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THE

# Canadian Independent.

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## THE PASTOR'S NEW YEAR'S ADDRESS,

TO THE CONGREGATIONAL SABBATH SCHOOL, JANUARY 1st, 1868.

TUNE—"Sing of a Saviour's love."

1. Oh, welcome, thrice welcome, our festival day!  
Hope of a Happy New Year!  
May thy morning so bright shed its silvery ray  
Down the path of a Happy New Year!  
But tell us, oh tell us, before thou depart,  
If always so bright and so joyous thou art,  
And if to all, the great and the small,  
Thou bringest a Happy New Year.
  
2. Oh, say, is it only the wealthy and great  
Who enjoy a Happy New Year?  
And if learning, and power, and worldly estate,  
Ensure a Happy New Year?  
Or does our Creator this blessing impart  
To none but the good and the upright in heart,  
Crowning alone those who follow His Son,  
With the joy of a Happy New Year?
  
3. Yes! God on His children alone can bestow  
The bliss of a Happy New Year;  
And none but true Christians the secret can know  
Of a truly Happy New Year.  
For our Father beholds from his throne in the sky,  
The rich and the poor, and the low and the high;  
Each one to give, as each one shall live,  
A sad, or a Happy New Year.
  
4. Oh come then, dear children, this morning begin  
To try for a Happy New Year;  
Come to Jesus to-day, repenting of sin,  
And ask for a Happy New Year.  
Then oft as we meet in our School, and our Band,  
Learning the way to the heavenly Land,  
This one will prove, as onward we move,  
A Happy, most Happy New Year!

## DENOMINATIONAL ORGANSHIP.

In connection with the foundation of *The Advance* newspaper at Chicago, the question of the relation to the churches of a journal that aims to represent them, has come up for discussion.

The council which dismissed Dr. Patton from his pastorate to the editorial chair, stated that they did so in the confidence that the paper would be kept under the "influence" of the churches, and be guarded from perversion.

A member of the council in writing to the *Congregationalist*, reports that Dr. Edward Beecher argued powerfully that a body directly representing the churches, should have at least a veto power in the election of the editors, and contended that there was no more danger to liberty in this, than in the management of a joint stock company of business men. It is feared by him and some others, that the great power of a denominational press may fall into the hands of those who will use it for commercial profit alone. The "perversion" of the *Independent* is cited as a case in point.

The *Congregationalist*, in dealing with this subject editorially, contends that the only two things a denomination has a right to claim of a newspaper speaking in its name and for its interests, are these,—that its expositions of doctrines and polity shall, in the main, accord with those of the body; and that it shall set these forth with due ability; being at once "sound" and "smart." It says that there are four ways in which the required capital and skill can be procured. 1. One individual, or a very few, can furnish capital, choose the editors, and so on, as is done with the *Independent*. 2. A joint stock company may do the same things, as in the case of the *Advance*. 3. From two to four men can own and themselves edit the paper, which is the arrangement for the *N. Y. Observer* and *Evangelist*, and the *Congregationalist* itself. 4. The denominations, through some representative body, can own and control it,—as the Methodists do their religious papers, and as Dr. E. Beecher advocates that the Congregational body should do. To the first plan it is objected, that it is too individual and irresponsible, and leaves an editor at the mercy of the proprietor; to the second, that it is the first over again, only that several masters are substituted for one, while a scattered ownership is unfavourable to unity and promptitude of action; and to the fourth, that the annual choice of an editor by an ecclesiastical body would throw into it an element of electioneering strife, while it would expose him to constant temptation and cripple his strength and independence. The *Congregationalist*, of course, prefers the third plan, its own, as the most free and stimulative for editors, while the denomination, by giving or withholding its patronage, has it in its power to recognize or disown the journal as its representative.

The *Advance*, in noticing the above article, claims that, in its own case, there is greater security for the continued fidelity of the paper to denominational

faith and order, than is possessed by the *Congregationalist*,—inasmuch as the latter is entirely private property, while the *Advance* has these seven guarantees against perversion. It is declared in the constitution of the company, that the paper is to “defend the Evangelical doctrines and spiritual polity of the Congregational churches.” The directors and editors must be members in good standing of orthodox Congregational churches, and both are to be elected annually by the stockholders, and the editor can be removed at any time, by the stockholders, if he fail to carry out the object of the paper. No stock can be sold, except to a shareholder, unless first offered to the company. A thousand churches were asked to take shares in the stock. The *Advance* protests against official organship, that “our free polity could not abide that system;” and agrees with the *Congregationalist*, that, “in the long run, only that journal which meets the wants of a denomination, can secure its patronage,” and that that method of newspaper arrangement which does most to favour independent growth and success and life, on the one hand, while keeping it sensitively near to this test, on the other, is, on the whole, the safest and the best.

We shall watch with great interest the practical working of these diverse plans of management. It is instructive to note the fact, (we believe it to be a fact,) that it is only in the Methodist connexions, with their compact and all-absorbing centralization, that churches, as such, own denominational papers. In other bodies, the religious press is nearly always sustained by extra-ecclesiastical enterprize. But even among the Methodists, it has been found necessary to provide a channel of inter-communication which would neither be trammelled by a Conference, nor commit it by unofficial utterances. In New York, besides the connexional *Christian Advocate*, there is the independent *Methodist*, a very able journal. We believe that a similar arrangement exists in England.

There are two dangers to be avoided in the case:—on the one hand, a surveillance, dictation and interference intolerable to any man whose pen is worth employing in such a service; and on the other, an editor’s getting “on the rampage,” and fancying that he can claim the support of a body of churches and be understood by the outside public as their organ, while he uses his paper in a spirit of morbid individualism, and as an advocate of principles against which the body earnestly protest. To enjoy liberty without license, to show independence without impudence, demands much native courage, combined with eminent fairness and soundness of mind, and a delicate sense of the fitness of things. The great matter is, to get the right man, and then to trust him. But the right man cannot be infallibly secured by any proprietary contrivances.

The religious press is a development of the nineteenth century, which already exercises a vast influence on the life of the churches, and will exercise much more. It is a force not expressly regulated by Scripture precept or

example. We are thrown back on Christian expediency, always taking care to harmonise our plans with first principles. What would Paul do in this matter, if he were living now? and Paul's Master?

In our own case, it has been designed to ensure for the CANADIAN INDEPENDENT a sufficiently representative character, while leaving to it that liberty without which no journal would be worth a straw. It is owned by a company, whose members, not having invested capital but personally liable for any loss, are mutually pledged to devote any profits to the cause of denominational literature. There can be no private transference of shares; but the remaining members fill any vacancies from among the ministers or members of the Congregational Churches of B. N. A. The company choose the Editor, and, so far, have chosen him year by year. This arrangement is of course no model. It would hardly suit a case where capital, salaries and profits were prominent features in the plan. But we hope that it will succeed, in this instance, in enabling our little bark to keep its even way between the ecclesiastical Scylla and the commercial Charybdis.

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### THE EDUCATION QUESTION IN NEW BRUNSWICK.

During the winter of 1866-7, a debate before the Young People's Society of the Congregational Church, St. John, N.B., on the question, "Ought the State to provide Education for the Young?" was opened by Mr. James Woodrow, by reading the following essay in the affirmative.

*Mr. President*—Time was, when the education of the masses was neglected. The Jews made provision for the instruction of their youth, but the Christians thought it was only necessary for the few. In fact, Christian teachers, and the wealthier and educated classes, believed that general education was injurious. The Reformation of Luther enfranchised a part of Christendom. That Reformation was partly based on the principle that some at least had a right to think for themselves. It had no intention that the right of full free thought should reach down to the masses. Luther struck a heavy blow at Rome, and then settled into a conservatism that would have been fatal to the Reformation. Among others, John Calvin took up the work to carry it forward. Exiled from France, he established himself by Lake Lemane, and proclaimed the doctrine that the people had a right to think for themselves as well as priests, and teachers, and "upper classes." Calvin advocated the education of the people, and their right to govern in both Church and State. If the people have triumphed against priestcraft and power, we owe it more to Calvin than to any of the Reformers. Calvin knew that if the people are to govern, they must be educated, and he borrowed a lesson from the Jews. Calvin may be said to be the founder, or one of the founders, of our modern school system. He did not see the result of his own teachings while he lived, and had no idea of the great influence those teachings would have upon the world, and the results to which they would lead. Scotland drank deeply of Calvin's theology; and Scotland early put into practice his educational views. Scotland and New England got their common schools from John Calvin, and those schools have had much to do with making Scotland and New

England what they are. Englishmen caught the spirit of Calvin, and a few who looked into Holy Writ discovered that the sacred records went even further in relation to the rights of the people than he had claimed. They attempted to put into practice their religious principles, but soon found that the executioner and the prison-house met them at every step. Although but a handful at first, they divided into two parties, one remaining in England and remodelling the British Constitution, and struggling for liberty in Church and State; and the other party, after a brief sojourn in Holland, crossing the Atlantic, and establishing a new England on this side the water. The party that remained at home can show a glorious record; but it is not with them our attention is occupied in this connection. Nearly two centuries and a half ago was established in America, a Congregational Church, which increased and multiplied until several churches were erected; and side by side with these churches, arose, on a principle previously unheard of, schools sustained by the Commonwealth, schools free for rich and poor. True followers of Calvin, these Puritans drank so deeply of his spirit that they found even a more excellent way than he had devised.

About the same period another colony was established, Virginia. The Cavaliers who managed its affairs, had no faith in the principles of the Puritans, and adopted another method. "Learning," said Governor Berkeley, "*has brought disobedience, and heresy, and sects, into the world, and printing has divulged them; thank God here are no free schools, nor printing, and I hope we shall not have them these hundred years.*" And from that day to this the slave power and the Romish power have joined hands against the "pestilential" system of free schools, as they have called it.

In one of his speeches, Daniel Webster said, "New England early adopted, and has constantly maintained the principle that it is the bounden duty and the undoubted right of government to provide for the instruction of all the youth. That which is elsewhere left to chance or charity, we secure by law. For the purpose of public instruction we hold every man subject to taxation in proportion to his property, and we look not to the question, whether he himself have, or have not, children to be benefited by the education for which he pays." So advantageous have been the workings of the free school system that every attempt to overthrow it has met with decided failure. That system has lived through all changes. The agents of the Stuart kings sought its overthrow. Later still, governors representing the high church party that attained power in the reign of Queen Anne, would gladly have destroyed it. It survived all the wars in which New England was engaged with the French and red men of the forest, and it survived the American revolution. In spite of the expense it involved, the people clung even more tenaciously to it than they did to their Congregational churches. It would not stay confined to New England, but leaped over the barriers. The South would not have it, but other provinces or states adopted it. The principle is now encouraged and upheld by a majority of the states of the American Union, and they could not be induced to give it up. Priests and ecclesiastics have sought to undermine it, great efforts have been made to destroy and impair its workings, but without avail. The American people love the system, and it is that more than anything else which has given the country a standing abroad, and been its safety at home. New England with its Congregational churches and free schools has acted as an anchor to give the Union steadiness and security. Without the free schools the government would have been a failure as sure as republicanism was a failure in France.

Ought we to adopt the principle in this monarchical country? Should we too have free schools? One person will say, No: it is a Yankee system, have nothing to do with it. Well, if the Americans do have it, and have prospered under it, we ought to remember that it was given to them by liberty-loving Englishmen. Even if it had originated since the old colonies threw off their allegiance, and it is a good system, ought we not to adopt it?

But I have heard another objection. It gives every child the rudiments of education, and leaves the higher branches neglected. Not so; the founders of the free schools of America were also the founders of Harvard College, and the American Union is well provided with High Schools, Normal Schools, Academies, Seminaries and Colleges. Again, it makes every man and woman think themselves educated, and so they become boasters and braggarts! Not so: it is not the free school system that does it; there are just such people on the other side of the water. The Saxon race has met with such great success that a large number of them do boast; some of them of the Great Republic, the others of England and her prowess. It is not the free school system that does it in America; for the greatest amount of boasting comes from those who have not taken advantage of these schools, or from the politicians who are pandering to the ignorant classes. The better educated the people, the less of such boasting prevails, and more than that, there is greater security, less crime, and property is more valuable.

The question may be asked, Does the free school system work better than the voluntary, or than the mixed system we have in New Brunswick? Let us have statistics. According to the United States census of 1859, only one person over 20 years of age in New England is incapable of reading and writing of every 400 of the native whites. In the Southern and South-western and the Slave States, the number was 1 in about 12 of the native white people; in the territories, one in every 6; in the whole non-slave-holding one in 40; in the whole Union, one in 22. In Maine, the proportion of scholars at school to the whole population, was 1 to every 3 $\frac{1}{10}$ ; in Prussia, 1 to 6 $\frac{1}{2}$ ; in Great Britain, 1 to 8 $\frac{1}{2}$ ; in France, 1 to 10 $\frac{1}{2}$ ; in Austria, 1 to 14 $\frac{1}{2}$ ; in Russia, 1 to 50. The proportion of white adults over 20 who cannot read and write, was in Connecticut, 1 to every 568; Vermont, 1 to 373; South Carolina, 1 to 17; North Carolina, 1 to 7.

As British subjects we ought to give credit where credit is due; and then strive if we choose to excel others. What country in the world can show such fine school-houses for the masses, built and maintained by property owners as New England, and these same property owners strenuous supporters of the system? It is sometimes fashionable to ridicule and abuse New England; and during the late war Americans talked seriously of leaving New England "out in the cold." Do New Brunswickers owe nothing to New England? Who wrested Louisburg, the key to the Gulf of St. Lawrence, from France, a place pronounced impregnable? It was the men brought up in the free schools of New England. Who wrested Acadia from France, for England? It was mainly done by men educated in the free schools of New England. Who obtained from an English governor the charter of liberty for Nova Scotia and New Brunswick? Puritan settlers educated in the free schools of New England. And well would it have been for New Brunswick if the Loyalists had brought the free school system from the old colonies, and established it, instead of trying to fasten upon the Province a system of church and state that marred its prosperity.

Look at our Province; is it not far behind in education? There are districts where there are a sufficient number of people to support good schools,

but local jealousies keep education down. Or there are districts of country where the lands are owned by wealthy residents of St. John, who will neither sell at a reasonable rate for settlement, nor contribute towards the support of schools in the places where their property is situated. And in St. John, in how sad a condition are the school houses. \* \* \* Why should such a state of things continue? Why should we not throw aside all prejudices, and adopt an undenominational system of free schools, that shall secure to every child in the land at least the birthright of such an education as it is qualified to receive? I would even go further, although it has no bearing on the main question, and take the ground that the state ought to compel the children to go to school, as well as provide schools for them. I am glad to find that the people of Manchester, in England, are moving in this matter. I shall not argue that point, however, as it is a subject by itself.

There are some who are afraid of state education, thinking it the same thing in principle as a connection between church and state. But the two systems cannot well live together. With the exception of those who favoured a connection between church and state in New England, the friends of church and state have almost invariably opposed free schools, and will oppose them to the end of the chapter. The free schools of New England eventually overturned the connection between church and state, and will overturn it wherever established.

I maintain that every child in the Province, no matter how obscure or lowly his birth, is entitled to a fair elementary education, and that too from the state; and every resident in New Brunswick and every property owner ought to see that the youth of the land are not growing up around him ignorant and without knowledge. One of the poets says:—

“Culture’s hand  
Has scattered verdure o’er the land,  
And smiles and fragrance rule serene  
Where barren wilds usurped the scene.  
And such is man—a soil which breeds  
Or sweetest flowers, or vilest weeds;  
Flowers lovely as the morning light,  
Weeds deadly as an aconite;  
Just as his heart is twined to bear  
The poisonous weed, or flow’ret fair.”

It is my opinion that the country which has free schools must and will advance in wealth, in intelligence, in security, and have a career of prosperity.

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## BANDS OF HOPE.

By REV. JOHN WOOD.

According to promise, I herewith transmit an article on temperance in Sabbath schools, and the management of Bands of Hope, which although written specially for the columns of the *London Advertiser*, whose editor and proprietor is a consistent and fearless advocate of the cause of Total Abstinence, will be none the less serviceable or acceptable if copied into the *INDEPENDENT*.

In a previous article, I promised the readers of the *INDEPENDENT* some suggestions as to the best mode of interesting the young in the subject of Temperance. Several things operate against its introduction among the themes and addresses of the Sabbath School, even by those who are favourable to the principle of total abstinence. Some persons regard it as too secular a subject



for the Lord's Day. Others, who have no such scruples, are afraid to attempt a thing they have never tried, or seen tried by others; while not a few, probably, are deterred from beginning what they may not be able to carry out to their satisfaction.

The first of these difficulties our over scrupulous friends will have to settle with their Bibles; for unless they have a "Sunday edition," carefully expurgated from such secular subjects, they will find numbers of passages in which the sin of drunkenness is condemned, and the only safe and effectual remedy for it, humanly speaking, viz., total-abstinence, is recommended and enjoined, — *e. g.* Prov. 23 : 31 ; Rom. 14 : 21. It is surely being "righteous over much" to exclude from the themes of the pulpit and the Sabbath School the commonest immorality of the day, while the sacred writers themselves lift up their voice like a trumpet against it!

The other difficulties in the way are much more apparent than real. No subject is more easy to talk upon to children than intemperance and its remedy, for, alas! illustrations of the evil are so common around us, and in the public prints, and the sympathies of the young are so readily called forth on behalf of the widows and orphans caused by it, that one need never be at a loss in addressing a school upon such a topic.

Almost any course of lessons will afford an occasional opportunity for referring to it in the closing remarks by the superintendent; or if not, a Sabbath might be devoted now and then to addresses on the subject, and the children asked to pledge themselves to abstinence, and

"Perpetual hate  
To all that can intoxicate."

A still more effective way, perhaps, is to organize a Juvenile Temperance Society or Band of Hope, in connection with the Sabbath School, although such an organization ought not by any means to be regarded as rendering unnecessary further reference to the subject in the School itself. There will always be some who will not connect themselves with the Band, and who ought, therefore, to be warned of the evil in the Sabbath School. But a society of the kind alluded to, possesses many advantages over almost any other mode of presenting the subject. The personal written pledge obtained from each member — "I solemnly promise to abstain," &c., is a great point gained. It is an era in a child's life when his or her name is publicly enrolled in a book as a member of a Temperance Society; and I always try to make the most of it, and administer the pledge only during the profoundest silence on the part of all present.

Then, the frequency with which the subject is brought before their minds is another advantage. Even if the band meet only once a month, it is much oftener than a Sabbath can be given up to it in the school, and if weekly or fortnightly, all the better.

And further, the Band of Hope affords an excellent opportunity of inculcating other valuable principles of a moral and social nature, as, *e. g.*, those of obedience to parents, early piety, &c.; and lastly, though not least, the discountenancing of the use of tobacco, against which, as a most nasty, injurious and expensive practice, every Sabbath scholar in the land ought, if possible, to be pledged; for however much men may cling to it themselves, I never yet have known or heard of a man who wished his children to use it!

Having now, for some years, superintended such a band, in connection with my own school, I can testify to the increasing pleasure and interest which I

have felt in conducting it. I am persuaded it is second only to the Sabbath School itself. It is by no means so formidable an undertaking to establish and sustain one as it may at first sight appear.

Our meetings are held fortnightly, an hour before the weekly lecture, the object in choosing that particular evening and hour being two-fold—the saving of expense and trouble in heating the room, and enabling the children to return home early.

The interest of the meeting is sustained almost wholly by the children themselves. After the devotional exercises, consisting of singing, prayer, and the recitation, by members of the Band, of passages of Scripture bearing upon intemperance, the pledge is administered to any applicants for admission, and the meeting is thrown open to the children to read or recite any extract, address, or dialogue that they may have brought for the occasion. All understand that every reading or recitation must have a good moral tendency, and I rarely have to take exception to anything they bring. In some cases I add a remark of my own, by way of explaining or enforcing the principle intended to be conveyed. And thus the hour is spent, with an occasional interjection of music, the only regret generally being that it is too short, for we have always more ready to take part in the exercises than the time will allow of being heard.

About once every quarter, a public meeting is held, to which all the other Sabbath schools are invited, the exercises being very similar in character to those of the ordinary meeting, except that the pieces are generally given from memory, and are much more carefully prepared. We have also more music, and of a little extra quality. Indeed, everything is done to give *eclat* to the occasion, and to interest both teachers and children in the object of the Band, so as to secure the formation of one in connection with every Sabbath School in the place. One of the most pleasing incidents of our last public meeting was the presence, in full force, of another Band of Hope, an offshoot from our own, the first ripe fruit of our humble efforts in this direction. If I am rightly informed, two others are shortly to be organized. And it would not be too much, perhaps, to say, that to this movement among the young is largely to be attributed the revival of the Total Abstinence Society, which is just renewing its youth, and promises to make itself heard and felt among us during the coming winter. But of that, more anon.

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## THE AUTONOMY OF A CHRISTIAN CHURCH.

BY WILLIAM W. SMITH.

[The services rendered by the writer of the following article to the magazine, the interesting nature of the subject, and the clear and readable style in which it is presented, entitle the paper to a place in these pages. It will be understood, however, in this as in other cases, that the author is responsible for the sentiments expressed; the editor, only for the opinion that its publication will serve the cause of truth. Agreeing, as we do, with some of his positions, we would observe, that our friend takes no notice of the great argument put forth for councils, namely, that they grow out of the Fellowship of the Churches. American Congregationalists fully admit the "Autonomy of a Christian Church," but they say, that it is with a church, as with a man, who is by nature entirely free,—viz., that on coming into a social condition, he comes under obligations as well as privileges. If—they contend—a church

and minister expect that they and he be recognised by other churches and ministers, let them give these an opportunity to be satisfied that they are worthy; and it is argued that a regularly-convened council of churches is a far better way to give the information sought, than leaving it to private inquiry. A church is independent, they admit; and if it chooses to live alone, it can, and no one may interfere; but if it enjoys the advantages of society, let it not shrink from social duties.

We do not think that much labour is required in working up the centrifugal force in our churches. We need to cultivate the sense of unity, rather than the habit of isolation.—ED.]

Alleged or proved facts are only valuable to the world (apart from the mere information they convey) because of the principles upon which they rest. And no one, in his life-long search after truth, will make much progress, till the habit becomes rooted in him of going down through the alleged fact spread out before him, and examining the foundation of first principles upon which it rests. If the foundation is sound, he has not only proved his "fact," but he has gained a foundation on which he may build any number of analogous facts. If the foundation-principle is incapable of general application, false in its philosophy, or faulty in its morality, then, however well it may seem to support the "fact" at the moment presented, the alleged fact must be false; because truth-in-fact never yet lacked truth-in-abstract as a broad foundation to rest upon.

Keeping this fundamental law of investigation in view, I wish to reproduce the first proposition of a little *thesis* of mine inserted in this magazine in August, 1866. I did suppose some of my deductions would have been disputed. But the brethren "suffered the word of exhortation" as courteously as if they were already convinced of its need. The proposition is, "*That the individual Church possesses all the powers Christ has committed to His Church on earth.*" This proposition is so fundamental to the upholding of Congregationalism as the church-polity of the New Testament, that my wonder is that any Congregationalist can consent to impair its force and value by denying any of its clear and evident deductions. For if the deductions are fairly and unanswerably drawn from a proposition, they are just as true as the proposition; and if they are false, so is it. What the powers are, which Christ has committed to His Church on earth, it is not my province here to specify. Prove them to be how large soever, these all, say we, appertain to *THE Church*: which is a "congregation of faithful men," born of the Holy Ghost, and banded together in christian fellowship.

Take any other theory on this subject, and see how it will work. Suppose we say, Christ has left certain powers to His Church on earth; but these powers were left to the Church *as a whole*; and no powers were entirely left with any individual church." Under this system no Church could elect its own elders, or its own deacons, admit to membership on the evidences of christian faith, or expel on account of incorrigible sin. The Pan-ecclesiastical Council of the world would be charged with all these duties. But Christ has given to *me*, as an individual christian, a certain spiritual care over my brother. Does any one doubt it? I shall be down on him with chapter and verse in a moment, if he does. What right have I, under colour of some attenuated representation of the Church, or any other system whatever, to lay my responsibility on somebody else, and retire from some of the chief duties of christian membership? But this Council could never stately meet, nor transact the Church-business of the world. Its first session would be its

last. It would be plain to everyone, that a far-reaching sub-division of authority must take place. The moment this takes place, the theory explodes. The Pan-ecclesiastical Council, the Universal High Court of Appeal has collapsed. Gather up the fragments, throw them out at the door, and begin again!

If we find difficulty in giving Church-power into the hands of the Church only as a whole, we shall find equal trouble in giving Church-power over to councils or corporations representing or comprising the churches of a particular county or province. What person, or what body, has the authority to make, or amend, to consolidate or to separate, these territorial "Churches?" The only answer that has ever been returned to a question like this is, "They themselves." But if the churches of a country, or the churches of any territory less than the entire world, have the right thus to constitute themselves in a shape to exercise church-power, why not the churches of a single "dominion," or a single province, or a single county or riding, or a single township or village? Yes, why not? And why not "The Church of Jesus Christ, meeting in Salem Chapel?" To what extent can this power of segregation go, and still remain a clearly-ascertained Scripture power? And at which precise point of sub-division does segregation become unscriptural? If I, as a member of "Salem Church," know that my individual choice with respect to the settlement of a new pastor, for instance, would be confirmed by a council of the churches of the township, but would be set aside by a council of the whole county; that again, a council of *Ontario* would decide according to my wishes, but a council of the whole *Dominion* would assuredly think otherwise, what would the voice of "The Church of God" seem to me, coming in such contrary directions? Would there be anything like the *finality* spoken of in reference to the individual church, in Matt. xviii. 17? And yet, to precisely such anomalies does the Church-court system continually lead.

But, Church-power must reside *somewhere*. It must *all* reside somewhere. It is not a divided trust, given to opposing bodies at different times. It must either be in the single church, some multiple of single churches, or in the aggregate church. If we cannot make Pan-catholicism work, in the way of settling our pastors, and ordaining our deacons, organising our churches and admonishing our unruly members—and if we ask in vain for Scripture authority to throw, in one instance, a whole province or country under one council; and in another, to make in every county a court;—or Scripture authority for the skill that so judiciously divides between conflicting opinions, that under the residuary council or synod the stiffest church-conservatism prevails, while in the newly-separated district everything is a prey to rampant radicalism in church matters;—and seeing, further, that any changes that may be rung on either of these systems will be but repeating echoes of what we have already heard, are we not justified in going back to our original proposition, and re-affirming that "The *individual church* possesses all the powers Christ has committed to His church on earth?"

If a principle is a sound one, there must be no exceptions. If a church must not be interfered with in the choice of its own deacons, neither must it be interfered with in the choice of its own bishops. If another church must not be allowed, by any positive or negative action, to decide for us whether we shall choose such a brother for our pastor, so neither must it in a positive or negative manner decide whether that brother shall be ordained in his office. "To his own" brethren "he standeth or falleth." The church in which a

brother is to exercise his gifts, is the only competent judge of these gifts and of his aptness for the work. *They* draw him out, *they* put him into office, *they* solemnly instal him in that office by prayer; *they*, and *they only*, have any sort of power over him. *If they have not, who have?* To which of the other systems shall we go back? To the Pan-ecclesiastical council of the world? or to the ever-shifting, unsettled, contradictory, sub-division-of-territory system? divisions made on no intelligible system, and by *no competent authority*—saying one thing in the smaller councils and another in the larger.

If the members of the same church, those who are to walk in fellowship with him, are the only parties to decide on the admission of a person to membership in that church,—so also that person is to have *no appeal* to outside bodies to assist him in maintaining his membership, against the excommunicating vote of his brethren. If the offending brother in the church of the Corinthians had had the privilege of appeal to some suppositious Synod of Achaia, or some suppositious Metropolitan at Jerusalem or Rome, there would have been little hope of his repentance and restoration within the few months in which these appear to have been effected. Church-work, as a distinct entity, must be within the power of some constituted body. That constituted body is “a church.” No section nor sub-division of it is a *church*; for that section or sub-division lacks some, or all, of the powers Christ has conferred on His church. If a dozen men or women (or any number, so that there be at least *two*—two can form a church, for two can have fellowship together; a smaller number cannot;) if a dozen men or women, born of the Spirit, having confidence in each other’s christian character, and agreeing to walk together in church fellowship, have not the power to constitute themselves, in every particular, a christian church, without the *incubation* of some neighbouring church, then they and that neighbouring church have become so affiliated that they are not to be considered two churches, but *one*; for it takes them *both* to perform a church act. And if considering them *one* church, leads us into inextricable difficulties in other directions, let us retrace our steps, consider them independent and distinct from the beginning, each having its own autonomy, its own work, its own rights.

A church, then, owning no headship but Christ’s—claiming and suffering no appeal except to the Scriptures—upholding its own internal and external completeness as fully as if it were the only church on earth—lays hold upon one brother and puts him into office as a bishop, and lays hold upon another and puts him into office as a deacon. There is not a hint in the New Testament of any difference in the constituting and appointing these officers. As the church does with the one, so it does with the other. Nor have we any intimation that the one was a “local” officer, any more than the other. Both had local duties, pertaining to the church; both had general duties, pertaining to the world lying in wickedness. How we do with our deacons—how we constitute them, and how they “unconstitute” themselves by removal, resignation, or refusing to act, may teach us something with respect to our bishops: for do as we like, we cannot separate the two, in the Scriptures—they are constituted in the same manner, they are amenable to the same authority; their powers, different in themselves, extend over the same people—they are, each in his own office, “ensamples to the flock;” one may be a brighter luminary than the other, but their *orbits are the same*.

Having elected them to office, by a free vote of the church, the members may next consider whether it is not proper to set them apart to the duties of their offices by special prayer and fasting, or by prayer alone. Having de-

cided so to do, they instal them in their offices, *with or without the imposition of hands*, by solemnly presenting them before the Lord, praying for His blessing upon the choice they have been guided to make, and asking for them the wisdom and faith necessary to the discharge of their duties. Imposition of hands has now no significance, nor is it a necessary part of ordination. In the days of the Apostles, laying on of hands distinctly conveyed the Holy Ghost. In these days, just as distinctly, it does not. The men whose touch conveyed the gifts of the Spirit, no longer are found on earth. The necessity of having inspired men in the churches has ceased. But though we have not inspired men among whom to choose our pastors, and though we have not the Apostles to whom we may submit our choice, and whose benediction we may crave, yet we have the Apostolic writings, which are to us precisely what the Apostles themselves were to the first Christians. Those Christians appealed to the Holy Ghost, speaking by the Apostles' lips; we appeal to the Holy Ghost, speaking by the Apostles' pens. In both cases, the appeal is substantially the same. *And in both cases it is final.* But the inspired hands that were laid upon those early brethren having mouldered in the dust, and there being no *succession* of such inspired hands, we can use the Apostolic writings only in the same *spirit*, and not in the same *form* that they could use the Apostles' bodily presence. The laying on of hands is one of those *forms*. The submitting our choice to the decision of the Apostolic writings, as respecting the candidate's grace, wisdom and fitness, and abiding by the inspired advice we thus obtain--this constitutes the spirit of the action described as "setting them before the Apostles."

The presence of brethren, themselves in office in other churches—a thing very beautiful in itself, as showing on both sides true christian courtesy, is not at all a question of right or of necessity. If the *necessity* exists on our part to call in these brethren—or the *right* exists on their part, to come—then there is some lack in our church-power. Our church leans on some other church. It stands not alone, amenable only to Christ. And the old difficulty returns—"Shall we have churches A. and B. (which we know to be *favourable* to our present action) to send their elders to ordain ours; or shall we invite churches C., D. and E., which we know are *unfavourable*?" If we have the privilege of *choosing our judges*, it would be a great saving of time, and productive of the same result, for us to pronounce our own sentence! But if we have not the privilege of choosing and inviting a "council" to ordain, *who has?* Let the answer be distinct. The fact is, turn which way we will, we will find that only in the individual church can church-power logically rest—that only in the individual church it does *in fact* rest; and that there must be no exceptions—that EVERY ACTION the church is called upon to do, by virtue of her allegiance to Christ her bridegroom and her Lord, the individual church is called upon, and has the power, to perform!

I wish the magazine had a *digestion* that would allow me to go on a little longer. But I must close at present. I hope next to take up the questions, "What Ordination *dox* for a man?" "whether a man can be an officer of a church without being a member?" "whether a man can hold office in more than one church?" and probably other questions. The surest way to let errors creep into our practices and opinions, is to get asleep over them. A healthy review of our "whereabouts," in these days of quicksand architecture, will do us no harm.

## NIGHT WITH NEWMAN HALL "UNDER GROUND."

BY REV. THEODORE L. CUYLER.

I might write to you of Brother Hall's superb public reception in these twain cities—of his four sermons to four crowded audiences on one Sabbath—of his splendid oratorical triumph in Ward Beecher's church last evening, and of his effective temperance speech in my own church. But thousands of your readers have already heard this prince of Christian radicals in New England and elsewhere. As they have not all got "under his hat" in private, let me jot down a few notes of his most *fertilizing* visit under my roof. That is the word—fertilizing—for he makes every man and every church the richer and more fruitful for his visit. He unites Spurgeon's close biblical doctrine with Beecher's genial charm over the popular heart, and surpasses them both in a sort of *holy tact* which almost never commits a mistake.

When Newman Hall came to my home last week, he only added one more child to my household. He is a playful boy in private—romps with the youngsters, and catching up "papa" on his shoulders, goes cantering around the room as if playing "pig-a-back." All this is quite in keeping with the author of *Come to Jesus*. Summerfield—after a heavy pulpit strain—used to unbend into a delightful merriment. "If ministers skated and rode on horse-back more," said Bro. Hall, "their theology would often be less dreary."

Last Friday my guest said to me, "I want to see the worst side of New York, and compare it with London. I wish to see also something of your city mission work among the rabble." We accordingly got hold of the Superintendent of City Missions, and (through part of the evening) a police officer, and with a slouched hat apiece, we set off on our cruise.

Our first hour was spent in the Five Points—whose traditionary odours have been wonderfully sweetened, however, since I first explored them fifteen years ago. Religion and commerce have nearly made finish of that ugly cancer. (All honour to *Methodism*, too, for her full share of the surgery!) We climbed two pairs of rotten stairs, in Leonard street, and found ourselves in a hot low-roofed garret, which was crowded with negroes and whites at a ward-mission prayer meeting. The old rookery was a tenement house—one year ago had been a den of prostitution; and the fat, happy-faced negress who presided over the attic had once presided over its unclean revels. No broom sweeps like grace. The garret was now clean, and its walls garnished with scripture scenes and Lincoln's lithograph. As soon as Bro. Hall's face was seen in the low doorway, he was called on to speak; but he replied, pleasantly: "Friends, we don't have many colored people in my country. Let some of these sisters speak, and then I'll speak." The stout negress arose and spoke tenderly of the love of Jesus; she was followed by another tidy mulatto in the same strain, and then Mr. Hall exclaimed: "This is one of *God's pulcres!* Truly the Lord is in this place." He addressed them for five minutes with happy tact, and while the soothing words, "There's rest for the weary," were filling the consecrated garret with their melody, we stumbled down the dark stairs again.

Our next plunge was down into the lodging cellars, where thieves, beggars and footpads nestle in their rags for a few pennies per night. In one cellar twelve persons of both sexes were stowed in a single bunk. The "damsel called Discretion," in Bunyan's allegory, could not have preserved her chastity a single week in such a promiscuous sty. For a certain class in our cities to become defiled through their daily surroundings, is as sure and irresistible as the law of gravitation.

In one smoke-clouded room, over their packs of greasy cards, we found a gathering of Italian organ-grinders. They never mingle with any other nationality. "Viva Garibaldi!" shouted Bro. Hall as he entered, with a swing of his felt hat. The black-eyed minstrels echoed the shout, and gave us welcome. "Von't you take some vine, or prandy, or Hollan' chin?" was the hospitable salutation of the keen-eyed harrigan who presided at the bar. This class of Ishmaelites are about as near hopeless as any in all our population.

Our next hour was spent in that dismalist depth of New York depravity—the Water-street dance houses. None but scaport towns can produce such a quotation from Sodom as this street. On both sides of the way are to be heard the incessant jingle of tambourine and fiddle; and in through the latticed doors of a score of these pest-houses we went, finding each one the counterpart of every other. The same bare, sanded floors, with a ragged orchestra of fiddlers perched in a cage on a wall—the same dozen wretched caricatures of girls, in scarlet short dresses and pantalets, moving over the floor in a monotonous dance—the same crew of sailors and engine boys ranged along the walls, and gazing on with listless stupidity. A more dismal group could not be conceived. The shameless forms of the girls were robust, but their faces were so saddened and soaked with ruin, and the last vestige of womanhood so utterly stamped out of them, that the very mothers of these wretched outcasts would not know them. I did not see one of these objects *laugh* during the whole hour! "What dreary fun the devil puts off these creatnres with," whispered Mr. Hall; "the only happy faces I have seen to-night were the praying darkies up in the Five Points garret."

One of the significant causes of the low spirits of the would-be-revellers is the rigid enforcement of our new *Excise Law*, which sterily prohibits the sale of an intoxicating drop in a dance-house. Only a few bottles of root beer were exposed. Under this admirable law 3,250 grog shops have been closed entirely, and all the rest are hermetically sealed up on the Lord's Day; by this law the orchestra in every concert saloon, and every bar is stopped, when the clock strikes for midnight. "The new law makes business very dull," said several proprietors of *bagnios* to us. This law is the nearest successful approach that we have yet made to entire prohibition of the rum traffic in this community. Even now I have an honest fear that there is not moral pluck and persistence enough among the friends of order to prevent the rum oligarchy from repealing it. Outside of the Methodist church not a score of our leading pastors have fought a good fight in its favour. Oh, for more Newman Halls!

Our London brother was surprised to find so little open drunkenness, and pronounced the worst parts of New York far better than the vilest portions of the British capital. The sight of the "Regular Democratic" ("Tammany" or "Mozart") placarded in every rum-hole and dance house made him shake his head significantly at the idea of *universal suffrage* in such dens of moral darkness.

Of the wretched women in these haunts there is scanty hope. From the highest grades of prostitution a fair per centage are reformed; but after a poor profligate has tumbled from one round of the ladder to another, until she has reached a Water street hell, there is hardly conscience enough left in the diseased and battered carcass to work upon. Beneath that lowest deep lie only the putrid grave of pauperism and ——! we shudder to think what an eternity! Now and then one of these waifs is saved—yet so as by fire.



I cannot in this hurried letter tell you one half of our observations by gas-light. We looked in upon a colossal German Beer Garden in which over *eight hundred* Teutons—men, women and children—were, at eleven o'clock, still crowded about tables foaming with lager! Thence we descended into a Broadway concert-cellar, where Mr. Hall engaged in a close and courteous argument with a bright, intelligent girl who defended her criminal life by the plea that in another world her soul would never be punished, but might pass into an animal or angel! How tenderly he talked with her! And as the clock struck twelve, Newman Hall, sitting in that haunt of vice pleading with "a woman who was a sinner," looked far grander to me than when enchain-  
ing a vast auditory last night on the platform of Plymouth church. For even in that abode of sin, the sweet refrain of his fervent lips still was—**COME TO JESUS.**—*Zion's Herald.*

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### DO CONGREGATIONALISTS USE SPONSORS?

A writer ("London") in the *Canadian Baptist*, in an article on Sponsors, says:—

"Among Presbyterians, Methodists, and Congregationalists, the parents themselves are the Sponsors. *They answer for the child, and promise for it what it can neither answer nor promise for itself.*"

We should like to know who and where these Congregationalists are, that make parents answer *for the child*. We have never met with them. As we have seen Infant Baptism administered, parents, if called on to make any vows, answer for *themselves* in relation to *their own* duty in bringing up the child. We are satisfied that the Presbyterians at least occupy the same ground.

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## The Home Department.

### TRAGEDY OF THE NIGHT-MOTH.

MAGNA AUSUS.

'Tis placid midnight, stars are keeping  
Their meek and silent course in heaven;  
Save pale recluse, all things are sleeping,  
His mind to study still is given.

But see! a wandering night-moth enters,  
Allured by taper gleaming bright;  
A while keeps hovering round, then ventures  
On Goethe's mystic page to light.

With awe she views the candle blazing;  
A universe of fire it seems  
To moth-savante with rapture gazing,  
Or font whence life and motion streams.

What passions in her small heart whirling,  
Hopes boundless, adoration, dread;  
At length her tiny pinions twirling,  
She darts and—puff!—the moth is dead!

The sullen flame, for her scarce sparkling,  
 Gives but one hiss, one fitful glare ;  
 Now bright and busy, now all darkling,  
 She snaps and fades to empty air.

Her bright gray form that spread so slimly,  
 Some fan she seemed of pigmy Queen ;  
 Her silky cloak that lay so trimly,  
 Her wee, wee eyes that looked so keen,

Last moment here, now gone forever,  
 To nought are passed with fiery pain ;  
 And ages circling round shall never  
 Give to this creature shape again !

Poor moth ! near weeping I lament thee,  
 Thy glossy form, thy instant woe ;  
 'Twas zeal for " things too high " that sent thee  
 From cheery earth to shades below.

Short speck of boundless space was needed  
 For home, for kingdom, world, to thee !  
 Where passed, unheeding as unheeded,  
 Thy slender life from sorrow free.

But syren hopes from out thy dwelling  
 Enticed thee, bade the Earth explore,—  
 Thy frame so late with rapture swelling,  
 Is swept from Earth for evermore !

Poor Moth ! thy fate my own resembles :  
 Me too a restless asking mind  
 Hath sent on far and weary rambles,  
 To seek the good I ne'er shall find.

Like thee, with common lot contented,  
 With humble joys and vulgar fate,  
 I might have lived and ne'er lamented,  
 Moth of a larger size, a longer date.

But Nature's majesty unveiling  
 What seemed her wildest, grandest charms,  
 Eternal Truth and Beauty hailing,  
 Like thee, I rushed into her arms.

What gained we, little moth ? Thy ashes,  
 Thy one brief parting pang may show ;  
 And withering thoughts for soul that dashes  
 From deep to deep, are but a death more slow.

THOMAS CARLYLE—1831.

### THE MISSIONARY HENS.

Parson Warburton had been settled over a small church in a farming community long enough to become experimentally familiar with the peculiar parochial trials incident to a scattered population.

The heart of the good parson was largely interested in his people's welfare. Being well aware of the healthful and expansive effects of benevolence, he had sought to enlist their sympathies in the cause of missions, and induce them

to exert themselves for its support beyond the small and ceremonious dropping of the monthly collection. He had preached missionary sermons full of inevitable logic. He had secured subscriptions to quite a goodly number of copies of a small missionary paper. He had contrived to work the subject into the Sunday-school; and finally, by strenuous efforts, he had raised money enough to buy a set of missionary maps, which, on the recurrence of every "monthly concert," he took care to refer to and explain.

But though in all this variety of labor the worthy minister undoubtedly sowed much good seed, he had the mortification of seeing his congregation marvellously ready to forget sermon, and paper, and story, and map, so soon as they were out of sight and hearing, and totally unable to fathom the good man's strange theory that they could be liberal without being rich.

Still Deacons Spicer and Knox continued periodically to travel up and down the aisles, greeted with the smothered chink of "four pences" and half dimes, and still at the close of each "financial year" the stolid church treasurer reported, without winking, the fatal pittance "for missions" of *seven dollars and forty cents*.

Parson Warburton was not the man to say fail, however. He studied and prayed over the matter, and kept watch for new suggestions.

At last a thought occurred to him which was speedily made practical in the measure designated in the title of our article.

One day, while out on one of his pastoral rides, he stopped to see Aunt Janeway, and, as he had done before, to take dinner with her. He found the good lady busy at her hen-coop.

"Ha," quoth he to himself, "here's a good hint; who shall say I may not make profit by it to the cause of Christ?"

The scene of the housewife among her fowls had furnished him with something better than a sermon.

"Well, aunty," said he, after exchanging greetings with his parishoner, "you have a fine lot of poultry here. How many in all?"

"Twenty," said she, "and a hundred chickens."

"And you'll realize a handsome sum from them in the fall, as is proper and right you should," concluded the parson, and the two went into the house.

"She is not the only sister in my Church whose pride is in her poultry," thought the parson, as he followed Aunt Janeway in by the front door.

He made this triumphant generalization with all the satisfaction of a philosopher who has discovered the working principle of a great social problem.

"Aunty," said he, after he had listened patiently to quite a lengthy discussion upon her poultry affairs by the good lady while she laid the dinner table, "I want to make a proposition to you."

"What is it?" inquired Aunt Janeway, very simply.

"You know it is very right and Christian-like to lay by something according as the Lord has prospered us, for the support and extension of his Gospel. I want you to promise to give this year *the proceeds of one hen* to the cause of missions."

"Why, I never thought of that," said Aunt Janeway; "I supposed it was money they wanted."

"To be sure, aunty," returned the minister, "nothing is easier than to make it money. I said the *proceeds*, you understand."

"O yes, yes. Well, I don't know but I will. I'll see. But come; sit up and have dinner."

They talked the matter over at the meal, and when at length, Parson Warburton took his leave he carried with him Aunt Janeway's promise of a year's profit of one of her hens.

Full of his new idea, and stimulated by the success of his first experiment with it, he now called, at his earliest convenience, on every one of his parishioners, and skillfully varying his approaches according to the peculiarities of each case, introduced the subject of the "one hen" contribution.

His effort prospered famously. He was shrewd enough to make his first trials in the likeliest quarters, so that by the time he reached the more stubborn cases he had a long list of subscribers to back his arguments.

To recount the particulars of all his personal interviews with the donors would be too long a story for our limits. Suffice it to say, that after several weeks of indefatigable exertion he secured the pledge of every housewife in his parish to devote to the cause of missions the proceeds of one hen for the current year.

Of course this novel expedient of the minister provoked an unlimited amount of talk. He meant it should, or, at least, he knew it *would*, and rather encouraged than repressed the loquacity that seemed to advertise his innocent plan.

When the list was full, or rather after every adult name had been secured, he told the Sunday-school, with quiet exultation, and a pleasant twinkle in his eye, how many subscribers he had obtained. After an apt story or two about child benevolence, he assured the young scholars that neither he nor their parents had any notion of leaving *them* out of the good enterprise. He then drove the nail in a sure place by proposing that every boy and girl should take stock in the missionary fund by contributing *a chicken*.

The plan pleased the children mightily, and before Monday had passed nearly every coop in the parish had at least one marked missionary chicken in it.

The stir caused by the playfully practical turn given to its benevolence by the inventive parson, was beyond all that had happened to that quiet Church for unremembered years. It was amusing (considering its cause) to witness the growing enthusiasm for the cause of missions—unprecedented numbers came to the monthly concert to hear the *Missionary Herald* read and the maps explained. The sewing society began to feel the healthful influence. Gossip forgot her small slander and quoted poultry. The sleepy parish had found just what it needed—a way to do its duty and get wholesome fun out of it. On the whole, Parson Warburton, as he went his rounds and saw what a "hen fever" he had excited, felt not at all reluctant to take the responsibility of it.

Time rolled on. The fowls grew—as everything must when fed in the regular way, magnifying, week by week, the promise of their "proceeds," until the child contributors to the heathen fund, who had graded their philanthropic generosity by the size of a four ounce chicken, supposed to represent a cash value of about one cent, opened their eyes wide to find themselves, each one, the self-sacrificing proprietor of a four pound cockerel or pullet worth a dollar. The older subscribers, watching the increase of their broods, began, (some of them) to think the Lord's mortgage a pretty large one. We are afraid that two or three of the good housewives who had not pledged a particular hen in the spring, failed to select the *most successful* one in the fall. Be that as it may, at any rate, an unusual "run of luck" in the poultry line signalized that year among the farmers of Parson Warburton's parish. Jacob's

fortune seemed to have come to their barns and left the "pilled rods" in their hen's nests and feed troughs.

The worthy minister, of course, took care to assure them that the thrift in their feathered stock was all owing to the fact of its having been tithed.

At last the time came for harvesting the results.

It was November, and the consecrated fowls were all fat and ready for the sacrifice—night after night the various roosts of the neighborhood resounded with the familiar "squall" that told of a farm-slaughter, and very early one morning the capacious and significant looking old waggon of deacon Spicer drove soberly through the parish, and stopped at nearly every house "taking in cargo." Matrons and spinsters brought out, each one, her yellow-footed sheaf of "proceeds," securely tied and labeled, to add to the load, and expectant youngsters watched *en dishabille* from frosted windows to see that their single offerings were put upon the sacred pile.

Busily from door to door travelled the deacon's team, till the last "batch" was stowed away, and with a clean white sheet tucked down over the marrowy merchandise, the stout vehicle rumbled off to the market town. The conscientious old farmer felt all the importance of his load and his errand, and, resolved that not a wing of the precious lot in his waggon should be "fooled away"—not if he knew it.

Arrived at the market, the sharpness with which he drove his bargains with the poulterers did full credit to his resolution. He was in good season at the buyer's stand, and disposed of his load to good advantage. He came home at night with the money in his great wallet. To add *eclat* to the enterprise, and create occasion among the younger portion of his people to remember its returns, Parson Warburton had proposed to fix a day for all the parish to meet at the meeting house and hear the report of the hen "proceeds." The day appointed was the day following Deacon Spicer's sale of the poultry at the market. At any other time such a meeting would have been voted entirely out of order, and not to be thought of at all; but now, with the spell of a new benevolence upon their hearts, and a tempting secret before their curiosity, the good people not only endorsed the meeting with their consent, but *went to it*; thronged it as they never had thronged even a donation party.

The choir made special preparations, and really the affair opened like another dedication. Men and women looked happy; youths and maidens all in their best dress, looked bright and proud. Children—of course *they* were all there—looked radiant with importance and expectation.

And what do you think it footed up? *Four hundred and thirty dollars!*

The simple auditory could hardly believe their ears. For a moment all stared in breathless amazement, their faces written all over with exclamation points. There could be no mistake about it, however. They had the items. But when it was announced that a full list of the names of the donors would be sent to the room of the "Board," with the money, and *published in the missionary paper*, the children could scarcely restrain their exultant enthusiasm.

At just the right time "Coronation" was struck up, and the congregation, joining the choir with right good will, sung their triumph into tolerable control by the aid of music and metre.

A short prayer, full of eloquent thanksgiving, closed the exercises, and the delighted assembly dispersed to their homes.—*Watchman and Reflector.*

## BOYS, DON'T FORGET.

Boys are very apt to be forgetful, possibly girls are too. And other people have a habit of forgetting many things they ought to remember, and, it may be, remember some things they had better forget. They have the habit, because they formed it when they were young. Men who have "bad habits," formed such when they were children. Forgetfulness is a great misfortune, and a great—sin. True, the best may sometimes forget; but one ought to remember what he is charged with. It often happens that the most serious consequences result from a treacherous or ill-trained memory, and yet, people will say, "Oh, there! why, really I forgot all about it!" To forget is no excuse—it almost makes the matter worse. They have no right to forget.

"Going skating, Johnny?" asked his father.

"Yes, sir."

"Well, just step over to Mr. Spencer's on your way, and tell him I will be at home at seven o'clock to see him about the farm—don't forget."

Two or three boys were waiting for John, and before they reached Mr. Spencer's he did forget his father's errand, and did not think of it again until near home on his return, quite late in the evening. The result was that a bargain, which involved several thousand dollars, and which have been to the advantage of both, failed.

John's father had promised to notify Mr. Spencer at what time he would be at home to consummate the trade; but not hearing anything from him, concluded he had changed his mind, and made other arrangements.

"Fanny, pick up those pieces of glass and put them out of the way," said her mother to a little girl.

A bottle had been broken on the ground in the back yard, and knowing pieces of glass to be dangerous things lying about, Fanny's careful mother directed her to remove them.

The little girl was heedless and forgetful. She said, "Well, in a minute." Her attention was drawn off by other things, and she thought no more of the broken bottle till an hour after, when a scream from her mother brought her to the back yard. What was her amazement to see that her mother, going out in haste to carry a kettle of hot water, the steam from which was burning her hand, trod on the glass, which cut through her shoes, making a deep and dangerous gash in her foot.

"Oh, I forgot!" uttered Fanny, in grief and terror at the accident.

"Yes," replied her mother, "my careless girl forgot, as she is in the habit of doing, and her sin may cost her mother her life."

It came very near costing that mother her life, and making Fanny motherless.

A Sunday school Superintendent rang the bell for silence and attention in his school. The school did not immediately come to order. The unusual buzz and rustle occupied a minute before order was secured.

"Boys," said the Superintendent, "every minute has its work, and we can not afford to lose a single one. One of the most valuable lessons a boy can learn is to do whatever is to be done promptly at its time. If deferred, it is forgotten, and immense harm may be done. Don't forget. Don't delay. Now let me tell you what happened one day. I directed one of my clerks to go at such an hour and collect fifteen hundred dollars, which a gentleman owed me. Mark, I told him when to do it, and how to do it. The next day the man who owed me failed. I called the clerk and asked him if he had collected

the bill as directed. He said no, he forgot it. He forgot it, perhaps, because he did not do it at the time, and I lost fifteen hundred dollars by it. Another clerk, at another time, was charged with collecting eight hundred dollars due me, and he, too, neglected or forgot, and that, too, I lost. Now the forgetfulness or negligence of boys, though a small affair to them, is very expensive to others. Do you think I would have trusted either of those clerks with important business after that? Or put them into high or responsible positions? I think not."

This gentleman was a merchant, doing a very large business in a great city. And his opinion was that of every business man, as to the early formation of habits of attention and promptitude in boys. No one ought to accept a trust unless he is capable of discharging it. Forgetfulness and negligence incapacitate any one, young or old, for occupying important positions; nor can they command the full confidence of those who have responsibilities to entrust.—*Mother's Journal.*

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### HOW THEY DO IT.

"I don't understand how they do it," said Mrs. Warren, thoughtfully.

"You were talking about the Wentworth's, as I came in," responded a friend; "was it with reference to them that you spoke as you did?"

"Yes," was the reply. "We don't personally know the Wentworths, but Mr. Wentworth has the same position in society which my husband has; gets the same salary: his children are no older, and they have one more daughter than we. Yet they dress better, and live every way better than we do. How they can do it, honestly, I can't see, for it costs us every penny that is made to live decently, and sometimes we go behind-hand. It is a puzzle to me, I confess."

"I am very intimate with the Wentworths," remarked the new comer, quietly. "As you say, they are no better off with regard to money than you, but they are great managers."

"O, I hate managing people," said Mrs. Warren shrugging her shoulders.

"You don't quite understand me, perhaps," said her friend, gently. "I happened to be staying at the house some three years ago, when Mary was fourteen. Mary is the oldest, and was always an ingenious girl. I remember they had a dressmaker there, and Mrs. Wentworth questioned her very closely about the trade—so closely that she glanced up at last in surprise, saying—

"Why, Mrs. Wentworth, are you going to make a dressmaker of Mary?"

"I have serious thoughts of it," said Mrs. Wentworth. "Will you teach her by the shortest method for a certain sum?"

"Well, the bargain was made, to the good woman's astonishment, and Mary went for two or three hours a day, as one goes to take a music lesson. The consequence is, that for that outlay they have established in their family a dressmaker who never fails them, and who, in her quiet, efficient way, aided by her sisters, fits and makes all the dresses worn by her mother, her sisters and herself. Consequently, as the making often costs half as much as the material, all that extra expensiveness is saved, and they can afford to buy a better fabric, one that lasts longer and looks richer. Another daughter was initiated in the art of bonnet making, and for a bonnet for which you would give ten dollars at a good store they give less than half that sum, and can, consequently, if they wish, afford two bonnets to your one. Of course, all the other sewing is done at home, and special hours are set aside for this work. They sew

together, compare notes, tasteful trimmings and fashions, and really outdress and outshine their wealthier neighbours ( though I don't think they desire to do so ), on a very much smaller sum. I tried one day to pattern some buttons which I very much admired, but failed, and finally went to them. ' Why, you couldn't purchase them, said Mary, laughing, because we made them ourselves. We obtained some thin rings, covered them as you see, with satin, worked the edge all round with thick silk, in button hole stitch, and made a little bee in the centre with silver thread, and so we procured our stylish buttons, which everybody has admired, for less than half of what we could have bought a very inferior button for.' "

" So that is the way they do it," said Mrs. Warren, thoughtfully. " I wonder I never guessed at it, for my dressmaker's bills are terrible. I always dread to buy new dresses, because of the after expenses. But are they cultivated girls ?"

" Thoroughly so. Mary sings. She did not wish to study music, so she was never encouraged. Alice, the second girl is a fine performer on the piano ; Nellie paints wonderfully, and the youngest has aptitude for making bread, I am told, and is a born cook. As I said before, their time is equally divided. There is no hurry or confusion there, for everything seems to be done upon careful system at the right moment. They are all practical workers, and often earn something for themselves by turning their ingenuity to account for their friends. They live simply and frugally. Mrs. Wentworth is a good house-keeper, and everything is turned to some useful purpose, even twine and tape ; nothing is ever wasted at meals ; whenever you meet them they are neat, and clean, and cheeful. Their re-unions at night are something quite delightful, for each one tries to add something to the happiness of the others. They are never idle and never overworked. The house is filled with pretty ornaments of their designing, simple, but novel and beautiful. There is a magic about the family that impresses the most thoughtless observer. The house is a workshop, an art union, where the most delicate designs are originated, and where genius is both stimulated and applauded. Then you observe, they are all well fitted to go out into the world as independent laborers, should they be reduced in circumstances, or quite competent to manage houses of their own, whether they marry the humblest or wealthiest."

" I see," said Mrs. Warren, thoughtfully, and there was a new light in her face.—" One is never too old to learn."—*Watchman and Reflector.*

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### LOVERS OF PLEASURE.

Col. Forney thus sketches the characteristics of Paris and the French :

Paris, as I have since experienced, revels at night, and does not retire till long past the small hours ; and it is only at high noon that she wakes from her slumber to begin the eternal round of pleasure and excitement. There is no parallel to Paris on the globe—least of all in strait laced England. My first impression was of an extended play-house or an extravagant pic-nic, organized for a temporary purpose ; but this soon gave way to the fact that the French people are governed through their appetites, and that he who aspires to rule them must constantly cultivate their tastes for personal enjoyment. Hence pleasure here is a permanent institution. Elsewhere exceptional, it is here a habit. In the United States the grand objective point is to found a home—to rise in the world ; here the end of every day, and I fear the end of all their days, is a seat in a *cafe*, a theatre, or a ball-room.



I hope I do not underrate these people when I declare that in my opinion it will be many years before they are fit for such freedom as we enjoy; but I do not forget that they have yet proved themselves armed with marvellous opportunities, equal to a serious effort, or to a prolonged trial for genuine liberty. I think I can see why they fly at the throat of the master who misuses them; and why, when he is at their feet, they speedily fall under the domination of a new despot. I can now understand why, when Lamartine, Ledru, Rollin, Arago, and their associates, organized a republic twenty years ago, they rejected the American model with some scorn, and attempting an impracticable Utopia and an impossible Arcadia, failed. A people addicted to pleasure as the chief end of man can never accommodate themselves to the prose of represented liberty. There is no contrast more significant than between England and France. England is a land of homes—France a land of hotels and restaurants. If I desired a brief description of the domestic habits of the two people, this half sentence would contain it.

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## Correspondence.

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### NOTICES TO CORRESPONDENTS.

We are sorrowfully compelled to say "too late and too long" to a valuable letter from Montreal on the Pew Rent question. It shall appear in February. Rev. W. Lumsden is also too late. Nothing is safe for immediate insertion, that reaches us after the 20th of the month. Our reward for straining a point to oblige our friends, is, that they take advantage of us, and defer writing till the last moment, confusing the Editor, delaying the press, &c., &c., &c. Rev. R. K. B., received, thanks.

We expect to hear from all the Missionary deputations, wherever they are at work, on the 20th of January; ditto, in February.

"A poor pilgrim" recommends complaining ministers to "Preach Christ,"—and hearers in the same condition to "Live Christ," so ending their troubles.

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### CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—I cannot refrain from giving you a few lines this month by way of supplementing Mr. Clark's cheering letter in your December number. The collection for the College among its friends in Montreal is now well-nigh closed; and my object in now writing is to lay before your readers the successful result of the trial that has here been made of the plan recommended by me in my letter of September 20th. So sure was I of its success, that I resolved on volunteering to form one of the "collecting Committee," provided another would do the same. Our treasurer cheerfully offered himself as that other and we set to work at once. From the list of the pew-holders and heads of families, we selected such as we thought should be called upon, and an opportunity was offered them of giving what they deemed proper. In almost every case we were cordially received; and not only so, but the contributions were largely in advance of any former year. The aggregate of subscriptions at present is \$562 25, which we hope to increase to \$600. This increased liberality of the Zion Church people towards the College has

greatly encouraged me, not only on the ground of the handsome sum raised, but also of the cheerfulness with which it was given. As one interested in the management, welfare, and success of the College, I tender to all who have thus subscribed my most cordial thanks.

But I am anxious that this good example should have a *stimulating* effect upon those churches from which our treasurer has not heard. For, that the accounts may square at the end of the year, we shall need that every church, and every friend, come to our help, and that too, to the uttermost. This Institution, which has done so much in the past for our churches, must not be allowed to go down in failure, but must be strengthened and rendered yet more and more efficient.

I remain, yours, with much respect,  
GEORGE CORNISH.

McGill College, Montreal, Dec. 22nd, 1867.

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### CONGREGATIONAL DOCTRINES.

MR. EDITOR,—I waited one month to get the benefit of any observations that the brethren might offer on my letter in your November number, before referring to the *editorial* remarks on the subject. Mr. Wood's views are so nearly in accordance with mine, that I need make no remark thereon. Mr. Lawsden is so transcendental, that I leave him alone in his glory, (as I presume you have done,) having great faith in his self-refuting powers. Now for the Editorial remarks, on which I venture a few words with great deference, well knowing that Editors, like "Clergy, are kittle craws to shoot at."

In your first remark you say that "the statement about open questions is too broad" Here you seem to raise a side issue, as if I had said that moderate Calvinism was not the prevailing belief amongst us, both in Great Britain and America. I said no such thing, but simply that Calvinism neither ancient nor modern was a *term of communion* with us for ministers or members. You yourself at last admit the fact, although in a roundabout way, and seemingly with great reluctance. Oh! what *will* the Presbyterians say!!! He would be more bold than wise, who should deny my position, after Dr. Halley proclaimed, thirteen years ago, from the chair of the Congregational Union of England and Wales, that Calvinism was not a term of communion for ministers in that body—after the publication of the lectures of the Rev. John Burnet, of Camberwell, on Divine Purposes and Election, which are decidedly Anti-Calvinistic, but against which no pen or tongue amongst us, so far as I knew, has ever moved—after nearly a score of Evangelical Union ministers and students have been recognised as pastors of Congregational churches in England by some of our most eminent ministers, (including Rev. Thomas Binney and Rev. Dr. Raleigh,) not renouncing or concealing their views, but publishing them full and clear, before the churches and the world. To these may be added a number of ministers from the Methodist bodies, who holding Evangelical Arminianism have obtained pastoral charges among our English churches. It is needless to enlarge on this point, but it appears to me, that had the fact been otherwise, it had been very inconsistent with our Congregational principles.

In your second remark you state, "that the recital of articles in which all of us believe, contains some particulars which at least require explanation, before being admitted into that category." Now, Sir, when I wrote that paragraph, I did not imagine that no individual could be found in our ranks, not accept-

ing every article in the very form there presented, but I certainly did think that it would be very difficult to find any; I wish very much that you or any of the brethren would name the points in my list needing explanation, and what explanation they need before they be admitted into the category of what we "all believe." The unanimity of all our most distinguished writers, in my time at least, on these points is so entire, that a case of dissent must be very rare. Yet such a case I met a few weeks ago—a brother minister, who referred to the three last articles in my letter, as not to his mind, for he reckoned them Morrisonian. Now, sir, each of these points was taught by tongue and pen of our own men, long before Dr. Morrison was born. The first of these three is "Saving faith is the belief of saving truth," and is taken verbatim from Dr. Wardlaw. The second, that "Every man can repent and believe the gospel," is taken verbatim from Dr. Wardlaw. The third, "Thatwhile God fore-knows all that shall ever come to pass, He fore-ordains only what He Himself brings to pass," is as nearly as possible in the words and identically the sentiment of Dr. Payne. Indeed all the three points are taught in the writings of the following distinguished authors, in our own denomination, viz., Drs. Russell, Fletcher, Stowell, Harris, Jenkyn, Hamilton, Rev. Messrs. Orme and Binney, and hosts besides.

If you will permit, I will in future numbers give your readers some fair specimens of genuine Calvinism, ancient and modern, beginning with Calvin himself, and what Dr. Payne and other modern Calvinists think of Calvin. Since Calvinism is so generally held amongst us in its lower forms, it is right that it should be clearly and fully known. Such a great light should not be put under a bushel. Meantime,

I am, dear Sir, yours respectfully,

Hamilton, Dec. 18, 1867.

THOMAS PULLAR.

[In our note to Mr. Pullar's former letter, we did not undertake to make a complete statement of the doctrinal position of the Congregational body, but merely to modify his statement, which we considered too strong. This determined the form of our remarks. It is to be noted, that all the proofs he now alleges are from one country—England: the former statement spoke comprehensively of "Congregationalists." Our citation of facts remains unimpeached. Until the Declarations, &c., we referred to, are modified, we must think the original statement "too broad;" and what our correspondent describes as a "roundabout" and "reluctant" admission on our part exactly reflects the historical truth of the case, namely, that there has been of late years a relaxation of the uniformity once expected.

As to the second point,—we would observe, that curt statements, such as we remarked upon, are understood in different senses; by one man with this or that explanation or qualification, by another with another. For example: In what sense are "all infant members of the kingdom of heaven?" If they live and sin, do they fall from a state of grace in which they were born? Again: granting that "no man perishes eternally, unless on account of Adam's sin," this statement may be made to rest on various grounds, and the latter need to be brought out with fulness. One point involved is the relation of the atonement to the salvation of unconscious infants, which again involves that of their moral character and status. We do not open any controversy on these points. We merely refer to them, for the sake of illustrating our remark, that the series of statements in question needed explanation before being considered as authoritative.—Ed.]

## Literary Notices.

**CONGREGATIONAL BOOKS.**—To meet a growing want and a growing need of information concerning the principles, polity and history of Congregationalism, the American Congregational Association, 40 Winter St., Boston, have made arrangements to supply some standard works on advantageous terms. Their circular says :

The following list will be furnished to churches, Sabbath schools, or to individuals, at the prices named, if at least two-thirds are called for; in no case breaking a set. The prices are wholesale in every instance.

Congregational Year-Book... 6 vols.	\$2.00	Wise's Vin. of N. E. Churches. 1 vols.	.75
Congregational Quarterly.... 9 "	10 87	Clark's Mass. Cong Churches. 1 "	.75
Punchard's History of Cong... 3 "	5.62	Life of Perry, Early Martyr. 1 "	.35
Dexter's Congregationalism... 1 "	2 25	Wellman's Ch. Polity of Pgms. 1 "	.35
Buck's Ecclesiastical Law... 1 "	1.31	Pond's Prize Essay on Cong. 1 "	.25
Report of Nat'l Con. Council. 1 "	2.50	All well bound ..... 26 "	\$26.00

*The Works of Jonathan Edwards*, which had been getting scarce, have been re-published by Messrs. Carter, of New York, in 4 vols. 8vo., for \$12 (U. S. currency). Carters publish good books, but not always in good style. In the present instance, they have used the worn plates cast for a previous edition in 1843. There is a large body of Edwards' MSS. extant, never published. Some of his descendants withhold them from the press, though they are said to be of much value.

*The Evidences of Christianity in the Nineteenth Century*, is the title of a new book by Rev. Albert Barnes, (Harpers, 12mo., \$1 75,) and a very attractive title too, in its subject and authorship, as well as its relation to our own time.

Norton's *Evidences of the Genuineness of the Gospels*, (Boston : Unitarian Association, 16mo., \$1 50.) is reputed to be a good book, all the more—instead of the less—valuable, as emanating from a quarter in which free criticism is so much employed.

In the *Congregationalist* and the *Independent*, Rev. Newman Hall strongly condemns the practice of reporting and publishing sermons, especially without consent of the preacher, as a great injustice to him, since the form in which thoughts are presented to the ear is so different from that adopted for the eye. The *Advance* takes him to task for this, saying that the popular preacher must fare like any other public speaker. Messrs. Ticknor & Fields, as well as Sheldon & Co., are to publish a volume of Mr. Hall's sermons.

The Bampton Lectures have been attracting increased attention of late years, having been delivered by able men on themes of present interest, Among recent annual volumes worthy of note, are, *The Dogmatic Faith*, (1867) by Rev. E. Garbett; *The Divinity of our Lord and Saviour Jesus*

*Christ*, (1866) by Rev. H. P. Liddon, a preacher of great power; *Miracles*, (1865) by Rev. J. Mozley; and especially, *The Progress of Doctrine in the New Testament*, by Rev. T. D. Bernard. These are published in London, by Rivingtons, at from 10s. 6d. to 14s. each, and some have been reprinted in the United States.

A *Memoir of Francis Wayland, D.D.* has been published by Messrs. Sheldon, (2 vols. 16mo., \$4,) and is the record of a devoted and useful life.

In Dr. Pond's *Lectures on Theology*, second edition (Boston, Halliday & Co. ———) may be found a clear presentation of the New England Theology, which will be of much service to ministers and others who wish to have a systematic view of the truths of the Christian system. The author was for a great many years Professor of Theology at the Bangor (Maine) Theological Seminary. His course may not be characterised by all the acumen, genius and learning, which will be found in that of Professor Park, of Andover—but it is scriptural, sensible, well-balanced, and healthy, pervaded by a devout spirit, and written with a view to the practical duties of the pastorate and the actual life of Christians; a work not from and for the cloister only, but for the church and the home.

The *Origin, Rise and Progress of Mormonism*, will be learned on the first authority, from a volume bearing that title, published by Appletons of New York, (12mo., \$1 75,) and written by Pomeroy Tucker, of Palmyra N. Y. It is said to be a thorough exposé, by one who knew Joe Smith half a century ago, and whose statements are well attested as worthy of belief.

The "Hymns of the Ages" have been compiled in two deservedly popular volumes; and now we have *Prayers of the Ages*, edited by Caroline S. Whitmarsh. (Boston: Ticknor & Fields, 16mo., \$2 50.) The collection embraces heathen and Mohammedan as well as Christian prayers, and the latter have been gathered from every quarter.

The name of Rev. John Lord, LL.D., is well known to many of our readers as that of a historical author and lecturer of diligent research and great pictorial skill. He has lately published a volume entitled, *The Old Roman World, the Grandeur and Failure of its Civilization* (New York: Scribner, \$3). The theme is a grand one, involving the deepest questions of the moral philosophy of history. Paul's Epistle to the Romans will receive luminous illustration from such a book as this.

An original line of illustration of religious truths is ably taken up by Professor W. S. Tyler, of Amherst College, in his *Theology of the Greek Poets*. (Boston, Draper & Halliday, 12mo., pp. 365.) In relation to a Future Life, Retribution, Propitiation, and the Attributes of God, the Tragedians, especially, give vivid utterance to the thoughts of those "Gentiles," who, "having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Dr. J. P. Thompson, of New York, in his *Love and Penalty*, makes powerful use of the same testimony in reference to the question of Future Punishment.

## British and Foreign Record.

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**CANADIAN CORRESPONDENCE.**—We are glad to notice in the *English Independent* for December 5, a letter from its Ontario correspondent, and wish our transatlantic contemporary many happy returns.

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**REV. J. C. GEIKIE** was recognised as pastor of the Church meeting in Islington Chapel, London, on the 13th November, at a service over which Rev. H. Allon (his neighbour) presided. He seems to have a good prospect of usefulness before him.

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**REV. R. BALGARNIE** was welcomed home to Scarboro', at a public meeting, composed of members of all denominations, on the 14th November. After tea, he gave an account of his voyage, Halifax, Boston and Niagara. He would present the remainder of the narrative in successive readings.

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**REV. NEWMAN HALL** left Boston for Liverpool on the 4th ult., having been fully three months on this continent, preaching incessantly, and everywhere received with immense enthusiasm. A hearty welcome and a purse of £500 awaited him at home.

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**COLONIAL EPISCOPACY.**—The members of the English Church in Queensland, in a Conference called to organize a Synod for that colony, resolved to do so "on the basis of voluntary compact, and not of legislative enactment." In Canada, *leg. basis* was invoked, to remove doubts in relation to the liberty of the Church in the Colony, notwithstanding the Royal supremacy; and so far, good; but the acts passed go beyond this, and there is a frequent reference to the legal basis of the Church, in speeches and articles on the subject, as though the Legislature had almost framed as well as allowed the organisation, which is not good. Let there be as full liberty as any other body enjoys, but not a jot more.

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**A MODEL FOR CHURCHES.**—In an account of a neighbourhood mission carried on by one of the churches in Utica, New York, it is said, "The church members are all, both old and young, put into harness, and no one who is unwilling to work would occupy a pew in that great edifice."

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**CHURCH BUILDING IN WASHINGTON CITY.**—There are now some fourteen or sixteen churches in process of erection; among them are the Methodist Metropolitan, projected at a cost of \$200,000; the Congregational, to be one of the most capacious in the city, and to cost about \$100,000; the Lutheran Memorial Church, for which a grand site has already been purchased. The Baptists recently dedicated the most beautiful church in the city, the cost of which, \$100,000, was paid by the generosity of a single man. A Methodist church of about the same character has been completed during the year.—*Lutheran Observer*.

**WALRUSSIA.**—A letter from St. Petersburg indicates that the Greek Christians are hoping that our acquisition of Russian America will introduce into the United States the true faith, as they look at it. The writer says: "The Russians have left several churches in the settlement they have just ceded to the Americans, a great many natives have been converted to the Greek faith, and it is possible that in those distant regions members of both churches (Greek and Protestant) may worship in the same temple. This may tend to the extension of orthodoxy into America." This is an anticipated issue which we presume Mr. Secretary Seward did not take into his reckoning in making the purchase.

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**COLORADO.**—Bishop Randall, the new Episcopal Bishop of Colorado, has recently said that "the ground which he supposed entirely fallow and neglected, he found to be full of jesuitical laborers, who had been long at work. State money to the amount of thirty thousand dollars, had been granted to their schools, while most of the Protestant young ladies of Denver City and neighbourhood are their regular pupils; and the next generation of Colorado bids fair to be educated with as intense a hatred to our reformed religion and free institutions as are the hidalgos of Spain or the peasantry of Connamara."

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**EDUCATION OF THE SEXES.**—Oberlin has tried the experiment of the instruction of both sexes for thirty-three years, and with admirable success. It is now the principal educational influence in Ohio. During the rebellion eight hundred and fifty men went from the college to the field, and it was kept in operation by the female pupils. The prospects of the college are now of the most brilliant character. A new and beautiful building has just now completed, at an expense of \$30,000. Two excellent buildings for recitations will be ready for the spring term. Everybody at Oberlin is loud in the praise of the double system. No professor there would consent to teach any other sort of college. The presence of women secures discipline and elevates the general tone of character.—*Exchange.*

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**PERIODICALS vs. REPORTS.**—A correspondent of a Boston religious paper says that church and benevolent societies spend quite too much money in printing and distributing broadcast, bulky pamphlet reports, circulars, and other literature of that sort. The evil is, in the first place, that these "documents" absorb very considerable sums which might otherwise be more wisely bestowed for the promotion of the cause to which they have been contributed by the hard working christians from whose charity they have come; and, in the second place, that—as our correspondent judges—in nine cases out of ten they are never read, and so in toil, cost and postage, fall utterly abortive, and wastefully to the ground. A condensed *resumé* in the newspapers would cost far less and reach the people, which is the end designed.

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**RELIGION OF THE ARISTOCRACY.**—The middle classes of this country possess just so much religion as to make them uncomfortable. They have too little to constitute happiness, yet too much to permit of their enjoying themselves. Now, the aristocracy, to do them justice, are not restrained from indulging in any pleasure by considerations of its sinfulness. Nor do they lose the respect of society by so doing, for the Bible of said middle class is bound up with their *Peerage*, and merely forms a supplement to it, unless when they are at death's door, and the choice has to be abruptly made between their duty to the Lord of lords, or to persons of title generally. Even the clergy are thus divided in allegiance; or else like some we wot of, they boldly throw in their lot with the latter, and become, as it were, private chaplains to the hereditary aristocracy—than which occupation, by-the-by, in the literal sense, I can fancy nothing queerer.—*Once a Week.*

# Official.

## THE MISSIONARY MEETINGS—1868.

### WESTERN DISTRICT.

Burford .....	Jan.	7, Tu.	} Revs. R. Brown, W.W.Smith, J.Armour, W.Hay.
Scotland .....	"	8, W.	
Kelvin.....	"	9, Th.	
New Durham .....	"	10, Fr.	
Stratford.....	Feb.	3, M.	} Revs. J. Brown, W.W.Smith, D.Macallum, S.Spider.
Listowel .....	"	4, Tu.	
Molesworth .	"	5, W.	
Howick .....	"	6, Th.	
Turnberry ...	"	7, Fr.	} Revs. W.H.Allworth, W.Hay, J.A.R.Dickson, J.Wood.
Brantford ...	"	3, M.	
Paris .....	"	4, Tu.	
Hamilton ...	"	5, W.	
Barton .....	"	6, Th.	} Revs. W.H.Allworth, W.Hay, A.McGill, T.Pullar.
Sarnia.....	"	7, Fr.	
Sarnia.....	"	9, Su.	Revs. T. Pullar, D. Macallum.
Tilbury .....	"	9, Su.	Rev. J. Brown.
Tilbury .....	"	10, M.	Rev. J. Brown, T. Pullar, W. Burgess.
Southwold ...	"	10, M.	Revs. W. H. Allworth, W. Hay, A. McGill.
Westminster.	"	10, M.	Revs. J. A. R. Dickson, D. Macallum, J. Wood.
London .....	"	11, Tu.	Association Meeting.
London .....	"	12, W.	Missionary Meeting.
Watford .....	"	13, Th.	Revs. W. Hay, J. R. Dickson, A. McGill, D. Macallum
Plympton ...	"	13, Th.	Revs. W. H. Allworth, J. Wood, J. Brown.
Warwick ....	"	14, Fr.	Revs. W. Hay, Dickson, McGill, Macallum.
Forest.....	"	14, Fr.	Revs. W. H. Allworth, J. Wood, J. Brown.
Guelph .....	"	3, M.	} Revs. R. Brown, J. Unsworth, W. F. Clarke.
Eramosa.....	"	4, Tu.	
Garafraxa ...	"	5, W.	
Green Stl'mt	"	6, Th.	

There is great need of new life in our Missionary Meetings, and this depends as much on the pastor in charge as on the deputation. Will the brethren, therefore, be so kind as not only to do their work well in addresses, but also make such arrangements for the Missionary Meetings, as will create a deeper and holier interest in them.

JAMES A. R. DICKSON, *Secretary.*

### EASTERN DISTRICT.

Coldsprings...	Jan.	21, Tu.	} Revs. A. McGregor, R. Lewis.
Cobourg .....	"	22, W.	
Belleville.....	"	23, Th.	
Kingston.....	"	26, Sab.	
Brockville ....	"	26, Sab.	Rev. A. McGregor.
Ottawa.....	"	26, Sab.	Rev. J. Elliot.
Lanark Vil...	"	7, Tu.	} Rev. K. M. Fenwick.
" 1st Ch.	"	8, W.	
Vankleekhill.	"	21, Tu.	} Revs. A. McGregor, J. Elliot.
Indian Lands	"	22, W.	
Roxboro .....	"	23, Th.	
Martintown...	"	24, Fr.	
			Revs. K. M. Fenwick, J. Douglas.

J. ELLIOT, *Secretary.*



## MIDDLE DISTRICT.

Bond-street } Toronto.. }	Jan. 14, Tu.	Revs. T. M. Reikie, R. Hay, B. W. Day & J. G. Manly
Pine Grove...	" 15, W.	Revs. J. Wheeler, J. Sanderson, F. H. Marling.
Klineburg ...	" 16, Th.	Revs. J. G. Manly, B. W. Day, C. Spettigue.
St. Andrews..	" 16, Th.	Revs. F. H. Marling, T. M. Reikie.
Bolton Village	" 16, Th.	Revs. J. Unsworth, J. Sanderson and H. Denny.
.....	" 19, Su.	{ The brethren will exchange pulpits, as they can arrange with each other.
Alton .....	" 20, M.	{ Rev. T. M. Reikie, J. Unsworth, J. Wheeler.
S. Caledon ...	" 21, Tu.	
Georgetown...	" 22, W.	Revs. F. H. Marling, T. M. Reikie, J. Wheeler, H. Denny
Churchill .....	" 23, Th.	Revs. J. Wheeler, H. Denny.
Trafalgar .....	" 24, Fr.	Rev. H. Denny.
Stouffville....	" 20, M.	{ Revs. Sanderson, J. G. Manly, C. Spettigue.
Markham.....	" 21, Tu.	
Unionville....	" 22, W.	{ Revs. R. Hay, B. W. Day, J. G. Manly.
Whithy .....	" 23, Th.	
Bowmanville..	" 24, Fr.	{ Revs. R. Hay, B. W. Day.
Manilla .....	" 27, M.	
Rugby.....	" 28, Tu.	{ Revs. R. Hay, C. Spettigue.
Oro .....	" 29, W.	
Vespra .....	" 30, Th.	
Newmarket...	" 31, Fr.	
Colpoy's Bay.	" 21, M.	{ Revs. L. Kribs, R. Robinson.
Owen Sound. "	" 22, Tu.	
Meaford .....	" 23, W.	
Kincardine...	" 24, Th.	{ Rev. D. McGregor.
Osprey .....	" —, —.	

1. The "Central Association" will meet at Pine Grove, at half past 2 p.m. on Wednesday, the 15th January. It is hoped all the brethren will be present.

2. The brethren will try to have all the monies collected before the Deputation visits them.  
J. UNSWORTH, Secretary.

**Western Association.**—The next meeting of the Western Association will be held in the city of London, on Tuesday and Wednesday, the 11th and 12th of February, 1868, when the following exercises will be presented:—

1. Rev. T. Pullar, Exposition of Scripture; 2. Rev. W. H. Allworth, Essay on Christian Amusements; 3. Rev. J. Wood, Sermon on Experimental Religion; 4. Rev. D. Macallum, Review; 5. Revs. W. Hay and A. McGill, Sketches of Sermons; 6. J. A. R. Dickson, Paper on the Interpretation of Scripture; 7. General Text, John vi. 37; on which all are expected to prepare a plan.

J. A. R. DICKSON, Secretary.

**"The English Independent."**—Any Congregational minister in the Provinces of Ontario and Quebec, who may be desirous of having a *three days' reading* of "The English Independent," and can promise to forward it with moderate regularity to the address which will be supplied to him, will please write to me to that effect, with full Post Office address, until the 10th of January, 1868, and I will endeavor to meet his wishes.

Montreal, December 23, 1867.

JOHN LEEING.

[We understand the above notice to imply, that those who do not write as stated, will be understood as not wishing the paper. We are sorry to hear that irregularities in the circulation have been on the increase of late.—Ed.]

**Week of Prayer throughout the World, January 5-12, 1868.**  
Our Gracious God lends an attentive ear to the supplications of his people. The records of individual, family, and church life abundantly prove that believing

prayer is followed by results that call forth gratitude and praise, and encourage renewed requests at the Throne of Grace.

In every land, and in most of the leading cities, the annual invitation of the Evangelical Alliance, to observe the week of prayer at the commencement of the year, has been largely and increasingly responded to. Multitudes have united with one accord to implore, in the name, and relying on the merits and mediation of our Divine Lord, that the new year may be crowned with the goodness of God, and special blessings conferred both upon the Church and the world.

The Evangelical Alliance, by its British and foreign organizations, renew their invitation for the opening of the year 1868. In doing so, they express their profound conviction that passing events are more than ever furnishing motives for a closer union among all true followers of Christ, for things pertaining to the spirituality and spread of the kingdom of our Lord Jesus Christ.

Fellow-Christians of every land and language! In the prospect of the weighty interests and great responsibilities of the new year, let us again draw near to the Heavenly Throne, that common centre for universal prayer, and prove the Lord of Hosts according to His own word, wherein it is written, "See if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:

*Sunday, January 5th.*—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

*Monday, 6th.*—Thanksgiving for general mercies during the past year, to nations, churches, and families: and confession of sin.

*Tuesday, 7th.*—Prayer for nations; for kings and all in authority; for the observance of the Lord's day: for the removal of obstacles in the way of moral and religious progress; and for internal and international peace.

*Wednesday, 8th.*—Prayer for families: for schools, colleges, and universities; and for sons and daughters in foreign countries.

*Thursday, 9th.*—Prayer for Christian ministers, and all engaged in Christ's service; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

*Friday 10th.*—Prayer for the sick and afflicted; for widows and orphans; and for the persecuted for righteousness' sake.

*Saturday 11th.*—Prayer for the Christian Church; for increase of holiness and activity, fidelity and love; and for grace equal to the duties and dangers of the time.

*Sunday 11th.*—Sermons; Subject: Christian Charity.—1 Cor. 13.

JAMES DAVIS, HERMANN SCHMETTAU,  
*Secretaries of the British Branch of the Evangelical Alliance.*

GUILLAUME MONOD, GEORGE FISCH,  
*President and Secretary of the French Branch.*

HERMANN MESSNER,  
*Secretary of the German Branch.*

LEONARD ANET, CLEMENT DE FAFE,  
*President and Secretary of the Brussels Committee.*

VAN WASSENAER VAN CATWIJCK, J. W. VAN LOON, M. COHEN STUART,  
*President, Vice-President, and Secretary of Dutch Conference Committee of the Evangelical Alliance.*

A. CAPPADOSE, D.D.,  
*President of the Netherlands Protestant Society.*

ADRIEN NAVILE, T. MEYLAN,  
*President and Vice-President of the General Committee.*

JOHANN C. BERGER,  
*Secretary of the Swedish Branch.*

FRELING MILLINGEN, EDWIN E. BLISS,  
*Chairman and Secretary of the Turkish Branch.*

## News of the Churches.

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**Canada Indian Mission.**—The seventh Anniversary of this Society was held in the Congregational Chapel, Owen Sound, on the 25th ult., when it appeared that the income of the past year amounted to \$1,043 56, expenditure, \$963 73. Two native Evangelists and Teachers had been secured and sent to labour on Manitoulin Island, where they have been diligently engaged in teaching schools for the children and holding religious conversation and services among the adults, as they could find opportunity. Two new stations have been taken up, viz., *Sheshewahning* and *West Bay*, at each of which there is a considerable band of Pagan or Semi-Pagan Indians. A member of the Committee has visited the field twice during the summer, and the persuasion is that a good work for the Indians and for the Lord is being accomplished by the Mission.

ROBERT ROBINSON, *Secretary.*

Owen Sound 17th December, 1867.

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**Owen Sound Congregational Church.**—Without procession, silver trowel, speeches or other paraphernalia, the foundation of the new church, 36 × 42, was laid last summer, and the mason work of the stone basement is now finished. This has been accomplished at a cost of some \$400, chiefly raised by the praiseworthy efforts of the ladies. But it is foreseen by the Building Committee, that to finish the building, either in brick or wood, appeal for help must be made to brethren in our larger and richer churches; the claim being—1st. Necessity, smallness of number and poverty of the church members. The present building is fearfully uncomfortable and unworthy the cost of repairs. 2nd. The importance of having a strong Congregational cause in a fast rising town like Owen Sound, the principal key to the trade of our North-West. 3rd. *The fact that to secure the notice and attendance of strangers upon the means of grace, and so obtain increase of strength to the cause, the House of Prayer should present at least a respectable appearance and comfortable accommodation.* 4th. When the object is to honour God and advance His cause, the money subscribed is not wasted, or even given away, but treasured up for eternity.

Owen Sound, 17th December, 1867.

R. R.

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**Guelph.**—We hoped to have announced in this issue that the new Church in Guelph would be opened during the current month; but it will probably be deferred till early in February.

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**The late Rev. J. Climie.**—At a meeting of the Eastern District Missionary Committee, held in Kingston on Nov. 28th 1867, the following resolution was adopted:—

“*Resolved*, that this Committee would hereby express its deep sympathy with the widow of our esteemed and much loved brother, the late Rev. J. Climie, as a fellow labourer in the cause of our common Master. Ardently attached to those New Testament principles which as a denomination we cordially cherish, he was ever willing to cooperate in every effort which would promote the spiritual freedom and progress of the Church, or which would secure the salvation of the world. Few of his brethren in the ministry have been more successful in gathering souls to Christ; and the confidence of the brotherhood in his worth and wisdom could not have been more clearly expressed than in his unanimous election to preside over the Union in June last.

“This Committee would assure his widow that in her loss the whole denomination shares a part—and while mourning his departure, would, with her, look

upward to his immeasurable gain, and derive consolation and stimulus from the consideration that, with those who are 'crowned' because they have overcome, he is 'ever with the Lord.'"

Agreed, that a copy of this resolution be forwarded to Mrs. Climie, with a letter from the Secretary—also, that a copy of the resolution be sent to the Editor of the **CANADIAN INDEPENDENT**.

J. ELLIOT, *Secretary*.

**Zion Church, Toronto.**—A very successful soiree and reunion was held in Zion church, in this city, on Wednesday the 18th ult., the entertainment being provided by the young men of the congregation, and the proceeds being devoted to the improvement of the interior of the church.

**Anniversary, Bond Street, Toronto.**—The Anniversary of the opening of Bond St. Congregational Church in this city was observed on the 15th ult. On the former day, the sabbath, sermons were preached by Rev. Professor Caven of Knox College, Rev. W. Stephenson (Wesleyan), and Rev. F. H. Marling. On the Monday evening, a social meeting was held, with the usual accompaniments of tea, talk, music and speeches. The latter were but two in number, and were delivered by Rev. G. Cochrane, Wesleyan, and Rev. D. H. McVicar of Montreal, the latter gentleman giving some startling facts in relation to the power of Romanism in the Province of Quebec. The Treasurer of the Building Fund reported that £125 had been repaid during the year of the mortgage for £350 sterling, the only debt on the church, and that it was proposed to pay the remaining two instalments in one, viz., in June 1868, the subscribers generally having assented to this plan.

**Sunday School Reunion.**—On Wednesday evening, Dec. 4, a social reunion was held in the rooms of the Church street Sunday school, Toronto. It was conducted by the young people of the school, the object being to raise funds for a musical instrument for the school. A large attendance rewarded their exertions.

**Y. M. C. A. of Toronto.**—The annual meeting of the Young Men's Christian Association of Toronto, was held in the Bond St. Baptist church, on Friday evening, 20th ult., the President, Professor Wilson, in the chair. The report was a cheering one. The membership had much increased. New and larger rooms had been engaged. The city missionary work was prospering. Many services had been rendered to young men. Addresses were delivered by Rev. Messrs. E. Baldwin, Dr. Hamilton, and F. H. Marling, and John Macdonald, Esq. Mr. J. C. Hamilton is Corresponding Secretary, and Mr. Walter B. Copp, Recording Secretary, for 1868.

**St. John, N. B.**—We learn from the *Morning Journal* of the 20th ult., that the annual soiree and conversazione of the Young People's Association of the Congregational church, St. John, N. B., was held on the evening of Wednesday the 18th. After tea, music, recitations, songs and addresses—both "grave and gay," filled up a pleasant evening. The company was large.

**Sunday School Teachers' Institute.**—The S. S. Teachers' Association of Montreal have decided to hold a Teachers' Institute in January, conducted by R. G. Pardee, Esq., of New York. Two sessions daily will be held for one week.

**Dr. Carruthers' Tour in Canada.**—Under date of 11th Dec., Dr. Carruthers writes us:—"Permit me thus to acknowledge to you and, through you, to all the christian friends in Toronto, Kingston, and Montreal, the kind reception and generous response given to my recent application in behalf of my people—to a large extent scattered and *peeled* by the late fearful conflagration. They are

entirely inadequate of themselves to rebuild their church, but hope with the help of others and their own strenuous efforts, to rear to its completion the "Payson Memorial church." The sum total of my Canadian collections stands as follows:—Montreal, \$585 38; Kingston, \$144; Toronto, \$173 25; total, \$902 63; add exchange, \$320 91; making \$1223 54 in U. S. funds, for which sum—without the deduction of a single cent by way of expenses (these being defrayed from my personal resources), I have the receipt of our excellent treasurer. For the pleasure of intercourse with yourself, dear Sir, and other clergymen and christian friends—for the measure of pecuniary aid given to this cause at a time when public embarrassment and mercantile depression pressed heavily on the whole community—for the kind assistance given by those Christian gentlemen who accompanied me in my peregrinations and thereby did so much towards the result, I am very grateful, as are the people, in whose behalf, a sense of imperative duty led me to undertake a mission no way congenial with my feelings and not at all accordant with previous habits. You can fully sympathize with me in the luxury of a return to the proper duties of the Pastorate—although these must, if continued, be, for a considerable time, mixed up with cares secular in their complexion but really spiritual in their result."

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Rev. Norman McLeod, at the request of the American Home Missionary Society, has gone to preach at Denver City, Colorado, half way to Salt Lake City, whither he will advance as soon as it is practicable.

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**The late Bishop Strachan.**—The *Journal of Education* for Ontario, in its issue for November, gives some interesting extracts from a sermon preached by Archdeacon Fuller, on the occasion of Bishop Strachan's death, the following extracts from which we have no doubt will be appreciated by our readers:—

"At the early age of eighteen he became a candidate for the Mastership of the endowed school of Kettle in Fifeshire; and, though he had 49 competitors (as he told me himself), he was declared the successful candidate. But, though declared to be the best scholar of all the candidates, yet, when the Trustees (old ministers and elders of the Kirk of Scotland) beheld the youthful aspirant to the office of teacher, they demurred and said that he was hardly fit to manage a school of 127 boys, many of them older than himself. However, the Trustees, finding themselves obliged to give him at least a trial, he entered, at that early age, upon the duties of Schoolmaster, and (as he told me himself) had no difficulty in maintaining the best of discipline—so early in life were his wonderful powers of controlling people developed.

At Cornwall, the late Bishop spent nine years of his eventful life. Here (as he told me on one occasion) he laboured sixteen hours every day. He said that, "having the charge of the parish of Cornwall, he had to visit a good deal among his parishioners, besides having to prepare sermons for Sunday." He himself remarked, "I had also to study quite as hard as the boys; for I was not much in advance of the highest class in school. These duties demanded sixteen hours every day,—and yet these nine years were the happiest years of my life."

Having on one occasion attracted the attention of that noble soldier and able Lieut-Governor of Upper Canada, Sir Isaac Brock, he was induced by him to resign the mission of Cornwall and the school there, and, as Archdeacon, to take charge of York, then the seat of Government for Upper Canada, on the resignation of the late Archdeacon Stuart (the son of his former friend and sound counsellor—just deceased). On his way up the St. Lawrence, in a small vessel, which contained his family and all his worldly goods, the courage of the late Bishop was put to the test. A vessel hove in sight, which the Captain supposed to be an American armed schooner; and it being during the war with the United States, he became alarmed and came down to Dr. Strachan into the little cabin and consulted with him about surrendering his craft to the enemy. The Dr. inquired of him if he had any means of defence; and, ascertaining that he had a four-pounder on board and a few muskets, he insisted on the Captain defending his

vessel ; but to no purpose, as he was entirely overcome by fear. The Dr., finding that he could not induce the Captain to defend his vessel, told him to intrust the defence of it to him, and to stay with the family in the cabin. This proposition was gladly acceded to by the Captain, and the future Bishop mounted "the companion way," fully determined to defend the little craft to the utmost of his power, but (as he remarked, when detailing this incident to me, some years ago), "fortunately for me, the schooner, bearing down upon us, proved to be a Canadian schooner—not an American—for the 'four-pounder' was fastened to the deck, and it pointed to the starboard ; whereas the schooner came to us on the larboard bow !"

His great firmness of character saved the town of York, in 1813, from sharing the same fate as the town of Niagara met with some months afterwards. The American General Pike, having attacked and routed the small force defending York, was shortly after killed by the blowing up of the magazine in the Garrison. His successor, being enraged by the incident, though it was not attributable to any of the inhabitants of the town, determined to have vengeance on them and to burn down the town. This determination coming to the knowledge of the authorities, they deputed Dr. Strachan to remonstrate with the American commander against this intended act of barbarity. He met him in the old fort ; and I have been told by men that witnessed the interview between these parties, that words ran high between them ; the American Colonel declaring that he would certainly burn the town, and the future Bishop declaring that if he persisted in his atrocious act of barbarity, vengeance would be taken upon the Americans for such an unheard-of outrage ; and that Buffalo, Lewiston, Sackett's Harbour, and Oswego, would, in course of time (as soon as troops could be brought from England), share its fate. The earnestness and determination of Dr. Strachan moved the Colonel from his barbarous purpose, and York was saved from the flames. When rebellion raised its head in this Province, Dr. Strachan was foremost, not only in council, but also in action, in defence of the sovereignty of the Crown and the suppression of the rebellion ; and when we were threatened six years ago with war with the United States, on account of the Trent affair, he manifested the same indomitable spirit, as I know, and was fully prepared to bear his share in the dangers of an invasion, rather than see the flag of England humbled before the Stars and Stripes.

When Dr. Strachan removed from Cornwall, he did not cease to be a schoolmaster ; for in 1816 he kept school in this city, and was then my first master. He continued the same honourable and laborious occupation, till about the year 1826, when, finding the duties of his parish demanding more of his time in consequence of the increase of the town, he resigned his duties as schoolmaster. As he was my first master, so was I at his school when he ceased from the duties of his profession in 1826 ; and, though there were in the school 60 boys, there was not one of them that did not regret his resignation,—for all knew that we would receive perfect justice at his hands—that if we deserved credits and rewards, we would obtain them ; and that, if we deserved punishment, we would be pretty certain to get it, too.

The Bishop had a great faculty for not only attaching his scholars to him, but also for inducing them to apply themselves most assiduously to their studies. He told me that he made it a rule, during the time he kept school, to watch closely every new boy, and, at the end of a fortnight, to note down in a book his estimate of the boys who had passed through his hands. He had a remarkable talent for interesting boys in their work ; and, by taking a deep interest in it himself, he led them to do the same. He was very original in many of his plans for promoting the good of his school. Amongst others, which I never met with elsewhere, was one for making the boys question one another on certain of the lessons. This made the boys quick at seizing on the leading points in the lessons, ready at shaping questions, and deeply interested in the questions and answers. The Bishop took as deep an interest in the questioning and answering of the boys as they did themselves ; and thus this plan, whilst it was of great service to the boys in various ways, tended strongly to bind master and scholar together.

He was never afraid of having his dignity lowered by liberties taken with him, and he always felt every confidence in his position and entered warmly and personally into many of the boys' amusements, and thus gained an immense influence over them. The influence over his pupils has been shown in the fact, that almost all of them embraced his principles; and the love and affection for him of his celebrated Cornwall school was shown many years ago, when the surviving members thereof presented him with a most beautiful and costly candelabra. Nor did his more recent scholars entertain less affection for him, though they never proved it so substantially as did those of his Cornwall school. The Bishop never was an elegant or finished scholar. He had too early in life to earn bread for himself, his widowed mother and orphan sisters, to attain to high and elegant scholarship; but, what he learned, he knew thoroughly; and few men, either in conversation, in public speaking, or in written documents, had a more complete command of the best language,—could impress his ideas more clearly, or carry conviction more thoroughly, to those whom he addressed.

He was an excellent teacher. His scholars were well grounded in their work. The grammar was well mastered, and every rule thereof deeply impressed on the memory. Every lesson was thoroughly understood, before we passed on to another lesson.

During his days of Mastership, we had no translations, and the only foot notes in our latin book were in Latin, and quite as hard as the text itself. The only aids we had were the dictionary and our grammars; and with these aids, we were required to work out our lessons.

The great subject of education was one in which, as might have been expected, the late Bishop took a deep and lasting interest. For many years he was the Chairman of the Board of Education for this Province, and, as such, had control over not only the Grammar Schools in each district (into which Upper Canada was then divided), but also over the Common Schools. Deeming the time to have arrived, when we ought to have a University in Upper Canada, Dr. Strachan procured a Royal Charter for one in this city; and, if his counsels had prevailed, it would have been established and supported from the funds arising from the sales of the lands set apart for that purpose in 1792, and which have been largely expended in the erection and support of Upper Canada College.

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## Gleanings.

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### THE CHARGES OF THE CLERGY.

[Dedicated to those ecclesiastical societies who pay salaries of about six hundred dollars, more or less.]

Ho! ye good Clergymen!  
 Come, lead us onward!  
 We, for your livelihood,  
     *Promise six hundred.*  
 Well your light service paid,  
 Let no demurs be made;  
 Apostles, sirs, never had  
     Greenbacks six hundred.

On march the ministers:—  
 Scarce a remonstrance stirs:  
 Although full well they know  
     The people have blundered.  
 'Theirs not to make reply,'  
 Though seeing no reason why  
 That Scripture does not apply:  
 'Preachers should live,' not die,  
 'Of the Gospel;' but how  
     To live on six hundred?

Charges to right of them ;  
 Charges to left of them ;  
 Charges confronting them ;  
     Income outnumbered.  
 Flanked by bold butchers' carts ;  
 Bled by sharp traders' arts ;  
 All bound to have their parts  
     Of the six hundred.

Millers, and market-men,  
 Peddlers, who call again,  
 Agents and beggars then ;—  
 O! how poor ministers'  
     Pockets are plundered !  
 Still up the prices go ;  
 All things, for use or show ;  
 Labor, with saw or hoe ;—  
 Nothing but preaching's low,—  
     Low as six hundred.

Black coat—its threads are bare ;  
 Daughters cry ' Nought to wear,'  
 And the boys do *almost* swear  
 About their old garments,  
     So easily sundered.  
 But the *minister's* family  
 Should ne'er, like a camel high,  
 Stick fast in the ' needle's eye,'  
 Puffed up with vain riches.  
     Give but six hundred !

Half a year possibly,  
 Half a year onward,  
 They might get with weight of debt  
     Not hopelessly cumbered,  
 Six months, perhaps, they may  
 Keep hunger's wolf at bay,—  
 Live, narrowly, scantily,  
 If promptly they get their pay ;  
     Got—the six hundred.

But rent-bills to right of them ;  
 Store-bills to left of them ;  
 Charged upon all sides ;  
 How fight the year through  
     Oft they have wondered.  
 Still they go struggling on :  
 No funds to fall back upon ;  
 Cash reserved fled and gone ;—  
 Not a dime left of them,  
     Left of six hundred.

Well earned the benison  
 Sought by thee, Tennyson,  
 On Bal'clava's heroes,  
 Who faltered not, any son,  
     Though thousand guns thundered.



But lo! here a 'Light Brigade'  
Sustains a whole year's raid  
On their small stipends made,  
Till lives *not even a shade*  
Of their six hundred.

—*Congregationalist.*

**A PUZZLING QUESTION.**—A letter from New York, in the *Christian Era*, has this paragraph: "Let me mention a little incident, which happened, a while ago, at the examination of a young candidate for a settlement, in a Dutch Reformed church, of this State. After the chief points of doctrine had been gone over, and very satisfactorily, the following question was put to the youthful graduate from Rutgers: "Suppose an adult person should ask you to immerse him, what would you do?" The young preacher paused a moment as if to rally his powers to meet so tremendous a question, and archly replied, "Well, I should take into consideration the state of my health and the state of the weather." The reply brought down the grave body into a laugh, when a friend came to the rescue, by remarking that he thought it too bad to bother a young man with a question which older heads would find difficult to answer!"

**VALUE OF A CHURCH MANUAL.**—A correspondent of the *New York Independent*, writing from Chicago, says:

"When Jeremiah Porter was about to organize his twenty-four Congregationalists here at Fort Dearborn into a church, looking about for some form, he found that the twenty fifth person, Philo Carpenter, had brought with him the manual of Dr. Beman's church, at Troy, New York, and so, by it, for twenty years following, the vast Congregational material coming in here was made over into Presbyterianism, constituting the social power of power of the 1st, 2d and 3d Presbyterian churches."

**JAY COOKE, ESQ., AND THE PREACHERS.**—We find the following note, signed by ministers of different denominations, and dated Put-in-Bay, Lake Erie, August 1, going the rounds of the Western press:—Many blessings on Jay Cooke, Esq., for this place of rest for weary ministers. This island contains about five acres of land. The bay derived its name from the fact that Commodore Perry put in here for anchor and the burial of his dead, after the famous battle of Lake Erie, which he fought successfully against the British, Sept. 10, 1813. This island Mr. Cooke purchased, and called it Gibraltar, and has erected upon the centre of it a fine stone mansion, at which, during the hot weather, he entertains for a brief season, and in succession, many of the Christian ministers of various evangelical denominations, and especially such as, from the smallness of their salaries, are unable to afford such rest and recreation for themselves.

Very few men have so green and sprightly an old age as Dr. John Todd, of Pittsfield, Mass. His sermons and newspaper articles have a seasonableness and power that even the ablest of the younger clergy cannot surpass. His case is a refutation of the statement that modern congregations will not tolerate grey hairs in the pulpit. They will tolerate pertinency and piety in an old as well as a young head.

We find the following remark credited to a Unitarian minister in Middlesex County: 'It is doubtful whether, with our modern tendencies, God can send upon society a greater combination of curses than a very eloquent preacher, a ten thousand dollar organ, and a superb opera choir.'

It is a just saying of an old writer, that men, like books, begin and end with blank leaves—infancy and senility.