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THE CANADIAN INDEPENDENT.

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No. 5.

THE BURNING OF CHICAGO.

The Plague of Fire seems to be let loose upon the earth in this year of our Lord 1871. But the other day we were sorrowing over the conflagration of Paris, which claimed to be the chief seat of "civilization" for the Eastern Hemisphere; and now Chicago, the representative of American energy and wealth, lies waste, hundreds of millions of its heaped-up treasure being swept away in a few hours. At the same time, news came of the flight of this destroying angel through the deep forests and over the wide prairies of Canada and the Western States. From day to day, almost, the torch is applied to one of our cities. We seem to be "girt with fire."

"Shall there be evil in the city, and the Lord hath not done it?" There is a Providence in all these calamities, and over them all. There is a "voice of the Lord," to which which we should reverently hearken. What does that voice say?

There are passages in the Bible, especially the xxvi., xxvii. and xxviii. chapters of the prophecies of Ezekiel, and the xviii. of Revelation, the former speaking of the destruction of Tyrus, and the latter of Babylon (Rome), which are marvelously applicable to these modern cities, in respect alike to their luxury and splendour, their terrible desolation, and the world-wide mourning over their fiery doom. We cannot quote these chapters at length, but we commend them to our readers for their private perusal at such a time.

Yet let us beware of being "wise above what is written," of mounting the judgment seat, and usurping the office which belongs to the Lord alone. In Paris and Chicago, there were "sinners before the Lord exceedingly," prostituting wealth, energy, talent and daring to the most audacious sin, and seducing thousands who looked up to them with admiring eyes. But there were also many times more "righteous men" than would have availed to save Sodom and Gomorrah; and the great city of the West, especially, were some of the most devoted Christian workers in the world, using in the service of Christ the same resistless enterprise which characterized the commerce of the place, and diving into its darkest

and most dangerous recesses with the message of salvation. Let not the people of other places lift up their eyes and hands to heaven, and thank God that they were not as those of Paris or Chicago, and set down these awful plagues wholly to the account of their pre-eminence in wickedness. "Suppose ye that these were sinners above all, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish." "Therefore judge nothing until the Lord come." Of Tyrus and Babylon it was clearly revealed that the judgment fell on them because of their obdurate sin. God has not told us this of the places desolated to-day. If their burning be a token of His wrath, their speedy restoration shows that "in the midst of wrath He remembers mercy."

So far as these conflagrations are the work of man, it is certainly one of the most ominous signs of the times, that in the midst of our advanced civilization, the progress of the age, popular enlightenment, and the increase of liberty, and in the nineteenth century of Christianity, such a spirit as that which animates the *Commune* and the *Internationale*, and as ever and anon breaks out among "the dangerous classes" of the cities of the Old and of the New World, should be found not only to exist, but to give proof of thorough and wide-spread organization, and of more formidable power; that there should be "a great gulf fixed" between *Capital and Labour*. There is but one real solution of this great social problem. Political economy and legislation may palliate the symptoms, but they cannot reach the inner seat of the disorders. The power of Christ's religion, pervading high and low, will alone bind together all ranks and conditions of men.

A very striking illustration is furnished by the Chicago fire of the saying, "Behold, how great a matter a little fire kindleth!" It is said that the story of a lamp being carried into a stable, and kicked over by a cow, is not true; yet it remains a fact that from almost as small a beginning the all-devouring flame sprung up, and went on its mission of destruction. What a rebuke to those *a priori* dogmatists, who say that "they cannot believe" that such immense and lasting consequences should flow from certain little causes! Some laugh at the idea of the eating of the fruit of a tree involving the ruin of the human race; and others, at the sin of a moment being followed by an eternal penalty. Would not these self-confident philosophers have argued that it was impossible that a benevolent God should permit the destruction of a great city from a fire in a shanty? The principle of Butler's great argument from the "Analogy of Christianity with the Constitution and Course of Nature" applies to such an instance, with irresistible force. It is altogether in the line of the Divine government that "great effects from little causes spring."

A most impressive lesson is taught us of the helplessness of man, when the great forces of nature are awakened in full power. Professor Huxley, in one of his so-called "Lay Sermons," argues that such a fire as the Great Fire of London (1666) would be an impossibility in our day, with all our scientific appliances. But see Chicago, built on the margin of an inland ocean, with water works the wonder of the continent, erected at the cost of unstinted millions! The wild

demon of the flame laughs at steamer, telegraph and reservoir, and goes on his way, scarce feeling their hand upon him. And thus let the wind rise but a little above its measured swiftness, and the hurricane and tornado whirl away man's strongest works on land or sea; let the tide waters rise beyond their expected line, and populous cities are submerged; let tropical heat increase but a few degrees, and we wilt away; or let the cold become more intense, and the very blood freezes in our veins. What can we do against these great powers of nature? And how excellent the skill, how perfect the goodness, and how mighty the power, which holds their awful possibilities for evil in such perpetual restraint, and makes them interwork and counterwork in such harmony and equipoise throughout the whole creation!

The utter uncertainty of human life and all its affairs, is shown on a fearful scale by this great disaster. On Sunday, October 8th, the day was spent in devotion or pleasure as usual; by Tuesday evening 150,000 were homeless, and the heart of the city a heap of smoking ruins. The marts of commerce, the temples of justice, the haunts of pleasure, and the sanctuaries of religion, nearly all laid low! Who dreamt of such a catastrophe? One journal on the Monday morning, was making merry with the fears which the drought had awakened. It could not appear on Tuesday! "Go to, now, ye that say, 'We will go into such a city, and continue there a year, and buy and sell, and get gain;' whereas ye know what shall be on the morrow. So that ye ought to say, 'If the Lord will, we will do this, or that.'"

How unsubstantial, too, in the light of this great burning, appear all earthly possessions! Men of business talk of "securities," "real property," and so on. But there is no such thing as an absolutely perfect security. Here, some two hundred millions, or more, were swept clean out of existence in a few hours' time. Fire-proof buildings availed nothing. Insurance Companies found every calculation of probabilities set at naught, and their assets gone to the winds. During those hours of terror, assuredly it was proved, that "riches take to themselves wings, and fly away, as an eagle toward heaven!" What a point is given to our Lord's injunction, "Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through and steal." Shall we live, and sacrifice all else, for what will "perish with the using?" On the Sabbath before the fire, most of the Sunday Schools in Chicago had for their lesson the passage in Mark x., 17-31, "The Rich Young Man." The *Advance*, in its weekly notes on the lesson, said (September 28th):—

"Children should be taught the 'value of money,' just what is good for, and what it isn't good for; but above all they should be taught that there is nothing more cruelly deceitful than earthly riches; they promise so much more happiness than they alone can give, and *make men believe they will stay by them*, whereas we are liable to have to quit them at any moment, and if we had trusted in them, to be left helpless and miserable indeed, like one who 'leans upon a broken reed, and it pierces his hand.'"

Is there not, too, a plain foreshadowing of the "great and terrible day of the

Lord," when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up?" Let the "scoffers" be silent before this solemn prediction.

The duty of charity to the hungry, the naked and the homeless, is one of the plainest lessons of the hour. If our homes are unscathed by fire, our household comforts around us still, our families coming in and going out in safety, and our places of business open for our daily work, let us give God thanks, for "except the Lord keep the city, the watchman waketh but in vain." And at the same time, let our hand be freely opened to relieve these suddenly destitute thousands. A common origin and language, constant intercourse and trade, bind us very closely together; but, above all, CHRIST teaches us, that, in the highest sense, "we are members one of another," and "if one member suffer, all the members suffer with it." The thrill of universal sympathy that has shot through all Christendom, and the instantaneous outpouring of abundant gifts from every quarter, do honour to the time, and inspire hope for humanity. And it is Jesus who has breathed this spirit into men.

THE DAY OF THANKSGIVING.

We trust that all the Congregational Churches of Canada will heartily join in the observance of the Day of Thanksgiving, Thursday, the 16th of November, which has been agreed upon by almost all the religious bodies. As this is a national occasion, it is eminently fitting that churches of different denominations should unite in the special devotions of the day. We would suggest a variation from the set order of our usual Sabbath worship, and an abundant use of the service of song, in which the whole congregation, and a more highly trained choir, might both take part. Where a number of ministers unite in the service, brief addresses, on selected topics, might take the place of one lengthened discourse, and prayer be offered from time to time. We hope that our farming population, who stand nearest to the great blessing of a bountiful harvest, will be foremost in the keeping of this day. Have not such appointments been usually better kept in towns than in the country? A Thanksgiving Day without a Thank-offering is very incomplete. What more appropriate object, this year, than the sufferers by the Michigan and Wisconsin fires?

THEOLOGY IN ITS RELATION TO MODERN THOUGHT.*

BY REV. CHARLES CHAPMAN, M.A., MONTREAL.

We have met together this evening in the interests of Theological Education, and if we have come hither, as I trust we have, with deep and strong convictions as to the importance of a thorough and comprehensive training for those who are seeking an entrance to the ranks of our ministry, we have ample warrant for

*An Address delivered at the opening of the thirty-third session of the Congregational College, at Montreal, September 20, 1871.

entertaining such a state of mind ; for without dwelling on the simple propriety of men destined in years hence to come into direct contact with all grades of intelligence, being well fitted, by nature and discipline, for so delicate and influential a service, we may not—as prudent persons under grave obligations to regulate our conduct with respect to the future, by a timely exercise of forethought—overlook the unquestionable truth, that the numerical, social and intellectual power of our churches in days to come, depends, in no small degree, on the character of the men we encourage to pass through our colleges, and the range and completeness of the training we provide for them. Ministers are leaders of thought and action ; and feeble leaders are not likely to gain a powerful following. The formation of strong characters is necessarily the work of strong men. The way to an elevation of religious thought and sentiment must be made clear to the aspiring, by those who have trodden the ascending paths of knowledge and experience. These are times of intense intellectual and moral conflict, when souls are being perplexed and borne down almost beyond endurance, by difficulties in every guise ; and on this account, especially, is a mentally robust, deeply pious, and highly educated ministry, an essential preparation for securing to coming generations the highest form of church influence. Indeed, there seems to be no choice between an advance on the basis of a superior course of culture, and a retrograde movement on the basis recognized as fit and proper in days gone by ; for the general culture of all classes of the community is making rapid strides, as seen in the eager competition of our private and public schools, and the higher cast of literature which finds acceptance in our families. It would be not only a matter of regret, but, also, a deep disgrace to the Christian Church, if our collegiate institutions were not enabled to share in the general elevation of thought and attainment, proportioned to their presumed value as centres of power.

But above and beyond all these general considerations, we must not shut our eyes and ears to the special forms and the ceaseless din of that great intellectual strife now being waged from the most Eastern seats of learning in Europe to the more modern institutions of the New World, of which the supernatural revelation set forth in the Bible is the subject. From a consideration of certain circumstances, which in due course will come under our notice, it will be seen that there exists no real ground for the wild and feverish apprehensions indulged in by some persons as to the final issue of the struggle on succeeding generations ; but while this may be taken as a correct statement in general terms, the measure of its truth, so far as we are involved in the warfare, is proportioned to the intelligence and zeal with which we equip our young men, that they may be able honourably and successfully to both hold their own and overturn hostile strongholds, in the momentous contest now in progress between Ancient Revealed Truth and Modern Science and Philosophy,—in so far, at least, as these latter are “falsely so called,” being based as they are in some notable instances on a strange, irrational commingling of true methods, honest toil, multitudinous facts, and unsubstantial suppositions and illegitimate conclusions.

It has appeared to me, therefore, to be not altogether inappropriate if I devote the brief space allotted to me, on the present interesting occasion, to the delivery of some utterances on the subject of THEOLOGY IN ITS RELATION TO what, in common parlance, is now termed MODERN THOUGHT; and, in pursuance of this end, I would call your attention to—

FIRST, *The great change which has come over the intellectual world with respect to Theology.*

I prefer to use the word "Theology," rather than that of "Christianity," both because it embraces Christianity and those anterior developments of truth which are traceable in the peculiar forms and accompaniments of Revelation contained in the books of the Old Testament, and also because it may tend to obviate the confusion of thought likely to arise in the minds of those who in these days boastfully claim the term "Christianity" as being appropriate exclusively to that sublimated intangible something—neither history nor doctrine, nor definite enunciation of principle—which, by a singularly clever manipulation, has been evolved out of historical records practically discarded.

Theology, then, as used in the present connection, may be taken in a two-fold sense, the one limited and the other comprehensive, according as we speak exclusively of what have been known in theological literature as the doctrines of revealed religion, whether derived from the Old or the New Testament, or of these taken together with the great historical facts on which they are affirmed to rest, and which of themselves raise questions of supernatural agency.

Now, it may be observed with respect to the books of the Bible which form the record of historical fact, that these remain in their integrity, notwithstanding the ingenious and laborious efforts of certain authors to convince the historical judgment of the age of the untrustworthiness of the traditions embodied in the Canon. Whatever changes there may have been in certain quarters in opinions concerning the scientific, historical, and prophetic value of portions of Scripture, and however much diversity may have arisen in the purely theological view of the contents of the Bible, the documents themselves are generally allowed to be the genuine embodiment of Ancient Jewish, and Christian thought. The learned and laborious men, who, accepting the Canon from their forefathers, collected and collated the manuscripts forming the groundwork of the present received text, were so far thorough in their toils that, although we may have obtained better readings of isolated sentences, no sweeping and substantial change has been admissible. The discovery in recent years of the Sinaitic MS. is an evidence in point. The old historical groundwork abides, therefore, for the restless thought of the nineteenth century to exercise itself upon,—just as the old rocks, and sea, and skies, abide for the research of modern times to explore.

The same stability, however, cannot be affirmed of the theological systems and notions which the human intellect, in applying its powers to the interpretation of Scripture, has built thereupon. For in so far as systems and notions are the forms given to outside realities by the necessarily irregular and defective action

of an unperfected intellect, they partake of the infirmities and limitations of human nature, and so cannot be expected to endure in exactly the same form when human nature attains, by a tedious process of self-culture, to a higher degree of development,—although the main substance underlying the form of thought may remain intact. We damage our dearest interests if, in a pre-eminently scientific age, we unphilosophically confound external Divine realities with the words and phrases, the traditional systems and habitual speculations, which are the mould or cast given to realities by our inner mental life.

The history of the past century shows that, as the result of previous movements, a very considerable change has been in progress in what I may call the attitude of the *non-theological* mind in relation to the interpretation and value of the objective revelation presumed to be contained in the Bible; and this change has, also, been partially realized by many whose studies have been professedly theological. Things are not now as they were in the days when theology was looked upon, by laymen and clerics, as the "Queen of the Sciences." The time was when the elaborated systems of theology, bearing the names of Augustine, Duns Scotus, and Thomas Aquinas, were supposed to be beyond the criticism of any *lay-mind*. This "Queen of the Sciences," arrayed now in one garb, and now in another, exercised a sway over all departments of thought and action rather more despotic and unyielding than becomes fallibility. What, in the Middle Ages, pure scholastic Aristotelianism was to speculative philosophy and logical methods,—a rigid inflexible tyrant,—just that was Aristotelian theology,—i. e., a theology resting upon certain assumed comprehensive hypotheses, and worked out therefrom by the skilful use of Scriptural words and phrases in the hands of a rigorous, relentless, formal logic—to all investigations in the realms of natural and revealed religion. But the subtle and ingenious questionings of Erasmus, blended with an unanswerable irony, and the spirit of the Reformation, of which he was the harbinger, followed in the course of a few generations by the more cautious and plodding methods revived by Lord Bacon, broke the spell which for ages had held the human mind, if not in absolute bondage, yet in a comparatively comatose condition. The subsequent bold attempt of Descartes to arrive, if possible, at a new and more satisfactory ground of certitude by the disallowing of all facts and systems, and an appeal to consciousness as the primary fact on which to rear the Temple of Truth—this gave a mighty impulse to the cause of philosophical thought, which at one time and by a devious route, issued in England in the *Nihilism* of Hume, and in Germany in the *Transcendentalism* of Kant and Schelling. Although in the main, the Scholastic Theology, recast, and made warm with spiritual life, as it passed through the hearts and intellects of our great Puritan ancestors continued to be in the ascendant, still the successive appearance of such apologetics and defences as Warburton's miserably pugnacious "Divine Legation of Moses," Lowman's and Dr. S. Clarke's "*a priori* Demonstrations," Butler's "Analogy" and Lardner's "Credibility of the Gospel," clearly indicates how vigorously the critical faculties of a school of able

thinkers were being directed, in an hostile spirit, against the facts and doctrines of revealed religion. It is, I believe, a well known fact in the physics of the sea that great tempests out in mid-ocean produce on the entire mass of water a commotion which, after the agencies causing it have passed away, is traceable, in the form of a continuous and wide-spread ground-swell,—bringing danger to bathers and small craft on far distant shores. And in like manner, the action of great intellects in one age, disturbing the placid flow of philosophical and theological thought,—produces a disquietude and restlessness in subsequent generations not to be easily calmed. It is highly probable that much of the intellectual restlessness and unfriendly theological criticism of the present time is the outcome of the forces set in motion by the school of Kant, in Germany, and Hume, in England. While, however, the fiery ordeal through which theological thought and belief have been passing during the past thirty years,—now culminating to a red-heat—is thus probably connected with the impulse given to certain philosophical pursuits in the last century, the intensity of the antagonism and the special forms of doubt and denial put forth must be referred to other causes. We seem to be in the midst of one of those awakenings of the public mind which every now and then come upon civilized society, as a symptom and sign of a wider development of human nature, conducive to high and useful ends, if wisely and devoutly conducted, but tending to a fearful social and intellectual anarchy if unrestrained by a supreme regard for what is holy and divine. For the excitement in the theological and philosophical world is coincident with restlessness and desire of change in political and social life.

The attitude of the critical and scientific mind [is not exactly the same in all countries ; for the area of the conflict is wide, and forces vanquished on one part of the field re-appear in another. The speculations of Hegel and Fichte following in the wake of Kant and Schelling had gradually wrought a state of mind in Germany, which is eloquently set forth by Dr. Tholuck, when he says, referring to the feelings of the men of thirty years ago :—“Theology had now lost all its attractions. . . . She seemed . . . a rude barbarian, who “herself accustomed to a scanty diet, invited guests from the classic soil of Hellas, “for whom she was unable to provide suitable entertainment ; whilst she wielded “her club in defiance against any who refused her meed of hospitality. She “appeared still further to betray her base origin and want of native dignity, when “with engaging airs and obsequious civility, she begged Philosophy to allow her “to retain a few strips of land from that territory of which she had already “been compelled to restore the fairest parts to their rightful lord.”* The Tübingen school of critics were the boldest and most reckless exponents of the sentiment expressed in this quotation, and for a season maintained a pernicious ascendancy under the leadership of Strauss and Baur, who, in more popular form, promulgated the principles of their predecessor, Paulus. But the more cautious

* Guido and Julius, p. 10.

and calm researches of Schleiermacher and Neander, the uprising of a valiant host of able defenders more free from the spirit of Rationalism than were these, checked the tide of antagonism in Germany and asserted for theology an honourable position—though by no means beyond assault. The enthusiastic reception given by thousands of his countrymen to the profoundly unphilosophical and ridiculously romantic *Vie de Jesus* of M. Renan points out the fact that France is now, in reference to historical Christianity, where Germany was before Lange and his compeers repelled the assaults of the Tubingen critics; while the eloquent and powerful defences of Pressensé, Guizot and Godet give us reason to hope that the keen perception of Frenchmen will not long be obscured by the glare of a superfine rhetoric. In Great Britain, at the present time, there is being waged around Revealed Religion a warfare of historical criticism, philosophical reasoning and scientific research more complicated and more obstinate than either Germany or France have known, in consequence perhaps of the British character being more varied and practical than the German, and more persistent than the French. A British modification of Comte's Positivism, advocated by able men, tends to shut out from thought and knowledge all that lies beyond the perception of the mind through the senses; and therefore to cut off our relation to the unseen, spiritual world. An invasion of the domain of mental science by the advocates of a system terminating in a refined and elaborate materialism under the leadership of Spencer, tends to rob man of his immortality and relegate the Eternal to the dark abyss of the unknowable. Physical science justly crowned with the laurels of great and splendid victories and standing forth before the public gaze,—her hand laden with blessings for toiling millions,—is said by some of her idolatrous devotees who claim to understand her language, to speak of the impossibility of a creation and of a supernatural revelation attested by miracles. Although it would be an act of injustice to many distinguished men occupying the foremost rank in the scientific world to represent them as unfriendly to religion or even unwilling and unable to bow to the authority of Scripture, it is nevertheless true of not a few of them that, under the influence of physical researches which reveal to their view everywhere and in every variety of form the unbroken uniformity of what is termed "law" or natural order, they are disposed to put an unusually free interpretation upon the miraculous element of the Bible narratives; and in the case of some not so piously inclined it is to be feared that the temper of mind induced by incessant contact with the facts of unbroken sequence of natural order renders faith in the spiritual and unseen a practical impossibility, and thus generates a life full of melancholy and uncertainty—"without God—without hope."

There are being circulated in various forms reproductions of the historical criticisms which had their brief day of triumph in Germany before the followers of Strauss were confronted by men of equal learning with their master—reproductions startling in their novelty only to the crowd of enquiring minds unfamiliar with the history of Theological Literature, but not the less fascinating on

that account; and while the principles, methods and formulæ of the sciences, philosophies and criticisms are necessarily known in their detail only to such as have taste and ability to apply themselves to abstruse and difficult studies, the effects of disseminating the conclusions and general outlines of systems among ordinary readers are clearly seen in the latitudinarian tone of one class of literature, the contemptuous and sceptical spirit of another and the restless, impatient temper of multitudes, who, carrying to excess the true spirit of enquiry, ask the "why and wherefore" of everything sacred, and so live in an atmosphere of perpetual uncertainty. Nor would this rapid survey be complete without a reference to the fact that even earnest, devout minds, minds noble in purity of aim, are often in an agony of suspense as to the solution of some of the great problems of the spiritual life. It is possible that the great tide of intellectual restlessness has not yet washed the shores of the New World with its full force, but there are signs of its approach, and it is well for us to be prepared for its coming that it may, as I think it will, pass harmlessly over us, and leave our dearest beliefs on foundations more clearly ascertained and rendered, by the intenser convictions produced in conflict, more productive in the powers of holy living.

(To be continued.)

RELIGION IN MODERN LITERATURE.

It is a great source of happiness to the Church that the highest literature of our day contains a strong religious element. And it is this high class reading that is now becoming very popular. Think of all our leading writers,—Tennyson, Kingsley, Norman McLeod, Seelcy, White Melville, George Elliot and the rest, and imagine if you can the good they must have done by giving to their works a religious tone instead of a sensuous one. Take any one of these popular writers and you find the same characteristic in all. Look at Tennyson! Amid the splendour with which his genius shines upon us, this characteristic is preminent, like the evening star in the brightness of the sunset sky, and it gives to his works a power and vitality which they could derive from no other source. In nearly all of his works there flows the pure stream of scriptural teaching, coming to us with all the freshness of modern application, combined with a force only second to that of the good old Book itself. This is particularly marked in one of his latest and, as we think, one of his best works, namely, *The Holy Grail*. The poem in a great measure repeats the stories of Sir Thomas Mallory's *Morte D' Arthur*, a book published by Caxton, relating the adventures of King Arthur's Knights of the Round Table, in their quest, for twelve months and a day, of the Holy Grail, or the sacramental cup used by our Lord at the Last Supper, which

" from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint,
Arimathean Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord."

But over the legend, as told by the laureate, there is a halo which only its Christian character could reflect. Like a greater than he, the poet tells us that he who would save his life must needs lose it. Old Merlin, the magician, he who raised the babe Arthur from the crest of the flame-lit wave, as it rolled in from the great Atlantic to the cliffs, under Tintagel, formed a quaint and curious chair, which he called the "siege perilous," for he who sat thereon would lose his life. And Sir Galahad, the silver armoured knight, the son of Sir Launcelot and the hapless Elaine, sat thereon and found the seeming paradox a blissful reality. But for the father to learn that lesson necessitated a terrible struggle in his sin-stained heart; and he gives utterance to his consciousness of his sin, saying—"that all of pure, noble, and knightly in me, twined and clung round that one sin, until the wholesome flower and the poisonous grew together." As a man sows, so he must reap in this world, and if he sow the devil's seed he cannot expect to reap God's happiness. After a terrible repentance, Sir Launcelot said,—*"I will embark and I will lose myself, and in the great sea wash away my sin."* In his loss he, too, found gain, for he saw the Holy Grail, but—mark this moral, ye who think repentance will make all as it might have been without the sinful indulgence!—but, *"what he saw was veiled and covered."*

Our space will not admit of our multiplying examples, but we just draw attention to the fact, so very encouraging to Christians, that the Bible is a fully accepted Text Book by preachers, poets and painters, alike. Even poor Byron was influenced by its inspiration at times, as evidenced in his Hebrew Melodies and Sacred dramas, and then there breathes through his works a spirit of purity and peacefulness, not quite accordant with his usually tempest-tossed heart. We have occasion enough, God knows, to deplore the streams of frivolous, trashy and vicious literature which flood their nastiness and slime over our young people's minds, but we rejoice that the most gifted of our teachers, those who are daily getting a stronger and more popular hold on the public, cast in their influence with the people of God; and we long for the time when these shall be more extensively known and more fully appreciated, to the detriment of all that is evil and impure.

S. R.

British and Foreign Record.

NEW CONSTITUTION.—The committee of the Congregational Union of England and Wales laid before that body, at its Autumnal meeting, a new Constitution, in many respects differing from the former instrument. The list of "Objects" is revised and enlarged. The "membership is divided into two classes, "Representative" and "Associate." The former class to embrace delegates from churches belonging to or recommended by a County Association, and subscribing ten shillings annually to the Union, in the proportion of one delegate to 50 members, up to 4 delegates; delegates from churches in London, whose pastors belong to the Board of Congregational Ministers or are recommended by them; delegates

from "Union Churches;" delegates from Congregational Colleges and Societies; and the pastors *ex-officio* of any of the above defined churches. As Associate Members, there may be received, on payment of five shillings annually, members of churches competent to send delegates, and pastors and members of otherwise qualified but non-subscribing churches; Missionaries Congregationally ordained; and Pastors of Congregational Churches in the British Colonies, when residing in the United Kingdom. Representative members only to have the power of voting. The other changes are of little interest. The Constitution was adopted, with the addition of a provision for "Honorary Members," to meet the case of retired Pastors, Professors, and so forth.

STATISTICS.—A very large number of churches have furnished to the committee of the Union in England, statistics of membership, attendance, income, chapel debts, S. S. teachers, &c. But "there is no intention of publishing the returns." This is the first time that such an appeal has had any success, though we believe it has been made before.

THE ENGLISH UNION MEETING, at Swansea, was passing off with great *eclat*, by our last advices. Rev. Thos. Jones gave an opening address which greatly moved the assembly. It dealt with the sceptical spirit of the age, and pleaded that the best answer to all doubters, was—Holy living in Christians.

BISHOPS IN THE KIRK.—All the High Churchmen are terribly scandalized at the fact, that the Archbishop of York (Dr. Thomson) and the Bishop of Winchester (Dr. Wilberforce), while on a recent visit to the Highlands, each conducted a service in the established Presbyterian church, at Glengarry, "according to the Presbyterian forms." Of the northern Archbishop they were prepared to believe anything; but that "Soapy Sam" should have so committed himself, they cannot understand; and the only way they can at all account for it, is by supposing that he wants to please the Queen, and thereby improve his chances for promotion to Canterbury. All his attempts at explanation, as that it was, from him, a "mission service," and so forth, are unavailing. The poor Anglicans refuse to be comforted. A heretical body has been countenanced, in its worship, by the sworn champions of order, and they do not know what the end will be. For aught they can see, the compliment may be returned, and the minister of Glengarry be asked to preach in an English Cathedral! To those who have learned a larger liberality, these distresses are very pitiful. We can hardly help smiling at them; yet when we think how such prejudices keep asunder those whom God hath joined together in a common Faith, there is a mournful side to them also.

It is said that the Evangelical Alliance will meet in New York, in 1873, the year after the Presidential election.

The publishers of the *National S. S. Teacher* announce that the November issue of that Magazine, and the "Lesson Papers," have all been burned in the great fire, together with all their other publications, but that they will be able to supply subscribers with all except the "*Teacher*," in season as usual. Their new address is 55, West Randolph street.

Our sprightly friend, so great a favorite with the young folks everywhere, the "*Little Corporal*," which was also burnt out, is "on duty" again, with a "supplementary number" for November, and announces that he will soon be out in his complete regimentals. John E. Miller is the publisher.

The meeting of the American Board, at Salem, appears to have been an occasion of more than usual interest. Four thousand people were in attendance. The exercises, which extended over three days, were of a highly intellectual and profoundly spiritual character; and some of the measures discussed and adopted were of such a far-reaching practical nature, that the *Independent* speaks of it as "perhaps the most inspiring and grand of all the meetings ever held by that now venerable Board." Chief among these was the decision to which the Board came, to enter henceforth into "nominally Christian lands," thus taking up the work of the American and Foreign Christian Union, from which Congregationalists, as a body, have recently withdrawn. The vote of the "corporate members" was "solidly unanimous" in favour of this step, and when the assembly was asked if they would endorse their action, "the whole mass of Christian men and women rose," and voted for it. It is expected that, freshly aroused and inspired by this assumption of so grand a new field, the Churches will now say to the Board: "Advance along the whole line to greater things."

The meeting of the "National Council of the Congregational Churches of the United States" has already been announced to be held at Oberlin, O., November 15th, commencing at 10 A. M. All delegates and others who expect to attend, are requested to forward their names and Post Office address, without delay, to Prof. John M. Ellis, Oberlin, Ohio, Chairman of the Local Committee of Arrangements. They will receive, in reply, a card introducing them to the family with which they will find a home during the meeting. The Committee can not pledge themselves to provide for any whose names are not received by November 1st. The Oberlin Committee will endeavor to secure reduction of railroad fares, and give due notice.

The effects of the decree of Infallibility are appearing in various forms, which cannot fail to give His Holiness much trouble. The governments are resisting it, and in Italy, Germany, Bavaria and Austria, refuse to recognize the excommunications of the unsubmitting Bishops. The people are rising against it, and a representative meeting of "Alt-Catholics,"—that is, "Old Catholics," has been held at Munich, to take measures for upholding Romanism as it was before the Vatican Council. Counter meetings are also held, to maintain the new dogma. There is no unity, but that of fear or force.

The United Presbyterian Divinity Hall, at Edinburgh, had last season 160 students. There are four Professors, who also retain their pastoral charges. Their salaries are £100 each, and the Synod also supplies their pulpits while they are performing professorial duty. The U. P. Ministry is well known for its thorough training

An East London Tabernacle, seating 3,000, has just been opened. The pastor is Rev. A. G. Brown, formerly a student in Mr. Spurgeon's College.

The Lord Bishop of Melbourne proposes that his clergy should place their churches at the service of other denominations when need is and convenience suits—a proposal which we hope will happily terminate what may be called the exclusiveness of Anglicanism, and the obtrusiveness of some other bodies.—*Victoria Independent*. A Sydney letter says that Episcopal, Presbyterian, and

Wesleyan clergymen in a certain town in that colony exchange pulpits once a month, and that this is done with the knowledge and sanction of the Bishop of Bathurst.

In the great fire at Chicago there were burned 75 churches and mission schools. The New England (Congregational) Church, Rev. L. T. Chamberlain, one of the most elaborate structures in the city, was laid in ruins, as was the home of every member of the church. The First and Second Presbyterian churches, the First Universalist, Trinity Episcopal, and the New Jerusalem churches, are among the ruins. The Roman Catholics suffered greatly, losing as many as seven churches, six convents, eight schools, and two hospitals, worth in all some \$5,000,000. The Theological Seminaries, Congregational, Baptist, and Presbyterian, were saved, yet truly, "so as by fire," since their most liberal benefactors have lost so heavily. Mr. Moody's Independent Church, on Illinois street, is gone. The Congregational Secretaries have removed from 84 Washington street to the Theological Seminary, Union Park.

Among the other sufferers, our noble contemporary, the *Advance*, has "lost its office, and all its property, except its valuable subscription list. Not only so, but the prominent financial supporters of the paper have been so disabled as to be powerless to aid in the present crisis." It had expended \$75,000 in establishing itself, addressed a weekly audience of 100,000, (we suppose = 20,000 subscribers), and was, in our judgment, as near a model of what a religious paper should be, as we have ever seen, or expect to see. By the ability, breadth and judiciousness of its editorials, the rich variety of its contributions, the exceeding care and fulness of its sub-editorial work, and its entire tone and spirit, it "took" with us from the very first number, and had become almost a necessary of life. We would join our voice, with all our heart, in the general cry, "The *Advance* must be sustained." We therefore urgently second the appeal of the editor for a large and immediate increase to its subscription list, and for the prepayment, for two years, of the subscriptions of those now on the list. Our ministers and people ought to know what is going on among the churches across the lines. The subscription price of the *Advance* is at present \$2.50 per annum. On the 1st January, it will be raised to \$3. To this sum has to be added 20 cents for U. S. postage to Canada. One cent weekly will be charged by the Canadian post office. We shall have great pleasure in forwarding to the office any subscriptions which parties may prefer sending to us; for which purpose \$2.50 in Canadian money will be sufficient. Or \$2.70 in greenbacks can be sent direct to "The *Advance* Company, Chicago, Illinois." We should be very glad also to forward any subscriptions, from \$1 upward, to the *Advance* Relief Fund, as a gift to the paper, to set it on its feet again. As an example of the energy of the management, we may say that the publication of the paper was only intermitted for one week. The first number after the fire, dated October 19, comes to us in diminished proportions and unfamiliar type. It had to be published in Cincinnati! and "not a pound of type, not a page of manuscript, not a sheet of printing paper, was saved from the office." But in two or three weeks it is expected that "the old paper, unchanged, save as it is improved," will reappear.

Literary Notices.

A new sixpenny magazine, *The Congregationalist*, to replace the *Christian Witness*, edited by the Rev. R. W. Dale, M. A., of Birmingham, is announced to appear on the 1st January, 1872. Publishers—Hodder & Stoughton.

An account of the mysterious and dreaded "Commune," by an enlightened and Christian Frenchman, will be welcome to many at this time. We are therefore, glad to mention *Les Leçons du 18 Mars, les Faits and Les Idées*, by Dr. Pressensé. As yet it has appeared only in French; but an English translation will surely follow soon.

Messrs. J. & T. Clark, of Edinburgh, have begun the publication of a new translation of the *Works of Augustine*, by the Rev. Marcus Dods, M. A. The first two volumes, already issued, contain "The City of God," the great work which cost the author thirteen years of labour, and in which he exposes the rottenness of the then declining paganism of old Rome, and the divine origin of Christianity. It is full of that commanding power which has made Augustine rank among the foremost minds in the history of the Christian Church.

The *Edwards Memorial* (Boston: Cong. Publishing Society,) is a collection of papers read at a gathering of the descendants of President Jonathan Edwards, held a year ago in Stockbridge, where their illustrious ancestor laboured as a missionary among the Indians, and at the same time—strange contrast!—meditated, if he did not compose, his immortal treatise on "The Will." A part of the contents consisted of a "Commemorative Discourse" by President Woolsey, of Yale; "Early Life of Edwards," by Dr. Tarbox; "Characteristics of Edwards," by Prof. Park; his "Ministry at Northampton," by Dr. Todd; and the "Life of Edwards, at Stockbridge," by President Hopkins. Edwards' only surviving grand-child, Mrs. Mary Edwards Whiting, of Binghamton, N. Y., now over ninety years of age, was unable to be present, but sent this solemn and touching message.—"She wished to say, that God had fulfilled to her and hers the covenant which He made with her grandfather, even as he did his covenant with Abraham. She wants all her grandfather's descendants to study more, and put greater faith in, that covenant. She wishes to bear her testimony at that meeting, to God's covenant faithfulness, and to his covenant mercies to her and hers; that all her children and children-in-law, and nearly all her grand-children and great-grand-children (in all about seventy souls) are professors of religion, and, she thinks, bear some fruit. She feels that these are covenant blessings sent in fulfilment of the covenant which God made with her grandfather, Jonathan, and her father, Timothy, not only for themselves, but for their seed after them. She longs to have her children appear there, (at Stockbridge,) to renew the covenant their forefathers made with God, even as Israel was commanded to appear before God with their tribes."

The National and Domestic History of England, by W. H. S. Aubrey, (London: J. Hagger,) is an illustrated work, after the pattern of Knight's *Pictorial History*, but claiming to be a great improvement thereon. Its special feature is its delineation of the life of the people of England, in addition to the record of the pomps of the Court, the intrigues of Statesmen, and the achievements of warriors. It must be confessed that history has been written too much from this external point of view. There was room for a good work of the class now undertaken. One volume alone has yet appeared, of 800 pages, and brings the story down to the close of the Plantagenet dynasty. The illustrations are very copious.

Dr. Richard Newton's books for children are always welcome, combining as they so felicitously do, the interesting and the instructive. The latest we have seen announced is *Nature's Wonders*, a series of talks upon "How God's Works Praise Him." Noble, charming theme!

The Rev. R. B. Girdlestone, of the Bible Society, is about to bring out a work on *Old Testament Synonyms; their Bearing on Christian Faith and Practice*, in

which he examines the terms in which the chief theological, moral, ceremonial, and ecclesiastical ideas of Scripture were conveyed to the Jewish people, and proceeds to enquire as to how far these works ought to rule the interpretation of the Hellenistic or Judæo-Greek terms which answer to them in the New Testament. Such an essay ought to be very useful: it is, indeed, curious that no one has hitherto applied Archbishop Trench's principles in an essay form to the Old Testament. Mr. Girdlestone's volume will appear in October, under the auspices of Messrs. Longmans.

The British and Foreign Bible Society have published an edition of the New Testament, the peculiarities of which are the arrangement of the narratives in dialogues, without the ordinary breaks of verse, and the arrangement of the Epistles in arguments

It is announced that during the present month the report of the London Dialectical Society's Committee on "Spiritualism" will be published by Messrs. Longmans. Appended to it, says the *Atheuwm*, will be the reports of the experimental sub-committees; the supplementary or counter reports from Dr. Edmunds, Mr. Serjeant Cox, and other members of the committee; a selection from the correspondence, including letters from Lord Lytton, M. Camille Flammarion, Mr. G. H. Lewes, Professor Huxley, M. Léon Favre, Mr. A. Trollope, and Mr. W. Howitt; and a report of the *vis à vis* evidence of Lord Lindsay, Lord Borthwick, and others.

The General Episcopal Convention in Baltimore has adopted a new version of hymns. The psalms are to be discarded, except seventy-six which are to be incorporated with the hymns. One hundred and thirty-five of the Prayer-Book hymns are to be retained, and forty-four of the additional hymns, and to these are to be added two hundred and forty-one new selections. That will make a book of four hundred and ninety-six hymns. This book is to stand for three years, the committee of revision and compilation retaining its organization meanwhile, and at the expiration of three years the final revision will be had and the hymns bound up with the Prayer-Book.

The Sunday School.

THE LONDON CONVENTION.

The Eighth Provincial S. S. Convention was held in London, Ontario, from 10th to 12th October, according to programme. The body was larger than formerly, though hardly up to the proportions of a "mass meeting." Hospitality was abundant. Alfred Rowland, Esq., was elected President, and Hon. J. M. Murrich was re-elected Treasurer, and Rev. W. Millard General Secretary. The fires at Chicago, Windsor, and other places, cast a shadow over the meeting, and made it impossible for Mr. Chidlaw, Mr. Jacobs, and Mr. Doane to appear. Our Canadian pastors and teachers are "coming out" finely, but "*we want some Americans still*,"—so everybody said. The new plan of raising funds, by returns to a blank form previously circulated, worked admirably,—\$700 having been secured without any time lost or auctioneer-like appeals. The next meeting will be held in Montreal, in October 1872. For farther particulars, besides what have appeared in the daily journals, we must refer to the forthcoming report, for which orders are to be sent to the General Secretary, Box 1077, Toronto.

TORONTO S. S. ASSOCIATION.

The First Monthly Meeting for the season 1871-2, was held in the Schoolhouse attached to St. James' Cathedral, on Friday evening, 13th October; Rev. Septimus Jones, conductor. The attendance was large—fully 400 or 500. Mr. T. J. Claxton gave a deeply interesting account of the S. S. at Russell Hall, Montreal. Revs. J. M'Killican, F. H. Marling, and T. Guttery, and Mr. W. Johnson, of Belleville, also addressed the meeting. The next meeting will be in Bond Street Congregational Church, on Friday evening, 10th November; Rev. A. H. Munro, Conductor. The Institute will be held on the evenings from Monday to Friday, December 4th to 8th, under the charge of Rev. Dr. Vincent, of New York.

UNIFORM LESSONS FOR 1872.

At a meeting of Toronto Superintendents and Pastors, held on Friday evening, 20th ult., at the house of Joseph Robinson, Esq., Queen's Park, it was agreed to recommend to Sunday Schools in the city, and throughout the Province, the adoption of the series of Lessons for 1872, in which the leading American publishers have united. Helps may thus be obtained from *The National S. S. Teacher*, Chicago, the *S. S. Journal*, and *S. S. Workman*, N. Y., and several denominational papers. We believe our Toronto publishers will be prepared with announcements as to the terms on which these can be procured. By-and-by there must be a Canadian series, and Canadian helps. We anticipate great increase of interest in S. S. work, and better facilities for prosecuting it, from the adoption of the Uniform system. The list for 1872 appeared in our September number.

"LIKE TEACHER."

"Mary, what do you wish to be when you grow up?" asked a little girl of her companion. "I want to be like teacher," was the quick, earnest reply.

My interest was awakened, and drawing near, I said: "Why do you wish to be like your teacher, my dear?"

"Oh! because she is so kind and good. She knows a great deal, and she takes such pains to teach us. Then she is always trying to make us happy. I am sure she does good wherever she goes."

The little girls were members of the same Sabbath school class, and on further inquiry they told me of the pleasant exercises of their class, of their visits to their teacher, and the means which she employed to interest and instruct them. It was evident that she had gained a strong hold on their affections, and as they turned away I thought: "After all, is not this the great secret of a teacher's success?" Where can a child be found whose heart may not be swayed beneath the gentle touch of love? "Like teacher." How much is expressed in these words!—*Sunday School Times*.

PRAYING AND GIVING.

An American Christian has stated:—"In obtaining subscriptions for a benevolent purpose, I called upon a gentleman in one of our largest cities who generously contributed to the object. Before leaving, I said to him, 'How much, think you, will such an individual subscribe?' 'I don't know,' said he; 'but could you hear that man pray, you would think that he would give you all he is worth.' So I called upon him, but to my surprise he would contribute nothing. As I was about to take my leave of him, I said to him, 'As I came to your house, I asked an individual what you would probably give?' 'I don't know,' said he; 'but could you hear that man pray, you would think that he would give you all he is worth.' The man's head dropped, tears gushed from his eyes, and he took out his pocket-book and gave me 75 dollars."—*Rev. A. A. Rees*.

Foreign Missions.

THE MOFFAT INSTITUTION.—The London Missionary Society is about to establish, under the above name, a training school for native preachers and schoolmasters, in South Africa. The Society's *Chronicle* says:—"The original station and church at the Kuruman have long since grown into three churches, with sixteen out-stations. A church has been founded by Mr Price, at Molepolole, among thirty thousand Bakwains. The station of Mr. Mackenzie, at Shoshong, among the Bamangwato, with thirty thousand people, has begun to feel as never before the power of the gospel. These churches contain together more than a thousand members, among some four thousand nominal Christians. A few faithful men have served them as teachers, and several promising young men are ready to offer themselves for training. At first but a small outlay will be required for buildings. The annual outlay may be but £150, increasing in time to £300 or £400. The Institution will be available for the education of schoolmasters as well as preachers and pastors."

A very gratifying state of things was disclosed at the sixty-second annual meeting of the A. B. C. F. M., held 3rd October in Salem, Mass. The receipts of the Board from August 1st to August 31st were \$83,666.09, which enabled it to close its financial year with a debt of \$3,687.37—a reduction within twelve months to the amount of \$18,644.42. The result inures very largely to the praise of the Congregational churches in the U. S., who are now the main constituents of this great society, but is also due to the continued co-operation of many Presbyterians who do not find it in their hearts to cease contributing to the time-honoured organization which has done their Foreign Missionary work for so many years.

"**THE FOOLISHNESS OF PREACHING**" in China, as elsewhere, is made emphatically "the power of God":—

"The declaration of some great moral truth has a visible effect—they had not expected that from a barbarian. Regarding us as altogether an inferior race, they are astonished to hear us even speak rationally; but that we should give expression to great moral and religious truths, is utterly bewildering. Though it is pretty generally known that we are clever mechanics, and that we are acquainted with one or two of the physical sciences; morally, the Chinese consider us as far below themselves. In many circles our social and domestic life is believed to be full of obscenities. Propriety and decency are unknown to us. A missionary sermon gives a rude shock to such notions. The 'barbarian' is neither the brute nor the demon he has been represented. Our assumption of the position of instructors and guides is rather a turning of the tables on our conceited friends, and the effect is a very wholesome one. The Chinese have a far higher idea of foreigners after listening to a sermon than they ever had before; and the more public preaching there is, the more will their prejudices against us be dispelled."

ITALY—Mr. Hawke says:—"We have given away to-day 2000 copies of St. Paul's Epistle to the Romans, to *Romans in the streets of Rome*. Through our agency upwards of 30,000 Portions of the Bible have thus been circulated in Rome and the vicinity. In Naples also, on the opening day of the exhibition, when the Prince and Princess and all the leading members of the Neapolitan aristocracy were present, about 7,000 Portions were given away; since which time, about 2000 daily."

THE EAST.—Mr. Th. Waldmeir, of Damascus, Syria, one of the Basle missionaries, and one of the Abyssinian captives, for whose liberation England undertook its war against that people, writes from Damascus, July 24, 1871, to a friend in Great Britain, that in Damascus, there is, of late, a wonderful religious movement among Mohammedans, so that not less than 3,000 are found who desire to become Christians. They have regular prayer-meetings, and they pray to our Christ that he may reveal himself to them as their Saviour, and lead them out from darkness into light and truth. There is also, he says, a movement toward Christianity among the Jews, and the Druses are anxiously expecting their Saviour's coming from China. A great spiritual awakening seems also imminent in Persia.

Continued and most recent accounts from European Turkey, represent the Bulgarians in the Empire (about 5,000,000 people), among whom the American Board has recently started a mission, as stirred to new life and vigour. They are now seeking especially for education—for teachers.

BIBLE DISTRIBUTION.—At no time since the Christian era has the Bible had such free course as now. In Spain, where heretofore it has been most vigorously shut out, the number of copies now in circulation is immense. It is surprising to see what a development of evangelical ideas and yearnings shows itself on every hand, especially in a call for the Scriptures. No less than 600,000 Testaments have been disposed of by one agency alone. In Rome, just across the Corso, and fronting the Vatican, stands a beautiful depository, neatly fitted up, upon which Pius himself may read from his palace windows, in large golden letters, "General Depot of the London Bible Society."

ROME.—Five regular Protestant congregations have already sprung up inside the walls. And throughout Italy, it is said there are at least a hundred similar organizations, with ten thousand communicants, and three hundred thousand other adherents.

CHINA.—One great obstacle in the way of Christian Missions is the use of opium. The Rev. John Macgowan, of Amoy, in a recent letter, while expressing his approval of the measures adopted in England for the removal of this serious obstacle to the success of missionary effort, states that the consumption of the drug is spreading very widely in the neighbourhood of his own station.

On one occasion he was visited by an intelligent Chinaman; and a discussion arose about the opium question. Mr. M. says, "I agreed with him that if it was simply a question of differing sages there was no use in our coming to China to interfere with the systems they possessed. The case, however, was very different from that. The real question at issue was one between the doctrines of the Bible and those propounded by man—whether, in fact, God was to be the teacher of the world, or man. I, however, demurred to his statement that the doctrines of the sages, in their highest and finest aspect, had any appreciable influence at the present time in leading the nation to do what is right. I challenged him to produce me one instance either from among the literati or the mandarin class (who are the most thoroughly imbued of any of the Chinese in these doctrines) who was in any degree striving to carry out the principles they contain. He somewhat hesitatingly agreed that the instances were certainly very rare. Whilst in the very act of admitting this, the easy manner he had hitherto assumed in his conversation with me seemed to glide from the man, and like a flash of lightning a look of suppressed hatred and bitterness spread instead. 'Oh, then,' he said, 'your object in coming here is to teach us charity and benevolence, and truth, and uprightness, is it?' I said, 'Yes.' 'If this be your object, then why is it that you yourself act in a spirit so directly the reverse of these, and force upon us instead your abominable opium? If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress and ruin

throughout our land?' And as he went on, he became excited and his eyes flashed, and, as his eloquence grew, Chinaman-like, he rolled his head from side to side; whilst the congregation, which in the meantime had grown largely, looked on with approving sympathy. I was so utterly taken aback that I could do nothing but quietly sit still, until he had given full expression to his feelings. My surprise arose not so much from the matter as the manner of his accusation. It was given forth in the most offensive language, and with a force and keenness such as I had never met with on any previous occasion."

Correspondence.

MISSIONARY COMMUNICATION.

MY DEAR SIR,—At the meeting of our Union, held in June last, the Rev. J. A. R. Dickson, referring to a letter written to the London Church by a former Home Secretary of the C. C. Missionary Society, made assertions which seriously reflected on the policy and administration of said Society. When his allegations were denied, he threatened to publish the document.

On my return to Kingston, the letter-books of the Society, still in my possession, were carefully examined, but furnished no such letter as the one referred to. Mr. Dickson was then twice asked for its date and address. To the first note he returned a most oracular reply on a post office card; to the second he has sent no answer.

The only letter which I can find, to which the reference aforesaid could possibly be made, is the following, your publication of which will only be an act of justice to the Society and to the undersigned:—

"KINGSTON, 4th Oct., 1864.

"DEAR SIR,—Your favour of the 30th ult., reached me duly, and, in reply, I beg to state, that the General Committee of the C. C. M. S. have made no such condition as to a future minister for the London Church, as you suggest. They are always gratified when a student is happily settled over any of the mission churches; but each church is allowed to act independently in the selection of its pastor. If the Church in London can secure the service of any efficient pastor, it matters not from whence he comes; provided he be duly certified and acceptable,

"they will assist in his support as far as they are able.

"It is, however, only right to state, that London was taken up by the Society more recently as a temporary station, and that under representations which naturally inspired the hope that it would very soon be independent of missionary aid. The grant made to the church in the past must, therefore, not be regarded as a pledge of future action.

"I remain, &c."

Whether the allegations of Mr. Dickson are sustained or refuted by this document, the brethren are now able to judge for themselves.

KENNETH M. FENWICK.

Kingston, 23rd Oct., 1871.

THE LATE MR. LIGHTBODY.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—The family and relatives of the late Rev. Thomas Lightbody were both surprised and pained at finding the following item in reference to him in the "News" columns of the *Advance* of September 14th:—

"The friends of the late Rev. Thomas Lightbody, of Lamoille, have materially aided his bereaved family in the circumstances of debt and financial perplexity in which his sudden death left them."

I write, therefore, to say that the writer of the paragraph above quoted was entirely in error in regard to any "debt or financial perplexity" in the case, Mr. Lightbody having scrupulously avoided it. The mistake has undoubtedly arisen, as explained by the

clerk of the Lamoille Church, in a letter to the late Mr. Lightbody's brother, in the process of condensing a card sent by the widow, "expressing her gratitude for the kindness and sympathy received" by her by friends in that place, and for which the managing editor wrote that he could not "make space." The Church clerk declares that "Mr. Light-

body never made a debt, and the Church were largely indebted to him at his death; and Mrs. L. generously made the Church a donation of \$150 before she left."

Will the *Advance* kindly correct the error?

Yours, &c.,

W.

Brantford, Oct. 20, 1871.

Official.

MISSIONARY MEETINGS—WESTERN DISTRICT, 1871 AND 1872.

PLACE.	TIME.	DEPUTATION.
Scotland.....	Monday, 20 November.....	} Rev. Messrs. E. J. Robinson, Hay, Wood, and Allworth.
Simcoe.....	Tuesday, 21 ".....	
Kelvin.....	Wednesday, 22 ".....	
New Durham.....	Thursday, 23 ".....	
Burford.....	Friday, 24 ".....	
Paris.....	Monday, 18 December.....	} Rev. Messrs. Wood, Kribs, Snider, and Stratford Supply.
Brantford.....	Tuesday, 19 ".....	
Stratford.....	Monday, 22 January.....	
Listowel.....	Tuesday, 23 ".....	
Molesworth.....	Wednesday, 24 ".....	
Howick.....	Thursday, 25 ".....	} Rev. Messrs. Allworth, W. F. Clarke, Salmon and Hindley.
Turnberry.....	Friday, 26 ".....	
London.....	Sunday, 21 ".....	
".....	Monday, 22 ".....	
Southwold.....	Tuesday, 23 ".....	
Watford.....	Wednesday, 24 ".....	} Rev. Messrs. Salmon and W. F. Clarke.
Warwick.....	Thursday, 25 ".....	
Forest.....	Friday, 26 ".....	
Sarnia.....	Monday, 29 ".....	
Tilbury.....	Tuesday, 30 ".....	
Guelph.....	Monday, 19 February.....	} Rev. Messrs. Wood, R. Brown, Barker, W. F. Clarke, and Archer.
Fergus.....	Monday, 19 ".....	
Eramosa.....	Tuesday, 20 ".....	
Garafraxa.....	Wednesday, 21 ".....	
Douglas.....	Thursday, 22 ".....	
North Garafraxa.....	Friday, 23 ".....	W. H. ALLWORTH, <i>Secretary.</i>

Paris, Ont., October, 1871.

LONDON MISSIONARY SOCIETY.

A box of reports and periodicals, from the London Missionary Society, has been received by the undersigned. In the absence of any letter of advice, the contents have been equally divided among the L. M. S. District Secretaries, for distribution.

Toronto, Oct. 23, 1871.

F. H. MARLING.

Acts of the Churches.

GRANBY.—The Anniversary Services connected with the Congregational Church were celebrated on the afternoon and evening of Tuesday, October 2nd, when the members and attendants were delightfully and profitably instructed by a sermon delivered in the afternoon by the Rev. C. Chapman, M. A., of Zion Church, Montreal; who took for his text, John x., 16,—“And other sheep,” &c.,—showing, among many other things, that at length there would be but one flock under one Shepherd, whatever divisions and separations there may be *now*, and whatever sectional divisions there may be *then*. The opening portion of the service was conducted by Rev. H. J. Colwell, of Waterloo. In the evening, after the reading of selected portions from the Word of God, and prayer by Rev. C. P. Watson, of Cowansville, addresses were delivered, having for their object the revival of religion, by the Pastor as Chairman, by the Rev. Messrs. H. J. Colwell and C. Chapman, and by Mr. Jas. Shipperley, of Abbottsford, who has lately arrived from England to make a second sojourn in Canada, and to assist the Pastor in the wide field connected with this church—especially in its mission work. The addresses, which were earnest and to the point, were listened to, as well as the sermon in the afternoon, with much attention; but owing to the very unfavourable state of the weather, the attendance was comparatively small. The choir, as usual, added to the interest of the occasion, by effectively discoursing some suitable pieces of music.

Collections were taken up towards liquidating the debt incurred in re-shingling and repairing of the roof, &c., and at the close of the afternoon service, the annual sale of the pews took place. Whether the result was as favourable as on other years, the writer cannot say. The Pastor seems to feel that the abundant outpouring of the Holy Spirit is much needed, and hopes that the special services of the day may lead to larger

desires and more earnest prayer.—{COMMUNICATED.}

CHEBOGUE, N.S.—About the year 1760, a large number of persons emigrated from New England to this place. They were firm and sincere in their attachment to Congregational principles, and fully evinced their Christian liberality by erecting a large church edifice in which they could worship the God of their Pilgrim sires. They were a free and devoted people, and, like their fathers,

“Amid the storm they sang,
And the stars heard and the sea;
And the surrounding aisles of the dim woods rang,
To the anthems of the free”

With such a long past we need not wonder that as a church they have often been on the mount and in the plain. Upon societies, as well as upon individuals, the infirmities of age will often come. The feelings of the brethren here are expressed in the words, “Oh that we were as in months past, in the days of our youth, when our children were about us.” Time was when numerous willing feet sped their way to “Old Zion,” the home of many a weary pilgrim, the birth-place of many a precious soul. But like some impatient children who are anxious to be freed from all restraint, many of “Zion’s” children here have forsaken the old homestead, and are now found in a far country, while many more are to be found *just outside*. This desire for liberty has resulted in *five denominations* occupying the same ground that formerly was occupied by one. And, as is too often the case, where due deliberation is absent, the fancied liberty has proved itself a jungle of difficulties, “*confusion worse confounded*.” A state of things which just now leads some of the wandering children seriously to consider their ways, and the propriety of being once more one in church government, as they are “one in Christ Jesus.” But as there is “no cloud without a silver lining,” so

here comparative weakness has developed a spirit of independence, and given scope to untiring and persevering effort. This church looks with a mother's pride upon the Yarmouth Church hard by, which remembers the old home in words of love and deeds of self-denial. Owing to the sea-faring habits of the people in Chebogue, the church has had to mourn the loss of some of its choicest members. However it takes long before hope is bankrupt. This Zion hopes yet to put on her beautiful garments to "arise and shine." They have now a very neat church edifice, free of debt, with upwards of sixty members, among whom are "honourable women not a few." The congregations during the past summer were good, attentive and appreciative. A very interesting Sabbath School and Bible Class, along with two regular services on the Sabbath, a prayer-meeting, a singing class, and frequent visiting from house to house during the week, were privileges enjoyed which were not altogether barren of good results, and which we trust may yet bear more abundant fruit. The social element, characteristic of Nova Scotians, is very marked in the people of Chebogue. As a church a spirit of unity is manifest. Now, more than ever, they feel that it is not good for them to be alone. They fear the foxes that spoil the vines, for their vine has tender grapes. They need a pastor, and are now praying for one. May the Lord hear their cry, and speedily send among them one who shall feed and lead them by the still waters, that so the "little one may become a thousand, and the small one a strong nation."

DUNCAN MCGREGOR.

BURFORD.—The annual meeting of the Burford Congregational Church took place on Thursday evening, 28th September, 1871. The following report was read by the Financial Secretary:—"During the past year the congregations have been large, and the Sabbath School, under the able superintendence of our much esteemed Deacon Gammage, has increased,—the average attendance being about 120. We have to rejoice in our financial position, having by subscription raised fifty dollars more than

in any previous year for pastor's salary, and also (for most of which we are indebted to the ladies) two hundred dollars on purchase of parsonage. Still while this looks very bright, a dark cloud overshadows it,—no conversions during the year. So in the midst of joy we have to mourn the want of spiritual life, and as a church should humble ourselves, and earnestly plead for the outpouring of the Holy Spirit upon both pastor and people, that sinners may be saved, and thus the Church of our Redeemer enlarged. The amount raised for pastor's salary, parsonage, incidentals and missionary objects, is \$700. Indebtedness, \$400 on parsonage.

New Durham Church, under the same pastoral oversight (the Rev. E. J. Robinson), raised during the same period for pastor and missionary purposes, \$120.

H C.

VESPRE—DEDICATION.—On Sabbath, 22nd October, a new Congregational Church was dedicated to the worship of God, on the Second Concession of Vespra, (Ont.), the sermons being preached by Rev. F. H. Marling. The house was crowded morning and evening by attentive congregations. On Monday evening a social meeting was held with a large attendance. After a bountiful tea, Mr. Sneath, Reeve of Vespra, was called to the chair, and addresses delivered by the pastor, Rev. J. G. Sanderson, Rev. — Nixon, P. M., Messrs. Morin and Drury, Wesleyans, and Mr. Marling. An excellent choir, composed of friends from Vespra, Oro and Rugby, added much to the attractions of the meeting. The opening services were to be continued on Sabbath the 29th, on which occasion Rev. S. N. Jackson was announced to preach twice. The building thus dedicated is of frame, 36 x 24 feet, and will seat 150 persons comfortably. It is remarkably complete in its appointments, being well painted within and without, with a spacious horse shed, and the lot well fenced in. Its cost, exclusive of a great deal of labour freely performed, has been about \$300. The amount subscribed by the members of the church, and other friends in the neighbourhood, is over \$400. The pas-

tor has undertaken to raise \$200 abroad, and the balance is expected to be made up on the spot. The enterprise thus completed is exceedingly creditable to the church, which numbers only 23 members. They have been kindly aided by the sister churches at Oro and Rugby, under the same pastorate, amongst whom a very harmonious feeling prevails. The erection of this house was rendered necessary by a difficulty that arose about the occupancy of a "Union Church" at the hours required for Congregational worship. Such difficulties generally do arise in connection with such property. We cannot recommend our friends to invest much money in that way. It is a gratifying circumstance to record that this is the third church building erected during Mr. Sanderson's settlement on this field, eight years ago—a new house having been erected at "Bethesda," Oro, and that at Rugby having been enlarged and improved. At each place there are good congregations every Sabbath. It is in contemplation to build a parsonage at "Bethesda" next year.

DOUGLAS, GARAFRAXA.—The ladies connected with the Congregational Church of Douglas have for some time had an eye to the painting the inside of their house of worship, and with a view to secure the needful, they held their Annual Bazaar on the 7th October, the day of the West Garafraxa Agricultural Show, when, by the sale of a variety of useful and fancy articles and a refreshment table, they cleared over \$50—enough to pay for painting and a little over.

R. B.

OTTAWA.—There was a large attendance at the pulpit lecture of Rev. Mr. Ebbs, last evening. The rev. gentleman treated the Chicago fire question and the lessons which we might derive from it in a masterly manner.—*Free Press*, Oct. 16.

INDIAN MISSION—Miss Baylis has returned from Spanish River, the Indians having left for the hunting-grounds. William Barrill is labouring at Saugeen. The Indian Church there wish to build

a house of their own. Peter Keeshick is dangerously ill at Sheshegwahning.

REV. H. DENNY acknowledges with many thanks the further sums of \$5 from a beloved brother minister, and \$1 from a poor man who had been visited in his affliction. (Oct. 18.)

N. S. & N. B. UNION.—**STATISTICAL REPORT.**—This report, the full details of which we cannot give, is certainly the most complete of the kind that has ever been submitted at any of our Union meetings, and it is by no means the least encouraging. Its contents may be thus epitomized:—While no churches have become defunct during the year and no new churches have been formed, the numerical increase in 10 churches reporting is 109, while the loss by death, dismission and excision is only 19. The aggregate membership of the 13 churches of the Union is 892. If to this be added the number of members signing the application of the church in Maitland and Noel since received, viz., 116, and the membership of the church in St. Stephen, N. B., not in the Union, 99, the total membership of Congregational Churches in Nova Scotia and New Brunswick is 1,107. In the Sabbath Schools there are 1,400 scholars and 165 teachers.—*Cong. Record.*

REV. A. J. McLEOD.—We are pleased to see that the Rev. A. J. McLeod on leaving Yarmouth, N. S., was cheered by kind words both from the church of which he has been pastor, and also from the Young Men's Christian Association of that town.—*Cong. Record.*

TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of the Young Men's Christian Association of this city was held last evening in their rooms, 34 King street east, Mr. J. C. Hamilton presiding.—The meeting was opened in the usual way by devotional exercises, and afterwards Mr. Thos. J. Wilkie, the worthy secretary, who had just arrived from England, spoke a few earnest and pointed words, and referred to his kind reception in the old country and ex-

pressed himself glad to get back to labour among the young men of Toronto. He was warmly and heartily received. The business for which the meeting was convened was then entered upon, when the following officers were elected for the ensuing year, viz :—President, Mr. John Macdonald ; Vice-Presidents, Daniel Wilson, LL.D., Messrs. Wm. Anderson, B. Homer Dixon, George Hague, C. A. Morse, J. L. Blaikie ; Corresponding Secretary, Mr. James McDunnough ; Recording Secretary, Mr. Thomas J. Wilkie ; Treasurer, Mr. S. R. Briggs ; Librarian, Mr. J. C. Hamilton, M. A. ; Directors, Messrs. E. Dack, junr., G. H. Moxon, John Adams, H. L. Thompson, R. C. Bothwell, F. H. Wallace, T. Dixon Craig, J. T. Musgrove. The meeting concluded by singing the Doxology—*Globe*, Oct. 4.

THE RELIGIOUS TEMPERANCE MEETING, in Toronto, will be held hereafter from 4 to 5 o'clock, instead of from 3 to 4, every Sunday afternoon in the Temperance Hall.

BAPTIST MISSIONARY CONVENTION.—The Regular Baptist Churches in Ontario and Quebec are organized for general purposes into a number of local "Associations," meeting once or twice a year, and into two "Missionary Conventions," East and West, the former comprising Quebec and the Eastern portion of Ontario, and the latter the greater part of the Western Province. These bodies interchange delegations, and some kind of Union among all the Regular Baptists of the Dominion is projected. Around the Conventions, especially the Western one, as around the Congregational Union, cluster several other Denominational Societies, independently organized, but meeting at the same time and place. The Convention West met this year at Hamilton, October 17, and was largely attended. The Church Edifice Society reported an income of \$1600, and assets \$3500. Four loans had been made to important churches. The Missionary Board had assisted 46 Missionaries, ministering at 122 Stations to nearly 10,000 hearers. By these 4501 sermons had been preach-

ed, 8054 pastoral visits paid, 50,000 miles travelled, and 258 persons baptised. Membership of Mission Churches, 2,449, amount raised by them for their pastors, \$8260, and for Home Missions, \$664. Grants by Convention to Missionary Pastors \$4939; receipts \$4500. At a public meeting during the Convention, a collection of \$600 was taken up, meeting the deficiency. Proposals to introduce a new Hymn Book and to organize a Denominational Sabbath School Convention, were referred to Committees, to report next year. The Foreign Mission, among the Telogoos, is reported as exceedingly prosperous. The Literary Institute, at Woodstock, has acquired a larger property, and new buildings are to be added to accommodate more students. The Literary Department of the Institute was organized for the instruction of theological students, untrained in the High Schools, and unfitted for University College. Other students, male and female, were admitted to share in the same instruction. The property, when enlarged, will be worth \$50,000.

WESLEYAN MISSIONARY COMMITTEE.—The general Missionary Committee of the W. M. Conference, met at St. Catharines on the 10th October. It consists of some 80 members, half clerical and half lay. It has an income of \$85,000 to administer ; and all the missions of the body, Home, French, German, and Indian, are under its charge. It is proposed to undertake a Foreign Mission next year, and Japan is likely to be the field.

QUEEN'S COLLEGE.—A lively controversy has sprung up in the *Globe* in relation to the position of Queen's College under the proposed Union of the Kirk and C. P. Church. The Joint Committees, recently meeting in Montreal, recommended its maintenance as a Literary Institution only, with Theological Halls at Toronto, Montreal and Halifax. But Professor Young, late of Knox, and now of University College, earnestly protests against the United Church taking upon itself the charge of general education, and avows that he

would rather remain without Union, than have it on those terms. The *Globe* sustains him, and in so doing, impugns the efficiency of the College. The Principal and Graduates come to the rescue, and seem to prove that instead of its having furnished only 25 Ministers, it has turned out double that number. The difficulty is a formidable one. It is evident that the Kirk is very warmly attached to Queen's College. But the Canada Presbyterians are almost equally united against Denominational Colleges. We can see no way out of the dead-lock, but the setting apart of Queen's College, as a Presbyterian Institution, but not under church control. Such provisions could be made, as to the incorporation of the Westminster Standards, and the requirement of membership in the "Presbyterian Church of B. N. A.," on the part of trustees and even professors, as would maintain the undenominational character of the College, yet keep it outside of the Church Courts.

TOO MUCH LAW.—Speaking of the legal flaw which prevented the admission of the Nova Scotia delegates into the recent Provincial Synod, the *Church Herald* says—

"In a former number we took occasion to express our conviction that the error into which our Nova Scotian brethren had fallen, was one which a little ingenuity on the part of legal gentlemen in the lower House might easily have remedied. Notwithstanding the strong position assumed by some of these gentlemen, we are still of that opinion. If, however, it should turn out that our church is so fettered and impeded in its free action by the iron bands of law, it surely becomes us to examine gravely the legal entanglement in which too much legislation has involved us. Why, we may well ask, should the members of the Church of England be hampered in their Synodical action by formal and technical restrictions with which no other religious body consents to be bound? We have been deprived of State patronage and support, and yet, it would appear that our church is still a Parliamentary institution—a free church which has been deprived of the legitimate fruits of freedom. We desire to

speaking with becoming deference to the opinions of those who framed the Synodical Acts, yet we cannot help feeling that there has been too much legislative tinkering in our ecclesiastical polity. The laws relating to our church will soon prove inexplicable to the common understanding, and we shall need a professional body of church lawyers to explain 'the Consolidated Statutes of the Episcopal Church'."

We are not sorry that our Anglican friends are feeling the weight of the legal yoke they have fastened on their own necks. There has been too much of direct legislation in their affairs. All that Parliament had to do was to remove doubts and obstacles in the way of their free action, and thus put them in the same position as all other churches.

NEW ARCHBISHOPRIC.—*La Minerve* has a paragraph from a clerical journal published at Rome, stating that the Pope has erected the R. C. Indian missions of North America into an Ecclesiastical Province. Monseigneur Taché is to be Archbishop of St. Boniface, and is to have for suffragans Monseigneurs Grandin, Bishop of St. Albert, Faraud, Bishop of Annuour and Vicar-Apostolic of McKenzie, and De Herborne, Bishop of Melitopolis and Vicar-Apostolic of British Columbia. All these prelates and most of their assistants belong to the Congregation of Oblats of Mary the Immaculate.

EDUCATION IN MANITOBA.—We are very sorry to see that the sectarian principle is recognized in the first Education Law of the new Province of Manitoba. A General Board of Education is appointed, of 10 to 14 members, half Catholic and half Protestant. One member of each section is to be Superintendent of the Catholic and Protestant schools respectively; and the two, joint secretaries of the Board. The General Board makes regulations for the organization of public schools; alters and subdivides school sections (of which there are now 12 each, Catholic and Protestant), choose books (except religious) maps and apparatus. The Legislative grant is divided equally between the two sections

of the Board, which, meeting separately, select religious books for the schools under their care, control their discipline and license teachers. The people elect trustees every February, and must raise at least one-third of the Government grant. Of course, the result of all this will be, entire priestly control of Roman Catholic Education, to begin with. It will not be long before Protestants will contribute far more than Catholics to the Provincial revenue, and then will arise a claim for a fairer distribution of the Legislative grant. Under these circumstances, we very much question the wisdom of the establishment by Episcopalians and Pres-

byterians of Superior Schools of a Denominational kind. The Wesleyans will soon follow the same course; and thus the denominational principle will have further sanction, and Protestants exhibit a divided front to Romish aggressions.

ZION'S CHURCH, St. John, N. B., built as an undenominational church, where the Rev. J. G. Bayls formerly ministered, was very seriously damaged by fire on the 18th inst. The Rev. Mr. Brecken, a Wesleyan, is the present minister of the church. The building was insured for \$5,000, and the Insurance Company has contracted to repair the edifice.

Good Words for the Family.

THE EVILS OF INDECISION.

BY W. S. RAE, DANVILLE, P. Q.

Written for the "Canadian Independent."

CHAPTER I.

In the neighbourhood of one of the great suburbs of the metropolis of the British Empire, there was, a few years since, a beautifully picturesque lane, on one side of which stood a solitary house, built in the fashion of the olden time, and presenting a peculiarly rustic appearance. This cottage was a place of public entertainment, with a beautiful garden, containing several pleasant arbours, adorned with sylvan taste, and covered with evergreens, for the accommodation of the numerous visitors. Though in point of situation, this house was more romantic, and presented more rural attractions, it was of the same character as the fashionable tea-gardens which abound in the suburbs of London. But, like many similar places of resort, it exists no longer. It was pulled down some time since to make room for modern improvements; and over its site one of the great iron roads of England is now laid.

In connection with its history, there are many mournful reminiscences,—

many affecting instances illustrative of the ruinous consequences which result from attending such places of public resort. Should this story meet the eye of any young man who has already been lured by the siren voice of pleasure to wander on such forbidden ground, I trust the affecting incidents recorded will lead him to sober reflection, and induce him to retrace his steps before iniquity be his ruin. Or, if he is only approaching the spot,—if his heart has not yet become hardened through the deceitfulness of sin,—let this story constrain him to pause, and, looking to the cross, with its bleeding, dying, divine burden, seek the aid of divine grace to enable him to withstand the allurements to a life of sinful pleasure, which will inevitably terminate in misery and disgrace.

James T—— was a native of H——, and had just attained the twenty-fifth year of his age. He possessed a cultivated mind, having received a liberal education at the famous school there. His manners were fascinating, and his disposition was generous and open. But he possessed a susceptible heart, which, when his judgment and conscience did not preserve their just control, rendered him liable to imposition from

pretended friends. He had been married about three years to an amiable young lady, whom we shall call Laura, and a sweet little boy, about two years old, increased their domestic happiness. James held a lucrative situation as cashier in one of the first mercantile houses in the city, and, by unwearied diligence in the prosecution of the duties which devolved upon him, he had secured the confidence and esteem of his employers. His prospects in life were, therefore, bright and cheering, and his domestic peace was unruffled. The sunshine of hope visited the inmost recesses of his soul, till an unhappy deviation from the path of rectitude, and an obstinate perseverance in the way of the ungodly, spread a cloud over his horizon, and veiled his joys in darkness. Alas! how seductive are the paths of delusive vice, where every object tends to subvert the mind, sully its purity, weaken its noble energies, and destroy its peace. There lies in dark concealment the poisoned arrow of death; and many, alas! how many, in the hour of fancied security, fall its victims.

One Sunday afternoon, in the month of June, 18—, James left his quiet home for the purpose of taking a solitary walk in the suburbs, intending to return in sufficient time to accompany his wife to their usual place of worship. While walking towards Highbury Park, two young men, with whom he had only a slight acquaintance, made their appearance.

“Mr. T——,” said the elder, “we are going to such and such a place to spend an hour. It is a beautiful place, and situated in a lovely spot. You are fond of romantic scenery; will you accompany us?”

“I cannot,” was the reply. “I have engaged to be at home by six o’clock.”

“But it is now only two. You can come with us, and still fulfil your appointment.”

James hesitated, but was at length induced to accompany them. After walking about the garden for a quarter of an hour, they seated themselves in one of the booths, which afforded an agreeable shade from the sultry beams of the sun. Refreshments were called for, bottled porter among them. James was fascinated, and so delighted with the conversation of his new associates, that for a

time the remembrance of home passed away from his mind. He took out his watch; the hand pointed to seven. Wondering at his forgetfulness, and blaming himself for the uneasiness which his long absence would necessarily occasion his wife, he rose to depart.

“Stop,” said one of his companions; “we must have a little wine, and drink your wife’s health. She is one of the best of women. I am sure she will not chide you for spending a pleasant evening with those who value the friendship of her husband.”

Her health was accordingly pledged. James felt flattered by the compliment, not knowing that it was but a bait, a wily pretext, to protract his stay in the garden. Alas! the god of this world had blinded his eyes; nor was he at this moment sensible of the fascination which had already enchained his affections and faculties. He became more and more elated by the wine which he drank; and it was not till the sun had long sunk behind the western hills, that he rose from his seat. After declaring to his companions that it was one of the most agreeable evenings he had ever spent, he defrayed the whole expense, and returned home, where he arrived just as the clock was striking eleven. I have been the more minute in detailing these occurrences, because the issue led to consequences the most fearful and heartrending. This evening proved the commencement of a life of dissipation, which caused the degradation and ruin of James T——.

The following Sunday found him at the same place, and each succeeding Sabbath at some other place of public entertainment. The devotions of the closet were abandoned; the family altar was broken down; and the house of God altogether neglected. Nor was he satisfied with this wanton desecration of the Lord’s-day in the pursuit of worldly pleasure; he often met his companions in an adjoining tavern on the week-nights, when the business of the day was over. His young wife beheld this awful change in his habits with painful forebodings; but to her mild but just reproaches he invariably turned a deaf ear. Often, after committing her darling babe to rest, did she sit in the solitude of her apartment, waiting his re-

turn, till her heart was lacerated with grief, and her eyes were swollen with weeping.

CHAPTER II.

It is not surprising that this course of intemperance, on his part, should eventually lead to some dereliction of duty, the knowledge of which would certainly prove detrimental to his pecuniary resources. His employers became dissatisfied with his growing inattention, and disgusted with his general proceedings; and, after exercising much forbearance, they dismissed him from their service. This intelligence was communicated in a letter, which fell into the hands of Laura as she was one morning nursing the babe, which had been sick for many weeks. James shortly afterwards entered the room, and, after perusing the letter, sat down in a sullen, melancholy mood. The little boy, who was now about three years of age, and who had recently seen but little of his father, crept across the room with feeble steps, and endeavouring to climb his knee, said, "Kiss me, papa!" James, who was at the time absorbed in his own gloomy thoughts, and dwelling, in imagination, on the darkening future, pushed the child aside. The dear little fellow burst into tears, and hastily sought refuge in the arms of his mother.

"James," said Laura, "the child is ill, and, I fear, will not be here long to trouble you. Is it not enough that, by your intemperance and folly, you have brought us to beggary! If you have no affection for me, do not steel your heart against the child. He will soon be with his Saviour, in a better world." This rebuke came like a dagger to the heart of the wretched man. Instantly rising from his seat, he attempted to kiss his afflicted child; but the delicate little thing, apparently frightened at his angry looks, shrank from his caresses, and began to cling more closely to his mother. In a state of wild excitement, James left the house; and, after making many unsuccessful applications for employment, he returned home at a late hour in the evening.

"How is the little one?" was his first inquiry, on entering the house.

"Look here!" said his wife, pointing to the little bed in the corner of the room. Removing the white coverlet under which the child was concealed, the distracted father gave an involuntary cry of despair, on beholding the corpse of his only child. His heart was melted, and he bathed the face of the dead child with tears. This bereavement, however,—so sudden and so unexpected,—was followed by good results to the unhappy parent, at least for a time. Previous to this event, every effort to reclaim him was ineffectual. The admonitions of his wife were disregarded; the strivings of the Holy Spirit were stifled; the voice of conscience failed to awake him from the sleep of sin. But the death of his child had the desired effect, at least for a time. And if he had possessed *decision of character*, and continued to kneel daily at the foot of the cross, and rely on the blood of the everlasting covenant, *the grace would have been given to enable him to continue faithful to the end.*

After a night spent in much agony, morning dawned, and the clouds which oppressed him seemed chased away. Embracing his wife with the tenderest affection, he entreated her forgiveness for the sufferings which his intemperance had occasioned. A fortnight passed away. The body of the child had been laid in its final resting-place. James began to exert himself to find a situation. But every effort failed, and he was under the necessity of parting with his furniture. Seeing no prospect of obtaining a situation in London, he resolved to try what could be done elsewhere. His intention he communicated to Laura, and an arrangement was made to their mutual satisfaction. There were a few friends still desirous to help him, and from whom he received letters to one of the partners in a respectable house in Plymouth, the capital of beautiful Devon. James promised to be careful and temperate,—indeed, not to touch or taste the intoxicating cup. It was arranged that Laura, in the meantime, should endeavour to procure work from the ladies she was acquainted with, and doubted not she would be able to procure the necessaries of life,—James arranging to lay aside a certain sum out of his earnings for six months, and then

return to London for her. On the evening preceding the day of his departure, he took a ramble through the fields and lanes on the outskirts of the suburbs, and cast a farewell glance on the scenery which had often inspired his heart with romantic enthusiasm, even in the days of his boyhood,—H—, his native place, being almost a suburb of London. It was in the month of September, and the evening was unusually fine. The sky was cloudless, and the sun was sinking below the horizon. He listened to the soft murmur of the Thames, whose gentle waters, taking a serpentine direction through the wide-spread valley, rolled on to the sea. He seated himself on a stile, on which he had often rested on the beautiful evenings of summer. The moon arose in splendour, and by her silvery light he gazed on the surrounding objects so familiar to his eye. The bells of some of the city churches were ringing, and their sweet music, wafted on the wings of the wind, was grateful and lovely to his ear. Thoughts of Christ and things connected with his salvation rushed over his mind. He knelt down on the grass, and returned thanks to God for the blessings bestowed on him, and implored help and direction in what he was about to undertake. On concluding his prayer, he retraced his steps to his home. Alas! his want of DECISION of character prevented his good desires and oft-repeated promises from taking root and bringing forth lasting fruit.

CHAPTER III.

I need not attempt to portray the parting scene, when, on the morning of his departure, James kissed Laura, and bade her adieu. I need not attempt to describe the emotions which agitated the bosom of James, when he reached the Paddington railway station, and took his seat, and, as the train rushed along, beheld the spires and temples of London receding in the distance. It will be sufficient to state that he safely arrived in Plymouth, and succeeded in obtaining comfortable lodgings on the Hoe, the most beautiful part of the city. The next day he presented his letters of introduction, and the next entered on the duties of his new situation, and continued

to fulfil the duties of his new office with satisfaction to himself and fidelity to his employers; the latter were not only gratified by his attention to business, but were pleased to express their entire approbation of his spirit and deportment. He was strictly economical, and rigidly temperate in his diet. He never indulged in any article of luxury. By adopting this frugal system, he was enabled to save the greater part of his salary, so that, at the expiration of six months, he found himself in possession of a considerable sum of money. With a light heart he placed the money in his purse, and began to make the necessary arrangements for his departure. It was a star-light evening when he left his lodgings to go to the railway station. But as the station was only a few minutes' walk from the Hoe, and as he had more than an hour to spare, he thought he would enjoy for a little the beautiful scenery of one of the loveliest spots in England. The place called the Hoe is an elevated ground, rising with an easy ascent from the city several hundred feet on the sea-board side of Plymouth. Its extreme length must be somewhat over a mile, and its breadth fully three-quarters of a mile. It is covered with green sward. On one side stands the citadel, surrounded with great guns, which command the Sound and the celebrated break-water, and which could sweep the channel for miles of any foeman's fleet that should have the impudence to attempt a landing there. On the seaward side it stands almost perpendicular, the base washed by the waves, as they come rolling in from the ocean, and protected by ships of war of various size, numbering from twenty to one hundred and twenty guns. On the right, and separated from the Hoe by a narrow channel, yet deep enough to permit the largest ships of war to sail up to the docks and inland sea that lies behind the city,—a sea large enough to contain all the navies of the world; and extending for some three miles along the shore is the magnificent park of Mount Edgecomb. Here James spent about half an hour, when he turned his steps towards the station. It was the month of March, and the weather was cold. But the pleasing anticipation of again meeting Laura gave buoyancy to his spirits, and

he hurried along the streets, regardless of the cold, which was more than usual so at that season in Devon. On arriving at the station, he learned that the train would not start for some time, as an accident had occurred down the line, and they must wait till the line had been cleared. Scarcely knowing how to pass away the time, he walked along Mill-bay, and unfortunately met two of his old companions, who had arrived only the day before from London. He endeavoured to get rid of them, but this he found no easy task. They insisted on his accompanying them to a neighbouring inn. He urged several reasons for not doing so; but they would not be put off.

"You have abundance of time," said they. "The train will not leave for an hour. We *must* have a parting glass together; perhaps we may never meet again."

He lacked decision of character, and gave way, and accompanied them into the parlour of an adjoining inn. The moments flew rapidly away; and, after drinking several glasses of wine, James was about to leave the room, when one of the young men prevented him, exclaiming,

"Resume your seat, my dear fellow. I will run down to the station, and enquire when the train will leave."

Ten minutes elapsed before he returned to the inn, during which time the bosom of poor James beat with feverish emotions. On his return, the wily youth appeared disconcerted.

"The train," he said, "had gone; but another would leave in two hours. Be not alarmed, my dear fellow," he continued; "you will be in London by eight o'clock in the morning. Sit down, man, and enjoy yourself. You have treated us with wine, and now we will treat you with a glass of grog. It will arm you against the chilling atmosphere, and enable you to encounter the cold of the frosty night."

The tears started into his eyes, and the colour forsook his cheeks, at this unexpected . . . There was, however, no alternative, and he reluctantly resumed his seat, bitterly reproaching himself for being so imprudent as again to join their society. As he had for some time abstained from the use of

wine and spirituous liquors, those stimulants, of which he had drunk freely, now began to operate powerfully on his reason; and, feeling rather drowsy, he leaned against the back of his chair, and sank into a profound sleep. On awaking, he found himself *alone*; his companions were gone! He rushed into the street, and ran down to the station, — the train was again gone. He put his hand into his pocket, when, to his horror and confusion, he discovered that his purse was gone! He had been robbed during his sleep, by the two wretches who had seduced him into their company. In a state of mind not to be described he wandered from street to street. The wind was not boisterous, but it was sharp and piercing. The sky was studied with innumerable stars, but they afforded no warmth to his shivering frame. Thus he walked about till he found himself on Mount Wise. At length, exhausted, he threw himself on the cold ground, and inwardly cursed his own folly, as the retrospect of the past rushed with terrible fury to his mind. His face was turned towards the starry heavens, and he thought of his home. The mind began to wander; and, unable to bear the stings and arrows of his conscience, he sank into a state of insensibility. Bright and cloudless was the appearance of the sky, when, on the following morning, he awoke to life and consciousness. He was then an inmate of the hospital. He gazed in dumb amazement round the gloomy ward. His face was deathly pale, and it was evident his end was approaching. The lamp of life was flickering in its socket. Addressing the surgeon, who stood at his bedside, he communicated his name, and, with a feeble voice, gave the residence of his wife in London. On the evening of that day he was a corpse! A letter was immediately sent Laura; and she arrived in Plymouth barely in time to witness the husband of her youth committed to the silent dust. Not long did the heart-broken Laura survive this afflictive stroke. Her young and tender heart had received a stroke which tended gradually to undermine her constitution, and her sun went down while it was yet day. Within a few short months after the death of her husband, the once

blooming Laura was carried to the church-yard; and, amidst the tears of those who had long sympathized in her sorrows, her body was laid in the same grave which contained the remains of her darling boy.

"My son, if sinners entice thee, consent thou not."

A RICH LITTLE GIRL.

Little Nelly L. had lost her father, and her mother was poor. Her sweet temper and her winning ways gained her many friends. Among them was an excellent lady, Miss N. A glimpse of Nelly's bright face peeping in at the door always brought a smile of peculiar tenderness over Miss N's placid features. She loved to sit by the child, softly stroking her hair, and while looking thoughtfully into her smiling eyes, would often say "Poor, poor Nelly!" When Nelly shook her head, with a heart too happy to forebode evil, her friend would caress her still more fondly, and then say, "Poor little Nelly!"

"The child's heart seemed troubled by these pitying words, for she asked one day, "Why do you call me poor? Please don't Miss N—, I'm not poor—why, I've got twenty-five cents and a good mother!" "Rich little Nelly," said her friend. "A good mother! Ah! how long I was learning what this little one already knows!"

"A good mother"—could any earthly treasure have made her so truly rich?—*Selected*

IN THE HARVEST FIELD.

Glory to Him who bids the field
Its blessing to our toil to yield,
Who giveth much, who giveth more,
Till store and basket runneth o'er;
Thus, ere the golden skies grow dim,
Come, let us sing our Harvest hymn.

His finger on the land doth lay
Its beauty, stretching far away;
His breath doth fill the opal skies
With grandeur dread to mortal eyes;
He gives man harvest from the wild,
And drops the daisies for the child.

But, oh, how shall we dare draw near?
Such power is veiled in mists of fear.
What can we be to One who fills
The awful silence of the hills,
Who knows the secrets of the sea,
The wild beasts in the forests free?

But, Lord, we know Thee otherwise—
A slighted man with loving eyes,
Toiling along with weary feet
Such paths as these among the wheat:
Come from the light of Heaven's throne
To call no home on earth Thine own.

O, Lord, Thou givest bounteous spoil
To the poor measure of our toil,
For our few grey dank sowing days
The glow of August's evening blaze.
And what can we give for the pain
With which thou sowed immortal grain?

Nothing—for all we have is Thine.
Who need'st not corn, nor oil, nor wine;
Nothing—unless thou make us meet
To follow Thee through tares and wheat,
And from the storm of wrath and sin
To help Thee bring Thy harvest in.

—*Good Words.*

EDITORIAL POSTSCRIPT. — We regret exceedingly the necessity of dividing Mr. Chapman's College Address, but our limits leave us no option.—Articles from "D. M.," "J. W. S.," and "S. R." in type, but laid over.—We thank the friends who have contributed to make our "News" department so full and interesting, but we are not satisfied yet.—Our readers will note the following paragraph.

FOR HALF A DOLLAR.—New subscribers remitting 50 cents during November will receive the Magazine for seven months, December to June.—Those sending \$1 at once will have the November and December numbers free, and their year will commence in January, 1872. Let our friends make these offers known, that we may have large accessions to our list by the New Year