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THE COLLEGE SABBATH.

Once a year, on the second Sabbath in October, the Congregational churches in British North America are requested to bear their school of the prophets in *special* remembrance before God. We say, in "special" remembrance, for it would be a woful thing, were we to pray for the rising ministry on but one Sabbath of the year. Pastors after God's own heart are His own gifts to the churches, and are among the blessings of which He says, "For all this will I be enquired of by the house of Israel, to do it for them." "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." But has not such prayer been withheld? How often is it presented, as the year goes round, in the closet, the family, the prayer-meeting, and the sanctuary?

It is our own deep conviction, that the great want of our college at this juncture is prayer; and by prayer, we do not mean only the utterance of verbal petitions, but all those thoughts, feelings, and desires, that "waiting upon God and expectation from Him," which go to make up the "effectual, fervent prayer of a righteous man, which availeth much." Prayer is the voice or outgrowth of the whole spiritual condition of a man or a church. In the remarks made at the annual meeting, there was some probing of the depths of this matter—"Why have we so few candidates for the ministry? Because there are few young men in the churches; because they are not sufficiently 'brought out;' because there is a lack of the spirit of self-consecration; because the churches so often make the minister's life a hard one;" and so on. In other words, because we all come short of our standard. To put the hand that fights, and the tongue that speaks, in good condition, the whole body must be sound and strong. To produce a ministry of the right stamp, the churches must be right themselves. And it is an incidental counter-balancing of that paucity of students which we all deplore, that it forces upon us "great searchings of heart." As a good brother wrote here last month, "what we want" is a fresh baptism of the Holy Spirit. There are young men in our congregations, whom He can

bring into the church; and young men in the churches, with ministerial gifts, whom He can "thrust forth" into the work.

We thank God that His good Spirit is working among us. Some additions will be made to the college classes this year; and we hear of others on the way. If we wait on God aright, He will hear us!

And let liberal giving accompany prayer; and this, not only to the college for the ministry of the future, but likewise to the ministry of the present. Dr. Vaughan's paper, read to the English College Conference, which we reproduce below, lays a skilful finger upon some very sore spots in the working of our system. The precariousness of a Congregational minister's position, its dependence on popular favour, its poverty, its frequently unrecognized dignity and value, and its doubtful prospect for old age, all tell with deadly power in keeping back our young men from that post. Read the words of this wise man, deacons and members, and deal truly and wisely with the pastors you have, lest the succession fail!

ON THE CHARACTER OF OUR MINISTRY,

AS AFFECTED BY THE ESTIMATE OF MINISTERIAL SERVICE IN OUR CHURCHES.

My impression is, that in the organizations among us as Congregationalists, our Colleges present the department which the least needs mending, and which might be the most safely left to shape itself according to circumstances. Here, more almost than anywhere, experience is the teacher to whose authority we are obliged to conform ourselves. We may sketch plans of study on paper of a very high description or a very low one, but after all the material we have to work upon will determine how far we shall adhere to such schemes. It is useless, worse than useless, to attempt to impose an elevated curriculum on minds which you can never elevate; and it would be not only unwise, but cruel, to restrict yourself to a low curriculum where there is capacity for something much higher—and these gradations of capacity exist in every body of students in every College. Given the men—the right men, to be taught, and to provide the right sort of teaching will not be difficult.

With me, accordingly, the question which lies at the root of this whole matter, is—how are such men to be obtained? Up to within the last seven years the great want of our Colleges had been, for some while past, the want of men, and the quantity of the supply being so deficient the quality of it was much less scrutinised than it would otherwise have been. Since then, from some cause which I hardly know how to explain, the quantity has increased, so that all our Colleges have been full. How it is with quality of this larger supply I do not know. But I do know that everywhere the condition of our ministry, whether in great cities or in scattered towns and villages, is a very poor affair except as the minister happens to be possessed with a strong passion to acquire knowledge, and a no less potent passion to communicate it.

To a thoughtful man the relation between the estimate of ministerial service in our Churches and the character of our ministry is very perceptible. The measure in which our Churches evince the low appreciation of the work of the ministry, is the measure in which the men who enter our ministry will be men of a very humble fitness for it. Your Colleges may be perfect, but that

perfection will avail little if your Churches are known for the most part to present a very ungenial home to the Christian pastor.

I scarcely need say, that if the spiritual interests of men, of individuals, and of parents and families, infinitely transcend their temporal interests, then the function of the man who ministers specially to those interests must be in its issues the most momentous of all functions. To apprehend Christian realities as they are, and to think lightly of services of the truly Christian pastor, is impossible. In proportion as men are insensible to the greatness of the ends for which the Christian ministry is instituted, they may be insensible to the value of the ministry as means to that end, and only in that proportion. The denomination, accordingly, which lays itself open to the charge of neglecting, more or less, the reasonable claims of its ministers, exposes itself to the suspicion of being wanting, in the measure of that neglect, in Christian intelligence and Christian life. Churches may betray this defect in many ways—in two ways especially.

We read in the New Testament that it pertains to the Christian pastor to rule as well as to teach—to rule wisely, indeed, Christianly, but still to rule. We find it enjoined on Churches also, to obey those who have the rule over them, to obey, of course, within definite and reasonable limits—still to obey. It is true we are Independents, but our institutional Independency does not render us independent of the moral deference due to age, to wisdom, or to office. It belongs to our Churches to choose their own ministers, to support them, and the danger naturally and easily besetting such organizations, will be on the side of under-rating the ministerial office, and of evincing that state of feeling so as to cause it to be often felt, and sometimes very painfully felt, by the men who fill that office. Where there is a high order of ability in the minister, tendencies of this nature may be easily checked; but I scarcely need say that a high order of ability is not so much the rule in our ministry as the exception. Thoughtful young men often anticipate trouble in this form, and not without reason. Some, to my knowledge, have been scared from serving among us by such apprehensions—cultured and sensitive men, who have come to feel that it became them to leave it to more hardy natures to face probable difficulties in this form which they dared not themselves encounter. Schism—the severance of affection among professed Christians—may be rife in a Church where there is no separation, and until we see the schism more as we ought to see it, our ministry and our general reputation will continue to suffer from this cause. Not only do Churches nourish schism in their midst as they ought not, but neighbouring Churches and pastors often make light of it as they ought not. Until many of our Churches, especially our smaller Churches, improve in this respect, our ministry will be sure to fall below its proper level. The Established Church promises protection from this kind of trial, and many they are who choose their religious home there mainly on this ground. It may be that such men soon find that the human nature which they feared to meet in the chapel, comes face to face with them in a manner hardly more agreeable within the pale of the Establishment. But appearances were in favour of the Church, and they have been lured by them. Still, it is to me beyond doubt, that on the point under consideration our Churches must improve if our ministry is to be improved.

Another change must come—our ministry generally must be more adequately sustained. Concerning our large city and suburban Churches, in relation to this point, I need not say anything. Generally they do their duty, and for very obvious reasons. But how is it in your second-class and smaller towns?

The Church of Rome is the only Church in which it is not degrading to the ministerial office that the holder of it should be known to be poor. It is with the English clergyman, in this respect, in some degree as with the Romish priest. The solitary priest in both cases falls back upon the prestige of the opulent hierarchy of which he is a part. By the expression "*my Church*," he appropriates to himself all that his Church is, as though it were his own. But our ministers have very little association of this kind of which to avail themselves. To be poor, in the eyes of the world generally, is to be despised, and the great majority of Nonconformist ministers may be said to be poor. That the poor among the members of our Churches should not be much disturbed by this fact is comparatively excusable; but what should be said of the educated and the rich, who allow their minister to be subject to such social disparagement, not seeing apparently that the disparagement which comes upon him extends to themselves? *I must be free to say that my experience* tells me, that where Churches are gravely in fault in this particular the blame commonly rests, not so much with the Church as with its officers, and not so much with the poor as with the well-to-do and the rich. Let the official and the able do their duty, and in the great majority of cases they will not be left to do it alone. I have been in the homes of some of our good men in our smaller towns, and as I have witnessed the very humble order of things making up their daily life there, I have not been able to forbear asking myself—and is it for this that a man spends five years at College, years that should give him the feeling of an educated man, of a scholar, a gentleman?

But some men will say—ministers should not be men looking after filthy lucre—they should be men ready to spend and be spent in their Master's cause. True—men should thus deny themselves to save the lost. But when the lost are saved, and profess themselves Christians, surely the relationship then has changed, and it may be said to be as truly the duty of the Christian brotherhood to spend and be spent for them. The relation of the minister to the heathen man and the publican is one thing—there we expect all the generosity to be on his side. But the relation between the Christian minister and Christians is another—there we expect the generosity to be reciprocal. I should be thought, perhaps, to speak bluntly and boldly were I to say to many of our churches—deserve more able men as ministers and you will have them. But that is really what I mean. So long as a large portion of our pastors are in circumstances requiring them to economise a small income to the last shilling, that they may secure even a very humble order of comfort for themselves and their families, with the prospect of something still more painful always before them if health should fail or death should come, just so loag young men, even pious young men, who feel that they might realize something very different in other departments of life, will not enter our ministry.

But admitting this state of things as existing, whether over a larger or smaller surface,—how may it be amended? This is a question of detail into which I cannot enter. My great concern is that the right thing should be done. I am not anxious as to the mode in which it may be done. Let there be the will, and the way will be found. Suffice it to say this is a matter in which pastors themselves may naturally hesitate to become conspicuous as pleaders. It is more properly a layman's question, and if some small organization were formed to act through the press and otherwise very widely in relation to it, the Churches which need moving might be moved, and a more healthy condition of affairs ensue.

But, in conclusion, let it not be supposed that I mean to say that all the blame rests with our Churches. No doubt ministers themselves are often to

blame. It may be that the pastor who should rule wisely does not so rule, and that the man who should teach laboriously does not so teach. In such cases the natural result must follow. If I venture to say to Churches—deserve more able ministers and you will have them; so I would venture to say to ministers, deserve position and you will gain it. In life generally, and here as elsewhere, the rule is, that to merit success is to realise it. At the same time, it must be remembered, that the measure of success possible to a Nonconformist minister in a small town is often very limited. The cases are not few in which the whole of the small population may be said to be used up—wholly appropriated by one denomination or another. Men who have to labor in such circumstances have a strong claim on our sympathy. If the people immediately about them are not kind and generous towards them, truly their life is not an experience to be envied. But let such a minister feel that whatever may be the apathy or prejudice around him he has peace and kindness at home, and his heart can then be strong. Let our land be more studded with Churches thus enlightened, and, under God, our ministry will become a power of a much higher order.

TWO PLANS FOR TEACHING CHURCH MUSIC.

Feeling assured that many of our churches would enter upon the improvement of their Psalmody, if their pastors and "chief singers" knew *how* to popularise the study of music, we give below two sketches of plans that have been adopted by the Congregational churches in this city, respectively. These plans are based on the same principles, but seek a common end by somewhat different roads. One of them may be found more practicable in one place; the other in another. The first is probably better adapted to the purpose of combining the proficient and the un instructed in a practice meeting; the second, to that of thoroughly training those who cannot read music at all in the elements of the art. It would not be at all difficult to combine the two plans; say, by having a supplementary meeting for beginners on the principle of the second plan, while they also took part in the practice meetings described in the first. It will interest our friends to know, further, that, for the working of each plan, a lithographic sheet of tunes in the Figure Notation has been printed for the use of each person attending the meetings. This can be done at a moderate cost, and, with the adoption of some additional signs to indicate the length of the notes, may furnish also a specimen and instalment of a possible form of a Canadian Congregational Tune-Book.

PLAN FOR PSALMODY PRACTICE—No. I.

(READ AT A SOCIAL MEETING OF THE CONGREGATION).

The plan now to be explained takes for granted that certain things are clearly understood and firmly held by those who are accustomed to meet together here for the worship of God.

1. That the singing of God's praises is an *essential* part of the services of the sanctuary, as much so as prayer, reading, and preaching.
2. That it is the part of the *whole* congregation to join in this service.
3. That it is their duty to offer their praises, not only in the most devout spirit, but also in the *best musical form* they can attain unto.

May I add another assumption, viz., that you are willing to give some time and pains to perfect yourselves in "the service of song in the house of the Lord?" Should there be doubt on this point, let me enforce these considerations:—

We do not positively know that God is displeased by vocal discords, but we do know that He is with the *spirit* that will count any thing good enough for His worship.

Our own enjoyment of praise is seriously diminished by negligence. And the influence of the service on our fellow worshippers is affected in the same manner, by the same cause.

Do not these constitute a threefold claim upon us, to do our best?

We have lately had described to us by Mr. Feaston, what may be considered as the ideal of Congregational Psalmody; a whole congregation singing the parts appropriate to their respective voices, and having the music before them, the very Sunday School trained to sing by note, and all going on unto perfection.

But the successful adoption of this plan pre-supposes at least three things:

1. A teacher, and him the minister, of such enthusiasm, musical skill, aptness to teach, and personal influence, as to be able to lead the whole congregation in their psalmody exercises. It is yet to be demonstrated that such a leader is here.

2. A sufficient portion of the people willing to take the time and trouble required to bring them up to the *Lozells* standard. *This too remains to be seen.*

3. A tune-book, of good quality, containing the various metres required, retaining many old tunes, supplying many new, artistically pure, yet not unpopular, and of a price to put it within every one's reach. We can hardly say that we have yet agreed upon such a book.

In time, we may see all these things among us! Meanwhile, is there no practicable medium between doing the highest and best thing and doing nothing at all?

To the writer, meditating on this problem, it has seemed that there was very much that could be done, and he has been gratified, after feeling his way to most of the features of the plan now to be described, to find his views confirmed by the experience of a congregation so renowned for its psalmody as that of the Weigh House Chapel, London, of which Rev. T. Binney is pastor. There, they have two kinds of musical meetings; the one, where those assembling learn music by note, and in so doing employ secular music very largely as a medium of instruction and practice; the other, a meeting of the whole congregation, to perfect themselves in old tunes and to learn new ones,—such as read music singing their proper parts, and such as do not following the principal part,—the air, the melody, popularly known as "the tune,"—*by ear*; singing, in short, just as they do in divine service on the Lord's day, but learning to do so much more perfectly. Such appears to be the kind of psalmody practice which is within our reach, and will do us the most effective service.

Undoubtedly, if our object was to form a choir only, we must reject every male voice from the number of those who sing the melody, and, for that matter, not a few female voices too, which nature has not made melodious. But our object is *not* the production of the most perfect music for our own gratification; it is to unite *the whole congregation*, young and old, male and female, vocally gifted or defective, musically accomplished or unknowing of a note,—to unite

all these in doing *the best they can* in sounding forth the praises of God. Even at Lozells, after all that has been done, there are many men that sing the air of the tunes. "All congregations," says Mr. Feaston, ("C. I." Aug. 1866, p. 76) "will include some who are and will remain ignorant of music. *Let not such persons be discouraged from joining, and joining heartily, in the service of song. Devotion before science.*"

In the Protestant churches of Germany, that nation of singers, a choir performs some parts of the musical service. But when the whole people sing, they sing in unison; all the voices in the choir and in the congregation sing the melody, and the harmony is filled up by a powerful organ.

While, however, we contend that every voice should sing what it can, even if out of place, this is but a concession to a state of things which ought not to continue from generation to generation. Every child ought to be taught to read music; every adult to sing the part to which his or her voice is naturally adapted. For the present, notwithstanding, we must make the best of things as they are.

What we now propose to do, is, to develop more perfectly the singing of plain psalm tunes by the whole congregation.

We want to sing better those tunes which the people think they know, but which are often sung very incorrectly, by some in one way, by some in another.

We want to have a richer variety of tunes in the ordinary metres.

We want the congregation to learn tunes for the many noble hymns in some of the "peculiar metres," which we are now debarred from using, to our very great loss. Our hymn book is a mine but half explored. Some of its richest gems never see the light.

We want to sing all tunes so as to bring out most fully the sense of the hymns; the general character of the tune being adapted to that of the hymn, and the manner of singing it being varied according to the changing shades of thought and emotion in the several stanzas. For this purpose we shall carefully study, and seek to express by music, the hymns here sung from night to night.

It has been judged expedient that these exercises should be conducted by the minister of the congregation, not because he is the most accomplished musician in the body, but because his office gives him a peculiar advantage in combining the whole of the people in the movement, and because it is designed to link the practice during the week very closely with the services on Sabbath. The hymns and tunes learned on each Wednesday evening will be used in public worship on the following Lord's day.

Our meetings will be held during the next three months, from 8 o'clock to 9.30. To meet the expenses of printing, lighting, heating, &c., a small fee will be charged, 30 cents for a single ticket, \$1 for a family ticket admitting five from one house, and 5 cents to a visitor for one evening.

The tunes to be sung on each practice night will be written in large characters in the figure notation, in view of the whole company. Those who read music will be able to sing from the figures. It is believed that those who do not, by imitating the more advanced, and with the help of such short explanations and exercises as will be thrown in from time to time, may make considerable proficiency in learning to read it if they are earnest in their endeavours so to do. Some, at least, of the tunes will be printed in the same notation, for the use of those attending the meetings.

Exercises will be gone through to test the range of the voices, and it is earnestly recommended that every one will try to sing his and her own natural

part. To facilitate this, and ensure firmness and promptness in singing, a leader will be appointed in each part, whom the whole group may follow until they acquire sufficient knowledge to sing independently.

It is designed to have one or two old, and one or two new tunes, sung in parts every evening, to appropriate hymns. By these means a valuable addition will be made to our stock of well known tunes. Another season, a new series can be learned, and thus a constant freshness and variety can be kept up.

The cabinet organ will be used in the meetings, for illustration and leading.

Such are the features of the plan which seems best adapted to our present wants. *The question now is, will you enter into it?*

I call upon the officers and elder members of the church to give their countenance to it by personal attendance; upon experienced musicians to assist in teaching those less proficient; upon those who sing but rudely, to endeavour to perfect their praise; upon the young, to acquire a power which will add so much to their own enjoyment and their power for good; upon all, in short, to devote *a dozen evenings in the year* to this sacred and delightful use. And may the God we vain would praise more worthily, prosper all our endeavours!

PLAN FOR PSALMODY PRACTICE—No. II.

MUSIC FOR THE MILLION.

To accomplish perfectly the designs of public praise, the entire congregation should be able to read music, but though most people can join in singing the air of a tune, comparatively few have attained to such an acquaintance with the art as would enable them to sing the part most adapted to their voice. The great number of symbolical characters used in the ordinary notation seems to have frightened all but the most enthusiastic from the very threshold of the art; for it has appeared to them very much like learning a new language. Before the pupil can be made to read the usual notation he must have learned a great deal of the theory of music; he must know all about the time of each note as represented by its shape; and before he can determine the pitch of the sound, he must know all about the staff, its letters and its signatures; he is a long time in acquiring a clear conception of the reason why the position of the scale changes with the signature,—why, for instance, A is sometimes *one*, sometimes *two*, or *three*, &c.; and he has to think of all these things and many others, just when he is in his weakest state, struggling to acquire the practice of striking the notes correctly. If, therefore, we can present a system of notation by which the mind of the pupil may be relieved of the necessity of thinking of many of these points until he has become proficient in the most important; if by the system which we shall propose, a whole congregation, whether composed of adults or of children of eight years of age, can be made to sing a tune harmoniously in parts in one or at the most in two sittings, it will be admitted that we shall have discovered almost “a royal road to learning” music. We may say, for the encouragement of all who are interested in this matter, that its practicability has been abundantly tested both in the congregation and in the Sabbath-school connected with Zion Church, Toronto, and what has been done there, can be accomplished with equal facility in all our churches. All that is required is that there be a little painstaking, and that the person selected as the instructor shall have himself acquired a perfect knowledge of the notation.

We now present a system of musical notation, not to supersede the ordinary notation, but as an introduction to its use; a system by which the learner will be relieved of over much effort in acquiring a knowledge of the elements of music; and plain psalmody, such as is used in our churches, may be represented in *simple type*, and therefore be easily read and cheaply produced. The present paper will be followed by a few others of a similar character, by the help of which any person with a fair knowledge of music and "apt to teach" will be able to conduct a class through a course of instruction in psalmody. Our plan could easily be extended, so as to present in the *Independent*, from time to time, a series of tunes, chants and anthems adapted for use in churches and families, as well as songs in parts adapted for use in Sabbath-schools. Would not this make the magazine a still more valued and welcome visitor to the fire-side, and add to its circulation and its influence? Arrangements could then be made, by which ministers could be furnished, at a very trifling cost, with a complete set of tunes in every ordinary metre adapted to church purposes, neatly printed on cards, on this system, which might be advantageously placed in the hands of every member of their congregations, to ensure good singing with well balanced parts, and create a more lively interest in the service of God's house.

We would urge the ministers, and deacons of our churches to take this matter vigorously in hand, to call the people together, to give personal attendance at the meetings, and in every way to help forward the movement. Wherever it is possible, the minister should himself become the instructor; if there is any one better qualified, let him be selected. With the notation we are about to propose there can be no difficulty, all that is required to ensure success is carefulness in understanding and practising the first few lessons, and a regular attendance, especially at the commencement. Some will naturally comprehend more quickly than others; they must not be impatient, but consent for the sake of others to go over the same ground with patient and continuous drill, again and again. Beautiful harmony will not develop at once; power to do, must be acquired first; taste will follow shortly. "Slow and steady" be your motto. Lay the foundation of every thing well.

A black board and chalk for the purpose of writing the first exercises will be found useful and some instrument will be necessary to give the pitch; wherever it is practicable a melodeon will afford great assistance.

There will always be some who are backward in believing they can be made to do anything in music; but they may be assured of this, that, if they now join in the singing in any degree, they may by this additional culture be brought to sing harmoniously in parts, with satisfaction to themselves and others.

The *Independent* is published monthly, while the classes will meet weekly; it will therefore be necessary that we furnish in each paper sufficient matter to employ the classes four times, it is to be noted therefore that we do not intend the exercises hereafter produced to be practised at one sitting.

THE MUSICAL SCALE.

Music is based on seven notes, which, with the first repeated, making eight, are called the *octave*. This octave may be repeated in a higher or lower pitch according to the capacity of the voice or instrument.

The ordinary scale, or that which forms the basis of the tune, is here repre-

3
2
8—1 Do
7 Si
6 La
5 Sol
4 Fa
3 Mi
2 Re
8—1 Do

sented, and several notes of the scale above and below. In the "Sol-Fa" system certain syllables are used for each note, with which the pupils must be made familiar by frequent cross-examination. [*Note.*—Re is pronounced Ray, Mi and Si as Me and Se.] The scale should be sung up and down many times by figure and by syllable; then downwards, to the fifth of the scale below; and upwards, to the third of the scale above. In singing, each note should be sung long and attention should be frequently directed to the peculiar quality of each sound.

The class should now be taught to skip—let them sing each of the following intervals many times, when necessary touching lightly the intervening notes: ascending—1 2 1 3 1 4 1 5 1 6 1 8. Descending—8 7 8 6 8 5 8 4 8 3 8 2 8 1.

Then the following exercises may be written on a black board, with others of a similar nature:

Key, low C—1 3 2 1 4 3 2 | 5 8 7 6 5 1 2 3 | 5 6 5 4 3 2 5 1

When a note occurs in the lower scale, it is marked with a comma after it thus. Sing the air of the Old Hundredth, key A:

1 1 7, 6, 5, 1 2 3 | 3 3 3 2 1 4 3 2 | 1 2 3 2 1 6, 7, 1 | 5 3 1 2 4 3 2 1

When a note occurs in the scale above, it is marked with an apostrophe after it, thus, sing, key, high C:

1' 1' 3' 1' 7' 7' 5' | 5' 6' 5' 1' 2' 3' 2' 1' | 1' 1' 7' 1' 1' 3' 2' 1' 7' 1'

In all these examples the time of each note is supposed to be alike, and for the present we shall confine attention to tunes in which there is no variety of time, which will necessitate the use of other signs. It will doubtless please the class to be informed that they are now prepared (if they have been well drilled in the above and a few similar exercises) to sing a plain tune in parts.

But first a word as to the division of voices. At this stage only very general directions can be given, at the proper time we will recur to this point. The male voices should now sing alone, key G:

1 2 3 4 5 6 7 6 5 | 1 2 3 2 1 7, 6, 5, 4, 3, 2, 1, 5, 6, 5, 1, 3, 4, 5, 1,

As a general rule, those who can sing with some degree of ease the first example should sing Tenor, and those who can sing the second example with greater ease should sing Bass. The male voices should be grouped accordingly. In general there is not so marked a difference in female voices. It will be sufficient at present to say that boys and those females who have power to sing moderately low should be grouped as Alto, and the higher voices as Air; but it will be better even, after they are thus grouped, to make both learn Alto and frequently interchange parts.

Let the class learn the tune below in the following order. The principal object just now is the practice of intervals; the whole class should therefore be taught the Alto first, because the intervals are generally more simple. Sing with the figures first a great many times, then with the syllables, until that part can be performed easily by all without assistance. Proceed in the same way with the Bass with the entire class. Now let the Alto and Bass be sung together many times. Proceed in the same way with the Tenor with the whole class, then the three parts. Lastly, treat the Air in the same way, and then the four parts may be sung together. The Air should always be the last learned, because every means should be used to prevent the pupils depending

on the ear. The Alto, Bass, and Tenor will perhaps find it difficult to keep from sliding into the Air, but a little care and practice will get them into the peculiarity of each of their parts.

Before beginning to sing a tune in parts, the key-note should be sounded and each part should sound its first note loudly and firmly.

Treat the following example strictly according to the above directions.

KEY G—No. 1.	BETHLEHEM.	8s. 7s.	<i>An old Latin melody.</i>
Air... 1 3 5 3 4 6 5 2	3 5 4 2 1 3 2	3 4 5 6 5 2 3 1	4 3 2 1 1 7, 1
Alto.. 1 1 1 1 1 1 7, 7	1 1 1 7, 1 1 7	1 1 1 1 7, 7, 1 1	2 1 7, 1 6, 5, 5,
Tenor 3 5 3 5 1 4 2 5	5 3 6 5 3 5 5	5 6 5 4 2 5 5 3	5 5 5 3 4 2 3
Bass.. 1 1 1 1 6, 4, 5, 5	1 1, 4, 5, 1 1 5	1 6, 3, 4, 5, 5, 1 1	7, 1 5, 6, 4, 5, 1

KEY E.—No. 2.	ABIDE WITH ME.			
Air..... 3 3 4 5	4 3 2 3	3 3 2 1	2 1 7, 1	The first note in each mea- sure should be sung long
Alto 1 1 1 1	2 1 7, 1	1 1 7, 1	6, 5, 5, 5,	
Tenor... 5 5 4 3	5 5 5 5	5 5 4 3	4 3 2 3	
Bass.... 1 1 6, 3,	5, 1 5, 1	1 1 5, 6,	4, 5, 5, 1,	

We have necessarily occupied much space in these explanations, and the examples we are able to give are fewer than we intended. Remember, however, that during the first few sittings of the class, it must be occupied in constant repetition, and the better they learn to perform the task now assigned, the easier will be all subsequent lessons; indeed, all the following lessons will appear more and more easy.

The teacher is advised not to allow the words of a hymn to be sung to any of these exercises for some time to come, and never, in any case, until the tune is most thoroughly learned by figure and syllable. Sing the exercises slowly at first, yet strike every note sharp and distinctly, allow no dragging. When the tune is learned, increase the time.

The tunes will be numbered for the sake of future reference.

ANNUAL MEETING OF THE SABBATH-SCHOOL ASSOCIATION.

As announced in our last, the annual meeting of the "Sabbath-School Association of Canada" was held in Zion Church, Montreal, during the first week of September. Nearly all our readers must have seen a sketch of its proceedings in the newspapers, and we trust that very many of them will procure the detailed short-hand report which will shortly be published, at about 12½c. a copy, by Rev. R. Kennedy, *Daily Review* office, Montreal. Yet we cannot allow the occasion to pass, without once more expressing our high sense of the great value of such gatherings. Only those who never attended a convention, ask, "What is the use of these meetings?" The feeling expressed to us by one member is what has been experienced by many. Said he, "I was just going to give up attending the school, but now I am going back to work with all my might, and to stir up all the rest to do the same." Not only do the inexperienced and discouraged receive a mighty impulse in the work, but even the most devoted labourers feel their zeal rekindled, when, like scattered coals, they are brought together in one place. Nor are these meetings of service merely to awaken enthusiasm. The practical instruction given during a two or three days' meeting, in respect to gathering, teaching, and governing Sabbath scholars, and especially *leading them to Christ*, could only be obtained otherwise by long study, large experience, and many books.

We believe that the teachers of Toronto are prepared to give a hearty welcome to their brethren at the next meeting in the fall of 1867, and have no doubt that a large number will be in attendance from all parts of the province. Principal Dawson, of Montreal, is the president, and Rev. W. Millard, of Toronto, secretary of the Association for the current year.

We cannot close without congratulating our good brother, Rev. John Wood, on being a second time crowned as the writer of the Prize Essay. His composition and an excellent paper by Dr. Wilkes will appear in the Report, which ought to be circulated everywhere.

THE FIRST QUARTER OF VOLUME XIII.

For the information of the many friends who feel a deep interest in the welfare of this magazine, for the encouragement of all who are working for the increase of its circulation, and for the stimulation of those who are not, we record a few facts furnished by the publisher's books during the last three months.

The number of new subscribers to this time is 120, as many as were added during the preceding three years. This represents a good deal of faithful work. Let our friends remember, however, that there were about the usual number of "stops" at the end of the year, so that we are far from being secured the expense of the enlargement made this year. To work, then, everywhere, and every month! Since we last noted progress, *Brantford* has sent in an enlarged list, and *Inverness*, long without a pastor, sends seven names, obtained by Rev. J. A. R. Dickson in a recent visit. A correspondent from the townships suggests that "if the publisher could pay them a visit, he might get some new subscribers." No doubt he could, but brethren will see that every dollar so obtained would cost a dollar. Free local agency, for love of the cause, is our whole dependence.

The cash receipts on account of the current volume are very nearly double what had been paid for vol. xii. to the same period of the year. This is good, so far. But if every one had remitted "in advance," according to our terms, they would have been three times as large as they are yet! We shall not be content till we see the rule acted on by every subscriber.

A word must be said about the arrears—word of doleful associations. Since the present proprietary was organized, at the beginning of the sixth volume, fully six hundred dollars have been left unpaid by 250 subscribers who are still on our list, besides what is due on the current volume!! Yet on account of these outstanding subscriptions, some \$50 less have been received, than during the first quarter of the preceding year. Shall we not hear from these procrastinating friends after harvest?

The growth of the free list is a pleasing feature of this year's operations. One kind friend supplied every minister of the body who was not a subscriber, with a copy, as well the widows of deceased ministers. Some have sent the magazine to public institutions. Others have designated individuals in the churches to which they belonged, for the same purpose. This good work might be extended to any limits.

It has been especially gratifying to hear from so many quarters, that the enlargement of the *Independent*, its new facings, and the other "betterments," have been so generally and so heartily appreciated by the subscribers. Let us try to keep up this wholesome mutual provocation to love and good works. The better the magazine, the more subscribers; the more subscribers, the better the magazine.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND
NEW BRUNSWICK.

The annual session of this body, for 1866, was held at Keswick Ridge, New Brunswick, commencing on Friday evening, the 7th September. The church on the Ridge is presided over by Rev. George Stirling, whose ministry there extends back to the year 1847, and who has had the pleasure of seeing the church grow from thirteen to nearly sixty members. The church itself has had an existence of forty years, and most of its original members were from Sheffield, where the Puritans settled a century ago, and established the ancient church over which the Rev. R. Wilson now presides; a church whose hundred years' history is of great interest.

Keswick Ridge is situated about thirty miles from Sheffield, up the St. John River. The friends there had carriages in waiting, to convey us from Fredericton, about twelve miles distant. It was about seven in the evening when we arrived, and after a hurried meal we proceeded to the church, where a large gathering of people awaited the commencement of service. The present writer was elected minute secretary, but he prefers to give an account of the proceedings in his own way, rather than a bare outline of the business. The first item worthy of mention is

THE WEATHER.

For four years the Union has been favored with beautiful weather at its meetings. This year its lot was different. The 7th September was a splendid day, and those who came up to Fredericton in the boat from St. John had every opportunity to enjoy themselves and appreciate the scenery. But rain set in early on Friday morning, and continued throughout the day; and on Sabbath, from ten o'clock until late at night, the rain fell heavily at times, and the roads were in a sad condition. Monday was fine, but the travelling bad; Tuesday the sun shone brightly; but Wednesday, and Thursday afternoon, it rained heavily; so that the delegates had either to travel homeward in the rain, or remain beyond their time to enjoy the hospitality of the friends in Keswick.

THE ATTENDANCE.

Personal members present.—Rev. George Stirling, of Keswick Ridge, N. B.; Rev. Robert Wilson, Sheffield, N. B.; Rev. J. R. Kean, Canning, N. S.; Rev. S. Sykes, Pleasant River, N. S.; Rev. Archibald Burpee, Yarmouth, N. S.

Delegates.—From Chebogne, N. S., Mr. Frederick H. Hilton; Sheffield, N. B., Enoch Barker and James Burpee; Keswick Ridge, N. B., Jeremiah Christy and Samuel Clark; Yarmouth, N. S., Israel Horton and Freeman Dennis; Canning, N. S., Isaac Cox; Pleasant River, N. S., H. A. Freeman; St. John, N. B., James Woodrow.

Honorary members.—Rev. Archibald Duff, of Sherbrooke, C. E.; Rev. Charles Duff, of Eramosa, Canada West; Rev. J. G. Baylis, Zion Church, St. John; Rev. Enoch Barker, Pictou, N. S.; Rev. Frederick Hastings, Union-street Congregational Church, St. John, N. B.; Mr. Samuel Burpee, Keswick Ridge; Mr. Adam Annette (Wesleyan), Keswick Ridge.

Subsequently, Rev. F. Hastings and Rev. E. Barker were proposed and received as personal members.

The meetings for business and the prayer meetings were well attended by the friends of Keswick Ridge, and the public meetings called forth large gatherings.

THE PRAYER MEETINGS.

These were held on Saturday, Monday and Tuesday mornings at 9 o'clock, and on Sabbath morning at 10 o'clock, for one hour each day, and were occasions of interest and profit. Members of the Union feel that these prayer meetings could not be spared. Earnest prayer, free conference, and the outgushing of the inner life, that cannot show itself in the business meetings, give courage for the work in which they are engaged. The attendance was good at these meetings, and very large on Sabbath morning.

THE SERMONS

were all good. The opening sermons were preached on Friday evening by Rev. J. R. Kean, on Sabbath morning by Rev. A. Duff, on Sabbath afternoon by Rev. A. Burpee, on Sabbath evening by Rev. C. Duff, and at the Scotch Settlement on Sabbath afternoon by the Rev. E. Barker. The house was filled on all occasions, and especially so on Sabbath morning, when a great many people were unable to obtain admission, and remained outside near the windows in the rain.

OFFICERS AND COMMITTEES.

The Union was organized on Friday evening, after the sermon, and Mr. Jas. Woodrow appointed minute secretary, and Rev. A. Burpee and Messrs. Freeman Dennis and F. H. Hilton a nominating committee. On Saturday morning, Rev. Enoch Barker was elected chairman; and subsequently, Rev. R. Wilson, secretary; Mr. H. P. Bridges, treasurer; and Mr. Hiram Freeman, treasurer of the College Fund.

Business Committee for the Session—Rev. A. Burpee, Rev. R. K. Black, Mr. Freeman Dennis, and Mr. James Burpee.

Public Service Committee—Rev. George Stirling, Rev. R. Wilson, and the delegates of the Keswick Ridge church.

Committee to collect and invest the College Funds—Mr. Hiram Freeman, Hon. Freeman Tupper, Rev. R. K. Black, Mr. H. P. Bridges, Rev. R. Wilson and Mr. James Woodrow.

Committee on Itinerant Labour—Rev. Messrs. Burpee, Black, Barker, Wilson and Hastings, and Mr. James Woodrow.

Committee of the Union—Rev. Messrs. Wilson, Black and Sykes, and Messrs. Freeman Tupper, W. H. Freeman, J. Woodrow, N. K. Clements and F. H. Hilton.

Missionary Committee—Rev. Messrs. Wilson, Stirling, Hastings and Burpee, and Messrs. H. P. Bridges, A. Barker, Isaac Burpee, jun., James Woodrow, N. K. Clements, F. Tupper, W. H. Freeman and F. Dennis.

THE ADDRESSES.

The retiring address of the Rev. R. K. Black, chairman of the last year, was given on Saturday forenoon.

On Saturday evening a public meeting was held, and addresses were delivered by Rev. Messrs. Baylis, Burpee and Black; the two latter relating interesting incidents in connection with the work of grace some months since in Yarmouth, Milton and Brooklyn, Nova Scotia. On Sabbath morning, at 9 o'clock, Rev. S. Sykes gave an address to the Sabbath School. At the communion of the Lord's Supper, at the close of the forenoon service on Sabbath, Rev. Messrs. Baylis and Black made short addresses; and on Monday night, at the Missionary meeting, speeches were made by the Rev. Messrs. A. Duff, C. Duff,

R. K. Black and F. Hastings. At all these services, as already mentioned, the attendance was very numerous, many of the people coming a long distance.

CORRESPONDING BODIES, &c.

On Monday forenoon, Rev. A. Duff, delegate from the Congregational Union of Canada, addressed the meeting at some length, in his own happy way. He gave some valuable statistics of the Canadian churches, described the mode of their working, and conveyed a warm fraternal greeting from our brethren in Canada.

The Rev. Chas. Duff, of Canada West, followed. In his remarks he especially advocated the claims of the *Canadian Independent*, in its present enlarged form. This led to the reading of a letter by the Rev. R. Wilson, from the editor of the magazine, soliciting contributions from the brethren in these Lower Provinces, in the shape of articles and information, as well as efforts for the extension of the circulation.

Rev. R. Wilson reported in reference to his visit to the Canadian Union; and Rev. A. Burpee reported on behalf of Rev. J. Gray, who attended the Massachusetts Conference. A cordial and fraternal letter from the Rev. C. Whittier, conveying the greetings of the Maine Conference, was read.

The Rev. Messrs. Wilson and Burpee were appointed delegates to the Congregational Union of Canada; Rev. F. Hastings to the Maine Conference; and Rev. R. Wilson to the Conference of Illinois.

The presence of the Canadian brethren, and their hearty assistance given at this meeting of the Union, lent an additional interest to the proceedings.

BUSINESS TRANSACTED.

As a Congregational body, our business is limited; and consequently whatever comes before the Union is generally thoroughly sifted, and gives occasion to a number of speeches. The main business was as follows.

The committee on the petition to the Legislatures of Nova Scotia and New Brunswick, against grants of public money to *Denominational Schools*, reported a form of petition, which was adopted and ordered to be sent to the Legislatures of the two Provinces.

The College Fund.—Voted, That whereas this Union has heard nothing from the friends in England respecting the disposal of the College Fund; and whereas it is important that the money should be usefully employed; therefore, Resolved, That the College Fund be collected and invested in some safe security, and that the interest be used for our missionary operations, and the support of the College of British North America.

The Retiring Address.—Voted, That the thanks of the Union be given to the retiring chairman for his address, and that the secretary be authorized to have it published in the *Canadian Independent*.

Denominational Intelligence, &c.—Voted, That the Rev. R. Wilson and Mr. James Woodrow be a committee to ascertain the cost of one or two columns in some suitable weekly paper; such portion to be under the control of an editor appointed by this Union, for the dissemination of denominational intelligence, and the propagation of denominational principles; and that this committee report at our next annual meeting.

Prayer for the College.—Voted, That the Union deplores the declining interest in the work of the Christian ministry which prevails in the churches, and recommend that prominence be given, both in public and private devotions, to the petition which the great Head of the church has put into our lips, "that the Lord of the harvest would send forth laborers into his harvest;" and recom-

mend the second Sabbath in October as a day of special prayer on behalf of our College.

Temperance.—Voted, That this Union recommends renewed efforts to spread the principles of Total Abstinence, in the belief that the drinking usages of society are responsible for a very large share of our social evils, and stand in the way of the progress of the gospel. Also, Resolved, That the ministers be requested to bring the subject before the people on the Sabbath immediately preceding the 25th December.

Widows' and Orphans' Fund.—Voted, That this Union recommends the Widows' and Orphans' Fund to the sympathy and support of the churches, and requests that the contributions in its behalf be taken up on the first Sabbath in January, 1867.

Thanks for hospitality.—Voted, That the hearty thanks of this Union be given to the friends at Keswick Ridge for their generous hospitality. May we all be permitted to sit down with Abraham, Isaac and Jacob in the kingdom of God!

Thanks to Dr. Smith.—Voted, That the thanks of this Union be given to the Rev. Dr. Smith, for parcels of books and tracts for the churches, from the Congregational Union of England and Wales.

"The Canadian Independent."—Voted, That the Union having listened to a letter from the Rev. F. H. Marling, editor of the *Canadian Independent*, urging its claims upon our support, cordially recommends to our churches increased efforts to secure subscriptions to that periodical; and would also recommend the members of the Union to furnish the editor with advice and intelligence from our churches, and original articles. Also, Voted, That the balance in the hands of the Financial Committee (\$16 54) be handed to the publisher of the *Independent*, to pay for the publication of addresses, &c.

Itinerant labour.—Voted, That a committee be appointed to meet next week in St. John, to make arrangements for itinerant labour.

Missionary Funds.—In view of the present position of some of the churches receiving missionary aid in past years, and the contemplated action in reference to the Gorham College Fund, there was some discussion relative to the feasibility of a separation from the Canadian Missionary Society, and doing without assistance from the Colonial Missionary Society for present operations; but the only action taken was to refer it to the committee who have charge of the College Fund, to report next year.

There were some other matters before the Union, and some interesting discussions; but these cannot be conveyed to the reader. Suffice it that words of sympathy uttered for those whose fields are unfruitful; cheering tidings from other fields; the meeting together of those having a common cause; the enunciation of principles that are slow of growth, but sure of success; the determination evinced to hold up that truth before the world, and to falter not because of difficulty; the new plans, new resolves, and new hopes, and the prayers for each other and for Christ's cause; all tended to give new life, to infuse new energy. If we are but a small people, few in numbers, we can point, as Mr. Hastings expressed it, to the large bodies of our brethren in old England, the United States, and elsewhere, and feel that we are not such a handful after all.

The Union voted to meet in Milton, N. S., next year, and adjourned on Tuesday at noon.

On Tuesday evening, after some of the brethren had left, a Temperance meeting, well attended, was held, Deacon Samuel Burpee in the chair

Addresses of an interesting character were made by the Rev. Messrs. Kean, Hastings and Duff, and by the chairman.

Thus ended a pleasant meeting of the Union, which gave cheer and encouragement to all who participated in it.

ADDRESS OF THE REV. R. K. BLACK,

RETIRING CHAIRMAN OF THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK, DELIVERED AT KESWICK RIDGE, N. B., SEPT. 8TH, 1866.

BELOVED BRETHERN,—Nearly fourteen months have elapsed since we last met in Union; and in the retrospect of the past, what gratitude is due by us to our gracious God! It will, we think, be readily admitted, that whether we contemplate things civil or ecclesiastical, national or denominational, we have had cause to behold the works of the Lord and the operation of His hands—hands, that were stretched out not to punish or destroy, but to defend, protect, and bless.

The signal and complete failure of the Fenian conspiracy, which excited gloomy apprehensions in the minds of many, and imperilled the lives and liberties of the people of these Provinces, is surely to be attributed to Him who is wonderful in counsel and excellent in working, and who, when the heathen rage and the kingdoms are moved, and the people imagine a vain thing, stilleth the noise of the waves and the tumult of the people. That the mad project of the invaders would prove a success, none ever seriously believed; but what wanton cruelty, plunder, and bloodshed, might not hordes of semi-barbarous invaders of an alien creed have perpetrated upon innocent, defenceless, and peaceful citizens, ere the conspiracy was effectually crushed and the enemy driven from our soil! But from all this threatened evil we have been mercifully delivered. If, in Canada, the raid was not suppressed without the effusion of blood, in these maritime Provinces not a blow was struck. Though massed in numbers upon our borders, they ventured not even upon a skirmish. "They came, they saw," they fled! As we contemplate these pretended champions of freedom—these avengers of the wrongs of the oppressed, who determined to conquer a free people in the interests of liberty—turning quickly away at the sight of a few British ships of war, are we not reminded of the language of the royal psalmist, when he somewhat derisively celebrates the failure of a more formidable conspiracy against the lives and liberties of ancient Israel? "For, lo! the kings were assembled, they passed by together; they saw it, and so they marvelled; they were troubled, and hasted away; fear took hold upon them there, and pain as of a woman in travail." Thanks to our brave volunteers, who so readily responded to the call to arise and arm for the defence of their country! Thanks to England, whose determination to defend her children in the colonies, and whose readiness to supply us both with men and munitions of war, contributed so greatly to intimidate the spoiler! All honour to that great and magnanimous power by our side, which, though tempted to give comfort and material aid to our enemies, and thus gratify the haters of England within her borders, did, nevertheless, stretch forth the strong arm of law, and would suffer no invasion of the territory of a contiguous and friendly power!

But, while according to all these their due meed of praise, let us give the glory to God alone. "For He hath strengthened the bars of thy gates, He

hath blessed thy children within thee, He maketh peace in thy borders, and filleth thee with the finest of the wheat."

Scarcely had the agitation occasioned by the threatened invasion of our country subsided, when the news reached us of the outburst of war in Europe. We beheld arrayed in hostile attitude no less than three of the great continental powers. The struggle, though short, has been most sanguinary and decisive. While we write, an armistice has been concluded. Let us not cease to pray that it may be prolonged into a lasting and honourable peace; and that He, who maketh the wrath of man to praise Him and restraineth the remainder thereof, will cause this struggle largely to contribute to the spread of gospel truth, and the permanent establishment of civil and religious liberty.

The past season, too, has witnessed a triumph in which we, in common with the whole civilized world, rejoice—the victory of science over the forces of nature—in the successful submerging of the Atlantic telegraph cable. It is an event sufficient to constitute the present year one of the most memorable in the history of the world. Who can calculate the results of this mighty achievement? It is no small thing, that while Europe is being dismembered by the sword, England and America join hands by the cable,—hands which, we pray, may never again be raised in fratricidal strife. May this noble work of art never be used for other purposes than those of peace! While we by no means undervalue the vast benefits to commerce and to society at large which must necessarily accrue from this achievement, let us ever pray that it may contribute to the more speedy diffusion of the glorious gospel of the ever blessed God.

If now we turn to ecclesiastical and denominational interests, it will be admitted that the past year has been one of more than usual excitement. Grave apprehensions were entertained as to the consequences of the new and altered policy of the Colonial Missionary Society in its relation to the churches of these Provinces. The crisis is now past, and if all the wholesome results which the friends in England anticipated from their retrenchment policy have not yet been reaped, yet neither have the fears of the friends of the mission in these Provinces been realized. There has been a most gratifying increase of liberality on the part of our churches; and if not as much has been done in the way of aggressive effort, yet few, if any, of the stations that it was deemed desirable to retain has been given up, while a work of consolidation has commenced, from which the happiest results are expected. Why was it, brethren, that though, during the past year, our denominational organ in Canada teemed with contributions from brethren in that Province, denunciatory or apologetic of the new policy, we in these Provinces ventured upon no expression of opinion? Partly, it may be, because no fault was found with us; but chiefly, we believe, because we were confident that whatever the issue of the controversy might be, "we should not die, but live and declare the works of the Lord." "Say ye not, 'a confederacy,' to all to whom the people shall say, 'a confederacy,' neither be ye afraid with their fear, but sanctify the Lord God in your heart, and let Him be your fear, and let Him be your dread."

Brethren! our little Union still lives and thrives. Thanks to the God of providence and of grace, the past year has been, in the experience of some of our churches, one of special manifestation of divine power; while in nearly all of them progress has been made. It is true, indeed, that two brethren beloved have left this field, but neither of them because they had

witnessed no fruit of their labour; and both cherish hopes of returning—the one, to bring with him into our Union a distant and isolated church; and the other, to labour under more favourable auspices in a field he loves. Of our Zion in these Provinces it cannot be said, as of ancient Israel, “There is none to guide her among all the sons that she hath brought forth; neither is there any that taketh her by the hand of all the sons whom she hath whom she hath brought up;” for the past year has witnessed the return of the last of the band which our churches sent to the sister Province, to be fitted by study and toil in the mission-field, for the work to which she now invites them; while she is calling forth and sending others to the school of the prophets. England, too, has sent us a brother and a helper, to be followed, we hope, by others of kindred spirit. If we might by one word designate the chief feeling by which we are animated, as we meet in Union, at this lovely autumnal season, on this beautiful Ridge, it is, *Hopeful*.

In what follows of this address, we crave your patient hearing, while we consider some of the great principles which we hold to be true and scriptural, as *elements of church strength*.

First.—*A pure membership*. While this is a principle which our churches hold to be dear, and one in favour of which they feel constrained to testify in these days of abounding religious profession, we fear that by many among us it is regarded, if not as an element of weakness, yet as a hindrance to progress. Is it not looked upon in the light of a *burden* which the Lord hath laid upon us, rather than as an element of power? Do not many of us suppose that it compels us to assume the position of *witnesses* against corruption in other churches, rather than qualifies us to be the strongest and most aggressive of all the churches? Have we not become familiar with the argument, that if our churches were only less discriminative in the admission of members, our progress would equal that of any of the more prosperous denominations? But surely, those who thus reason have forgotten that *Congregational Churches*, which would substitute morality, or intelligence, or mere sincerity of purpose, for a profession of conversion, as the term of fellowship, would necessarily degenerate into error, or be split up into factions. Is it not true, that it is only by a complicated and humanly devised ecclesiastical system, which ignores individualism in responsibility and action, and which substitutes for the holiness of the member zeal for an *ism*, an orthodox creed, or a sacerdotal caste, that corrupt churches can extend or even exist? No churches die so fast as Congregational churches that have become impure; none are so tenacious of life as those in which purity of communion is sacredly observed. Why should we envy other bodies their numerical strength, if purchased by the sacrifice of this Scripture principle—this element of *real strength*? Ask godly and intelligent men, who are identified with impure but numerically strong and prosperous churches, and many of them will own that their numbers are their bane. A brother minister, of piety and ability, belonging to another communion and labouring in a rural district, once owned to us, with manifest grief and sorrow, that of the two hundred and fifty members that composed his church, at least two hundred ought never to have been received into fellowship.

Brethren, if it is only the effectual fervent prayer of the righteous man that availeth much; if it is only from souls born into the kingdom and instinct with love to the Saviour and love to men, that really effective work for Christ is to be expected; if he must be indeed a true Christian, and that a pure church, which shall command the respect of a world which, however

much it hates gospel truth and derides Christian experience, is yet perfectly competent to judge of Christian consistency,—then, not only should our churches be pure, though weak, but they must be pure that they may be strong! The words of the illustrious Howe are most pertinent in this connection:—

“Who fears to insult over an empty, dispirited, dead religion, which, alive and shining in its native glory (as that temple doth which is compacted of lively stones united to the living Corner Stone), bears with it a magnificence and state that would check a profane look and dazzle the presumptuous eye that durst glance at it obliquely or with disrespect? The temple of the living God, manifestly animated by His vital presence, would not only disarm opposition but command veneration also, and be both its own ornament and defence. Nor can it be destitute of that presence if we ourselves render it not inhospitable, and make not its proper inhabitant become a stranger at home. If we preserve in ourselves a capacity of the Divine presence, and keep the temple of God in a position fit to receive Him, He would no more forsake it than the soul would a sound and healthy body, not violated in any of its parts; but if He forsake it once, it then becomes an exposed and despised thing. And as the most impotent, inconsiderable enemy can securely trample on the dead body of the greatest hero that alive carried awfulness and terror in his looks, so is the weak-spirited atheist become as bold as he was willing before to make rude attempts upon the temple of God, when He hath been provoked to leave it, who is its life, strength, and glory.”

Brethren, to us who are laying the foundations of what we hope will ultimately become strong and influential churches, the words of the great Puritan suggest a solemn lesson. If, as a former chairman of this Union has shown, some of the ancient churches of these Provinces have become extinct and others of them have suffered grievous loss, through unfaithfulness to purity, and if we behold in some denominations by our side, once zealous for this principle, a laxity which, to say the least, is portentous, let us not be tempted by the desire of independence of pecuniary aid from without, or by the wish to equal other religious bodies in number or social position, to relinquish a principle which is our life and strength. “Fret not thyself because of him who prospereth in his way.” By the recollections of the mighty achievements and marvellous progress of the saints and faithful brethren in apostolic times, and by the prospect of that purity which shall yet characterize the church of the millenium, of which it is predicted, “Thy people shall be all righteous, the branch of my planting, the work of my hands, that I may be glorified,”—“Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! for henceforth there shall no more come unto thee the uncircumcised or the unclean,”—let us be faithful to purity.

Secondly.—*Catholicity* is another important element in church strength. Much as Congregationalists dislike subscription to creeds and church symbols, there are none of us who do not give our unfeigned assent and consent to that article of the apostle's creed, “I believe in the Holy Catholic Church.” Other religious bodies may be catholic: Congregationalists *must* be Catholic. It is as foreign to Congregationalism to be sectarian as it is to be secular. Not less for the catholicity of the church do we contend than for its purity. An eminent dignitary of the Roman Catholic Church in England lately expressed himself as indignant that his church should be reckoned among the denominations. And yet, brethren, is there any church in the world more sectarian than that church which denounces all others as schismatic or sectarian, and declares that beyond her pale there is no salvation?

Ours, on the contrary, are the most catholic of churches, for we know nothing in Congregational usages to hinder even a Roman Catholic to sit down with us at the Lord's table, provided we were satisfied that he loved the Lord Jesus Christ. And then our catholicity, in so far as it is practically exemplified, is an element of *church strength*. This is sometimes questioned. Has it not been hinted that we have been rather too catholic, and that in this way we have suffered loss? Is it not supposed by some that we would be stronger if we were only a little more denominational? We freely admit that we have suffered from failing to give due prominence to our church principles, fearing that to do so would involve a breach of charity to others; but never have we suffered from catholicity of feeling and action. We think it would not be difficult to prove that when our people have carried out their independency at the expense of catholicity, it has contributed to weaken and cripple us. Let us illustrate what we mean:

There is a little village or but sparsely settled rural district, where already more than one evangelical denomination has an interest. The gospel is faithfully preached, and the mass of the population are attached to churches already established. There are, however, a very few Congregationalists there. These good people, while by no means disparaging their privileges, would undoubtedly prefer a church of their own order. They form themselves into a church, and without duly estimating the cost and asking,—“Is it really expedient or wise, or is there a reasonable prospect that the enterprise will be successful?”—and, it may be, without asking the advice of ministers or friends of the denomination elsewhere, to enable them to arrive at an impartial and wise decision. They call a minister, and ask the Missionary Society to contribute a large proportion of his salary. Of course they are sanguine of success if they can only secure the man of their choice: they hope to be self-sustaining in a very few years. The man and the means are obtained; a church edifice is erected and debt is contracted. A protracted dependence upon missionary aid is rendered necessary. Missionary committees grumble. The minister becomes restive, for his field is certainly too circumscribed, and his principles and feelings prevent his attempting to make proselytes. He leaves the field: another minister is secured, but only to be subject to a similar trial and a like failure, until the cause is either abandoned or it is put upon some brother already overworked to supply these good people with preaching once a month.

Now, brethren, supposing the illustration to have its counterpart in fact, we ask,—Would not the exercise of a little self-denial and practical catholicity on the part of these good people, prompting them to cast in their lot with one or other of the existing Churches, have been a decided saving to the Denomination, both of time and money, while it would have contributed to strengthen the cause of Christ in the locality? The above remarks do not at all apply to instances in which Congregationalists have been the first in the field, but have been crowded out by other bodies. Nor do they apply to efforts to establish causes in the large towns or cities, which must ever be both missionary ground and centres of influence. It is also freely admitted that such instances are not of frequent occurrence. But are there no such exceptions?

It is admitted that sectarianism, and that in its grosser form of proselytism, has contributed greatly to swell the numbers of other churches. But we deny that sectarianism is therefore an element of *real strength*. Obtaining a temporary success, it must eventually consume itself. A powerful and

healthy reaction must sooner or later take place. Ground thus gained will eventually be lost. We can no more violate the laws of Catholicity than we can any other of the Divine laws, and not suffer the penalty. There are other fires besides the great and final ordeal, that shall try every man's work, of what sort it is.

Already in these lower Provinces the death knell of bitter and rancorous sectarianism is sounded, and ground gained and heretofore held by those who hesitated not to draw away disciples after them and build upon other men's foundations, and even to break up our churches, is being surrendered to other and more Catholic bodies. That the Lord is on the side of Catholicity the history of revivals abundantly attests. Sectarianism is the death knell of a revival; Catholicity its life. We have before our minds at present several instances in which our ministers and churches have taken the lead in bringing together for prayer and religious conference the different ministers and churches of a town or district, and with the happiest results to all the churches, and to none more than to the churches that took the initiative. Asperities have been softened, suspicions removed, a spirit of love engendered, and the Spirit of God has been poured out upon the locality. In proportion as we recognize our dependence upon purely spiritual forces shall we be constrained to be Catholic.

There is one manifestation of Catholicity, the development of which, we believe, would be attended with the happiest results, and would contribute to the real strength of every one of our Churches; we refer to systematic effort in the sustentation of Foreign Missions.

Brethren, why should not every one of our Churches in the Province have its monthly conference for prayer for Foreign Missions, at which missionary intelligence should be read and the contributions of the people solicited? We are aware of the fact that in country stations it is often difficult to get a week evening meeting that will fairly represent the church; but, in such cases, could not a Sabbath service, at least once a quarter, be devoted to the advocacy of this noble enterprise? Why is it that while in the old country the feeblest of our churches, many of which are dependent on Home Missionary aid for the sustenance of ordinances amongst themselves, are enthusiastic in the cause of Foreign Missions, the interest taken in the subject by our churches here is far from universal? Confident we are, that were all our churches to wake up to regular effort for Foreign Missions, it would be the life of our Home Mission.

Are not our Presbyterian brethren in Nova Scotia stronger to day for the noble stand they have taken and the noble reputation they have won in the Foreign Mission field? We rejoice to recognize the fact, that every year the number of our churches in this Union that in this sense become missionary churches increases. In two of them during the past year a revived interest in this catholic movement has been followed by the gracious outpouring of the Spirit of God in their midst. It is true of churches as of individuals, "There is that giveth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

Brethren! suffer the word of exhortation. Shall we not resolve, that, ere we meet again, every church in this little Union shall have put forth its effort for Foreign Missions? Let brethren in the ministry take the initiative. If the missionary spirit is wanting, procure for sale or distribution among the families in the congregation, Snow's shilling edition of "Williams's Missionary Enterprise." Preach on the subject betimes: call together the

people to pray for and give to the noble cause, and we shall not long have to cry out, "My leanness, my leanness;" but all that see us shall acknowledge that we are the seed that the Lord hath blessed.

Thirdly.—As another element of church strength, I would mention *union between brethren in the ministry and between the churches*. That "Union is strength," has become almost a truism. That our church polity admits of the highest and most perfect development of this divine principle; that the strife or alienation that is its opposite, is more fatal to our churches than to any other; and that its cultivation is essential to our preservation and progress, all will admit. Gladly do we recognize the fact, that our churches and ministers in this Union are perfectly united. Most heartily do we rejoice that the college controversies, which, by provoking strife and debate among brethren, made our meetings of Union a misnomer, and caused the lovers of peace to fear the return of our annual gathering, have passed away. Union, in the sense that there is no strife, but, on the contrary, sympathy and love among the churches, there certainly is. But, brethren, do we derive all the practical benefits which, as churches and ministers, we ought to derive from this our union? Is our union systematized—vitalized? Is it, to the extent we could desire, practically exemplified? Is it not only a beautiful spectacle but a real power?

Beyond the individual church, with its bishop, to what extent is there maintained amongst us the *fellowship of the saints*? Most gladly do we recognize, as a step in the right direction, the systematic correspondence that has been kept up during the past year by the ministerial brotherhood of Nova Scotia—our "encyclical," or if that be too high sounding a title, our circulating letter. Blessed fruit of brotherly union this! fraught with words of counsel and comfort and cheering experiences, deepening sympathy and stirring up to earnest prayer for each other. But still it must be owned that the benefits of this have been confined to the ministerial brethren.

Would not occasional letters from our churches to sister churches as such, breathing Christian love, communicating intelligence in regard to church progress, soliciting counsel, sympathy and prayer in time of difficulty or deadness, be to us a real element of *church strength*? If we except the brief communications from the missionary churches, published in the annual report, beyond the fact that there is a Congregational Church at such and such a place, and the name of the pastor, what do our churches know of each other? What of each other's conflicts, successes, plans of usefulness, work for Christ, methods of administration? If, as is probable, the correspondence suggested could not well be carried on between all the churches of the union, as such, could it not be maintained within the limits of an association or district? Brethren, shall we not attempt it? It would be no innovation, but the revival of a good old custom, which the more ancient of the churches in these provinces were mindful to maintain. Does not our very independence necessitate it?—and should not the benefits which we might reasonably expect to flow from a return to the good old way, be a sufficient incentive?

There is another practical manifestation of union essential to our strength, which we would notice in this connection, and that is, systematic effort to supply with the preaching of the word, churches temporarily without a pastor. Is it not often urged against our ecclesiastical polity, that though flexible enough, it wants cohesion; that it contains no element that shall secure the permanent occupation of ground that has been gained? It is

asserted that, while the connexional system of Methodism secures that every circuit and every station shall be regularly supplied with preaching, and while Presbyterianism devolves the care of its vacant churches upon the Presbytery, Congregationalism contains no such conservative element. Is this true? It is to be feared that we have given too much cause for the objection. But is Congregationalism, then, defective? Is it the fault of the system? Is it not rather to be attributed to the infirmity of those who profess it? It is because we are not thorough Congregationalists. It is because, while contending earnestly for our independence, we have been recreant to that great and powerful element in Congregationalism, the *fellowship of the churches*.

We know no help for it but deeper piety, a greater self-denial, and a more practical fellowship on the part of our ministers and churches;—nothing but the Christian principle, that leads us to look not every man to his own things but every man also to the things of others, to bear one another's burdens, and so fulfil the law of Christ.

Brethren, is it too much to ask, that as under the law to Christ, we should from Christian love and sympathy, do as well by our sister churches thus unfortunately situated, as others do as the result of a well compacted and organized system of human invention?

Fourth.—The last element of church strength to which we would allude is, *Aggression*.

Real strength does not consist so much in the amount of missionary aid received, as in the amount of missionary effort put forth. A church may be rich in pecuniary resources, and yet be weak indeed by the absence of Christian willinghood, the willinghood not only of giving, but of working.

Brethren, are we, as churches and ministers, doing all we can to supply the waste places of our land with the preaching of the Word? I do not ask, are we doing all that is desirable in the way of planting churches, and settling pastors in various localities? for that is a work which involves outlay and expense, present and prospective, which we may not be warranted to incur, in these times of retrenchment. But is there not a vast amount of work in the way of carrying the Gospel to the comparatively destitute, through the instrumentality of our ministers, and by the co-operation of our churches, that need involve but little expense? We have our mind now upon the plan of itinerating for a few weeks, in distant and destitute localities.

This plan was pursued by the fathers and founders of Scottish Congregationalism with signal success. Nor was it the work of country ministers alone, for in the old missionary magazines are found most interesting extracts from the journals of itinerant labours performed by such men as Ewing, Wardlaw and Russell, who, in their earlier ministry, disdained not to go everywhere, preaching the Word. The names of such men, and of a host of other kindred spirits, are still fragrant in many a highland glen, where, in some peasant's dwelling, or country school-house, or barn, they preached Christ. To these self-denying itinerant labours not only do many owe their conversion, but many of the churches even owe their existence.

Brethren! these Provinces present a noble field for itinerancy. The religious privileges in many parts of our land are exceedingly meagre, and it is to be feared that the preaching received is but very indifferent. The nearest approach to itinerancy now practised is a base counterfeit; the perambulations of a few wandering stars of no ministerial standing in any body, and of questionable moral character, who preach and then take up a collection for their personal benefit! Another practice is common in some bodies,

which, though less objectionable, is of too mercenary a character to be a blessing to any community. Some poor country minister, whose people are not able to support him comfortably, is appointed by some association to go on a mission for five or six weeks to some destitute locality. Here he is expected to be in labours more abundant, and to preach, if desired, every night. Sometimes a religious excitement is the result, and sometimes not; but at the conclusion of the mission a donation party is given to the good brother, who returns to his home laden with the gifts that are destined to replenish his impoverished larder.

Can we not show them a more excellent way? Shall we not do, from a pure missionary spirit, what others do from questionable motives? Let us go forth, taking nothing from the people, but urging upon them the Word of Life. If our people cannot tolerate our absence from our pulpits for two or three Sabbaths, could we not negotiate an exchange with some brother at a distance, each of us travelling to the other's station by different routes—preaching and distributing tracts as we go and return. What good might not reasonably be expected from a few weeks of such labours! What a blessing to ourselves spiritually! What interest would the rehearsal of the various incidents and experiences of such missionary tours create in our churches! Brethren, the great need of our country is the intelligent preaching of the Word in destitute places. The people are prepared to appreciate it; they are even now in many cases crying out for it. Shall we not be willing to the extent of our power to give it? Should they ask us for ministers and missionary grants to support them, we may be compelled to say, "Silver and gold have we none," but shall we not add, "Such as we have we give unto you?"

Brethren, I ask no apology for urging on you these missionary projects, for our Union is simply our missionary society. As temporarily associated with England and Canada, in the working of the mission field, we recognize the wisdom and necessity of consolidation. As best acquainted with the necessities of our own land, and free to preach when and where we may, and to convert plans of action and co-operation, let our motto be, "Aggression." If our zeal shall provoke very many, a good and blessed object shall be gained. Our scattered and rural population shall no longer be left a prey to vagabond preachers and adventurers, who are, in many instances, the bearers of another gospel, but shall become acquainted with the truth as it is in Jesus. Sincerely do we hope and earnestly do we pray that our present session may be fruitful not merely in the amount of routine business performed, the number of resolutions passed, and the variety of subjects discussed, but in the actual commencement of plans of action by which our Divine principles shall be more favourably known, and the kingdom of our glorious Master more widely extended.

There will be no christian but what will have a Gethsemane, but every praying christian will find that there is no Gethsemane without its angel.—*Binney*.

Before an affliction is digested a consolation ever comes too soon, and, after it is digested, it comes too late; but there is a mark between these two, as fine almost as a hair, for a Comforter to take aim at.—*Sterne*.

Nothing can occur beyond the strength of faith to sustain, or transcending the resources of religion to relieve.—*Binney*

The Home Department.

A MOTHER'S MORNING PRAYER.

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Whereso'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps;
So direct my holy way,
That, in following me, the children
May not go astray.

Let thy holy counsel lead me—
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For his word's sake—unforgot,
“ Let the little ones come to me,
And forbid them not.”

MY BOY.

I have a very pleasant house and much company. My guests say, “ Ah! it is pleasant here. Everything has such an orderly put-away look, nothing about; under foot, no dirt.” But my eyes are aching for the sight of whittlings and cut paper on the floor, of tumble-down card-houses, of wooden sheep and cattle, of pop-guns, bow and arrows, whips, tops, go-carts, blocks and trumpery. I want to see boats a-rigging, kites a-making, crumbles on the carpet, and paste spilt on the kitchen table. I want to see chairs and tables turned the wrong way about, I want to see candy making and corn popping, and to find jack-knives and fish-hooks among my muslins. Yet these things used to fret me once.

They say, “ How quiet you are here; Ah! one here may settle his brains and be at peace.” But my ears are aching for the pattering of little feet, for a hearty shout, a shrill whistle, a gay tra-la-la, for the crack of little whips, for the noise of drums, fifes and tin trumpets: yet these things made me nervous once.

They say, “ Ah, you have leisure—nothing to disturb you, what heaps of sewing you have time for!” But I long to be asked for a bit of string or an old newspaper, for a cent to buy a slate-pencil or peanuts. I want to be coaxed for a piece of new cloth for jibs or main-sails, and then to hem the

same. I want to make little flags and bags to hold marbles. I want to be followed by little feet all over the house, teasing for a bit of dough for a little cake, or to bake a pie in a saucer. Yet these things used to fidget me once.

They say, "Ah, you are not tied at home. How delightful to be always at liberty to go to concerts, lectures and parties. No confinement for you."

But I want confinement. I want to listen for the school bell mornings, to give the last hasty wash and brush, and then watch from the window nimble feet bounding to school. I want frequent rents to mend, and to replace lost buttons. I want to obliterate mud stains, fruit stains, molasses stains, and paints of all colors. I want to be sitting by a little crib evenings, when weary feet are at rest, and prattling voices are hushed that mothers may sing their lullabies, and tell over the oft-repeated stories. They don't know their happiness then—those mothers. I didn't. All these things I called confinement.

WHAT TWO WORDS DID.

A little child sat alone, in the afternoon of a summer holiday. He had a book upon his knee, in which he had been reading a pleasant tale of a brave and daring man who had risked his life to save that a fellow-creature. The eyes of the child shone brightly, and his cheeks flushed with joy and pride as he read; but now the eyes filled with tears, and the cheeks grew pale; he rested his head upon his hand, and sadly said to himself, "I wish I were a man, then I would try and save people from death; I would do such brave things, I would be so much use in the world, but I am only a child—I can do nothing, I can save nobody."

As he sat in the pleasant shadow of the hawthorn edge, two men passed by. They were talking and laughing, and one said to the other, "Nonsense! teetotal pledge, indeed! all stuff! You will come with me and have a glass? Begin your temperance to-morrow. Come, now here we are; there's a public-house close handy."

The child had heard the words, and he understood them, for he had learned from his teacher at school about temperance. He rose to his feet, and scarcely thinking what he did, he walked beside the two men. They came to the public-house door, and the man who wanted the other to drink called for the liquor, drank some and handed it to the other. The younger man—he who had signed the pledge—refused it for some time, but the other laughed and jeered at him; at last the young man took the glass. He was raising it to his lips when a soft voice said, "*I wouldn't.*"

The man started. He had not noticed the child, and the voice seemed to come out of the earth, or in the air. He got such a start that the glass almost fell from his hand, and half the liquor spilled. Looking down, the man saw the little boy.

"What is that you say?" he exclaimed.

"I said, *I wouldn't,*" said the child bravely, though the other man frowned upon him, and held up his hand threatening to strike him.

"God bless you child!" cried the man fervently. "Surely Heaven sent you to rebuke me. Ay! to think that I should have so far forgotten myself that a child should teach me reason. And you!" he cried turning upon his tempter, "Heaven forgive you for your sins, as I do from my heart; but I will no longer keep your company."

Then he turned from the other, who sneered and called him hard names; but the young man took the hand of the child, and went on his way blessing God, who had put into that little mouth the words of warning.

The man who had tempted the other was a thief and gambler. The younger man had money: when he had drunk one glass he was no longer master of himself. Perhaps these two simple words, so bravely uttered by the child, saved that man from even more than death!

A LESSON IN SAVING.

When I got married, Mrs. O'Lanus and myself passed a joint resolution that we would get rich. Getting the furniture took all our capital in hand, but I was to give Mrs. O'Lanus all the money I got: she was to buy only what we wanted, and put the rest in the savings bank.

The first year we wanted more than we could buy, and the bank account came out without a balance.

The next year my salary was increased.

So was the family.

Likewise the expenses.

Bank account, same as before.

Third year, ditto.

We continued to accumulate at the same rate for several years in succession.

Then the war broke out, and we concluded not to put the money in the bank for the present, because things were so uncertain.

Since then, living has been high, and we have concluded to postpone the accumulation of a fortune until the income tax is abolished, and groceries become reasonable.

SINGING LIES.

"Little Nellie," said a kind mother, "I was grieved with you for not singing with the other children in Sunday-school to-day."

"I couldn't, mother!" said the little girl.

"Yes, my dear, you *could*! for you know the tunes, and had the words before you," replied the lady.

"But I couldn't!" cried Nellie, with tears in her eyes. "I was afraid to sing."

"Afraid of whom, my love?"

"Of God, mother."

"Why?"

"It is wicked to tell lies, and God is angry with children who do so," said Nellie; "and I think he will be just as angry with those who *sing* lies."

"Surely there are no lies in your singing-book?" said the mother.

"No, mother; all there is for *good children*; but you know I grieved you yesterday by going to Mary Lee's after you had forbidden me; and, besides that, I was very angry with Willie for telling you, and called him two or three naughty names, and said I hated him. Then how could I stand up and sing

"Jesus loves me, this I know?"

He cannot love me till I'm sorry, and till he forgives me. I am not sorry enough to ask forgiveness of you and Willie; for I couldn't walk beside him

to Sunday-school. I feel very unhappy, mother; and I know Jesus does not love me. Now, wouldn't I have been singing lies if I had repeated over and over again those words? Bella Hunt sang,

'I want to be an angel;'

and yet she steals pencils and rubber from the desks, tells lies, and strikes any one she does not like. Now, mother, she does not 'want to be an angel,' or else she would try to be good. I'm afraid, when she sings, that God will be angry with her; and I dare not sing, 'Jesus loves me.' Now, mother, is it not just as wrong to sing a lie as to speak one?"

"Yes, certainly, my dear," said the mother, "We must be true in our thoughts, words, and actions. God sees the heart; and, although we may deceive ourselves and others, we cannot deceive him. You must pray that your heart may be so pure that you can sing those sweet little hymns without danger of uttering what is false in the ear of God; and, while you are praying for *that*, you can sing,

'I ought to love my Saviour.'"

How few children are so fearful of singing against God as little Nellie! She felt that he was angry with sinners; and she dared not look in his face; and say she loved him, while there was so much in her heart which he forbids. Those who are truly sincere before God will neither speak a lie, nor act a lie.—*Juvenile Presbyterian.*

PRIM CHILDREN.

The infantry drill, in some households we wot of, is subversive of all the most engaging qualities of childhood. Look, for example, at Mrs. Martinet's family. Everything like impulse has been drilled out of them. Mrs. M. is so intensely methodical that one might almost fancy the interior filled with clock-work instead of the usual viscera. She herself is said to have been very strictly brought up on the automatic principle, and the strait-jacket system of education, which made her the statuesque creature she is, she faithfully repeats upon her children. People say they are remarkably well behaved. They never romp or laugh, or do anything obstreperous. When spoken to, they respond in set phrase, as-if talking out of a book. If, in their babyhood, they exhibited any germs of a rollicking disposition, the said germs were carefully pruned away.

No signs of them, at present, exist; and, looking into their dull, untwinkling eyes, one can hardly fancy that even in their long clothes they ever ventured on a chuckle or a crow. And yet, as we have hinted, the little Martinets are considered model children. So, in fact, they are, in one sense, for they are about as unimpressible as if they had been moulded out of wax or cast in Plaster of Paris. Their mother, who, in a cold way, is somewhat proud of the little precisions, in making honorable mention of their negative virtues, assures her acquaintances—she is too much of a machine to have friends—that they never make any noise. The idea of noiseless boys and girls. She may call them children; we call them ghosts. What do children come into the world for but to make a noise, to whoop, whistle, sing, dance, jump, yell, roll in the dirt, and spoil their clothes? Pooh! pooh! Mrs. Martinet, your repressive system is wrong. The enthusiasm of childhood should be gently and wisely guided and directed, not choked down. The boy is father to the man, and if the boy is systematically snubbed into silence, be assured the man will "never make a noise in the world."

Correspondence.

NOTICES TO CORRESPONDENTS.

The voluminous Union meeting documents from the Lower Provinces did not reach us till the 25th ult., but we delayed the press in our eagerness to oblige the brethren in that quarter by prompt insertion. We have also again enlarged the October number for their sakes, although the allowance made for the two years covers but two-thirds of the expense. In this manner we beg to express our practical appreciation of their good word for the magazine. We shall look for a large increase of subscribers and contributors from the Maritime Colonies.

We have once more given up considerable space to Psalmody articles, but our friends need not fear that we are "getting daft" on the subject. Whatever is done in the churches in the way of instruction and practice, will be done during the coming winter, and we want to give some aid in clearing the way beforehand. Hence the line upon line at this season.

"Moral Friction," "Moral Aspects," and "Wayside thoughts," we are compelled to keep on the wayside a little longer.

An ex-Canadian pastor sends us a question. If he will aid us in solving it, and that practically as well as verbally, we shall all be greatly indebted to him.

Our readers will not fail to notice that our pages have been enriched of late by correspondence from every quarter of the compass,—on the north, from the Indian Mission; on the south, from Jamaica and Alabama; on the east, from three of the Lower Provinces; and on the west, from Illinois.

A REASON WHY THERE ARE FEW CANDIDATES FOR THE MINISTRY.

MR. EDITOR,—You and others who have the control of religious journals, along with many secretaries of the theological colleges and schools of the prophets, have not failed to note and print the fact that but few young men in these times present themselves as candidates for the work of ministry, a circumstance deplored in many branches of the Church of Christ, and in many portions of the Lord's moral heritage. This being the case, we do well to look for the causes, be they many or few. I cannot help thinking that one of these is the old prejudice against "a prophet in his own country." I do not pretend to know how popular feeling in this respect is manifested in towns and cities; but I am led, as the result of a somewhat careful observation, to the conclusion that such is the case generally in rural districts. There is usually an expectation among country people that the sons of professional men—D.D.'s and M.D.'s—will, like their fathers, seek some one or other of the learned professions, and therefore in these cases but little is said concerning the *aspirations* of such young persons. But it is vastly different with the sons of farmers and mechanics. The young man who leaves the axe, the plough, or the bench for professional life, is sure to suffer a kind of moral persecution from those of his own locality, which, I believe, has a very injurious effect, by its tendency to crush the laudable aspirations of youth. Take an example. A young man of humble circumstances and limited education desires to qualify himself for the prac-

tice of medicine. As soon as it is generally known that he is about entering on a course of study with a view to that honorable profession, every individual in the locality becomes a member of a board of examiners to try the candidate, and pronounce on his qualifications—but who ever heard of a favorable report from the majority of such self-constituted judges? “He is too lazy to work,” say some; “he has a deal of conceit to think he can be a doctor,” say others, while all agree as to his general unfitness. Thus weighed in *this* balance he is found wanting. Happy for the world there are young men who have the courage and fortitude to act sometimes on the “Minority Report.” Yes, and it needs courage. He who enters on such a course, under such circumstances, violates the law of *caste*, for which he must suffer. The first thing he may count on is the want of sympathy from most of his old familiar friends. Should he visit home during vacations, his former companions gaze intently at him and smirk, and “guess he has become city-fied.” And should he be so unfortunate as to fail in some of his examinations, many of his old acquaintances will triumph, not always in secret either.

Now, if this lack of generosity and sympathy were brought to bear on the aspirants to the healing art only, we might leave it to M.D.'s to study out the cause, effect, and cure of this abnormal condition of society; but unfortunately the evil falls as heavily on him who aspires to preach the gospel as on him who desires to heal the sick. A young “prophet hath no honour in his own country.” As soon as it is known that he desires “the work of a bishop,” he begins to pass through the ordeal. “All his faults,” past and present, “are observed, set in a note-book, learned and conned by rote to cast into his teeth.” Even those who may be counted pillars in the church often lend themselves to this work of discouragement. The churches know the “labourers are few,” and deplore the fact, they even pray that the Lord will send forth “labourers into His vineyard;” but should He call and qualify any one to this work from the locality where this constant supplication is made, the petitioner's sense of propriety is wounded. Many an answer to prayer comes in contact with sinful prejudice.

This is not fancy, it is fact. If not a true picture of all, it is of many rural districts and churches. There is, however, one redeeming feature to this state of things, and that is, that such persecutions do not last long. When the student begins to be successful, and shows signs of future usefulness, the same board that not only at first withheld their sympathies but gave decided opposition, become loud in his praise. But what is the value of such tardy approbation? A little sympathy at first would have been as a “cup of cold water to one of God's little ones;” but now the ground on which he stands feels firm. A new circle of friends take him by the hand and bid him God speed, and what does he care for the opinions of his old uncharitable neighbours? Though their praises be as loud as their ridicule was formerly severe, he is neither uplifted by the one nor overawed by the other.

This feeling no doubt has its effect on our ministry, and that for great evil, the extent of which eternity alone can reveal. It meets the young man at the very first step he would take toward the sacred calling, and often hinders him from taking that step. He, in our body in Canada at least, can not enter college till he be favourably recommended by the church to which he belongs. The church cannot recommend him to the College board until it feels a degree of confidence in him, his *talent* for preaching, &c. But here that wicked prejudice meets him and hinders that exercise of the latent powers, which has

the best tendency to develop those talents. "A prophet has no honour in his own country."

By this the work of grace was retarded in the days of our blessed Lord's personal ministry; and now that the treasure of the gospel is put in earthen vessels, the same prejudice is still a mighty hindrance to the cause of the Redeemer.

R. BROWN.

Garafraxa, Sept. 11th, 1866.

REV. J. HOWELL, AT ST. JOHN'S, NEWFOUNDLAND.

MY DEAR BROTHER,—From this remote outpost in connexion with Congregationalism, of long occupancy, though till recently but little known to the friends of the body in Canada, you and your readers may be willing occasionally to hear. From the account of this church in your number for March last, your readers will have become somewhat acquainted with its history, and you now have the historian of the Island, the Rev. Chas. Pedley, residing among you.

I arrived here on the second Monday in July, accompanied by my beloved family. By a special effort we made a short visit to Pictou, to see brother Barker. We found him and his in good health, and had the privilege of uniting with them in consecrating their infant daughter to the service of Jehovah in baptism. We spent one Sabbath with them, during which I preached twice in his church to good and attentive congregations, and addressed his Sunday-school. The following day I had the pleasure of accompanying him to New Glasgow, some eight miles up the river, by the steamer. Its coal mines make it a bustling, thriving place, in which aspect it will, perhaps, soon be ahead of Pictou, though as a roadstead for shipping this latter, in connexion with the mines, must always be a place of importance. Brother B. feels his comparative isolation considerably, though in this respect he will not perhaps be as badly situated as the writer in this Terra Nova. His position is a very difficult one, and demands the prayerful sympathy of his brethren.

The members of the church and congregation in this city have given us a very warm reception. On the 22nd August, a special service of Recognition in the Pastorate took place, when, after a brief account of our views of church polity, the writer gave a statement of his religious experience and doctrinal views, and a review of his ministerial labours and of the providential events which had led him to this field, with the spirit and plans of working he hoped to exhibit in his new charge. The venerable Deacon Brace then offered up a most affectionate and fervent prayer, and gave out a hymn of hearty welcome, which was sung with much animation and feeling by the congregation. This was responded to by the Pastor, and the meeting, which was felt to be one of great interest, closed. (Some having expressed the idea that such services should be confined to our own body, no ministers from other denominations were invited to take any part. This was not at all grateful to me. I tried to remedy the evil at the eleventh hour, but it was too late.)

The Sabbath-school has increased in numbers and I think in efficiency since I came, and the congregations have somewhat augmented. But now we are passing through a very heavy trial, in the removal of two families to the States, including the valued Deacon above referred to, with his wife, three

sons and two daughters, all grown up, three being church members, the youngest son our organist. Besides these, we fear that we may lose some two or three other families. The church had become much weakened previously by removals to England or to other congregations, so that we felt that we had none to spare; but such, it seems, is the will of God: may He sanctify and overrule all for our good and the eventual progress of His cause! Our Fisheries, too, I regret to find, have this year again proved all but a failure.

This Island stands much in need of missionary visitation by some evangelist, who might find locations where other churches might be established. I hope something of this kind may be attempted next year. The time is not very remote since our church and the Episcopal one were the only churches in the Island; and now the Methodists have 13 stations, with 18 ministers; the Presbyterians 3 or 4 churches, and as many ministers, and the Episcopal church has greatly multiplied, to say nothing of the Roman Catholics, who in St. John's are largely in the ascendant above all others, while we alone have remained stationary, nay worse, have now only one church, (and that enfeebled,) and one minister. Shall it always be thus? I trust that our churches at home and in the Provinces will say emphatically, "No! It shall not, it must not be so any longer." A similar appeal might be made for some parts of Nova Scotia, Cape Breton, and New Brunswick. I have pointed out the above necessity to our missionary secretaries, and as regards Newfoundland have suggested a scheme which, if it can be adopted, may help to enlarge our borders.

The sight of your periodical here is very refreshing. I like its improved appearance very much. I rejoiced greatly to see the Report of your Union Meeting, and feel very thankful to find such a hopeful feeling pervading the minds of the brethren, notwithstanding all recent trials and difficulties.

I am rejoiced to find that Zion Church, Toronto, has at length joined the Union. May it become more and more consolidated.

JAMES HOWELL.

St. John's, Newfoundland, Sept. 1st, 1866.

SKETCHES FROM ILLINOIS.

DEAR EDITOR,—In willing compliance with your request, I again attempt to give your readers some items of *Western* experience. What with your own conservative delirium from the use of nature's own bright colouring, lest more carpet bags should be hastily prepared for a westward tour, and the unwarranted attempt of your facetious special contributor "W. F. C." to make me responsible for the withdrawal of my good neighbour from the Canadian field, it is somewhat difficult to harmonize the aspect of affairs with the required sombre effect. This is the age of *sun-pictures*! Artists must follow nature's own effects, or be exposed before all.

The late "Fox River Ministers' Meeting" held at Geneva, our county town, shall furnish the first scene. Imagine seven ministers assembled in a stone church about the size of our Hamilton sanctuary, brother Lightbody acting as secretary, the pastor, Rev. Mr. Beebee, presiding. The attendance was about half the membership. Such exercises as are common at your Ministerial Associations occupied the private sessions, with the addition of an extempore lecture on Pulpit Elocution by Prof. Griffith of Batavia Institute. This interesting and instructive address was just what ministers need; a kind and

faithful exposure of common faulty habits of pulpit delivery. I wished, as I listened to the address, that my Canadian brethren were more largely represented in the audience. It would have been a great advantage in my student days to have attended the class of such an elocutionist as Prof. Griffith. But I must not use the rose colour! In the evening a public meeting was held, at which the three Canadian ministers, brethren Lightbody, Rawson, and myself, were the speakers. The programme embraced three forms of popular amusement, as the several themes; viz., theatrical entertainments, card-playing, and other games of chance, and dancing. Brother Lightbody gave an elaborate address on the first theme; your correspondent spoke on the second; and brother Rawson exposed the vanity and pernicious influence of the ball room. He made effective use of his own experience and observation previous to his conversion. The pastor, who presided, evidently enjoyed the assault upon the vanities, and endeavoured to clinch every nail, that the impressions might have a sure and fast hold on his people. On the previous Sabbath morning he had the joy of receiving into church fellowship no less than *thirty*, most of whom were young persons, recently brought to the Lord. *They* were primarily cared for in the remarkable bill of fare for the evening.

The Lord has greatly blessed several towns in this vicinity of late. The holding of county and local Sabbath-school conventions in which earnest workers for Christ in the several evangelical bodies are brought together, has proved the occasion, in several instances, of a gracious baptism of the Spirit. At St. Charles, where brother Lightbody labours, a very precious revival is being experienced, resulting thus far in the apparent conversion of about one hundred souls, chiefly the young. No "revivalists" have been called in to help the local staff; but three pastors, with their congregations, have united in the extra services. The *union* of christians in work and worship seems to have been the principal means of awakening special attention to the truth.

At Napierville, about nine miles east of Aurora, a similar work of grace is in progress, originating like the others, in a Sabbath-school convention. We go to these gatherings now, much as in the best days of Methodist camp meetings, with the expectation of a gracious baptism. Why not look for such a blessing on *every Sabbath* service? If we expected it, we should have it! "According to your faith be it unto you."

The moral forces are intensely active in this region. Ungodly men oppose the gospel with effrontery; and at some of these recent seasons of awakening the enemy has openly confronted the church by getting up spiritualist lectures, or dancing schools, covering the walls with conspicuous posters, avowedly to divert the gay youth from the special religious services. Would that these antagonistic influences were only thus honestly avowed; but the same are often exerted covertly, and perhaps undesignedly by professing christians. One of the Sabbath-schools of another denomination in this city, recently, on occasion of its annual festival, went to Chicago, and there attended a performance of "The Ticket-of-Leave Man" at one of the *theatres*. The pastor, superintendent, and teachers attended, with the children, and friends! It was a grievous blow to the interests of vital religion, and was so regarded by the members of the church to which the school belonged. Yet there were many who approved this as a step in advance of Puritan piety! I am glad to be able to add that the pastor openly avowed his shame and regret at having allowed himself to be dragged into the disgraceful affair. There is not an inch of undisputed ground here, between the lines of Christ's militant church and the world. Every professed christian must take sides openly, and be fully committed on all ques-

tions of christian faith and practice. I wish I could add that there is general stedfastness in adhering to the Bible boundary lines; but alas! many having first swerved in conduct, have endeavoured to justify their laxity by removing the boundary lines. I do not think that the prevalent views of our christian brethren in these parts, are as high-toned on questions of social and commercial morality as those with whom it has been my privilege to have been so long associated. On questions of dogmatic theology there is a greater degree of subtlety, and discrimination here, than in Canada. But I must confess, with some anxiety, that I do not find an equal familiarity with the sacred Scriptures. You see I am keeping the roseate tints somewhat subdued, according to your suggestion!

Now, a word respecting the "New England Church" of Aurora. Throughout the past six months our morning congregation has steadily increased. until for several Sabbaths, benches have been in requisition for the aisles. This was owing in part, to the irregularity of ministrations in some of the neighbouring congregations. Whatever can be done by other denominations to relieve us of such influx will be zealously done! We are not intending to enlarge the sanctuary this fall. A proposal was made to do so immediately; but the probability of speedy relief, from the source above indicated, leads to think it wiser to defer till spring. We have received valuable accessions at every communion. I find great cordiality on the part of ministerial brethren. Several have proposed exchanges;—more than I have been able to accept. Rev. Dr. Blanchard, President, of Wheaton College, is to exchange with me next Lord's day, being temporarily in charge of the First Church Pulpit. Now for a sombre closing sentence! Alas! I cannot help it! The sun shines here as bright as with you! My heart and home are gladdened by the light of God's grace and providence.

Accept this honest endeavour to please yourself and your good readers. Pray do not regard as in perpetual *exile*,

Your's faithfully,

E. EBBS.

Aurora, Ill., 14th September, 1866.

THE INDIAN MISSIONARY WITH HIS PICTURES.

To the Sabbath-School Scholars of Toronto :

MY DEAR YOUNG FRIENDS,—I wish you could only see me for a few moments, as I am sitting in our tent at the edge of the lake. Our house is what the Indians call a "Wobskeegan Wig-Wam," or "White Cotton House." It measures about 8 by 10 feet at the ground, and is 7 feet high at the ridge. We have no window or door. An opening in the cloth at one end serves as a door. And so thin are the walls that the light comes in without windows. A little wild grass spread upon the ground constitutes our floor on which we sit by day and sleep by night. Three baskets containing our clothes are at my back as I sit facing the door. Three old biscuit-boxes stand nearly in the centre of the tent and at my left hand; in these we keep provisions and a few dishes. Our interpreter sleeps on the one side; my brother William and I sleep at the other. A box of fine pictures stands in the far corner to the right, and on the top of the baskets are our two guns, while a few other articles, such as shot pouches, shoes, "*Mokeesens*," old newspapers, &c., are—where? Oh! I can't tell you. In the midst of this confusion, I am sitting on the ground, "tailor fashion," with the lid of one of the boxes

on my lap for a desk. All I need is the cap and loose dress to make me look like an Arabian scribe.

Many thanks to you for the pictures. They came direct to Little Current, where I met the steamboat and got them. They made me feel two inches taller and much stouter every way. I looked upon each one as a small stone in the shepherd's bag, which by God's guidance I might sling against the Paganism of this place and overthrow it.

Clad in our new armour, we set out for Sagamook, 15 miles from the Current and three west of La Cloche. At this place the largest band (100) of pagans make their home. Our only conveyance was a little boat. We reached Sagamook by three o'clock, p.m., and had just time to "pitch our moving tent," (which we can do in from 12 to 15 minutes,) when a heavy rain came on, that closed the day. Next morning an old She-mah-gun, the chief, and six others came to see us. We first brought them six or eight of the Natural History Object Lessons, allowed them to inspect them closely. We then collected them, took each picture and explained it. Then we brought out a few Bible scenes, "Our First Parents driven by the Angel from the garden." "The death of Abel," "Noah and the Ark," &c., explaining each one in as simple and concise a manner as possible. Next day we went to She-mah-gun's camp. The next again we got all the boys to come in the morning. In this way we spend our time; meeting them once, twice, or three times a day, and making each lesson an hour long. Just as I had anticipated, these pictures enabled us to get at the Indians. They come around us and afford us an opportunity of speaking to them.

Last Friday we went across the channel (16 miles) to *Kagewomis*, the home of a small band. They were all away fishing among the islands. The Saturday was wet, so we had to stay in our camp. On Sabbath morning, we sailed 7 miles to *Clapperton Island* where we found most of the band in a little bay. Like the fishermen of New Testament times, they were mending their nets. They knew nothing about Sabbath or about Christ. We went among them with our pictures—had a good meeting. On Monday we had two meetings, and on Tuesday three, and feel confident we shall be gladly received when we go back again.

As I hope to see you in the fall, it seems useless to weary you with a long letter. It is much easier to speak of these things than to write. Hoping God will bless the means used to the conversion of these poor creatures, and that those who have done so much to help on the work will feel encouraged to do still more, if it lies in their power,

I remain your's, in Christian love,

JOHN BROWN.

La Cloche, September 5th, 1866.

Postscript to the Editor.

DEAR BROTHER,—I would go into these matters more in detail had I better opportunities for writing. On the whole my health is much better than last year. By the last of this month we will leave, as the weather will be too stormy and cold for our means of transportation and living. The enclosed *We-guas-ma-zinee-gun* (birch bark letter, or book) you can show the children. This last time we were out, we were ten days without seeing the face of a *white*. We have not slept on a bed all the time we have been on the mission. And only three times have enjoyed the luxury of eating off a table.

Our motto, when we left home, was, "*what we can't enjoy we will endure*," so all things work together for our good. With our guns and troll hooks we take nearly as much flesh-meat as serves us, the rest we get from Owen Sound. Send me the *Canadian Independent* if you please, directed to Little Current, and oblige again, yours,
J. B.

Literary Notices.

CONGREGATIONALISM: What it is: Whence it is: How it works: Why it is better than any other form of Church Government; and its consequent demands. By Henry Dexter. Boston: Nichols & Noyes. 8vo. pp. 306.

Dr. Vaughan pronounces this the most elaborate, complete and able treatise yet produced in America or in England, upon our Church-Polity. It covers the whole ground, and illustrates every part of it with copious learning. The author, pastor of a working church in Boston, and formerly editor of the *Congregationalist* and of the *Congregational Quarterly*, is an enthusiast on the subject, and has used his rare opportunities, for many years, to amass materials for the present work. After brief and clear definitions of what Congregationalism is, some 150 pages are devoted to Scriptural proof of its Divine origin, with illustrations from the Fathers, Church Historians, and modern writers. A very decided claim is made for the equality and independence of every Christian Church, while it is strongly urged that it is its duty to seek advice from neighbouring churches in cases of importance and difficulty. Dr. Vaughan, in his *Notes on America*, and again, in the *British Quarterly* for last July, (for he is surely the writer of the article "Congregationalism, English and American,") strongly commends the Council system to the British churches, as the one thing in which the churches of our order in America have the advantage over those in England. Dr. Dexter very distinctly denies the right of Councils to do more than *advise*; claiming, however, for the churches represented in a Council the power to withdraw fellowship from an erring church, not for declining to act according to the advice of the Council, but for any act or course of conduct "involving the fellowship of the churches, or some breach of morality, or some heresy of doctrine." (P. 66.) On the subject of the officers of a church, the work is very full, dealing with the Episcopalian and Presbyterian views at length, and with much acuteness and force. Our correspondent, "W. W. S.," would find a confirmation of some of his positions in the views of the author on ordination.

"If ordination is the mere solemn installation of a functionary previously appointed in the place to which he has been chosen; since the putting in place is a lesser act than the electing to the place, and since the church have done the greater, it must follow that the power rests with it to do the less. So that if a church may elect its pastor, it may ordain him—which is but carrying out that election to its full completion and result. And as there is nothing in Scripture to forbid or modify this view, so there is clear inference for its support." (P. 104.) On the other hand, he says, "The pastor sustains a *quasi* relation to neighbouring churches, as well as to that which has chosen him. He is to be recognised by other churches, as the pastor of his own church; and in exchange with their pastors, and in the varied courtesies and activities of the pastoral life, all neighbouring Congregational churches have an interest in his personal ability, discretion, and soundness in the faith. It is therefore a prompting of the co-operative and Congregational spirit, that, when a church has made choice of its pastor, it

invite its sister churches to assemble, by their pastors and appointed lay delegates, to review their action, and examine the candidate for their pastorship, that so, being satisfied of the suitableness of both, they may pronounce the benediction of the fraternity of the churches upon the union, and extend the right hand of cordial fellowship of that fraternity to the new comer. And, in token of its honesty in the transaction, and by way of concentrating upon the act which sets its pastor in his place, all the weight of character and piety in Council assembled, it is every way suitable and fraternal for the church to confide to these gathered representatives of the fraternity, its power of setting its pastor over itself. And this is called ordination—which is the mere formal consummation of the act of election, and consecration of the elected office to his new duties.’” (Pp. 137, 138.)

Dr. Dexter, in consistency with these principles, strongly contends that a pastor must be a *member* of the church over which he presides. He writes severely, and not too severely, against the “Stated Supply” system, and goes the full length of the writer on “Membership and Eldership” on the question of all official position lapsing with the resignation of a pastorate, contending against any ordination as “Evangelist.” (Pp. 149–159.) In this position, however, he is one of a small minority.

Under the chapter, “How Congregationalism Works,” very full directions are given for the formation of a church, the choice of officers, the transaction of business, the conduct of discipline, the relations of the church and “parish,” Councils, Associations, &c. This part of the work goes much into detail, and we find ourselves questioning various points here and there. It is written of course from the American point of view, and with reference to American usages.

The author writes earnestly in answer to the question, “Why is Congregationalism better than any other form of Church-government?” and gives these answers: Because it is more according to the mind of Christ, more practicable in its working, more promotive of general intelligence and piety, of true discipline, and therefore of purity; exercises a better influence on the ministry; furthers better the general cause of religion; and furnishes the most efficient barrier against heresy and false doctrine; while its advantages are inherent, and its disadvantages incidental. He also says that it “has a kindlier bearing towards a republican form of civil government;” had he said “constitutional,” for “republican,” we should have agreed with him. Finally, the author contends that such a system ought to be vigorously upheld and propagated.

We must content ourselves at present with this indication of the scope of the work, and a general expression of our strong sense of its ability and value. There is many a passage we should like to quote; there are not a few positions which we are tempted to attack. We may have to draw upon it from time to time for the benefit of our readers, but would strongly advise them to procure it for themselves.

CHRISTIE. Philadelphia: American Sunday School Union, 2 vols., 16 mo., pp. 360, 312. THE STORY OF LITTLE GABRIEL. Same publishers, 1 vol., 16 mo., pp. 178.

At the late Sabbath School Convention, in Montreal, it was urged that Canadian authors should be encouraged to supply the confessed want of good Sabbath-school library books. We are happy to call attention thus promptly to the works above mentioned, which, though published anonymously, our own “bird in air” has informed us, are the productions of a

daughter of a Canadian Congregational minister. "Christie" is a Canadian story, its early scenes being laid in Glengarry, and the later in Montreal. To those who do *not* think, as it has been lately said, that the love of stories is a proof of human depravity, (!) we would heartily commend this, as skilfully and naturally conceived, capitally told, and saturated with the Gospel. Its heroine is no ideal picture of a child, but one of every-day flesh and blood, in whom grace conquers and perfects through suffering an irritable and wayward nature. The book is handsomely printed and bound, has several good illustrations, and would be a beautiful gift to a girl of a dozen years, or thereabouts.

"Gabriel" is another Canadian tale, from the same pen; its title being the name of a little boy of Genevese parentage, early brought to the Grand (Ottawa) River, carried away from a Christian mother by a wandering, criminal father, but kept a Christian, and in the end restored to his mother again. It is full of thrilling incident, and the moral does not require pointing out.

If our own writers can produce such stories as these, we shall not need to go abroad for all the books which combine the requisites of a Christian literature for the young—books that can be read and are worth the reading.

Under the title of "Life and Death Eternal," the American Tract Society, Boston, have published (for \$1 75) a volume by Prof. Bartlett of Chicago against the plausible doctrine of the annihilation of the wicked. We have not seen the book, but the author is a very able man, and we observe that his treatise is favourably noticed by our contemporaries. Ministers and others need to be prepared to meet the advocates of annihilation, for they are all around us. Another strong book on the same side is Dr. J. P. Thompson's "Love and Penalty," published some time since.

Dr. D'AUBIGNÉ has published another volume* of his great work, the ninth of the entire series; the former five dealing with Luther's work, the latter four with Calvin's. He retains his marvellous descriptive power and amplitude of information; but he is too fervent a partisan of the Reformers to be an impartial historian, and the plan of his work is defective in unity.

British and Foreign Record.

ENCOURAGEMENTS FOR TRACT DISTRIBUTORS.

At the last Annual Meeting of the London Religious Tract Society, the following cheering illustrations were given of the benefits wrought through these "little messengers of mercy."

Sir F. Crossley, who presided, said,—

"Only a day or two ago I went all over the establishment in Paternoster-row, and I was very much struck with the extent of that establishment, the manner in which it is arranged, and the number of plates they have for striking off pictures with which to illustrate their books; and I was very much astonished to be told that the committee had paid no less than £50,000 to artists and others in connection with those plates. I was also struck with the committee-room,

* History of the Reformation in Europe, in the time of Calvin. By J. H. Merle D'Aubigné, D. D. Vol IV. England, Geneva, France, Germany, and Italy. London: Longmans.

which looked like business, and I was told that the committee, to the number of from sixteen to twenty-five, meet there every Tuesday morning, all the year round, at eight o'clock.

"A singular instance of the good which a tract can do was told me a few years ago in connection with the life of a rich man who lived in the country, and was surrounded by everything that this world could afford him, but who had no hope of eternal life. He was well liked by his neighbours, but neglected his own eternal welfare. At length he was upon his death-bed. His neighbours were only poor men, but one of them said to the rest, 'If this man had been a poor man, we should not allow him to die like a dog, without telling him of the danger in which he is placed. Cannot we do something? Let us select the best tract, let us pray that it will be a blessing to his soul, and let us go to his house. He will not refuse us, and, though it might be thought that we were taking liberties if we spoke to him about religion, still we can inquire about his health, and, while one is doing that, the other shall put the tract under the pillow unobserved.' This was done, and the man saw the sick man and retired. He was in the most excruciating agony all night, and while tossing on the bed his finger touched the tract. He wondered how it could have got there, but he read it, and was much impressed by it. He at once called up the servants, and asked which of them had placed the tract there; but they all declared that they were perfectly ignorant about it. That tract was the means of saving that man's soul, and if that were the only instance we had heard of a soul being saved through our instrumentality—if it be true that the soul is of more value than the whole world—that one case would be quite worth all the money that has been spent by the Society."

The following instances were related by Rev. W. Pennefather,—

"Not long ago he was walking through some fields in the south of England, when he saw a number of men at work carting home some hay. He had a bundle of tracts with him, and as the men tossed the hay to the man at the top of the cart he quietly slipped two or three tracts into a bundle of hay. The man at the top saw them, and after looking at them said they were just what he wanted. He said he had only just come into this country, that he knew no one at all, that the farmer had merely given him some work in the hay-field, and that he wanted some one to talk to him about his soul. He said that when coming to England he experienced a very tremendous storm, and that he was in great terror, thinking that his soul was lost, but the Lord had spared him, and had now put into his hands a tract which would tell him how his soul might be saved. What ultimately became of that man he could not tell, but he trusted that they might meet again when the sowers and reapers in the great harvest should lay down their burdens at the feet of Jesus, and take up the song of Harvest-home. Many of them were aware that he (Mr. Pennefather) lived for some years at Barnet, where there was a very great fair held. For several years they had been very much indebted to the Tract Society for helping them at the time of the fair. The fair had been established 200 years, and sometimes as many as 70,000 persons went to it from London. They always engaged some extra missionaries from London, and through them the Tract Society supplied them with a large number of tracts for distribution. They all met for prayer in the morning, and then went out through the fair with the tracts, and much good had been the result. The rev. gentleman gave some instances of this, one of which was a case in which he had met with a drover returning from the fair, who told him that he should have to thank God for ever that he had been there; for a tract which had been given to him there in the fair had been the means of his conversion and of that of his wife; and that the same tract was doing much good in the village in which he lived in Wales."

Rev. Samuel Martin said,—

Without dwelling on the Report, there was one point which he wanted to put before them, and that was, so to speak, the case of the Society. Some 300

years ago God gave to mankind the art of printing by moveable types. Did any doubt that God gave it? He taught the bird to build her nest; He taught the bee to construct hexagons in wax; He taught the beaver to construct its dam; and did any doubt that the art of printing was Divine? He believed that in the removal of Gutenberg from his own home there was more of God in it than there was of Gutenberg, and when Gutenberg got impatient over those blocks which so teased him because his soul was in advance of them, God was in the impatience, and set his hand to remove the difficulty and work out some improvement. And from that day till now he believed God had been perfecting this art, until now they witnessed the extraordinary wonders which might be seen any day through the courtesy of the officers in the printing office of the *Times*. God gave this art of printing to mankind, and He also gave it to the Church, for all things were the Christian's. Science was theirs; art was theirs; business and trade were theirs; and that Society had been established for the purpose of using this Divine art of printing for the highest possible purposes. * * * *

“There were five or six reasons which he had for attachment to the Society. The first he had already alluded to, namely, that the Society was using the Divine art of printing for the highest possible purposes. Another reason why he was attached to it was that men of all sections of the Church of Christ could work in it. There was nothing ecclesiastical about it, but there was everything that was Christian. While he felt that that which was ecclesiastical was often very important because it was Christian, yet he could for certain purposes most cordially and distinctly separate the Christian from the ecclesiastical. If when the fire brigade was called to a fire they did nothing but discuss their helmets, their uniforms, their buckets and their engines, they would be very foolish, very cruel, and very wicked, because what they went there for was to put the fire out; but then, having put the fire out, and having gone home to their barracks, it would be very right and reasonable in the hour of quiet and of rest to discuss the details of their organization. He did hold very firmly to that which he held as ecclesiastical, but he trusted that he held it in thorough subordination to that which, being Christian believers and disciples, they all held in common. The next bond of attachment to the Society was the Divine nature of its aim. It sought to diffuse light, to give life, and impart power to sinful and suffering men. Another reason why he was attached to the Society was because of its fidelity to truth fundamental and truth essential. As far as he knew the history of this Society this was one of its most striking features. He did not remember a single case in which the Society could be said to have compromised the glorious Gospel of the blessed God. Some men thought there was no distinct Gospel, but he could not read the opening of the Epistle to the Galatians without seeing that the Gospel was very distinctly and rigidly defined. It was this Gospel which the Society sought to spread, and if there were an inch of printed paper at the Depository which even hinted at “another Gospel,” it was only because it had escaped the eagle eyes of the men who conducted the work of the Institution. There was considerable adaptation in the work of the Society to the times. He had not always thought so, and therefore it was best to speak the truth about it; but he did think so now. The times were sceptical, and what book would suit them better than such a one as ‘The Science of Christian Thought?’ The times were very practical, and what a book for the day was Mr. Garbett's ‘Home Religion in Daily Life!’ what a book for the home, and for the heart! The work of the Society was done earnestly and yet quietly. The people at Paternoster-row worked much more than they talked, and in degree as they were working in harmony and fellowship with God would they desire to work quietly. Those busy bees at 56 Paternoster-row seemed to be out at the proper time when they could gather honey, and, according to the testimony of the Chairman, they seemed also to be in the hive at the proper time.”

Rev. Dr. Burgess, Rev. Dr. Craig, and Mr. George H. Stuart also gave thrilling accounts of the effects of tract distribution in Italy, Germany and America, respectively.

Official.

NEW CONGREGATIONAL HYMN BOOK.

"The New Congregational Hymn Book" is now published in no less than twenty-five editions, printed in several sizes of type, in single and in double columns, and bound in a great variety of styles. As several of the Canadian churches are adopting it, but have had some difficulty in procuring a supply, Mr. Peter W. Wood, of Montreal, stated at the late meeting of the Union in that city, that he would import a parcel, and retail them at cost. We have just received from him a circular, in which he announces the arrival of the books. He has samples of eleven editions, described and priced as follows:—No. 1, 48mo., cloth limp, 15c.; No. 2, 48mo., roan, 20c.; No. 3, 32mo., cloth, 25c.; No. 4, 32mo., roan, 37½c.; No. 5, 32mo., levant roan, 50c.; No. 8, 24mo., roan, 63c.; No. 10, 16mo., double columns, gilt edges, 35c.; No. 12, same in morocco, \$1 25; No. 14, 18mo., roan, 90c.; No. 15, 18mo., levant roan, gilt, \$1 10; No. 18, small 8vo., double columns, gilt, \$1 10.

He also names, in his circular, the prices at which he could supply the other fourteen editions. His terms are, nett cash on delivery in bankable money, with a discount of five per cent. to ministers and congregations ordering \$10 worth at one time.

The publishing agent of the *Independent*, Mr. A. Christie, of Toronto, is prepared to render a similar service. He will shortly receive samples of the several editions, and will procure from London such quantities as may be ordered.

The Committee of the English Union have published an abridgment of the larger book called "The Smaller Congregational Hymn Book," for use in families, prayer-meetings, and occasional services. (Mr. Wood will procure this, if ordered, at the following prices:—Paper covers, 5c. each, or 55c. per doz.; cloth, 7c., or 75c. per doz.; and in American leather, 9c., or \$1 per doz.) They have also prepared another edition for Sunday-schools,—"The Congregational Sunday-school Hymn Book," containing a selection from the "New Congregational Hymn Book," with additions of Sunday-school hymns.

WESTERN ASSOCIATION.

The Western Association will (D. V.) hold its next meeting in the city of Hamilton, C. W., on Tuesday, Oct. 9th inst., at half-past seven p.m., when the Rev. W. H. Allworth, primary, or Rev. D. Macallum, alternate, will preach before the Association in the Congregational church. We trust that notice will be given of this public service that there may be a full church to welcome the brethren and enjoy the means of grace. May God richly bless the worshippers.

At the private sessions of the next day, it is expected that the following appointments will be filled, viz.:—

Written sermon—Rev. Wm. Hay; *Review*—Bushnell's "Vicarious Sacrifice of Christ," Rev. Anthony McGill; *Exposition*—Rev. T. Pullar; *Essay* on "The Sabbath"—Secretary; *Plans of Sermons*—Revs. J. M. Smith and Solomon Snider; *General Text*—Romans ii. 13, 14, 15.

We hope to see a good attendance of the members.

JAMES A. R. DICKSON,
Secretary.

London, Sept. 17, 1866.

CENTRAL ASSOCIATION.

A meeting of the above Association will be held (D. V.) in Bond Street Church School Room, Toronto, on Wednesday, October 10th, 1866, to commence at 2 P.M.

Essays appointed to be read :—“ Elements of a church’s success,” by the Rev. T. M. Reikie, of Bowmanville ; “ Why are not more of the children of believing parents in early life converted to God ?” by Rev. R. Hay, of Pine Grove.

Sermon in the evening, by Rev. T. M. Reikie, primary, Rev. J. Sanderson, alternate.

A Ministerial Session will be held on the afternoon of the 9th, in the above place, commencing at 2 P.M. Also, the forenoon of the 10th, when Essays and Plans of Sermons are expected to be forthcoming from the brethren.

We earnestly trust the Churches will endeavour to send delegates, that life and character may be given to the meeting.

J. U., Sec.

Georgetown, August, 14th, 1866.

P.S.—Ministers and Delegates expecting to be present, will please signify the fact to me, at least a week before the meeting.

The Review Club will meet during the session.

F. H. M.

 RECEIPTS FOR WIDOWS’ FUND.

It is thought best that I, as Treasurer, should announce receipts for the “ Widows and Orphans’ Fund,” from the Churches. I am sorry I have so poor an account to render. Perhaps if the Churches see “ how little ” is done in this way, it may stimulate to greater effort. This is the month appointed for the purpose at the last annual meeting,—hitherto without much fruit. I have now to acknowledge as under.

In future I purpose to give each month’s receipts, up to the 15th current, that our friends may see what is doing.

J. C. BARTON, *Treasurer.*

Aug. 13—	Donation, per the Misses Christie, Toronto ...	\$3 00
Sept. 8—	“ “ Albion Church	4 00—\$7 00
Montreal, Sept. 18, 1866.		

 News of the Churches.

Pine Grove, Unionville, and Stouffville.—On the 4th ult., at Pine Grove, in the township of Vaughan, the foundation-stone of a new place of worship, to be built of brick, was laid by the Rev. R. Hay, *pastor loci*. Though the urgency and pressure of harvest engagements kept many away, the attendance evinced the local attractiveness of the occasion and design. Appropriate psalms were read and prayer was offered by the Rev. Mr. English, of the Wesleyans. The Rev. Dr. Lillie gave an address on Congregational principles, with his characteristic soundness, intelligence and accuracy ; and was followed by an address from the Rev. J. G. Manly, on some of the chief aspects of the religion that is to be taught in the new building. The Rev. R. Burchill, and Mr. Nasmith and Mr. Christie, of Toronto, were among the friends and visitors. The whole service, as well as local testimony, showed the acceptance and usefulness of the pastor’s labours, and the promise of permanence and growth. The field is a fine one ; and we hope it will become ever fairer and more fruitful.

At Unionville, in the township of Markham, about two miles from the village of the same name, there were some interesting gatherings on the following Tuesday, the 11th ult. At a bazaar for the improvement of the place of worship, the people proved, throughout the day, by their presence and purchases, their love to Zion, notwithstanding the very unpropitious weather; and after a well-prepared tea in the evening, they assembled in the house of the Lord for religious engagements. The services of the choir were very creditable to the musical taste and zeal of the neighbourhood. The Rev. B. W. Day, *pastor loci*, presided; and in response to his call, Mr. Hay, of Pine Grove, and Mr. Manly, of Toronto, addressed the meeting. It is evident that in Markham, as in Vaughan, there has been appropriate and faithful labour, resulting in good fruit and cheering prospects. May every promise be fulfilled, and all the labour be largely and permanently productive!

The pecuniary proceeds of the several meetings, including an adjournment till Saturday, were very nearly \$100.

On the following Thursday, a bazaar was held at Stouffville, followed by a concert in the evening by the Unionville choir, for the benefit of the Parsonage Fund. An abundant display of tasteful work was made by the ladies, and met with ready sale from the goodly company assembled together. The services of the choir were as effectively as they were kindly rendered. Addresses were delivered by Revs. R. Hay and C. Spettigue. Not less than \$120 were realized, making fully \$200 secured by the Ladies' Sewing Society since its organisation, eighteen months ago. Encouraged by this success, a movement will be shortly made to purchase a property for the residence of the pastor.

To Dr. Lillie and his colleagues these fields of labour and their cultivators must afford thankfulness and joy. The pastors were his pupils; and from his professional instruction and care, they have gone forth to sow and to reap. Not a few other places are similarly related to him; and it will doubtless encourage and strengthen him, in his further labours and in the calm evening of his days, to witness such results and to review the whole process of culture and preparation. May himself, and those whom he has taught, long labour contemporaneously; and may they rejoice together, hereafter forever, with the great cloud of witnesses in the better land!

Social meeting at Georgetown.—On the 23rd of August, the Congregational Church of Georgetown held a social meeting for the purpose of bringing the members and hearers into social contact with each other, and promoting that christian unity and fellowship so desirable in a church. The children of the Sabbath-school in connection with the church, were first entertained; after tea they were addressed by the Rev. C. Duff, of Eramosa, and the Rev. H. Denny, of Acton. The Sabbath-school, which has only been lately organised, and is under the personal supervision of the pastor, Rev. J. Unsworth, is in a flourishing condition, having an average attendance of about fifty-five, and is still increasing; and will, with God's blessing, prove the best nursery of the church. After the children were dismissed, the members and hearers had a social entertainment, in which all seemed to enjoy themselves. Addresses were then delivered on Congregationalism, by Revs. H. Denny, C. Duff, and J. Unsworth, in which the principles of our order were so ably and clearly set forth as to leave a favorable impression upon all present. Several of the members of the church then briefly gave their experience of Congregationalism. All went home pleased with the result of the meeting, benefited by holding social communion with each other, and feeling that the bond of sympathy and love was strengthened between them, thus enabling them to co-operate together more effectually for advancing the interests of the church.

J. M. E.

Congregational Church, Hamilton.—As a record was made in the *Canadian Independent* of the Anniversary Services of the above named church for 1865, in which the debt was extinguished, it may be useful and encouraging to the brethren to learn the history of the past year. This intelligence has by

several untoward and unforeseen circumstances been delayed. It may not yet be too late: in addition to what is stated in the *Hamilton Spectator* below, it may be mentioned that a ladies 'working society' has been instituted, which is largely attended and productive of good results, and that the Pastor's Bible Class during a part of the year was attended by about 70 persons. The *Hamilton Spectator* thus records the anniversary for 1866:—

"The seventh anniversary of the opening of the Congregational Church, Hughson street and the eighth of the Pastorate of the present minister, were celebrated by appropriate services on Sabbath, the 24th June. No special collections were made as the church is free of debt. A meeting of the members was held in the evening, when, after the usual business, the Pastor gave an address on the progress of the Church especially during the past year. About a fourth part has been added to the membership of last year, and the Church have enjoyed peace and harmony among themselves and affectionate relations with their Pastor.

On Wednesday evening, the 27th, the annual financial meeting of the congregation was held, when it was reported that during the past year the sum of \$2,030 had been raised by the congregation, being an average of more than twenty dollars annually for each contributing member. The two last years have exceeded in amount of contributions and general progress any two during the present pastorate except the first, when a very large sum was raised for the erection of a new Church edifice. Besides a presentation last January of one hundred dollars to the Pastor, a handsome permanent addition has been made to his salary. A balance under the head of incidental expenses of \$88, due the treasurer, was met by a contribution on the spot. Arrangements were made for increasing the Missionary Fund and the Sabbath School was reported as larger and more prosperous than on any former occasion. The friends of this Church have cause to thank God and take courage."

A Handsome Donation.—Some time in July last, Rev. Dr. Wilkes received from a number of the members of his church and congregation, a purse of a thousand dollars. During the present month, he will complete his thirtieth year of pastoral service in Montreal. May his bow long abide in strength!

Rev. T. S. Ellerby, late of Zion Chapel, Toronto, has decided to "take orders" in the Episcopal Church. On the 20th inst., if we are correctly informed, he is to become a "deacon" in that communion, by the imposition of the hands of the Bishop of Huron.

Religious Interest at Cowansville.—Rev. C. P. Watson sends the following good news: "You will be glad to hear that I am receiving great encouragement in my labours here. Several have lately professed faith in Christ as their own Saviour. Many church members seem to be greatly revived. The congregations have largely increased and are deeply attentive. Some who have never been known to attend a place of worship till lately are now among my regular hearers. To God be all the praise!"

Osprey.—We understand that Rev. J. McLean has resigned his charge of the Congregational Church at Osprey, and is now labouring in connection with the Canada Presbyterian Church. The members of the church at Osprey keep up a Sabbath meeting, and will be glad to be supplied, even by an English preacher.

The Election of a Coadjutor Bishop of the Anglican Church, for the Diocese of Toronto, has given rise to no small excitement and even scandal, reflecting but little credit on the elective system. Electioneering tactics are freely charged against all parties. The dignity of the office is thereby seriously impaired. In the elevation of Archdeacon Bethune, the Church has not gained an

able ruler, while all its exclusiveness will be kept up without abatement. But it will be many a day before the reins will be grasped by the hands of such a master as John Strachan.

The Centenary of American Methodism will be celebrated in Canada this month by the Wesleyan and Episcopal Methodist Churches, by special services commemorative of the planting and advancement of the body on this continent and by contributions for appropriate denominational objects.

Methodist Union seems to be "looking up." In Canada, Committees have been appointed by the Wesleyan, Episcopal, New Connexion, Primitive Conferences, to consult with each other. Some practical proposals have been put forth by individual ministers. We cannot see that either of the bodies is willing to part with its distinctive features; but it is much that the project is entertained in a candid and brotherly spirit. Even in England the courtesy of an address has been exchanged between the Old Conference and the New Connexion.

Gleanings in Prose and Verse.

THE SMITTEN CHRIST.

BY AUGUSTA MOORE.

I saw my Lord draw nigh,
 And he was weeping.
 "Why weepest thou?" I said,
 "Why weepest thou, O Lord?"
 He lifted up his head;
 I listened for his word—
 Silent he stood, his gaze upon me keeping.

I felt my spirit faint
 And fall before him.
 Such sadness in his eyes!
 Such sorrow in his face!
 Then spake he in this wise,
 With accents full of grace;
 I yearned to clasp his feet and to adore him.

"I have been smitten," said
 He, slowly sighing.
 "Who smote thee, Lord?" I cried,
 With hot and hasty ire;
 "A friend," he said, and sighed;
 Quenching my sudden fire,
 By such a look as ended Peter's lying.

"Thou art the smiter," said
 Those eyes most holy.
 "No ruffian's brutal hand,
 No reckless scoffer's spite,
 No wilful foeman's hand,
 Could thus my bosom smite."
 I sank before him, broken, weeping lowly.

Tenderly then he laid
 His hand upon me.
 " Arise my child," he said,
 " Arise, thou art forgiven ;
 Weep not ; be comforted :
 But let my heart be riven
 No more by blow from thee ; by blood I won thee."

—*Ladies' Repository.*

THE VILLAGE OF LEPERS.

At a little distance after leaving Sinjan, we came to a small collection of mud hovels, huddled together at some distance from the road. When we drew near the whole population turned out and stood in a line, men, women, and children, by the side of the path, begging vociferously for alms. These unhappy beings, thus living in habitations hardly fitted for brute animals, not to mention human beings, cut off from all communication with their fellow creatures, save such as are afflicted with the same disorder, were lepers, who, by the strange custom of Persia, while prohibited from coming within a certain distance of a town or village, are yet allowed, horrible as it may seem, to live together, contract marriages, and thus perpetuate the curse through an entire race. The miserable wretches poured out of their dens like a pack of half-starved hounds, falling over each other in their eagerness to be the first to reach the vicinity of the traveller, whom they dare not approach nearer than a certain regulated distance. Their swollen and distorted features were dreadful to look at, their limbs, deformed and eaten away by the revolting malady, were held out imploringly, and in some instances the features blackened and scorched by the virulence of the terrible disorder, scarcely retained the appearance of those of human beings. The whole of the north-west of Persia seems to be afflicted with this frightful scourge of humanity. During the remainder of the way to Tabreez not a day passed that we did not meet with one or more of these communities, severed from the sympathy and care of relatives and friends. No attempt is made to cure the disease. The instant it shows itself the sufferer is banished from the society of his kindred to that of those similarly afflicted. In his misery he is supported by their offerings and by the labor of his own hands, as long as his strength lasts. In the case of a woman, the severing of all family ties, and the life of wretchedness which is their only prospect makes the punishment many times more severe than in that of men, bitter as is the lot of the latter. The leper lives and dies in isolation. He is buried by those afflicted like himself; his own kindred, from whose minds long absence may not have erased all affection, standing afar off, and visiting the grave only when a sufficient time has elapsed to remove all chance of the awful infection.

—*A Journey from London to Persepolis, by John Ussher, F. R. G. S.*

THE SPIRIT DEALER'S DEBT.

Give that mother back her son as he was on the day when he returned from his father's grave, and, in the affection of his uncorrupted boyhood, walked to the house of God with a weeping mother leaning on his arm. Give that grieved man back his brother, as innocent and happy as in that day when the boys, twined in each other's arms, returned from school, bent over the same bible, slept in the same bed, and never thought that the day would come when brother would blush for brother. Give the sorrowful maiden, who, in all the fondness of a gushing affection, has bestowed her heart's best jewel upon one whom the fatal "cup" has degraded and rendered unworthy of the gift, the treasure of love which she plighted; but read in the tearful countenance, the lines of suffering, and of pain caused by the reckless conduct of him whom intemperance has robbed of every generous impulse. Give this weeping wife, who sits before us wringing her hands in agony, the tears dripping through her jewelled fingers, and the lines of sorrow prematurely drawn upon her brow; give her back the man she loved, such as he was when her young heart was won, when they stood side by side on

the nuptial day, and receiving her from a fond father's hand, he promised his love to one whose heart he has broken, and whose once graceful form now bends with sorrow to the ground. Give me back, as a man the friends of my youthful days whose wrecks now lie on the wreckstrewn shore. Give me back, as a minister, the brethren I have seen dragged from the pulpits which they adorned, and driven from the sweet manses where we have closed the happy evening with praise and prayer, to stand, pale and haggard at a public bar. Give me back as a pastor, the lambs which I have lost; give me her, who in the days of her unsullied innocence, waited on our ministry to be told the way to heaven, and was led from that to hell, and whose unblushing forehead we now shrink to see as she prowls through the streets for her prey. Give me back the life of this youth who died the drunkard's death—and dread his doom—and who now, while his mother by the body rocks in speechless agony, is laid out in a chamber where we are to weep "dumb" opening not the mouth. Relieve our fears for the character and souls of some who hold parley with the devil by his forbidden tree, and are floating on the edge of that great Gulf Stream, which sweeps its victim onward to meet the most woful ruin.—*Rev. Dr. Guthrie.*

O b i t u a r y .

DIED, at Granby, C. E., on Friday, August 31st, the Rev. George B. Bucher, aged 54 years.

We deeply regret to have to record the death of an excellent member of our ministerial brotherhood, one whose voice was not heard in the streets, but who lived and laboured faithfully in his own sphere. He was able to attend the Union meeting in June last. The following sketch of his career is taken from the *Granby Gazette*. The vacant pulpit is at present supplied by the Rev. Mr. Goodrich, of Burlington, Vermont:—

The deceased was born in London, England, in 1812, and came to Canada at the age of 18. He made a profession of religion at an early age. In 1836 he entered the Ministry as a Missionary of the Methodist body in Upper Canada. He remained connected with that denomination till 1854, when he transferred his relations to the Congregationalists, and in the following year settled at Granby where he remained till his death.

Although Mr. Bucher's health had been failing for some time, his condition did not cause his friends immediate alarm till about a week before his death, after which time he sank rapidly and remained with but short intervals of consciousness till the end. Two or three days before his death, he revived for a few moments, and gave a short address to the members of his church, of which the burden was, "Love one another." Thus his last conscious thoughts were of peace and good will among his charge.

His labors here have been productive of much good, not only in being instrumental in addition of many members to the church of which he was the pastor, but also in the promotion of every good object in the community and neighborhood. Education and Temperance always found in him a zealous and wise supporter; Christians of all denominations a liberal and sympathizing friend. In his position as one of the District Board of Examiners, he won the confidence and esteem of all who came in contact with him. Ever zealous and faithful to the full extent of his physical ability in the performance of his duties, he contended hopefully for several years against disease and weakness, and actually wore himself out in the harness. His church, deeply mourning its loss of a living shepherd, yet confidently rejoices that he is receiving his glorious reward.

The mortal remains of the deceased were conveyed to their final resting place on Sunday last, followed by an immense concourse of friends, the Rev. Mr. Watson, Congregational Minister at Cowansville, assisted by the Rev. Mr. Jones, Church of England Minister, and the Rev. Mr. Ingalls, Methodist Minister, Granby, officiated in the funeral obsequies, the former preaching a very impressive sermon from the 32nd chapter of Deut. 31st ver.,—"For their rock is not as our rock, even our enemies themselves being judges."