with brethren in Christ beyond our own borders.

I do not hold with those who say that the division of the Christian world into denominations is good in itself. It is evil, though it may be overruled. I have always held it a thing to be lamented that there has not been that practical wisdom in Protestant churches which has bound the Church of Rome together amidst equal diversities. So that Romanists own subjection to the Head—*i. e.*, the Pope—they may differ on a thousand minor matters, yet remain one; and surely it might have been possible for those who hold the Head, *Christ*, to have maintained unity, though differing, as did the Christians of apostolic times, on questions of minor importance. Was it not a thousand pities that our non-conforming fathers did not form a Free English Church, in which there should have been such diversity, yet such unity, that men like Howe the Independent, Baxter the Presbyterian, and Leighton the Episcopalian, could all have found their place within her—acting and reacting on one another until the ideal of a perfect church should be reached? This, however, is past. The denominations are here, and the question is, how to make the best of them.

Much that has been written of the brotherhood of our own churches is applicable to the denominations that have a common Lord and a common faith. Their ministers can fraternize by exchanging services, and by brotherly consultations as to the extension of God's kingdom; and the people can fraternize, as we did lately in convention, by talking together of Sunday Schools, Bible distribution, and the promotion of God's kingdom amongst young men.

The more of this there is, the better it will be for them. Members of various churches can learn much from each other; for each denomination has its strong points, its excellencies, and its weaknesses. Prejudices may thus be obliterated, the angles of sectarianism rounded off, and a way gradually prepared for that "good time coming," when, as there is but One Shepherd, there shall be but One Fold.

THE WAY THE BEST SERMONS COME.

How do the most genuine sermons come? They come as the trees come. They grow. The winter and the summer, rain, sunlight, starlight,—all enter into the tree. The tree is the resultant of the thousand influences brought up into growth. So it is with a true sermon—"How long did it take you to prepare that sermon?" asked a theological stripling of the venerable Lyman Beecher. "Twenty years," replied the veteran. But a tree is

worthless without the root—and a rootless sermon is like such a tree, fit only to be burned. No sermon is worthy of the name—it may be an essay, but it cannot be dignified into a sermon—which does not strike itself into the scripture, and draw up out of that its meaning and its life. A sermon should be evolved out of the scripture, like a tree out of its root. An address, ready made, which goes mousing about the Bible, seeking a text which it may use as a “motto,” or “by way of accomodation,” stays an address forever, and cannot become a sermon. To preach is to declare the Word of God, and the Word of God is the Bible, and the Scripture must always sustain an organic and vital relation to the sermon. The impulse to the sermon should come from the Scripture, just as the impulse toward the tree originates in the seed.

Patient, laborious, thoughtful study of the word is, then, the first duty of the man who would really preach. The seed of the sermon should lie in the text, and then all varying influences of experience and reading, and the needs of the congregation, should foster and minister to it, just as air and rain and light serve the tree.

And it is marvellous—the freshness and variety of these suggestions of the scripture to a man who keeps his heart sensitive toward the Bible, and his eyes open toward life. I remember once climbing a mountain in Connecticut. Several were with me; among them an old man who had lived all his life at the foot of the mountain. His father was a kind of doctor, and much of the medicine he administered was made from herbs growing on the mountain. He had taught the son the healing properties of the various herbs, and his son, in his old age, had not forgotten. We clambered up the sides, urged our way through thickets, over and around rocks, through ravines, interested in this thing or the other. But every now and then the old man would stop and pluck some herb. He found them everywhere; buried beneath leaves, nestling close under the shadow of rocks. This was for scrofula; that for asthma; that for a cough; that for rheumatism. And so, after a little, the old gentleman had his pockets filled with all sorts of remedies. And there they were growing right under our feet, as well as his; only we knew nothing of them. So do many of us go through the Bible, just as all the rest of us were climbing that mountain. But sometimes it comes to pass that we meet some old saint who has stopped to attend to what grows in it, and who utterly astonishes us at the wealth of healing of all human distresses it contains, where we had expected it the least. Now, the man who preaches the Bible should know it—before all other things—and in just this intimate, exact way. And the man so knowing it will be full of genuine sermons—fresh, various, helpful, fascinating.

Every preacher should ponder those words of Robertson's:—“Do not be dismayed or discouraged if the reading of the Scripture does not suggest as yet. Receive, imbibe, and then your mind will create.” But our mistake lies in thinking that we can give out before we have taken in. In all things this is the order; poets are creators because recipients. They open their hearts wide to nature, instead of going to her with views ready-made and second-hand. They come from her and give out what they have felt, and what she said to them. So with the Scripture—patient, quiet, long; revering listening to it—then suggestiveness.—*Presbyter.*

How to do Good.—Dr. Johnson wisely said; “He who waits to do a great deal of good at once, will never do anything.”

SATAN'S LULLABY.—A UNIVERSALIST SONG.

Tune.—"Ye shall not surely die."

My children dear, let ev'ry fear
Far from your hearts be driven ;
What e'er you do, you'll all get through,
And reign at last in heaven.

Remember how my saints of old,
As sacred scriptures tell,
Through many sins and doubts and fears
Were brought in heaven to dwell.

Remember how the ancient world,
Who with old Noah had striven,
At one grand swoop were gathered up,
To reign with God in heaven.

While in his Box old Orthodox
From wave to wave was driven,
These happy souls, in countless shoals,
Were floated off to heaven.

Your Brethren too, the Sodomites,
At pious Lot's retire,
Went in a trice to paradise,
On rapid wings of fire.

Saint Pharaoh and his mighty host,
Had royal honours given ;
A pleasant breeze brought them with ease
By water into heaven.

My ancient church, the Canaanites,
To Israel's sword was given ;
The sun stood still, that they might kill,
And send them off to heaven.

God saw those villains were too bad
To own that fruitful land ;
He therefore took the rascals up,
To dwell at His right hand.

Even Judas, that perfidious wretch,
By all the world accurst,
By help of cord, out-went his Lord,
And got to heaven first :

To enrich himself with paltry pelf,
He sold his sovereign Lord,
And then went up through a slip-noose rope,
To claim his great reward.

And thousands more have gone before,
Rascals of every kind ;
So when you meet in heaven, you'll greet
Companions to your mind.

Each murderer dire, and thief and liar,
Enjoy those blissful seats,
And drunkards blue stagger and spue,
Along the golden streets.

All, all is well—there is no hell,
 Nor any devil—no.
 To heaven your home you'll surely come,
 There's no where else to go.

 CONTRAST.

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power.—2 Thess. ii., 7-9.

 "WE WANT A YOUNG MAN."

Of course you do. Young men are in great demand by the churches now-a-days. It is getting to be old fogyish to have a minister with any grey hairs, unless he is a D.D., or something of that kind. A young man, you know, is more likely to draw a great congregation, particularly of young ladies. No matter about his other qualifications if he is only young. You can put up with very little gospel and a good deal of chaff if it only comes from a young man.

Your good old pastor, Rev. Mr. A., must vacate the field, then, must he? Isn't he a good man? "Oh, yes, but he's getting old." Hasn't he performed his duties faithfully? "Yes, to be sure, but then he's old."—Hasn't God blessed his labors to the salvation of many souls? "Yes, but he's old." Doesn't he continue to preach good sermons? "O, certainly he does, but then our young folks want a young man, and we think it may build up the church."

"A great scarcity of ministers!" cry the religious journals. "How can we induce young men to enter the ministry?" anxiously inquire the churches. And yet the good old soldiers of the cross are laid aside because they are growing grey, and the young men if they enter the ministry must do so with the prospect of being laid on the shelf pretty soon.

"Do send us a minister," writes the committee of some country church. The man of God goes, but he is too old or not quite popular enough, and he is soon sent away. "Do send us a minister," again writes this church. "Our circumstances are peculiar, and we must have the right sort of a man. We must be built up; we need a young man."

Are there not scores of churches in our country to day destitute of ministers simply because the people are not satisfied with elderly men, or men of ordinary talents? Is there not a disposition to cast aside faithful servants for very slight reasons? Do not many of our churches care more for such preaching as will draw a crowd than for the simple gospel? The statistics of American churches reveal a sad lack of pastors, but are there not good, faithful, competent ministers enough laid on the shelf to supply at least half these congregations?

The writer begs to say that he is not an old man, giving utterance to complaints.—But he has seen, and is constantly meeting with, earnest and well-qualified men, who have retired from active labor, simply because the churches would not employ them. Many of these ministers have been greatly blessed in their work in former days. They entered the ministry because they loved souls. They struggled hard, often, to prepare themselves for the office. They hoped to spend all their days in the chosen life-work, and die with the armour

on. But by and by the churches began to long for young men, and tearfully they withdrew. They would gladly have gone to some smaller field, but alas! the smaller fields had the same desire for somebody younger.

We need all the workers, both old and young, to fill their posts in the great harvest field, and it is a poor economy that turns any faithful laborer away.—*Christian Secretary.*

ORIGIN OF EVIL.

“God saw everything that he had made, and behold, it was very good.”

Whence, then, came anything bad? How could He leave a door for evil to enter in?

This is a hard question. Volumes have been written upon it. Controversies have been waged about it. It is the “conflict of ages.” It is no nearer a settlement now than at the beginning.

Some say, evil is an “eternal possibility.” It could not be avoided if creatures with free-will were created.

Others say, evil is a means of greater good. On the whole, and in the last result, there is more glory to God, and happiness for man.

None of these solutions are quite satisfactory. The mystery returns upon us. Could not He who is all-wise, all-good and all-mighty, shut out sin?

The Bible does not clear it up. It traces back sin to the serpent, or Satan. But how came there a Satan? He is a fallen angel. But why did God suffer an angel to fall? How could sin get to heaven, the holy place, the house of God? The problem is set further back, not answered.

It will doubtless, be explained hereafter. Now we see through a glass darkly, but then face to face. We have an eternity before us, wherein to study God and His ways. How ludicrous will appear our present impatience!

The practical question, here and now, is this: Can sin be got out of the world? Is there any remedy for the great evil?

A man finds himself overboard in a raging sea. Does he stop to consider how he came? whether he lost his balance and fell over? whether he was pushed over by an enemy? No, indeed. He has no time to investigate causes. He can only cry, at the top of his voice, “Man overboard! a rope! a plank! help, here, quick!”

Sinner, the first question for thee is, what must I do to be saved? The next, how shall I save my brother?—*Ex.*

BROTHER OFFSIDE—A SKETCH.

Brother Offside is a member of the church, and a man who has a great many good qualities. He is prompt and punctual at meetings, and liberal in support of the gospel. He is a very useful man too. If it were not for one habit—it has now become fixed and inveterate as a habit, I fear—he would be a very useful man, both in the church and in society. The truth is, he is on the opposite side from almost everybody, in almost everything.

“The masses are always wrong,” says Brother Offside, “and majorities usually err. People who wish to be right, and to do right, must act for themselves, and not go with the multitude.”

And this rule he carries to such an extent, that if others take the affirmative, he is sure to take the negative, for no other reason. He seems to think

he must. It is not because he is obstinate, or really contrary in spirit; though it must be confessed this course, so long pursued, has affected the whole man, and he is much less genial and kind-hearted to appearance than formerly. Habits will change the entire nature of people sometimes.

So much has our good brother become subject to the control of this habit, that he does not seem aware of its influence over him. Nor does he stop to consider whether others may not be right and he wrong, but almost instinctively, when an opinion is expressed or a course proposed, he turns the other way, like a ship obeying its helm, but always turning in a contrary direction.

If any one proposes a change in the services, or any new order of procedure, as likely to be beneficial, at once Brother Offside says, "I shall be opposed to that; it will have a very injurious effect, I am satisfied. I don't see, for my part, how any one can seriously think of such a thing." And to make it all the worse, he will usually add, "I am conscientious in this thing. It don't make any difference to me, but I do it for the good of the cause."

And yet, though he certainly means to be an honest man, it is hardly to be supposed he had really thought of the *cause*, but took his ground merely from the force of an evil habit. The church generally yields to Brother Offside, not because they are convinced that he is right, nor out of any personal respect for him, but to avoid contention.

Even the darker phases of life have their amusing side. The unhappy trait of the good brother is so well understood, that advantage is taken of it occasionally, and the brethren sometimes carry their points by means of his very perversity. Not long since, the deacons thought the church ought to make a collection for a certain special object, not provided for in the usual order of benevolent efforts. It was proposed to bring the matter up at the next church meeting.

"But," said one of them, "Brother Offside you know will oppose it, and there are always some that will fall in with the opposition. Such things make jars and strifes, even if they do not prevent the object."

"I'll arrange that," said deacon Brown, a man of good sense, as well of an abundance of humor. "I'll arrange that, and carry it through without opposition, if you will leave it all to me. Only, when we come into the meeting, you must follow me; do as I do.

The meeting came, and at the proper time deacon Brown arose and said, they had been requested to make a collection to aid a certain object (mentioning it), but for his part, he thought that they had about enough on hand already. They could not give to everything; they must attend to their own affairs. He thought the church would agree with him on that. Moreover, however good the proposed object was, there were causes that lay nearer to his heart.

He sat down, and deacon Jones rose and said, he could adopt the language of Brother Brown; he looked upon the matter in the same light.

Brother Offside was on his feet in a moment. He didn't agree with the brethren. He thought it one of the best and noblest objects they had been called upon to aid. He did not believe in restricting their benevolence to a few objects. Let it be world-wide. He thought the church imperatively called upon to aid this cause—especially at this time. He was conscientious in it. He was willing to give for it. And before sitting down, he moved, "that a collection be made for this object one week from next Sabbath; and the pastor be requested to call especial attention to it, in a notice next Sunday, so as to secure as large a collection as possible."

Immediately deacon Brown seconded the motion, and said he believed Brother Offside, on the whole, was right, and he should vote for a collection.

Deacon Jones said he should go with them most heartily. And the vote had no opposition.

Brother Offside seem nonplussed by the turn things had taken, held down his head, and appeared to be considering how he could flank the movement. But the motion was put before he had time to form an opposition.

I am sorry to say this habit carries its sad influence into the family circle, and is as unlovely there as it is in the church. If Mr. Offside's wife or children propose or desire anything, he is sure to oppose, if not the thing itself, the time or the manner of doing it. Many a sad hour, too, his good and amiable wife has in secret, on account of his unreasonable and obstinate opposition to her plans; often in things the most trivial, and of no possible consequence to him. It has been a root of bitterness to his family, springing up into alienations and wretchedness. And yet he does not seem aware of it. He is made unhappy by it, as well as others. The children have come to take the view of the matter which the deacons did, and when they wish to gain a point, propose something in the opposite direction. If skillfully managed, this usually succeeds.

Whether Brother Offside will ever be reformed in this world, is very doubtful. The habit is too inveterate, and he is too old to allow of such hope. How unlovely it makes his piety appear! How it reproaches his religion in the estimation of the world! How unhappy it makes his family! How wretched it makes himself! How it makes the church contentious! How it grieves the Spirit from his own heart, and hinders his growth in grace! How it makes usefulness almost impossible to him! Poor Mr. Offside.—
The Church.

The Home Department.

WHICH?

The following tells its own story, and a beautiful one it is, too—to be read best and sounding sweetest when the family circle have gathered around the evening lamp, perhaps. It cannot but touch a father's—a mother's heart, and make them appreciate the more their household darlings.

Which shall it be? Which shall it be?
I looked at John, John looked at me.
(Dear patient John, who loves me yet,
As well as though my locks were jet.)
And when I found that I must speak,
My voice seemed strangely low and weak.
“Tell me again what Robert said;”
And then I, listening, bent my head.
“This is his letter:

‘I will give
A house and land while you shall live,
If, in return, from out your seven,
One child to me for aye is given.’”

I looked at John's old garments worn,
I thought of all that John had borne
Of poverty, and work, and care,
Which I, though willing, could not share;

I thought of seven mouths to feed,
Of seven little children's need,
And then of this.

“Come, John,” said I,
“We'll choose among them as they lie
Asleep;” so, walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lilian, the baby, slept,
A glory, 'gainst the pillow white.
Softly her father stooped, to lay
His rough hand down its loving way,
When dream or whisper made her stir,
And huskily he said, “Not her—not her.”
We stooped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so pitiful and fair;
I saw on Jamie's rough red cheek
A tear undried. Ere John could speak—
“He's but a baby, too,” said I,
And kissed him as we hurried by.
Pale, patient Bobby's face
Still in his sleep bore suffering's trace.
“No, for a thousand crowns, not him,”
He whispered, while our eyes were dim.
Poor Dick! bad Dick, our wayward son,
Turbulent, reckless, idle one—
Could he be spared? “Nay, he who gave,
Bids us befriend him to the grave;
Only a mother's heart can be
Patient enough for such as he.”
“And so,” said John, “I would not dare
To send him from her bedside prayer.”
Then stole we softly up above,
And knelt by Mary, child of love.
“Perhaps for her 'twould better be,”
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in wilful way,
And shook his head. “Nay, love, not thee—
The while my heart beat audibly.
Only one more, our eldest lad,
Trusty and faithful, good and glad—
So like his father. “No, John, no—
I cannot, will not, let him go.”
And so we wrote in courteous way,
We could not give one child away;
And afterward toil lighter seemed,
Thinking of that which we had dreamed,
Happy in truth that not one face
We missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in Heaven.

WHAT'S IN IT.—The venerable President Day, of Yale College, on being asked what he thought of the modern spiritualism, so called, replied, “Either there is nothing in it, or the devil is in it.” A statement that could hardly be bettered.

HOW HENRY WARD BEECHER EARNED HIS FIRST TEN DOLLARS.

There stands before me a line of battered and worn books—English classics. Their history is little to them, but much to me. In part, it is my own history. I wish I could lay my hand on the first book that I ever bought, after the dim idea of a library began to hover in my mind! But that book is gone. Here, however, are others whose biography I can give. As early as 1832, I began to buy books—a few volumes,—but each one a monument of engineering. My first books, if I remember correctly, were bought of J. S. & C. Adams, in Amherst, Mass. I used to go there and look wistfully at their shelves. My allowance of money was very small—scarcely more than enough to pay my postage, when a letter cost twelve and a half or twenty-five cents. To take a two or three dollar book from my five dollars of spending money would have left me in a state of sad impecuniosity. Therefore, for many months, I took it out in looking.

As early as at sixteen years of age, I had begun to speak a little in public—faint peeping, just such as I hear from young birds before they are fully fledged. For such services, the only payment was a kind patience till I relieved them by finishing my crude efforts. But at this time,—say 1832—I was sent by the college society as a delegate to a temperance convention in Pelham or Enfield, or somewhere else. I conceived a desire to give a temperance lecture. I have forgotten how I ever got a chance to do it. But I remember there came an invitation from Brattleboro, Vt., to lecture on the Fourth of July. My expenses were to be paid! A modest pride warmed my heart, at the thought of making a real speech in public. I smothered all the fears and diffidences with the resolute purpose that I would succeed! I remember the day of writing an anxious preparation, and the grand sense of being a man when I had finished my manuscript! But the most generous purposes are apt to be ruined with selfishness; and my public spirit, also, had a financial streak of joy in it—my expenses were to be paid!

Well, suppose I choose to walk, and save all the expenses? I should have at least eight dollars of my own, of which I need give no account! That would be an era indeed. But grave scruples arose. Was it honest to take money for expenses which I had not really incurred? If I went by stage, I might lawfully charge my fare and food; but if neither of them cost me anything, how could I honestly make a bill of expenses? I did not get any relief in reflection upon it. I started off on foot, went up the Connecticut river valley, and reached Brattleboro' by way of Greenfield.

Every hour this question of honesty returned. My feet blistered with walking, but I stamped hard on them in the morning, and the momentary exquisite pain seemed to paralyze the sensibility afterwards. Whether it was the counter irritation that relieved my brain or whether—as I fear that I did—I smothered the matter by saying to myself that I would settle the matter when the time came, I don't know. But I was relieved from even that struggle, inasmuch as not a word was said to me about expenses, or money in any form. Yet I had a charming visit. The rising of the moon from behind the mountain that hedged in the town on the East, powerfully excited my imagination, and led to the writing of the first piece, I believe, that I ever printed. It was published in the *Guest*, a college paper, issued chiefly as a rival to another college paper, whose name (alas!) has escaped me. And if anybody would send me a volume of the *Guest*, I should be exceedingly beholden to them.

But when I reached the college again—no longer a mere student but a public man—one who made speeches—one who determined to be modest, and not allow success to puff him up—a very great and wonderful thing happened: the post brought me a letter from Brattleboro containing *ten dollars*. I could not believe my eyes. I forgot my scruples. Providence had put it to me in such a way that I got my conscience over on the other side, and felt that it would be a sin and a shame for me to retain questions and scruples on such a matter! How it warmed and invigorated me! I looked at it before going to sleep; I examined my pockets in the morning early to be sure that I had not dreamed it. How I pitied the poor students, who had not, I well knew, \$10 in their pockets. Still, I tried to keep down pride in its offensive forms. I could not be lifted up. I would strive to be even more familiar than before with the plainest of my acquaintances: "What is money?" said I to myself. "It is not property that makes the man; it is—" Well, perhaps I thought that it was the ability to deliver eloquent temperance addresses. But, great is the deceitfulness of money. I was getting purse-proud.

I resolved to invest. There was but one thing to invest in—books. I went to Adams' store; I saw an edition of Burke's works. With the ease and air of a rich man I bought and paid for them. Adams looked at me and then at the bill, and then at me. I never could make up my mind whether it was admiration or suspicion that his face expressed. But I wanted, and panted to have him ask me, "Where did you get all this \$10 bill?"

However, I concluded that the expression was one of genuine admiration. With my books under my arm, (I never to this day could get over the disposition to carry home my own packages,) I returned to college, and placed on my table my volumes of Burke. I tried to hide from myself that I had a vain purpose in it, that I was waiting to see Bannister's surprises and to hear Howard's exclamation, and to have it whispered in the class room, "I say, have you heard that Beecher has got a splendid copy of Burke?"

After this I was a man that owned a library! I became conservative and frugal. Before, I had spent at least a dollar and a half a year for nick nacks; but after I founded a library I reformed all such waste, and every penny I could raise or save, I compelled to transform itself into books!

As I look back on the influence of this struggle for books, I cannot deny that it has been salutary. I do not believe that I spent ten dollars in all my college course for horses, or amusements of any kind. But at my graduation I owned about fifty volumes. The getting of these volumes was not the least important element of my college education. There are two kinds of property which tend to moralize life. What they are, I will tell you some other time, if you will coax me.

HENRY WARD BEECHER.

PROPER MANNER OF SLEEPING IN CHURCH.

Some persons have been so weak and wicked as to raise a question upon the merits of the case—yea, they have gone so far as to say that sleeping in church, so far from being a duty, is absolutely, and to all intents and purposes, a sin. They allege that the church was built for the purpose of divine worship, and it is an insult to our Creator to sleep in it. They further allege that it is disrespectful to the speaker and to ourselves to do so. This is going a dreadful length, and only another of the radical and extreme tendencies of the age.—

What, that a sin, which has existed in the Church from the days of the apostles themselves! You remember the striking example of the worthy young man Eutychus. A sin, indeed! It is not a sensible act in me to waste time and arguments upon such vain cavilers. The uniform practice of the church (especially on warm afternoons) for eighteen hundred years is decisive.

Assuming that it is a duty, let us consider the manner of performing it. I hold that, like all other Christian practices, there ought to be uniformity in the manner. We find it in all the other parts of the worship—*i. e.*, all sit while the sermon is being delivered—all stand or kneel when prayer is offered. Why, then, should those who are engaged in offering up sleep-worship not conform to some attitude?

1st.—It is an improper manner of performing this duty to nod, and for the plain reason that the worshipper attracts too much attention. Now, we are everywhere taught to avoid ostentatious display in our worship. The Pharisees were condemned for praying at corners of the street, that they might be seen of men. On the same principle, the nodding worshipper is condemned, for he is making too public a display of his devotions. Those in his immediate vicinity, instead of attending to their own worship, are lost in admiration of the profound state in which his devotional meditations have placed him. Peradventure they may envy his condition and break the tenth commandment.

2nd.—Nor is it proper to snore in the performance of his duty—partly for the foregoing reasons; but mainly because it is a direct infraction of the golden rule. Suppose, for instance, that your next door neighbor is asleep; by your snoring he will be disturbed, probably awakened. This, you perceive, is not doing unto others, as you would they should do to you.

3rd.—I deem it unchristian to sleep with the head thrown back and the mouth wide open. It is wrong to injure one's health while offering worship; and all physicians admit that such a position is liable to produce sore throat and hoarseness. Besides, flies sometimes get into the mouth on such occasions and by their injurious explorations tickle the delicate membranes and cause horrible sternutations and coughing, which I hear is very injurious to health.

4th.—To sleep with head resting on the arms of the worshipper, and the face buried up in the cuffs of the coat, is the most improper way of offering a sleep worship. First, because it is also injurious to health, and it is altogether an unsafe way of performing the duty; and mainly, because it is a sin—a direct violation of the Scriptures which command us to let our light so shine that men may profit by our example. In this case it is impossible to know whether the Christian worshipper is asleep or awake. It is a positive case of lukewarmness; neither the one thing nor the other.

SHALL A NEWSPAPER BE PRAYED FOR?

The Church which does not habitually pray for its minister cannot expect any decided blessing upon his labors. It is true that such blessings may sometimes descend in answer to his own prayers and in spite of his Church, but that Church has no business to expect it, and ought to mingle its rejoicings for the blessing with repentance for its own indifference. It is a settled point, that the ministry cannot perform its work unsustained by the prayers of God's people.

Ought it then to be expected that the religious newspaper shall perform its work without the same support? That work is in many respects of the same

kind with that of the minister of Jesus Christ, while the range of its influence is immensely wider. The minister can only speak to a few hundreds; often less than a single hundred. The newspaper audience is with the thousands. Probably the sheet which conveys this article will be read by twenty or twenty-five thousand persons. What an audience is this! The religious sentiments and habits of thought of the religious public are formed in a good measure by the newspaper which has its confidence. Ought not, then, the newspaper to be prayed for, that its conductors may have the spirit of wisdom, of a sound mind, of their Lord and Master? Its conduct is a great and difficult work, weighed down with responsibility, suspending interests vast as the years of eternity.

If, instead of complaining at, the Christian would pray for his newspaper, it might often suit him better, at the same time that it better promoted the interests of Christ's kingdom.—*Exchange.*

THAT AXE.

The other day I was holding a man by the hand, as firm in its outer texture as leather, and his sunburnt face was inflexible as parchment. He was pouring forth a tirade of contempt on those who complain that they can find nothing to do as an excuse for becoming idle loafers.

Said I: "Jeff, what do you work at? You look hearty and happy; what are you at?"

Said he: "I bought me an axe three years ago that cost me three dollars, which was all the money I had. I went to chopping wood by the cord, and have done nothing else since that time but chop wood, and have earned more than six hundred dollars; drank no grog, paid no doctor, and have bought me a little farm in the Hoosier State, and shall be married next week to a girl that has earned two hundred dollars since she was eighteen. My old axe I shall keep in the drawer, and buy me a new one to cut my wood with."

After I left him I thought to myself, "That axe and no grog! They are the two things to make a man in this world. How small a capital! That axe! How sure of success, with the motto 'no grog.' And then a farm and a wife—the best of all."

A DIVINE IN A "HELL."

Rev. Theodore L. Cuyler, writing from Saratoga to the *New York Independent* says:—"I looked in a few moments one evening (as did several other clergymen) upon the scene in Morrissey's celebrated club house. The door stood open to all comers, and a sumptuous supper table was provided for the patrons of the game. It was a most suggestive place to furnish materials for a sermon. The rooms were elegantly furnished—the gentlemen were fashionably dressed, and the burly prize-fighter who fitly represents the 'Democracy' of New York tenement houses presided quite courteously over the hospitalities of his gambling hell. In one brilliantly lighted room stood a roulette table. In another were piles of ivory cards and dominoes, and a huge iron safe in which have been swallowed up the thousands which moustached fools and reckless husbands have flung down on the adjoining tables. As at Baden-Baden, the gambling was conducted with perfect silence. Each gamester gave his whole soul to the absorbing game. Large piles of greenbacks changed

hands rapidly. Men who at home occupy respectable positions were to be seen at some of the tables. But behind the groups seemed to leer the satanic arch-gamester, who was luring them on to stake conscience for gold, and knew that he was sure to cheat them out of their immortal souls. Oh! it was an accursed place, and I was glad to escape soon and unobserved. Let those who are advocating the use of cards as an 'innocent amusement,' look in for a few moments on such a moral slaughter house as is opened here by a member of our national Congress, and they will see what a hell-fire of passion can be raised in the human breast by a pack of cards. From the terrible thralldom of the gaming table few victims ever escape. The door to the gambling room seldom opens but one way. In view of the subtle seductions and fascinations of the games of chance, I firmly believe that total abstinence is the only safe principle."

OUT OF THE MOUTH OF BABES.

The N. Y. *Observer* says that a few Sabbaths since we were present at the exercises of a Sabbath-School, when the children were called up to repeat texts of Scripture, proving that Christ is both God and man. They were allowed to prove both by a single passage or to repeat one text proving his humanity, and another proving his divinity. After a number of appropriate passages had been cited the gentle voice of a little girl, apparently not more than five years of age, was heard repeating these striking words: "Jesus wept" — "I and my Father are one."

The most elaborate sermon of the ablest theologian could not have made a deeper impression than did these short and simple words of Scripture repeated by a little child.

A NON-SECTARIAN.

Rev Alfred Taylor tells this story of a little boy whose case is like that of many others who are lured to churches and Sunday schools by the vision of picnics and sweetmeats. In answer to the question, "Where do you go to Sunday school, Jimmy?" the little fellow replied; "Why, marm, I go to the Baptisses, and the Methodisses, and the Presbyteriums, and I've been a trying the 'Piscopals for two or three weeks." "You don't seem to belong anywhere, then, Jimmy?" "Why, yes, marm, don't you see? I belongs to 'em all, exceptin' the 'Piscopals, but I'm going to jine them too, now." "Well Jimmy, what's your idea in going to so many?" "Why, you see, I gets a little of what's going on at 'em all, marm. I gits liberries, and hymn books, and all that; and when they have picnics, I goes to every one of 'em."

A FACT WORTH PRINTING.

At a second-class hotel in Frankfort, a few days since, a little girl entered the bar room, and in pitiful tones, told the bar-keeper that her mother had sent her there to get eight cents.

'Eight cents?' said the bar keeper.

'Yes Sir,' said the child.

'What does she want with eight cents? I don't owe her anything.'

'Well,' replied the child, 'father spends all his money here for rum, and we have nothing to eat to-day. Mother wants to buy a loaf or bread.'

A loafer suggested to the bar-keeper to kick the brat out.

'No,' said the bar-keeper, 'I'll give her the money, and if her father comes again I'll kick him out.'

Such a circumstance probably never happened before, and may never occur again. Humanity owes that bar-keeper a vote of thanks.

PARSIMONY REBUKED.

Some souls are naturally niggardly, and they need line upon line, and precept upon precept, to save them from bondage to their own petty views. A sharp rebuke sometimes rouses them to higher aims. The *Sabbath School Advocate* gives an illustration :

I once heard Dr. Lovick Pierce, in the midst of one of his unparalleled appeals on the subject of the parsimony of professing Christians, carry his audience through an ordeal like this : 'Go out ;' said he, 'and look toward heaven and say—O, God ! a new year is beginning ; we want rain, and wind, and sunshine, the regular order of the seasons, the fertility of the soil, the germinating quality of the seed, and all these in that harmonious adjustment of times and relations that will insure us a rich harvest and multiplied bags of cotton. O, God ! send these, and health and friends, for we intend to *revel* upon the good things of Thy providence ; but let it be distinctly understood that we do not intend to yield a *dollar* to the support of *Thy* cause in the earth, until we have feathered our nests to our own liking.'

'Attempt this if you dare,' said the Doctor, 'and you will feel as if lightning ought to strike you before you get through with your petition.' 'And yet,' he continued, 'this is the plain English of what you are doing !'

'The words of the wise are as *goads*.'

A GOOD ANSWER.

It is an old saying, "It is a poor rule that won't work both ways." The following from the *Richmond Religious Herald*, is a good illustration of it :

Many years ago a minister was called to the pastoral care of a church in a famous old Baptist Association. He had just preached his first sermon, and the body had gone into conference with the young pastor presiding. It was suggested by an aged brother, that it might be well for the church to fix upon some amount as the salary of the pastor, so that he might know what to depend upon ; but instantly objection was made all over the house. "It is time enough," said they, "to think about that. We might fix upon a sum, and not be able to raise it. Let that remain undetermined, and the church be uncommitted." With this disposal of the salary question, they passed to the next item of business, which was to decide on what days the regular services of the church should be held. All eyes were now turned to the new pastor, expecting he would state definitely the days he would be with them. In answer to their inquiries on this point, he remarked, in a careless manner ; "Brethren, I want my preaching days to stand on the same footing on which you have put the salary. I can't commit myself to come on any particular day, for it might not be convenient always to do so. Sometimes I will come the first Sunday in the month, then again I may happen here on the second or fourth, and then again *I may not find it convenient to come at all*. Just leave this matter as you have done the salary—unsettled." In a few minutes a specified amount had been fixed upon as the pastor's salary, and the pastor himself had announced definitely the days upon which he would officiate.

HOME FROM SCHOOL.

Home from school when the day is done,
 Its trials ended, its triumphs won ;
 Home by the waning western light,
 Where the hearts are warm, and the hearth is bright.

Home, down the cosy street, crisped with snow,
 What does it matter if bleak winds blow,
 What does it matter when love and cheer
 And warmth of summer are waiting so near ?

What matters it now that lessons were long,
 And puzzling problems came always wrong,
 Since, at last, all are righted, all lessons said,
 Though with weary eye and aching head ?

Then home to the hearthstone shining bright,
 Home to the rest of the kindly night,
 Home to the love that, early and late,
 To cheer and to strengthen you, always doth wait.

So, we workers all, down the pathways of life,
 Turn home from the midst of the toiling and strife ;
 Home from our work and our wanderings turn,
 Where the love-lighted fires of our childhood burn.

So, too, shall we all, when life is done,
 All its strivings over, its triumphs won,
 While the shadows fall thick on this earthly shore,
 Go home through the twilight to wander no more.

LUELLA CLARK.

Correspondence.

NOTICES TO CORRESPONDENTS.

Rev. T. Pullar has withdrawn from publication the letter referred to in this place last month. Want of space once more compels us to defer the utterance of some thoughts of our own on the matter of doctrinal uniformity. An esteemed correspondent, animadverting on certain instances of "conformity to the world," seems to us to have "whipped the wrong boy." "Sheffield, N.B." is in type. "John Bunyan" received. "Forest" late.

Some of our friends seem to have read our notice in relation to the 20th of the month, as meaning that we wished them to *defer* writing *until* that date ! But it was, that we could not promise to insert anything received *after* that date, in the next month's magazine. We prefer a continuous shower to a final avalanche.

AN INDIAN TEACHER'S LETTER.

DEAR BROTHER,—Herewith I beg to hand you a letter from our Indian Teacher, Peter Keeshick, which may be worthy of insertion as one of the INDEPENDENT'S items of interest.

Sadly, I think, some of us need material wherewith to make the Monthly Missionary Prayer Meeting interesting, and I would like to furnish something of the sort;—this as a first instalment, if you please.

Ever yours truly, ROBERT ROBINSON.

Owen Sound, Feb. 13, 1868.

[Believing that it will add to the interest with which the following letter will be read by the friends of the mission, we print it *verbatim et literatim*, as it came from the writer's own pen, in a very good hand, by the way. Missionary intelligence will always be welcome here.—ED.]

West Bay (Manitoulin Island), January 2nd, '68.

Rev. Robinson, Sect. Can. Indian Missions,

DEAR SIR,—In reply to you letter which I got the day after Christmiss, dated Nov. 19th, 1867.

1st. The School is Increasing all the time & in every way, the number of children regularly attend are 20 but very often 30 all Boys.

2nd. I know one man is now beginning to pray to our great father in Heaven. May *God* help. this mans family numbers 9 these all come to our meetings. We have had a very good meetings on Christmiss & Newyears days.

3rd. I have had many religious conversations, to different persons. they listen but not believe. the Priest is working hard to make the Indians believe that the Testement was got up by some wicket man, therefor all protostents, cant never go to heaven & colling us Everything that he could think of, & he had told the poor Indians to not send any Girls to School with the Boys, which he colls it a very great Sin.—There are great many girls those that ware going to come to School. to this the Head Chief, counceled me last night in his House. saying. I am very glad that the good white man have sent you here that in order our children might know Something good, &c but he said, I am very sorry that the girls are not permitted to go to School will you tell the good white man to hom sent you here, to send us a female Teacher & if the Second Teacher coms we will help you to bild you House & a School House, & will give you some land to raise you Potatoes in, &c—To this I gave him my own opinion about it. & I said the Girls are permitted to come to School at any time the *Priest* has nothing to do with our Teachings or our School if he says anything about our Teaching its nun and void.

After which I had a very good chance to deliver up a short prayer but long conversation about the word of *God*, &c.

Brother, what say you to this mans Petetion

I remain yours Tuly

PETER KEESHICK.

Literary Notices.

The Sunday School Banner, and Teachers' Assistant, a new monthly periodical (50c. a year) appears from the Wesleyan Book Room, Toronto. As indicated by the title, it is designed for teachers, rather than for scholars. It is under the able charge of Rev. A. Sutherland, whom members of the Provincial (and of many of the County) Sunday School Conventions have come to know as a zealous and skilful worker in the good cause. The *Banner* looks well, typographically, and its eight large quarto pages are well filled with interesting and suitable matter. A series of scripture lessons, specially prepared by the editor, with copious notes, will doubtless be appreciated by many teachers, whose opportunities for personal study are but limited. They are on the Life of Christ, as recorded in the Gospel by Luke, and will be continued through the year, a month in advance. "Illustrations of the (Wesleyan) Catechism" are also furnished. We have no doubt that this publication will be a valuable auxiliary to the denomination in whose interests it is established.

The *Pacific*, of San Francisco, came out with the New Year in an enlarged form, eight pages quarto, of the same style as the *Advance*. This journal is now in its seventeenth year. Once it represented the Presbyterian as well as the Congregational Churches, but the former have begun a paper of their own—the *Occident*—Old School and New School uniting in the enterprise. Considering that on the whole Pacific coast there are less than 60 Congregational Churches, many of these being vacant, it is a thing to be “made a note of,” that they maintain so ample and so able a weekly organ. The *Pacific* is a fearless and outspoken witness for the Truth and the Right in a region where it costs something to speak out. It is published at \$4 (gold is the only currency in California). May it go on and prosper!

Good Words strikes at high game, and brings it down! Mr. Gladstone and Mr. Tennyson have contributed to the January number, besides Charles Kingsley, the author of “John Halifax,” Dr. O. J. Vaughan, Dean Alford, and other former eminent contributors.

Dr. Campbell's Life and Labours have provoked the ridicule of some critics by the unaccountable publication therein of a foolish love-letter written to the wealthy widow whom he married a little while before his death. What could two such men as Dr. Morton Brown and Dr. Ferguson, his biographers, have been about, to allow such an effusion to see the light? Notwithstanding this “dead fly,” however, the book is a very interesting one, the record of a life of extraordinary industry, which has left some fruits for which the world will always be richer—especially cheap Bibles.

The prize of \$100 for the best Essay on Congregationalism, offered by the Congregational Board of Publication (13 Cornhill, Boston), was awarded to Rev. Dr. Pond, of Bangor. It makes a tract of 48 pages, and is sold for five cents a copy, and \$1 a hundred. We have not yet seen it, but it may be that handbook which many of us have desired to put into the hand of a stranger to our churches. The *Congregational Manual* of the English Union however will be more in accordance with the practical usages prevailing amongst us.

Any one who wants to see a recent presentation of the Old School view of the *Atonement*, will probably find it nowhere better stated than in a work by Rev. A. A. Hodge, D.D., son of Dr. Charles Hodge, of Princeton, and himself a theological professor. (Philadelphia: Pres. Board of Publication.) The author is clear, vigorous and honest, holding very definite opinions of his own, but dealing fairly with other writers. The theories of Bushnell, Young and others are amply discussed.

The library of the late Rev. Dr. Jenks, of Boston, editor of the *Comprehensive Commentary*, sold for \$4,000, about one-half its cost. Dr. Jenks was one of the finest specimens of a Christian scholar and a finished gentleman of the old school, we ever met.

The following prospectus is a literary curiosity, considering the “what” and the “where” of it. Here is one indirect fruit of missions. “The entrance of Thy word giveth light.”

THE MAILE QUARTERLY.—A magazine to be devoted to the interests of “Protestant religion, education, and literature in the Pacific,” and to be a medium of communication and information on questions social, educational, and religious, pertaining to the islands and coasts of this ocean, and more especially to these Hawaiian Islands. Though not distinctively a missionary magazine, it will nevertheless give to the missionary work a prominent share of attention. Political questions, if not treated in a partisan-like manner, but viewed with respect to their moral and social bearings, will not be excluded. The October number is intended as a specimen number, and will be furnished gratuitously to all subscribers for the volume beginning January, 1868. It is expected to issue the magazine promptly the first day of each quarter. Present size, 24 pp. Subscriptions may begin with any number. One copy, per annum, \$1 50; three copies, \$3. payable in advance. Foreign subscribers can most easily make remittances for the *Quarterly* by mailing to the office of publication the sum of two dollars and fifty cents in United States ten cent postage stamps, which will include the prepayment of United States and Hawaiian postage. All communications to be addressed the editor, C. J. Lyons, Honolulu, H. I.

The Journal of Sacred Literature, London, after an existence of twenty years, and having struggled into a fifth series, is about to cease. So say the English papers, and sorry we are to hear it.

“LARGEST OF ANY.”—The *Congregationalist*, (Jan. 16) speaking of Dr. Spring’s church, New York, says, “This church has the largest membership of any Old School Presbyterian Church in this country.” This is a common expression, colloquially, but is it grammatical? We can understand the church in question having “a larger membership than any other,”—or being “the largest, in membership, of (all) the Old School Churches;” but its being “the largest of any church,” will not pass.

British and Foreign Record.

AUSTRALIAN CONGREGATIONALISM.—The Melbourne correspondent of the *English Independent*, writing on the 26th November, 1867, reports the Annual Meeting of the Victoria Congregational Union and Mission. The meeting was held in the splendid new church built for Mr. Henderson at Melbourne. The body has had serious losses by deaths and removals. “As to the Mission, alas! there was little to report. The languishing state of its finances have allowed us only to hold present ground, and entirely forbidden aggressive effort.” Five stations were assisted: We are led to ask—Has self-support been insisted on too early and too urgently in that quarter also?—It was determined “to get out the sheets of the *Christian Witness*, to add a few pages of Colonial religious intelligence, and circulate it as the first substitute for a magazine of our own.” Good—so far; but we hope our brethren will soon outgrow the “substitute.” The College Committee had to report a serious deficiency in the income, compelling them to draw to the amount on the Endowment Fund. Two students had recently finished their course. “Though until this year there has been no serious difference between income and expenditure, the amount to which it has now grown suggests grave doubts to some as to whether or no we are equal to such an institution.”

EDUCATIONAL CONFERENCE.—Hardly any subject—Fenianism excepted—occupies so large a share of public attention in England, at present, as the education of the people. An influential Conference on the subject has just been held in Manchester, at which members of Parliament, Church dignitaries and clergymen, Dissenting ministers, Professors and other Educationists, discussed the provisions of a measure intended to be submitted to the next session of Parliament. The plan proposed is founded on the principle of “local rating” and local management, with Government aid and inspection. At the same time, the work done by voluntary effort will not be thrust aside. Saving vested rights of that kind, the tendency is strongly towards a “national” system.

NEW BISHOP FOR NATAL.—The Right Rev. Dr. Gray, Lord Bishop of Capetown and Metropolitan, is determined to consecrate a substitute for Dr. Colenso in the See of Natal. Having found a clergyman, Mr. Macrorie, willing to undertake the commission, he would have consecrated him at once in England or in Scotland, and that without first announcing when or where, had not the strongest remonstrances been addressed to him, and the danger of some penal consequences been pointed out. All these events prepare the way for the spiritual independence of the Church now by law established. And the High Churchmen—not the Evangelicals—are they who will be the first to cast off the yoke of bondage.

METHODIST CENTENARY.—The sums contributed in connection with the celebration of the hundredth Anniversary of the introduction of Methodism into America, is over eight million dollars.

PLYMOUTH CHURCH, BROOKLYN.—The sums bid for pews in Mr. Beecher’s church, for 1868, amounted to \$48,736 50.

Official.

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

HENRY WILKES, G. S. T.

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

New Postage Rates—Under the “Post Office Act, 1867,” which comes into operation on the 1st of April, the following rates of postage will become payable.

On letters to any part of the Dominion, 3 cents per half-ounce, if pre-paid by stamp or current coin. If unpaid, 5 cents on delivery.

On “drop” letters (delivered at the same office where mailed), of any weight, 1 cent, which must be pre-paid by stamp.

On Canadian newspapers, issued not less frequently than once a week, sent to subscribers in Canada by mail from publishing office, 5 cents per quarter for a

weekly, and in the same proportion for more frequent issues, to be pre-paid quarterly in advance, at either mailing or delivering office. Exchange papers to pass free.

On all other newspapers, not more than 2 cents, to be pre-paid by stamp.

On periodicals, other than newspapers, 1 cent per 4 ounces; or, if weighing less than 1 ounce, and posted singly, $\frac{1}{2}$ -cent per number; to be pre-paid by stamp, if mailed in Canada.

On books, pamphlets, &c., *books and newspaper manuscript, printer's proof sheets whether corrected or not*, maps, prints, &c., 1 cent per ounce; provided no letter be enclosed, and the covers be open at the sides or ends, or it be otherwise so put up as to be open to inspection: to be pre-paid by stamp if mailed in Canada.

News of the Churches.

Removal of Rev. W. Hay.—It will doubtless prove of interest to many of the readers of the *INDEPENDENT*, to learn that the long pastorate of the Rev. Wm. Hay, over the Congregational churches at Scotland and Burford, is about to terminate, by the removal of Mr. Hay to Belleville, Ontario. Mr. Hay has labored for twenty years in Scotland, and in Burford twelve years; and the churches have grown in that time from comparative weakness to their present efficiency. Now that a change is necessary in consequence of the failing health of our pastor, it is with the deepest regret of very many beside the members of his own church, that we part with him. Not only has Mr. Hay labored unceasingly and successfully for the welfare of the churches under his charge, but he has also taken a deep interest in educational matters; and to him in no small degree is the village of Scotland indebted for its present advantageous position in that respect. Mr. Hay carries with him the best wishes of his many friends, and the earnest prayers of his flock, that he may be as much loved and as useful in his future sphere of labor, as in the past. E.

Burford, Feb. 8, 1868.

The *Brantford Expositor* of February 14th contains the following notice of Mr. Hay's departure: "Many of our readers will learn with regret that the Rev. Wm. Hay, the much beloved and respected pastor of the Congregational Churches in Scotland and Claremont (Burford), Ont., is about to remove to Belleville, to which he has been invited by the Church of the same denomination in that place. Mr. Hay has occupied his present sphere of labour for over twenty years past, with marked favour among all denominations of Christians, and has been blessed with a large degree of usefulness and success; and he leaves the place where he first began his ministry only because his health is not sufficiently strong to continue the oversight of both churches, while neither one of them alone is able to sustain him. His removal will be severely felt, for not only has he been abundant in ministerial labors, but his position as Chairman of the Board of Public Instruction for the County, Local Superintendent of Schools for the Township of Burford, and also for the County, and as one of the most active of the Board of Trustees for the Scotland Grammar School, has made him a public man whose place will not be readily filled. We sincerely hope that he may find a people and a position worthy of him in the rising town to which he is about removing, and that he may be spared to occupy it."

Surprise Party at Owen Sound.—The friends of Rev. R. Robinson came by the sleigh load, unannounced and unexpectedly the other evening, bringing with them sundry substantial presents sufficing for their own entertainment and leaving a well-filled larder as provision against these times of low salaries and high prices. Such tokens of regard make it easier to study and preach for a people.

Soiree at Listowel.—On the 13th ult., the ladies of the Congregational Church in Listowel provided for a Soiree in the Commercial Hall, the Chape being considered too small. About 250 persons were present, the attendance being very good for the place; as the population neither in village nor country is large. Several ministers of the vicinity were present; and with good singing and music, and excellent tea and accompaniments, the evening passed very pleasantly. The net proceeds, (after rent of hall, printing, &c.,) amounting to \$40, were put in a purse, and presented on the platform to the pastor of the Church, Rev. W. W. Smith. Next afternoon, 100 children belonging to the Sablath School and families of members, were regaled with tea and cakes in the hall, followed by speeches and singing. In the same connection, it might be mentioned, that a few of the members and hearers presented Mr. Smith with an elegantly trimmed buffalo robe, as a New Year's gift.

Anjecahbo's Missionary Speech.—At the Missionary Meeting at Listowel, on 4th February, John Anjecahbo, the native pastor of the Saugeen Indian Church was present, and made a short speech. The address to the chair was in English; all the rest in Ojibway. Mr. Chairman:—I would like to tell you of a Missionary who went to preach Jesus Christ to Indians who had never heard of God (Keechemunehdoo). He had an axe over his shoulder; and just when starting, fell over a log, and cut his hand very much. After tying it up, he went on. After a long time he came to a river. He could see no way of crossing. He crept out on an overhanging cedar, so as to look up and down for a canoe, or some way of getting over. He could see nothing. In turning to get back, he lost hold in consequence of his wounded hand, and fell back into the water. The book in his pocket was floating off. He seized it and held it in his teeth. He thought of trying to swim over, but thought he saw something in the deep still water. (The interpreter here was a little confused, and we could not make out exactly what it was the missionary thought he saw in the water.) When he got out, he looked at the sun, and judged it to be mid day. He now took new bearings, and struck a bee-line for his destination. He had no more bread (quaezhegun) than the size of one finger. Sometime in the afternoon he came to a little brook, and as he was stooping down taking in long slow draughts of the cooling water, he saw some little creatures hiding under the flat stones. (Fresh water crabs.) His hunger was so great, that he caught and ate seven of them. (Not knowing what the old man eloquent was driving at, we asked him through the interpreter, whether the missionary got to his journey's end? And whether he preached Christ to the Indians? And *who was he?*) He got at last safe to the camps of the Indians, and preached Christ to them. And had his little book, (probably an Ojibway Hymn Book; the New Testament is very bulky.) You ask who he was. I did not see him. *But I went with him! I was the missionary!*

W. W. S.

Canadian Ministers in the U. S.—It is a pleasure to us to have on our list of subscribers the names of the most of the ministers of our body, who have left the Provinces for the States. While they receive through this channel news of their old friends, the latter also can learn of their movements. We are always glad to hear from these wanderers, how it fares with them. This month we have to record that Rev. G. A. Rawson lately received from his people, at Batavia, Illinois, a donation of \$260; that Rev. H. Lancashire has accepted a call to a church in Sherman, in New York State; and that Rev. John Gray is "stated preacher" in Lawrenceville, N. Y.

Rev. C. Duff, we perceive, has got into a baptismal controversy with Rev. T. H. Porter, a Baptist minister, who dropped in during Mr. Duff's administration of infant baptism, and published some animadversions or what he saw and heard. Mr. Duff published a second letter in the *Presbyterian Witness* of Halifax, dated 11th January, employing the usual arguments with considerable point.

Donation at Cowansville.—The Rev. C. P. Watson received on Wednesday, January 29th, a donation visit from the members of his Church and congregation, accompanied by several other christian friends. Only a short notice had been given, so that several who would have been glad to be present, had not heard of it, yet there was a large gathering of cheerful happy countenances. The contributions of the afternoon and evening amounted to \$183 in cash, besides hay, oats, &c., which increased the amount altogether to the very handsome sum of \$210, all of which it was distinctly stated was not to be applied to the payment of salary, but was a free-will offering. In an appropriate address, Mr. Watson thankfully acknowledged the great kindness which had been shown him. He alluded also to the encouragement he had received in his labours, during the past year, especially from the interest evinced by the young. He urged all present to a regular attendance upon public worship, to receive in all its fullness the gospel message, and to cultivate towards each other and all christians a generous, loving disposition. 1 Chron. xxix 11-16 was then read, followed by prayer. The remainder of the evening was happily spent in singing and conversation. Such an expression of confidence and esteem is alike honorable to both minister and people. Amid the many discouragements incidental to the faithful and laborious discharge of pastoral duties, it must be highly gratifying and encouraging to receive such tokens of grateful appreciation on the part of those who receive these services; nor can acts of generosity and kindness like these fail to benefit those who thus show their readiness to comply with the sacred injunction—"We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."—*Bedford Times*.

Missionary Meetings.—Eastern District.—Owing to painful domestic affliction and bereavement, Mr. Elliot was unable to attend the Missionary meetings this season, a matter of sincere regret to himself and to many friends, who were anxious to see and hear him before he removed to Halifax. In these circumstances, I had to set out alone, yet by the kindness of resident brother ministers of other denominations, and the hearty service in turns of Brothers Lewis & Douglas, in the Lanark region, all the meetings were well sustained.

Lanark Village.—Tuesday Jan. 7th.—The pastor, Rev. Richard Lewis was in the chair; a fair attendance. Solid missionary speeches were made by the Rev. James Wilson of the Presbyterian Church, and by Brother Douglas of the Lanark First Church, which were followed by a presentation of the special claims of the Society, by the writer. Contributions were to be taken up the week after. The cause here is looking up, and the Sabbath School bids fair to become very prosperous.

Lanark First Church.—Wednesday Jan. 8th.—At the principal stations of this field, meetings were held, the first, at Rosetta, at 1. p. m., when Mr. Lewis and myself were the chief speakers. The attendance was not large, as many heads of families and young men were from home, at lumbering engagements. In the evening the second meeting was held at Middleville, when the Rev. D. MacLean, of the Presbyterian church, ably assisted the deputation. At both stations, subscriptions are taken up by envelope, the result I cannot report on. The cause here, with prayerful patience and diligent cultivation, has nothing to fear, but much to be thankful for, as it possesses many elements of promise.

Coldsprings.—Tuesday January 21st.—Brother Lewis and the writer left Brockville at midnight for Cobourg, where after a tedious journey we arrived, and without much delay, drove in the face of a cold north wind to Coldsprings. Refreshed by the hearty welcome and genial hospitality accorded us by Mrs. Hayden, we were able to face the work of the evening with comfort. On repairing to the adjoining chapel we found a good congregation before us, evidently in the humour to hear what we had to say. W. Eagleson, Esq., was called to the chair, and in due time the pastor, Rev. C. Pedley, delivered an excellent missionary address, the deputation following to the best of their ability. The tone of the meeting was good. Subscriptions forthcoming.

Cobourg.—Wednesday Jan. 22nd.—The friends here were quite up to time, having announced the meeting by ‘posters’ and pulpit intimations, but owing to the inclemency of the night the attendance was thin. J. Field, Esq. was in the chair, and gave a characteristic speech, the pastor and the deputation following. The present arrangement, of only one service on Sabbath, does not look very auspicious for Cobourg. It is to be hoped that soon arrangements will be made to obviate the present necessity, of some of our best families being compelled to rent pews in other churches.

Belleville.—Thursday, Jan. 23rd.—This was the last meeting of the series and the best in attendance, interest and pith. A capital chairman, — Holden, Esq., was secured, who, doubtless from the force of habit, sought out facts and discovered that the Belleville church, excepting a few town and city churches, had cast most into the treasury of the Society last year. Most was made of this fact, so that with the inspiration of stirring and affectionate speeches, by Revs. J. Wild (Methodist Episcopal) and W. McLaren (Canada Presbyterian church) and the appeals of the deputation, \$65 were raised on the spot, with promise to bring it up to \$100. We were pleased to learn, that Rev. Wm. Hay of Scotland had accepted the call to the pastoral oversight of this church. If what we saw, be a fair sign of the state of the cause, our brother comes into no ‘inheritance of weakness,’ but on the contrary, to a people whose vigour and push testify that though John Climie be dead, he yet speaketh.

This meeting over, Mr Lewis hurries home to his charge, while I tarry at Kingston over Sabbath, Mr. Fenwick being at Brockville, on his return from missionary work in the extreme east of the district. I preached here twice, to an appreciating and self-denying people. The Lord has smiled upon them, their beautiful house and numerous living christian agencies, declaring that the work of their hands the Lord hath established upon them.

To whom it may concern.—Brethren, suffer the remark based on what I have seen and heard on this tour. Cost of living has been high through the year, and will be for some time to come. Missionary pastors suffer in silence. Let their incomes be increased, and that right early, else, “consolidation” will be found to be an obsolete term in our ecclesiastical vocabulary. *Verbum sat.*

ALEX. MCGREGOR.

Missionary Meetings, Western District.—Unfortunately for our Missionary Meetings in these parts, the January number of the CANADIAN INDEPENDENT came so late to hand, that the deputations who had no other intimation of their appointment, could not fulfil them at the first four meetings. Other brethren who had their own engagements could not without timely notice supply their places. Hence *Burford* had no representative of the body but the worthy pastor himself. This is the second year that a similar disappointment has occurred there, but on the previous occasion Brother Wood (I believe) ran to the rescue, and sustained the meeting. A little foresight, I think, could prevent a recurrence of this event, by appointing ministers nearer, and giving timely notice.

There was a very good meeting at *Scotland*. A deputation was extemporised by Brethren Wood, Allworth and Clarke, sen. The same with Brother Hay, some of his deacons, and two members of the Paris Church, held a friendly council in respect to the contemplated removal of the pastor of the Scotland church. They were not unanimous in the advice they tendered, but all regretted that there should be in Brother Hay’s failing health an apparent necessity for his leaving a field where he had laboured so long, and so acceptably, and had been so largely blessed.

At *Kelvin* and *New Durham*, both without a pastor, I believe there was no deputation and no meeting, but some disappointment.

The *Brantford* meeting was postponed.

The meeting at *Paris* was well sustained by Brethren Wood and Hay, and went off pleasantly.

There was a good meeting at *Hamilton*. A respectable number turned out, considering that the place of meeting was (in city fashion) in the basement.

Brethren McGill and Allworth, with the pastor in the chair, addressed the meeting. Hamilton has exceeded her former self in the way of contributions, and seems to have adopted a healthy systematic plan of raising her funds by steadily giving through the year, so that the sum raised depends very much less on the impulse of a missionary meeting.

Brethren Pullar and Allworth found themselves in *Barton* next day. Brother Allworth, by request, preached to his old flock at 1 p.m. In the evening, Brother King returned from Caledon, where he had been assisting in the Lord's work, to join the deputation. We had a very good meeting, and I believe the contributions were nearly at the figure of the previous year.

Brother Allworth preached at *Southwold* on Sunday the 9th, and was joined on Monday by Brother Pullar instead of Brother McGill, the latter having gone to Sarnia in his place. At Southwold they are still without a pastor. It is grievous to think of active little churches remaining so long unsupplied. The meeting was pretty well attended, and subscription and contributions in advance of last year. The service was a little out of the common order, Mr. Pullar preaching a sermon from Gal. vi. 14, "God forbid that I should glory," &c., after which the missionary phase of the subject was presented by his companion. We do not recommend this change of style, although it did well under the circumstances.

The Western Association met at *London* on Tuesday and Wednesday, and on latter evening, the missionary meeting was held. [See Rev. D. Macallum's Report.]

At *Forest*, where Brother John Brown is labouring, we had a very good meeting, though not very numerously attended. Brother Wood, addressed the meeting in his usual happy style, followed by a Presbyterian minister and the writer.

The contributions (I believe) are also encouraging, but the writer is unable to give figures, save that London and Hamilton each went considerably over a hundred dollars, and Paris above two hundred.

We feel much indebted to the Brethren Hess of Barton, Kettlewell and Warren of Southwold, Macallum and Eccles of Warwick, Brodie of Plympton, and Whitlaw and Hamilton of Paris, who each assisted in getting the deputations from or to the station or "on their way after a godly sort," saving expenses and doing us good service.

In relation to the tour, one thing is striking; that is, we very seldom had on the deputation the parties whom the churches were led to expect by the official programme in the CANADIAN INDEPENDENT. In relation to the Secretary's kindly note at the foot of the programme, some of us, who having attended missionary meetings for upwards of twenty years, think there is great need of OLD life in these meetings. In former days a deputation could be relied on, and brethren strained a point to keep faith with the public and one another. Very much of the interest of these meetings departed with the *resolutions*. Large attendances dwindled down, and the freshness and variety of the speeches gave way to dull, heavy addresses, often foreign to the subject. Without ascribing all the change to this cause, we cannot help thinking that much of the interest departed with the resolutions. A question over which some of the brethren are now seriously pondering, is, whether some other plan cannot be adopted to secure the end, keep up the interest in the work among the churches, and save brethren the labour and exposure attending this work in the winter season. If some of the churches feel the meeting to be necessary, others may find they can do without them, by effecting an exchange on the Sabbath, or getting some neighbouring minister to preach directly on the subject on a week night. But all plans are crude as yet. Perhaps the present one will have to be carried out in some places for years to come. And wherever expense can be saved and exposure avoided, we think it should be done.

Paris, Feb. 18th.

W. H. A.

The missionary meetings in the western part of the Western District were held as announced in the *INDEPENDENT*, beginning with *Stratford*, Monday, February 3rd. The deputation, consisting of Rev. Messrs. J. Brown, W. W. Smith, and D. Macallum, were warmly received by our aged brother, Rev. J. Durrant, who, though feeling the infirmities of age, still labors on in the good work of the Lord. The meeting in the evening was not large. The venerable pastor occupied the chair, and the deputation were assisted by Revs. Mr. Price (Wesleyan), and Mr. Hayworth (Primitive Methodist). The collections were said to be in advance of last year.

The deputation then proceeded to *Listowel*, where we had a very fair meeting on Tuesday evening, Mr. Mortimore in the chair. Here the deputation was joined by the Rev. S. Snider, and this was the only meeting at which all of the deputations were present, as Mr. Brown had to return, owing to indisposition. The subscriptions are yet to be taken up. On Wednesday forenoon, we had an interesting service at the house of the respected pastor, Rev. W. W. Smith, at which his infant daughter was baptized, together with a man in middle age with his four children. Each of the ministers present took part in the service, and, with a number of friends who were assembled, felt that it was good to be there.

In the evening, we proceeded to *Molesworth*, where, notwithstanding several other meetings held at the same time in the neighborhood, we had a very fair attendance. Mr. Eliot was called to the chair, and addresses were delivered by the speakers present. The subscriptions here also are yet to be taken up.

From this place we next day proceeded into *Houwick*, part of the diocese of Bro. Snider. This Thursday was one of the coldest and stormiest of the season. The attendance was consequently but small, and no collection was taken up, but arrangements were made to secure subscriptions, which we trust will fully equal those of last year.

Turnberry was the next appointment, which we visited on Friday evening. This was one of the liveliest meetings we had on the tour. J. Gemmill, Esq., in the chair. The deputation were assisted by Rev. Mr. Hastie (C. P.). A subscription paper was passed round at the close, and an amount nearly equal to what was received last year subscribed on the spot, with more yet to come.

In visiting this region of country for the first time, one is struck by the rapid progress which is making in it, not merely in clearing the forest, but in the growth of towns and villages; and it is pleasant to note that through the agency of our Missionary Society and kindred organizations the settlers have had from the first the gospel preached to them, and on every hand churches have been built. The cause of temperance is also vigorously prosecuted, and educational facilities are enjoyed by the youth.

On Friday the 7th instant, the missionary meeting was also held in *Sarnia*. There was considerable disappointment felt by the friends in *Sarnia* respecting the failure of those who were announced in making their appearance, and an entire stranger, unprovided with a report, having had to bear the burden. Rev. T. Pullar and the writer were published in the *INDEPENDENT*, as the ones who were to sustain the meeting; but the latter was also to be at *Turnberry* the same evening, and he begs leave to notify committees and secretaries that he is flesh and blood like themselves, and not ubiquitous, and therefore hopes he may not again, as has been done this year and last, be appointed to several places on the same night, upwards of a hundred miles apart, and find this announcement in the *INDEPENDENT* for two successive months uncorrected. Bro. McGill, assisted by the Rev. Mr. Thompson (C. P.) and Rev. Mr. Langford (Wesleyan) endeavored to make up for lack of those expected. The contributions were in advance of last year.

On Monday following, *Westminster*, a station of Mr. Dickson's, about three miles from London, was visited by Revs. J. A. R. Dickson, J. Wood, and D. Macallum. The contributions will appear with those of *London*, at which place the missionary meeting was held on Wednesday, which was well attended, and addresses delivered by Revs. T. Pullar, W. H. Allworth, J. Brown and A. McGill. An interesting feature of this meeting was the presence of a considerable number

of the children of the sabbath school, occupying the seats in front of the platform. Two of the speeches were addressed specially to them, which they appeared to relish very much. The contributions from London will be about \$130, a considerable advance on last year.

The meetings at *Watford* and *Warwick* were held on the evenings of Thursday and Friday following. There was disappointment occasioned at these places by the absence of Revs. J. A. R. Dickson and W. Hay, who, with Mr. McGill, were to constitute the deputation. I suppose it is a comfortable thing for brethren to remain at their own fireside, instead of undertaking the travel and toil incident to attending these annual gatherings; but it is anything but pleasant for the pastor in charge to have to apologise for absent brethren, and feel as if he may be regarded as having used deceit in announcing that parties will be present who do not make their appearance. At the former of these meetings we had the assistance of Rev. Mr. Bauld (C. P.); at the latter, Mr. McGill was left alone, except a few words from two of the lay brethren and the pastor. The contributions from this field will not equal those of last year.

In concluding these remarks, the writer cannot but feel that it is time to consider whether some change in our *modus operandi* may not be called for. While this may be needful in regard even to the country churches, it is specially so in regard to our towns and cities. It is much to be desired that our committees, general and district, should earnestly look at this matter, and that their collective wisdom may devise some improvement on our present plan, which, no doubt, has been a means of good in the past.

D. M.

Missionary Meetings, Western District.—Rev. J. Unsworth's Report February 3rd to 6th:—*Eramosa*. This Church for the present is supplied by Rev. W. F. Clarke, of Guelph, every Sabbath afternoon. His services are highly appreciated and successful, yet the people are anxious to have a pastor settled in their midst. The meeting, for want of better announcement, in the absence of their usual supply, was not so largely attended as in former years. Addresses were delivered by Revs. R. Brown, W. F. Clarke, J. Unsworth and W. Barrie, Presbyterian. Collection \$32, being nearly double those of former years.

Garufraxa.—This church is about two miles from Douglas village. Circumstances are requiring that they put up a new church building. With a little extra effort they might put up two instead of one, one in the village, the other about five miles distant, which arrangement would admirably suit the location of the members, making two groups of thirty members each. The feeling, however, appears to be for one central church, two miles or so from the village. If persisted in, this will be suicidal to their interests. Money is the difficulty. What a pity we have not some wealthy person who would lend them a few hundred dollars without interest; or give them a few, so much the better. They have not arrived at that stage of improvement in their circumstances, when they think of doing things on a large and liberal scale. They need a liberal idea from some one outside. The attendance was good. Mr. Clarke having left us, we were assisted by Rev. Mr. Thurston, Episcopal Methodist. Collection about \$17, more to come.

Green Settlement.—A new station of Mr. Brown's, about six miles from Douglas where they have a new and comfortable log church. A truly missionary field it is only settled a few years. Good Sabbath attendance—but, owing to the bitter cold night, only few present at the meeting. It was one of the severest weeks of labour we have had for years.

Missionary Meetings, Middle District—*Munilla*, January 27th.—The meeting here was well attended; the Pastor in the chair. Addresses were delivered by Rev. Messrs. McKinnon, Cameron (Pres.) and R. Hay. The contributions are in advance of last year, being \$63 44. We were pleased to hear the Pastor say, that a number of young people in his congregation had lately given their hearts to the Saviour.

A drive of ten or twelve hours brought me to *Rugby*, where I found Brother Sanderson and the members of his Church in the act of receiving a number of young people to Church fellowship. The meeting in the evening was addressed by Rev. Messrs. Spettigue and Hay. Contributions \$20.

Bethesda (Oro), January 29.—We had a good meeting here, which was addressed by Messrs. Spettigue and Hay. We were glad to learn that the old Church is now too small for the congregation, and that a larger one is in course of erection. Contribution from this station \$34 08.

Vespra, January 30th.—This is a new but very promising station. The chapel, which had been decorated for the occasion, was crowded. The chair was ably filled by Mr. Ronald of Mineting. Addresses were made by Messrs. Sanderson, Spettigue and Hay. Subscription not yet completed. Brother Sanderson's field is promising, but an additional Pastor is much needed. There is new ground that should be taken up.

Newmarket, January 31st. The meeting here was larger than when I first visited it. The Pastor, and Rev. Messrs. Hay and Argue (Episcopal Methodist), addressed the meeting. The contributions were much in advance of last year.

R. II.

Young Men's Christian Associations have multiplied greatly since the Montreal Convention. The zealous members of that in this city are often called upon to assist in organizing new associations in other places. We believe there are now some twenty in Ontario. In Hamilton a plan has been munificently inaugurated for buying the Macnab Street Wesleyan Church, letting the lower floor, and providing lodgings for homeless boys as well as the lecture, reading, and other rooms required by the Association. The Toronto Association has just been incorporated by the Legislature, and hopes to acquire property of its own ere long.

Memorial to Bishop Strachan.—A somewhat stormy meeting of Churchmen was held in Toronto recently, for the purpose of deciding on the form of a Memorial to the late Bishop of the Diocese. The High Church party advocated the erection of a Convocation Hall and Library at Trinity College, of which Dr. Strachan was the founder, and which he regarded with the doting fondness often shewn to a child born to an old man. The Low Churchmen demurred, having the strongest objections to the theology of Trinity, but were overpowered by superior numbers.

Kirk Temporalities.—We have already recorded the fact, that by the failure of the Commercial Bank, in whose stock "the Presbyterian Church of Canada in connection with the Church of Scotland" had invested some \$140,000 of its Endowment Fund,—the ministers of the body were in danger of suddenly losing their allowances therefrom. An appeal to the Church at large was made for \$8,000, the aggregate amount of one year's proceeds of the investment; and it has done our Voluntary heart good to see how general and how liberal the responses have been. The Canadian branch of the sister establishment is also finding out the elastic nature of Christian willingness, more and more, to its own surprise and delight. Would that both these bodies had made the discovery long ago! How different had been the history of Canada!

Montreal Anniversaries.—These interesting services were held as usual, the last week in January. The large Wesleyan Church in Great St. James Street, which can be made to hold 3,000 or 4,000 people, is the place of meeting. The Sunday School, Bible, French Canadian Missionary and Tract Societies, hold their meetings on Tuesday, Wednesday, Thursday and Friday evenings. Sometimes a fifth meeting is held for Foreign Missions; this year it was a devotional service, held on Monday evening. In addition to the able staff of speakers which the Montreal pulpit supplies, resident laymen and military officers, speakers

are called in from other parts of the Province, and eminent Americans, sometimes returned Foreign Missionaries, are engaged. The result is a series of meetings well worthy to be compared—so say competent witnesses—with the Anniversaries in London, Boston and New York. The interest of the week culminates in the Bible and French Canadian Missionary Societies' meetings. Rev. Dr. Jessup, of Syria, attended the meetings for 1868, and added very much to their effectiveness. We will add a few facts from the several reports.

The Sunday School Union of Canada had had two agents at work in its field, which it considered to include the whole Dominion, Rev. Messrs. McKillican and Walker. The former had spent five months in the counties on Lake Simcoe and the Georgian Bay, having there visited 66 schools, and organised 31 new ones. The Depository had issued 63,467 publications, and paid its own expenses.

The Montreal Bible Society employed a depository, agent and six colporteurs; issued nearly 16,000 copies of the Scriptures, an increase of 2,324,—1,706 of these (value \$517) being given gratuitously; and received \$16,022, an increase of \$1,586. The branches have increased three-fold in twenty years, and by one-third in ten years. They furnished \$5,906 in 1867. The field of the Society includes thirty-six counties in Quebec and eight in Ontario, with a population of 598,000 Catholics and 243,000 Protestants. The Upper Canada Bible Society had given \$621 for the work among the French Canadians. Five Bible-women had been employed in the city under the direction of the Ladies' Association.

The French Canadian Missionary Society (formed in 1838) had had twenty-five Missionaries employed: sixteen of these were colporteurs, who, in eighteen counties had circulated 1,259 copies of the Scriptures and 12,000 tracts. The church in Montreal was prospering under Rev. G. M. Desilets. The Pointe aux Trembles Institute had 48 boys and 31 girls. The Theological class, under Rev. A. Cousserat, had five students. The receipts were \$17,167; expenditure, \$15,805. The work was generally prospering.

The Montreal Religious Tract Society seems to be in a transition state. It has given up book sales at its Depository, and confines itself to tract distribution proper. No report was presented last year. For 1866 it had issued 54,000 tracts, and the income was \$1,128. For 1867 the issues are not reported; the sales of the stock of books and legacies had paid all debts, and left a balance in hand wherewith to start afresh. A garrison Scripture Reader had been employed during the year.

The Organ Question was referred to Kirk sessions and presbyteries by the late Synod of the Canada Presbyterian Church. These lower courts are now giving their deliverances. A strong minority are in favour of the organ; a stronger one, for leaving it to individual congregations; but the majority seems to be made up of those who oppose the instrument on principle, and, those who fear a schism if it be introduced. It strikes us, that the question will have to be settled eventually on Congregational principles, each congregation being left to its own choice in the matter.

Installation of the Bishop of Toronto.—Yesterday (February 2,) the Rev. Dr. Bethune, sometime since elected Coadjutor to the late Bishop of Toronto, and subsequently consecrated as Bishop of Niagara, was formally installed into the Bishopric of Toronto, vacant since the death of Bishop Strachan. The ceremony took place in St. James' Cathedral, which was well filled on the occasion, and was intended to have preceded the forenoon service; but the absence of the Metropolitan's Mandate led to its being postponed till after the litany. At this point in the service a procession was formed, consisting of the dean and canons, cathedral clergy, churchwardens, with the chancellor and registrar of the diocese, who proceeded to the west door of the edifice, while the hymn, "Now cause thy face to shine," was sung by the choir. Arriving at the door, the usual ceremony was gone through. The bishop's chaplain knocked at the door, when the dean of the cathedral from within inquired, who was there? The reply was, "The Bishop

of Toronto, praying for installation according to the Mandate of the Metropolitan." The door being opened, the bishop with his chaplains, the Rev. Dr. Scadding and the Rev. Mr. Givins, entered, the procession following, and all going towards the chancel, the choir meanwhile singing the hymn, "O Spirit of the living God." The mandate being produced, was read by the Chancellor, when the Dean administered the oaths of allegiance and supremacy and for the maintenance of Cathedral rights, and afterwards conducted the bishop to his seat, the small pulpit on the north-east corner of the building. The installation sermon was preached by the Rev. Canon Beaven, D. D., from the 2nd verse of the 22nd chapter of Luke, and the communion afterwards administered by the Bishop, the Dean and the Rev. Messrs. Beaven and Givins. In this part of the service some special sentences and a prayer appropriate to the occasion were introduced. The service closed about 2 p.m. In the evening, the Bishop preached to a large congregation.—*Globe*.

The Week of Prayer was observed this year at Halifax, as it never was before. Wherever the meetings took place, the churches were crowded with large and deeply impressed congregations. Ministers and laymen of different denominations united with the utmost cordiality in the exercises of the meetings. No distinction was observed of Baptist or Methodist, Episcopalian or Presbyterian. All could and did join in the prayers and praises of each, and "minor differences" seemed to be altogether forgotten—just as they will be when they reach heaven. There are important lessons to be learned from this week of prayer to which we must now call attention very briefly. 1. Before the Throne of God all true Christians can meet on common ground. We cannot bring our strifes and divisions there; we dare not do so. There are a hundred points of politics or policy on which we may differ, but here we are ONE. 2. Prayer is as potent a weapon now as ever it was, and faith in its efficacy is as prevalent as ever. We believe it is as prevalent as ever. We believe indeed that there never were so many praying Christians on earth as there are now. Error is widespread; infidelity is bold and strong; superstition rears a haughty head; but the Spirit of the Lord testifies against these by coming upon His people as a Spirit of Prayer. We believe that in every town and village of Protestant Nova Scotia there has been united Prayer during the past week; and what is true of Nova Scotia is true of all the Provinces, of the United States, of the Mother Country, and of Protestant Christendom in general. 3. If we dare not bring our trade rivalries and our politics into the week of prayer, neither can we make much of our denominational distinctions. *One* Father was appealed to by all; *One* Saviour's name was used by all; the *One* Holy Spirit moved all. 4. In the olden time, in the infancy of the church, when the disciples were assembled to pray, the Lord was preparing them for the Day of Pentecost. Is it not likely, is it not morally certain that these wondrous seasons for Prayer are a preparation for great impending events? It is not for us to seek to know the unknown future. But it would seem as if some mighty crisis were looming up and casting its shadows before it. Is not a revival of Christendom greatly needed? Is not the Lord preparing His people to look and labour for it?—*Presbyterian Witness*, Jan. 18.

The Anniversary of the Mic-Mac Mission, was held on Thursday evening, in Poplar Grove church. The devoted missionary, Rev. Mr. Rand, recounted the trials, labours, encouragements and success of the year, with a simple pathos that commanded the rapt attention of the audience for an hour or more. We are glad to learn that financially and spiritually the mission is prospering—*Ibid.*

THE PURSE.—A methodist laborer of Wesley's time—Captain Webb—when any one informed him of the conversion of a rich man; was in the habit of asking, "Is his purse converted?" Without the conversion of *his* purse, the good Captain would give no credit to the conversion of *the* man.

Obituary.

REV. JAMES ATKEY.

Died, at Colpoy's Bay, on the 23rd January, 1868, Rev. James Atkey, in the sixty-third year of his age. Mr. Atkey was born in the Isle of Wight, and was a near relative of the "Dairyman's Daughter," whose holy life and amiable disposition. Rev. Legh Richmond has made us so familiar with. The box in which that excellent christian kept her clothing, Mr. Atkey fell heir to, and brought with him to Canada. Through the labours and influence of the Wesleyans, the deceased was brought to a knowledge of the truth at the early age of sixteen, and at the age of four and twenty was appointed a local preacher in that body. He was bitterly persecuted and several times stoned by Episcopalians for daring to preach Christ outside the establishment. None of these things however moved him, but he continued to preach Christ until the persecuting spirit yielded to the power of a spiritual christianity. Mr. Atkey emigrated with his family to Canada in 1854, and in 1855 was employed to teach the Indian School and to preach the gospel amongst the Indians at Colpoy's Bay. In the following year he felt it his duty to connect himself with the native Congregational Church whom he taught and amongst whom he laboured, taking a pastoral oversight of them until they ceded their lands to the government and left the place. He then settled on a farm, preaching the gospel to the new settlers as he had opportunity, until he was taken to inherit the purchased possession. He was a good man, and his life has not been spent in vain. Always hopeful, he looked at the bright side of the cloud even in the thickest darkness. Ever ready to do his Master's work and firmly relying on His precious blood, his end was peace. His last words were, "All is well." He leaves behind him a believing widow, five sons and two daughters, whose manifest grief shows how earnestly they loved him.

L. K.

MRS. H. D. POWIS.

Mrs. Mary Powis, wife of Rev. H. D. Powis of Quebec, departed this life peacefully on the 5th instant. Her remains were interred in the Cemetery on the 7th, in the presence of not far from a hundred friends. On the 9th, Dr. Wilkes of Montreal occupied the pulpit at both services. The following interesting facts concerning the deceased were stated among others, in the morning discourse:—

She was the youngest of thirteen children of Rev. Wm. Ward, M. A., formerly minister of the parishes of Carleton Rode and Bunwell, Norfolk, England; who, through the instrumentality of the late Rev. Charles Simeon of Cambridge, obtained clearer views of Evangelical Truth than those with which he had entered the ministry, and gave up his preferment in the Church of England and cast in his lot with the Nonconformists. He erected a church edifice at his own expense, and, gathering a congregation, preached the gospel faithfully for many years, not accepting remuneration. The Church still lives and works for Christ.

It is noticeable, as exemplifying God's blessing upon the seed of the righteous, that her maternal grandfather was also a faithful and devoted minister of Christ, converted by God's grace at the age of fifty, he parted with his hunters, hounds, and other appurtenances of a wealthy squire in England, and devoted the remainder of his days to preaching the gospel. He too, built a place of worship at his own cost and ministered for many years until his death free of charge, as the Rev. W. W. Simpson. The Nonconformist Church which he founded still lives and is active.

Mrs. Powis at an early age united with the Church under her father's care, and though not strong, began a life of active usefulness. She was throughout a working christian; ever seeking to do good as she had opportunity. As the wife of a minister, she was exemplary in domestic duties, especially in the training of her children, while she did what she could to help her husband in his work.

Among her last acts out of the house was to visit and pray with a sick lady living near her. The end of her pilgrimage drew on apace: and in full view of it she repeatedly testified that her trust was in an almighty and all-sufficient Saviour, and said with emphases, that all her hope was expressed in those few lines of Watts:—

“ A guilty, weak, and helpless worm,
On Thy kind arm I fall,
Be Thou my strength and righteousness,
My Jesus and my all.”

Her dying hours were cheered by the belief that her children were all walking in the Truth, and while they and her, husband knelt around her bed to commend her to God and to implore His help, she sat up in her bed and offered a calm, solemn, touching prayer, that all might be enabled to glorify God, and labour for Him; and while expressing great thankfulness for all the things enjoyed in the past, she commended her family to the protection of Israel's God. She fell asleep in Jesus on the 51st anniversary of her birth.

The Sunday morning's service was closed by the solemn singing of a hymn which she had composed on the death of a friend thirty years ago.

Montreal, 18th Feb., 1868.

II. W.

MRS. GEORGE A. HINE, DAUGHTER OF JAMES WOODHOUSE, Esq.

(Extract of a Sermon in Zion Church, Toronto, by the Pastor, Feb. 9, 1868.)

DEATH, that comes to all, sooner or later, has recently come among us. Death, that enters the cottage and the palace, has lately entered this church, and for the first time since the commencement of my pastorate. Death that comes to young and old, great and small, rich and poor, good and evil, has come to MARIANNA ROBSON HINE. She was here two weeks since, and now her place is vacant. On the two following days (January 27th and 28th) she was visiting her friends, “brimful of happiness,” as one of them described her; but on the third day afterwards (Jan. 31) she was gone. She is gone from the family circle, of which she was the ornament and joy, from the life to which she was lovingly wedded, from the dear little one on whom she smiled with that mother's love which none can appreciate and which no other earthly love can rival; she is gone from the church she loved and graced; she is gone from the world of her short but holy and happy pilgrimage; she is gone from the priesthood of earth to the kingship of paradise; she is gone with the christian resignation and calm and peace that become a life of consistent and earnest piety. Nay, she is not gone. Her form has vanished, but herself, her soul, is here. With the great cloud of witnesses that encompasses us now, she looks with loving earnest gaze on her surviving relatives and friends, on the church with which she worked and worshipped, on the partner of her heart and life, on the infantine immortal that crowned her marriage union. Throned with the Saviour, she reigns on the earth, as all departed christians reign. She has relinquished domestic management for a nobler dominion. She has exchanged the meek ministry of christian beneficence on earth for the mighty ministry of the angelic hosts. With all God's eldest and unsinching sons, and with all God's redeemed departed children, she is now illustriously associated in serving the heirs of salvation. She shares the angelic rapture over one sinner that repenteth. She hastes with eager, rapid, ardent flight, to encamp with the angels around the loved souls that fear the Lord. She is with us, though unseen; and the hallowed ties that bound her in life to her fellow-believers can never be sundered till earth is merged in heaven, and time is lost in eternity. Our fellowship with her is not destroyed, though its earthly embodiment has ceased and its expressions are for a season suspended.

She was born near London, England, on May 4th, 1836; joined the church under the pastoral care of the Rev. Archibald Geikie, in Richmond street, Toronto, (and of which, now in Bond street, Rev. F. H. Marling has been the minister since 1854,) February, 1850, and became a member of this church, by transfer,

Dec. 28, 1864. She was one of the family that commenced that church's Sunday School, and contributed by many years of constant watchfulness and effort to make it vigorous and successful. She had a passion for Sunday School teaching—would go in search of children on the streets, and bring them in for instruction—and soon secured a large class of very constant attendants, many of whom were the children of parents frequenting other churches. With her sisters, she was accustomed to hold a special service one afternoon of the week, in the chapel in Richmond street, for the children only. The attachment of her pupils to her was very strong, and was once instanced by one of them in illness going to school from bed, though obliged to return to bed again. She took great pleasure in visiting her children, several of whom, in time, became members of the church. In the additional work of tract distribution she was zealous; and she often visited the sick, to read and pray with them, and to afford them such relief as her own slender means and her collections among her friends would afford. One instance of this deserves to be mentioned, as an illustration and example. Last year, in response to an application at home, she several times visited a distant destitute widow, ascertained her circumstances, generously assisted her, and promised her monthly aid. Other ladies, hearing of this (but not from herself) gave similar aid. The day of Mrs. Hine's death was just the day before this widow's usual monthly call; but when the call was made, the friend was gone. But the Father of the fatherless and the Husband of the widow is *not* gone; and it should be our study and delight to minister to the bereaved in their affliction, with the discrimination and care that distinguished our departed friend and sister: for "inasmuch as ye have done it unto one of these my brethren," says Christ, "ye have done it unto me."

How far we should carry the maxim—"of the dead and the absent say nothing but good"—we will not now attempt to determine. But without any overpraise or vain imagination of faultlessness, we may briefly summarize the excellences of our departed friend. To her, Christ was "all and in all." The consecration of herself to him was real and constant. And accordingly, she never undertook anything or went anywhere without commending it and herself to God in prayer; and always delighted to acknowledge any striking instances of answer to prayer. She always made pleasure subservient to duty, though it often involved great self-denial. Not only did she "shew mercy with cheerfulness," but she carried her cheerfulness into every department of life. Those who knew her best remarked her distinctness and tenacity of purpose, and her unwavering perseverance in the use of means. So strongly did she appreciate and observe the importance of present effort, instead of delaying immediate duty, or burdening to-morrow with what belongs to to-day, that the word "now" was assigned her as a motto. She cherished great reverence for her parents, and endeavoured, with deep affection, to imitate her mother's example. Home was the centre of all her activities, where, so far as this world is concerned, her anchor was cast, and from which nothing could induce her to go very far but the sense of duty. With mere pleasure-seeking she had not the slightest sympathy, but joyfully recognized the fact that the Christian man is satisfied from himself, from the well-spring of divine blessedness within, and not from the circumstances and scenes without. Now she is entered into her Master's joy; and though dead still speaks. Let us glorify the grace of God in her. Let us imitate her excellences and expect to rejoin her. To the hearts that are bereft and desolate, the Divine Comforter will come. The motherless daughter has a Father in heaven. The church that is deprived of one of its living stones is in the hands of its loving Founder, who is able to build it up, and will. Let no man's heart faint or fail. There is only a stream between Paradise and Earth. There is only a veil between the glorified and the militant. There is only a step between us and our kingship. God is with us. Christ is in us. The Holy Ghost is ours. Ours is the glorious gospel. Ours is the work of truth and right and good. Ours is the cause of everlasting, universal, predestined triumph. O ye children, give praise to God. Ye young, decide at once for Christ. Ye careless ones, take warning from this sudden death, awake and live. Ye mourning ones, dry up your tears in faith and hope. Ye believing ones, run your race with perseverance, fight your bat-

ties boldly, do your work diligently. In your families, among your kinsmen and friends and neighbours, in the church, in the Sunday school, in the nation, in the world, work while it is called day, for the night cometh in which no man can work. Let us be stedfast, immoveable, always abounding in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord.

Gleanings.

LONGINGS.

I long for household voices gone,
 For vanished smiles I long;
 But God hath led my dear ones on,
 And He can do no wrong.

I know not what the future hath
 Of marvel or surprise,
 Assured alone that life and death
 His mercy underlies.

And if my heart and flesh are weak
 To bear an untried pain,
 The bruised reed He will not break,
 But strengthen and sustain.

And so, beside the silent sea,
 I wait the muffled oar;
 No harm from Him can come to me
 On ocean or on shore.

I know not where His islands lift
 Their fronded palms in air;
 I only know I can not drift
 Beyond His love and care.

And oh, dear Lord, by whom are seen
 Thy creatures as they be,
 Forgive me if too close I lean
 My human heart on Thee!

JOHN G. WHITTIER.

Controversy.—A correspondent lately wrote us stating that he thought it would be an improvement to the *Witness* and attract subscribers, if two columns a week were set apart for theological discussions, and two for political discussions. With respect to the former, our columns have always been open to theological discussions, under certain conditions. First, that such communications should be written in a Christian spirit, and without personality and bitterness. Secondly, that we cannot allow the received theology of Methodism to be assailed. It is not fair when a church establishes a journal to promote its faith and interests, that that faith or those interests should be assailed in its columns. Besides, our correspondents have often shown such a touchiness of temper on theological subjects that we have been afraid of letting them come to blows with each other, and had to impose silence as the only means of keeping the peace between man and man. It is a pity it should be so, for temperate discussion, even on theological subjects, is useful sometimes, and if men were not so thin skinned there would be no harm in such discussions. Hardly any two men believe to the same extent or (if we may coin an expression) at the same rate. That is, they have

not the same intensity of convictions on all points. For instance, many a man firmly believes in the divinity of our Lord and in the doctrine of the Trinity, who may doubt the genuineness of 1 John v. 7. Many good and sincere men, many Methodists among them, believe in the divine inspiration of the scriptures, who do not believe in the verbal inspiration theory. Many men believe in an universal deluge, while others think the idea is not deducible from scripture fairly interpreted, but that, on the contrary, the deluge was only partial. Some believe that the world was made in six literal days, while others equally sincere and in the same denominations believe that these days were not literal, but signify indefinite long periods of time. We mention these points, and we might largely add to their number, to show that persons who do sincerely hold substantially the same faith, diverge from each other in some points. But the trouble is when we attempt to discuss them, we get irritated, call names, apply epithets, not always polite, and there is a general breeze all round; so that a poor editor gets to his wits' end how to keep the peace. Of course if he rejects brother A.'s communication, who has called Brother B. anything but an orthodox gentleman, Brother A. instantly writes, "stop my paper." Communications not acceptable, have no more to do with you. If he rejects Brother B.'s communication, then he becomes irate in his turn, and imagines all kinds of things except the true thing as the reason of its exclusion. The fact is, we have found in our experience of the duties of editing a paper, that we are held responsible for everything that happens in the church, whether as between ministers and members or between members alone. I may once wrote, "stop my paper," because some other man had sold him a horse spavined, we believe, which we believe did not suit him. We feel, therefore, very doubtful about these theological discussions; we are afraid of them, and shall be till we all get more sense.—*Evangelical Witness.*

HOW MINISTERS ARE BORED.—A gentleman living in a house that had previously been occupied by a popular clergyman, at Rochester, N. Y., was so constantly bored by all sorts of travelling agents and other bores, that he had posted a card on his door, addressed "to all whom it may concern," running thus:—

"Dr. ——— does not live here. He has moved away, and will not occupy this house again till May 15, 1867. In consequence of this, the present incumbent has decided to suspend the free list. No books, maps, pictures, stationery, or recipes of any kind wanted. No history of the rebellion, whether written by Greeley or Jeff. Davis. Have no desire to put my name to any subscription book in order that it may be used for influence. Have no old clothes except those I am now wearing, and the customs of modern society are unfortunately such that I cannot dispense with them. Have no cold pieces, for we cannot get money enough to purchase at one time more than we can eat at one meal, consequently proprietors of boarding houses will have to look elsewhere for supplies. This house will not be kept as a hotel, and warm meals at all hours will not be furnished. Have not a spear of hay in the barn, nor a single oat; have not taken care of horses since I drove on the canal; which means that we have no room for horses or donkeys either. Have no vacant rooms or beds to spare for agents, elders, beggars, sponges, leeches, professional bores, seedy students, soldiers, sailors, negroes, freedman's aid society agents, rebels or abolitionists, even though ministers in neighbouring towns and cities have told them to be sure and call here. No money to spare for any of the above individuals or enterprizes which they represent, even though it be for laudable object of furnishing unborn African children with red flannel night caps and fine tooth combs. In a word, the minister don't live here now, and things are changed."

Young men, don't stand at the corners of the streets. A few weeks ago, I got a place for a young lad which I thought would be the making of him. Just as he was going to the place, the gentleman called on me, and said, 'Mr. A., I'll not have that lad. I saw him last night outside a jeweller's shop-window with a short pipe in his mouth.' It was a bad look-out, and the lad is out of place yet."