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To my mind a *conclusive* objection to the embryonic argument, is found in the fact that the egg of a mammal undergoes an entirely different process of development from that of a reptile. This is shown in the modes of segmentation of the yolks, and is not only observable in the very first change which takes place in the eggs, but is characteristic of the eggs, *i. e.*, by means of the difference in the modes of segmentation, the egg of the mammal can always be distinguished from the egg of the reptile.

The *theory* is, that the mammal has passed through the reptilian stage; *if so* the development of both must correspond up to that stage. The *fact* is, that from the very commencement of growth, in the very first changes which the eggs undergo, there are distinct modes of development peculiar to each, and consequently the mammal has not passed through the reptilian stage, and, therefore, the explanation of the facts must be sought elsewhere than in parental descent. The most reasonable explanation, in my judgment, is that before referred to, of typical, instead of parental resemblance.

In connection with the subject, Herbert Spencer argues as follows :

“Each organism exhibits, within a short space of time, a series of changes, which, when supposed to occupy a period indefinitely great and to go on in various ways instead of one, may give us a tolerably clear conception of organic evolution in general. If a single cell under appropriate conditions becomes a man in the space of a few years, there can surely be no difficulty in understanding how, under appropriate conditions, a cell may, in the course of untold millions of years, give origin to the human race.”

Now, my friends, this *seems* to be very *fair reasoning*, but after all it is only a play upon words.

I can imagine the time required for the growth of any animal to be prolonged; as a matter of fact we know that very different degrees of time are required for different animals; the egg of the trout takes about ninety days; that of the ordinary salmon about one hundred and twenty days, and some of the Pacific salmon forty days, while the shad requires only four or five days; one animal requires a very short, another a very long period. I can therefore imagine that some animal might have been formed whose ovum might require an indefinite period, before the individual development became complete. It is true that such a supposition would require a marvellous exercise of the imagination; but supposing this period to extend over “untold millions of years,” it is manifest that such phenomenon would in no wise justify the belief that any ovum could ever produce any other animal than one like its parent. *We know as a fact* that a human cell will grow into nothing but a human being, and the cell of a fish into nothing but a fish, and so for every species, no matter how long or how short the time may be which is consumed; but to argue that because a cell grows into an insect in a few hours, and a cell grows into a man in nine months, that therefore man might reasonably be supposed to be evolved from an insect’s egg is absurdly illogical.

Dawson shows the fallacy of Spencer’s reasoning in these words. “The reproduction of the animal as observed is a *closed* series, beginning at the embryo, and returning thither again. The evolution attempted to be established is a *progressive* series, going on from one stage to another.”

MATERIAL FOR OUR CHURCH HISTORY.—BROME.

In 1811 the Rev. John Jackson, a graduate of Dartmouth College, and for many years pastor of the Congregational Church at Gill, Mass., came to Canada, and with his large family settled in the Eastern Townships of what is now the Province of Quebec. At that time this part of the country was wild, sparsely settled and almost destitute of gospel privileges, and Mr. Jackson was one of the earliest pioneer preachers. He first settled in Stukeley, but four years later removed to Brome where he spent the remaining years of his life. For ten years he exer-

cised his ministry throughout the Townships, preaching in school houses, private dwellings, and the open air; making many long and fatiguing journeys, and receiving almost no temporal recompense for his labours. Then through the failure of his health and the necessities of his family, he retired from the Ministry, and devoted himself to agricultural pursuits.

In 1841 Mr. David Connel, who had just completed his studies for the ministry under Dr. Wardlaw, was induced to visit Brome, and at the urgent request of the Congregationalists there, began his Ministerial labours with them in October of the same year. He was ordained on the 19th of October 1842, and on the 23rd of the same month, a church, the first in the Township, was organized, consisting of fifteen members.

In the exercise of much faith and great self denial, a handsome and commodious church edifice of stone was erected as the spiritual home of this little flock in the wilderness, which was dedicated to God in June, 1843, and was also the first church building in the Township. It was thoroughly modernised and repaired in 1865, and is to-day, with its spacious grounds, as it joins the country cemetery, white with the monuments erected to the memory of the dead, one of the most striking of the country churches.

After three years spent almost exclusively in this field, the pastor removed to Cowansville, which was ten miles distant, where he commenced a mission, preaching every Lord's day, and at Brome once every alternate Sunday. After labouring for thirteen years in these fields Mr. Connel resigned his pastoral relationship at the beginning of 1854, and was succeeded early in the same year by the venerable and Reverend Richard Miles, who had been the first pastor of Zion Church, Montreal. Here, on March the 7th, 1865, death suddenly closed the long and arduous labours of this devoted servant of God, twenty-four years of which had been spent in Canada.

The sister church, at Cowansville, was formed on the 24th of March, 1856, greatly diminishing the membership of the church in Brome, as nearly all the members of the new organization were taken from that church. Moreover, as it seemed necessary that service should be conducted at this place every Lord's day, the parent church at Brome could receive at most but one service a fortnight, and this was once reduced to a monthly engagement. This, of course, opened the doors of both the field and the church building to other denominations, who readily availed themselves of the opportunity of planting their denominational standards.

The history now virtually became the history of the Cowansville Church, though there was never any consolidation of the churches further than the enjoyment of the same pastorates.

The Rev. Thomas Rattray succeeded Mr. Miles almost immediately after his sudden death, and continued in charge until the early part of the year 1856. He was followed by the Rev. Archibald Duff, of Howick, Scotland, who, until the year 1860, when he removed to Sherbrooke, exercised his ministry in this wide yet interesting field, preaching at stated times either in the church at Brome-Corners, or at West Brome, where some of the members resided, and distant from the Church six miles. On Mr Duff's removal to the more important sphere of usefulness at Sherbrooke, the Rev. J. A. Farrar, who had just come to this country from England, assumed the pastorate which he held for about five years, when he removed to the United States. In 1866, the Rev C. P. Watson accepted of a call from the two churches, and made every effort to meet the various interests and claims of this wide field. In the meantime, the station at Brigham which had been occupied by some of his predecessors had increased to such importance that it called for more frequent services which could not be given without withdrawing from the old but less fruitful field at Brome. This course was eventually resolved upon, and Mr. Watson is still the pastor of the flourishing Congregational Churches at Cowansville and Brigham. Since that time, with the exception of a brief period, when experiment was made of receiving service from the minister

in charge at Waterloo, the church at Brome has been without Congregational oversight or instruction. The membership, which never was large, has through death and removals been greatly decimated, until but few of the number are left.

Whatever may be the future history of this Church, if it is to have any further historical record, the history of the past, though one of weakness and trial, has been that of great benefit upon the community, and of great blessing to families and individuals. In few churches, we venture to say, has there been manifested by individuals greater faith in, fidelity to, and love for our principles than in this little country church. Neither have greater sacrifices been made or more frequent prayers been offered for the salvation of souls, and the extension of Christ's Kingdom than here.

All this has not been without its fruit. Not only has the seed sown borne fruit which has ripened and been garnered on high—for all that was mortal of a large majority of the members of this church now rests in the adjoining cemetery—but numbers of the children of the church, who have been scattered, occupy places of trust and exercise their spiritual influence in churches of our order, both in Canada and the United States.

PRAISE.

What an interesting and attractive part of God's worship is praise. To many especially the little ones, it is the most delightful part of the service rendered, and, to encourage us in it, the door for praise has been opened as wide as the way of salvation. "Whoso offereth praise glorifieth me," not adds to God's glory above, for there is nothing that we can give that would exalt Him more before the heavenly hosts, or cause His angels before the throne to look upon Him with more reverence. But our praises may certainly exalt Him upon the earth, and cause some who might be forgetful of God, to unite in His praise. Occasional services devoted almost entirely to praise, conducted with discretion, may be made very useful in the furtherance of the Gospel. One such service was tried for the first time in one of our country churches, notice being given, and it attracted some who seldom, if ever, went to the house of God. To the children it was a day long to be remembered; none went to sleep, and their verdict is: "it was the best meeting ever held," and they ceased not to speak of it for some time to come. It is worship in which they can unite, for if "prayer is the humblest form of speech that infant lips can try, or the sublimest strains that reach Jehovah's throne on high," is it not the same with praise, whether it be the feeble and beautiful voice of childhood, or the more mature and more perfect strains of experience? We know mere lip worship cannot be acceptable praise, for real praise must be considered as the lifting up of the heart and voice to God in sacred song,—*"Psalms and hymns and spiritual songs,"* sung not merely to afford us pleasure, but when God's honour and glory is the chief aim, if not the only aim, remembering to whom our praises are addressed, and the words we sing as well as the tune. If this be done it may be considered praise, if not it is no praise at all, but empty sound—however beautiful and harmonious, or however grand and impressive we may consider it to be. It has been said "they who eye God's providence shall never want a providence to eye," then surely they who sing His praises with joyful lips, shall never lack subjects or motives for praise. Let Sabbath schools and country churches especially try an occasional service of song. It will help to train singers, and all should sing, even if discordant notes are sometimes heard; many will come who scarcely ever attend the ordinary means to whom a word in season may be addressed.

As a rule the Congregation should all sing, not sit and listen to a well-trained choir. "I wonder the angels did not come and wring your necks off," said a celebrated minister (who was supplying for the Sabbath) after a most difficult piece had been well rendered. Let us rather wonder that a congregation can be satisfied to listen always to the performance of a choir, while they take no part in the service of song.—W. B.

Editorial.

The Canadian Independent.

TORONTO, OCTOBER, 1875.

CONGREGATIONALISM.

It sometimes happens that Congregationalists in comparing the growth, size, wealth and influence of the denomination in one of the Provinces with that of some of the larger ecclesiastical organizations become discouraged, and possibly are tempted to make the weak weaker and the strong stronger, by a change of church relationship. Now there are several facts that should not be forgotten by such.

1. If we believe that our principles are scriptural we have no moral right to desert *principle* in order to be numbered either with the multitude, the wealthy, or the powerful. Principle, especially if enjoined by the teachings of God's word, is greater than all these and cannot be deserted without injury to the individual.

2. The separate Independent churches, whether few or many in a district or Province, form a part of a great whole which is by no means insignificant in numbers, wealth or influence. There is, so to speak, the empire of Congregationalism embracing all quarters of the globe. In Great Britain and America alone we have statistics of about *seven thousand* churches, and *six thousand* ministers, with an aggregate membership which

may safely be put at about *seven hundred thousand*.

3. For Christian culture, activity and usefulness, these churches will compare very favourably with any other Protestant organization. It is well known that two of the largest and most successful missionary societies, the London Missionary Society and the American Board are Congregational.

4. The record of Congregationalism forms a striking part in the history of the two continents. Not only have we this from the authority of leading statesmen and historians who were not of us, but also in the heritage of civil and religious liberty which has been secured. At a great price was this purchased for us by our ancestors in the faith, and their faith in those principles though while they "wrought righteousness," "obtained promises," "out of weakness were made strong," "waxed valiant in fight" should not easily be renounced especially if those principles are, as we maintain, those of God's truth.

5. The divine origin of these principles, we think, is shown both by the teachings of the scriptures and their perpetuity in the churches. To an unbiassed student of the Acts of the Apostles, the first, it would seem, must be clear; and the growth, activity and christian manhood developed in the churches, without such human inventions as are found in hierarchial pretensions or power

give proof in the latter. Not only is it the only system of church government suited for all the circumstances of churches, as illustrated by those planted in the isolation of mission fields, but its polity also affords the only solution to the question for permanent ecclesiastical union between all Protestant denominations.

6. The circumstances of the present time, as did those of the past, call for the maintenance and assertion of these principles. They not only are required as a protest against and check to the tendencies of ecclesiasticism at the present, but they likewise afford the fullest opportunity for christian development. It is often remarked by those holding allegiance to other systems "that our polity would be especially suited for men after they get to heaven." We admit this; but also hold that it is the best suited for God's kingdom on earth, for though the members of this kingdom are not perfect they acknowledge the perfect law of their King and his sole authority.

We do not write this in any spirit of boasting, or without that charity due all our brethren and fellow labourers in Christ, of every name, but that those in our churches who have heretofore given but little if any attention to this matter, may be led into a fuller enquiry than we have been able to suggest. This cannot surely be a matter of small importance much less of no concern. The least we can possibly do is to satisfy ourselves whether or no Christ has put us under law in this matter, and if he has, to abide by that law. We know a professional gentleman of high culture and good position who was brought up in another de-

nomination, but who after his conversion deemed it his duty to study this question. The result was that he embraced Congregationalism and is now an honoured member of one of our city churches. We would recommend all our members carefully to study the Acts of the Apostles, a book which Augustin said was greatly neglected in his day, which may, in part, explain the growth of the Roman Hierarchy; as also to carefully peruse such works as "Davidson's Ecclesiastical Polity of the New Testament" and Wardlaw on "Congregational Independence."

THE RIGHT HON. W. E. GLADSTONE'S arguments regarding the spirit and aims of Ultramontaniam have been exemplified and proven in a striking degree by the attitude recently assumed in Montreal by that party. An armed mob took possession of the Roman Catholic Cemetery and prevented the interment of Guibord, which had been authorized and commanded both by the Canadian Court and the Privy Council of Her Majesty. Thus both law, authority and the claims of allegiance were defied, and, for the time, renounced in favour of a foreign Pontiff Prince, who claims authority over kings and kingdoms.

It is vain for the Catholic authorities to disclaim connection with these disgraceful scenes, and strive to throw the opprobrium on the irresponsible mob, because no sooner was Her Majesty's decree published than the *Curé* publicly declared his intention to resist the authorities and disobey the mandate. In any unbiassed mind it must appear plain that the inspiration and power produc-

ing these acts of dishonour and disloyalty came from the blinded shepherds of these misguided flocks. We fear the day is nearer at hand than anticipated, when the conflict now waging in Germany must be fought in our own Dominion. Then the God of battles will raise up another Bismarck who will tower head and shoulders above the miserable political partizans who are ready to barter principles for political power; one who shall fearlessly strike right and left in defence of constitutional liberty and religious freedom.

† IG., BISHOP OF MONTREAL (Roman) has, it seems to us, got himself into a dilemma, despite his great spiritual power aided by the infallible Pope. In a letter addressed by him to the press concerning the burial of Guibord, he says :

“ Measures have been taken that, if the body they were attempting to bury in the aforesaid cemetery had been so interred in defiance of the laws of the Church, the place where it lay should be immediately interdicted and looked upon henceforth as a cursed place—to be held in execration; for the Bishop considers himself in duty bound, above all others, to see that the mortal remains of the faithful children of the Church rest together in peace overshadowed by the Redeemer’s Cross till that last day when, calling all men back to life, He will judge them with the full pageantry of His might, and render to every one according to his deeds.”

Now it so happens that Madame Guibord, who died a good Catholic and received the usual rites of the Church, is buried, not only in the same lot, but in the same grave in which it is purposed to place her husband. The question then arises, how can a good Christian like the

Bishop, make the last resting place of a true and faithful daughter so uncomfortable as hers *must be* when the anathema is pronounced. Or, is it possible that the priestly authority, which had power to consecrate and make holy the soil and then to withdraw that consecration and curse the ground, has also power to let his “interdiction” go down only so many feet deep, leaving his true child who is below to the joy of consecrated clay. It reminds us of the French king who insisted on the interment in consecrated ground of a favourite actor, who had died under episcopal displeasure. Sending for the Archbishop who refused such a resting place, the king said, “How deep does the consecration go?” “About ten feet,” answered the Archbishop. “Then bury him twenty feet deep,” was the reply.

AMONG all the wars ever waged, the battle for the rights of the dead fought in the cemeteries of free England and her Colonies seems among the most outrageous. Such unseemly conflicts are, alas, not uncommon. This only arises through the Romish invention of consecrated cemeteries, which the Anglican Church unfortunately did not sweep away with other Romish rubbish. The Romish pretensions are set forth in the following declaration made by Bishop Bourget, concerning the case of Guibord :—

“This was to declare, in virtue of the divine power which we exercise in the name of the Pastor of pastors, that the place where the body of this rebellious child of the Church would be deposited should be made separate from the rest of the consecrated cemetery, so that it would only be a profane place. For we do not

need here to prove to you that in the solemn act of our consecration to God, full power was given us to bind and to loose, to bless and to curse, to consecrate persons, places, and temples, and to interdict them, to separate from the body of the Church the members who dishonour and outrage her, to hand over to Satan those who hear not the Church, in order that they may thenceforth be considered as pagans and publicans, so long as they return not to God by sincere penitence. It is upon these incontestible and uncontested principles of this divine authority, that, desiring to maintain in all its integrity the discipline of the Church concerning the burial of its children, and to prevent, at the same time, all disorder for the future, we declare by these presents, in order that no one may be able to plead ignorance, that the part of the cemetery where the body of the late Joseph Guibord should be interred, if ever after this it is buried there in any manner whatever, will be undone and will *ipso facto* remain interdicted and separated from the rest of this cemetery."

Were such outrageous sentiments only held in the Church of Rome it would not be so astonishing when we remember many of her other doctrines and pretensions; but when the Established Church of Protestant England, in the 19th century, clings with such tenacity to the exclusiveness of consecrated soil, what are we to think? It is only a week or two since a clergyman of the Episcopal Church in Toronto, in giving his evidence before the coroner in the case of a suicide said, "If the boy had not expressed a hope in the Saviour, he could not have been buried in consecrated ground." And only a few days previous, a man who had lived an avowed infidel, and died suddenly and alone, was not only buried in this holy ground, but the Church of England service read at his grave. We do not wonder that one gentleman at least turned away and left, not willing to be a party to such spiritual jugglery.

THE PROMOTION of Scriptural Holiness is a subject which now commands much attention in various branches of the Christian Church on both continents. The Puritan's prophesy that "there is more light yet to break forth from God's word" seems to be fulfilled even now. In the narrative of Pastor Robinson's address to the Pilgrim Fathers, it is said "he charged as before God and his blessed angels, if God should reveal anything to us by any other instrument of his, to be as ready to receive it as any truth by his ministry; for he was very confident the Lord had more light and truth yet to break forth out of His Holy Word." The clearness with which the Gospel is now comprehended and taught, and the enforcement of the power of faith in the Christian life are examples of this. Meetings have recently been held, successively, in Oxford and Brighton for the promotion of Holiness, and an account of the proceedings is published, which we would urge all to carefully peruse, that they may judge of the tenor, spirit and power set forth. They may be secured at Mr. Grafton's, in Montreal, and from Mr. S. R. Briggs, of Toronto. If the church is to enjoy the blessing and possess the power in the world which God's word teaches, it must possess and practice those truths it holds and teaches in theory. The "shield of faith" is what the Church most wants. When we will surrender ourselves to Christ with perfect faith, then shall purity, peace, and power be fully enjoyed.

DR. GUTHRIE like many other great men, and like others not so great, was

passionately fond of fishing. Throughout his biography we catch glimpses of him, rod in hand, following the trout streams, or, with boat and tackle throwing the fly on the Highland Lochs. Lachlee, in the Highlands of Angus, was a favourite resort. Writing from there, in 1849, he says, "We are all *fish-ing* *daft* here. My brother Patrick says that between us all together he cannot get a word of rational conversation; nothing but trouts, baits, hooks, bobs, drags, flies, dressings, hackle and tackle." Some of his fishing adventures are given in his own words, and are very interesting.

ORO is not only very interesting as a mission field at the present, but also in its remains of the long past. Two hundred and fifty years ago this district was the scene of one of the most wonderful mission enterprises ever undertaken, namely the efforts of the Jesuits to Christianize the Huron tribes of Indians. This most interesting history is given in Parkman's "Jesuits of North America." There are many vestiges of this period still prominent in the tumuli and burial places of the dead, as well as in instruments of savage and more civilized life which are exhumed. At Cold Water the ruins of the Jesuit establishment are still very marked, and a few years ago a number of copper kettles which they had brought from France for the use of their red children were dug up, all having the mark of the Iroquois, the inveterate enemies of the Hurons, in the shape of a hole made by the tomahawk. Two or three years ago several of our ministers made a partial exploration of

mounds, &c., an account of which was given in the INDEPENDENT. Recently these were more fully prosecuted, with the following results:—The tumuli do not contain human remains, and the pipes, pottery, &c., deposited in them are all, more or less, broken, showing that the bodies once deposited in these places were removed. Ornaments, parched corn, &c., are still found in them. The deep fossa, one of which we have just had completely excavated, contains nothing but human bones, which indicate that bodies of many hundreds, including both sexes and all ages were promiscuously thrown in without any effort as to order. In these repositories for the dead no ornaments or implements are found.

Now, all this is explained by the Huron custom of burying their dead, with their accoutrements, in the tumuli, or placing them on scaffolds, where they remained until the Feast of the Dead was observed, which occurred every twelve years. Then each of the four nations which composed the confederacy gathered together its dead and conveyed them all to a common place of sepulture. This one recently excavated was about twelve feet in diameter and six or eight feet deep. For a most graphic account of the hideous ceremonies performed on these occasions we would refer our readers to Parkman's history.

"TORONTO WILLARD TRACT DEPOSITORY," is the name of a new Christian enterprise just established at Shaftesbury Hall, Toronto. A gentleman has rented a room in Shaftesbury Hall, fitted it up

and stocked it with a large and choice collection of the very best tracts, books, and papers, on the subject of personal consecration to God. He also pays for the services of a suitable person to attend regularly to the business, (*for one year at least*) and superintend the dissemination of the works. Mainly the works are those published by the Willard Tract Society, of Boston, under the care of the well-known Dr. Cullis. All orders addressed to S. R. Briggs, Toronto Willard Tract Repository, Shaftesbury Hall, will receive immediate attention. All profits, after the business is established will be devoted to gratuitous distribution of tracts and books.

FOWELL BUXTON said that many sermons were "Bible and water." He tells of an old bishop who used to say that he liked "not short texts and long sermons, but long texts and short sermons."

THE BRITISH MEDICAL ASSOCIATION recently held its annual meeting in Edinburgh, and was one of the largest and most important hitherto held. It

was most appropriately opened by Divine service, the sermon being preached by Dr. Lindsay Alexander, pastor of the Augustine Congregational Church. His text was "Honour all men," and in the course of an able and eloquent sermon, he claimed for medical men that by none more than by them is the injunction of the text in spirit and effect obeyed, for they are ready at the call alike of the young and the old, the great and the small, the native and the foreigner, the evil and the good.

HABITUAL DRUNKARDS.—At the recent meeting of the British Medical Association, papers were read on "The necessity of legislation for the control and treatment of insane drunkards," and on "The control and restraint of habitual drunkards." After discussion the following resolution was passed:—

"That excessive intemperance is, in many cases, a symptom of a special form of insanity which requires special treatment, with a view, first, to the recovery of those affected, and secondly, to the protection and advantage of them and of society; that in the present state of the law such treatment is quite unattainable; and that it is desirable that legal provision be made to render it attainable."

Correspondence.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR:—This letter will inform your readers that I have returned from the Fatherland to my home on this side of the Great Waters. The visit was for my health's sake, and I am thankful

to say, that it has not been without good results; with this one reference to myself, which, I think, will be of interest to my many friends and acquaintances throughout our churches, I pass on to matters of general interest connected with the college.

The Thirty-seventh Session was open-

ed on the appointed day, and with the usual services in Zion Church. The Rev. Henry Sanders, of Hamilton, cheerfully responded to the invitation of the Board to deliver the opening address, which was a very able production, and one specially adapted to the times. By request of the meeting, it has been forwarded to you for publication in your pages, where it will doubtless appear to speak for itself, and I trust it will receive the attention it well merits.

Mr. Archibald Duff M.A. in a letter which did credit to both his head and his heart, accepted in July, the invitation to serve on the College Staff, which the corporation at its last annual meeting, resolved on extending to him, and on the terms and conditions it then authorized. He has entered upon his regular work in the Theological department, and has formed classes for the study of selected portions of the Old, and also of the New Testament. Our esteemed Principal has likewise begun work with his classes; and arrangements have been made for Messrs. Fenwick and Chapman, to render the same valuable service, by way of special courses of lectures, as they have done in past years. The Theological department is thus better equipped for work than it has ever been before, and we may fairly anticipate improved results therefrom. Four candidates for admission presented themselves; two for the full course, and two for the Theological course; three of whom came from churches in Ontario, and one from Newfoundland.

These have all been admitted to the usual probation, and, should this be satisfactory, the roll for the present session will contain fifteen names, a number considerably in excess of the average attendance. Of these, ten will be undergraduates of the University; a cheering fact to those who desire to see our ministers possessed of a University training. In this connection I have much pleasure in stating that Mr. Warriner, student of the third year, has in the competitive examinations just held, won a Scholarship, of the annual value of \$125, and tenable for two years; and Mr. Edie, one of the four Probationers, has come off at the head of the list, winning an Ex-

hibition of the value of \$125, in the first year.

Whilst the augmentation of the staff of professors and the increase in the number of the students are gratifying facts, and fraught with much encouragement, it yet must be borne in mind that they are attended with increased expenditure which, to make both ends meet at the close of the year, will require a considerable advance on previous contributions from the churches. And here I would respectfully urge upon the minister and office-bearers of the churches to give special attention to this matter, with the view of bringing it, without unnecessary delay, before their people, that contributions may be secured as early in the session, and as widely as possible, for the college is a denominational Institution, standing second to no other in the strength of the claims it has upon them for their prayers and generous support.

A letter has been received and laid before the board from an esteemed ministerial brother in Ontario, on the question of affording to candidates for entrance in the Theological course, greater facilities for so doing, and also on the question of making special provision for a *Partial course* of one year or two, for candidates who may not be able to take the three years Theological course. The board has referred the whole matter to a committee consisting of the Faculty, the Ministerial members of the board, the Honorable Judge Sanborne, and Mr. Robertson, with instructions to carefully consider the same and report thereon. Their report will probably be presented to the friends of the college in your columns, should you see fit to insert it, and as the question will then be fully discussed. I refrain from the expression of any opinion on it, at the present time.

In conclusion, I would remind ministers and others of our annual custom of observing the second Sunday in October as a special day for prayer and contributions for the college.

I remain &c.,

GEORGE CORNISH.

MONTREAL, Sept. 24th, 1875.

"SAINT SOPHIA."

Brousa, Turkey, July 2, 1875.

DEAR MR. WOOD—While tarrying here for a few days on my way homeward, I want to write to you all about more things than one, yet first of all about this temple of worship, known by name to all and full of interest to all, I believe, yet seen by very few, and really not thought of with the appreciation due it. A visit to it was one of the richest treats to me of our Constantinople sojourn; a sketch of it will, I am sure, not seem out of place to you—rather it is your *right* that it be given you. Were St. Sophia merely a mosque among mosques, I should not spend many words on it, bold and striking as is its architecture, vast its size and costly its materials; in all these points it is rivalled by the erections of Turkey's most powerful Sultans; it is in the *past*, in its varied and unequalled history, that the source of its surpassing interest is to be found. Its age alone would command attention; how many buildings have we standing, still in all their strength and entireness, that have seen thirteen centuries come and go? Add to this yet other considerations, the original object of its being, the present perversion of that object, and what may yet be the closing chapter in a course already so long and eventful, and you have a sum total of factors that can enter into very few narratives. To describe, however, and not to expatiate, let us look first at the record which the past has preserved for us. This present building is not the first of the same name and site; two preceded it; the original of all rose with the city itself, under the hand of the city's founder, Constantine the Great, in the year, 325 A.D. Burnt 404, rebuilt in 415 by Theodosius II.; burnt a second time in 532—both times by mobs—there followed that which we now see, the creation of Justinian completed by him in 548, and after suffering from earthquake, rededicated, 568. The changes in it since then have not been essential; its substance and its form are as the Emperor left them. For its materials he laid under contribution his vast domain, the world of those days; to read of the gold and silver and marble which he spent seven and a half years

in gathering together, and the eight and a half in fitting into their places, is to understand the "devout vanity" of the monarch at the opening of the house, when running forward alone to the pulpit with outstretched arms, he cried, "Glory be to God who hath thought me worthy to accomplish so great a work; I have vanquished thee, O Solomon!" Eight porphyry pillars taken from the Temple of the Sun were the gift of a Roman matron; eight others of green marble, *said* to have belonged to the Temple of Diana, were the offering of the magistrates of Ephesus. But what think you of *planks from Noah's ark, trumpets blown at the falling of Jericho's walls, &c.*? One hundred architects superintended the labours of 10,000 masons; the expense—who knows anything about it?—one million sterling is the lowest estimate made. The names of the two chief architects *deserve* mention, Antlemius of Tralles—now Aidin is one of our own out-stations too—and Isidorus of Miletus. Brick is the material of the walls and arches, but in the interior all overlaid with most costly stones; outside at present the building is cream colour with horizontal stripes of red on some of the walls, toned down, however, by action of storm and smoke. The skill of the builder is perhaps chiefly seen in the great dome, 107 feet diameter, and from its centre, 180 feet above the pavement. Its arch is lower, and therefore more remarkable than most of those that have been copied from it. In form the building is nearly a square; its measurements are, north and south, 235 feet; east and west, 350 feet: this latter number must, I think, include the vestibules. The altar was, of course, at the east end, the worshippers facing that point of the compass: as the Mohammedans always in their devotion look toward Mecca, and that is from here south-east. The present furnishing of the house looks as if a little awry. Now more especially of our own visit to it, of what we remember from it. We had to obtain Government permission first of all, and pay for it too, for we are but 'Christian dogs,' and not of 'the faithful. In our own Father's House we were counted strangers and aliens; yet there there kindled within us a sense of ownership

which no Moslem can possibly possess. We were at *home*, he was the *foreigner*. Of course we had, on entering, to take off our shoes, one and all of our party of eighteen. Not in fact though; in real fact—if the *whole* truth must be told—we put on second pairs instead of discarding the first. Isn't that a convenient way of bribing conscience, especially when one has on laced boots, and is visiting in the course of the day some half dozen Mosques and tombs? Surely modern improvements are not to be despised. Many Turks now wear a sort of double boot—thin Congress boots inserted into something resembling our rubbers, but made of leather; these latter they throw off as they enter their homes or their mosques. We carried with us coarse felt slippers, not unlike Canadian mocassins, and with our boot tips thrust into them—after the ostrich fashion—counted ourselves and also were counted by our inspector properly equipped, so went on shuffling our way over the floor. The marble pavement is covered with rush matting, laid in that same odd diagonal fashion already referred to. We first visited the gallery where the women used to sit, and didn't have to put on shoes to go *there*; we reached it not by steps but by a long winding passage of stone above and below; the ascent a quite gentle one. We found this gallery very broad, paved with stone and without furniture of any kind. The white marble panelling at the sides has borne with other ornaments large crosses in relief; the upper part of each of these has been chiselled off, or perhaps only the cross-arm, leaving a straight stem remaining. Above the window though, as also on the walls outside, we easily and gladly discovered here and there unmutilated, the symbol of the Christian faith; the Turks have not done their work thoroughly. The pillars that uphold the roof of this gallery, as also those below that bear the weight of the gallery itself, are not in continuous succession but in groups, two, four or six together. They are very beautiful in both material and workmanship; their beauty is the beauty of age, of course. Surmounting their purple or green shafts are white capitals belonging to no one of the three rego-

nized orders, but not fantastic in form. There are great spreading leaves like ferns, branching out to the right and the left; arabesque, I suppose, is the right term to apply to them. The same kind of dainty lace-work in marble is above and between them, and like lace is the more to be admired because of age. Parts of the ceiling are laid in fine mosaic, this keeps falling, and the little square bits of stone are sold to visitors as souvenirs. Walking around this great gallery, one can almost encompass the building; the views from it of the whole are very fine. Outside of it and against its walls or columns, are hung some immense circular shields bearing inscriptions in Arabic; the letters are gilt on green ground. A broad band in similar character surrounds the lower part of the dome; it is a verse from the Koran, "God is the light of the Heaven and the Earth." These tablets are a very great help to one in estimating the magnitude of the building. One cannot believe at first that those of the opposite side are of just the same size as the one next which he stands. One's greatest interest is in tracing out what *was*, and one's endeavour in this direction is most amply repaid. In the four corners, just below the great vault, stand now as they have stood these ages, four six-winged seraphims, made in mosaic, of light plain colours. The head, or what corresponds to it, is where the heart would be. It has happened that these have fitted into the Mohammedan faith, so they have been left, baptized afresh, however, under the names of these four archangels, Gabriel, Michael, Raphael and Israel. How odd is one's feeling on looking upon them! But more than this, the very crown of the whole and that which I had most longed to see, was a figure of Christ standing with outstretched arms in act of blessing; it is on the vaulted roof of the apse, just above where the altar stood, and though all covered over with gilding the attempt to blot it out from sight has been in vain; it is not difficult to trace the outline of the head and arms. How our hearts cried with both gratitude and earnest petition: 'O Lord bless this people, even yet forgive these thine enemies, return and take to thyself that which is thine own;' the

Lord indeed does come to that His house ; He was not far from us—rather He spoke to us words of cheer, of prophecy, He strengthened our hearts—this way it was more than one crying to Him. I remember with what thrilling interest we students listened to an account of this ineffaceable figure, as used in way of illustration by a preacher in Andover chapel. The truth won't die, will it ? He who is the Truth will yet reign even here. There seems nothing else worth speaking of now, except the name of the building, and perhaps a sort of historical review that should have been inserted before the letter first. Constantinople was taken by the Turks in 1453 ; this Church was at the time crowded with clergy and others who had fled to it for refuge. Mohammed II, however, rode right into the midst of them, and leaping from his horse exclaimed, "There is no God but God, and Mohammed is His Prophet," then followed plunder, desecration, murder, and then its dedication to the False Prophet. What a tale this house could tell ! A mark on a pillar resembling a hand is pointed out by the guide as the spot which the conquerer struck with his palm as he leaped from off his horse. Now the name and this has interested me greatly. I had often wondered why such a Christian Temple had been dedicated to one who, if a saint, was certainly one of modern times. Now I find my explanation in a contradiction of the fact itself. This Church was consecrated by its founders to Christ Himself, the Son of God, the second person in the Trinity. The Greek was *αγια σοφια* or holy wisdom ; this was the "Word of God," the *Eternal Wisdom*, and in modern times men have translated the first word and left the second—hence the result, "Saint Sophia." Out of the rubbish of the ages, the gold will shine forth, and isn't it good to catch a gleam of its bright rays ? For the worship of the Lord, erected in the providence of God ; preserved, may it not yet resound with the praises of our Saviour, and in it perishing men be taught that knowledge which is life eternal ?

In foreign parts, yet not a foreigner,

Yours, ever,

C. H. BROOKS.

SUNDAY-SCHOOLS IN GERMANY.

A gentleman told a large gathering of teachers in Hamburg a year ago, that there were Sunday-Schools in that city in the end of last century. And yet it was only some dozen years ago that a beginning was made to spread this means of religious blessing all over the land. An American gentleman named Mr. Woodruff, came from New York, gathered an audience in a chief city, spoke through an interpreter, and a number of Germans were moved to try the work. It has since progressed through the loving, diligent work of a few, many of these quite humble men and women. Some have suffered mockery by unwise men, others even ecclesiastical persecution, which must here be carried on of course before the civil authorities. But this latter has been of little importance. There have been very honourable men in favour of the work, one is Count Bernstorff, a gentleman high in honour at the Court of Berlin, one well-known to American Sunday-School teachers, because while connected with the German Embassy at Washington he had worked earnestly with Sunday-Schools in America, studying those there for the sake of those in Germany. He has been ridiculed for his Sunday-School work, for example, for his marching with a school through Berlin streets on the way to a celebration. There is a story told of one who thus laughed, but who wisely looked into the thing, and became a busy Sunday School worker. I have seen Count Bernstorff take charge of a little prayer-meeting in the Evangelical Union House in Oranienstr in Berlin. That was the day of prayer for Sunday-Schools in October, 1873. I had just attended the meeting of a fine large Sunday-School in that House. A number of pastors and of lay persons are hard-workers for the Schools in that city. Statistics of the Schools in Germany were published two years ago. I regret that I cannot quote now, but need only to refer any enquirer to the Sunday-School Central Union or Committee of his Province at home, or even to Mr. Broeckelmann, at Heidelberg, Germany. Cassel has an interesting Sunday-School history. A lady with

scarcely any steady co-workers save pastoral help has quietly persevered till now, the schools are large and flourishing. An article in Mr. Broeckelmann's Sunday-School paper of last fall describes them. I hear that in Leipzig there are flourishing Schools, that there young merchant clerks work as teachers, a fact which caused surprise to Halle folks, who think only theological students are proper male teachers. Clerks in Halle are supposed to have no care for the thing. This is an evil, in Germany as elsewhere, that such theories about people are taken for granted. Leipzig church leaders are largely of the High Lutheran quality, very nearly of the same stamp as the followers of Dr. Pusey in English countries. So is the Leipzig theological family. They are strongly traditional. Those who know the writings of Prof. Delitzsch, the Old Testament Commentator, or of Prof. Luthardt, the New Testament writer, are aware of this. This class of folks are apt to let a tradition be a far stronger argument for an opinion than strict fact or good judgment. I say this here for the sake of Sunday-School workers who may seek Biblical information. But it is a delightful thing that even people under these influences are hearty Sunday-School workers. The same class are in other places the opposers, partly because their tendency to the Romanist notion of the priesthood of the pastor alone, makes all other persons seem unfit to be religious shepherds. Their stickling for the excellence of ancient methods too blinds them to the insufficiency of these. Here is suggested a brief diversion. A large proportion of the German theological books known to our English readers are the translations published in T. & T. Clarke's Foreign Theological Library. A large proportion of the works in that series are productions of that class of writers, who, as I have said, are strongly traditional, and are also High Church folks. Again many English-speaking students come to Germany from the class most opposed to the so-called Episcopal High Church party, and yet flock to Leipzig, or otherwise expressed, they flock to the very teachers whom one would call High Churchmen. Odd, is it not? Many such students come, for example, from

the Scotch Presbyterian Churches. I express not only my own observation and surprise. I have heard a noted Professor in Germany express the like to a number of such students. The fact of the distinction between Calvin with his ecclesiastical descendants, and Luther with his descendants would itself lead to reflection on the phenomenon described. The explanation lies doubtless here, that different classes of men are widely apart in their choices of the tradition which they think important, and yet all these agree in being traditionalists. They are one in having the one common characteristic, that they regard some opinions or practices of some fathers or other as the authoritative expressions of the truth. They are one in the principle of subordination to other men's opinions, without rigid test of their correspondence with truth. Shall I not rather say they are one in the lack of the true Christian principle of faith that God who regenerates a man works in his whole being to will and to do of his good pleasure? So he wrought in His children of old, and so he works in them now. And therefore, the Christian's duty is "to work out, &c.," to use faithfully every regenerated power. I have digressed thus a word or two to suggest the lesson that we may follow our good brethren of such types only so far as they follow Christ, but must leave them, if necessary that we may follow Him.

And here, by the way, is there not another hint suggested? Don't think me going to Rome. But note, that if doughty champions against sacerdotalism at home find their closest Christian brethren in Germany to be the sacerdotalists, there may be not a little among the home sacerdotalists that claims the right hand of friendship. Perhaps too such a handshake would help the weak brethren to forsake their follies. Some one may now think, this including such various folks among Christians, seems the opposite of a word above about a "principle" that was not Christian. Well, it is a good thing that many folks stand towards God really in the relation of children, brothers with Christ, though they do and say some odd things. You must say of them opposite things.

But all this about religious things in

Germany seems not about Sunday-Schools? No harm. Good rather. It was an excursus from Leipzig Sunday-Schools.

Dresden has Schools as I learn, in which persons of high position take part. Göttingen was often visited by Sunday-School friends in effort to introduce the method. The efforts brought a beginning at last. One good pastor agreed to lead one if it could be had, but he seemed not at all clear about the thing to be aimed at by the School, and of course also about the benefit to result. He started with a few ladies teaching groups of girls. A few Sundays passed and he was delighted, saying now he was glad, now he saw it was an excellent and needed means of blessing.

So I come back to dear old Halle. The honoured wife of Dr. Tholuck has founded a second school in her own garden hall, where the children of poor homes can look out for once in the week on a fine garden. A young professor of Theology is superintendent, and brings to the work with most happy result, his wealth of study of men's souls, of their religious nature. It was indeed a pleasure to find that his reflection on the matter had brought him to enter the work as being the right thing. Moreover, it was pleasing, on passing with him the crowds of children pouring out of one of the great Public Schools one afternoon, to hear him say

half aloud "What a host of children to bring into the Sunday-School yet!" A number of students teach. Some used to controvert the thing very sagely. After a few months' practice in a class one said to me on leaving, "Do you know, I feel really badly at leaving the boys, I believe some real good has been done."

In Breslau there were schools started a good while ago. I have seen a good little book describing these and recommending them. It was given me by one of the High Councillors of the Prussian State Church. Sunday-Schools have honour now in high places. Magdeburg has long had Schools, at least two led by different young pastors. In Bremen the matter has been well-developed. A pastor there, Mr. Tiesmeyer, has written a little work on Sunday-Schools, which might well find a place in our Teachers' Libraries.

It is not necessary now to tell you much more particulars. The opposition which has been made, partly by legal measures taken, partly by indifference shown, is almost a thing of the past. Freedom of action is becoming more and more general in Germany. Information and diligent work by those interested is much needed. Religious men are feeling seriously the need of something other than the present arrangements inherited from the past, for the religious training of children. About these, next time. ADAGE.

News of the Churches.

CONGREGATIONAL COLLEGE OF B. N. A. —Dr. Cornish, the Secretary, having arrived from England only 24 hours before, the Board of Directors met, on the evening of the 14th inst., and received on probation four additional students. They were all present except one, who has been duly notified, and will probably be forward in a day or two. His absence

was the result of lack of information for which he is not responsible.

On the evening of the 15th inst., the usual opening service was held in Zion Church. The weather was very unfavourable, and the attendance for such an evening was respectable. Rev. C. Chapman presided, Rev. W. Williams of the Eastern Congregational Church,

conducted the devotional services, and there were present Rev. J. F. Stevenson, Rev. Dr. Cornish, Rev. George Anderson, of Montreal, and Rev. Archibald Duff, of Sherbrooke, Rev. M. Howie of Guelph; in addition to those taking part in the services.

Rev. Henry Sanders, of Hamilton, delivered an address on the times we live in, and our duties in regard to them, full of suggestive thought and practical wisdom, for which he was heartily thanked, and the MS. of which was asked for publication. It is sent herewith, and will be read with interest and profit by all who have sympathy with its subject.

The Principal stated that since the close of the last Session, an important addition had been made to the staff of Instructors. Mr. Archibald Duff, Jun., M.A., of McGill University, sometime Classic Prof. St. Francis College; three years student in our Theological Seminary, and three years student afterwards in Germany, would take charge of the department of Biblical exercises and Literature; and also afford some classical tutorial service where needful. The Rev. Charles Chapman, M.A., and Rev. K. M. Fenwick would continue their work as Lecturers. The library had not received any important additions, though one was promised by the Rev. H. Coxe, of London, England. The Endowment Fund, owing to commercial depression, had not made much progress; nearly \$8000 had been paid out of about \$23,000 subscribed.

Eleven students remained on the roll at the close of the last session, to whom four had now to be added. Of these fifteen, probably ten or eleven were or would be under graduates of McGill. The gentlemen who took the shorter or Theological course, all enjoyed such advantages in McGill College, as they were competent to avail themselves of, and were subjected there also to regular written examinations. The fifteen gentlemen came from Ontario, Quebec, Nova Scotia, and Newfoundland, and thus found the locality of the College central.

Augmented expenditure on account of the new arrangement in teaching, and the increased number of students, presented a claim on the churches for more

prompt and liberal gifts. These were absolutely necessary in order to maintain the present position of the College. Prayer also was earnestly craved for both teachers and taught.

The proceedings closed with the Doxology and Benediction.

CENTRAL ASSOCIATION.—This body met at Bowmanville, on Tuesday, 14th Sept. at 2 p.m. In the absence of the Chairman, Rev. J. A. R. Dickson, the pastor of the church, Rev. J. Allworth was asked temporarily to preside. After a time spent in devotion, reports of the churches were heard. Four brethren reported. The Exegetical Study of John iii. 1-21, was then partially gone through.

At 7-30, in the absence of the appointed preacher, Rev. W. W. Smith preached. Text Heb ix, 22; "Without shedding of blood is no remission."

On Wednesday, the Association met at 9 a. m. The attendance of members was still very thin. Mr. H. O'Hara, of Bowmanville, was elected chairman. Rev. W. W. Smith, was re-elected Secretary. Conference was sought with the Association by the Church at Bowmanville; but in the absence of the Home and District Missionary Secretaries, nothing was done.

Plans of sermons were presented by Revs. S. T. Gibbs, W. W. Smith, H. J. Colwell, and A. Shand, and severally discussed. Further reports of churches were given by two brethren. Two applicants for membership stand proposed for next meeting. The names of Rev. J. G. Manly (resigned) and of Rev. J. G. Sanderson (united with Eastern Association) were removed from the roll.

Rev. J. Allworth gave a Review of *Edersheim's* "Temple Service." The winter meeting was agreed to be held at Toronto, January, 1876, in Bond St. church.

On Wednesday evening, a public meeting was held. Mr. H. O'Hara in the chair, Rev. A. Shand M. D. spoke of "Modern Sectarianism and Ancient Judaism," by way of comparison. Rev. H. J. Colwell spoke of "Fellowship of the Churches." Mr. Wm. McDonald of Caledon, spoke of activity among church members. Rev. W. W. Smith spoke of "Practical Church-work."

None of the Essayists, appointed to

present papers, were present. We had hoped for a well-attended meeting, to cheer up the struggling and discouraged church at Bowmanville. They and we were disappointed.

W. W. SMITH.

ORO—BETHESDA CHURCH.—The re-opening of the Bethesda Church took place on Sunday, the 26th ult. The Rev. S. N. Jackson, of Toronto, preached the opening sermons. There were three services during the day, all of which were well attended, especially the afternoon service for the young, which was very large. After the close of the evening service the Lord's supper was observed. On the following Monday evening a Sociable was held under the auspices of the Ladies' Aid Society. Although the rain fell heavily, there was a good attendance, and a pleasant and profitable evening was spent together.

The building has undergone a thorough repair. A "Memorial Tower" has been built to commemorate the revival of '75. It is fifty feet high. It is intended to put a bell in the tower as soon as the Church feel able to do so. The plastering on the outside has been taken off and California Siding takes its place. In the rear of the church a commodious vestry has been built. A new roof has also been put on the church, which is painted with fire-proof. The outside work is painted a stone colour, with a drab finish. The inside of the building has been greatly beautified. The walls are water-coloured and blocked. The wood work is all grained oak. The platform is carpeted with beautiful tapestry, and four new lamps have been put in. All of the inside work has been paid for by the Ladies' Aid Society, with a few other friends. The whole building presents a very handsome appearance. This, together with a splendid parsonage, makes it a church property second to none in any of our country fields.

FRANKLIN CENTRE, Q.—The Church in this place was formed by Mr. Nall, in 1832, and afterwards reconstructed by the late Rev. D. Gibbs. It has had a succession of pastors, none of whom have

remained long, except Mr. Lancashire, and has suffered a great variety of disappointments and discouragements. The parsonage has been several times vacant for a considerable period, and yet "the tenacity of life" of a Congregational Church has manifested itself. The general impression when the last minister left them about two years ago was that they must now give up, and they were kindly invited to enter another fold. But no! It is hard to kill a well constituted Congregational Church. They sought the services of one of the theological students in a college, for the period of the vacation, engaging to supply amongst themselves the needful fund. This was largely at the instigation of the young men of the congregation. Mr. A. O. Cossar proceeded thither the end of April, and remained until the recent opening of the present session. He organized a Bible-class immediately on entering upon his work which met weekly in the house of one of the deacons; and he preached twice on the Lord's Day in the church. The class was attended by increasing numbers until upwards of thirty were usually present. It was very successful also in its spiritual results. The services on the Lord's Day were sought after more and more, the congregations, in the evening especially, being quite large. The church was greatly encouraged and strengthened. Dr. Wilkes was asked to visit them for the first Sunday in September. This was done and he found that nineteen persons had been carefully conversed with as applicants for membership, and had been accepted by the church. They were for the most part young heads of families and young men and maidens, obviously intelligent and in earnest. These with one by letter, were received into the church in a very solemn manner amidst not a few tears of joy after the morning service and before the communion, which latter was of special tender interest. In the evening Dr. Wilkes preached again to a full congregation. This good work is still proceeding, others having indicated their desire to join themselves to the Lord's people.

INSTALLATION SERVICES.—Last evening the Rev. Wm. Williams was installed

as pastor of the Eastern Congregational Church, corner of Craig and Amherst Streets. The proceedings were opened with reading the Scriptures and prayer, by Rev. Mr. Chapman, after which Rev. J. F. Stevenson, LL.B., preached a very able sermon from the text: "For where two or three are gathered together in my name, there am I in the midst of them." Upon request of Rev. Dr. Wilkes, Rev. Mr. Williams then gave a very clear statement of his belief upon the various great points of Christian doctrine, and upon Church polity. Dr. Wilkes said the new pastor's views upon these subjects were in harmony with the Word of God and with the doctrines held generally by the Congregational churches. He also remarked how much better it was to accept a verbal statement of adhesion to the great doctrines of Christianity, than to present a written creed to a man for him to sign. Dr. Wilkes then offered up prayer, and made a charge to the pastor. Rev. Charles Chapman followed in a charge to the people, which contained some excellent advice, and Rev. Mr. Williams was thus duly installed. This church has been now nearly a year without a settled pastor, the pulpit having been supplied by the occasional services of several ministers, and by students of the Congregational College.—*Montreal Witness*, Sept. 25.

LANARK VILLAGE.—Mr. McKay, the evangelist of Kingston, is here assisting the Rev. Robert Brown, of the Congregational Church, with a series of Evangelistic services. From the beginning the meetings have been largely attended, and many have been brought to the Saviour. There is a deep and widespread feeling pervading the community, and believers are even expecting greater things. Mr. McKay also preached twice in Middleville, where the Rev. John Brown labours as a Pastor. The Rev. K. M. Fenwich, under whose preaching such a gracious revival took place here twenty years ago, is expected on Monday, the 13th, to assist in the good work.—*Montreal Witness*, Sept. 13th.

Congregational Church, to welcome the Rev. W. Williams as their Pastor, was quite a success. It was first intended to be between the Pastor and the members, but the small notice in the *Witness* brought such a number of their friends, that the lecture room was full. After an abundant repast was partaken of, during which an animated and pleasant conversation was enjoyed, some ten or twelve short speeches were delivered by members of the church and by friends present, among whom may be named the Revs. Messrs. Waid and Chapman, followed by Rev. Mr. Williams. These, interspersed by the singing of hymns, made it a most satisfactory meeting, which was closed about 10 o'clock.—*Montreal Witness*, Sept. 10th.

STANSTEAD.—The Congregational Church in Stanstead, which ceased to exist as an active society on the departure of Rev. John Rogers, is being re-organized, with good prospects regarding membership and maintenance. The new society will be composed of a membership residing on both sides of Vermont and Canada line. A new church will be built at Rock Island, P. Q., a mile and a half from the old one, which will be sold, and the proceeds devoted to the new one. The funds have been subscribed, the grounds bought, the plans procured, and active building operations commenced.

OWEN SOUND.—The members of this church having done what they could to meet amounts due on their church-building, the pastor is seeking supplementary aid from some of the larger sister churches, and hopes to meet present payments.

THE REV. G. C. NEEDHAM, formerly Pastor of the Congregational Church at Embro, has, for some time past, been engaged in evangelistic labours in various places in the Maritime Provinces with marked success. He is now preaching to very large congregations in Halifax, and much religious interest is manifested.

EASTERN CHURCH, MONTREAL.—The tea-meeting, last night, at the Eastern

CONGREGATIONAL EXTENSION IN MONTREAL.—On Monday the 20th, a social meeting was held in Shaftesbury Hall, at the invitation of Messrs. J. R. Dougall, and Chas. Cushing, to ask advice from the other city Congregational churches as to the advisability of erecting a church a little west of the ground now occupied by the Shaftesbury Hall mission.

The Rev. Dr. Wilkes, occupied the chair, and the company sat down to a well filled supper table at 7 o'clock. The pastors of the other churches were present. Rev. C. Chapman, from Zion; Rev. J. F. Stevenson, from Emmanuel; Mr. Williams, Eastern church; and Mr. Anderson Shaftesbury Hall.

After the meeting was called to business by the chairman, addresses were made by the Revs. Mr. Stevenson and Mr. Chapman, and financial statements given by Messrs. Dougall and Cushing. After fully discussing the position, a motion was made by Mr. Edw. T. Taylor, seconded by Mr. J. S. McLachlan, that

the congregation of Shaftesbury Hall be advised to commence their building operations as soon as practicable, with the assistance of Zion church to the extent of \$5000, voted some time ago for the purpose.

As a payment on account of land falls due in November, it was resolved to meet the amount, and a subscription being opened, over \$1000, was subscribed by those present.

After the Doxology and Benediction by Dr. Wilkes, the meeting parted.

DERBY.—The Rev. J. I. Hindley, B. A., who has been holding special services at this place, which have been well attended, has organized a church of nineteen members, and has an excellent congregation. He supplies this place in connection with his charge at Owen Sound.

EMBRO.—Nine persons were received into the Church on the first Sunday in last month, and four in August.

Official.

CONG. COLLEGE, B. N. A.—The following remittances from churches have been received since last acknowledgement, viz :—

Toronto, Zion Church.....	\$150 00
Eaton.....	8 50
Ottawa.....	35 81
	\$194 31

R. C. JAMIESON,
Treasurer.

ASSOCIATION.—The next meeting of the "Guelph Section" will be held at Speedside, November 16th and 17th, instead of October 26th and 27th, as arranged at last meeting. W. M., *Sec.*

PROVIDENT FUND.— received from Ottawa Sunday School \$20 00.

J. C. BARTON,
Treasurer.

Home and School.

TILL SEVEN TIMES.

O little heart of man, to take
Such scanty measure in !
Seemeth it mighty to forgive
Thus oft thy brother's sin ?

How oft? "Till seven times." Alas!
Each moment we offend ;
Each moment we forgiveness need
From our eternal friend.

And shall we dare to shut our soul,
Or turn our love away,
Though our weak brother's trespasses
Are frequent as the day ?

Jesus, my pitying Saviour, let
Sweet mercy come from Thee,
As I forgive the erring ones
Who trespass against me.

"How oft shall I forgive?" The law
Comes down to us from heaven :
"I say not until seven times.
But seventy times seven."

F. B. S.

MR. SPURGEON'S NEW BOOK.

In a few days will be issued a racy volume from the pen of the Rev. C. H. Spurgeon, entitled "Lectures to my Students." The following extracts give an idea of the purpose of the work :—

CLOCK-WORK MINISTERS.

Too many preachers forget to serve God when they are out of the pulpit ; their lives are negatively inconsistent. Abhor the thought of being clock-work ministers, who are not alive by abiding grace within, but are wound up by temporary influences ; men who are only ministers for the time being, under the stress of the hour of ministry, but cease to be ministers when they descend the pulpit stairs. True ministers are always ministers. Too many preachers are like those sand toys we buy for our children ; you turn the box upside down, and the

little acrobat revolves and revolves until the sand is all run down, and then he hangs motionless ; so there are some who persevere in the ministrations of truth as long as there is an official necessity for their work, but after that no pay, no paternoster ; no salary, no sermon.

The second lecture deals, in equally impressive and trenchant style, with "The Call to the Ministry ; and here he remarks that some forget whims for inspiration :—

ASPIRANTS FOR THE MINISTRY.

Certain of our charitable neighbors accuse us of having "a parson manufactory" here, but the charge is not true at all. We never tried to make a minister, and should fail if we did ; we receive none into the College but those who profess to be ministers already. It would be nearer the truth if they called me a parson killer, for a goodly number of beginners have received their quietus from me ; and I have the fullest ease of conscience in reflecting upon that I have so done. Young brethren apply who earnestly desire to enter the ministry, but it is painfully apparent that their main motive is an ambitious desire to shine among men. Whenever this has been visible I have felt bound to leave the man "to gang his ain gate," as the Scotch say ; believing that such spirits always come to naught if they enter the Lord's service.

Perhaps the most remarkable application was the one described in the following paragraph :—

AN ADMIRABLE CRICHTON.

One young gentleman, with whose presence I was once honoured, has left on my mind the photograph of his exquisite self. That same face of his looked like the title page to a whole volume of conceit and deceit. He sent word into my vestry one Sabbath morning that he must see me at once. His audacity ad-

mitted him ; and when he was before me he said, "Sir, I want to enter your college, and should like to enter it at once." "Well, sir," said I, "I fear we have no room for you at present, but your case shall be considered." "But mine is a very remarkable case, sir ; you have probably never received such an application as mine before." "Very good, we'll see about it ; the secretary will give you one of the application papers, and you can see me on Monday." He came on the Monday bringing with him the questions, answered in a most extraordinary manner. As to books, he claimed to have read all ancient and modern literature, and after giving an immense list he added, "this is but a selection ; I have read extensively in all departments." As to his preaching, he could produce the highest testimonials, but hardly thought that they would be needed, as a personal interview would convince me of his ability at once. His surprise was great when I said, "Sir, I am obliged to tell you that I cannot receive you." "Why not, sir ?" "I will tell you plainly. You are so dreadfully clever that I could not insult you by receiving you into our College, where we have none but rather ordinary men ; the president, tutors and students are all men of moderate attainments, and you would have to condescend too much in coming among us." He looked at me very severely, and said with dignity, "Do you mean to say that because I have an unusual genius, and have produced in myself a gigantic mind such as is rarely seen, I am refused admittance into your college ?" "Yes," I replied, as calmly as I could, considering the overpowering awe which his genius inspired, "for that very reason." "Then, sir, you ought to allow me a trial of my preaching abilities ; select me any text you like, or suggest any subject you please, and here in this very room I will speak upon it or preach upon it without deliberation, and you will be surprised." "No, thank you, I would rather not have the trouble of listening to you." "Trouble, sir, I assure you it would be the greatest pleasure you could have." I said it might be, but I felt myself unworthy of the privilege, and so bade him a long farewell. The gentleman was

unknown to me at the time, but he has since figured in the police court as too clever by half.

The lectures close with

A NEW ANECDOTE OF OLD MATTHEW WILKS.

From some one or other I heard in conversation of a plan adopted by Matthew Wilks, for examining a young man who wanted to be a missionary ; the drift, if not the detail of the test, commends itself to my judgment though not to my taste. The young man desired to go to India as a missionary in connection with the London Missionary Society. Mr. Wilks was appointed to consider his fitness for such a post. He wrote to the young man, and told him to call upon him at six o'clock next morning. The brother lived many miles off, but was at his house at six o'clock punctually. Mr. Wilks did not, however, enter the room till hours after. The brother waited wonderingly, but patiently. At last Mr. Wilks arrived and addressed the candidate thus, in his usual nasal tones, "Well, young man, so you want to be a missionary ?" "Yes, sir." "Do you love the Lord Jesus Christ ?" "Yes, sir, I hope I do." "And have you had any education ?" "Yes, sir, a little." "Well, now we'll try you ; can you spell 'cat ?'" The young man looked round confused, and hardly knew how to answer so preposterous a question. His mind evidently halted between indignation and submission, but in a moment he replied steadily, "C,a,t, cat." "Very good," said Mr. Wilks ; "now, can you spell 'dog.?" Our young martyr hesitated, but Mr. Wilks said, in his coolest manner, "Oh, never mind ; don't be bashful ; you spelt the other word so well that I should think you will be able to spell this ; high as the attainment is, it is not so elevated but what you might do it without blushing." The youthful Job replied, "D,o,g, dog." "Well, that is right ; I see you will do in your spelling, and now for your arithmetic ; how many are twice two ?" It is a wonder that Mr. Wilks did not receive "twice two" after the fashion of muscular Christianity, but the patient youth gave the right reply and was dismissed. Matthew Wilks at the committee meeting said, "I cordially recommend that

young man ; his testimonials and character I have duly examined, and besides that, I have given him a rare personal trial such as very few individuals could bear. I tried his self-denial, he was up in the morning early ; I tried his temper, and I tried his humility ; he can spell 'cat' and 'dog,' and he can tell that 'twice two make four,' and he will do for a missionary exceedingly well." Now, what the old gentleman is thus said to have done with exceedingly bad taste, we may with much propriety do with ourselves.—*Eng. Paper.*

THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook, in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honeysuckle porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nanny, the Scotch woman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies ;" experiencing with holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles, and her well-thumbed Bible—her "barrel and her cruse" as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths ; for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto Him that loved us, and washed us from our sins in His own blood."

One day the young minister put to the happy saint the following startling question : "Now, Nanny," he said, "what if, after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost ?" Pious Nanny raised herself on her elbow,

and turning to him with a wistful look, laid her right hand on the "precious Bible" which lay open before her, and quietly replied, "Ae, dearie me, is that a' the length you hae got yet, man ?"—and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nannie would but lose her soul, and that would be a great loss indeed ; but God would lose His *honour* and His *character*. Haven't I hung my soul upon His 'exceeding great and precious promises' ? and if He brak' His word, He would make Himself a liar, AND A' THE UNIVERSE WOULD RUSH INTO CONFUSION !"

Thus spake that old Scotch pilgrim. These were among the last words that fell from her dying lips ; and most precious words they were—like "apples of gold in baskets of silver." Let the reader consider them. They apply to every step of the pilgrim path, from the first to the last.

By faith the old Scotch woman had cast her soul's salvation upon God's promise in Christ by the Gospel. She knew that His dear Son had said, "He that heareth my word, and believeth on Him that sent me, HATH everlasting life, and shall not come into condemnation, but is passed from death unto life." She knew that God had said, "By Him (Christ) all that believe are justified from all things ;" that "the blood of Jesus Christ, His Son, cleanseth us from ALL SIN ;" for "He bare our sins in His own body on the tree." This was the first step. And all through life the Scotch pilgrim hung upon His "exceeding great and precious promises," for all things and in every hour of need. The divine argument of Romans viii. was hers by faith : "He that spared not *His own Son*, but delivered Him up for us all, *how shall He not with Him also freely give us all things ?*" In every sorrow she had found Him a "very present help in trouble ;" and now, about to leave the weary wilderness for her everlasting home, *could* she think that He would prove unfaithful to his word ? No. Sooner than poor old Nanny's soul be lost, God's *honour*, God's *character*, God HIMSELF must be overturned, and "A' THE UNIVERSE RUSH INTO CONFUSION !" Dear old pilgrim !

A. H.