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T H E

# Canadian Independent.

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## “THE FOUNDATIONS OF MANY GENERATIONS.”

### A PLEA FOR HOME MISSIONS.

There are some nations of mankind whose life is little more than a waning recollection of the past. They have “decayed and waxed old, and are ready to vanish away.” In such a condition lies Turkey to-day,—the contempt, as it was once the terror, of Europe.

There are other nations, again, whose life, though nourished by the past, continues in full vigour to the present, and who look forward with eager longing to a still brighter future. They “take root downward, and bear fruit upward.” Recalling with exultation the achievements of their ancestors, they do not lament over these as glories passed away, or sit down content with what was done before them: but from the point to which their fathers attained they advance to ampler numbers, greater wealth, more perfect liberty, higher intelligence, wider influence, and a riper Christian civilization. Among those of whom this may be said, we may thankfully place our dear Mother—ENGLAND. “The Old Country,” we fondly call it; but Dr. Vaughan could tell the representatives of our Sister-Churches of the New World, in their recent National Council, that “*Old England* was never so *young* as at this day.” God grant that, in the “righteousness” which “exalteth a nation,” her path may be “as the shining light, which shineth more and more unto the perfect day!”

There are yet other nations whose life lies all before them. They have no past: the future is their only domain. They enter upon a virgin soil—they mark out its boundaries—they build its earliest cities with their own hands. They constitute society—they frame laws—they begin to shape a national character. If Memory tell them few inspiring tales of illustrious deeds performed here and there within their borders, yet Hope paints before their eyes a radiant vision of what they, their children, and their children’s children may do to “*make its history.*” They start afresh upon a career in which, under God, all depends upon themselves. To *this* class, we need hardly say, the inhabitants of this continent and this colony belong.

We have indeed brought with us, as a precious heirloom, those principles and habits of English liberty and English law, and that reformed Christian faith, for which our fathers paid so great a price. We do not wrench ourselves away suddenly, violently, and utterly from the roots whence we have sprung: we do not turn our backs upon the mother that bore us. Yet it is a very patent fact, that, in leaving the old soil, coming to a new country, and casting in our lot among the "mingled people" that flow together here, we have passed into a new state of existence, and set our faces towards another future. We are both losers and gainers by the change.

It is, however, a noble work which the Providence that "sets the bounds of our habitations" has assigned us,—the founding of a Christian State in this northern part of North America. If we are not so much influenced by the past, we can ourselves so much the more have influence upon the future. In the expressive language of Isaiah (lviii. 12), we are "*raising up the foundations of many generations.*"

This broad land,—we are speaking now of its whole expanse, from the Atlantic to the Pacific, from the lakes to the frozen sea,—though it be now so sparsely populated, and overrun for many a million of its acres by wild animals and wilder men, will one day teem with industrious and peaceful inhabitants. The pioneers of settlement are rapidly filling up the waste places near home. Enterprising discoverers are exploring the heart of the continent. Our population is already counted by millions, and we might as well attempt to stay the current of our great river as to arrest—even if we would—its onward and accelerating march.

Now we, of this early "generation," are appointed of God to lay "the foundations of many" that are to follow, and very much to determine in what form, of what strength, and with what materials, they shall carry up the superstructure. Travellers often have pointed out to them, when crossing some mountainous region, the line of "the watershed," where two drops of rain, falling at the same moment within a few inches of each other, will turn, one this way and the other that, so as to take their seaward course in diametrically opposite directions, and will at length reach the ocean thousands of miles apart—the one towards the Equator, the other towards the Pole. In such a position do we stand, in reference to the future of this country. From this point it will turn to the right hand or to the left—to freedom or to bondage—to light or to darkness—to order or to anarchy—to greatness or to ruin! A father once asked his boy how he supposed a tree, which they were looking at, became crooked. "I suppose," said the thoughtful child, "*some one trod upon it when it was young.*" British America is young. There are feet that would fain tread upon it and bend it to their evil will. If they succeed, they will give it a twist which it will never outgrow. If we can prevent them, it will spring up into a fair and fruitful tree. It is a solemn responsibility, to have the infancy of a mighty nation committed to our charge. We are on a probation

not unlike that of Adam and Eve in Paradise, when the destiny of the race hung upon their obedience. We need but little of the seer's power of vision to discover, through the long vista of the coming years, the "many generations" of our posterity looking anxiously to us, to see how we perform our part. Let us give them cause to heap blessings, not curses, upon our graves!

Very vividly are these thoughts brought home to us at the present hour, when we are awaiting our entrance upon a new and larger form of national life, joining hands with our fellow-colonists by the sea, and expecting one day also to embrace those of the Islands and the far inland in one "new nationality." We should spend this period of transition in a prayerful vigil, entreating the God of Nations to give wisdom from above to all who will order these affairs.

It is our earnest belief, that it is not only the *right* but the *duty* of a Christian citizen to concern himself in all that affects the welfare of the State. Yet this is not the place for the discussion of many of the questions now demanding the exercise of a high order of statesmanship. An exception to this rule of propriety, however, is found in those matters where the action of the State touches religion and the church.

It is one of the happiest signs of the times in which we live, that the unnatural alliance once subsisting in every nation between the power which yields the secular sword and that which wields the sword of the Spirit, is being universally dissolved. Such an alliance secularizes the Church without consecrating the State. Yet, in their blind following of tradition, some of the founders of *this* State would fain have included this feature in the design. The attempt was defeated, and that—let it never be forgotten—very much through the exertions of a small band of greatly-reviled Nonconformists; while now, those set free against their will are wisely rejoicing in their liberty! Yet there is still not a little danger that, through the college and the school, there will be that *indirect* subsidizing of religious bodies which, being contrary to a sound fundamental principle, will be sure to breed mischief in the future.

Especially dangerous will such an error be in a land like this, where we are confronted on every hand by a Power which, claiming to be the sole representative of Jesus Christ on earth, not only demands the subjection of individual consciences, but also a supremacy in all national affairs. Once it was able to dispose of kings and kingdoms at its will. And even now it aims to gain by craft what it then accomplished openly; in both cases through the superstitious fears of men. This organization of a corrupted Christianity possesses almost absolute control over one half of the population of Canada. In one part of the Province, it builds its churches and maintains its priests by taxes levied under the authority of law; it has appropriated a large proportion of the National Schools; it perverts public charities to its own ends; it exercises a censorship over the Press; it sometimes overawes the Courts; and it is wont to dictate to Cabinets. Firmly entrenched in the centre of the land—

the keystone of the colonial arch—among a people already separated by language and race, it “insulates” the more Protestant Provinces to the east and to the west. No scruples restrain it from obtaining every possible assistance from the State. Yet is it secret and irresponsible, bound by closest allegiance to a foreign authority, and utterly alien—in all its sympathies, habits, and interests—from the better spirit of our country and our time. Such, however, is its influence, that its consent had to be obtained ere the projected changes could take place. And be sure that it is sleeplessly watching behind the scenes to see that it loses nothing, but gains rather, in the pending deliberations.

Here lies one great peril of the time that is passing over us. Too much voice and hand has this malign power already had in shaping our future destiny. It took early possession of one part of the field, and strongly fortified its position there. It has auxiliaries everywhere. Some even, who seem to *protest* against it, harness themselves to its chariot. Its aim is nothing less than to have the whole Continent for its own.

Yet this is not the only danger. Were there no Church of Rome in existence, we should still look forward with many forebodings to the future of our country. The sin that is born with every human being, has, in some respects a ranker development amid the freedom and the spaciousness of a new world. There is a wantonness of self-will, an impatience of all authority, and an incapability of reverence, seemingly, in the very atmosphere. The new treasures of the soil tempt men to an inordinate and all-absorbing lust for wealth. Sudden enrichment, and the absence of hereditary distinctions, invite to an ostentatious style of life. Drunkenness, licentiousness and profanity, abound to a fearful degree. Soul-deceiving errors are freely propagated, and too often greedily embraced. While indifference, the passive “enmity against God” of the “natural man,” sinks multitudes into a purely selfish and worldly life. There is danger of national demoralization—and that means national destruction.

*How shall the evil be averted?* Shall we look for a remedy only to laws and institutions—to Governors and Parliaments—to Magistrates and Judges—to the Schools and the Press? All these have a most important part to perform. But when they have done their utmost they cannot rightly mould, but rather need to have ready to their hand, the most essential element in national life, that is—THE CHARACTER OF THE PEOPLE.

Liberty is worthless—is an injury—to those who do not govern themselves. Paper constitutions depend for their efficiency upon the temper of rulers and people. Laws are unavailing when public opinion does not sustain them. As it is said of schools, that “The Teacher is the System,” so it may be said of nations, “The People are the Constitution.”

Our great task, then, in laying “the foundations of many generations,” is to strive to make our own generation what it ought to be. And *where shall we find the power that will accomplish this?*

Most emphatically and unequivocally do we answer,—In the religion of Jesus Christ! The seed of every virtue that blesses the heart of man, that hallows the family, and that “exalteth a nation,” is found in the faith which is in Him! It does not repress evil by external terrors, or develop good by temporal rewards; but it makes its way straight to the *heart* of man—the root and fountain of his entire life. It makes him a “new creature: old things are passed away; behold, all things are become new.” And so it converts him into a good man, not only toward God, but toward his neighbour also. If professing Christians are *not* good neighbours and good citizens, it is because they disobey their instructions in the Bible, and “do despite unto the Spirit of grace.”

The grand want of our country, therefore, above all political devices, is the CHRISTIANISATION OF ITS PEOPLE. Bring the mighty forces of our most holy faith to bear upon the whole mass of our population, and you secure every domestic, social, and civic virtue, as well as meetness for a better country. You will make men industrious, frugal, sober, honest, truthful, just, full of brotherly kindness and charity.

But *how shall the nation be Christianised?* The answer is given us by the words and by the acts of the Lord Jesus Christ and those who spake by His Spirit. “It hath pleased God by the foolishness of preaching to save them that believe.” When we aim to plant in every part of the land a living witness for Christ, when we send the missionary to gather the church, to help the people to keep the Sabbath holy, to expound to them the Bible, and to enlist the co-operation of parents in their family religion—we are following the divine plan; we are taking the most effectual means to keep the truths, the laws and the motives of religion before the minds of all the people at all times. This testimony for God, constantly borne everywhere, will surely uplift the character of the people. The morality of Christian nations, all defective as it is, is immeasurably superior to that of the heathen. Multitudes who do not fully yield themselves to Christ, are restrained from much evil, and are in every way elevated and purified, by living in the atmosphere that surrounds Him. He blesses a thousand hearts and homes that know not whence their blessings flow, and render Him no praise. Those who represent our Saviour are thus the truest of our patriots, the wisest of our statesmen. Their work is of that silent, invisible character which belongs to all spiritual forces. The light and heat of the sun, which give life to all that lives upon the earth, come noiselessly. “The kingdom of God cometh not with observation: neither shall men say, ‘Lo here!’ or ‘Lo there!’ but the kingdom of God is *within* you.” “It is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened.” To those who labour for this kingdom apply those words of the “Preacher,” (Eccl. ix. 14, 15): “There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against

it. Now there was found in it a poor wise man; and he by his wisdom delivered the city: yet no man remembered the same poor man!"

We have been speaking, so far, of men as they live in nations, on the earth, and in time. But in a far deeper sense may we say of our work in the Gospel, that we are laying "the foundations of many generations." However long the nation may live, it will come to an end; the individuals who compose it will never die. We are not working for this life alone, to give men length of days, riches, and honour, but we are working for eternity. Oh this work for souls, for immortal souls! it is the noblest work a man can do, the most worthy of our "spending and being spent" in it! All other works of men—the fortunes they amass, the mansions they build, the fame they enjoy, the very kingdoms which they found, shall pass away. But he that works for souls, works on imperishable material. And on the Judgment Day, and thenceforward throughout eternity, it will be counted a greater thing to have brought one little child to Jesus, than to have built a city like Babylon, or ruled over an empire like Rome!

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### CONFEDERATION AND THE SCHOOLS.

Just as we are going to press comes the news of the provision made for educational matters in our new constitution. Yet it is hardly as definite as we want to see it. "Separate schools in Lower Canada to have the privileges of those in Upper Canada;" and "an appeal from local legislation to the Governor-in-Council." These are much better than the abominable concessions reported to have been made to the Catholic Archbishop of Halifax, worthy of the Roman Government itself. It is bad enough that the Bishops, should rule over their people in their own way, but to make their power legal, would be monstrous.

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### CANONICAL OBEDIENCE.

A copy of the Prescott *Conservative Messenger*, of the 15th of January 1867, has fallen into our hands, in which we find a sermon preached by the Rev. E. J. Boswell, D.C.L., Incumbent of St. John's Church in that town, at an Ordination held by the Bishop of Ontario, on the 12th December. A few extracts will be interesting to our readers, as showing what some Anglican clergymen teach their flocks. The present discourse derives additional significance from the facts, that the preacher was selected by his Bishop for such an important occasion, and that, "verging on three score years and ten," he is no young and hot-brained enthusiast, but may be presumed to have formed deliberate opinions.

The text is Hebrews xiii. 17, "Obey them that have the rule over you," or, "that *gove*re you;" and the object of the sermon is to show that "the Church is subject to Christ, the Bishops to the Church, the Priests and Deacons to the Bishop, and the Congregation to their Minister;" especial stress being laid upon the duty of the Clergy to their Bishops. The preacher addressed the candidates for Ordination in these startling words:—

"Now you have a right to think for yourselves; but suffer the Bishop to lay his hands upon your heads, and that rite, at once has ceased. The Church will then

be your Head, and *she has thought for you*, and you will be merely her mouth-piece, by which she makes known the doctrines of the Gospel, as she understands them, and as she has made them known in her articles, and those articles explained by her formularies."

This is enforced by reference to the vow, "or oath," taken by each candidate.—"that you will give your faithful diligence always so to minister the *doctrines* and sacraments and the discipline of Christ," not only "as the Lord hath commanded," but, "as *this Church and Realm* hath received the same."

"But, you would say, suppose there may be a doubt.' Then, again, you will swear or vow, to obey your ordinary and other chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and *submitting yourselves to their godly judgments*. Thus has the Church provided for the resolution of your doubts. Nothing has been left to your judgment, but everything to that of the Church and her chief officers."

Such is the teaching of this "Reformed" divine. But we defy any Papist to go beyond him in the doctrine of Passive Obedience. And the worst of it is, that this is not merely a personal opinion, but that it is pretty firmly based on the Ordination Service itself. If any more of our brethren are thinking of "going up higher," we hope they will ponder well how *low* they must go first.

But after all, the man, the Englishman, and the Protestant, are too much for the Priest, even in this preacher himself, and in this very sermon! For, in meeting the objection, "that at one end of the Province, you will hear one decision, and at the other end, quite a different decision,"—he goes on to give, as he naively says, "what may be considered a kind of rebuke to those whom he, with all priests and deacons, is bound in consequence of their office, to honour and obey;"—and then accuses the Bishops, before whom his whole soul ought to lie prostrate, of refusing to obey the Church! They had ordained persons who did not believe in Baptismal Regeneration, and who would "hold out the right hand of fellowship to ministers of other denominations;" hence the present differences and inconsistencies. The remedy to be applied was, that the Bishop should not "ordain any, who, he may think, will in any way depart from the doctrine of the Church, according to the Bishop's judgment." To these last words the note is added,—"*We have a precedent for this, in one of the neighbouring dioceses, where the Bishop will ordain no one who differs in opinion from him.*" The reference is no doubt to the Bishop of Huron, a strong Evangelical, and is meant to cover by his example a refusal by a High-Church Bishop to ordain an Evangelical candidate. A good enough argument on the "you're another" principle; but it proves a great deal too much for the main object of the sermon. The question returns in greater force than ever, "What does the Church teach? When a Right Reverend Father in God in London requires me to deny Baptismal Regeneration and Priestly Absolution, and another in Kingston requires me to believe them, and I dare not think for myself, what am I to do? Is God's Truth one thing in Western, and its opposite in Central Canada?"

Besides this chief doctrine of the discourse in question, there are incidental statements on other points which must not be overlooked. Severe things are said of those who "err on the side of defect" in relation to the Rubrics, which is said to be more injurious than "excess." It is said that there is more authority for changing the white gown for a red or a green than for a black one. The following reveals at once the uneasiness of "Evangelical" consciences, and the unworthy means adopted to relieve them;—we say, "unworthy," and might

use stronger language, for these gentlemen have solemnly declared their approval of the Services, and promised to use them.

“Your preacher has been *present*,” says Dr. Boswell, ‘when the minister, having baptized the children, omitted the remainder of the *Baptismal Service*, because the *thanksgiving prayer* affirmed that children baptized have been regenerated by the *Holy Spirit*; which doctrine, although confessedly thus declared by the Church, this Minister of the Church, in his own wisdom, did not choose to believe or teach. And were the Service Books in some of our churches looked into, the word *regenerate*, wherever occurring, would be found *marked*, as though intended to be left out.’”

In another place he speaks of “the errors of dissent, no matter whether Popish or Protestant, both being equally sinful, because both are equally schismatical.”

One other extract, of a more wholesome character, and we have done with this precious sermon.

“We in this diocese have however, thank God,—*having been freed from the trammels of the State power*,—power in ourselves to correct ourselves. And let us pray most earnestly, that such may soon be the case with the Church at Home; that her Archbishops and Bishops may soon break the golden chain that holds them bound to the State, and that they may have wisdom given them to yield their title of *Spiritual Peers*. and to be content with the more exalted title of *Bishop*; the first, the badge of their present slavery to the State; the second, the badge of their subjection only to God and his Son Jesus Christ. May God of His great mercy hasten it in His own time!”

To this, even a “schismatic” may be allowed to respond, “Amen, and Amen!”

## WHAT IS WRONG WITH OUR MINISTER?

As we intended having a donation party, I thought I might be requested to say something at the meeting, and after a little reflection, the following ideas occurred to my mind as being as likely to be useful as any others:—

When church-members lose their first love and grow weary in well doing, they discover *something wrong*; but the wrong is *not in themselves*. Oh no! they cannot see so well as formerly, no, nor hear as well. “What (say they) ails our minister? He looks so depressed and downcast. He is not so cheerful as formerly. His sermons are less powerful and edifying than they used to be. I do not profit from them as hitherto. Moreover he is not so attentive to his pastoral duties as in bygone days. He seldom calls on me, and I feel that there is something *wrong*.”

I have no doubt but that it is *all true* that our brother has just uttered, but there are more ways than one to account for it.

1st. Will not a *dull, sleepy, and inattentive* congregation deeply affect the minister, making his heart sad and his courage less firm? Yes, and yet the very party who has helped to produce this state of mind is the first to complain of it.

2nd. Disappointment and sadness seize the minister as he, unfolding the holy book, and glancing over the congregation, finds the parties absent for whose special benefit the sermon was prepared. If persons make some special provision for their friends when they have good reason to expect them, and yet are slighted or neglected by them, they are grieved; and so is the faithful minister; and you are the last one who ought to complain until you are more regular in all your duties.

3rd. But your minister may be downcast and discouraged because of your inattention to his wants and comforts. If he is without wood, food or money, and a family around him, he is not very likely to be cheerful, and it is not to be wondered at, if his sermons are less powerful than formerly. Who is to bear the blame of all this? "What ails our minister?" Ah! what would ail you if placed in his position? "Examine yourself."

The minister is very often put on short allowance through neglect and the irregularity with which the small pittance is paid; and is this not calculated to make him downcast and unfit him for service? Think of these things before complaining.

4th. A want of union and brotherly love among the members of his church is a great source of sorrow to a minister of Christ, inasmuch as it greatly interferes with his usefulness and that of the Church too.

David sings, in Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity." "United we stand, but divided we fall," may be said by every church, and yet, alas! how many roots of bitterness spring up and give trouble! This may be what is grieving your minister. Be sure *you* cause no anxiety to him; be *you* faithful and earnest, and *you* will see much less room for complaining.

S. K.

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## NOTES OF A MISSIONARY TOUR

TO CAPE CANSO, MANCHESTER, AND MARGAREE, CAPE BRETON.

(Concluded from page 123.)

BY THE REV. E. K. BLACK, MILTON, N. S.

Having much enjoyed our stay in Pictou, and the hospitality and friendly intercourse of our brother Baker and his family, we started on one of the most stormy nights of the season for Cape Canso, distant nearly one hundred miles. Our first stage was from New Glasgow to Antigonish, a distance of forty miles; the mode of conveyance being one of the old fashioned mail coaches, drawn by six horses, not at all too many for one of these ponderous vehicles, with twelve inside passengers, four outside, and an immense pile of baggage. We were fortunate in having for our companion in travel Miss Sarah Norris, daughter of Mrs. Norris of Canso, whose lively conversation contributed much to mitigate the discomforts of our journey. How the poor outsiders stood the hurricane and the rain we know not, but we insiders were fearfully inconvenienced. When the windows of the coach were kept shut, the ladies fainted and the gentlemen were nearly suffocated; and when the windows were opened, the rain came driving in!

Our company, however, was most agreeable, and felt quite disposed patiently to endure and even to laugh at troubles, which, though inevitable, were only temporary. Arriving at Antigonish, in time for breakfast, we took the stage coach for Guysburgh, distant twenty miles.

Of Antigonish we can say but little, for it poured rain the whole time we were there; and what place ever looked beautiful in a rain-storm? It is, however, a place of considerable size, and the houses and surroundings indicate comfort and taste. The county is exceedingly fertile, and exports more fat cattle than any other two counties in Nova Scotia. The chief religious interest here is the Roman Catholic. They have a large church edifice and a collegiate

institution. The drive from Antigonish to Guysburgh would have been most enjoyable, the country being very beautiful, had it not rained heavily the whole way, we being in an open carriage, and thoroughly drenched. Our journey, however, was rendered tolerable, if not agreeable, by our courageous fair friend, Miss N., who, determined to brave the storm, sung and talked, and kept others singing and talking the whole way.

Guysburgh, where we arrived early in the afternoon, is a very quiet old town at the head of Chedebucto Bay. The bay, along the western side of which we travelled the same evening to Cape Canso, is a beautiful sheet of water, and in the summer season presents a most animated spectacle, sometimes being literally covered with many hundred fishing boats, Colonial and American, engaged in the mackerel fishing.

The road from Guysburgh to Cape Canso is excellent, and the drive most romantic. Sometimes you pass along the level and pebbly beach, and again the road is cut out of the side of a mountain overhanging the sea. Many a fathom below you are the tops of the trees and the white surf of the bay breaking on the rock, while here and there a bridge crosses some foaming and dashing mountain stream, which, rising in the higher mountains, leaps from crag to crag, until lost in the blue waters of the bay.

Darkness soon coming on, the rest of the journey seemed tedious and weary. Thoroughly jaded and sleepy, we were glad to reach the hospitable home of Mrs. Norris, about midnight. That worthy lady, expecting only the return of her daughter, was no less gratified to find in her company a Congregational Minister.

#### CAPE CANSO,

As is well known, is the most easterly spot in Nova Scotia, and as but few of the readers of the INDEPENDENT have ever been there, and many may be under the impression that it is but a barren rock, on which a few poor fishermen manage to eke out a precarious and scanty subsistence, it may be fitting that I should correct such misapprehensions. Cape Canso is a growing, thriving and enterprising village. The houses have all of them the appearance of comfort, and some of them of elegance. The people are refined, intelligent and hospitable. A large business is done in the place; evidence of which is afforded by the fact, that, although the post-office here is not a forwarding office, upon an average about two thousand letters pass through it every month. Of course the chief product of the place is fish, but the trade in that is carried on upon a large scale, and is most remunerative to the people of Canso. That among the many fishermen who live on the main land and the adjacent islands there is some poverty, we cannot doubt, but even such of their humble dwellings as we visited had the appearance of neatness and comfort. It is not of course a farming country, but we saw some excellent grass land. Trees are few and of stunted growth, but only a few miles back in the country excellent timber is found. It was November when we visited the place, and the weather was beautiful. I know not a more pleasant watering place in summer than Cape Canso. It is exceedingly healthy, and the numerous islands in the locality afford every facility for excursions for boating, shooting and fishing. There are three churches here, the Baptist, Methodist, and Roman Catholic. The first named is that of the most numerous body.

Since brother Snider left, there has been no Congregational preaching here, and there being no prospect of a minister being obtained, or of their being able to sustain one, the few friends of our cause there decided on selling the

place of worship. It was accordingly sold last year for a Town Hall, with the express condition, that it should be open for preaching by Congregational Ministers whenever desired. The amount obtained for the building, quite a respectable sum, will be invested by Mrs Norris, and will be available to build another place of worship, for which that lady will give a more eligible site, should it be deemed advisable to re-establish a cause there in the future. Should this not be done, the fund will, by the provisions of the trust-deed, revert to the nearest Congregational Church, which is at Manchester, where a new church edifice is much needed. We spent two days most agreeably at Cape Canso with Mrs. Norris and her amiable family, preaching both evenings to good audiences, and holding pleasant intercourse with Christian people of various denominations. On the Saturday we returned to Guysburgh, and crossed over to

#### MANCHESTER.

This place is not, as some might suppose from its somewhat pretentious name, either a town or a village, but a densely populated and long settled farming district. Arriving here on Saturday evening we made straight for the house of the Rev. Frederick Dairen, pastor of the Church in Manchester, and the oldest Congregational Minister in the Lower Provinces, if not in the North American Colonies. Our brother, who, though advanced in years, is still a man of majestic presence, and lively and genial disposition, is of clerical descent, being the son of a Congregational and the grandson of a Lutheran minister. He was the first minister in this place, and his church was the first church here. For half a century he has laboured on, with but few ministerial brethren to cooperate with him. A famous preacher was brother Dairen in his younger days, travelling many hundreds of miles to preach the gospel of Christ. His name and memory are cherished with deep affection in many a household, not only in the east of Nova Scotia, but in Cape Breton. He might be said to be the founder of three Congregational Churches besides that at Manchester. It was in revival seasons, the fruit of his evangelistic labors many years ago, that the Churches at Cape Canso, N. S., and Margaree and the North West Arm, Cape Breton, originated.

Our brother still preaches once every Sabbath to a small but warmly attached congregation. He complains, and we think with good cause, of the proselytizing efforts of other denominations, by which, since he has become old and feeble, large numbers of his people have been induced to join other bodies. It is, however, rather remarkable, that, for this year or two past attempts at proselytizing, though vigorous, have been quite unsuccessful, and the little church remains firm. Indeed the tables seem rather to be turning, and many persons to be enquiring after the good old path. We were informed by brother Dairen of cases in which the parents had joined other bodies, who possessed younger and attractive ministers, while their children, young people who had become men and women, refused to go with them, saying that they had always been Congregationalists and meant to remain so.

We remained with brother Dairen over the Sabbath and Monday, preaching three times on the Sabbath and again on the Monday evening, to excellent congregations. We were much struck with the large number of interesting young people in the congregation, who paid the most marked attention to the preaching. We were persuaded that many were deeply thoughtful, and one woman, who has long been in darkness and trouble of mind, testified in open meeting on Sabbath afternoon that she had found the Saviour. This was to

us an unexpected though not unpleasant circumstance; the more so, that we have reason to believe, from subsequent conversation with the woman and enquiry, that it was so of a truth.

The friends at Manchester seemed much cheered and quickened by our visit, and would certainly desire a young minister, a wish in which brother Dairen participated; as, feeling that he is no longer adequate to the duties of the pastorate, he would gladly resign in favour of a younger brother.

Both here and at Cape Canso there were many who affectionately enquired after our brother Snider, whose preaching and labours here will not soon be forgotten.

On the Tuesday following we were driven by one of the friends of the cause a distance of about eighteen miles, to the Straits of Canso, which separate Nova Scotia from Cape Breton. From Port Mulgrave, where the Straits are only about two miles wide, we were conveyed across in a small boat to Plaster Cove, so called from the white cliffs of plaster of Paris, which are the most conspicuous objects from the Nova Scotia shore.

Had we been suddenly transported from the shore of Nova Scotia to the the west Highlands of Scotland, the change would have been hardly more remarkable than that which we observed when we crossed the Gut of Canso into Cape Breton. The people of Manchester are for the most part of American descent, and their speech bewrayeth them; but here in Plaster Cove, and for seventy miles above it, all is Highland. Nearly every man you meet is a Scotch Highlander, or the son of one, with the same hardy look and strong and bony frame. One hears scarcely anything but Gaelic in the hotels, *Gàidheal* in the stores, Gaelic on the streets.

As we drove along to Maton next day, over excellent roads, through a fertile and well cultivated country, with the sea upon our left and the lofty mountains in the back ground to the right, we almost fancied ourselves in our own loved Scotland again. Our driver, some of whose ancestors might have fallen on Culloden Muir, fighting for bonnie Prince Charlie, amused us by singing or whistling snatches of Jacobin songs, pibrochs, or strathpeys. Had the hills only been covered with the purple heather, and had we occasionally been confronted by some ancient feudal castle, or got a glimpse of a kilt, or heard the strains of the pibroch, we should have believed ourselves upon the Grampian Hills, where "our father fed his flock." It seemed as if we should know everybody we met, and indeed we were treated as if we were well known; for, being in a locality where there were no hotels or taverns, and having occasion to call at the house of a Scotch Highlander to get dinner, our host indignantly refused any remuneration, though he had hospitably entertained the driver and myself, declaring that he never took anything from a stranger, but especially from a countryman. Nevertheless he gratefully received a few tracts, though he was a Roman Catholic.

The greater number of these Highlanders are Roman Catholic, but they are good settlers and loyal British subjects, many of them having volunteered to go to Halifax and fight the Fenians during the recent threatened invasion. Two days more brought us to Margaree, our point of destination, about eighty miles from the Straits of Canso.

The Margaree, or Marguerite, as it was formerly called, is a lovely river, originating in Lake Ainslie, and having two main branches, one called the North-East Branch and the other the South-West Branch, both of which unite at a place called the Forks, and empty into the sea at Margaree Harbour, about eight miles below. The North-East Branch passes through a succession of

extended and very fertile and beautiful valleys, which are separated from each other by narrow mountain passes. Entering one of these passes we soon emerged into the most beautiful of these valleys. It was in the form of a vast amphitheatre, and surrounded on every side by lofty hills. The valley and the hill sides were dotted over by numerous pretty farm houses, and large flocks of cattle and sheep were feeding on the meadows and the hills. It seemed like an abode of peace and contentment shut in from the rest of the world, and is certainly one of the loveliest spots we have ever beheld. Nor were we less interested in the Congregational community of about forty families, whose inheritance, with the pretty Gothic Church conspicuous in the midst, is on the west side of the river.

We shall never forget the welcome which we met with from these people. Not since the death of their beloved pastor, Mr. Hart, about three years ago, had they seen the face of a Congregational Minister.

Their history is a most interesting one.

#### HISTORY OF THE CONGREGATIONAL CHURCH, MARGAREE.

About forty years ago, when this valley was first settled, four English families, mostly of the Church of England, agreed to hold a prayer meeting, at which prayers should be read according to the English Prayer Book. One of their number, who was a Congregationalist, could exhort to edification, and his gifts were called into requisition. Thus for a few years these good people kept up ordinances with an Episcopal liturgy and Congregational preaching. About this time the Rev. Frederick Dairen, of Manchester, N. S., visited them, and, his preaching being blessed to many, a Congregational Church was formed, of which the "Church" party all became members. Of this little church the Rev. Mr. Hart became pastor on the death of his father, the pious and gifted brother above named. For many years he ministered to the people with varying success, and three years ago he was called to his rest.

The four families have now become forty, and, though other churches have sprung up in the valley, they still cling to their principles.

Their pastor being dead, and the dilapidated state of the church edifice making it uncomfortable for them to meet to worship, they gave up their meetings for a time. But they soon found that they went back. Their children either wandered in the fields or were being drawn to other churches, on the Sabbath. They therefore called a meeting, at which they resolved to resume their Sabbath services, and pray and exhort each other as they best could; and further, that they would pull down the old place of worship and erect a new and larger one.

This movement was blessed. The meetings were resumed in the school house, and were continued to be well attended by old and young; and souls have been "born there." A neat Gothic structure, capable of seating about three hundred, has been erected, though not yet finished. Such was the state of things on our arrival.

#### OUR RECEPTION.

We arrived on a Friday forenoon, about the second week in November. Though rejoiced to see us, they were grieved that their church edifice were not fit to preach in, the floor not having been laid nor the windows put in. It was decided that we should preach that same evening in the school house, when arrangements would be made for subsequent preaching. The school house was packed full, and we preached to a people literally thirsting for the word. After sermon we told them the object of our mission, which was to show the

interest which the Congregational Union took in them, to enquire into their welfare, and to proffer assistance so far as was in our power. We also told them that we should remain with them for ten days, and would preach every night, if desired, and three times each Sabbath. They were only too glad to accept the offer.

It was announced by some present that measures would be taken on the morrow temporarily to fit up the meeting house, and that there would be service there three times on the Sabbath. On the next day, accordingly, all the men in the settlement turned out to lay a temporary floor of boards in the meeting house, bank up the walls, put in some of the windows of the old church, and board up others.

On Sabbath morning we preached to a large congregation in the Church, but as the day was cold, and there was no stove, many were uncomfortable, so that it was resolved to meet in the school house in the afternoon and evening. These meetings were large and deeply impressive, and at the close it was announced that we should preach every evening during the week, except Saturday, in the school house. Nothing daunted, our friends, who were still resolved to have the meeting house fit for holding the communion of the Lord's Supper next Lord's day, met in numbers day after day, and before the week had expired, a proper floor was laid in the Church, the new windows were all put in, a stove put up, and temporary seats erected. In the mean time large numbers met every evening to hear the word preached. It was evident that the spirit of the Lord was at work, many seemed deeply impressed, and some I hope, were truly converted.

That Saturday afternoon will be long remembered there for its most interesting

#### CHURCH MEETING.

This was thrown open to the children of the members and to all who were serious. There was a large attendance, and after preliminary exercises and the reading of the Church Covenant, and most moving and melting exhortations by the senior deacon, a venerable saint, and others of the fathers, in all of which they told the story of their conversion to God, and called upon any of their sons and daughters who had found the Lord openly to confess Him, and come forward and join with his people,—a young man, the head of a family, and the son of one of the members who had just spoken, arose and told how some time ago he had been brought under deep conviction by the reading of the tract called *The Sinner's Friend*, sent by Mr. Andrew Hamilton, of Toronto, along with some other books, to Mr. Hart, the pastor, who was then dead; and that he had for some time cherished a strong hope in Christ; and then earnestly and with many tears he pleaded with his young friends to come to Jesus. Another followed, a son of the venerable deacon Crantom, and told how affliction in the loss of his partner, together with the preaching, had brought him to the Saviour. Yet another, a man in middle life, and the head of a family, the brother of the late minister, told a tale of inward struggle and outward trials that melted all to tears, and which had now at last brought him to the Saviour. They were all received into the Church. Many remained to be conversed with, some of whom have decided for Christ, but have not yet joined the Church.

The next day, which was Sabbath, we met with large audiences in the Church, which was now quite comfortable. After the morning service, we had a happy Communion season; and after the afternoon service, the administration of Baptism to the children of various families. The evening services concluded

my labours here, for, though importuned to remain longer, I could not do so, since it would have been at the risk of remaining there all winter, as the severe weather was now setting in.

We accordingly most reluctantly bade farewell to this interesting people, promising to do all we could to get them a minister, for whom they have offered to build a house, and for whose support they have already subscribed liberally.

Starting about midnight on Sabbath, we reached the Straits of Canso in time to take the steamer from Prince Edward's Island to Halifax, and reached our home in safety on the following Saturday. Never have we enjoyed a missionary tour more than this one, during which we travelled over a thousand miles, were absent six weeks, preached twenty-five times, and distributed a number of tracts; having enjoyed, by the blessing of God, most excellent health.

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## The Home Department.

*For the Canadian Independent.*

### OCEAN VOICES.

Oh! the sea hath many a changeful tone,  
And its thousand voices are all unknown;  
Its whispering tones of music sweet,  
When the wailing winds are all asleep,  
And its song of rushing, raging might,  
In the depth of the black and dreary night;  
But the waves of the treacherous smiling deep  
Their own dark wisdom and counsel keep.

I stood on the sands at the close of day,—  
On the pebbly beach where the sea-shells lay,—  
And heard the waves of the peaceful sea  
Breaking in murmuring melody,  
Singing that lulling, whispering song,  
They sing to the rocks the bright day long.

The sun looked down from the western sky,  
And he tinged the waves with a crimson dye;  
The shimmering, sparkling, pearly spray,  
He touched with a bright and trembling ray;  
And even the sands and the breakers cold  
He turned to masses of burnished gold.  
Oh! all the face of the boundless sea  
A vision of beauty seemed to me.

I stood on the sands in the lonely night,  
In the rush and roar of the tempest's might,  
And heard the waves of the angry sea  
Breaking in scornful revelry,  
Singing, with loud and vengeful breath,  
The wild sea song of storm and death.

The lightning flashed in the troubled sky,  
In the crests of the drifted clouds on high;  
He touched the waves with an arrowy beam,  
And the waters shone with a fiery gleam,

And then the sky and rocks and shore  
Shook with the crash of the thunder's roar:  
Oh! all the face of the raging sea  
A vision of fury seemed to me!

And borne on the breath of the wild wind's sigh,  
Was it fancy,—that struggling, bitter cry,—  
The dull, deep sound of the minute-guns,—  
The fainting cry of the drowning ones,—  
The helpless, hopeless, anguished prayer  
Of the trembling hearts that were sinking there?

But morning came; and the tranquil day  
Scattered the clouds and the storm away,  
And the hushed sea sang in a low sweet tone,  
Whispering mysterious things unknown;  
But I listened not to thy song, O sea!  
'Twas beautiful no more to me;  
For thou breakest hearts in thy reckless play,  
Thou scatterest hope and life away,  
And down far beneath thy sparkling waves,  
In the starry depths of thy coral caves,  
Thou hidest our loved ones in countless graves.

Hamilton, Feb. 12, 1867.

KATE PULLAR.

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### THE ACCEPTED TIME.

In the Spring of 18—, the Town of B—, in Canada West, was the scene of an extensive and most precious religious awakening, in the blessed results of which nearly all the Protestant Churches in the place participated. A season of unusual spiritual dearth had preceded it, and long and dreary seemed the night to the chosen few who,

“Among the faithless, faithful only found,”

had continued, amid much discouragement, to supplicate the promised blessing.

Many a time had they looked, as Elijah's servant did, for a little cloud of hope, but had returned, saying, “there is nothing.” The heavens were as brass above, and the earth as iron beneath them, but faith in the promise of a covenant-keeping God bore them up, notwithstanding the unpropitious appearances which so often influence us, and they labored and fainted not.

At last the morning of joy succeeded to the night of weeping. The dearth was at an end, and there was “a sound of abundance of rain.”

One of the first indications of the coming shower, or perhaps we should rather say its first visible effect, was observed in the improved spiritual condition of the churches, the pastors of which were surprised to see coming to them, among the first enquirers, members of undoubted piety, suffering the deepest distress on account of their sins and unfaithfulness. They had looked anew on Him whom they had pierced, and they mourned as one mourneth for an only son, and were in bitterness as one is in bitterness for his first-born.

Special meetings for prayer were instituted at their request, and soon after enquirers were multiplied, and flocked to the house of God as doves to their windows. Our present object will not permit us to speak of the general

results of that gracious work further than to say, that it is hoped that several hundreds of souls, in all, were savingly impressed and brought to Christ.

Among the regular attendants at the Congregational Church at that time was Mr. J. R——, with his wife and family of five young children. The son of godly parents, he had been well instructed in the ways of the Lord, but as yet was a stranger to divine grace. Often had he trembled under the power of the word, and been "almost persuaded to be a Christian," but he still delayed for "a convenient season," until the Holy Spirit seemed to have almost ceased to strive with him.

Being naturally ambitious and enterprising, and fond of the stir and excitement incident to city life, he had early left his father's home in the country, and had exchanged the pursuits of farm life for those of trade, and having exhibited excellent business capacities, he had become a partner with a gentleman in some large railway contracts, in the fulfilment of which he soon became so immersed as to have neither time nor inclination to attend to the subject of religion. The only matter of that nature that seemed to cause him any concern was the spiritual welfare of his children, of whom he was passionately fond; and as to that, his wife, who was a devoted Christian mother, would attend to them!

For a number of years his worldly career was one of great prosperity, but the accumulation of wealth, instead of relaxing his energies, only seemed to him to demand the devotement of them to business more and more. *That* was not a convenient season. He must take advantage of the favouring wind and tide.

By and by followed a sad reverse, in consequence of the failure of the railway company; and now duty to his family and to his creditors, was the plea upon which the subject of religion was waived. He must be more diligent than ever, or the toils and anxieties of former years would all be lost. *That* was a most *inconvenient* season for him to attend to it.

Strictly moral and temperate, too, he would often shield himself from the home thrusts of divine truth by comparing himself with some inconsistent professor of religion, and asking how much it would mend matters for him to become like *him*! We began to fear he was "joined to his idols."

Just at this juncture occurred the religious awakening to which we have alluded. Mrs. R—— was of course much concerned at her husband's continued impenitence, and sought to induce him to attend the special services. Friends joined in the request, but for some time without avail. After which he consented and went, and soon became visibly interested and impressed. The conversion of several intimate friends deepened the impression, but still he resisted all appeals, whether publicly or privately made. Like Augustin, he wished, and perhaps prayed, to be a Christian, but "Lord, not yet!"

His pastor, becoming acquainted with his state of mind, obtained an interview with him, and faithfully urged upon him the necessity of an immediate acceptance of the Gospel offer, and the consecration of his heart to Christ. He listened attentively and respectfully, but was immovable.

Being much thought of, and possessing considerable influence in the community,—a "standard-bearer" either for God or for Satan,—and therefore one whom many would in all probability follow, either in his reception or rejection of the truth, great interest was felt in his case, and special prayer was offered in private on his behalf. It was evident that a mighty struggle was going on within, and how it would terminate only the Searcher of hearts could tell. One stronghold of Satan after another was pulled down,—one

prop after another knocked from under him. He saw his sinfulness and danger, and knew that his only refuge was Christ. But one thing still withheld him, and that, as he reluctantly acknowledged to his pastor, was the state of his worldly affairs. These he *must* attend to, and they required *all* his time and attention, or his family and his creditors would suffer. He could not give his mind to the subject of religion *at present*! The convenient season was yet in the future.

Earnestly and perseveringly did his minister warn him of the danger of delay,—of the guilt he incurred in resisting and grieving the Holy Spirit, and trampling under foot the blood of the covenant, of the shortness and uncertainty of life,—and of the end, more fearful than that of Sodom and Gomorrha, which awaited those who, with his knowledge and opportunities, should neglect so great salvation. And then, approaching him where he had reason to believe him most sensitive, he urged him, if neither self-love, nor the love of Christ could move him, to have regard to the eternal well-being of his children, and set them an example of piety. Mr. R—— saw and acknowledged all, but he was decided,—let the consequences be what they would, he could not give himself up to serve God then!

We trembled as we heard his decision, and have often done so since, as we have looked back upon it, and now know what would have resulted from it had he been left to “be filled with his own ways.” \*

It was a crisis of inconceivable moment to him. His eternal destiny hung trembling in the balance! Neither he nor his friends could appreciate the tremendous importance attaching to the step he had taken. He was in the prime of life, and in robust health, and if ever it was justifiable and safe to procrastinate in such matters it seemed as if it might be then. The sequel will show whether it was or not.

Happily for him he was not permitted to follow out his resolve. Effectual fervent prayer on his behalf prevailed. The Spirit of God was stronger than the Spirit of evil, and He who subdued Saul of Tarsus and led him as a trembling captive into Damascus, triumphed over the stubborn and impenitent J. R——, and brought him, shortly afterwards, as an humble and rejoicing believer to the foot of the cross, and into the fold of the Good Shepherd.

“That Sabbath day was a high day” for the Church in B——, when he, along with over sixty others, many of whom were, like himself, heads of families, publicly professed their faith in Christ, and sat down together at his table. And of all that rejoicing company none were happier than J. R—— and his beloved partner, now twice dear to each other, because henceforth united in the tender and indissoluble tie of love to Christ. With what deep emotion did he sing at that communion table,—or rather hear others sing, for his own heart was too full for utterance,—the sweet words of Dr. Watts:

“Why was *I* made to hear thy voice,  
 And enter while there's room,  
 When thousands make a wretched choice,  
 And rather starve than come?  
 'T was the same love that spread the feast,  
 That sweetly forced me in;  
 Else I had still refused to taste,  
 And perished in my sin.”

The transformation was complete, and the world saw and confessed that it was the work of the Spirit of God.

A few months after, Mr. R—— had occasion to visit T—— accompanied by his wife. Having got through with his business, he purchased, just before

taking the train for H— on their way home, a family Bible,—not, as is often the case, for ornament, but for use at domestic worship. Alas! they were never to use it, or gather their children around them more!

Onward sped the iron horse with his train of living freight, some on one errand and some on another, but none on board suspecting that there was "but a step between them and death." In one group might have been seen a merry party, and in the centre of it a bridal pair, going to the Falls to spend their honey-moon. In another sat Mr. Z—, the wealthy and enterprising banker, on his way to C—, where he was erecting for himself a princely mansion he was never to see completed; and surrounding him a company of merchants and railroad men, absorbed in the discussion of matters which, in a few moments, were to shrink into insignificance before the solemn realities of that eternity into which some of them were about to be hurried. Others, there, were returning from a distance,—

"Safe through a thousand perils brought,"

and expecting at the next station the warm embrace of friends awaiting them. They are already preparing to leave the cars, for they are but a mile from the city; three minutes more, and — oh, horror! the bridge over the D— has given way, and the engine has plunged into a watery abyss, dragging down with it one car after another, and in a few moments more, about fifty of that thoughtless company are either drowned, or crushed to death by the frightful catastrophe!

We have neither the heart nor the pen to attempt a description of that awful scene as reported to us by an eye-witness. The struggle for life was short but desperate, and vast sums of money were offered by the rich to any who would rescue them. But the rich man's gold, and the mighty man's greatness, availed them nothing there,—

"The die was cast,  
The turbid steam of life was ebbing,"—

and death, inexorable, claimed his prey!

Among the killed on that melancholy occasion were Mr. and Mrs. J. R—. With lightning flash the sad intelligence reached their home, and deep beyond expression was the sorrow it awakened, and the sympathy that was felt for their orphan children. But quick as that lightning's flash, and almost before we had time to think of the loss we had sustained, came the glad thought,—"Thank God, he is safe!" And then came the dark reflection, the very shadow of which chilled our spirit,—"But what if he had waited for a convenient season till now?"

Reader, are you waiting? Is it any safer for you than it would have been for him to do so? "Behold NOW is the accepted time; behold NOW is the day of salvation."

W.

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### SCHOLASTIC RIGHTS AND DUTIES OF PARENTS.

Rights and duties are inseparable; they must be accepted or rejected together. In the case under consideration, they centre on one common object, namely, the welfare of the children; and since they have but one end, it is evident that they should operate together. Separate them, and in many cases they may and do nullify each other; unite them, and almost anything desired can be executed.

Education means simply 'leading forth.' Physical education may be compared to the attention given to the proper construction of the human locomotive;

intellectual education forms and develops its motive power, and moral education applies this power to its proper use—instructing it how to labor for the common good of society. It is yet very questionable whether these portions of one whole can wisely be separated and placed under different delegated authorities. It is certain, however, that they all centre under the proper charge and special supervision of parents.

Notwithstanding this general admission, it is singular, and much to be regretted, that both here and in Europe, many if not most writers on the subject of education, ignore or forget the use of parental power. Their strictures refer to children and teachers, while the rights and duties of parents are rarely discussed. To make no use of these highest natural authorities, is to set them aside as worthless. Is this wise? Consider how important a part for good or evil home education is constantly performing!

First, then, parents have supreme right over their children. Any other authority exercised by the state, city, or another individual, is only delegated. Penalties for neglect of duties by parents or their delegates, are therefore naturally and rightly visited upon the former in after-life.

In order to make a proper choice of a delegate, parents have a right to enter school during working hours. The capacities of children are so various, that the abilities of a teacher cannot always be correctly estimated by an examination of his pupils. One hour's careful inspection of a school will give a better idea of the trustworthiness and capability of a teacher than a volume of regulations, or a yard of printed references. To neglect this duty is, on the part of the parents, a serious error.

Parents have no right to expect more than a simple recognition of their presence in the school-room, inasmuch as teachers are paid for the use of their time, and have no right to appropriate the time set apart for tuition, to other purposes than those for which they are remunerated.

It is not wise for parents to take counsel of their children in regard to what school the latter prefer, for it is natural in them to prefer play to study.

If parents wish their children to respect a teacher, and to improve under his training, they will do well not to relate their own youthful delinquencies and school pranks, in the presence of their little ones, unless they desire them to be imitated, with additions and improvements, first at school, afterwards at home.

It is miserable policy on the part of parents to threaten children with the school as a place of punishment. It forms a barrier which must be removed, before children can pass up the hill of knowledge.

Having selected an instructor, it is the duty of the parents to support his ordinances as supreme laws over their children at home as well as at school. Any clashing between parental and scholastic authority is productive only of evil.

When parents can be relied upon, teachers can render the simplest home deprivations the most effectual punishments. Latitude in amusement should always be regulated by high or low standing in the school.

When parents neglect their duty, they set before the children a lesson in negligence. To forget to sign the weekly report, is to lead them into paths of disorder and disobedience. It is an unmanly wrong to the children.

Parents who, to please themselves, sacrifice their children to ignorance, by constantly writing excuses for their lessons, are very reprehensible. Three regular exemplars of this crime are sufficient to demoralize a school.

The public will is in this country supreme. Parents should understand that they form and model the systems in operation in our public schools. If they demand the right to elect politicians to perform their proper parental work, they have little right to complain if it be ill done. In private schools the same carelessness on the part of parents, as to the use of the right of their supervisory power, begets carelessness in the children, and sometimes in the teachers. For the many aberrations which spring from this neglect, fathers and mothers, the blame rightly rests on yourselves.

Principals of schools and teachers have been lectured, addressed, written to and written at, in order to post them well as to the best methods of performing rightly their parts in the great work in which they are engaged. Volumes upon volumes have been addressed to children and youths with the same purpose and intent. Alas! even in our most elaborate educational compilations, how short and how few are the paragraphs devoted to the instruction of parents with regard to their duties; how little care has been taken to obtain their co-operation, or to secure their aid and power over their families, as instruments requisite to and necessary for the full development of all that is worthy of commendation in any system, either of public or private school education!—*Educational Monthly.*

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#### DEACON M.'S PRAYER.

A young lady was taking a pleasant walk one summer day in a deeply shaded woodland, and, being weary, sat down to rest on a secluded mossy bank near the summit of a hill. Presently she heard a voice, as of one engaged in earnest conversation, and, on advancing a step or two, she saw good old Deacon M. coming leisurely up the hill, the reins hanging loosely over his horse's neck.

"What can he be talking about so earnestly?" she thought; but directly she heard the voice of prayer, and the words which God's providence caused to be especially impressed upon her mind were these:

"O Lord, have mercy on the dear youth of this place."

The good old man rode on, but the voice of prayer was heard after he had disappeared from her view in the leafy depths of the forest.

The young lady was struck with the thought, "Is this the way christians go about the town and mingle with the world? Do they pray thus for souls? I have hardly ever prayed for my own."

From that day and hour she began to pray, and became herself the first fruits of a glorious revival. The good deacon's prayer was answered even while it was being offered.

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#### CHILD'S IDEA OF A CHILD'S PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mamma's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time, Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark! angels, while I hear a little noise.'" Her mamma asked her what noise she meant.

"A little girl's noise. Then the angels will do just so (shutting her mouth very tight and keeping it so for a moment) till I say Amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, all singing and praising Him with their golden harps; and yet, through all the music and all the praises, He hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think he would sometimes forget, and be listening to the beautiful sounds in heaven, instead of to the prayer of a little child. But He never does. There is never too much singing or too many praises there for Him to hear a little girl's noise. Do you not wonder that children do not pray to Him much more and much oftener than they do?

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## Correspondence.

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### NOTICES TO CORRESPONDENTS.

We have to express our thanks to our valued contributors for the generous confidence with which they place their articles in our hands, to publish, or withhold, or abridge, according to our judgment. We may sometimes try their faith, but we will ask them still to believe that there is a reason, and a good reason, for all that we do and do not do with the materials furnished us.

It may be well to add, that we cannot *always* acknowledge, either here or privately, the receipt of deferred or declined communications.

This month for the first time, our "Home Department" contains an *original story*. One more prize tale (that-ought-to-have-been) is in hand. Shall we not have more? But let them be *very good*, for these domestic manufactures have to compete with a large stock of imported goods.

We are publishing so much of contemporaneous "Church History" in this number, that our usual chapter of "materials" is deferred until next month.

We hope that not one missionary meeting will be left unreported when our next issue appears.

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### A MESSAGE FROM THE LATEST "EXILE."

MY DEAR BROTHER,—You can hardly imagine the peculiar pleasure it gives me to find, as I do from the last number of the *Independent*, that the Canadian Congregational Churches are likely to profit not a little from the removal of several of their Ministers to the Lower Provinces, and these United States; for, happily, you don't know how much "fonder" towards them the "absence" of an "exile" "makes the heart grow." And perhaps you have never been naughty enough to get a chance of learning that a joy to the heart is sometimes a salve to the conscience—but you have no space for either my feelings or moralizing.

Allow me to suggest the question, whether in the *Independent's* many excellent articles on Christian liberality—or rather on the lack of it,—it would not be right and wise to recognize the class of brethren who *do* give according to, perhaps often *above*, their ability? Who of us has not had many happy evidences that there is such a class? And can we well neglect to give them honourable mention while censuring less noble ones?

For several reasons I wish it to be understood that I was as well supported at Southwold after the Church relinquished Missionary aid as before; and that, though my salary was nominally small, circumstances made it sufficient. If I had consented to remain there, it would have been increased; but I thought, and think still, that it was best for me to seek another sphere.

And I have found just such a sphere as I could desire, if it were only in dear Canada! But it is within the limits of "the great commission." Your room is so crowded with indispensable matter that I shall not ask leave to give particulars. When you want an Iowa correspondent of the "Weekly," be so kind as to let me know; for next to the pleasure of hearing news is telling it.

Yours very truly,

Sabula, Iowa, Feb. 13th, 1867.

JAMES M. SMITH.

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#### MISSIONARY MEETING AT MANILLA.

Your correspondent having attended other missionary meetings in company with a strong deputation, proceeded to MANILLA alone. After a drive from Bowmanville of between forty and fifty miles, through Oshawa, Columbus, Raglan, Prince Albert, and Borelia, on Tuesday 5th February, reached Manilla immediately after the Rev. D. McGregor had commenced the meeting there, half fearful that the distance had interfered with the arrival of the expected visitor. Notwithstanding the attraction of a free lecture in the Presbyterian Church immediately adjoining, there was a goodly number who had met to uphold the interests of our Missionary Society. No other speaker being present, there was ample opportunity to present the claims of the cause, and to endeavour to add intensity to the fire of zeal. A collection was taken up, amounting to ten dollars; and it was understood that the collectors would set to work immediately. It was cheering after the long drive to receive, at the close of the meeting, the cordial greetings of a warm hearted people. Next day we spent in visiting several families, and preached in the evening.

This field presents features of much interest. The esteemed minister who labours here has strong claims on our prayers and sympathy. He toils in a sphere well worthy of present support, and destined in the future amply to repay all expenditure. Our Brother had just returned from a missionary journey of great length, and attended with considerable danger, undertaken for the special benefit of the Gaelic speaking brethren of Osprey and Kincardine.

THOS. M. REIKIE.

Bowmanville, 19th Feb., 1867.

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### Literary Notices.

A work from the pen of Principal Campbell of Aberdeen, on *The Theory of the Eldership*, (Blackwood), is reviewed in the February number of the *Record* of the Canada Presbyterian Church. Both the reviewer and the author "have felt the difficulty of accepting the common theory of the eldership, on the sole ground of Calvin's interpretation of 1 Tim. v. 17, "Let the elders which rule well be counted worthy of double honour, especially they which labour in word and doctrine."

Dr. Campbell's object is to show that the authority thence claimed for two classes of officers, one ruling only, and the other teaching and ruling, "rests

on no formal ecclesiastical sanction, and has long been abandoned as untenable by the most learned friends of the Eldership." The reviewer thinks that the position can be made good, and that in the disputed passage the emphasis is—where Dr. Wardlaw and others of our own writers place it—on the word "labour,"—"who *labour much* in preaching and teaching the Gospel of Christ." Dr. Campbell shows that this was the interpretation held by English Presbyterians before the Westminster Assembly, by the learned Vitringa and Blondel, and by the Assembly itself, and that it was accepted by the Church of Scotland in 1647, when ratifying the Confession.

It is further admitted that it is manifest from the New Testament that all ordained Presbyters should be "apt to teach," and that they are called "bishops," "pastors," and "teachers;" which is confirmed by quotations from writers of the third and fourth centuries, and the examples of the Waldensian, Bohemian and Malabar Churches, the "assessors in church-judicatories" being "not New Testament Presbyters, but only seniors or lay-representatives of the people."

Dr. Campbell finds a precedent for admitting the laity into the "deliberative and legislative assemblies of the Church," in Acts xv., where "the brethren" are conjoined with "the apostles and elders."

It is said that the requiring of a lay-representative all the qualifications which the New Testament demands of the presbyter or bishop, hinders many scrupulous persons from accepting the office. "One advantage of the theory is, that it takes away what has always been a weak point in our defences, and that *it brings us nearer to the Congregationalists on the one hand, and to the Episcopalians on the other.*"

We gladly recognise and reciprocate the fraternal feeling here manifested; and we greatly honour the love of truth, the deference to Scripture, and the controversial courage which have led to such an examination and have followed it out to such results. Had such a spirit been more common,—as Whately puts it, "the desire to be on the side of Scripture rather than to have Scripture on our side,"—theological debates had been fewer, and christian charity more prevalent.

Since writing the above, we have noticed the following enquiry by a minister on behalf of himself and others, addressed, by a singular coincidence, in the same month, to the *Presbyterian*, organ of the "Kirk" in Canada:

"What authority is there for the generally received distinction between teaching and ruling elders? I use the term *elders*, in the sense of the New Testament, upon which we profess to found our ecclesiastical constitution. Does not the New Testament combine the functions of teaching and ruling, functions which are indeed inseparable—in one class of officials, all the members of which have the same status as recognized under the interchangeable designations, *Episcopoi*, *Presbyteroi*, that is *ministers*, as we usually call them, *bishops* or *elders* as we might more properly call them? If the New Testament, or the standards of our Church following the New Testament, recognize the distinction, my difficulty in a theoretical point of view disappears. But if no such distinction is recognized by these authorities, what warrant is there for converting laymen into any other kind of elder, than the bishop or pastor? Why should we not have laymen, the most intelligent, influential, and zealous members of our congregations, that can be found, sitting as members of our Church courts in the capacity of laymen, and representing the people or laity because elected by the people from time to time, to represent them? Representatives represent electors. Elders represent the

elders who elect them. Properly speaking, we have no lay representatives in our Church courts. Is it undesirable that laymen elect representative laymen? Would this be contrary to the New Testament?"

We are sure that our Presbyterian brethren will cordially receive two suggestions arising out of this subject,—namely, 1. Whether they may not find in the ‘deacons’ of the Pastoral Epistles, the “lay-representatives” they desiderate; officers as distinctly belonging to a fully-constituted church as “elders” themselves, though not generally found among *them*; and, 2. Whether the service of deacons as *representatives* in many matters, does not still leave ultimate church-power in the hands of “the brethren.” In Acts xv. 22, “the whole church” at Jerusalem took part in the so-called Council; while in 1 Cor. v. 4, the expulsion of an offender was to be the act of the church “when gathered together.”

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THE ENGLISH INDEPENDENT waxes better and better. The first time it “came out in its new suit,” there was some stiffness and awkwardness in its movements, but now it is more at ease. Nos. 2, 3, 4 and 5 show a decided progression in every respect.

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THE BRITISH QUARTERLY REVIEW for January did not reach us till the 19th of February! A rapid glance over its contents discovers a rich number.

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Mr. Binney recently delivered a lecture to the Young Men’s Christian Association of London, on “The Town Life of a Young Man from the Country,” based on the story of Joseph. It is said that Mr. B. “never addressed an audience with greater animation,” applying “the chief incidents of the story in a masterly manner to the ‘business and bosoms’ of young City men.” It will no doubt be expanded into a book, and make a capital one, too.

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Should any of our readers desire to inform themselves in respect to the origin, history and meaning of the services in the Anglican Prayer Book, they will probably find no better aid than a volume recently published by Rivingtons, (imperial 8vo, pp. 760, price 36s.) under the title of *The Annotated Book of Common Prayer*, being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England; edited by Rev. J. H. Blunt, M. A., F. S. A.” The Editor has had the co-operation of several able contributors.

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The *Life and Correspondence of Archbishop Whately*, by his daughter Miss E. J. Whately, assisted by Mr. Herman Merivale, has recently appeared, (2 vols. 8vo, 28s, Longmans). Some unauthorised memoirs have already appeared, for the most part made up of dubious anecdotes. The present work is the life of the eminent philosopher and divine. He was a man of very honest and kindly disposition, yet destitute of imagination, and deficient in sympathy; in society a confessed “bear” and too skilful in repartee; in literature, the embodiment of the coolest common sense both in thought and language; and in the Church, rather an antagonist of error than an awakener of faith. He had some fine powers, great integrity, and singular opportunities, worked hard and lived purely; so that he left a good mark and a deep one on his own generation.

Dr. William Smith, who is a Professor in New College, London, (Congregational), and Editor of the "Bible Dictionary," has recently issued two valuable books, entitled respectively *The Student's Manual of Old and of New Testament History*, with Maps and Plans. (Post 8vo., 7s. 6d. each, Murray).

A second edition has appeared of Westcott's *General Survey of the Canon of the New Testament* (Macmillan). The author is thoroughly competent to treat of this important and difficult subject, being learned, logical, and fearless, yet not rationalistic.

Messrs. Trubner announce, under the title of "Natal Sermons," a series of discourses preached by Bishop Colenso in his Cathedral Church of St. Peters, Maritzburg. Among them are discourses on "The Devouring Fire," "The Fallibility of the Scriptures," "Signs and Wonders," "Demoniacal Possessions," and "Abraham's Sacrifice."

Murray also promises new editions of *Hallam's Works* (10 vols. post 8vo., 6s. each); of Dean Milman's Historical Works,—his *Histories of the Jews*, of *Christianity*, and of *Latin Christianity*, (15 vols. same size and price); and of Layard's *Nineveh* and *Babylon* (same size, 7s. 6d.)

In the like form also Chapman and Hall advertise a uniform edition in 16 vols. of the *Works of Thomas Carlyle*.

The authorship of *Ecco Home*, which had been traced, as it was thought, to Professor Seely, of University College, London, son of the well-known "Evangelical" bookseller, is relegated into the regions of mystery, as the publisher of the work denies the truth of the above rumour.

Our American exchanges are animadverting, with a not uncalled-for severity, upon the slurs and flings at orthodox doctrine and evangelical christians, with which Dr. O. W. Holmes and other writers taint the pages of the *Atlantic Monthly*.

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### British and Foreign Record.

A remarkable conference was held in London, on the 21st January, between chosen representatives of working men and those of various Christian Churches, with the view of ascertaining the causes which kept such large numbers of skilled artisans away from the churches. The fact was too notorious, that the working people did not come; the meeting was held to discuss the reasons. The Established Church was represented by Dean Stanley, Professor Maurice, and some Evangelical clergymen; the Congregationalists by Mr. Binney, Newman Hall, Dr. Rah-igh, Rev. J. H. Wilson, and many more; the Baptists, by Mr. Brock, Rev. E. White, and others; the Presbyterians, by Dr. Edmond; besides a considerable number of laymen of the several bodies, including Mr. Hughes, M. P., Mr. E. Miall, Mr. J. M. Ludlow, Mr. John McGregor, &c. The working men were fully and ably represented. It was understood that the Divine origin of Christianity was not to come into debate, but merely the hindrances which might be found in church-going people and in church-arrangements. The meeting began at 2 and closed at 9 p.m.; an intermission having

been taken for tea. Mr. Miall was appointed Chairman. Each speaker being restricted to ten minutes, a great number were heard, chiefly, as was natural, on the working-men's side. They had many reasons to give for their absence from places of worship. Prominent among these was the allegation, that churches and chapels were built and their arrangements ordered for the well-to-do, that the working classes were put into some obscure part of the buildings and taken no notice of, and that through the week, they had no intercourse with those in a higher *stratum* of social life, while many religious professors were harsh and grinding in their treatment of their work people. It was also complained of, that ministers and leading church-goers showed no sympathy with artisans on the franchise-question, and took part with capital against labour. The necessity for recreation in the open air, after six days' work, was much insisted on. Numerous complaints were made of sermons, of some as being too metaphysical and difficult, of some as being too weak. And it was also frankly admitted, that one powerful cause lay still deeper, in a dislike to religion itself.

We have no doubt that this conference will do good. It was a noteworthy sign of the times, to have the two parties face to face, saying what they thought of each other with the desire of coming nearer together.

One thought continually occurs to us in reading such reports, and the many other evidences of a "great gulf fixed" between different "classes" in Great Britain. Some persons are greatly annoyed at the levelling, democratic spirit of this New World, where "every man is as good as every other man—and a little better"—and long for more of that social stratification which prevails in aristocratic communities; provided, of course, that *we*—the complainants—belong to the *upper* classes. The genius of the American continent forbids such a condition, however; and when we read of statements like those above quoted, we are more reconciled to some inconveniences hence resulting. Here, working people are *not* repelled from churches, and, thank God! they come; though too many, even yet, stay away.

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BRAVO, ITALY! The newly-united Italians are setting a noble example to the other old-world kingdoms, by being the first to sever the Church from the State. They will not be the last, however.

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GOOD NEWS FROM ROME.—Under this heading we put the suicidal course of the Papal Government in forbidding Protestant worship within the walls, the moment the backs of the French soldiers were turned. Two Scotch preachers and one American were silenced, and a British Consul—one Severn—disgraced himself and his country by the servile manner in which he lent himself to carrying out the orders of the Court. The wily Antonelli suggested a "dodge" by which a collision with the United States might be avoided,—viz., the removal of the archives of the American Legation to the room where the services were held, so that it might be protected and privileged by the national flag. But the Kirk and Free Church must go outside the walls as the English Church had already done. It is well, at a time when the Temporal Power is trembling in the balance, and ever-increasing privileges are demanded for the "Church" of other governments, that the world should see what the Papacy would do, if it could, and dared.

**Official.**

## RECEIVED FOR LONDON BICENTENARY HALL.

Rev. K. M. Fenwick, \$5; Rev. F. H. Marling, \$5; Rev. W. Clarke, \$5;  
Rev. W. F. Clarke, \$5; Mr. S. Hodgskin, \$5.

W CLARKE.

Paris C. W. Feb. 12th 1867.

[The above list reminds us of an observation made on one for the same object in England, viz., that the title "Reverend" occurred too often *in proportion*. Brethren of the laity, assert your rights! Down with clerical monopoly!—Ed.]

## ST. FRANCIS ASSOCIATION.

The next meeting of the St. Francis Association of Congregational Ministers will be held at Waterville, on the 2nd Tuesday in March, (12th,) preacher Rev. M. A. Sherring, Primary; Rev. A. Duff, Alternate.

## RECEIPTS FOR WIDOWS' AND ORPHANS' FUND.

Paris church (from three members) \$3 00; Vankleek Hill Church, \$7 53; Zion Church, Montreal, \$42 35 (private subscriptions may increase this amount); St. John's Church, Newfoundland, \$12 00.

Montreal, Feb. 20th, 1867.

J. C. BARTON,

*Treasurer.*

## CANADA INDIAN MISSION.

As I have been for some time collecting for the Canada Indian Mission, I beg leave to report as follows:—

Toronto, \$105; Hamilton, \$25; Paris, \$44 65; Burford, \$14; London, \$15; Southwold, \$17 65; Forest, Bosanquet, &c., up to date, \$8. I next go to Warwick and Sarnia, and, after taking Guelph and vicinity, shall visit the churches east of Toronto.

JOHN BROWN, *Collecting Agent.*

Forest, Feb. 19th, 1867.

**News of the Churches.**

"Sunny-side" in Paris C. W.—That was a "bright light in the cloud," recorded in the last number of the *Canadian Independent*, under the title of "Sunny-side in Toronto." We hope that more of our ill paid Pastors will realize some rays of sunshine in the form of purses filled with golden pieces, and cheering additions to their inadequate salaries. Some of these rays of sunshine have lately fallen upon the pastor of the Congregational Church in this town.

At the end of the first year of his pastorate, the increase of finances seemed to warrant an addition of \$100 to his salary, which was kindly and promptly voted. Then, on New Year's day a kind note was received from a few ladies of the Church, containing twenty dollars. Shortly after followed a barrel of fine flour and some other valuable items, from friends who do not make the left hand acquainted with the benevolent disbursement of the right hand. Then the last burst of sunshine, bringing with it light and warmth and heat, was received in

the form of good seasoned beech and maple firewood, which measured fifteen cords and was worth in this locality \$50. The value of this surprise gift was enhanced by the fact that the wood had to be purchased and then drawn fifteen miles to the pastor's dwelling. Nor were there wanting willing hearts and hands to unload and stack it under cover, while the ladies, ever first in works of usefulness, were there with baskets of provisions, which made the parsonage glow with the sunlight of christian beneficence.

Nor is this all that is being done for the good cause here. Some months back a gentleman presented the church with a building lot for a parsonage, worth not less than \$400, to which he has since added \$100 in cash. Another gentleman gives \$500, which other gifts have increased to \$1000. The ladies too have been indefatigable in pushing the affair along. In sunshine and in shade, amid the fall rains and the winter storms, they have conducted their sewing circles, socials and soirees, so that we have already secured about twelve hundred dollars, with the subscription list still progressing, and we hope in the summer to see erected a comfortable house for our minister, without the incubus of debt. To God be all the praise!

Paris C. W. Feb. 7th, 1866.

W. C.

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**Annual Meeting of Zion Church, Montreal.**—The annual meeting of this church and congregation took place on the 16th January. As usual on such occasions, there was a very full attendance. Rev. Dr. Wilkes, the Pastor, gave a brief but interesting statement of what the Church had done during the past year, and of the accessions and losses in the membership. There had been received 28, that is to say, by letter 19, and by profession 9. Twenty-three had been dismissed to other churches, 5 had been taken away by death, 3 erased, and 2 excommunicated. The total number of members was now 426. The congregation numbered 1100, and about 100 met at the Wolfe St. Mission.

The following contributions had been made by the congregation during the past year, *exclusive* of what has been raised for various other *outside* efforts:— Weekly Offering, \$4.150; Mission Building, \$948; by the Sunday School for Mission Building, \$140; Fellowship and Charity Fund, \$492; Dorcas Society, \$60; Congregational Missionary Society, \$937; Congregational College, \$308; Congregational Union, \$114; London Missionary Society, \$234; American Board Mission, \$287; Ladies Missionary Association, \$209; Claim for Italy, \$150; Church Building, \$100; French Canadian Missionary Society, \$472; Canada Sunday School Union, \$140; Montreal Auxiliary Bible Society, \$303; Young Men's Christian Association, \$300; City Mission, \$150; Sailor's Institute, \$200; total, \$10,014.

In the course of his remarks, Dr. Wilkes urged on the congregation a more general support of the CANADIAN INDEPENDENT, and said he could heartily endorse a statement in a recent number of the late *Patriot*, that this Journal was the ablest British exponent of Congregationalism outside of London.

Montreal, February, 1867.

Toga.

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**Sherbrooke Donation and Festival.**—The Congregational Church and Society of Sherbrooke and Lennoxville held their "Pastoral Visit" in the vestry of the church, on 27th January, and associated with it a Sabbath School Festival. The numbers attending far exceeded those of previous years, and all seemed pleased. Two christmas trees stood, one on each side of the desk, and were laden with apples, confections, &c. After tea and its adjuncts, as usual plentifully provided by the ladies, the Hon. J. S. Sanborn, in the name of this large assembly, presented the Pastor with a christmas box containing \$140; and the Mayor, J. G. Robertson, Esq., stripped the trees of their contents, and handed them to the children of the Central and Mission Sunday Schools, to their no small joy and delight. The choir discoursed some excellent mu. ic. Among the pieces was one addressed to "our Pastor."

**Revival in Chebogue, N. S.**—The Rev. Mr. Burpee, of Yarmouth, in a business letter to our publisher, says, under date of January 26, "I delayed remitting in the hope of making a thorough canvass for the "C. I." But since July last, I have had Mr. Gray's charge added to my own; involving more work than one man can possibly perform with satisfaction. The work was increased happily by a revival in Chebogue, which demanded unremitting attention for several weeks, during which time we held four or five services weekly. Thirteen have been added to the church, and others profess conversion, but have not yet come forward. Correspondence, in such circumstances became very difficult, and the canvass proposed an impossibility. I was glad to have such work to do, even although it projected other work into the future beyond my expectation. Possibly you may hear from me again; for I quite endorse what is said in the "C. I.," of the desirableness of a wider circulation of the magazine among our people."

**Church formed at Vespra, C. W.**—Rev. J. G. Sanderson writes:—We have lately had the great pleasure of organising a church in the Township of Vespra, at a settlement about five miles west of the first Congregational Church, Oro. The place is inhabited by persons of various denominations, who up to a very late period have had scarcely any religious privileges. Although there was not one Congregationalist among them, yet they were always pleased to have me preach in the locality, which I did occasionally during the last year or two; lately however, we have had preaching nearly every Sabbath evening. In connection with the Wesleyans and Primitive Methodists, who preach every Sabbath afternoon alternately, we occupy a union chapel, lately built, and capable of seating about one hundred and seventy persons. The result of our preaching has been that persons have been stirred up to consecrate themselves to the service of the Lord. Several of these made request to be united in church fellowship, according to the principles of our order. After visiting each candidate, and encouraging those who gave evidence Christian character, a day was appointed to meet together for the purpose of organization. At the time appointed there were ten candidates present, with representatives from the Oro Congregational Church, and other denominations. After I had preached, an excellent address was delivered by Mr. Ronald, a Local preacher of the Baptist, Open Communion, church, a few miles distant, when the candidates made profession of their faith in Christ, and covenanted with one another to walk in Christian fellowship, according to the Gospel, to observe the ordinances of religion, to endeavour to build each other up in Christ, and generally to advance the Redeemer's kingdom. The Sabbath following the church met for the first public celebration of the Lord's Supper. After the customary services, an address was delivered relative to the covenant that they had entered into with the Lord, to be His forever, and with one another, to walk in Christian fellowship, when the newly constituted church being called upon rose up to signify their faith on Christ, and to confirm the covenant made with one another. Several members of the Oro church and of other denominations, being present, then rose to their feet to express their affectionate sympathy and recognition of them as a band of the church of Christ. The whole services were profitable, as well as impressive. May the church never forget the vow they took upon themselves. At such a time one could scarcely help having mingled feelings of pain and pleasure; pleasure, that some had come out from the world and were standing nobly on the Lord's side; and pain, that so many of the congregation were without Christ. There is a great work to do here. May the Almighty give us strength to go on labouring and bless the labour with abundant success.

**Bolton Village, Albion.**—For the reasons noted in Mr. Day's report of the missionary meeting here, Rev. J. Wheeler has resigned his pastorate of the church, to take effect on the first Sunday in May, which will complete the twenty-second year of his ministry in the place. It has cost him a severe struggle to yield to this necessity.

"Rev. J. M. Smith, late of Canada," says the Iowa *Religious News-Letter* for February, "has taken charge of the Church at Sabula, Rev. O. Emerson having given up this portion of the field, in order to give more attention to other and needy fields in the surrounding region" In the statistics for 1866, of the Iowa Congregational Churches, (*Congregational Quarterly* for January p. 93.) we find the membership at Sabula given at 53. Population 1,000. Two Churches, Methodist and Congregational. We understand that the salary promised is \$700. Parting gifts to the value of \$70 were given to Mr. Emerson, "who had lived among the people for 16 years, and for 18 years had been their stated minister."

**Rev. E. Barker.**—The *Colonial Standard* of Pictou, N.S., January 15, 1867, contains a report of the semi-annual meeting of the Temperance League of the county, at which the officers were authorized to secure the services of a suitable lecturer, to make a tour of the county, and further, to secure the services of the Rev. Mr. Barker in that capacity. It appeared to be the general opinion of Delegates that the Temperance cause was in a very healthy condition, especially in the Southern District of the county. The funds of the League however, were reported in a low condition. Collections were to be taken up at all meetings in aid thereof. Organizations were requested to defray the lecturer's expenses.

**Rev. R. Lewis, Removal and Presentation.**—Upon the occasion of the removal of the Rev. R. Lewis from Vankleek Hill to Lanark, the members of his Bible class presented him with an address, conveying their thanks and best wishes. The address was accompanied with a purse containing tangible evidence of their sincerity. Also, and simultaneously, two young ladies, in the name of several ladies of the congregation, presented a purse to Mrs. Lewis to purchase a sewing machine.

**Donation visit at Brantford.**—A "hard-times party" (without *dancing*), *alias* a donation visit, was held at the house of the Rev. J. Wood, on the 23rd Jan., attended by a very large number of the members of his church and congregation and a considerable number of friends connected with other congregations in the town. At a little before seven o'clock the company began to arrive, bringing with them everything useful in the way of edibles, coffee, tea, &c., and quietly taking possession of the house, the occupants surrendering at discretion. Shortly every available room in the house was crowded with visitors, until there was scarcely standing room, but the crushing only seemed to put the company into better humor than ever. After tea had been served, the gentleman in charge facetiously hinted that he would be found "in the Captain's office," and thither accordingly the guests repaired, and "paid their fare," the sum total of which amounted, with slight additions since, to over \$100! The remainder of the evening was spent in social intercourse, singing, and various amusements, and was evidently enjoyed so much that it was hard to tell who were happier, the givers or the receivers. We have heard of parties who object to such "visits" as lowering the dignity of the clergymen receiving them; and we should decidedly object to them too, were they given (as they sometimes are) to make up a *deficit* in salary—since that would be offering as a *gift* that which should come as a *right*. But conducted in the way in which this one was—as an expression of hearty good will to the Minister—we think he must be very fastidious who could object to them. Certainly no one who has ever received such a visit will do so. We cordially commend the example of the Congregational Church to the other congregations of the town.—*Expositor*.

**Donation at Newmarket.**—The friends of the Rev. C. Spettiguo, Congregational Minister in this place, invited him and his lady to meet them in the Mechanics' Hall, at a Social Tea Party, on Friday, February 1st. The repast over, a portion of the evening was spent in conversation and amusements, when Mr. Joseph Millard, the Senior Deacon, called the meeting to order, and James J.

Pearson Esq., in behalf of the company, presented Mr. Spettigne with a purse of \$75, in an appropriate address, assuring him that it was a mark of their appreciation of his services as a minister and a citizen. Thankfully acknowledging this tangible proof of the approbation of his numerous friends, the Rev. gentleman assured them that next to the approval of the Head of the Church he regarded the confidence and sympathy of the people with whom he lived and laboured. Whatever might be the defects of the Ministry, it was God's divinely appointed and principal instrumentality for the regeneration of the world; and he who held the stars in his right hand, reserved to himself the power of assigning to each one his appropriate orbit in which to shine. If all men have the bounds of their habitation determined by God, most assuredly this determination extends to the Ministers of his word, by the indications of his providence and by his absolute control over all events, often employed apparently most fortuitous and trivial circumstances to direct them to their proper spheres of labour. Believing that himself and the church had thus been brought together, he prayed that the Divine blessing might continue to rest on their union, and that they might finally meet where all sanctified friendship will be for ever cemented in Eternal love. After the Doxology was sung and the benediction pronounced, this pleasant meeting terminated.—*Newmarket Era*.

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**Soiree at Cote St Paul, Montreal.**—The anniversary soiree of St. Paul's Mission church was held on Thursday evening, the 14th ult. The attendance was very large and encouraging. After partaking of an excellent tea, provided by the ladies of the church and congregation, the chair was taken by the pastor Rev. S. N. Jackson. Interesting addresses were delivered by Rev. Dr. Wilkes, Mr. McKillican, and Mr. Clark. The choir sang a number of pieces, which were received with much applause. The annual report, read by Mr. Grose, was most interesting and encouraging. It gave an historical review of the church organization upon union principles, including representatives of seven religious denominations; its healthful, though not rapid growth, and its difficulties in common with all new churches to meet its financial wants. Altogether the results of the meeting were very satisfactory.—The annual festival of the Sunday-school was held on Friday evening. After tea the chair was taken by the superintendent, Mr. Grose, when the children were addressed by the Rev. Mr. McKillican, Agent C. S. S. U., Mr. Burton, and the pastor. The annual report of the Secretary showed great attention and diligence on the part of the scholars. Prizes were given by the superintendent and teachers for the essays written by scholars on the "Life of St. Paul," and from the funds of the school to the scholar in each class who had committed the greatest number of scripture verses. During the evening the children sang a number of pieces with great credit, and likewise disposed of their missionary money by vote.—*Montreal Witness*.

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**Sunday School Meeting at London C. W.**—The quarterly public meeting in connection with the Congregational Sabbath School, was held yesterday, the superintendent, Mr. H. Mathewson, presiding. Addresses were delivered by the Rev. J. A. R. Dickson, Mr. W. Bowman, Mr. G. W. Smith, and Mr. Boyd. The children sang a number of hymns in fair time and style. The meeting was pleasant and profitable. This Sabbath School is flourishing, and the attendance is now larger than at any previous time in its history. The attendance at the church is also on the increase, and it is evident that the ability and earnestness of the pastor are appreciated.—*Advertiser, Feb. 12*.

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**Ritualism.**—A large and influential meeting of Church of England ministers was held in St. James School-house, February 12th, to consider what steps should be taken to prevent the introduction of a spurious Popery into the Episcopal Church in the Diocese of Toronto. The utmost unanimity of feeling pervaded the meeting.—*Globe*.

**The Ritualistic Agitation.**—Some idea may possibly be gathered of the heat and fervour of the ritualistic controversy, now agitating the Church of England in this Diocese and elsewhere, from the following announcement which appears in the *Canadian Churchman* of this week. It says:—"As we have received more communications on the subject of Ritualism than we could for some time to come, even to the exclusion of everything else, we must decline all further letters on the subject." This may be doubtless, held as an attempt to check the progress of the discussion; but the principles at stake are too deeply cherished to allow the anti-reformation movement to pass unchallenged. If the discussion is obstructed by the religious press, it will simply find vent in secular newspapers. *Manga est veritas.*—*Kingston News.*

**Consecration of the Bishop of Niagara.**—The consecration of Rev. A. N. Bethune, D.D., as Bishop of Niagara, and Co-adjutor of the Diocese of Toronto, with the right of succession, marks an important era in the history of the Colonial offshoots of the Church of England. He was not only elected by the clergy and laity in Synod assembled, but consecrated under the authority of the Bishop of Montreal, as Metropolitan of Canada, the Secretary of the State for the Colonies having declined to issue any more Royal Patents, to do so being, after the recent decisions, inconsistent with the dignity of the Crown. We regret to observe that although the Queen, the fountain of all honours and dignities within the realm, has conferred no title on the new Prelate, he is called "the Lord Bishop." The use of such a title will be a great assumption on his part, and is a piece of foolish fulsomeness on that of the inferior clergy and the laity. There may for a time be some awkwardness in calling the Royally patented Bishop "your Lordship," and the unpatented one "Right Reverend Sir," but that is better than keeping up a custom which has no longer any reason. But we forget: if Dr. Boswell's doctrine be that of the Church, a Bishop is "a lord over God's heritage" of the lordliest kind. Ah! these *names are things.*

The new appointments of Archdeacons and of Rural Deans for the Diocese, and of Dean and Canons for the Cathedral, give a large preponderance to the High Church party, although the Evangelicals are not left without a share.

**Singular Avowal.**—*Le Canadien*, the oldest French paper we think in Canada, says:—"The clergy in Canada is, without contradiction, the first influence. It is the clergy who can give life or death to the different governments, and, consequently, they are almost solely responsible to the Canadian people for the grave events and great changes which the nation, as Catholic and French, is about to undergo."

#### NOTES OF MISSIONARY MEETINGS.

Rev. A. Duff reports:

**Eaton, Melbourne, Durham, Danville.**—On the 18th December, 1866, the annual missionary meeting was held at Eaton. Owing to various causes, none of the brethren appointed could attend. But Brother Sherrill had the assistance of the neighbouring Baptist and Wesleyan ministers, and of our excellent Brother McKillican. The meeting was an exceedingly good one. On the 19th, Messrs. Parker, Sherrill and Duff, attended at Melbourne missionary meeting. Though a flock without an under shepherd, the chief shepherd was there. On the 20th, Messrs. Parker and Sherrill attended at Durham. Owing to some repairs going on in the church, the missionary meeting was held in the academy. On the 21st, the missionary meeting was held at Danville. Deputation present: Rev. Mr. Sherrill and the District Secretary. Mr. Duff, professor of mathematics St. Francis College, also addressed the meeting. On the 20th, a Sabbath School festival was held in Melbourne Congregational Church. A very large attendance cheered and encouraged the teachers and speakers. The exercises, conducted by the Superintendent, were very creditable to the teachers and scholars. Several

beautiful hymns were sung, and addresses delivered by Rev. A. Duff, Mr. McGill, Rev. Mr. Jeffrey, Professor Duff, and the Superintendent, Mr. Burnham. The whole was a complete success. We trust this watch-tower will soon be occupied by a faithful watchman. The Rev. J. Campbell supplies the pulpit for a season.

Rev. R. Robinson reports :—

**Toronto, Zion Church, Monday, 14th January, 1867,** Rev. F. H. Marling in the chair, about 150 people present. Speakers, Rev. Messrs. Denny, Day, Reikie, and R. Hay; topics, Missionary hardships, Congregational principles, value of Missionary labours and preciousness of the gospel. Toronto will we hope furnish a larger audience next year. Collection \$12 68; subscriptions to come.

**Markham, Tuesday 15th,** attendance about 80 persons, many of whom were children. An interesting feature in this meeting was the presentation of twenty dollars with an address to the District Secretary, by a deputation on behalf of the Sabbath School, the object being to constitute the pastor, Rev. B. W. Day, a life-member of the Missionary Society. It appeared that this Sabbath School had raised some *eighty or ninety dollars* during the past year for religious and benevolent purposes. This shows what Sunday Schools can do when they try. How many of our pastors or superintendents will thus become life-members of our Missionary Society? The address closed with these notable words, boylike in the voice of the young reader, but precious and strong in truth and christian feeling; "We are glad thus to be able to give our contribution to send the gospel of Jesus Christ to destitute localities, and earnestly pray that this money may be in your hands the means of leading many, both young and old, to a saving knowledge of the dear Saviour who died to save us all from our sins." Interesting meetings of the members of the Association, which will probably be described by their Secretary, were held in connexion with this meeting. Rev. Messrs. Marling, Reikie, Unsworth, and Robinson advocated the cause of missions. We enjoyed some good music, and found the collections and subscriptions amount to \$48 80.

**Stouffville, Wednesday 16th,** the deputation to this point bade farewell to the brethren who agreed to hold a missionary meeting on this evening at Unionville, and Rev. Messrs. Denny, Reikie, Day, and Robinson addressed a full house, about 170 people, at Stouffville. The claims of the gospel upon youth, and the importance of the missionary enterprise, some illustrations of its influence in Canada being also presented. Collections and subscriptions counted \$59. Help for missions seems to be *increased* on this field, by the fact that it has become self-sustaining.

**Unionville, Wednesday.** An excellent meeting, Rev. F. H. Marling presiding, in the absence of the pastor. Addresses by Rev. Messrs. McGregor, Unsworth and Hay. Contributions a little over last year.

**Whitby, Thursday 17th.** Difficulties in the church, grand soiree in the Kirk, and a stormy night, gave us an audience of only 25 to 30 people. Mr. Denny made some telling remarks on the nature and importance of missionary labour in Canada; Mr. Day spoke of the importance of personal effort for Christ; and Mr. Robinson of the importance of love to Christ as a motive, and love to each other as an instrument, in making this effort. Collections and subscriptions \$29 82.

**Bowmanville, Friday 18th.** notwithstanding severe weather we had a meeting of some 80 to 90 people. Excellent music, addresses from Bible Christian, Primitive Methodist, and Presbyterian Ministers, also from Rev. Messrs. Denny, Day, and Robinson. Collections and subscriptions \$85. Sickness, resulting, alas! in the death of a child of Rev. Mr. Manly, detained that brother at Toronto. His place in the pulpit at Rugby and Oro was taken by Mr. Robinson on Sabbath the 20th.

**Rugby.**—Congregation on Sabbath large. Collection and Sabbath School box, \$7 15, more to come.

**Oro.**—Missionary meeting, well attended notwithstanding snow storm, was addressed by Rev. Messrs. Sanderson and Robinson. Collections \$3 95; subscriptions yet to come, will, it is believed, exceed those of last year.

**Meaford.** Wednesday 23rd; after a tedious journey from Oro, Messrs. Sanderson and Robinson reached this place, where they met Rev. Mr. Spettigue, but, owing to failure of correspondence, they were informed that no meeting had been called, and that it was too late to secure one; so, after enjoying the hospitality of Deacon Hamilton,

**Owen Sound** was reached in time for the meeting on Thursday evening. About 50 persons were present, who were addressed by Messrs. Spettigue, Sanderson, Kribs, and Robinson. Here also Mr. Sanderson preached missionary sermons on Sabbath. Collections \$8 55, subscriptions yet to come.

On Friday, the great snow storm of the season effectually prevented the deputation from proceeding to

**Colpoy's Bay.**—With some toil and many regrets, the meeting there was deferred until Wednesday, 13th February, when, a tea meeting being given, as a token of respect and affection to the pastor, Rev. L. Kribs, Rev. R. Robinson obtained the privilege of presenting the claims of the Missionary Society, in which he was seconded by other speakers. Extracts from the report were read to a crowded house, and subscriptions handed in to the amount of \$16.

Thus the programme of meetings for 1867 has been exhausted, and from acquaintance with the wear and tear of *horse and man flesh* on these collecting deputations, we have a feeling of conviction that the former part of the motto, "*Easy come, easy go,*" so often applied to spend-thrifts, need not be quoted for the information of "The Congregational Missionary Society of British North America, in connexion with the Colonial Missionary Society."

Rev. B. W. Day reports,—"I believe it is the feeling of all the brethren who have been engaged in our annual work of advocating the cause of Congregational Missions, in this District, that, almost without exception, the meetings have been characterized by an increase of power, liberality and interest on the part of all concerned. Our respected Secretary-Treasurer, a short time ago, asked for a large increase of contributions from the Churches. We have endeavoured in a measure to respond to that request. May the Lord make us all a thousand times more liberal and devoted, and prosper the work He has given us to do!"

**Pine Grove,** Thursday, January 17th.—The meeting here, though not largely attended, was one of marked interest and power. The deputation, Rev. F. H. Marling and D. McGregor, were very materially aided by two efficient lay-brethren from Zion Church, Toronto, whose hearts had been stirred up to this work by the meeting held in their own Church on the Monday evening previous. They spoke with that effort and power which only laymen can command, upon liberality to the cause of God. May this be the commencement of earnest efforts on the part of our lay brethren in the city, to visit and become acquainted with the position and wants of our Churches! Notwithstanding the fact that the Church in Pine Grove is at present engaged in the erection of what will be, when completed, one of the most tasteful country churches we have seen for many a day, the contributions to the Missionary Society are a good deal in advance of last year. While enlarging their own borders, they still have something for those who are without.

**St. Andrews, or, Thistleton,** Friday, January 18th.—Here the brethren named above, Rev. F. H. Marling and R. Hay, were joined by Mr. Unsworth. A good attendance greeted them at the meeting, and words spoken that we hope will yet bring forth fruit for the glory of God. Our brother Hay is very hopeful regarding the spiritual progress of this station. He preaches every Sabbath to a large congregation of young people, and is just now looking for some fruit of his labours. We pray God he may not be disappointed.

**Bolton's Village, Albion, Monday, January 20.**—Notwithstanding the severe snow storm of the previous night, lasting through this day, all the members of the deputation were enabled to meet their appointments. These were, Rev. F. H. Marling, R. Hay and B. W. Day. Our brother Wheeler, the respected Pastor of the Church, has here laboured with marked success for upwards of twenty-two years. About three hundred souls have through his instrumentality been brought to the Saviour. Beloved, honoured, and respected by his people and the whole community, he has laboured on, receiving much spiritual fruit, but alas! often straitened for the things of this life. The Church, through constant removals, has become a mere handful of what it was formerly. Sorely crippled on this account, in financial affairs, the Missionary contributions are yet slightly in advance of last year. The attendance at the meeting was large, the singing by the choir excellent, and the speeches on the important themes of personal consecration, the necessity of more labourers for the work of the ministry, and the claims of the Missionary service, were, with one or two exceptions, listened to with marked attention.

**Georgetown, Tuesday, January 22nd.**—The meeting here was a perfect success; attendance good, contributions very largely in advance of last year, and the whole spirit of the meeting such as was calculated to warm the hearts of all present. The incident already noticed in the Magazine, of good resulting to the Missionary cause from our periodical, was specially interesting. Until a late hour the congregation listened with unflagging interest to Revs. R. Hay, B. W. Day, — Ewing (Canada Presbyterian), and F. H. Marling, who, by various arguments and appeals, endeavoured to advocate the object which brought them together. Before departing, the next morning, all the members of the deputation were supplied with a large quantity of stationery, through the liberality of the Messrs. Barber, proprietors of the Georgetown Paper Mills, and Mr. White, of the Envelope Factory.

**Churchhill, Wednesday, January 23rd.**—After a drive of ten miles to the old Church, that many years ago witnessed the formation of the Upper Canada Home Missionary Society, the deputation endeavoured to arouse those present to give themselves to the Lord by increased liberality and self-consecration. The congregation, though small, were very attentive. Contributions slightly in advance. Brother Unsworth's ministry in this locality is essentially a work of faith and labour of love. May he speedily see much fruit!

**Alton, Thursday, January 24th.**—Here the meeting was all that could be desired; attendance good, and contributions more than double those of last year. As this announcement was made, we thought, if *all* our Churches did thus, how quickly would the desired object, of independence of external aid, be obtained! The deputation was also very materially aided by a good brother lately come amongst us from another denomination, who gave us a rousing speech for the Mission cause.

**South Caledon, Friday, January 25th.**—Notwithstanding the severe snow storm, almost precluding the possibility of a meeting, the deputation consisting of Revs. H. Denny, J. Unsworth, and R. Hay, were agreeably surprised, on reaching the "Union Chapel," to find about 25 persons assembled, whose hearts were so warm for the Missionary cause, that no amount of snow could prevent their attendance. The meeting was both pleasant and profitable. Contributions not fully made up. This little Church, as a flock without a shepherd, commends itself earnestly to the prayers and sympathies of those more highly favoured.

**Kleinburg, Tuesday, January 29th.**—This, a new station in connection with Pine Grove, and under the ministry of Rev. R. Hay, promises well for future prosperity. A large congregation met together on the night appointed for the Missionary Meeting. Addresses were delivered by the Pastor, Rev. Mr. Wheeler, of Bolton's Village, and Rev. Mr. Coleman (Wesleyan). The presence of the Bolton choir added much to the interest of the meeting. Contributions largely in advance of last year.

Thus our notes of Missionary Meetings draw to a close. To use the words of a good brother, the work looks brighter than ever before. Our hearts have been greatly encouraged. The Lord is working amongst us. May we indeed prosper more and more !"

**Osprey and Kincardine.**—Rev. D. McGregor reports,—“I left Thornhill Station for Collingwood and Osprey on the 18th January, and arrived at the latter late in the evening; Bro. McKinnon of Kincardine met me there; we preached that night; and on Tuesday held our Missionary meeting. Attendance small but fruitful; collection \$20. Met the brethren after the meeting; the result was, the long expected log-chapel is to be finished right off. They are determined to keep together, and will lay by weekly for defraying the expense of a visit from either Mr. McKinnon or myself, once or twice every three months, in order to preach to them, and dispense the ordinance of the Lord's Supper.

Among the members is a brother who was employed by Mr. Henderson of Park, Scotland, as Scripture-reader in Ireland; this brother is quite able to take the lead in holding meetings, and may be useful to the place. To him the church requests any communication for them to be addressed; “Mr. G. McGregor, McIntyre P. O., Osprey, C. W.” There are 18 members and 11 families in good standing connected with the cause, all staunch Independents. Let us not forget this “little sister.” We have reason to hope that the presence of the Lord was manifest in our midst while there. I intended to return home from Osprey, but Bro. McKinnon could not endure this; said, “I will go home very much grieved, and the cause is sure to suffer, if you do so.”

This appeal to my Highland heart I could not resist, so off I went. Two days travel and we are into Kincardine. Preached on Friday to a good and attentive audience. On Sabbath, Mr. McK.'s son took his team to convey us to the chapel. A snow storm of unusual severity had been raging since Friday afternoon. When we had gone half way, the horses were nearly buried in snow; with great difficulty we unhitched and extricated them, and turned back, sorry to disappoint the friends. My aged brother said, “I will try to get through, should I fail in the attempt.” Off we go, heads up, breath short, and sweat profuse. At last, Bro. McKinnon said “I must stop.” I tried to battle through, in the hope of getting to the end of the line, and sending help. The friends got alarmed; young men came in pairs to try to break a track for us. After a struggle that cannot easily be described, “scarcely saved,” we got to the chapel, and, as we were, entered the pulpit, preached to a small but most attentive audience; the same in the evening. On Monday we could do nothing. The collections were \$7 81; subscriptions, nearly in, will amount to perhaps near \$40 in all. No one could travel before Thursday. Mr. McKinnon was within two miles of his own house, unable to get home, when I left. For three days I travelled nearly night and day in order to be home for Sabbath; by God's help, I got there in time to preach to a full house, without one moment's time to study. On Monday, the remains of a dear member of the Church were waiting for burial. On Tuesday (February 5th), we held our Missionary Meeting, of which you will hear from Mr. Reikie, who gave us, in addition, a very precious sermon last night.

Brother McKinnon deserves sympathy and encouragement. He has laboured long and hard, in a place where few would remain. His days are fast approaching their close, but many a soul will thank God for his services. Would that we had young men baptized with the spirit that made the Fathers of our denomination, both at home and here, what they were! It cannot be questioned, that we have in connection with us many that must have the gospel preached to them in the Gaelic language, or become lost to us. Oh let them not be despised! “A blessing is in it.”

Rev. R. Brown reports:—On Monday the 10th December, at an early hour I set out for a meeting to be held that evening at

Burford, but the connection was such that it was not possible for me to get further than Paris that evening. I spent the night with brother Allworth, whom

I found teaching a Bible class. His Worship the Mayor and his lady were among his pupils. Let boys and girls, yea, let young men and maidens note this, who think themselves too big or too old to attend such places for religious instruction. I reached Burford next day, and was informed by my much esteemed friend, Mr. Wm. Nichol, that not one of the deputation had been present at the meeting there the previous evening! Rev. W. Hay had been detained by a surprise party, but Rev. J. Wood knowing how things were *walked* all the way from Brantford in the face of a cold wind, and nobly represented the Missionary Society, and with the assistance of some laymen successfully represented its claims. The contributions will be nearly double the amount gained last year. Friend N. drove me to

Scotland, where we found a warm house but a thin congregation. Addresses were delivered by the Revds. W. Hay, J. Armour, R. Brown, and the Baptist minister in that place. On Wednesday we drove to

**Kelvin:** the church there is at present without a pastor. As no intimation of our coming had been given to friends, except the two short notices through the "C. I." no meeting had been announced. Mr. Hay thinking this would be the case at New Durham also, returned home that night. I joined a Wesleyan Minister in a protracted meeting that was then in progress, and gave some assistance to what seemed a good work. On Thursday morning I set off over rough roads for

New Durham, and was pleased to find that a meeting had been announced. We met in the village School-house. The attendance was good, considering the shortness of the notice and the state of the roads. I alone presented the claims of the missions to the people. The collections and contributions will be forwarded.

A letter from *Norwichville* informed me that it was useless to proceed thither, so on Friday I took a *chance* to visit the Rev. J. Armour, and on Saturday I went to Kelvin, where I had arranged to preach on the Sabbath. A great snow storm rendered the attendance small, but to those present I endeavoured to point out the prominence given by the Scriptures to religious finances, and the best way for Christians to attend to the duty of giving, viz, by *system*, "As the Lord hath prospered you." The roads were in such a state that it was impossible for me to reach New Durham for an evening service, so I made no attempt to do it.

And now a word about these two stations. I found some, as I think good material to work with, much to lead me to hope that if they had a pastor to their mind—a young man,—one who would put his hand to and say, "*come on.*" something might be done. At present I should be glad if we could send them an evangelist occasionally, that these little flocks might be kept together. I cannot but think however that there is in these places a richer vein of material than has yet been developed for the Lord's cause, and I can only repeat what a good brother said to me when speaking about these stations, "were I as I have been, I would not hesitate about taking a pastorate in these mission fields." Let us pray the Chief Shepherd to have a care of these few sheep in the wilderness.

**Methodist Union.**—The re-union of the different Methodist bodies, in England, the States, and Canada, has already been declared desirable, by nearly all their conferences. Perfectly one in doctrine, having the same means of grace, they have far greater differences than the Presbyterian bodies, on points of church government and discipline. Not much progress has yet been made in devising a plan likely to be acceptable to all. No one seems to have a clear idea of what kind of mutual compromise ought to be made. Ought the original Methodist bodies now to yield, in order to union, all the demands made by seceding bodies before they seceded? or all the extreme principles adopted after they seceded? The first would be doing much; the second, too much. We have not yet seen evidence that any Methodist body is quite prepared to yield less or more of their peculiarities. They seem not to have got that far, and until they do the prospect of re-union is exceedingly indistinct. We do not on this account regret that the different Conferences have expressed a desire for union; we rejoice greatly that such a desire is so general, and if it continue, and increase a little, it will find its way to a union sooner or later.—*Christian Guardian.*

**Rev. J. McKillican.**—As we often chronicle the proceedings of our ministerial brethren who are in the pastoral office, we may also give some report of the labours of those who are engaged in other benevolent agencies. The following account of Mr. McKillican's labour in the service of the Canada Sunday School Union we copy from the report of its Anniversary Meeting in the *Montreal Witness*.

The Rev. J. McKillican, who, on rising, was greeted with applause, said he should do best by giving a statement of facts in connection with the work in which he was engaged as one of the Society's agents. He then recounted a number of instances where, by means of the Sunday-school Union Agency, the most happy change had been wrought in settlements and villages, where previously Sabbath breaking and various forms of irreligion had prevailed. In some of these they had formerly been little better than heathen, neither hearing nor caring for the gospel, which, indeed, from lack of laborers was not preached to them. These wild places were now quiet and orderly, profanity had ceased, the Sabbath was observed, schools had been established, then churches, and, eventually, Gospel ministers had been sent forth from them, to assist in spreading to yet other places the work of evangelization. In some of these places there was a mixture of Roman Catholics, and one Catholic land-owner had been so struck with the good effects of the work of the Society, that he had given land for the site of a Presbyterian Church. In some parts where a school or schools had existed in a district they had been multiplied three or four fold, with more than a corresponding degree of decrease of profanity, and the various forms of Sabbath-breaking in the country by means of hunting, shooting, fishing, &c. But especially was the agent of the Society well received, and most hospitably treated, in the wild, hilly, and beautiful region bordering on Green Lake, in the more northern field of Mr. McKillican's labors. There was there and elsewhere great encouragement. The parents were willing and anxious to have their children taught, and ministers, including some of the Church of England, were glad to see this and to co-operate. The lumbermen too, had, in some cases, come down on Sabbath and taken up the Sunday-school work; and reports now came of progress making, the Sabbath being respected, the children learning, and the parents also profiting, and both together sending up praises to God in the midst of the forest. Many conversions of scholars had taken place, there having been 20 out of six schools only. There was a most delightful contrast, caused by the spread of the knowledge of the Gospel, from rudeness and disturbance to peace; for wherever there was ignorance there was violence. The speaker then gave some statistics showing the moral effects of the Sunday school, or rather the sad consequences of a want of early religious training! On enquiry it had been found that amongst 320 youths and men confined in the Penitentiary, 170 had left home early, 141 did not know the commandments, 200 had grown up in the habitual desecration of the Sabbath, 76 never went to any church, 183 went occasionally, 190 constantly used profane language, 169 were of intemperate habits, 141 were drunk when they committed the crime of which they had been convicted. Unless, then, these out-settlements were reached, their future must be dark; indeed the future of Canada itself could scarcely fail to be dark, if every part of it was not reached by the moulding hand of the Sunday-school workers. An ignorant sailor was once set to steer by the North Star, but when the sky became overcast, he could not see, and he knew nothing of the compass, so the ship by degrees became put about, and the North Star, when the clouds cleared away, was seen over the stern, and he asked the captain for another star to steer by, for he had left the North Star behind. So it might become in Canada. If they did not give the children the Bible to steer their way by, they would ask, and obtain, some other star to steer by; one which might lead them to eternal shipwreck and ruin.

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RELIGIOUS MATTERS are growing warm at Salt Lake. On a late Sabbath a Roman Catholic Priest, by the name of Kelly, preached and announced that he had come to establish a church there. On the same evening, Joseph Smith and his colleagues attacked polygamy and Brigham Young with great severity. The hall was crowded to excess.—*Pacific*.

## Gleanings in Prose and Verse.

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JESUS, THOU NEEDEST ME.

Jesus, Thou needest me,  
*Even me*, Thou Light divine ;  
 Yea, Son of God, Thou needest me—  
 Thou needest sins like mine.

Thy fulness needs my wants,  
 Thy joy my misery,  
 Thy healing skill my sickness needs,  
 Thy wealth my poverty.

Thy strength my weakness needs,  
 Thy grace my worthlessness ;  
 Thy greatness needs a worm like me,  
 To cherish and to bless.

Thy life needs death like mine  
 To show its quickening power ;  
 Infinity the finite needs,  
 The Eternal needs the hour.

This wandering, wayward soul,  
 Needeth a love like Thine ;  
 A love like Thine, O Lamb of God,  
 Needeth a soul like mine.

Thy fulness, Son of God,  
 Thus needy maketh Thee ;  
 Thy glory, O Thou glorious One,  
 Seeketh its rest in me.

It was Thy need of me  
 That brought Thee from above,  
 It is my need of Thee, O Lord,  
 That draws me to Thy love.

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MOTHERS.—Some one has said that a young mother is the most beautiful thing in nature. Why qualify it? Why young? Are not all mothers beautiful? The sentimental outside beholder may prefer youth in the pretty picture; but I am inclined to think that sons and daughters, who are most intimately concerned in the matter, love and admire their mothers most when they are old. How suggestive of something holy and venerable it is, when a person talks of his "dear old mother!" Away with your mincing "mamas," and "mamas" suggestive only of a fine lady, who deposes her duties to a nurse, a drawing room maternal parent, who is afraid to handle her offspring for fear of spoiling her nice new gown! Give me the homely mother, the arms of whose love are all embracing, who is beautiful always, whether old or young, whether arrayed in satin or modestly attired in bombazine.

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Not to care where you go is to go to ruin.

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The heaviest troubles under which many persons groan are borrowed.