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THE

Canadian Independent.

VOL. XV. TORONTO, OCTOBER, 1868.

No. 4.

OUR "MUCH LAUDED INDEPENDENCE."

Independency sorely puzzles many of our friends of other denominations, and very various, and often very opposite, are the opinions they form regarding it. Like the constitution of England, where, in its modern type, it originated, it is "*unwritten*." It has never yet been embodied in an authoritative form of words. It has no "Creed," no "Book of Discipline," no "Ecclesiastical Courts," by whose decisions and deliverances it may be weighed and measured. Its sole appeal is to the authority of Holy Scripture in all matters of faith and practice. And hence, many of our friends aforesaid, accustomed to the intervention of Conference, or Synod, or Diocesan, upon almost all occasions, as well as to appeals on every doctrinal and ecclesiastical question to their human "*standards*," can hardly conceive of denominational existence without them. After all that has been written about it, Independency is a *terra incognita* to them, and Independents, a kind of religious nondescripts, with some very fine-spun theories of church administration, much more curious than useful or practicable.

It is pleasant, however, to know that what they have learned about us is, in general, greatly in our favour. Our good brother of the *Evangelical Witness* (New Connexion Methodist), writes of us :—

"We confess to a liking for some things in Congregationalism, and we have ever found their ministry friendly, and willing to fraternize with us on all suitable occasions; ready, in fact, to lend us a helping hand in any good work that was to be done. We further acknowledge that evangelical Christianity owes this denomination much for the literature it has furnished in exposition and defence of the truth as it is in Jesus, and, as we see things, the denomination has always been on the right side in any struggle there has been for liberty of conscience and for general freedom all over the world." He is disposed to doubt, however, whether "this much-lauded 'independence' secures to its advocates the personal and individual freedom which is claimed for it. We confess," he says, "to preference for a freedom both as to doctrinal opinion, church order and individual action which is 'nominated in the bond.' We are in favor of a constitution and form of doctrine which is written down, and to the terms of which a man can appeal when suspected or accused. Otherwise we perceive that there are occasions when we should be very much at the mercy of an influential man, or a clique, who could trample us in the dust."

"There is some chance for one's life," he thinks, "in a Synod or Conference whose proceedings must be regulated by statute, and whose composition necessarily frees it from the prejudices, the spleen, or the tyranny of one or a few local men—ministers or laymen—or both, who may, without law, without articles of faith to appeal to, throw the weight of their opinions and influence into the scale against us."

The Rev. Morley Punshon, President of the Wesleyan Conference of Canada, thinks, on the other hand, that Independency involves too much personal freedom. He is evidently afraid lest some of the young preachers of that Connexion should look over, with longing eyes, into the green pastures of Congregationalism, and, perhaps, leap the fences between us. In a charge of great excellence and beauty, delivered to them at the ordination service at Kingston, and reported in the *Christian Guardian*, he says:—

"You are in danger from exaggerated ideas of your own personal freedom. You are not Independent ministers; you are members of the Methodist Connexion. If each one of us would insist on his own independence, the bond that unites us would be like a rope of sand."

We know not how far this language may apply to ministers of other Methodist Connexions, but we certainly regard it as anything but complimentary to the members of the body over which he presides, or at least to the "lesser lights" belonging to it. But if it be true that a man's independence is sacrificed by connection with a Conference, we can the more readily account for the large number of ministers who have preferred to retain their personal freedom, even at the cost of separating from the system that denied it to them, and have sought a home among us. "I wonder," said a good Methodist brother to us the other day, "there are not more of our preachers who join you;"—to which we replied by pointing out ten ministers whose portraits are to be found in the new photograph of the Congregational Union, all of whom, with one or two others not included in that group, have forsaken the several standards of Methodism to rally round that of Independency. We thought we would spare the brother's feelings, and so did not add, as we might have done, that not one of our ministers in Canada has ever yet been obliged to seek protection from the imaginary cliques, which are supposed to be so characteristic of Independency, in the kindlier embrace of a Methodist Conference! Rightly or wrongly, they have had the impression that they enjoyed fully as much liberty and security for "life" and character where they were. We have been personally present at every meeting of the Congregational Union for fifteen years past, and have been on one or other of its standing committees at almost every annual session, and we can certify that not only have we seen nothing of "the prejudices, the spleen, and the tyranny" alluded to, but that there has uniformly been, with one or two very rare exceptions, the most loving and generous bearing on the part of the members towards each other. Not being an ecclesiastical court at all, it is never troubled with "findings;" and hence all that our editorial brother says about the facility with which "we may mix a little spleen, or personal animosity, or prejudice, with our

findings," has much more of the smack of the Conference and the Stationing Committee about it than of anything in Independency.

We do not, therefore, "pretend" to enjoy a greater amount of freedom than other denominations; we are conscientiously of the opinion *that we do enjoy it*. Where we should go to find the same liberty of belief with regard to the non-essentials of the Christian religion, or the same independence in carrying out our convictions of duty, we know not. As a matter of fact, we are neither compelled to preach according to John Wesley, nor to subscribe the Westminster Confession and Catechisms, nor declare our "unfeigned assent and consent" to the XXXIX. Articles, and "all and everything contained in the Book of Common Prayer," nor profess our faith in any one mode of baptism—neither of which could we do! And yet, with all this personal freedom, we are neither "a rope of sand," nor are we divided into half as many "schools" and "connexions" as are those denominations which enforce subscription to a creed coined in uninspired, and, therefore, unauthoritative phraseology. Our doctrinal basis is the glorious Gospel of the blessed God, as understood and received by true Christians in all ages. Our book of discipline is the Acts of the Apostles. The machinery is perfect. *One thing we do need*—oh that the Lord might speedily send it!—"the Spirit of the Living Creature in the wheels!"

With all these results, however, our friends persist in telling us that Independency won't do. Almost every writer of eminence upon ecclesiastical history from Lord King downwards, declares it to have been, in substance, the polity of the New Testament churches, and yet—it won't do. Our reply is, if it be God's way, it *will* do. This "weakness" of Congregationalism, which is sometimes so compassionated, is one of the elements of its strength, and like some other "weak things," will yet "confound the things which are mighty." And if our friends who have sat so long with the patience of martyrs to witness its dissolution, will only sit down, Bible in hand, and compare their various systems with it, in the light of God's Book of Truth, we are persuaded they will not be long in finding a new illustration of Cowper's familiar couplet,

"Oh, how unlike the complex works of man
Heaven's easy, artless, unencumbered plan!"

We claim no *jus divinum* for our mode of church government, any more than we do for our mode of baptism. We think that in both there is a right and there is a wrong way, but we uachurch none, because, mistakenly, as we believe, they cling to the human instead of adopting the Divine. The question is one of by no means inferior importance; it affects vitally the spirituality, and as a consequence the prosperity of the church of God, and we earnestly commend it to the devout and candid attention of every one who has been taught of the Spirit to pray,—

THY KINGDOM COME!

CLERICAL PRECEDENCE.

It seems after all that we have not quite got rid of Church establishments in Canada, Provincial statutes to the contrary notwithstanding. We had supposed that the Act of Parliament secularizing the Clergy Reserves, and declaring it to be desirable that all semblance of connection between Church and State should cease, had placed all religious denominations in the Province upon the same footing in the eye of the law. But, however we in Canada have regarded the matter, the recent edict of the Colonial Secretary with respect to the titles and social precedence of our State officials, shows that the British government, or perhaps we should rather say, Mr. Disraeli's government, does not so regard it. Either they have altogether forgotten the enactment referred to, or they have quietly ignored it as a political *myth* got up to pacify "dissenters," but now so long out of date as to be only a dead letter. Henceforth all loyal subjects are to recognise "Archbishops and Bishops according to seniority," as entitled, upon all state occasions, to the seventh rank among our public functionaries, and next after the local governors of the several Provinces. No title is assigned them as in the case of the other officials, but of course with this official recognition of their dignity no one will think of addressing them in less complimentary terms than "my Lord Bishop."

We should have thought that the government of a mighty Empire like that of Great Britain, on the eve of a great political contest, and with their hands full of the weightiest constitutional and ecclesiastical questions that could engage their attention, would have something of more importance to do than invent titles, and furnish programmes of precedence for their Colonial officials. But apart from that, what, we may ask, in the language of a cotemporary,—

"What have such persons to do in a list of state officials? Where there is an Established Church, there may be the shadow of a reason for its ministers, as State stipendiaries and Government functionaries taking rank, according to certain rules, with those who are in the same service as themselves, and having, accordingly, a set place in State ceremonials and official entertainments. But where, as in Canada, the different Churches have no connection whatever with the State, where the very word "Dissenter" is an absurdity, and where all classes of religious teachers are, as far as the civil authorities are concerned, exactly on the same level, anything like these State officials giving the ministers of this Church, or that, social precedence, and recognizing them as occupying a certain position in Court ceremonial, and possessing certain rights and privileges among their fellow-citizens, is travelling entirely out of their spheres, and meddling with matters which in no degree belong to them.

"An Archbishop or Bishop of any Christian Church on the face of the earth is, beyond the limits of that particular Church, simply a Minister of the Gospel, neither more nor less honorable than any other such functionary in any other Church except what may arise from personal qualifications and character. Some persons may agree to call him *Bishop*, others *Archbishop*, or anything else which pleases them. With their taste in the matter of names, the general community has nothing to do, but when these names are taken as giving a claim to legal pre-eminence, it is quite a different affair.

"In the case before us, of all the religious officials in the Dominion, Archbishops and Bishops are singled out as recognized by the State. We suppose this is to let us understand that the highest officials in the Romish and Anglican Churches are, by State sanction, put in a position of superiority to all the rest. We suppose this, though there are, as a matter of fact, other bishops besides those of the two Churches mentioned. There are at least in this country two

bishops of the Episcopal Methodist Church, and we should like to believe that their Episcopal brethren of other communions would yield them the *pas* if they happened to be older, though honestly we doubt if they would."

If such matters are to be settled by imperial regulations, the first thing that will require to be done will be the issuing of further instructions as to the meaning of the title, and the parties to be recognized as having a legal claim to it. Is it the Colonial Secretary's intention to include all such as "the Holy Ghost hath made overseers" (*bishops*), *i. e.* all pastors of christian churches, or only such as wear silver knee-buckles and lawn sleeves, a silk apron, and a corded hat? Will those only pass muster on State occasions who can show "Letters Patent" from Westminster, or from Rome, or will the seal of Divine approbation be sufficient?

"Have the Presbyterian bodies no Moderators of the Synod," says another of our cotemporaries, "or the Methodists no President of the Conference, or other denominations no chief officers entitled by their learning, social rank and purity of life, to associate with their Lordships, the Archbishops and Bishops? Does the fact of their not belonging to *the* Church preclude them from occupying as high a place in the synagogue as their more favored brethren?"

"Although the giving of precedence to one class of ecclesiastics, and ignoring all others, may, *per se*, be a small thing, the principle is one against which we must protest, as an unjustifiable preference, and an insult to a large class of Her Majesty's loyal subjects. The Archbishops and Bishops have no legal standing in the State, and the fact of their being ranked in a class higher than others, while they have no official connection with the Government, shows that those who advised the Queen in making such a table, either disregarded the teachings of the past, or were pandering to the Roman Catholic and English Churches, while ignoring the rights and feelings of other denominations equally entitled to consideration and respect."

Instead, therefore, of preventing difficulties and jealousies, these regulations will be almost certain to create them. Bishop Nazrey, of the British Methodist Episcopal Church (colored), has, for anything that we see, just as much right to the title in this land, where it is our boast that all shades of skin, as well as of religious belief, equally enjoy the protection of law, as the Bishop of Toronto or of Quebec. What if he should some day claim position in the seventh rank, and take precedence of the members of the Dominion Cabinet! Mr. Punshon is in reality a Bishop in every respect save the name, and presides over a wider and more populous diocese, probably, than any other in the Dominion,—what if he should assert his claim! Would it be recognized? We hope that both these gentlemen will some day put the matter to the test, that we may know who, in the opinion of the Colonial Secretary, are Bishops, and who are not.

We quite agree with the *Globe* that "it is time, and a great deal more than time, that such pandering to the vanity or arrogance of individual churchmen and individual Churches, should receive its final *quietus*. * * * Popes, Bishops, Presbyters, Moderators, Priests, Mufties, Mollahs, Brahmins, and all other religious functionaries of whatever name, are not, in Canada at least, State officials, and Government has nothing to do with determining their social or professional rank; but if any of them are to be so regarded then all are, and in that case the humblest Methodist, Presbyterian, Congregationalist or Baptist minister is officially the peer of the most elevated churchman in the Dominion. The sooner these hankerings after the fripperies of an Established Church are at an end the better. Where the State has no right to recognise a distinction, it is not becoming or decent for it to make a difference."

PHOTOGRAPH OF THE UNION.

We have received our copy of Mr. O'Hara's Photograph of the Union, and must express our great gratification at the success he has achieved. It is a very complete and well executed group. He has now on hand a sufficient number of copies to supply all orders, and we sincerely hope that he will be equally successful in the other part of his plan. Our readers are already aware of his generous proposal to devote to the College and the Missionary Society one half the proceeds of sale, provided that 300 copies can be disposed of. The price is only \$2. and we hope the orders will pour in upon him like a perfect avalanche. We would suggest the employment of a travelling agent to canvass the churches on its behalf.

THE STATISTICS OF OUR CITY CHURCHES FOR 1867-8.

Too little use has hitherto been made of the valuable information furnished from time to time by the Secretaries of the Union. In this article we present a comparative statement, based on the statistical table published in the last number of the *Canadian Independent*, of the condition and annual progress of our city churches. They are placed under several headings, and follow in each category, according to their relative size, increase and contributions, as the case may be.

1. Number of Hearers.	2. Number of Church Members.	3. Net Increase (additions over removals).
Montreal 1000	Montreal 423	Toronto (Bond)..... 19
London 450	Toronto (Bond) 155	Quebec 6
Toronto (Bond) 850	“ (Bay st.) No report.	Kingston 5
“ (Bay) 300	Hamilton 111	Hamilton 2
Kingston 300	Kingston 92	Montreal 4
Hamilton 300	Quebec 87	Ottawa 0
Toronto (North)..... 200	London 83	Londondecrease 9
Quebec 200	Toronto (North) 51	
Ottawa 120	Ottawa 45	
3220	1047	N.B.—Toronto (Bay and North) for obvious reasons not placed on this list.

4. Increase by Profession.	5. Money raised per Member of the Congregation.	6. Money raised per Member of the Church.
Toronto (Bay) 15	Toronto (North) ...\$24 25	Toronto (North).....\$95 09
“ (North) 15	“ (Bay) 15 61	“ (Bay)..... ..
“ (Bond)..... 14	Kingston 10 02	Kingston 32 67
Quebec 9	Toronto (Bond).... 8 56	Toronto (Bond)..... 19 32
Hamilton 7	Montreal 7 69	Ottawa 18 95
Kingston 6	Ottawa 7 11	Montreal 18 19
Montreal 5	Quebec 6 75	Hamilton 17 18
London 3	Hamilton 6 36	Quebec 15 52
Ottawa 1	London 2 79	London... .. 15 12
75		

Possibly this article may lead to some corrections of the table of the Union; if so, greater statistical accuracy will be secured. It cannot be attentively studied without exciting prayerful anxiety for the fuller outpouring of the Holy Spirit.

The pecuniary success of these nine churches is a matter of thankfulness to God. Unitedly, they have contributed during the year the extraordinary sum of \$29,234.

On the other hand it is mournful to notice that unitedly they have only added by profession 75, to a previous membership of over 1,000, being about $\frac{7}{8}$ per cent. on the whole, while their net increase, additions over removals, is only 57, about $\frac{1}{2}$ per cent.

In Toronto, the united addition by profession was 44, net increase 52; in Montreal, addition by profession 5, net increase 1.

If it be argued that there are *three* churches in Toronto to *one* in Montreal, it may be asked why is there only one in Montreal? and in having one, what advantage is there to the denomination or to the cause of the Redeemer? At this rate, when will our churches do their fair part in christianizing our city populations?
LUX.

The Home Department.

MY TIMES ARE IN THY HAND.

My times are in Thy hand !
I know not what a day,
Or e'en an hour, may bring to me ;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On him rely

Who fixed the earth, and spread the starry sky.

My times are in Thy hand !
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath or Winter's snows,
Sickness or buoyant health,—
Whate'er betide,
If God provide,

'Tis for the best; I wish no lot beside.

My times are in Thy hand ;
Should friendship pure illumine
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,—
Thou art a Friend
Till time shall end ;

Unchangeably the same, in Thee all beauties blend.

My times are in Thy hand !
Many or few my days,
I leave with Thee—this only pray,
That by Thy grace, I, every day
Devoting to Thy praise,
May ready be
To welcome Thee,

Whene'er Thou com'st to set my spirit free.

My times are in thy hand !
 Howe'er those times may end,
 Sudder or slow my soul's repose,
 'Midst anguish, frenzy, or in peace,
 I'm safe with Christ, my Friend !
 If *He* is nigh,
 Howe'er I die,

'Twill be the dawn of heavenly ecstasy.

My times are in Thy hand !
 To Thee I can intrust
 My slumbering clay, till Thy command
 Bids all the dead before Thee stand,
 Awakening from the dust.
 Beholding Thee,
 What bliss 'twill be

With all Thy saints to spend eternity !

To spend eternity
 In Heaven's unclouded light !
 From sorrow, sin, and frailty free,
 Beholding and resembling Thee,—
 O, too transporting sight !
 Prospect too fair
 For flesh to bear.

Haste, haste, my Lord, and soon transport me there !

REV. NEWMAN HALL.

THE BRIGHT SIDE.

We take the following from the advance sheets of a book of incidents in the war, about to be published under direction of the Christian Commission. It is from the pen of Rev. E. P. Smith, whose health gave way under the climate, while laboring among the soldiers at the siege of Vicksburg:—

I had been in the army but a few days when I was taken sick with the malarial fever, and carried to a division hospital. It was my first experience of sickness in camp. I said to myself, when they had carried me into the tent and left me alone, without even a sick comrade—

“Now you will have an opportunity to try the efficacy of the counsels you have so often given to soldiers in like circumstances,”—for many a time, by the cot of a sick soldier, longing for home, I had said—“Only trust in Jesus, and He will take care of you here, just as well as if you were at home.”

But I found it easier to preach than to practice. I knew that God does all things right and well, but I could not help the feeling that a change in my present prospects would be an improvement.

I passed a sleepless night—alone, and without a light. The more I tried to settle into the conviction that God would provide, and make it good for me, the more I was longing for a change. My theology said, “It is right and well for me to be sick among strangers, if God wills;” but my heart always added, “Yes, but it would be better to be sick at home.” While I lay thus thinking and tossing on my blanket, just at the gray of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was “Old Nanny,” a colored woman who had taken my washing the day before. I could hear no one else moving about the hospital; what had sent her there at that hour? Looking tenderly at me, she said—

"Massa, does ye see de bright side, dis mornin'?"

"No, Nanny," said I, "it isn't so bright as I wish it was."

"Well massa, I allus sees de bright side."

"You do," said I, "maybe you haven't had much trouble?"

"Maybe not," she said; and then went on to tell me, in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years.

"Maybe I ain't seen no trouble, massa!"

"But, Nanny," said I, "have you seen the bright side all the time?"

"Allus, massa, allus."

"Well how did you do it?"

"Dis is de way, massa. When I see de great black cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there; "an' 'pears like its comin' crushin' down on me, den I jist whips aroun' on de oder side, an' I find de Lord Jesus dar; an' den it's all bright an' cl'ar. De bright side's allus whar Jesus is, massa."

"Well Nanny," said I, "if you can do that, I think I ought to!"

"'Pears like you ought to, massa, an' you's a preacher of de Word of Jesus."

She went away. I turned myself on my blanket and said in my heart, "The Lord is my Shepherd." It is all right and well. Now, come fever or health, come death or life, come burial on the Yazzo Bluff or in the churchyard at home,—'the Lord is my Shepherd.'"

With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. "Old Nanny's" faith had made me whole.—*Selected.*

AFFECTING AND TRUE STORY.

A little girl in a family of my acquaintance—a lovely and precious child—lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful; and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward.

The sweet, conscientious and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of a friend who took a mother's kind care of her, and, winding one wasted arm about her neck, would say, "Now tell me about mamma!" And when the oft-told tale had been repeated, she would say, softly—"take me into the parlour; I want to see my maunna." The request was never refused; and the affectionate sick child would lie for hours gazing on her mother's portrait. But

"Pale and wan she grew, and weakly—
Bearing all her pains so meekly
That to them she still grew dearer
As the trial hour grew nearer."

That hour came at last, and the weeping neighbours assembled to see the little child die. The dew of death was already on the flower as its life-sun was going down. The little chest heaved faintly, spasmodically.

"Do you know me, darling?" sobbed close in her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eye-lids

flashed open and the lips parted; the wan, curdling hands flew up in the little one's last, impulsive effort, as she looked piercingly into the far above.

"Mother!" she cried, with surprise and transport in her tone—and passed with that breath to her mother's bosom.

Said a distinguished divine, who stood by that bed of joyous death, "If I had never believed in the ministration of departed ones before, I could not doubt it now."—*Heavenly Recognition.*

"IF YE FAINT NOT."

All Sabbath school teachers need to have this precious verse deeply engraven in their memories, "In due season ye shall reap, if ye faint not."

How often we go to our classes full of hope that this day we shall see the fruit of our sowing, but are saddened to find that many are careless or inattentive; perhaps one whom we have been fondly hoping to be almost a Christian, is the most thoughtless of all. The lesson which we expected would prove so interesting, seems to fall on listless ears; as we close our exercises, we give a deep sigh, and say to ourselves, it is of no use; the seed will not spring up; the class seems further from heaven than ever before.

At such times we must remember the promise, and claiming it from its author, pray until we believe, "In due season ye shall reap, if ye faint not."

I remember one Sabbath I went to my class feeling that the Spirit was very near, and that the lesson, so full of interest to me, would be blest to the class. The lesson was on choosing God or the world. Some of the boys seemed greatly interested, but they were those who always love the truth; they were Christ's little ones. It was for Willy that I had especially suited the lesson; it was for him that I prayed most earnestly before coming to the class. He had formerly been among the thoughtless ones, but lately I dared to hope that the Spirit was striving with him.

Now my heart was pained with his manner. While I asked the most solemn questions, he turned to the class behind, or whispered to those beside him. I had never seen him so inattentive, and regardless of the rules of the class. Soon he even laughed at a little boy in a seat before us. When I asked him the question, "Whom will you choose to-day for your Master, Christ or Satan?" he would not answer, but turned away his head, as if from sheer indifference.

Then I said, "Willy, I have been hoping you wanted to love the Saviour, will you not choose him?" But Willy would not answer, and he was usually the most talkative in the class. "Willy," I said, "will you not choose Christ?" He shook his head. "You do not mean," I urged, "that you will choose Satan?" But he was silent.

As I left the church I felt almost discouraged; I forgot for a time the "due season" and the "faint not," But I could not bear the burden long; so I went to the Burden Bearer, and he took my trouble, and gave me again the promise, "Ye shall reap, if ye faint not."

The next day Willy sent me a note, saying, "Dear Teacher—Do forgive me for my wickedness yesterday. I know I must have grieved you. I was fighting with Satan all day. I almost wanted to choose Satan when you asked me the question. When I got home, I remembered how I had treated you, and how I had treated Jesus, and I could not bear it. I went away into the orchard and asked the Saviour to forgive me, and help me to choose him

for my Master. I think he is in my heart to-day. I thank you for not giving me up long ago; I thank you for your prayers and close questions. They always made me feel, if I did not show it."

Tears of joy filled my eyes as I read this note, and again thought of the promise, "in due season ye shall reap, if ye faint not."

INSANITY AS RETRIBUTIVE.

In the December number of *Hours at Home* is an article by Dr. Bushnell on Insanity, in which he takes the ground that insanity in many cases, though not in all, is *retributive*. Of course he admits that sometimes good men, those who are of saintly life, have been afflicted with this terrible malady. But these are exceptions, and do not destroy the general rule. I think he sustains his position. But his treatment of the subject contemplates only the facts and philosophy of insanity as witnessed *in this life*. May we not go one step further, and regard insanity, with its almost endless variety of manifestations, as one of the chief instruments or elements of retributive suffering in the life to come?

This idea was first suggested to me some six years ago, by a very intelligent physician (a member of my congregation), asking me if I had ever thought of mental derangement as an element of torture in the world of woe? In illustration of his meaning, he related a case which came under his observation (I need not repeat it here), but I can never forget his comment upon it. Said he: "It was the only time in my whole life that the hair of my head actually arose bristling with horror, and from that time the phrase 'lost soul' has borne a new significance to me."

What is insanity? In answering this question I shall not aim at scientific or technical precision; but at a general and comprehensive definition. Insanity embraces all those states of mental derangement which result from a *loss of proper control* over one's mental faculties and actions,—intellectual, emotional, or voluntary. I am aware that this definition is open to criticism. So is every definition of insanity that has been given.

I suppose it is safe to assert that the severest sufferings ever experienced by men in this world, are those which accompany, and seem to result from, these states of mental derangement. It is doubtful whether the wall of the torture rooms of the Spanish Inquisition ever echoed to such heart-rending shrieks and groans as may often be heard in the insane asylum, though that asylum be conducted upon the most humane principles. No amount of mere physical agony can wring from the sufferer such yells of horror and groans of anguish as come from the bosom of the victim of delirium tremens. Such mental anguish far surpasses all that we know of physical pain and suffering.

The sufferings of the victim of delirium tremens are plainly retributive. I am strongly inclined to think that they are also truly and in a high degree typical. Did you ever know a fully developed case of this disease in which the victim did not imagine (?) that he saw serpents and devils. The question often arises in my mind, Why do we find such marked uniformity in the experience of this class of sufferers? Does it, or does it not, mean anything? Is it a mere fancy, an idle conjecture, to suppose that this may point to the direct agency of one who, according to the Scriptures, has much to do with man's sins here, and who will have to do with his punishment hereafter—even "The Dragon—that Old Serpent which is the Devil and

Satan?" However this may be, it is certain that the agonies accompanying, and seemingly resulting from, this peculiar form of insanity, can scarcely be surpassed by anything the human imagination can picture of the horrors of the second death.

I have placed an interrogation point after the word "imagine" in a preceding paragraph. I had a purpose in so doing. With me it is a question whether this be the work of imagination. It is well known that insane persons very often experience an exaltation, or exaggeration, of some or more of the faculties of mind or body. What startling displays of muscular strength are sometimes witnessed. The case of the demoniac of Gadara, by whose hands "chains had been plucked asunder, and fetters broken in pieces," is by no means the only instance of the kind. How often do persons, laboring under some of the various forms of mental derangement, experience a preternatural sharpening of the sense of sight or hearing! What marvellous feats of memory or imagination are sometimes observed among the insane!

Now to come back to the victim of delirium tremens. Observe with what uniformity—a uniformity that to me seems terribly suggestive—they see serpents and devils swarming about them. Is this *all* imaginary? Or is there in it some reality? Is it not possible (as I once heard it eloquently expressed), that by some "tremendous recoil of abused nature the door of the pit has been burst open prematurely and the demons let loose upon their prey?" Who dare deny that these things which we have believed creations of a disordered brain, are dread realities, to which his eyes are open, while ours are in mercy holden?

However this may be, there can be no question that the sufferings are real. The agony and anguish are not imaginary. Is there anything very unreasonable in supposing that like states of mind and like consequent sufferings, may be continued in the next world? And that they might be increased to any degree which infinite wisdom may deem proper in the execution of the retributive wrath of God?

If we accept these views as probable, then we see at once what terrible realities are hidden under such figures of speech as the lake of fire and brimstone—the quenchless fire and the undying worm!—*Evangelist*

"OWES ME A LIVING."

It is among men who try to get a living by some shift or trick of laziness that we hear the familiar words, "The world owes me a living." A loafer who never did a useful thing in his life; who dresses at the expense of the tailor, and drinks at the cost of his friends, always insists that "the world owes me a living," and declares his intention to secure the debt.—I should like to know how it is that a man who owes the world for every mouthful he ever ate, and every garment he ever put on, should be so heavy a creditor in account with the world. The loafer lies about it. The world owes him nothing but a very rough coffin, and a retired and otherwise useless place to put it in.

The world owes a living to those who are not able to earn one—to children, to the sick, to the disabled and the aged—to all who, in course of nature or by force of circumstances are dependent; and it was mainly for the supply of the wants of these, that men were endowed with the power to produce more than enough for themselves. To a genuine shirk the world owes nothing; and when he tells me with a whine that the world owes him a living, I am assured that he has the disposition of a highway-robber, and lacks only his courage and his enterprise.—*J. G. Holland.*

MEANER FOR GOD THAN THE DEVIL.

A gentleman of wealth who had been much addicted to frolic and sports, was converted and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months, after this gentleman's conversion, the deacons waited on him in order to make their assessments; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demands might give him serious offence, and prove an injury to him. Hence, they approached their business with some trepidation and great caution. At first he was at a loss to ascertain the reasons of their apparent diffidence. The deacons, perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth," said he "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a *mean* man had I not paid my full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a *meaner* man now, since I have become a servant of God, than I was when a servant of the Devil?"

TWO KINDS OF POOR.

In the earlier years of my residence in this city, I devoted my whole time to ministering to the poor. In that time I naturally found out a good deal about the poor, and generally through a close and sometimes very painful experience. I understand through this experience, something that I think is not generally understood, that the class I marked as the devil's poor, those that are too lazy to work, but not too mean to lie, are continually hanging like a dead weight upon every public charity that can be gotten up, and I believe that they get every year more meat and money from those charities than all the worthy poor in any city that I know anything about. They assume exactly the disguise that they think will do for the persons they apply to. If a man is very anxious to get souls converted, and we all bid God speed to every man who has such an anxiety in his heart, and that anxiety is known, he will get, in the course of a year, no end of men and women of this class who have a concern about their souls, and they will come talk about that concern, and will grow a little better and a little better until they grab his potatoes, and then they backslide right down.

Brother Tuttle, who is now a chaplain in the army, told me some time ago that he knew a woman who had one child christened twelve times, and every time she had it christened she begged a suit of clothes to have it christened in. This is the sort I call the devil's poor.

Then there are God's poor. Those that some disorder that has come to, they not how, by which they find themselves unable to cope with the world; their strength is not sufficient to their day; widows with little children, soldiers with lost health and no pension, and all the great army of worthy poor, for which we can give no reason but that they are poor by the providence of God. We have got to band together to help these men and women; to say to the devil's poor, go to the poormaster, he best knows how to deal with your case; and to say to the worthy poor, we will help you all we can, and help you to help yourself; and to give the Lord's worthy poor our deepest and kindest and sweetest sympathies.—*Rev. Robt. Collyer.*

Literary Notices.

The New Testament History, by Dr. William Smith, presents a sufficient guarantee in the name of its author, for its value to the student of the Bible. It contains (1), a sketch of the period between the Old and New Testaments; (2), the Evangelists' histories, harmonized and chronologically arranged; and (3), the Apostolic history, epistles, journeyings, &c., the whole being illustrated with maps, tables, charts, and ample means of reference.

A companion volume on the *The Old Testament History*, by the same author, is equally valuable, and contains matter less easily accessible.

A new *Map of Palestine*, and other parts of Syria, has recently been published by Garrigues, of Philadelphia, which is well worth the inspection of pastors and officers of Sabbath Schools, and others who are interested in Scriptural education. It is of mammoth proportions, being 9 feet high, by 6 feet wide, and therefore suitable for a large school-room. It has been prepared by Drs. H. S. Osborne and Lyman Coleman, who have embodied the results of the most recent researches and surveys. It is beautifully engraved. Price \$15, American currency.

To accompany the Map, the same publishers have issued a volume of pp. 136, *The Teachers Guide to Palestine*, by H. S. Osborne.

Competent judges, after close personal examination, express a very warm admiration of *Chambers' Cyclopædia*, which has just been completed in ten volumes. It has been reprinted in America. The work, which has been ten years in progress, seems to combine completeness and conciseness very happily. The publishers are famous for having their work done well.

It makes one sad to hear that Albert Barnes has written his *last* commentary. He has just completed his *Notes on the Psalms* (New York: Harper), and announces in the preface that he does not expect, at the age of seventy, to undertake another work. He has served his generation well, however. To us, his writings have long seemed more valuable than many of higher pretensions. Simple and unaffected as they are in style, avowedly designed for "popular" use, they embody the results of extensive reading, of clear and well-balanced thinking, and of that experience of the human heart, which is gained only by long labours in the Gospel. Barnes' notes are always characterized by a *sympathy* with the Bible, which is beyond price, and gives a deeper insight into its meaning, than any amount of bare learning can do.

We have noticed the plan of Macmillan's *Library of Sunday Reading*, and would now call special attention to a recent volume of the series, *The Hermits*, by Rev. C. Kingsley, which brings to light many hidden things concerning asceticism and solitude as practised in the early church. Kingsley possesses a graphic power that very few authors of the day can pretend to; he is too enthusiastic to be dispassionate; but he is a man of wide sympathies, and has a not too common liking for seeing goodness in out-of-the-way places. Even when widely astray, as he often is, a wise reader can learn much from him.

The Scriptural Claims of Total Abstinence are set forth by Rev. Newman Hall, in a tract of 64 pages (re-published by the National Temperance Society, at New York), in his own persuasive style, his plea being based on the principle, "If meat make my brother to offend, &c." This publication is especially suited for circulation among cultivated and conscientious moderate drinkers.

The *Congregational Review*, for September contains an elaborate critique by Prof. G. B. Jewett, of Salem, Mass., of the American Bible Union's version of the New Testament, supporting its positions by numerous quotations. The writer comments upon it severely as an English work, as a translation from the Greek, and as an instrument of denominational (Baptist) propagandism. We have not the volume by us, but his citations seem to support his case, and to show that the claims of superior correctness and liberality are not sustained; while the diction is not nearly so pure as that of the authorized version, and the invariable rendering of *baptizo* by "immerse," unfits it for general use. Our old friend, John the Baptist, appears here in the new guise of "John the Immerser." When our Baptist brethren call themselves by the name of "the Immersers," it will be time enough to think of altering our Bibles.

The *Christian Witness* (London) publishes a statement that three hymns, commonly ascribed to Addison, were undoubtedly composed by Andrew Marvell. They are the well-known pieces severally beginning, "The Lord my pasture shall prepare;" "The spacious firmament on high;" and "When all thy mercies, O my God." These hymns are found in a MS. volume of Marvell's poems, bearing date of 1676, when Addison was four years old.

Rev. Henry Ward Beecher is reported as declining to make engagements to lecture during the coming season, as all his leisure time will be employed on his forthcoming *Life of Christ*.

Rev. James Cranbrook, who was one of the successors of Dr. Wilkes in the pastorate of Albany-street Congregational Church, Edinburgh, but found it necessary to abandon that position when he began to set forth rationalistic views, has recently issued a volume of sermons, entitled, "*Credibilia, or Discourses on Questions of Christian Faith*." These, we suppose, have been preached to an audience which comes together to hear him in some public hall, without any form of ecclesiastical organization. It is hard to say what Mr. Cranbrook believes, for he denies almost everything believed by other people,—Miracles, Prophecy, Inspiration, the Trinity, and the Atonement. The *Unitarian Enquirer* and the *Westminster Review* have hailed the book with delight. Yet a great hue-and-cry was raised, in the names of "freedom" and "independency," when the ministers who took part in his ordination, hearing of his aberrations, asked him to meet with them and explain!

THE WESLEYANS AND TEMPERANCE.—Our English exchanges announce the "Methodist Temperance Magazine," to be issued monthly at a penny a number. The editors are Revs. George Maunders, Charles Garrett, and T. B. Stephenson, all members of the Wesleyan body. The magazine is to seek support from all branches of the family, and promises to be an energetic advocate of "total abstinence." Its appearance forms an epoch in English Methodism.—*N. Y. Advocate*.

British and Foreign Record.

GOOD NEWS FROM MADAGASCAR.—What a wonderful history is that of the mission in Madagascar! Nowhere in modern times has persecution been more cruel and persistent. Nowhere has martyrdom been borne more nobly, or endurance been more constant through years of darkness. The prayers of Christians of many lands have gathered around the throne of grace, in "clouds big with mercy." For some years past, a series of remarkable providences has opened a wide and effectual door to the Gospel. The old Queen—a very Jezebel—died; and under her son's rule the rigor of persecution was relaxed. Missionaries were allowed to return, natives were allowed to confess themselves Christians without molestation; assemblages for Divine worship were held openly, and churches were authorized to be built. The venerable missionary—Rev. W. Ellis—returned for a time to the island, and was received with all honour by the Court. The new king died after a short reign; his queen succeeded him in the throne. She has now followed him to the grave; and another queen has ascended to the vacant throne. Her reign has opened auspiciously for the Christians. The sanction of the Government has been largely withdrawn from idolatry. The Sabbath has been ordered to be kept as a day of rest; and the chief officers of state—if not the Sovereign herself—attend the mission churches! Wise men, however, see in these remarkable events peril as well as success. The Christian church has ever been most pure in times of persecution. The sunshine of royal favour has been specially fruitful of corruption. Madagascar needs our prayers to-day more than ever.

PUSEY AND THE WESLEYANS.—It is a striking sign of the times, that Dr. E. B. Pusey, of Oxford, from whom *Puseyism* derives its name, has addressed a letter to the President of the Wesleyan Conference, invoking the aid of that body against the passage of Mr. Coleridge's bill for abolishing religious tests at the University. He would be quite willing that there should be Wesleyan and other non-conforming colleges in the University, not excepting Roman Catholic ones. But he tremblingly deprecates the abolition of all dogmatic safeguards. His appeal seems to have been but coldly received. It is taken to have sprung, not from love to the Methodists, but from fear for the church. The fact is, that creeds have formed no barrier against the irruption of heresies, whether of the sort which believe too little or of that which believes too much. Truth must meet error on the open field of controversy, and can no longer shelter itself within fenced cities.

A. B. C. F. MISSIONS.—*Hallelujah!*—There is great rejoicing at the Missionary House in Boston. The financial year of the American Board will close *free from debt!* One month ago such a result appeared impossible, for it required the August receipts to be \$140,000. "If the Lord should make windows in heaven, then might this thing be," was the language of weak faith. But prayer has been heard, and the appeal to Christian hearts has met with the appropriate response. A little more than the sum named was received during the last month, and the Board can hold its approaching annual meeting at Norwich with grateful joy. Well does one of the Secretaries say, in communicating the fact, "Read Psalm cxxvi."

MR. G. H. STUART.—There are in this city five reformed Presbyterian churches connected with the Synod which lately suspended Mr. Geo. H. Stuart. Of these his own church, Rev. Dr. Wylie pastor, and two others, stand by Mr. Stuart; two agree with the Synod, but these are the least two. A secession has occurred in Dr. Wylie's church of those who are opposed to Mr. Stuart, and the seceders are now worshipping in Horticultural Hall. "We wish them well," said Mr. Stuart, "and held a prayer-meeting for them immediately after they left us." Legal steps are afoot for securing the church-edifice for the party holding with the Synod. And it is not unlikely, considering the legal precedents here, that, although a minority, they may obtain a decision in their favor. The sympathies of good men in all other denominations are meanwhile with the pastor and his distinguished parishioner. In their behalf we might utter these words of a Psalm which these reformed brethren insist upon Mr. Stuart's singing:

"The spearmen host, the multitude
Of bulls which fiercely look,
Those calves which people have forth led,
O Lord our God rebuke,
Upon His enemies hinder parts
He made His stroke to fall
And so upon them he did put
A shame perpetual."

Philadelphia, Aug., 1868.—Congregationalist.

Z.

CLOSE COMMUNION OUTDONE.—Illinois boasts of "a branch of German Baptists, so strict in their close communion principles that they will not commune even with 'regular Baptists,' but insist that the candidate for immersion must be tumbled forward and not dipped backward, and that the immersion is good for nothing unless performed three times in succession, being once in honour of each person of the Trinity."

We expect soon to hear of the formation of Churches whose fellowship shall be restricted to a particular cut of the coat, or, as a friend at our elbow suggests, to believers with *red hair* or a *Roman nose!* When will Christians learn the lesson, "What God hath cleansed that call not thou common?"

THE ROMANISTS are entering resolutely upon the work of converting the freedmen. At St. Augustine, Florida, they drew so largely upon the school of the Freedmen's Union Commission, that the Commissioners thought to withdraw! At Mobile they have erected a handsome school building. At Macon they have thrown open their new church to the colored people. Sixty-six priests not long ago landed in New Orleans to prosecute their work in that region. It has been stated that the Roman "Propaganda" have appropriated \$600,000 to this purpose for the current year.

MORMONDOM.—The Bishop of Colorado has established a church at Salt Lake City, and given notice to Brigham Young that they will not be driven off.

A NEW DANGER AHEAD.—The New York *Herald* objects to the new plays brought out in some of the theatres in that city, and to that immoral literature which now finds such large sale, and says: "If it is true that the character of a people may be determined by the literature on which it mentally feeds, the morals of this city must be sufficiently low. Sodom and Gomorrah, Herculaneum and Pompeii, in their worst state, could not surely, have sunk to lower depths of infamy and vice. Fire and brimstone destroyed Sodom and Gomorrah. The lava of Vesuvius buried Herculaneum and Pompeii. Nature, as we have had warnings of late, has not given up playing such tricks. In spite of our much water, it is possible that we may be engulfed in a similar ruin."

MOUTHS SHUT.—Certain of our religious exchanges never tire in praise of the "Christian liberality" which endowed their to-be magnificent Drew Theological Seminary. For anything said in that connection to the contrary, their young readers must be growing up under the conviction that a life spent in the most unscrupulous stock gambling, provided it divides its profits with theological seminaries, is as short a cut as can be found to a comfortable competence and a religious reputation. So with other cotemporaries, who have so long chanted the praises of their brother who shared the fortune made in his breweries with the splendidly endowed Female College which bears his name to posterity. Manifestly our creeds need revision, that we may do better justice to the vicarious value of purse-penitence.

WHY MR. WADE LOST THE NOMINATION.—It is stated, by several who ought to be good authority, who were present at the late Chicago Republican Convention, as a fact beyond denial, that Mr. Wade lost his nomination for the Vice Presidency, simply and only on account of a conscientious unwillingness, on the part of a sufficient number of delegates, to vote for a man who is notorious for coarse and vulgar profaneness of speech. If this be so, it is a significant rebuke, and one for which Christian people, not merely, but all who desire public virtue, ought to be profoundly grateful. It is the healthiest sign of the campaign, thus far.

DR. CHAPIN (Universalist) has a salary of \$12,000. His society presented him with the house in which he lives, costing \$38,000. It was furnished by the ladies at the expense of \$10,000 more. Dr. Chapin's income from lectures and other sources is \$12,000 in addition to the above, making a very fair salary for a man to live upon, even in New York.—*N. Y. Examiner.*

Correspondence.

A VISIT TO OSPREY.

MR. EDITOR,—Having a Sabbath at my disposal at the close of the recent Union meetings held in Hamilton, I felt constrained to convert the holiday of a week into a working one, and accordingly, unsolicited, and at the time inexplicably, decided to visit Osprey, one of the most destitute of our vacant missionary stations, north of Toronto. The field, as you know, lies about 18 miles back from Collingwood, a pretty little town on the Georgian Bay. Leaving the town in the rear, our stage slowly wends its way up the long hillside, from which a delightful prospect of the Bay and surrounding country gradually presents itself. When the summit of the elevated mountain ridge is gained, independent of a Mirza's vision and mood, we gaze on a lovely bay, dotted with islands, and our ears are greeted with the distant music, which is wafted to us on the gentle zephyr, and tells of buoyant spirits, that bid the approaching vessel speed her way in their pursuit of pleasure. On either hand, far as the eye can extend, appear the sure tokens of growing prosperity, where lately rang the woodman's axe.

In the opposite direction, right at our feet, lies a long winding valley, through which a river flows in its tortuous course, skirting and sloping hillsides, thickly covered with maples of exquisite form and hue. The sounding horn of our Jehu suddenly announces our near approach to the village of Singhampton, where we are to take leave of our Scandinavian fellow-travellers, who in their broken English lustily denounce the Crown Lands Department for, as they would have it, victimizing them into an exploring expedi-

tion into a region fit only for the cormorant and the bittern. The village is entered, and we soon discover that gloom overcasts it, for behold the feet of them which bear the dead are at its gate. The villagers sorrow over the remains of a youth who lost his life in a neighbouring lake by the upsetting of his canoe, whilst in search of fish to tempt the appetite of a bedridden mother. Our mission soon became clear, and forthwith, in company with a dear friend, I made for the house of mourning;—and such a house! There on one side of the apartment lay the lifeless remains of an obedient son and affectionate brother, and right opposite lay the mother, writhing with intense agony of mind and body, the victim of a deadly cancer, which is rapidly gnawing her life away, whilst the sobbing and wailing of bereaved brothers and sisters conspire to make the scene a truly heart-rending one. No minister of the Gospel lives in the village or immediate neighbourhood, and none such was present to speak a word in season to them that are weary, to bid the afflicted and tossed with tempest hear the rod and who hath appointed it. In this presence we assuredly gathered that the Lord had called us for to preach the Gospel unto *them*, and in that same hour, according to the grace given, the consolations of the Gospel of the blessed God were administered. It may be noted that this Christie family was some ten years ago under the pastoral care of the Rev. K. M. Fenwick, at Kingston, that both Mr. and Mrs. Christie were members of the Congregational church there, and that the deceased lad was baptized by him. Here, cut off from the privileges of the past, they pass under the rod, the meanwhile the Holy Spirit brings to their remembrance the truths spoken by their former pastor, and lovingly and affectionately the dying one acknowledges her indebtedness under God to him. In no formal spirit she breathes out, “the Lord bless him,” and I thought, *yet he knoweth it not*. I left that bedside grateful to God for this fresh insight into one of the springs of ministerial encouragement, and record it in the hope that to others also it may prove a brook by the way.

But to return. Early in the forenoon of the following day a large assemblage of young and old met to attend the funeral. An interesting service was held, in which the Rev. Mr. Johnson (Wesleyan) took part, and on Sabbath evening, in the village school-house, I improved the dispensation to a large and attentive congregation. In the forenoon of that same day, I preached in the Osprey Congregational church, yet in an unfinished state, and administered the ordinances of Baptism and the Lord’s Supper. The country is new, the people necessarily struggle, and lack very many of the amenities of life, yet I have no hesitation in saying that it is an excellent missionary field, just such an one as our missionary funds *originally* contemplate. I am rejoiced to read in the last report of the District Secretary, that though a Gaelic-speaking church, they are willing to have an English-speaking pastor settled in their midst, to meet the requirements of the young, and in closing, would urge upon the District Committee’s attention the *immediate special* claims of this field.

Yours sincerely,

ALEX. MCGREGOR.

MISSIONARY EXCURSION IN THE NORTH-WEST AMONG THE INDIANS.

It was at the close of one of the hottest days of the late fearfully hot weather in the early part of July, that in company with the chairman of the Congregational Union, we left Owen Sound on board the good steamer Wau-

buno for Little Current, distant 150 miles. Here we met with William Barrill one of our Indian Missionaries, who kindly brought his boat to facilitate our progress in visiting the stations of the Canada Indian Mission as well as other points of interest in the north-west.

Little Current is a village, lying in the direct line of navigation and fast becoming a place of importance, rapidly filling up with white people, the Indians retiring further back as civilization advances. Here resides the Rev. Mr. Burkitt of the Church of England mission, with whom on the steamboat we enjoyed much friendly intercourse. He has spent the greater part of his life among the Indians. He spoke feelingly of the discouraging aspect of the field arising from the demoralizing influence of the vicious traders. Often, he said his mission field presented an encouraging aspect, filling him with gratitude and joy. Then came the trader with his firewater and his vices; and the field was blighted, the missionary's hope disappointed and the poor Indian left as bad or even worse than before. This good minister gave his entire concurrence to the employment of trained Indians for mission work among their own people and especially among the wandering tribes. At this point we numbered five persons, the writer, Rev. R. Robinson and three Indian Missionaries, bound on a loving mission of visitation to the trading posts and fishing stations of the Georgian Bay, to preach the Gospel and to see what openings were presented for missionary work among the aborigines of our country.

We left Little Current for West Bay at 1 30 P.M. but the wind being contrary we made but 12½ miles by sun down, when we encamped on a small island, which owing to one solitary tree, surrounded by small shrubs we called Flag Island, This was the first night of our encampment out, and it was inaugurated by singing the praises of God, reading the Scriptures and the presentation of prayer and supplication in both the English and Indian language. The following morning we were up with the sun, and at 1 P.M. we reached West Bay the station of our Indian brother, Peter Kesick.

In the evening we had a gathering of the whole settlement, on the Lake shore. We were glad to find that our missionary amid great discouragements had accomplished a good work. Twelve boys had been taught to read the Indian Scriptures and the word of life had made an impression upon the hearts of several adults. But Rome had taken the alarm. The Priest had secured the services of the Chief, and it was determined that the missionary should leave the settlement. All this being known and the absence of the Chief, gave to the meeting a singular interest. Our object in sending them a missionary was plainly stated. We sought their social elevation—their mental freedom,—their soul's salvation. They were told that the Bible was a precious gift sent them from God,—that no priest, nor any other man had a right to keep it from them,—that nothing but the Gospel could serve them either in the present or the future. The Great Spirit had sent them this glorious gospel. Jesus Christ had died for them,—was even now willing to save them and they were urged to flee unto Him as the only refuge from the wrath to come. Hymns were sung, prayers were offered and the word faithfully preached by Mr. Clarke and Angecahbo. All was concluded by the presentation of a small bag filled with goodies to some 25 children who had attended the mission school, and a copy of the Indian testament to each boy able to read it. Unfortunately we encamped too near the woods, and notwithstanding fire and smoke and muscular labour, we were worried with mosquitoes, and our short slumbers disturbed by all kinds of noises, from dogs, cattle, hogs and frogs.

We arose from our sleepless couch at day-break and prepared for breakfast. The Chief, a cadaverous sallow looking being, who reminded us of Ephraim and the cake not turned, paid us a visit. He informed us that his son had told him of all that was done the previous evening. He had great respect for us, thanked us for our attentions to his people. But he was a Roman Catholic and however much he might wish the missionary to stay with them, yet the Priest had determined he should leave.

On being reminded of his responsibility to God, in the relation he stood to his people, and told of a great King, who desired all the children of his people should read the Bible and how the Bible had made Great Britain the first of all nations, he replied with much feeling, "What can I do?" I am in a great strait about it. I am like a man sometimes pushed into the fire and then into the water. Besides I am an old man now, and though sorry for Peter Kesick the missionary, yet I *must* carry out the order of the Priest. Of course we told him the missionary should not be continued against his will, and while we were sorry to leave him and his people in ignorance and bondage, yet we would transfer him to a people who would value his services, in the hope that he and his people would repent of the great sin of rejecting the greatest blessing which could possibly be conferred upon them. It was touching to see the grief of a white headed old man on hearing our decision. He got up and made a talk about the loss the settlement would sustain in banishing the teacher. He said, I have six families and a number of grandchildren connected with me and we will not stay in a settlement where the Bible and the missionary were rejected. We will go with the teacher."

He then pointed out an important location where the people would welcome the teacher and the word of God. The second chief who had shown the missionary much kindness was unfortunately away or our brother's mission had not so abruptly terminated. A few days after we met him with his family in a canoe in the midst of the lake and had a long talk with him. He fully concurred in recommending the locality above referred to and said if the missionaries were sent there, he and his family would make it his future home.

WM. CLARKE.

(To be continued.)

ANOTHER WORKING HOLIDAY.

MR. EDITOR.—Will you receive, though unasked, a few jottings of another man's "Working Holiday in 1868?" It was spent in the most eastern part of our Dominion. The railway journey and sea voyages need not be particularized; the latter were not disturbers of the equanimity of your correspondent.

HALIFAX.

Arriving Saturday evening, 9th August, found Mr. Elliot in improved health, though Mrs. E. was suffering from an accident. Could not drive along the streets from the station without noting the marked improvement since my last visit in 1857. Some streets are quite beautiful. The population has increased considerably; the value of real estate is rising; and they only need a hearty coöperation with the other Provinces greatly to increase their material prosperity.

Salem Church, which has not until May last been occupied by Congregationalists for some fourteen years, has been cleaned and painted, so as to

present an attractive aspect. I preached at both services on two Sundays to good congregations. Mr. Elliot is encouraged by slow but steady progress. It will be a work of time, but there is fair reason to expect that an efficient Congregational Church will be established. The people were assured that the Colonial Missionary Society having now planted their foot, intended to keep it there until the object was attained. Let prayer be offered for the Divine blessing on this important movement.

I visited the Legislative Assembly several times, and conversed principally with *anti-confederates*: the conclusion at which I arrived while in Halifax, and which was confirmed as I passed through the country, was, that the country was preparing to accept confederation with some modification, and, I think, improvement of the existing arrangements. Especially do they seek to have equal representation in the Senate, from all the confederated Provinces. This seems to me on many accounts an improvement on the present plan. But this is not the place to discuss political questions. While in Halifax had the opportunity of consulting with competent legal authority about the affairs of the Church at Liverpool; but regret to say that we were disappointed in the result.

Was much indebted to Mr. Edward Smith, the trustee of Salem Church, who favoured me with most pleasant drives about the environs of Halifax. On one occasion we drove as far as Bedford, ten miles, at the head of the magnificent bay, which in fact belongs to the port. The drive along the banks of this splendid sheet of water is of exceeding beauty; at the head, or rather three miles beyond, on a beautiful plain, is a camp, on which are assembled troops for exercise in rifle shooting. We drove that distance to pay a visit. The shooting was over for the day, but the scene was lively as the white tents appeared on the green sward, and the men in uniform were moving about.

CANNING.

A railway run of forty-five miles, an additional drive in a four-horse stage of seventeen miles, brought me to Wolfville by noon on Monday, 17th. Here is the Horton College and Academy, over which Rev. Dr. Cramp presides, once resident in Montreal. It is placed on a most beautiful spot; indeed the entire landscape is very fine in this part of Nova Scotia. There are several Churches in Wolfville, and singularly, one of them is of Covenanters, which is a Scotch denomination, though it may be doubted if there are many Scotchmen in this neighbourhood. Our brother, Rev. J. R. Kean, met me at this place with his carriage, and drove us to his parsonage, eight miles distant, at Canning. This Cornwallis valley is far famed for beauty and fertility, and deservedly so. Its potatoes "beyond compare." The people are mostly descendants of the U. E. Loyalists, or rather of those who came from the New England Colonies before the American Revolution. There is little or no admixture of the old country element by immigration, so that certain peculiarities exist which you hardly find elsewhere. I think it may be noticed that the intelligent scriptural ministry of our brother, and his quiet, shrewd, conservative management in the pastorate, have already made their mark most advantageously upon the people. He has dealt with difficulties patiently and wisely, and he is manifestly esteemed greatly by his numerous flock. I saw a subscription list for a new church building of considerable length in names, not one of \$150, but a number of \$100 to \$115, also many of \$50, \$20, and \$10, the amount reaching to \$2,400. This indicates much zeal and self-

reliance, they have no idea of asking help outside. Our shrewd brother, aware that the people had some general idea that sermons should be spoken freely without notes, and having the impression that his visitor would probably have MS., announced, not two sermons, but two lectures! Accordingly on Tuesday and Wednesday evenings excellent congregations assembled to listen to the instruction in the form of "lecture" which the visitor was able to give them. It is one of the rewards of such occasional services that the people lay hold and keep hold of the thoughts that may be uttered. They make them the subjects of conversation, and they are remembered many days and even years afterwards.

On Thursday, at noon, Mr. Kean's horse and carriage were in requisition to carry forward the traveller to his next stage. Supposing that Nicktaw was rather more than half-way to Pleasant River, it had been arranged that Mr. Sykes should meet us there with his carriage. Our drive was along the Cornwallis valley for about thirty-eight miles, for the most part among well cultivated farms and along good roads. It rained pitilessly, however, now and again, during the afternoon, and for the last three hours without intermission. Dark and dreary was the night, and we turned into a comfortable hotel four miles short of Nicktaw. The next morning betimes we met Rev. Simeon Sykes, but some hours later than, in the circumstances, would have been desirable. Instead of some thirty-four or thirty-six miles to journey we had fifty-two to get over in time for an evening service at

PLEASANT RIVER.

This was no small undertaking for my friend Sykes and his capital horse. The master had indomitable English pluck and energy, and the animal seemed to be in sympathy; but, alas! for many miles the roads had no sympathy with people in a hurry. Such roads! Rocks, boulders, and then occasional swamp and mud. Had it been all so we could not possibly have got through, but there was enough to try the strength of our carriage, pretty thoroughly to shake its occupants, and to tax the ingenuity of the beast to wend his way amongst them. My friend Sykes afforded all day a fine exhibition of muscular Christianity, jumping at a bound over the wheel in and out of his vehicle time after time; now to lessen the load, and then to lead the horse, who would walk faster when led. The meeting was announced at 7.30: at five minutes past eight we drove up to the door. The expected preacher's garments were soiled with mud, but without entering a house, doffing one coat and donning an overcoat on which he had sat and which was clean, he hastened to the pulpit and commenced the service. The house was full of people; some had come thirteen miles, none had gone away. It was an interesting and really a solemn occasion; and shall we not hope that the seed sown will, through the grace of the Master husbandman, yield fruit many days hence? There are few spheres of greater interest than this occupied by Mr. Sykes. It is of a decidedly missionary character, yet he is consolidating a Church institution. The impress of his labours appears already upon the people, in their superior intelligence in Divine truth, and in their regard for the House of the Lord. There have been precious fruits of his ministry at the Centre, and recently a number of conversions at a station some twelve miles off, where he thinks of forming a branch of the Church. There is much needed another similar workman to take up ground which he cannot occupy and which is lying waste. Comparing things as they are with what they were a few years ago, we became impressed with the inestimable good to a commu-

nity of a well furnished, earnest ministry. There is so much, alas! which is the reverse of this which leaves *its* mark for evil upon the community.

The next effort, an easier one than the last, was on Saturday to reach

MILTON AND LIVERPOOL.

Our respected Treasurer of the Nova Scotia part of our missionary work, Charles H. Whitman, Esq., had driven out to Pleasant River on Friday to take me under his charge the next day. The roads for this thirty-two miles were very fair; the day was fine, and early in the afternoon our formerly Upper Canada brethren, the Rev. Messrs. Black and C. Duff welcomed me to their Dioceses. The traveller confesses the error of preaching four sermons to distinct congregations the next day. Yet it was all enjoyment. A beautiful day. Large and attentive audiences. Precious, saving truth to speak about and urge upon the listening multitude. May we not hope also that the Divine Spirit was there to bless? But it was too much brain and nerves work to crowd into one day, at least for said workman.

Mr. Black has the privilege of seeing the work of the Lord prosper, not only in the conversion of the wanderers to Jesus, but in the marked edification and invigoration of the Church. We see there the influence of a thoroughly instructive as well as earnest ministry. His people are built up in the truth.

Mr. Duff's field is too large, he must have assistance; but he has been wonderfully blessed. The first afternoon service was at "Old Zion," which building will soon be among the things that *were*. Another is in course of erection. The second P. M. service, at 4.30 was at Beachmeadows, five or six miles along the opposite side of the harbour. Dr. G. Smith opened the beautiful little sanctuary when he visited our Dominion three years since. The Master hath much blessed Mr. Duff's labours amongst this simple, loving people. Their affection for him is manifest. A full house. The evening service, 7.30, was two or three miles nearer Liverpool on the same harbour line, Brooklyn. The Church building has been enlarged greatly since I was here eleven years ago, but it is filled with people. Our brother has by far the largest portion of the community with him, it is Congregational ground, but he cannot do justice to the town and the country without help. It would be a very interesting sphere for a young man who would continue single for a year or two. They could not at the moment take any one with much of a family. With suitable energy there might be built up a vigorous congregation in the town, just as there are two such in the country.

A couple of days sailing, riding, walking, bathing, refreshed one, so that early on Wednesday morning the "farewell" was pronounced, and one's face was set homeward in good health and spirits. A day and a half with Her Majesty's mail, in a one-horse waggon, with a most original and intelligent owner and driver of the vehicle, brought us to Annapolis, a distance of about seventy-two miles. A capital steamer, *The Empress*, placed us in St. John, N. B., on Thursday evening, after a pleasant run across the Bay of Fundy. Next morning to

SHEFFIELD, N. B.

What a beautiful river is the St. John! This was my third ascent, but I was more than ever impressed with the scenery. It is a most delightful sail, and the boats, they are superb. Those on our Lake Ontario and River to Montreal are not equal, fine as they are. The well known form at our Union

Meetings of the Rev. R. Wilson appeared on the wharf as we neared it, and on landing from a small boat there, I was met by a cordial greeting. The parsonage and glebe present a much improved appearance since I was last there, and the Church with its somewhat ancient grave yard are near, in their quiet moral beauty. It was haying time, though 28th August, the crop being quite an average. We had conversation regarding the several fields of missionary interest in Nova Scotia, and concerning some in New Brunswick, which need attention. A sermon in the evening to a very good audience for the season, closed the day, and next morning I left per steamer for St. John. Mr. Hastings with his family had just returned from England, much refreshed and invigorated for work. Heard Mr. Baylis in the morning, preached for him in the afternoon, and for Mr. Hastings in the evening, thus ending my working holiday. Next morning out to sea, and on Tuesday morning landing at Portland, took the train for home, arriving at night, just four weeks absent. Be it noted that all these brethren, except Mr. Elliot and Mr. Hastings, dwell in comfortable parsonages, in which particular the Maritime Provinces set our western Churches an example. Be it further noted, that pastors and flocks expressed themselves refreshed by such occasional visits of a brother minister from a distance. And be it finally noted, that in every instance a good and great work of more than temporary interest and influence is being done in all these places.

H. W.

Montreal, September 18, 1868.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

MY DEAR SIR,—Allow me, through the columns of your October number, to call the attention of the pastors and churches of our body in Canada to a few points of interest and importance connected with the College.

1. As announced elsewhere, the next (the 30th) session is to be opened with a public service, at which the Board of Directors have invited the Rev. E. Ebbs to give the address usual on such occasions. As Mr. Ebbs has many sincere and warm friends, not in Montreal only, but also in every other part of Canada, it is to be hoped that they will muster in as large force as time and distance will allow, in order to give him a hearty welcome on his return to "this Canada," which he never should have been suffered to leave.

2. Correspondence has been, and in the case of some is now being, held with seven applicants for admission. Of these, four belong to our churches in Canada; two to Welsh Congregational Churches in the United States; and one to the Congregational Church of St. John's, Newfoundland. If all these should be admitted, the number of students would be twelve, which is higher than the average. In this fact there is ground for much encouragement and hope to those who take an interest in the welfare and usefulness of the College, as an institution for training men for labour in the ministry of the churches.

3. The last annual meeting adopted this resolution, to which special attention is desired:—

"That the Churches be requested, as heretofore, to observe the second Sunday in October as a day of Special Prayer and Contribution for the College. And, further, that they be recommended to adopt the plan of appointing a Collection Committee for the purpose of raising funds for the College by personal application to its friends in their several districts."

The Board indulge in the hope that an effort will be made by the friends of the College to give the plan recommended a fair trial. They are convinced that it is practicable, and that it will secure larger pecuniary returns than the old plan. To lessen the risk of neglect of this resolution, a circular has been sent by the Finance Secretary to the pastors and churches generally throughout the Dominion. Let me urge all to give immediate attention to this matter, for it is one that has a strong claim upon all. Out of upwards of a hundred churches, that we have in the whole of Canada, the names of forty only are found in the subscription list of last year. Now, this should not be. I would further urge that the collections be made during the Autumn months, since this is, in almost all cases, the best time to secure contributions, and it is of great importance that these should be in the hands of the Treasurer as early in the session as possible. In the item of expenditure for rent and board, there will be a considerable reduction per caput during the coming session; but with the increased number of students chargeable on the funds, say nine or ten, the aggregate of expenditure will be in advance of last year. To meet the fixed demands for salary and students' board no less than \$2,400 will be required, and, therefore, whilst liberal assistance will be sought, and doubtless obtained, from the Colonial Missionary Society, enlarged contributions will be needed from the churches on this side of the water. To them do the Directors appeal for this help, and they do so in the confidence that now that the case has been plainly stated, their appeal will meet with a hearty response, and that sufficient means will be placed at their disposal to do the important work entrusted to them. In united and spontaneous action on the part of all there is strength; let each church, however small it may be, do what it can, and the result of all such combined efforts must be a crowning success. The College has now attained a respectable maturity in point of years; let us see to it that it grow in strength and efficiency.

I remain yours, with much respect,
Montreal, September 19, 1868.

GEORGE CORNISH.

REV. MR. ALLWORTH'S POSITION.

TO THE MINISTERS AND CHURCHES OF THE CONGREGATIONAL UNION OF ONTARIO
AND QUEBEC:

Since resigning my connexion with the Union, I have been frequently requested to state what reasons I had for the step. I have been told, personally and by letter, that my action was uncalled-for and unexplained.

May I in this way offer a few explanatory remarks? I shall endeavour to be brief.

The Congregational Union of England and Wales "struggled into existence" in 1831. Its objects were stated to be the promotion of Evangelical religion in connexion with the Congregational denomination, the cultivation of brotherly affection, &c. &c. (See The History of the Congregational Union, by the Rev. G. Smith, D. D.; Tract No. 4.)

The Congregational Union of Canada was thought to have been based on a similar liberal basis to that of England and Wales. The only requirement made by the constitution, of the ministers who seek membership, is, that they be approved and received at a general meeting. Nothing is said, either in the constitution of the Canada or of the English Union, about what must

be believed of the doctrines taught in the human systems of Calvin or of Arminius.

It is known to the writer that for some years there has been an attempt on the part of some, to prove that the Congregational Union of Canada expected its members to be of a certain type of Calvinists. (See Minutes of the Annual Meeting of the Union, held in Hamilton, June 1856; Retiring Chairman's Address, page 34.)

Since that address was delivered, there have been private efforts from the same quarter, to promulgate the idea that a minister's welcome to the body was based, not on his being an evangelical Congregationalist, but on his being, nominally at least, a Calvinist. This thing culminated at the last Union meeting. Parties who proclaimed evangelical truth, without respect to the strictures of Calvin or Arminius, were privately addressed as having come into the Union "unawares," as having "drifted from their moorings," as "giving an uncertain sound,"—understanding the certain sound required not to be the *gospel*, but Calvinism, forsooth! and a Christian's moorings not to be Christ, but Calvin!

One of our members was publicly pushed to define his position in respect to these antiquated systems, and was then personally denounced as unfit to represent the body, and his name for the second time was exchanged, at the dictum of one who aspired to be the champion of Calvinistic orthodoxy, which neither he nor any of us cares to say much about in the pulpit, and of which the said champion himself, till very lately, held little but the name.

There was then an attempt made to pass a resolution, *tolerating* Arminians as members in the second degree, a sort of lower caste Congregationalists, who were to be kept from any prominent position in the body. These attempts, happily for the honor of the body, did not succeed. If they had, every man amongst us would have had to martial himself on the one side or the other of an obsolete controversy, and to have acted over again the follies of by-gone days.

There are not many in the Congregational Union who sympathize with these attempts. Neither are there many who will oppose them. At the last meeting, some were afraid to speak out; some were uncertain as to the basis of the Union; some, with the writer of this, shrank from entering into a controversy which had assumed a personal aspect towards the respected pastor of the church so kindly entertaining us, and which could have been met, but for the impropriety of it, with personal exposures not much to the credit of the attacking party.

"Better stay in the Union and battle this thing out," say some. Every man to his taste. For our part, we do not feel like going back to fight over again the controversies of a past century, with men who have slid behind their times. We prefer the liberty our forefathers enjoyed, and endorse the rule of Augustine, "*Sit in necessariis unitas; in non necessariis libertas; in omnibus caritas;*" or, as Matthew Henry translates, "Let there be in necessary things, unity; in non-essentials, liberty; in everything, charity; and then there need not be in every punctilio, uniformity." In order to stay in the Union, I must either suffer myself to be pressed into the contracted exuvia of past ages, or do battle over again for the freedom now nearly half-a-century conceded to us.

G. W. Conder, in defence of Dr. Raleigh's address (*Eng. Independent*, June 18th), says, "Dr. Raleigh is to be greatly admired, and deeply thanked, for a fact which he affirmed about us Congregationalists,—that we have now got

almost entirely emancipated from the tyranny of the theological systems and schools." He states further (a remark made to him by one of our foremost men twenty-five years ago), "Stick to your classics and mathematics, sir; you'll have to make your theology yourself by-and-bye; the 'isms' are clean gone from their throne among us. We have come to know, some of us by painful and costly processes, that these systems of theology were of men, and only of men."

This much for English Independents. Now, I ask, is it reasonable that we in Canada should be compelled to go back into the mud of past ages, and identify ourselves with their controversies, and fight under their banners, and that, by those whose attention and services are called away by secular pursuits from the great issues of the hour? I do not ask to think for others, but I must claim to think for myself.

Since writing the above, I have seen statements in English papers from two correspondents here, representing the discussion at Hamilton as an attempt to raise the ghost of the old Calvinistic controversy. Some men never see the point at issue, and doubtless some talkers did not keep to the point there; but those mostly interested were not contending for or against any human system, but for liberty, as Congregationalists, to ignore Calvin and Arminius, and preach as we find the gospel in the Bible, believing that men on either side of the controversy may be trusted to do that. While it is claimed that the historic faith of the body has been Calvinistic—and it would betray ignorance to deny it—it is also claimed that the historic policy of the body has been liberal, not exclusive. It has never attempted doctrinal uniformity in non-essentials, and it betrays ignorance not to know that the unity of evangelical Congregationalists has been conserved in this way. Depart from this policy, and there will be as many divisions among Congregationalists as among Presbyterians, Methodists and Baptists.

W. H. ALLWORTH.

Paris, Ont., Sept. 16th, 1868.

REPLY TO THE REV. W. F. CLARKE.

[We publish the subjoined strictures which have been sent to us on Mr. Clarke's letter, with the feeling, that although the reply is altogether disproportionate to the space at our disposal, Mr. Pullar has a right to be heard in his own defence. We much deplore the personalities that mar the communications of both these brethren, nor could we have allowed such a question to be opened in the Magazine had it not first assumed so personal a character in the Union. Correspondence of this nature is neither pleasant nor profitable, but the opposite, and therefore we cannot long keep our columns open to what is, we are persuaded, altogether distasteful to our readers generally.—ED. C. I.]

DEAR SIR,—I have hesitated to the last moment whether I should take any notice of Rev. W. F. Clarke's letter in your last number, and have finally decided, with great reluctance, to reply. This hesitation and reluctance do not at all arise from any difficulty in finding an answer, for the way is clear, the material abundant, and the temptation is strong, yet I recoil, for obvious reasons, from the task.

Passing over the opening paragraph in his letter I come to, "Instead of 'attack upon,' read 'defence against' Rev. T. Pullar, and you will come much nearer the truth." He then proceeds to assign my *avowal of Arminianism* as his first proof of my attack upon the Union. He styles it "throwing down the gauntlet." How was this throwing down the gauntlet? It

was not, on his own showing, telling the Union a new fact, for he affirms that I had preached, five years before, an Arminian sermon in presence of the Union. Of this sermon the Union never made any complaint, nor did Mr. Clarke until the late anniversary (his own expressed fear at the time being that the sermon was not *sufficiently* Arminian). How then could my avowal five years afterwards, that "I was on the Arminian side of the line," be throwing down the gauntlet? It could only be so on the assumption that Calvinism is a term of communion in the Union; which, to use Mr. Clarke's own words, "quite begs the question."

"What passed at the late Union meeting resulted," so says the letter, from this avowal of Arminianism. Now I grant that, Mr. Clarke,—outraging common sense and common propriety,—took occasion from that avowal on my part, to attempt to raise a side issue, and to put the Union and myself in a false position. The question before the house was not my sentiments (although I had occasion to refer to them), it was not, is Calvinism or Arminianism *true*? but is Calvinism a *term of communion*? This was the question raised by the reading of Rev. K. M. Fenwick's paper, and the sole question then before the Union. Mr. Clarke made a desperate effort to make my opinions the subject of discussion (for which I was compelled to call him to order), and he, with great condescension, for a Calvinist not yet more than three years old, and with great sympathy for an old fellow-sinner in the paths of Arminianism, proposed to bring in a bill to "quiet my title" to a place in the Union.

"In the discussion that followed this announcement, Messrs. Pullar and Manly maintained that Congregationalism has no doctrinal character as between Calvinism and Arminianism;" and, further on, reference is made to Mr. Manly's citing the confession on which he was received into the Canadian Union, as evidential that Calvinism is not a term of fellowship in that body. Well, Mr. Manly's proof is quite conclusive in regard to the Canadian Union, that Calvinism is not made a term of fellowship. Does then the reasoning imputed to Messrs. Pullar and Manly by Mr. Clarke differ so widely after all from his own, as reported in the proceedings of the Union in the *Hamilton Spectator* of June 15th, as follows: "Rev. W. F. Clarke argued that Congregationalism had not in its essence a doctrinal basis, but that its principles naturally tended, if left to themselves, to Calvinism. . . . Parliament sometimes passed 'Acts to quiet titles,' and he would like certain brethren to know that their title to membership in this Union is perfect and unquestioned, though they *may* avow themselves Arminians."

So much for Mr. Clarke's first proof that he made no attack on me, but that I made an attack on the Union, which he defended by opposing my nomination to preach next year at Montreal. Now for his second proof of the same thing. It is as follows: "When appointed not long since Union preacher at Montreal, Mr. Pullar preached on election for the express purpose of showing that the Union could swallow a dose of Arminianism without gulping!" This, he asserts, was my avowed motive for preaching the sermon. So long as Mr. Clarke rides his present hobby the memory of that sermon will haunt him. He ought to be in the circumstances, the last man to allude to that sermon. When five years ago he had *drifted*, not, *was drifting*, to Arminianism, and was making preparation to join the Wesleyan Methodists, and was attempting to persuade me to accompany him, his constant plea was, "With our sentiments, Mr. Pullar, we have no legitimate place in the

Union." To this my answer uniformly was, "Although moderate Calvinism is the belief of the brethren generally, it is not a term of communion, either in Canada or Great Britain." "Only indicate clearly your views to the Union and you will soon see where you are," was Mr. Clarke's reply. Being appointed Sabbath morning preacher to the Union for that year, I concluded, after much thought, to preach on one of the principal texts on the subject of election; not to controvert the Calvinistic view, but in a didactic, expository and practical form to give what I, in soul and conscience, believed to be the mind of the Holy Spirit in that portion of his own testimony. I knew that this could not be done in such a presence as that of the assembled Union without clearly and distinctly indicating my views on the Calvinistic system. And indeed it was my determination so to do, yet without controversy, at the same time giving due prominence to the points common to both systems. It was my thought that the side I took could be better presented than it had often been, bringing out more fully its evangelical and practical aspects, and that so presented, few or none of my moderate Calvinistic brethren could be offended, although they might differ from my theory of election. The event was according to my expectation. When I told Mr. Clarke what my subject was to be he was in ecstasies, and urged me to be very plain, and express my views fully. He expected that it would bring matters with him to an issue, and effectually clear the way for his entrance into another fold. He was prevented from being present at the sermon, and was sadly disappointed at the result of its delivery. "Had you given a *certain sound*," said he, "there would have been a commotion, you would have been called to account." I informed him that I had engaged to attend a public meeting of the Evangelical Union in Guelph, at which he was also to be present, and that there I intended to repeat my sermon as a speech. He was present and saw how warmly it was received, and recognized by the friends of the Evangelical Union, and he declared that it verily had a *certain sound*. At that time Mr. Clarke wished for strong reasons for leaving the Union, and their toleration of a non-Calvinistic sermon was anything but agreeable to him. An opposite course on the part of the Union would have placed him in the very position he then coveted, that of a brother compelled to secede because Calvinism was a term of membership.

Such then are the persistent efforts that I have made to put the Union in a false position, and which called forth Mr. Clarke's championship in its defence.

Mr. Clarke goes on to say, "had he accepted the historical truth as to the theological whereabouts of Congregationalism." Have I not? Did I not preface the remarks I made on Friday and Saturday in the Union with such words as these: "No man that knows anything of the history of Congregational Churches will deny that Calvinism, in one or other of its various shades, has been the prevailing belief among them? Did I not distinctly admit the same thing in my letter to the *Canadian Independent* of December 18, 1867?"

Again he says, "Had Mr. Pullar given security by his antecedents that he would preach a good gospel sermon," &c. This is just what every human being who knows anything of me would feel secure that I should do. Even in the sermon on Election the Gospel was fully, clearly, and faithfully preached.

But to have done with these personalities so far as they relate to me. I am "open to complaint," as one "whose avowed aim is to misrepresent his brethren." Mr. Clarke's extravagance in making imputations has here led

him into absurdity. A man who avows his purpose to wrong another, for example to calumniate another, defeats his purpose. Mr. Clarke charges me rather with insanity than moral wrong, for if I avow my purpose to misrepresent my brethren I effectually defend them against myself. But he has not adduced one atom of real evidence that I ever did misrepresent them, far less that I intended to do it, and least of all that I ever insanely avowed my intention so to do. Surely maintaining that Calvinism is not a term of communion among us, and preaching a non-Calvinistic sermon before the Union, cannot be misrepresenting my brethren. And yet this is the sum total of his pretended proof, and the only evidence of my attacking the Union he so gallantly defended by opposing my nomination; and that too in a style which I shall leave others to characterize.

In regard to one member, known to Mr. Clarke, who some years ago was unsettled in mind on the *five points*, and who for a time felt himself drifting to Arminianism,—I also know him, but not so well as Mr. Clarke does. Still, from my pretty intimate acquaintance with him, there are a few things rather original and racy in that individual's experience as it was opened to me during the awful tempest through which he passed when he was so nearly wrecked on the rocks of Arminianism; and also since he landed on the happy shores of the New-found-land of Calvinism. He purchased a copy of Calvin's "Institutes" to ascertain whether John Wesley's charges against John Calvin were true, and he declared that he found them all proved. He became very much exercised in his mind as to the legitimacy of his position in the Union. At the same time it seemed to him that other systems succeeded better in Canada, and he felt rather irritated than pleased when I tried to persuade him that his title to membership in the Union was "perfect and unquestioned," though he might avow himself an Arminian. He thought it prudent to make due inquiry whether admission into another denomination was safe and practicable. I never exactly knew how he escaped the breakers, but I rather think his deliverance was gradual. To me its indications were the assertion that he was not an Arminian, for he believed in the final perseverance of the saints. By and by he began to say, "Mr. Pullar, whatever be the case with you, I can only be saved on Calvinistic principles. And at a public meeting addressing me he said, Calvinism is a very comfortable doctrine when you meet with a great disappointment, or have occasion to travel by the Grand Trunk. I may be wrong, but I had not the impression that while this gentleman was in the midst of the storm, his greatest trial was the inevitableness of his withdrawal from the Union if compelled to embrace Arminian views, but rather the apprehension that this catastrophe might not after all be found inevitable. From Mr. Clarke's superior opportunities of knowing the gentleman's real opinion, I must defer to his authority.

By the close of his letter it is quite evident that Mr. Clarke is on excellent terms with himself. His position is "well defined." How long it will be in the same theological latitude and longitude who can tell?—not even he himself. It has been defined on the models of Toronto, Oberlin, Canadian Union, Arminianism, and now Calvinism restored.

But he "is no heresy-hunter," forsooth. Indeed! This will be news to men in general, and to the people of Toronto in particular. He "will not move for the expulsion of Arminians from the Union!" No. All he desires is to make them "ticket-of-leave men"!!!

"But I shall always resist what is unfair and unmanly; shall refuse to be put in a false position, &c." What a commentary on all this lofty

assumption and presumption is the circular headed "Zion Church, Toronto," dated December, 1864, in reference to Mr. Clarke's attack on the Rev. T. S. Ellerby, and recording the manner of his compelled apology, which drew down on him the censure of the Church, and the condemnation of all honorable men.

Mr. Clarke says, in reference to the expression of sympathy on the part of the Hamilton Church with their pastor, "on the ground of his decided maintenance of the terms of communion hitherto observed in the Congregational Union of Canada, and also of England and Wales," that "this quite begs the question." He immediately does what he here condemns, for he adds, "neither of these Unions has ever, so far as I know, adjudicated the case of an applicant or member making the distinct avowal—I am an Arminian." Does he know that the English Union receives all who are connected with local associations, or recommended by members of local associations, on the payment of five shillings sterling, and does not adjudicate directly on any case? But dare he deny that there are members in that Union who avowedly hold Arminian views? In my letter to the Editor of the *Canadian Independent*, of date 18th December, 1867, I state—"He would be more bold than wise who should deny my position, after Dr. Halley proclaimed, thirteen years ago, from the chair of the Congregational Union of England and Wales, that Calvinism is not a term of communion for ministers in that body; after the publication of the lectures of the Rev. John Burnet, of Camberwell, on 'Divine Purposes and Election,' which are decidedly anti-Calvinistic, but against which no pen or tongue among us, so far as I know, has ever moved. After nearly a score of Evangelical Union ministers and students have been recognized as pastors of Congregational Churches in England by some of our most eminent ministers (including the Rev. Thos. Binney and Rev. Dr. Raleigh), and that too not renouncing or concealing their views, but publishing them full and clear before the churches and the world. To these may be added a number of ministers from the Methodist bodies, who, holding Evangelical Arminianism, have obtained pastoral charges among our English churches." The then editor of the *Canadian Independent* did not attempt to controvert this statement, although he animadverted on other points in the letter. And I now defy Mr. Clarke to disprove one item of it, or to dispose of the evidence it affords as to the non-existence of a Calvinistic test in the English Union.

I may here refer to an editorial in the *English Independent*, probably written about the same date as my letter above quoted, and published 2nd January, 1868. From very much more to the same effect, I quote—"Calvinism is not the term of communion in any Congregational church in England. The question in debate between Arminians and Calvinists is left wholly open. If ever it has been otherwise it has been in distinct violation of the principles of Independency. From the time of Robinson, downwards, freedom and liberality of opinion on all, save the Cardinal Doctrines of Christianity, have been characteristic of our churches. They would not bear the yoke of any human creed."

In regard to Mr. Clarke's reference to the "Declaration" of the English Union in its "Twenty Principles of Religion," I beg to observe that all such documents among Congregationalists are merely historical and declarative of what is the prevailing belief at the time when they are emitted;—not creeds to be imposed by ecclesiastical authority, or articles to be subscribed and

sworn to by entrants into ministerial or Christian communion,—not tests of fellowship at all, but statements of fact for public information.

In regard to the Congregational Union of Canada, Mr. Clarke well knows that the Union well knows that there are Arminians in its fellowship, and that it receives men who make no profession of Calvinism, for he tells us that five years ago an Arminian sermon was preached before the Union. Since then, at least, one member was received on a confession which contained no Calvinism; and another member declared in the presence of the Union at its late meeting, "I have crossed the line to Arminianism," and yet at the close of the session Mr. Clarke was left to enter his solitary protest against the Union's taking no action on the subject. Even he himself will not move for the expulsion of Arminians from the Union. He wishes to provide them a secure dwelling there, on certain conditions. Mr. Clarke observes "that what is said in the resolution of the Hamilton church about a second class of ministers, who are only tolerated, may pass for a manly protest against persecution, but others and those the thinking portion of mankind will probably hold the opinion that a voluntary association has a perfect right to fix its rules of membership." He here and in what follows tacitly admits the statement of the Hamilton church. His celebrated resolution which he said that he moved in joke, and at the final reading of the minutes wished and endeavoured to have recorded in earnest,—which desire and effort raised such a storm in the Assembly, was as follows, "That this Union is not an Arminian body but mindful of the Scriptural injunction, 'be not forgetful to entertain strangers, for thereby some have entertained angels unawares,'" it has an open door, and a cordial welcome for Arminians." At the closing debate, when Mr. Clarke was urging the recording of this wonderful resolution with a view to "quiet titles," Rev. F. H. Marling of Toronto, rose and remarked that the joke lay in the middle clause, and that supposing it were omitted, and the first and last clause joined together, it would be quite serious, and he read it thus, "This Union is not an Arminian body, but it has an open door and a cordial welcome for Arminians." And in this shape it was instantly homologated by Mr. Clarke. The real purpose was thus obviously to stamp the Union as Calvinistic, but to tolerate dissenters, *i.e.*, providing they be peaceable and quite, and do not aspire to represent the Union on public occasions, unless at any time the would be-leaders of the Union should condescend to permit them.

Apologising for the length of this communication, which I cannot well abridge,

I am, dear Sir, yours truly,

THOMAS PULLAR.

Hamilton, Ont., September 19, 1868.

Official.

Congregational College of British North America.—I have pleasure in acknowledging the following sums received per the hands of Prof. Lillie, *viz.* :

Brantford	\$25 75	Scotland.....	\$11 00
Burford	10 25	London	26 42
New Durham	8 25	Southwold	14 00
Less expenses, &c., \$12 94.			

JAMES P. CLARK.

Treasurer.

Montreal, Sept. 22nd, 1868.

Congregational College of B. N. A.—The session in the Theological Department for 1868-9 will be opened on Wednesday, Oct. 14th, with a public service in Zion Church, Montreal, at which an address will be delivered by the Rev. E. Ebbs, of Ottawa. Service to commence at 8 P. M.

GEORGE CORNISH., M. A.,
Secretary.

Montreal, Sep. 19th, 1868.

Central Association.—The next Annual Meeting of this Association will be held (D. V.) on Wednesday, 4th November 1868, in Bond Street Congregational Church, Toronto. The following is the order of subjects for the meeting, viz:—Opening Session (Ministerial), Tuesday at 3 P.M.:

1. An Essay on "How to study the Bible," by Rev. B. W. Day.

2. Business of the Review Club.

Thursday, at 9 A.M. and 2. 30 P.M., (Ministerial):—

1. A plan from all the Brethren on the text Micah iv. 1, 2; the plan not to occupy more than four minutes in reading.

2. A written sermon by the Rev. J. Unsworth, not to exceed 35 minutes.

3. A Review by the Rev. W. F. Clarke, Primary; Rev. D. Macallum, Alternate.

4. Subject for Conference.—"What can we do as an Association for the spiritual benefit of the Churches?"

Public Services—1. Wednesday Evening—The subject of "Family Worship," will be presented in a paper by Rev. D. McGregor, and discussed.

2. Thursday Evening.—The subject of "Religious Revival" will be taken up in the same manner, being introduced by Rev. J. G. Manly.

Stouffville, September, 1868.

B. W. Day, *Secretary.*

Sabbath School Association of Canada.—The Fifth Provincial Convention will (D.V.) be held in the Wesleyan Methodist Church, St. Catharines, Ont., on Tuesday, Wednesday and Thursday, 6th, 7th and 8th October, 1868. A circular and programme have been issued, in which the committee cordially invite all pastors of churches, other ordained ministers, and one delegate from each Sabbath School in Ontario and Quebec to be present, and take part in the proceedings. They further say:

"It is much desired that this Convention shall be practical; that the addresses, discourses, and all the exercises, shall be calculated to instruct and aid Sabbath School Teachers in their important work; therefore it is intended to conduct it more after the manner of the Sabbath School Institutes lately held, and found so useful. The Executive Committee have specially invited the Revs. J. H. Vincent, J. T. Duryea, Dr. Hall, and others, from the United States—replies have not been received from all, but the Rev. J. H. Vincent, the able conductor of Sabbath School Institutes, and Rev. J. T. Duryea, have promised to be present—Professor P. Phillips has been requested to conduct the service of song, and it is hoped that the Rev. R. F. Burns, of Chicago, so well known among us, may afford us his valuable aid. While we gratefully acknowledge our indebtedness to intelligent, zealous and successful brethren of the United States, and expect their counsel and help on this occasion, it is intended that ample room shall be afforded to our Canadian co-workers. Several subjects proposed for discussion at the last Convention, were not taken up; this was a disappointment to many who came prepared either to speak or to learn respecting them. Some of these subjects will be introduced and considered at this meeting. We commend them to the notice of our brethren; and hope to hear the result of their deliberations and experience. While the Reception Committee pledges to provide homes during the Convention, for such Ministers and Delegates as give due notice, yet the meetings are open to all who will attend. All who may attend will be furnished with certificates which will entitle them to travel at the reduced rates. The Executive Committee cannot be silent on the paramount importance of a deep sense of our dependence on God our Heavenly Father, the presence of Jesus, and the power of the Holy Spirit. It is therefore affectionately requested that

especial prayer may be offered for the Divine blessing on all assembled. Will our respected brethren in the ministry, and every Sabbath School Superintendent receiving this circular, supplicate the Throne of Grace to this end. It is further recommended that the first Sabbath in October be set apart for special prayer for this object."

News of the Churches.

Ordination at Warwick—Presentation to Rev. D. Macallum.—The Rev. John Salmon, B.A., was on Wednesday, the 26th, received into the Congregational ministry and installed over the churches of Warwick and Forest. The services began at 11 a.m., the Rev. D. Macallum, taking the introductory part. After giving out a hymn to be sung, reading appropriate Scriptures and engaging in prayer, he addressed the following questions to Mr. Salmon: 1. What reason have you to regard yourself as a Christian? 2. On what grounds do you believe that you are called of God to the work of the ministry? 3. Why are you led to think Warwick your sphere of labour, and with what spirit and aims do you propose to prosecute your work here? 4. What are your doctrinal views? 5. What are your ecclesiastical views?

Full and satisfactory answers having been given to these questions, the Church was asked if it adhered to its call and accepted Mr. Salmon as its pastor, which was answered in the affirmative by all the members rising.

The Rev. J. A. R. Dickson, of London, then gave the pastor the right hand of fellowship, accompanied with words of Christian greeting and cordial welcome to the Congregational communion. After offering the installation prayer, Mr. Dickson entered the pulpit and delivered the charge to the pastor. It was founded on II. Timothy, 4th chap. and 1, 2 verses: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. "Another hymn being sung, the Rev. W. H. Allworth, proceeded to address the Church on its responsibilities and duties in relation to the pastor. He took as the basis of his discourse I. Thess. 5th chap., 12th and 13th verses: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

These offices being discharged, a hymn was sung and the newly-installed pastor pronounced the benediction.

The church was filled by a large and respectable assembly, which maintained breathless silence and profound attention during every part of the interesting and solemn services. The new pastor has entered on a wide and excellent field of labor, where he will find a loving and devoted people. We heartily wish him GodsPEED, a wish in which all God's people will cordially unite.

TAKING LEAVE OF THE LATE PASTOR.—At two o'clock in the afternoon a farewell tea meeting on behalf of the Rev. D. Macallum, who had been called to another field of labor, was held in the commodious new Drill Shed, at which 400 persons from all parts of the township, and of every Christian denomination, were present. The ladies had provided sumptuously and plentifully, but so large was the attendance that little was left. After tea, the Rev. John Salmon, B.A., took the chair, and called the meeting to order. He said that the people being very desirous to see Mr. Macallum, to bid him good-bye before he left, and also to give him some tangible expression of their esteem and love, was the reason why they were convened. After singing the Old Hundred, the Rev. Messrs. Ball (Pres.), of Watford, Donaldson (Pres.), of Adelaide, Foreman (Bapt.) of Arkona, Dickson (Cong.), of London, and Allworth (Cong.), Paris, addressed the meeting.

The rev. gentlemen living in the neighbourhood bore warm and affectionate testimony to the excellent character and thoroughly Evangelical teaching and Christian deportment of Mr. Macallum. whose life during the last sixteen years among them had been a continual sermon. They united in expressing great sorrow at his removal, but at the same time praying him of God all happiness and success. The others spoke of the prospects of Warwick, in the removal of one pastor and the settlement of another, and thought that God's hand was evidently in all that had taken place. After the speeches, the following address was presented to Mr. Macallum by Mr. Eccles, Deacon of the Church.

ADDRESS.—Reverend and Esteemed Friend—We, the people of your pastorate in conjunction with your numerous friends, consider the present a fitting occasion to express the esteem in which you are held by us as a community. During your sixteen years' residence among us, you have won our confidence and respect. You have ever been a welcome visitor to our families and our homes. In our sorrows and joys we have always found you ready to share a part; and you have sympathised with us in all the vicissitudes of life. We have ever regarded you as a faithful friend, a judicious counsellor, and a devoted minister of the Lord Jesus. We shall long cherish a grateful remembrance of your sojourn in our midst. And be assured, dear sir, that you carry with you our best wishes and earnest prayers for your future prosperity. We devoutly pray that the great Head of the Church may direct your steps in your future field of labor, and that with your beloved companion, whose uniform kindness and affection have rendered her dear to us all, you may, together with your youthful family, share in Heaven's richest blessing.

We hope you will accept the accompanying sum of \$52.85, not merely on account of its intrinsic value, but because it is the offering of sincere affection.

And now, dear sir, we bid you an affectionate farewell, trusting we shall eventually meet where parting shall be no more.

Mr. Macallum replied briefly.

This is the second testimonial that Mr. M. has received. A few days before, the Good Templars of Watford presented him with an address and a purse of \$25 as a token of their respect and regard.

This pleasant meeting, which many will long remember, was closed by the doxology and the benediction. We wish Mr. Macallum as great love and greater successes in days to come than may have crowned his labors in the past.—*London Advertiser.*

Pictou, N.S.—In the silence of reports on the subject, and the crediting to the Pictou Congregational Church, by the Treasurer of the College, of a *private* contribution, the readers of the *Independent* are misled as to the actual condition of matters here. The following are some of the facts in the case:—The undersigned was obliged to resort to "tent making" at the end of the first six months; he gave in his resignation in April, 1867, to take effect as soon as it could be determined what the Union of Nova Scotia and New Brunswick would do in respect to occupying the field; said resignation took effect in the following September. Preaching continued independently of the congregation proper, though in the same building (loaned), to as large audiences as ever, until May, 1868. On our Missionary Secretary's sending notice that he had procured a supply for the place, the "E. U." Congregation, not the Congregational Church, replied that they had made other arrangements, which proved to be that they had applied to the Wesleyan Conference for a minister, and for the means of paying off their church debt of about \$1,300. The former they have received; the latter they have the promise of—*so my informant says.*

Pictou, August 22.

E. B.

Cowansville.—Lecture and Concert.—The Lecture and Concert in the Cowansville Church on Tuesday evening was quite a success. The Lecture by Rev. Mr. Watson, on music, was of a very instructive and interesting character,

and seemed to be highly appreciated by the large audience present. The Concert of Sacred Music which followed, was efficiently performed by the choir of the church, aided by Professors Terrill and Macfarlane, and led by Rev. Mr. Watson. We think the choir of this church deserves every praise for providing the public with such entertainments, of so high a character, and hope that this will not be their last, but the beginning of a series. Such concerts will be the means of educating the people to a taste for a higher order of musical entertainments than what they have been in the habit of running after.

Rev. James Nall.—We learn from the *Advance* that after a successful service of seven years at Royal Oak, Mich., Rev. James Nall, formerly of Burford, Ont., has closed his labours with the church there, preaching his farewell sermon on the 30th ult. He leaves the church in a commodious house with a growing congregation and sabbath school. The latter manifested their esteem in a delightful floral offering after his parting talk with them.

A correspondent adds.—It was a very unusual scene. Old and young wept freely during the service, and as a climax to it they completely (almost literally.) buried him in bouquets. Indeed the quantity was so large that it was with difficulty that he piled them into his carriage upon his return.

Ritualism.—The following resolution, adopted *nem con*, (though evidently not *unanimously*, as reported.) by both houses of the Provincial Synod recently held in Montreal, will, it is hoped, put a check upon the ritualistic tendencies that have been manifested in certain High Church quarters in Canada. The debate which preceded it was unusually hot and protracted; so much so, indeed, that it was with great difficulty that order could be maintained. An attempt was made by the Bishops to coerce the Lower House into silence on the subject, or at least into *delay*, till the Royal Commission should complete their report. But the Lower House resented the interference, and spoke out with an independence that is quite refreshing in so conservative a body, as the resolution will show.

“Resolved by this Synod that the elevation of the elements in the celebration of the Holy Communion, the using of incense during Divine service, and the mixing of water with the sacramental wine, are hereby forbidden in the Church of this Province. And whereas the rubric at the end of the Communion office enacts that the bread shall be such as is usually eaten, the use of Wafer bread is hereby forbidden. And this Synod express their disapprobation of the use of lights on the Lord's Table, and of vestments, except the surplice, stole or scarf, and the academic hood, in saying the public prayers and administering the sacraments and other rights of the church; and their determination to prevent, by every lawful means, their introduction into the Church of this Province.

Installation of Rev. E. Ebbs at Ottawa.—On Thursday, 10th September, Rev. Edward Ebbs was publicly installed into the pastorate of the Congregational Church, at Ottawa. At his desire, an Ecclesiastical Council was called for the purpose; the churches invited being those at Montreal, Brockville, Kingston, and Bond Street, Toronto. The pastors of these were present on the occasion, but no delegate was able to attend. The Council met at 11 a.m., and was organized by the choice of Rev. Dr. Wilkes, as Moderator, and Rev. F. H. Marling, as Scribe. A committee of the Ottawa church presented extracts from the proceedings of the church in calling Mr. Ebbs, and his letter accepting the call. There were further presented the result of an Ecclesiastical Council held at Aurora, Illinois, to dismiss Mr. Ebbs from the pastorate of the New England Congregational Church there, and commending him as an able, faithful, and beloved minister of Christ; and a resolution of the said church reluctantly accepting his resignation, and commending his labours as preacher and pastor. Mr. Ebbs made to the Council a brief doctrinal statement, and answered questions put to him on various points; after which it was resolved that the result of the examination was satisfactory, and the Council proceeded to arrange for the public ser-

vices to be held at 3 P.M. At that hour a good congregation assembled, nearly filling the house. Dr. Wilkes presided and offered the invocation; the Scribe read the minutes of the Council; Rev. J. McKillican read the Scriptures; the sermon was preached by F. H. Marling, from 1 Tim. iii. 1., "If a man desire the office of a bishop, he desireth a good work;" a statement of doctrines was read by the pastor elect; the prayer of installation was offered by Rev. K. M. Fenwick; the right hand of fellowship was given by Rev. A. McGregor; the charge to the pastor was delivered by Dr. Wilkes, and that to the people by Rev. K. M. Fenwick. Mr. Ebbs pronounced the benediction, and at the close, standing before the pulpit, received the cordial greetings of his new flock. The service of song was led by an efficient choir, accompanied by the excellent organ procured not long since. In the evening, a social meeting was held, which was very well attended, and gave the ministers and members of other churches in the city, an opportunity, which they freely embraced, to welcome the new Congregational minister. It was pleasant to hear that a very cordial feeling prevailed among evangelical Christians of various denominations in Ottawa. Rev. E. B. Harper, Wesleyan, and S. G. Stone, Episcopal Methodist, were the only neighbouring pastors able to attend the service, but the absentees sent cordial greeting to Mr. Ebbs. Dr. Wilkes presided at the public meeting held in the church, after tea, which was served in the basement, and brief addresses were made by the ministers present, the choir again rendering their valuable aid. The impression made upon a visitor by the services of the day, was of an auspicious and hopeful character. The friends at Ottawa are right glad—as well they may be—to receive such a pastor as has come among them; while the growing city, invested with all the importance attaching to the metropolis of the Dominion, and the wide and beautiful region around it, present a field which invites the labours of an experienced and aggressive minister.

F. H. M.

Glad Tidings from Madagascar.—Sir,—the last mail has brought us most gladdening news from Madagascar. God has been graciously pleased to overrule events, so that the things which have happened have all turned out "for the furtherance of the Gospel." Our worst fears are removed, our highest hopes exceeded. We are informed that the work of the mission is being blessed in a marvellous manner. Since the cessation of the mourning for the late Queen, the places of Christian worship, both in town and country, have been crowded to excess. Such is the wonderful eagerness to hear the Word of God, that on the Sunday previous to the departure of the last mail 2,450 persons were counted out at Mr. Toy's church, while 230 were listening outside during the service. At another place, on the same day, the whole of the usual congregation turned out to make room for the crowd of people outside, that as heathens they might thus see the Christians were anxious that they should all hear "the joyful sound." *The Queen and Government have publicly renounced idolatry*; the great national idol has been sent away, and the Queen sends her household to attend Mr. Toy's ministry. The Government works have been stopped on the Lord's Day, and a representative of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that *he could not be received at Court until Monday*. The eldest son of the Prime Minister, together with the Prime Minister's sister, are candidates for Church fellowship. Thus abundantly has the Word of the Lord grown and prevailed. But fuller and most interesting details will be given in the *Missionary Chronicle* for September. Our brethren in the ministry, and the members of our churches generally, will see from all this how greatly the missionaries and native Christians in Madagascar need an interest in their prayers, lest this temporal prosperity should to any extent lead to spiritual declension, lest the moral vigour increased by the storm of persecution should degenerate into worldly and vain-glorious ease by the sunshine of Royal favour. The prayers of the churches are earnestly desired that our brethren may now have wisdom profitable to direct.—Believe me, yours truly, ROBERT ROBINSON, Home Secretary of the London Missionary Society. Blomfield-st., Finsbury, London, Aug. 17.—*Christian World*.

Obituary.

Mrs. JOANNA LLOYD.

Died at Meaford, Ontario, August 6th, 1868, Mrs. Joanna Lloyd, widow of the late Mr. John Lloyd, sen., in the 76th year of her age. The deceased was a native of England, and was in connection with the Congregational Church, assembling in Ebenezer Chapel, Ecclesfield, England, then under the pastoral care of a Mr. Harris. Mrs. Lloyd emigrated with her late husband to Canada about 36 years ago, and joined the Congregational Church of Meaford in 1862; of which she remained a consistent member until her decease, being respected and beloved by her fellow members, and looked up to as a "mother in Israel." After a sickness of five months duration, having been confined to her bed during the last sixteen weeks of that time, she passed away, in a slumber, to the unseen world, leaving behind her three sons and a daughter and many grandchildren to mourn her loss. During all her sickness (though she suffered much) she still trusted and rejoiced in her Lord and Saviour, even until the end. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.

H. F. G.

Gleanings.

LITERARY WORKMEN AND NO HIRE!—"The laborer is worthy of his hire," is one of the proverbial sayings of Scripture, recognized as true in the abstract, but often denied in the fact, especially where brainwork is concerned. To say nothing of the wretched underpay of most pastors, how common a thing it is to invite writers and speakers of repute to deliver an address on some public occasion, a literary anniversary, perhaps, without the slightest suggestion of anything pecuniary beyond travelling expenses! The plain English of which is this: "Will you be so kind as to occupy a week or two in thought and writing, so as to prepare one of your best addresses, and then spend two or three days in coming to us, delivering the address and returning home—all to make the occasion interesting to those assembled and honourable to us,—and accept the addition to your fame as the remuneration?" A few quiet negative answers would enlighten many associations who do a steady business this way on other men's capital. We were glad to learn the other day, that the students in our Theological Seminary in this city, in inviting a distinguished man to deliver an address at the next anniversary, took the obviously just course of providing suitable remuneration for the service as well as money for the travelling expenses. If such societies are poor, let their friends aid them in raising the proper sum. Why should the contribution come from the lecturer?—*Chicago Advance*.

MAGNIFICENT BIBLE.—Mr. Mackenzie, of Glasgow, has printed a small number of what he calls his "Hundred Guinea Edition" of the Holy Scriptures—an edition with which his name will always be associated. It is the most sumptuous and best printed Bible ever produced. The size is atlas folio; the type used is a beautiful, sharp-cut great primer, set up in two columns, with two narrow central columns of reference, a thick red border line is printed outside the text; the paper made use of is very thick, made especially by Dickinson, costing, we believe, as much as fourteen pence a pound. Twelve copies only have been printed, and the probability is that, whenever a copy turns up for sale it will fetch some fabulous price.

SPEED OF THE SENSES.—There are thirty-one parts of compound nerves in the human body, the sensory and motor fibres of which are so commingled as to render it an impossible undertaking to separate them by any means at present known. Now if, for instance, a needle be stuck into one of the fingers, the sensory fibres take the impression through the nerve and the posterior root to the spinal cord and thence to the brain. The command goes out to "draw the finger away." The mandate travels down the spinal cord to the anterior root, and thence through the motor fibres of the nerve to the muscles, which immediately act, and the finger is at once removed. All this takes place with great rapidity, but yet with nothing like the celerity once imagined.

The researches of Helmholtz, a distinguished German physiologist, have shown with great exactitude the rate of speed with which the nerve fluid travels; and other observers have given a great deal of time and patience to this and kindred questions. As the result of many deliberations, it was ascertained that the nervous fluid moves at the rate of about 97-1 feet in a second. Now electricity travels with a speed exceeding 1,200,000 feet in a second, light over 900,000,000. A shooting star moves with a velocity of 200,000 feet in a second, and the earth in its orbit around the sun, 100,000. A cannon ball has a mean velocity of 1,800 feet in a second; an eagle, 130; and a locomotive, 95. We thus perceive the nervous fluid has no very remarkable rate of speed—a fact which, among many others, serves to indicate its non-identity with electricity.

Prof. Donders, of Utrecht, Holland, has recently been making some interesting experiments in regard to the rapidity of thought, which are likewise interesting. By means of two instruments, which he calls the nmatacograph and the nmatachometer, he promises some important details. For the present he announces that a simple idea requires the brain to act for sixty-seven one thousandths of a second for its elaboration. Doubtless the time required is not the same for all brains, and thus, by means of these instruments, we may obtain definite indications relative to the mental calibre of our friends!

For the eye to receive an impression requires seventy-seven one thousandths of a second, and for the ear to appreciate a sound, one hundred and forty-nine one thousandths of a second is necessary. The eye, therefore, acts with nearly twice the rapidity of the ear.—*The Galaxy.*

Rapidity of printing has just been carried out in France to a degree far exceeding anything which has yet been accomplished in machine work, and outstripping the famous American machines which were supposed to have realized everything attainable in the way of speed. Mr Marinoni has put in the new printing office of the *Petit Journal* (a one cent daily paper) a marvellous machine of his invention, which prints 600 copies a minute. Four of these powerful machines turn out 144,000 copies an hour, the whole impression being 446,000 daily.

GIRLS.—There are two kinds of girls. One is the kind that appears best abroad, the girls that are good for parties, rides, visits, balls, &c., and whose chief delight is in such things. The other is the kind that appears best at home, the girls that are useful and cheerful in the dining room, sick room, and all the precincts of home. They differ widely in character. One is often a torment at home, the other a blessing. One is a moth, consuming everything about her: the other is a sunbeam, inspiring light and gladness all around her pathway. The right education will modify both a little, and thus unite the good qualities of both in one.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—*Fuller.*