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T H E

Canadian Independent.

VOL. XIV. TORONTO, NOVEMBER, 1867. No. 5.

COLLEGE AFFAIRS.

Last month, we published a letter from the Secretary of the Congregational College, setting forth the state of its finances, in which there is a serious deficiency. That statement came into our hands too late for us to accompany it by any editorial remarks. We revert to the subject now, however, for it is one of too much importance to be lost sight of, and needs to have prompt and effective action taken upon it.

The causes of the present condition of the institution, both as to the supply of students and of funds, were pretty fully discussed at the late Annual Meeting of the subscribers, at Kingston. We do not consider it necessary now to enlarge upon what is past. The present and the future we can *act* for, and they are our immediate concern. There has been a sense of discouragement weighing down our pastors and churches, and this could not but injuriously affect the College, both as to men and means. Whatever the cause or causes, such was the indubitable fact. But it is our thankful conviction—we see many signs of it on every hand—that that feeling is giving way to one of vigour and hopefulness. Already the improvement is seen in respect to the supply of students; three promising young men have just been received, and there are others on the way. Assuredly, the same forward impulse must be felt in the other matter—the College treasury.

Professor Cornish's statement is indeed a serious one, and it is well to have it put plainly and pointedly before the churches, that they may look the matter fairly in the face. We trust that on the second Sabbath of October, many a church that heretofore failed to contribute, came forward liberally, and took hold of the cause in some such thorough method as that which the Secretary suggested, so as to secure its presentation to every member of our congregations. If this was not done then, it is not too late to repair the omission. The needs of the College are too urgent to allow of its case being deferred till some "convenient season" in the uncertain future. It wants help now. We trust that every pastor will take the matter determinately in

hand, and see it attended to, and that he will be earnestly seconded by his people.

The success attending Dr. Lillie's recent tour, makes it very evident that the College, like the Missionary Society, needs to be *personally represented* before the churches, in order to awaken their full sympathy and secure practical help. If our Home Mission depended on the voluntary action of churches and ministers, and appealed to them only in print, we dare to say that it would not receive one-half its present income! The winter deputations, going to every congregation, year by year, are the very life of the Society. They involve much labour, some hardship; but they are a necessary of life to the cause, and the labour is amply repaid, not only by the pecuniary results, but by the benefit the churches receive in their enlarged knowledge of the field and the work, their indoctrination with missionary principles, and their personal sympathy with the missionary churches and pastors. The College needs a similar representation, so far as possible; and all the more, as the nature of its work removes it from popular observation. We would respectfully urge this matter upon the Lords of the Treasury; but at the same time, we would earnestly deprecate waiting for a visit by any church; or holding itself excused from contributing, if no such visit be paid. That would be a monstrous perversion of our meaning.

Our theological seminary stands almost alone, among similar institutions, in possessing no endowment. In Britain or in America there is scarce another, of any importance, that has not some permanent fund. In the United States, it is for this purpose that the churches, or the most liberal and enlightened members of them, are appealed to, for large sums, which are invested, and the interest only applied to annual expenditure. Only as a temporary expedient, to tide over some "present distress," is an appeal made directly for the annual expenses of a College. In Britain, most of the Congregational institutions have partial endowments, supplemented by annual subscriptions, which are often very hard to get. But with us,—having no building even, and no endowment,—the whole charge has to be met by the Colonial Society's annual grants, and the Canadian churches. The result is, that the cost of maintaining the College *appears* considerable, and that funds are often wanting. But those who indulge in computations of the cost per head of every student—if they had *all* the facts before them relative to other institutions, and reckoned the interest of the sums invested in buildings, libraries, &c., and the proceeds of permanent funds—would find that the Congregational College of British North America took a high rank in the matter of economy.

In the items of expenditure given in our last (p. 170), there is but one on which any reduction is possible. There is but one salary paid, and that is lower than is given to the recipient's peers in similar institutions. All the

general expenses are but some \$250 a-year. There remains the item of "Students' Board." This is not given from College funds in American institutions; but in many of those special funds have been given for the same purpose; and "Education Societies" have been established for this very end; so that promises are publicly held out of adequate help to all who need it. We accomplish the same end by the direct use of College funds—and this makes the aggregate cost *look* rather large. In English institutions, there is a considerable variety of usage. In some, the students are "found" altogether; in others they pay for their board, having rooms free. Few of those who enter our College, are in a position to decline its help for their maintenance. We would, however, take the opportunity of urging on young men the cultivation of the utmost degree of independence and self-help; and upon their relatives and Christian brethren the duty and privilege of giving them private assistance during their studies. We are by no means sure, either, that it is a just policy for the Missionary Society to pursue—to cut down their allowances for vacation-labour to so low a point, that a student cannot, like the ant, "provide his meat in the summer." As it now stands, nearly the whole burden is thrown on the poorer organization. Cannot this be rectified?

Here we must leave the matter for the present. We have written candidly, as to wise men, and faithful brethren. Embarrassments have been experienced before to-day in College financing. Knox College and others in Canada have laboured under them for years. But we look for brighter days, and that without much longer waiting.

LESSONS FROM THE SABBATH SCHOOL CONVENTION.

We have narrated, on another page, the proceedings of the late Sabbath School Convention in Toronto. But the occasion has suggested some reflections to which we will also devote a little further space.

There have been not a few who have doubted the value of such meetings. But it is a striking fact, that their scepticism very rarely survives a personal attendance at one of them. As the sun is seen by its own light, and as the Bible is its own best evidence, so a convention is the best argument for a convention. "I have never been to a convention before," said a representative of a very large class, the other day, "but I mean to go to every one that is held after this." There is an inspiration in the very presence of such numbers of labourers in a good cause; the mere sight of them is enough to kindle the heart. No chords in that "harp of thousand strings"—a human soul—vibrate so quickly as those which are connected with the children. A depth and tenderness and permanence of feeling are evoked on their behalf, which no other interest can command. At the same time, Sabbath School work is often lonely work. Every teacher is alone in his class; many are members of small schools, carried on with much difficulty. The sense of weakness and insignificance becomes often actually oppressive. But when these scattered individuals and parties are massed together for a time, and

"He setteth the solitary in families," many a coal that was well-nigh extinguished when alone, flames up again in contact with its fellows. And as the services proceed, and earnest prayers, hearty songs, illuminating explanations, thrilling narratives, and fervid appeals, fan the sacred fires, the heart becomes all aglow, and carries home a light and heat that will endure for many a dark and chilly day.

The specific instructions given in the art of teaching, and in the wisdom of winning souls, are of great value—quite as much by what they suggest, setting the mind on new tracks of thought and new methods of labour, as by the knowledge they directly convey. Even the inimitable model lesson of some great master, elevates one's conception and aim; the higher the mark, the higher the point we shall hit, though we may not approach the mark itself.

We do not wonder that members of a convention always go home dissatisfied with the little that has been done. It is a good sign, this leaving the table hungry,—just as it is a symptom of returning spiritual health for a man to feel soul-sickness, and of his education truly advancing when he discovers his ignorance. Some have come to such meetings, fancying they knew all about it, and wondering what teachers could find to talk about; but have gone back feeling that the vast subject, or congeries of subjects, has only been glanced at. No one of the many topics brought forward could be exhausted, were the whole session to be devoted to it alone. And it is very rare for a convention to take up, ever so cursorily, the dozen or half-dozen matters appointed for its consideration. There is work enough left to employ all our studious hours, and to furnish material for a long series of annual conventions.

A mass meeting, such as was that in Toronto, has great power, by virtue of its numbers, in awakening enthusiasm for the cause. "Thoughts that breathe and words that burn" stir each individual heart more profoundly, because of its sympathy with the hundreds and thousands that are alike stirred at the same moment. But the very size of the body makes it unwieldy for other purposes. It has great difficulty in transacting any "business;" it is thrown into confusion by a debate springing up; it can hardly help falling into the hands of a few leaders, while the rank and file, numbering many most capable men, are kept silent. It appears to us that *Provincial Conventions* must more and more assume the form of "Institutes" or *Normal Schools*, where the members receive instruction from acknowledged masters in the art; the programme being carefully arranged beforehand by a competent committee, and the *minimum* of business being transacted in open meeting. For *mutual* instruction, however, where every member of the body will have some chance to ask questions, bring forward difficulties, and communicate experiences, the smaller meetings held for a county or a city, have a great advantage over those for a whole province. But we want both—the local element, and the federal.

For practical service to individual teachers, the Institute has an advantage over the Convention. We have before us the report of one held in New York in March last, opened by a Sabbath evening sermon, and occupying the *evenings* only of Monday, Tuesday, Wednesday, Thursday and Friday. In such a centre, of course, first-class teachers were at hand, on the spot—Tyng, Wells, Pardee, Vincent, and many more. But there is hardly a city in Canada, which has not Sabbath School talent enough to make such a gathering successful; and if needful, help from abroad could easily be procured.

Connected with our Public Schools and Colleges, there are accomplished educators, who would gladly give their aid. For a meeting of this kind, there is no entertainment required, no travelling; it is held for the benefit of the teachers residing in the place.

We hope to hear of the holding of numerous local Conventions, during the coming winter. We believe that the number of places where such have been organised hitherto, does not exceed half-a-dozen, that is, one in ten of the counties in Canada. The Prize Essays written for the Toronto Convention, contain such ample and minute directions for the management of these bodies, that we refer any one to them, who wants to know how to go to work in his own sphere. We will only say, that preparation beforehand can hardly be too thorough. A Convention will thank, not blame, any committee of arrangements who take a great deal into their own hands. The late Provincial meeting would have saved some precious time, and done some things better, if its work had not been of so extemporaneous a character.

This Sabbath School interest is a great matter for our young country. The very word seems to have a bigger meaning, since we came together to spell and define it. To work, beloved teachers, all over the land! The Lord is with you alway.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK

Met at Milton, N. S., on Friday evening, September 13, 1867, to hold its Twentieth Annual Session with the church under the pastoral care of the Rev. R. K. Black. After an interesting sermon by Rev. S. Sykes, founded upon John vi. 28, 29, in which the doctrine of justification by faith was well stated and defended, and the obligation to believe on Christ was earnestly enforced, the Union was organized, at the call of the pastor of the Milton Church, in the absence of the Chairman, Rev. E. Barker, by appointing Rev. Charles Duff Minute Secretary, and by forming a sessional roll, which—including names subsequently added—embraced the following:—

Personal Members.—Rev. R. K. Black, of Milton, N. S.; Rev. A. Burpee, of Yarmouth, N. S.; Rev. C. Duff, of Liverpool, N. S.; Hiram Freeman, Esq., of Liverpool, N. S.; Rev. F. Hastings, of St. John, N. B.; Rev. J. R. Kean, of Cornwallis, N. S.; Rev. Simeon Sykes, of Pleasant River, N. S.; Rev. R. Wilson, of Sheffield, N. B.

Delegates.—Cornwallis: Messrs. James Huntley and Isaac Bigelow; Liverpool: Messrs. George McLeod and John Crowell; Milton: Messrs. W. H. Freeman and N. Tupper; Pleasant River: Messrs. George Freeman and Alex. Waterman; Yarmouth: Rev. Jacob Whitman.

Honorary Members.—Mr. Joseph Chandler, of Beach Meadows, N. S.; Deacon Crowell, of Liverpool, N. S.; Mr. John McLeod, of Liverpool, N. S.; Rev. A. H. Munro (Baptist), of Liverpool, N. S.; Rev. Mr. DesBresay, of St. John, N. B.; Dr. Fraser, of Montreal; Rev. J. H. Hughes (Baptist), of Milton, N. S.; Rev. A. Lillie, D.D., of Toronto; Mr. Joseph Gardener, of Brooklyn, N. S.

It was then decided to hold a devotional service every morning from 9 to 10, and business sessions from 10 to 12.30, and from 2 to 5 p.m.

Three subsequent days were occupied with the business of the Union—Saturday, Monday and Tuesday. These, with the intervening Sabbath,

were days of hallowed enjoyment and unbroken harmony. The debates were uniformly courteous; and results were reached, even through occasional conflict of opinion, with singular unanimity. The large attendance of Milton and Liverpool friends at *all* our meetings added greatly to their interest and value. (Will our friends in some other churches make a note of this, and do themselves and the Union good service by a generous emulation?) We were the recipients of a hospitality which made us feel entirely at home. It was free-hearted and bountiful; and we could not refrain from sympathizing with our entertainers in the regret which they expressed that the visitors from abroad were so few. We were also favored with agreeable weather throughout, leaving nothing to be desired either for the meetings or for travelling.

OFFICERS OF THE UNION.

Chairman, Rev. F. Hastings; *Secretary*, Rev. R. Wilson; *Treasurer for New Brunswick*, Mr. John Burpee, St. John; *Treasurer for Nova Scotia*, Mr. Charles Whitman, Milton. *Committee*: Revds. R. Wilson, F. Hastings, A. Burpee, Hon. F. Tupper, Messrs. H. P. Bridges, N. K. Clements, J. Woodrow, and George McLeod.

The Missionary Committee, chosen at the meeting of the B. N. A. Missionary Society last June, to take the oversight in this district, is appended for convenience of reference: Revds. R. Wilson, F. Hastings, A. Burpee and Messrs. H. P. Bridges, Archibald Barker, Isaac Burpee, jun., N. K. Clements, W. H. Freeman, F. Dennis, J. Woodrow, and Hon. F. Tupper

APPOINTMENTS.

Delegates to the Congregational Union of England and Wales: Rev. F. Hastings, of St. John, N. B., and Rev. Charles Duff, of Liverpool, N. S.

Delegates to the Congregational Union of Canada, also to the Main Conference: Rev. A. Burpee and Rev. R. K. Black.

The next meeting of Union, at Sheffield, N. B., in the first or second week in September, 1868, at the discretion of the Secretary.

Annual Sermon: Rev. A. Burpee; Rev. R. K. Black, alternate.

An Essay on Prayer Meetings by Rev. J. R. Kean.

An Essay on Church Finances by Rev. A. Burpee.

CHANGES IN THE MEMBERSHIP.

The Rev. Charles Duff was received as a personal member. The Church at Margaree, Cape Breton, was admitted into the Union. Letters of dismission were granted to Revds. James Howell and John Gray, at their own request, these brethren having left the Lower Provinces.

LETTER FROM THE RETIRING CHAIRMAN.

After the devotional exercises on Saturday morning, we would have had an address from the retiring Chairman, Rev. E. Barker, had our brother been present. The following paragraphs are from a letter, which was designed not so much to take the place of an address, as to explain his unavoidable absence, and convey fraternal salutations.

* * * "Our united thanksgivings will surely be offered to Him who has so graciously preserved our brotherhood in these Provinces from death, while our sister Union in the west, to which the most of us feel so closely related, has been called to mourn the loss of no less than four of their number during the past two years, and now lately that of their respected chairman. Our 'time is short,'

brethren, and our work important. We are in the busy harvest-field, and the harvest will soon be past.

"Our thanksgiving is also due the bountiful Giver of all good for the blessings that He has been pleased to vouchsafe to our Churches during the past year, and especially for the gracious outpouring of his Spirit in brother Duff's field. We rejoice on account of the increased membership of our churches, but more that so many souls are saved through grace for eternal life. The Lord has not only been pleased to give us an additional labourer in our good brother Duff, but to send a large blessing with him. While thankful for the growing strength of our several Churches, we cannot also but feel deeply the need of more aggressive effort, not only to overtake those scattered churches that, without pastors, are allied to us already, but also to bear our share with other evangelical bodies in the warfare against the common enemy. It is a question worthy of our most serious consideration whether our ascended Redeemer did not intend the office of evangelist, or itinerant missionary, to be a permanent one in his church—whether he has not bestowed special gifts for this office—and whether we are not allowing his kingdom to suffer injury by neglecting the use of these gifts. Is any Christian organization complete—is the body entire, without both pastors and evangelists? * * *

"The worthy editor of the *Canadian Independent* in mentioning a rumour that our churches were contemplating a separation from the Congregational Missionary Society of B. N. A., 'would earnestly dissuade them from such a course.' The western brethren, to whom we are indebted for many favors in the time of our weakness, and to whom we are bound by so many ties, may rest assured that no such step will be taken rashly. If taken at all, it would not be without the pain on our part of separating from those with whom we have coöperated so harmoniously since they took us under their protection—it would be solely because we would wish to burden them no longer by our dependence, nor encumber our own operations with unnecessary machinery." * * *

"What we need in our churches and ministers more than anything else is the presence of the Divine Spirit. With His aid all difficulties will be overcome, and prosperity will be sure. May we therefore be a 'building fitly framed together, growing unto an holy temple in the Lord.'"

THE SECRETARY'S REPORT

To the Missionary Society, which had been transmitted of necessity before the meeting of Union, was read and approved. It might seem mere formality to endorse a report already submitted to those for whom it was prepared; but it has been our custom to take action upon these reports in this way, year by year, for the satisfaction of our Secretary, who has no desire to assume the sole responsibility of pronouncing an opinion upon the condition of our missionary churches.

REPORTS OF SPECIAL COMMITTEES.

The Committee appointed at the previous meeting to secure the presentation to the Legislatures of Nova Scotia and New Brunswick of the petition adopted by the Union against grants from the public treasury for denominational schools and colleges, reported that they had attended to that duty, and that speeches had been made in the New Brunswick House of Assembly in accordance with the prayer of the petition, while the correctness of the principle was admitted by others in authority.

The Committee charged with the business of inquiring into the practicability of securing one or two columns of some weekly newspaper, to be under the control of an editor appointed by the Union, and devoted to the dissemination of denominational intelligence and the advocacy of our distinctive principles, reported against such an undertaking, and recommended the wider

dissemination among our people of the *CANADIAN INDEPENDENT* as the medium best adapted, in existing circumstances, to promote the objects contemplated by their appointment as a Committee. Their report was adopted with the following resolution subsequently, after free and friendly reference to the magazine :

"That the thanks of this Union be given to the editor and proprietors of the *Canadian Independent* for their kindness in opening its columns to record our proceedings, and that efforts be made forthwith to increase its circulation in these Provinces of the Dominion of Canada."

A Committee was appointed a year ago to consider the propriety of dissolving existing relations with the Canadian Missionary Society. The following minute, copied from the records of the meetings of the Union which this communication reports, will be read with interest by many :

"After some inquiry and discussion on the report of the Committee appointed last year to consider the matter of our connection with Canada, it was resolved that, for the present at least, it would not be at all expedient to dissolve that connection."

THE COLLEGE.

We were favored with the presence of its honored Principal, Rev. Adam Lillie, D.D., for the first time since the adoption of the College of British North America as our College. Of the *nine* ministers connected with the Union as personal members, *five* are alumni of the institution over which Dr. Lillie has presided ever since its inception, nearly thirty years ago. He received a hearty welcome; and took part in our deliberations. His visit to our Churches in Sheffield, St. John, Yarmouth, Chebogue, Liverpool and Milton will, without doubt, deepen their interest in the College, and contribute, may we not hope, to its prosperity, not only in drawing forth larger pecuniary offerings, but in causing some of our young men to hear the voice of the Lord saying, "Whom shall I send, and who will go for us?" and evoking the earnest response of one and another, "Here am I: send me."

The claims of the College were presented by Dr. Lillie on Saturday afternoon, at the request of the Union, and certain resolutions were submitted, and made the first order of business for Monday morning. The whole forenoon was given to their discussion.

The resolutions finally adopted will convey some idea of the nature and range of the range of the debate. They were four in number.

Resolved, 1. That this Union extends a cordial welcome to the Rev. Adam Lillie, D.D., Principal of the Congregational College of British North America, and commends his mission to the sympathy and liberality of our people.

2. That this Union reaffirms its recommendation of last year that prominence be given both in public and private devotions to the petition which the Great Head of the Church has put into our lips, that the Lord of the Harvest would send forth laborers into His harvest, and that the second Sabbath in October be set apart as a day of special prayer for our College.

3. That this Union feels compelled to put upon record its solemn conviction that this petition will not be answered until the Church recognizes by corresponding liberality that "the laborer is worthy of his hire," and that "they who preach the Gospel should live of the Gospel."

4. That it is the duty of the Churches cheerfully to reach out a helping hand to such Christian young men as are disposed to give themselves to the work of the Christian ministry, and are likely to be useful in it, yet who are not in possession even of the rudiments of a good English education.

PASTORAL VISITATION.

A valuable paper on pastoral visitation was read by Brother Black, and gave rise to an animated discussion. There was at first the appearance of a diversity of opinion concerning the *nature* of the work, and the *mode* of performing it. All admitted its importance, all recognized the impossibility of meeting the demands made by certain persons in almost every congregation. It was thought by some that the diversity of gifts recognized in Scripture was overlooked, at times, in the discussion of the subject. Others believed that it was the pastor's duty "to stir up the gift that was in him," and not too readily assume that he was unendowed for that work. But space is wanting to record, in briefest terms, all the sentiments expressed. One or two points were made prominent. The pastoral office is spiritual. Pastoral visits ought to be made spiritual. This does not exclude social intercourse, but the latter cannot take the place of the former, however much it may promote the spiritual work indirectly. He is the best pastor, other things being equal, who makes the most of every opportunity to win souls.

A resolution asking for the paper, with a view to publication, was withdrawn, at Brother Black's request, some little objection being taken to the dissemination of the text, apart from the annotations by the brethren. Perhaps the editor of the CANADIAN INDEPENDENT, in the exercise of his undoubted right, will seek the essay for the pages of the magazine. A temperate and not too protracted discussion of the topic to which it refers would do no harm, and might do much good. The cordial and unanimous thanks of the Union were given to Brother Black for his valuable paper.

PASTORS' RETIRING FUND.

This important subject was under discussion, and led to the adoption of the following resolutions:

Resolved, 1. That the necessity for the formation of a Pastors' Retiring Fund be pressed upon the Churches of the Union.

2. That this Union endeavor to raise at least \$300 per annum as a retiring allowance for our aged brother, the Rev. George Stirling; and that this be regarded as the nucleus of a Pastors' Retiring Fund; and that the Revds. R. K. Black and R. Wilson, with the Chairman of the Union, be a Committee to carry this into effect.

THE WIDOWS' AND ORPHANS' FUND,

Was again commended to the Churches by resolution, and contributions were asked on its behalf. The Society deserves better treatment than it has hitherto received. We have *resolved* again and again: this year let us *do* something.

TEMPERANCE.

The Union gives no uncertain sound on the question of total abstinence. The following preamble and resolution were unanimously adopted:

"Whereas intemperance is an evil of appalling magnitude, which does not confine its ravages to any class of society:—

"And whereas the experience of the past has fully proved the inadequacy of moderate drinking to suppress the evil and deliver its victims:—

"And whereas all moral questions require exposition frequently by words, and constantly by deeds, to give them their due influence: therefore,

"*Resolved*, that this Union cordially endorses the principles of total abstinence, and earnestly recommends their advocacy in our pulpits, and their adoption by our people, and suggests the Sabbath immediately preceding 25th December as a suitable time for a sermon on the subject."

HALIFAX.

An interesting discussion in regard to the reoccupation of Salem Chapel, Halifax, was brought to a close by the adoption of the following resolution :

“That this Union expresses its deep regret that the application made to the Colonial Missionary Society, to send a minister to re-establish our cause in Halifax, has not yet been responded to, and in view of the accumulating expenses connected with its maintenance, shall feel reluctantly compelled to sell the chapel unless it be speedily re-occupied.”

LIVERPOOL.

A new church edifice is greatly needed in Liverpool, and our friends there are determined to build. It was voted, in response to their application, “to loan them certain moneys that have heretofore, through bad investment, proved unremunerative, on condition of their giving security, and paying interest at six per cent. per annum.”

THE DELEGATES TO CORRESPONDING BODIES

Reported at one of the sessions of the Union, and letters from brethren appointed to reciprocate our fraternal greetings were read also. The Rev. George A. Rawson, formerly pastor of the Milton Church, wrote on behalf of the Illinois Association, giving information of interest, and greeting his brethren and his old charge warmly.

SABBATH SERVICES.

Twelve sermons were preached during the day by different brethren ; eight of them in Congregational Churches in and near Milton. The Liverpool Church has three places of worship. The other four sermons were delivered in the Baptist Church, Milton, and the Methodist Church, Liverpool. The Sabbath School met in Milton in the afternoon, and were addressed by two of the brethren. Every minister in attendance at the Union took part in the Sabbath services. The Lord's Supper closed the exercises of the day. It was an occasion of deep interest.

EVENING MEETINGS.

The annual sermon by Rev. S. Sykes, Friday evening. A sermon by Rev. Mr. DesBresay on Monday evening, in Milton, and one by Rev. F. Hastings at the same time in Old Zion, Liverpool. A Temperance Meeting on Tuesday evening, with addresses from several of the brethren.

NARRATIVE OF THE CHURCHES.

The last session of the Union was given to the narrative of the Churches. It was one of the most interesting. Unfortunately the writer has not at hand the reports requisite to ensure accuracy of statement. Suffice it to say, the year, as a whole, had been one of spiritual prosperity. Three of the Churches had enjoyed seasons of special interest—Liverpool, Chebogue and Cornwallis. The work at Beachmeadows, one of the stations of the Liverpool Church, had been a remarkable one. May the divine blessing rest upon all the Churches ! “Grace be with all them that love our Lord Jesus Christ in sincerity and in truth.” “Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever ; and let the whole earth be filled with His glory. Amen and Amen.”

Yarmouth, October, 1867.

A. B.

THE "CANADIAN INDEPENDENT" IN THE MARITIME PROVINCES.

We cannot refrain from expressing our gratification at the action taken by the Congregational Union of Nova Scotia and New Brunswick, in reference to the matter of denominational inter-communication by the press. A committee was appointed last year, with power to act, as well as to consider the subject of obtaining a column or two, for Congregational use, in some weekly paper in one of those Provinces. The committee has just reported *against* such a course, and has recommended, instead thereof, that the CANADIAN INDEPENDENT shall be employed as a channel of communication with the churches. We believe that the decision is a wise one, in the interests of our eastern brethren themselves; for, probably, no one paper in either Province would command the suffrages of members of our body in both; it would be more expensive than our magazine; it would contain much which would be inappropriate to Congregational readers, perhaps even alienate them from their own principles; and it would *not* contain, what many in that quarter wish to read, viz., intelligence of affairs in Quebec and Ontario. The plan abandoned would have compelled some to have subscribed to *both* periodicals, for they would not have given up ours. But under the better principle adopted—that of sustaining a publication altogether of their own body,—our friends will be brought into constant and lively sympathy with their co-religionists in other parts of the Dominion, and those in this quarter will enjoy the same privilege in respect to them. It is especially gratifying, at a time when, politically, one of those Provinces relucts so strongly against confederation, to find this step towards union taken by the churches; with another, in the continued connection of their missionary work with ours. Doubtless, Dr. Lillie's timely visit helped greatly to bring about the present happy consummation. We would reiterate our strong conviction of the value, to all parties, of all the members of the Congregational family in British North America keeping as closely together, and maintaining as constant intercourse by person and by pen, as may be possible. If the distance that separates us be great, the Mission, the College, the Widows' Fund and the INDEPENDENT, are a four-fold cord that will not be quickly broken. We can help one another more than we are aware of.

For our own part, we would once more place these pages at the disposal of our brethren dwelling by the Great Water, precisely as they are at the service of those inland. We invite them to consider the CANADIAN INDEPENDENT *their own* magazine. We want to record the proceedings of all their organizations, and the events of general interest in the history of their churches. This, as many of them know, is no new thing; but it may not be superfluous to repeat it at this time.

Already, we have begun to receive accessions to our subscription-list from some of the churches in the Lower Provinces; and we are expecting many more, after this decision of the Union. We have been particularly pleased to add the names of some members of the church at Margaree, Cape Breton. The description given by Rev. R. K. Black, in our March number, of his visit to that church, awakened the liveliest sympathy among their brethren at the west. And we trust that our appearance there, month by month, will mitigate that sense of loneliness which their remote position naturally engenders.

Our subscription-list, we are happy to say, is steadily growing, by additions from every quarter. With constant attention to this matter on the part of

our friends, all over Canada, and by each individual subscriber's promptitude in remitting the dollar, the INDEPENDENT will soon attain a strong position, and be able to improve itself more and more. Matter is distressingly superabundant: money will make room for it, to every one's advantage.

The Home Department.

ORIGINAL.

THE HIDDEN PATH.

"HE LEADETH THEM IN PATHS THAT THEY HAVE NOT KNOWN."

Earth has her dreary paths—God did not mean,
 Life should flow cloudless on, a tranquil dream.
 As, in the outer world, He freely formed
 Mountains and barren wastes, and vales adorned
 With springing beauty, mighty precipices,
 Where rushing waters hide in black abysses,—
 And visits all with sunshine, storm and calm,
 Immutable, working out His wondrous plan;—
 So, to His children here, He does not give
 All that they dream, the life that they would live.
 Sometimes He gives us tastes of purest bliss,
 Sweet green oases in the wilderness,—
 Permits us tarry for a little while
 'Mid beauteous meadows, where the sunbeams smile,—
 Anon to wander where the breezes sing
 Soft soothing strains, that lead away from Him;
 But when He sees us loving these too well,
 He calls the blackness, where His judgments dwell,
 Sweeps with His mighty hand our day-dreams sweet,
 So through our tears to bring us to His feet.
 And oft He leadeth us by wondrous ways,
 Where thickest shades have hid the sun's fair rays,
 Under the shadow of the cypress trees,
 Mourning their sorrows on the wailing breeze:
 Gently He guides us through the dim dark night,
 Nor seems to listen to our prayers for light.
 He dwelleth in the clouds, and plants His feet
 On stormiest billows of the raging deep.
 And when we, stricken, cry, "Help us, O God!
 Lift from our bleeding hearts Thy crushing rod!"
 What thought to our dull ear He answers not,
 Nor sends us instantly the blessing sought?
 He, seeing through immensity, must know
 What things are better, though they cross us so.
 Sometime He'll answer every bitter cry,
 Roll back the curtains from the peaceful sky,
 And show us, in the depths, the haven nigh.

KATE PULLAR.

A PERSEVERING BOY.

Harry Martin was eleven years old. He was a good boy at school, and attended to his lessons, and tried to improve himself, and gave his teachers as little trouble as possible. He loved learning. More than anything, he wanted to be a clever boy. If any one had called him a dunce, I think he would have felt more sorry than he could say. He liked play well enough, but he was not very sorry when the holidays were over, and he could get back again to his books.

But Harry's troubles began the very day that he was eleven years old. He wanted a new book. Many of his classmates had it, and he was to learn from the same books as they did, and so he asked his father if he could have it.

"I am sorry to say you cannot," replied his father.

"But it is a very good book, father. The master told us to get it; he says the lessons are better in it than our old ones. Nearly all the boys have one, and I should not like to be the only one without."

"You cannot be more sorry than I am, you should certainly have one if I could give you the money; but I cannot afford it."

"Not afford it!" said Harry, with very great surprise. He was indeed full of wonder. Boys seem to think that their fathers are made of money, and that they have only to put their hands in their pockets to find as much as they please. But Harry's father was not nearly as well off as he used to be, and when he put his hands in his pockets now, he found very little money indeed; so little, that he could not spare the five shillings which the boy wanted to buy his book.

So Harry went to school without it, feeling a little sad and surprised. But he was too thoughtful a boy to cry or pout, or go into an ill-temper. He saw that his father was troubled about it, and he wished that he were a bigger boy, and could help him. He got on pretty well without his new book that day; for some of the boys lent one to him, and let him look over with them, and copy the sums from it; so he did not lose his place in the class, but managed to keep up with the other boys, and satisfy his teacher.

That Saturday his father did not give him his sixpence. For a long time he had given him sixpence a week for pocket-money, that he could do what he liked with. But this week he told him that he must not expect it any more.

"Are we poor people, then, father?" he asked.

"Yes Harry, I am afraid we must certainly say that we are. You are too young to understand about it; but trade is very bad, and my business has suffered with many others, and now we shall all have to be very careful of our money."

"Cannot I help you in any way, father!"

"Not at present, my boy. We shall keep you at school as long as we can, and I know you will do your best to learn."

It made Harry unhappy. But not so bad as another thing did which happened soon after. He had a sister whom he loved very much. She was almost two years older than he, but she was not so strong and well. But Emily was old enough to do something, they thought, and she was to leave home to earn some money.

When Harry heard that, he could not help feeling very grieved and sorry. He went out into the fields and thought it over. He knew that, as he was the boy, it was his place to work for his sister. He knew that boys, not girls,

ought to be the first to go away from home and work for a living. It is true that he wanted to keep at school very much. He had set his heart on going to college when he was old and clever enough; but he could not be so selfish as to let his sister go among strangers to work while he stayed in school enjoying himself. So he made up his mind that he would try to get some work to do, and beg his father to let him do it, while Emily remained at home with their mother. It was not an easy thing for Harry; he had to fight down his wishes to be clever and try to be good instead; but Harry was a noble boy, such as I wish all my little readers would be.

As he came through the town he saw a placard in a window, "WANTED, A BOY WHO CAN WRITE WELL."

Harry did not hesitate a minute. He went into the shop and asked the master if he would let him try.

"You are not old enough," he said. "We want a boy who knows all about arithmetic, who will make no mistakes in adding up long columns of figures."

"I have been to a good school, sir. I can do sums in 'Practice,' and 'Bill of Parcels,' and 'Fractions,' and 'Simple and Compound Interest.'"

"Ah! but how do you do them?" the gentlemen asked.

"Will you set me some to try, sir?" was Harry's reply.

And the gentleman dictated some to him; and Harry set to work and did them almost as quickly as the gentleman himself.

"You must have made best of your time at school," said the gentleman; "and if you like to come and do your work carefully here, I will pay you eight shillings per week."

I cannot tell you how thankful Harry felt as he went out of that shop and hastened home to tell his father what he had done. Mr. Martin was so pleased with the boy that he consented, and so away went Harry to work, and Emily stayed at home.

Perhaps you think it is a pity that a boy who was so anxious to be clever should be obliged to leave school when he was so young, and sit all day at a desk making out bills and working long sums.

But if an English boy is strong and bright and persevering, he can be just anything he wishes.

Harry was determined to be a clever boy. He meant it just as much when he had to leave school and go to work, as he did when he could learn his lessons with the other boys. The only thing was, that he found it a little harder to learn by himself than when he had masters to teach him. He went to his office every morning at nine, and left it at seven in the evening. But he rose at five, and went to bed at ten. So you see he had seven hours to do what he liked with. And six of them he spent in study. He sometimes got his old school-fellows to tell him what lessons they learnt at school, and then he learnt the same at home. He never left a subject until he had mastered it. When he came to a thing which, with all his thought, he could not understand, he would go to his old schoolmaster, and he would explain it, and make it clear to him. He never wasted his time. Even when he went for a walk—which he did every day—he was thinking and remembering something.

He did his work so well that the gentleman raised his wages many times, and placed him in a higher and more important place. But nothing made him forget to study.

At last, when he was sixteen years old, he passed an examination at one of the universities. But he did not stop until he had gained prizes, and all the country knew his name as that of a learned man.

Now, if any poor boy thinks he should like to be a great man, let him do two things. First, every day ask God's help and blessing, and then make up his mind that he will succeed, and persevere till he does.

It is a good thing when boys can be sent to school and college and have good masters to teach them. But, if they cannot, they are not obliged to remain second-rate scholars, or ignorant men.

It is not so much what your father is, and what schools you go to, as what sort of a boy you are in yourself, which will determine what your future life shall be.

BEARING ONE ANOTHER'S BURDENS!

Nelly Wells came running very fast over the hills above the farmhouse, for she had been hard at play all this Saturday afternoon, and the Sabbath school lesson was yet unlearned. The wind, too, had been at play, and had tossed Nelly's curls about till they seemed to have been brushed the wrong way. But a very few minutes after reaching home she came into the kitchen with smooth curls and a clean white apron, and, placing a chair by the western window, seated herself as firmly as if she did not mean to get up till all the fifteen verses were learned. But the light of the short winter day was fast growing dim, and soon the printed page became a blank to the studious blue eyes; so she got down from the chair, drew a low stool to the wide hearth, before the open fire, and was soon intent on her book.

Nelly's mother, looking in from the outer kitchen, thought what a pretty sight it was. The little bending figure, the firelight reddening the golden hair and earnest childish face, and seated demurely by, Velvet-paw, Nelly's own great white cat, who, coming in and seeing her mistress very busy, had sat down, wrapped her tail about her as if she were cold, and waited for a favorable moment to begin a cat conversation.

This certainly was very pretty, but Mrs. Wells did not approve of it, as she called, "Nelly, dear child, don't read any longer by that flickering light; you'll ruin your eyes." Nelly closed the book, with her finger for a mark, and went on repeating to herself the last word that had met her eyes—"Bear ye one another's burdens." At first she merely said over the words to fix them in her memory, without any thought of their meaning, but after a while she began to wonder what kind of burdens they are that we are commanded to bear. She looked into the embers, under the logs, and they seemed to show her the form of Christian, laboring along beneath the weight of that huge pack he carries on his back. Was it such a burden as that? No; Nelly knew that it was the burden of sin, which only One can bear for us; even our blessed Lord. A sound in the next room brought back her thoughts from the Pilgrim's Progress to her home, and all at once she saw plenty of burdens to bear; little household cares and duties, light enough for her small hands, but which, added to so many others, made her mother's work heavier. Nelly had always been a pretty good little girl, she never told a lie, nor disobeyed her parents, and was usually sweet tempered: but—she was thoughtless. There had been many afternoons like this; many hours of enjoyment, spent with her playmates, while her mother was at home hurrying to get all signs of the week's work out of sight before Sabbath.

There was however, one very good trait in this little girl's character. When her mind was fully made up that a thing was right for her to do, she was not long in setting about it. So now, as soon as she heard the impatient tones of a

very little voice saying, "Me want a cup for Bobbie," Nelly ran to the door with the offer, "Mamma, let me keep Bobbie while you get the tea."

She kept her little brother quiet until tea was ready, and as soon as the meal was over, Mrs. Wells took him up to bed, while her daughter again opened the Bible; and this time the lesson was quite finished.

Nelly was just climbing upon her father's knee, to ask for her usual Saturday evening story, when she heard, in the room above, the tapping of her mother's foot as it rocked the cradle; "Bobbie won't go to sleep," thought she, and, slipping from her father's knee, ran softly up stairs. The tired mother's busy thoughts were interrupted by a soft voice whispering in her ear, "Mamma, I'll put him to sleep, do you go down to father." Mrs. Wells, glad to be relieved, went down, thinking the baby would soon be asleep.

But Master Bobbie had other intentions. Undressing had waked him, and Nelly had not been long seated by his cradle before the round eyes opened very wide, and to her dismay, the pretty lips chirped out, "Nelly, carry Bobbie," "Dear, I can't;" but the little face clouded so suddenly, she feared a shower of tears, so with difficulty she raised him in her arms and began the weary march. It would have been funny if it had not been so tiresome; Nelly, with her slight figure bent back to balance the weight of the heavy child, round whom her hands were tightly clasped, could not see where she was going, for Bobbie's shoulder cut off the view in front; so first she knocked her knee on a chair, then bumped her load against the table and shook out of him the sleep that was beginning to close his eyes. Her knee was very painful, and the face of affairs was growing serious—so was hers. "Oh, dear," sighed the little nurse, "if all burdens are as heavy as Bobbie, I'm afraid I can't bear many." But a bright thought came to her. "Little brother, wouldn't you like sister to sing you a pretty song and—put you back in bed?" Bobbie was gracious: "Yes, pooty song." So she gladly laid him in his bed, and began to sing that Sabbath school song that tells how there is plenty of work for little hands as well as great ones. The words had a new meaning for Nelly to-night, and she sang on for some time without noticing that the music had the effect she hoped, and the restless little fellow was fast asleep. "I believe I've sung myself to sleep, my eyes are almost shut," said she, as she entered the kitchen. But they were not shut too close for her to see her mother's happy, rested look, and she felt repaid for her pains.

As soon as prayers were over, Nelly said "good night" to father and mother and gladly ran away to bed. But in her prayers thanked her Heavenly Father for having put thoughts of usefulness into her heart, and prayed that He would make her always ready to see where there was a burden to be borne, and give her strength to bear it. And after she was in bed, turning her last waking thoughts toward heaven, she prayed, "Lord, help me to bear—" Nelly was asleep and the prayer unfinished; but even so, it was a good prayer; only I hope it will be many years before Nelly knows all its sad meaning.—*New York Observer.*

FIFTEEN YOUNG MEN.

At a respectable boarding house in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed, and prepared for public worship, which they attended both forenoon and afternoon. All became highly respected and useful citizens. The other nine were ordinarily absent from the breakfast

table on Sabbath morning. At noon they appeared at the dinner-table, shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in a place of worship. One of them is now living, and in a reputable employment; the other eight became openly vicious. All these failed in business, and are now dead. Several of them came to an untimely and awfully tragic end. Many a man may say, as did a worthy and wealthy citizen, "The keeping of the Sabbath saved me." It will, if duly observed, save all. In the language of its Author, "They shall ride upon the high places of the earth."

Correspondence.

LETTER FROM DR. WILKES.

MY DEAR SIR,—Seated in your editorial chair, you have laid injunctions upon me to report on the points of, "What cheer from the dear old country? What of a rumoured removal of your correspondent to that parent land from which he came? What items of general interest to 'us' and 'our readers' are there to communicate? and what of Zion-restoration?" These said injunctions were issued on 16th ultimo, when I was only three days out from Ireland; and when I arrived in the new Dominion, at least in its chief city, and found them, with no one knows how many other questions, appeals, requests, etc., they well nigh took away my breath. Having somewhat regained my composure, and somewhat dismissed or settled other matters, I proceed to the work which your editorship has been pleased to assign to me.

1st. "What cheer," etc. As I went without any mission, at my own charges, and as a vacation, my report is necessarily that of a quiet, unobtrusive wanderer, which, unless made too personal for one's modesty, or for the patience of your readers, must needs be brief. Three weeks in Scotland were very pleasant, with preachings twice each Lord's day, two of which were spent in Glasgow, and one with my first charge in Edinburgh. The reward was granted me of being grasped by the hand by several spiritual children who have worn well for some thirty-two to thirty-five years, and are now veterans in the Lord's army. How delightful also to have sweet communion, if only for a few hours, with old friends and fellow-labourers—ever lessening in number on earth—such as Drs. W. L. Alexander and Gowan, Messrs. D. Russell and John Arthur, etc.

I say nothing of visits to the beautiful "salt water" towns and villages on the Clyde, called "the coast," nor of a run to St. Andrews, Dundee and Stirling; nor of a week on the coast of Yorkshire, near Scarborough; nor of a couple of days in my native town of Birmingham; but get as fast as I can to the Metropolis. A very pleasant Sunday was August 4th. For the first time during four months the venerable pastor of the "Weigh House Chapel" appeared amongst his loving flock. Mr. Binney had been in Switzerland for the recovery of his health—had been thrown heavily to the ground from the back of a mule—and though he had recovered his general health, he was left lame and somewhat diseased in ankles and feet. Mr. Bevan introduced the services—your correspondent preached—and Mr. Binney presided at the

Lord's table. The colonies were not forgotten in the devotional parts of the service.

Early in the week, I met by request the Committee of the Congregational Union of England and Wales, and, as representing on the occasion the entire brotherhood of the Dominion of Canada, received a most cordial and affectionate welcome. Our friend Dr. George Smith spoke, in fervent terms of the reception he had met with, as one of the Secretaries of the Union, and one of the Delegates from that body to us, on the part of the ministers and churches throughout the Provinces. An opportunity was afforded me of telling "how we do," and of expressing our unabated attachment to the Churches of the fatherland. After many kind remarks, a "minute" was adopted, which shall be appended to this communication, because it has reference to the brotherhood generally.

I also met, at a later hour on the same day, the Colonial Missionary Society. Had enjoyed a day, three weeks before, at St. Andrews, with the newly-appointed Secretary, the Rev. Alex. Hannay. I find that there is every disposition to adopt a liberal policy towards us. £500 was voted as last year, promptly and without hesitation. If it is wanted, it will be forthcoming. Our policy of seeking to raise the stipends of our ministers was emphatically and heartily endorsed, the Treasurer saying that he had always thought their stipends too small, and that this movement was in the right direction. They would have us continue to encourage the churches to pay their pastors better, by granting aid on condition of the Churches doing more themselves. The grant to the College was made the same as last year, being all that was asked for. Definite arrangements were gladly made for Halifax, N. S., which I had the opportunity of suggesting, and of which your readers will know more in a month or two. The Society liberally meets the wants of the case. There is some hope of obtaining three comparatively young and yet tried ministers for certain of our vacant fields, especially in Nova Scotia and New Brunswick. The names and characteristics of three were mentioned to me by one competent to report concerning them, and who is in communication with Mr. Hannay. If we can find men and promising fields, we shall not lack needful aid from the Colonial Missionary Society. Let all interested take note of this. They wish to help us effectively.

It is hardly needful to say that our honoured visitor, Rev. Dr. Raleigh, has a very large and liberal congregation at Canonbury. Sunday 11th August was spent with them, as a supply of the pulpit. It is a working church. The next Sunday was spent at Amsterdam, and the last of that month all day at the Weigh House, London, both pastors being absent. The 1st September was occupied in ministering to the Square Church, Halifax, Yorkshire. They have been without a pastor for about two years, but a former one, Rev. Enoch Mellor, M.A., from Liverpool, has by this time resumed his labours amongst them. The devotional services in most of our churches have been so modified as to have more prayers in number, though less in length, and more singing. The improvement in the character of the church buildings during the last quarter of a century, is truly remarkable. The Independents now for the most part worship in houses in every respect graceful and comfortable.

2nd. "What of a rumoured removal?" etc. Dame Rumor was at fault this time: there was no truth whatever in the statement. I was asked if I would return and work there, but not in any connexion with a secretariat or society. And my reply was promptly in the negative.

3rd. "What items?" etc. Your readers doubtless have read so much of the the "Exposition" at Paris, of the "Fete Napoleon" on 15th August, and of the Conference of the "Evangelical Alliance" at Amsterdam; that any narrative of mine of what I saw and heard would be stale and unprofitable. Nor have I time just now, nor have you space for any reflections upon these matters.

England fails not to impress you with the exquisite beauty of the country, with the wondrous "finish" of everything you see, with the restless energy and might of her people in manufactures, and also with her religious and beneficial and religious institutions, and with her prodigious wealth. And while there remains in all the great centres of industry a class of the idle, worthless, and vicious,—sunk in poverty and wretchedness, there never was a time when the industrious and economical had so many comforts and advantages as at this present.

4th. "What of Zion-restoration?" The roof of the sanctuary is nearly completed, the steeple will not be re-erected, but the tower finished with a pediment, which is already done; and it is hoped that the congregation will be gathered together into the basement, which will be considerably improved on the first Lord's day in December. The main building we hope to occupy in a couple of months afterwards. H. W.

Montreal, Oct. 17th 1867.

P. S. I have forgotten to note an effort to procure help for the Guelph church building which has had some small success and I hope will yet have more; also that I preached on a week-evening in Dr. Smith's church to 600 people, the pastor warmly referring to his visit to Canada.

MINUTE.

At a meeting of the Committee of the Congregational Union of England and Wales, held Aug. 6th, 1867, the following resolution was unanimously adopted:—

"That this committee rejoice in the opportunity afforded them, of meeting their beloved and honoured friend, the Rev. H. Wilkes, D.D., of Montreal, and of hearing from his lips interesting statements respecting the condition of our churches in British North America.

They devoutly thank God, that he has been spared for so many years to advance the interests of evangelical truth in connection with our church polity, and pray that he may long be permitted by wise counsels and christian endeavours, to advance the cause of Christ in that important dependency of Great Britain.

And they further beg, through Dr. Wilkes, to convey to the pastors and churches of the Congregational Union of Canada, an expression of their deep interest in all that affects their welfare and interest, greatly increased by the kind reception they recently gave to the delegates from the Union, on a visit to the churches of Canada.

GEORGE SMITH, D.D.

Corresponding Secretary."

REPORT OF DR. LILLIE'S TOUR.

MY DEAR SIR,—Herewith I send you Dr. Lillie's report to the Board of his visits to the Churches in the several Provinces of the Dominion. As it contains much interesting information and many valuable suggestions, I

trust you will be able to afford it space in your next number of the CANADIAN INDEPENDENT. I remain, faithfully yours,

GEORGE CORNISH,

Sec'y Cong. Coll. B. N. A.

Montreal, October 19, 1867.

GENTLEMEN,—In fulfilment of the commission assigned me by the Board—to which nearly three months have been devoted—I have visited fifteen of the Churches in Ontario, three in Quebec, three in New Brunswick, and four in Nova Scotia, to all of which, with a single exception or two, I have preached—in most cases twice. Everywhere the reception accorded me has been marked by kindness, and full opportunity has been given me of explaining the aims of the College, and stating its wants, both of which have been done to the best of my ability.

All things being taken into account, the response made by the churches which contributed at the time has been, I think, creditable to their liberality; and my expectation is that those which have deferred their collections to what they thought a more convenient season, will not be behind them. Had it been in my power, I would have been happy to visit the *whole* of the Churches; but this was more than could be accomplished satisfactorily in one season. Several others were, indeed, included in my scheme; but in consequence of circumstances which seemed to make the time inopportune, they had to be passed by. I regretted the more my inability to undertake all, as I would be glad to see all contribute, whatever the amounts they might feel themselves in a position to give, inasmuch as the union of sums small in themselves would swell the aggregate, and the Board would be encouraged by the proof afforded of interest in the College and its work. I will, I am sure, be excused for adding in this connection that it is of great importance that parties contributing, whether Churches or individuals, should do so as regularly as possible, so as to save the Board from loss by omissions, or themselves the inconvenience of overcrowding in order to save such a result. It would, moreover, greatly facilitate the working of matters, by relieving the Board from hesitancy as to what they might safely undertake, were the opening, or earlier part of the session adopted, as generally as practicable, as the time for collecting.

In accordance with my instructions, I attended the meetings of the Congregational Union of New Brunswick and Nova Scotia, held at Milton, N. S., on the 13th September and four following days. The reception which the brethren and friends there assembled gave me, was everything I could have wished for—such as makes me feel myself greatly indebted to them, and as will make the recollection of my meeting with them very pleasant. Availing myself of their kind invitation to make such statement to them of the objects of my visit as I might consider necessary, I entered, at some length, into the history of our college, with the explanation of its design, arrangements, prospects, and wants. I assured them of the earnest desire of the Board and the Professors to meet, as far as might be in their power, the wishes of the Churches, and of their determination to carry out honestly the scheme explained. The difficulty of giving equal satisfaction to all, where difference of opinion exists as to what may be most desirable, was pointed out, and the hope at the same time expressed, that this might be found to be reasonably accomplished by the opportunity which the threefold arrangement adopted as to the course left for choice. The responsibility of the Churches for the talent entrusted to them by the Master was adverted to, and the obligation urged of calling out to the work of the ministry such of their members as might seem fitted for it by gifts and graces, and of giving them, where required, the best preparation in their power for the performance of its duties, and sustaining them afterwards in their work. The *economy* was affirmed of thus taking them up, so soon as fair evidence of suitability might be furnished, instead of leaving them to waste their time and undermine their health by contending with difficulties from which they could be relieved by a much smaller sacrifice on the part of those aiding them, than is involved in their relin-

quishment, at the outset of life, of prospects open to them in common with others. By such action they would furthermore, it was averred, be saved the risk of being in the end, in spite of their struggles, sent into their work with much inferior qualification for it.

Having previously come to an understanding with your Secretary on the point, I suggested that the brethren, whose Churches might supply candidates for admission to the College, should, with such help as it might please them to call in, examine the parties, with a view to the ascertainment of their fitness for entering, and the determining of the course which it might be most advisable for them to take, giving them such recommendation as they might judge the case warranted, and intimating, in each case, the course through which they might think it best to have them put. Materials would, in this way, be supplied for the guidance of the Board in dealing with the applications made to them, and the Churches sending candidates would be put in a position to exert an influence at once due to them, and conducive to the efficient and pleasant working out of our plans. Strong emphasis was placed on the importance of the most complete preparation attainable for the course selected, the state in which entrance on it is made determining so largely what the student will be at its close. As far as I could judge, the views presented were accepted; and my hope is that they will be acted on.

The necessity for increased liberality in the support of the College was enforced by a reference to the call for properly qualified labourers coming from all parts of the Dominion—their own field included—and to the fact of the recent curtailment of the aid hitherto obtained from England. Appeal was made to the Churches associated to send us such suitable young men as the Lord might raise up among them, and a pledge given, that the best would be made of them in the power of the Board and the parties charged with the work of instruction.

My impression is, from all I have seen, that there exists on the part of the Churches generally, a disposition to extend to the College, so far as its wants may be understood, such reasonable support as they may be able to give.

While struck with the similarity in most respects of the position occupied by the brethren in the Lower Provinces, to that of the earlier labourers in Ontario, I cannot help thinking they possess, in Nova Scotia especially, an important advantage over the latter, in the fact of the prevalence of their principles in the earlier times of the country's history, a circumstance which ought to relieve them from the charge of intrusion in the efforts—earnest and apparently well-considered—which they are making for their resuscitation; in which they have my best wishes and hopes for their success.

I have been gratified by the indications of progress which have presented themselves in not a few places during my tour, and at the evidence of devotedness abounding everywhere, and full of promise for the future. With not a little to humble us, the past supplies more than enough to call forth our gratitude, and to encourage us to continued and increased exertion. To have advanced, as we have done, in thirty years (between 1834 and 1864) from *nine* Churches in Quebec and Ontario to (say) 75, and from *three* in the latter to (say) 66; and to possess at this moment, in the two, a membership of 4,106, with 13,135 adherents, 72 places of worship, affording accommodation for 20,944, and valued at \$195,631; and to be raising for purposes connected with the body \$54,051 (averaging for each Church reported \$982 per annum, per member \$14.66, per adherent \$1.47) is no small matter. But, *due* allowance being made for churches which may have ceased to exist, though their names still remain on the roll, such is the state of things brought out by the very valuable table for which we are so much indebted to the Secretary of the Union.

I cannot conclude without noticing the obligation under which the Board and myself have been laid by the trouble taken by the Secretary of the Union of New Brunswick and Nova Scotia—Rev. R. Wilson—in making the necessary appointments for me, and in numerous other ways.

Of the particulars of the financial results of my tour, I take no note here, having reported them from time to time to your Treasurer.

In submitting the above, allow me to subscribe myself, Gentlemen, yours sincerely and respectfully,

Montreal, October 18, 1867.

A. LILLIE.

A UNION CHRISTIAN CONVENTION.

DEAR BROTHER,—I am not one of that happy number who see the possibility of uniting the various denominations into one brotherhood. I confess to a want of even a disposition to do so, and the more as I see brethren of various names uniting in the *work* which has but one name—"Christian." But I have an increasing longing to see a good understanding exhibited between the members of Christ's body. With "one Head, even Christ," and one body, even His own, it cannot but be the earnest prayer of every Christian to see these also in "one mind," seeking one end. I do not think it is the desire of the leading Christian denominations to destroy one another, though each be absorbed in its own upbuilding, even to the, perhaps unconscious, injury of each other. "Love as brethren" is a command of which every true Christian must see the force and beauty, and long to see beating as one deep holy life through all the body of Christ.

Last week all the evangelical clergy of this county, with delegates from their churches, were called to meet in Manchester to consider the following questions: 1. How can the non-church-going portions of our communities be reached and brought to church services? 2. What is the best method of conducting prayer-meetings, to make them a vital power to the church? 3. How can our Sabbath Schools be most built up? These plain questions belong to every evangelical church. To make this apparent, and so reveal the one end for which we all work, and thereby to *unite* all denominations in one spirit, was the first aim of the "Union Convention." But no less was it the purpose to send a quickening power to every church through its pastor and delegates. A man in whom was the soul of both these purposes—the Rev. Cyrus W. Wallace, D.D.—was chosen to conduct the meeting, which lasted one full day.

A similar meeting was held in Nashua some months since, and its great value suggested the propriety of another. The first I did not attend, but I saw its glorious fires on the altars both of those who attended, and afterwards of their churches. My heart rejoiced when I heard the second call; but more does it rejoice having sat at its kindled fires. The truth is, when many of our hearts get cold, and our limbs weary, perhaps in a land, too, that seems almost strange, there are others near whose souls are fired with the spirit of Jesus. Now, going to such a convention, these are sure to be there, and ready to kindle their own animation in others and inspire them with their own courage. Here is the hidden power of these meetings. And yet I would not underrate their value in the new plans given by those whose fires of soul are so intense as to mould new, original and more effective ones; nor yet the courage given when we see others toiling and weeping out our own experience in saving souls.

Now, if we were together, you would ask what we did. To tell that were too long a story to appear in an article reasonably (readably) short. I thought it might be valuable to speak of the Convention in the way of suggesting like ones for some counties to which the *INDEPENDENT* carries its

admirable pages and suggestions. An effort of the kind must spring from a union consultation, in some place where different denominations are laboring, on the whole, with one heart and mind for the Saviour of the lost. My dear brother, how much effort and weariness it takes to get before the world, in a way to attract and impress men, the pure ideas of the Cross and life of Christ!

If it would not be trespassing upon your space, I would mention two or three views taken by the assembly at Manchester, and one as to reaching the non-church-going. *Visitation* was the valuable suggestion of one. Rendering church service attractive by plain, earnest and direct preaching of, not philosophy or naked doctrine, or moral essays, but the Cross for men, was another.

Such singing was recommended as shall declare that *all* have a delight in it, and not artistic recitations; and said another—and was it not the root of the matter?—by such a vitality in the Church as shall compel the uninterested to come and see the wondrous work of Christ, and the earnestness of Christian hearts. The best method of drawing the world is by unfolding a whole dying and *living* Jesus.

In regard to *prayer-meetings*, much was said of short exercises and many of them, and we all felt that a vital point was touched. *Alive* is the very idea of a wakeful, soul-converting prayer-meeting. And whoever saw a prayer-room where souls were converted, and did not find it the place where souls were enlarged in Christ and edified? “Three minutes” should be the limit of prayers and remarks. It is no place for dead souls to deliver dead speeches—vitality and brevity of remark is the interest of meetings where Christ is. *Special* objects of prayer should never be forgotten or left unsought or unused. An old man was alluded to who accounted for the wonderful preparation he exhibited, by saying that he had first attended a “garet prayer-meeting.” This should be insisted upon—closet prayer sends a live soul to meet Jesus.

Near the close one said, that we might do well to come together and make plans, but that after all deliberation, the truth would appear, that no *rules* would accomplish the great end for which we labour, if left alone. The soul decides what the body shall effect. The mind of Christ, living in many hearts and making a whole Church *alive*, would make *any* rules good, and without it, the best rules would be powerless. Every member of the Church should be impressed with a sense of a work to do, and be restless till it was done. No Christian is to be as a talent wrapped in some mantle of imbecility and laid by. The time felt to be so short, the years few and going so fast, the Christian crowds every meeting, nay, every day, into an opportunity to make men feel the power and beauty of his blessed Saviour.

If I have said too much now, cut it away. If all I have said and suggested seems valueless, have no hesitancy in making the flames my friend and yours. I have long wanted to write a word, but never felt satisfied with anything I found. I have prayed and do pray that God may speed your good INDEPENDENT.

New Boston, N. H., October, 1867.

D. C. FRINK.

THE WESTMINSTER STANDARDS.

MR. EDITOR,—In your number for October, after inserting a reply to Mr. Lumsden's motion for reprinting and publishing the Westminster Confession of Faith and Catechisms, Larger and Shorter, you add a note which seems

to invite further communications on the subject. May I venture a few remarks? I might plead two grounds for being heard; one is, I have seldom wasted your space in the past, and the other is my prolonged study of the Westminster Symbolical Books. I had read them with thoughtful care six times over before I was twelve years old, and never, I believe, has a year passed since then in which I have not had occasion to refer to them. But to the point before us. Why should not "Congregationalists everywhere reprint and publish the said Confession of Faith, the Shorter and Larger Catechisms, etc.? Will the writer state the scriptural objections to them if any?" To which I, for one, reply,—We do not approve of symbolical books or church standards of belief, imposed either by civil or ecclesiastical authority. We prefer, as church members and as church officers, to confess our own faith in our own words. With all due deference to the Committee's report, catechisms have never been generally favorites among us, nor is the need of them very extensively felt at the present time. Congregationalists in Great Britain and America generally reckon the time spent in explaining the theological terms in the Larger and Shorter Catechisms and such like compilations, far better employed in illustrating the words of Holy Scripture. I will not now state my deep convictions of what my native land has gained or lost under the catechetical dispensation to which it has so long been subjected.

The questions which divide Christians as Arminians and Calvinists, are, with Congregationalists, open questions. An evangelical Arminian or an evangelical Calvinist is eligible for our fellowship as a member, or for our ministry as a pastor. This is so well known in England and Canada, that our publishing the Westminster Confession as of any ecclesiastical importance, is out of the question.

What you say in regard to the subject of church polity, and the *exclusive* view of the economy of redemption given in the Westminster Standards, evidently deposes them from the position of authority among us. I presume all of us believe that Jesus Christ made equal atonement for the whole human race; that all infants are members of the kingdom of heaven; that no man perishes eternally merely on account of Adam's sin; that God loves all mankind with *real* and infinite compassion, and that the Holy Spirit strives with all men for their salvation; that every man can repent and believe the Gospel, and that therefore every man is responsible for repentance and faith; that saving faith is the belief of saving truth; that it is the privilege of all who believe to know that they have eternal life; and that while God *foreknows* all that shall ever come to pass, he *foreordains* only what He Himself brings to pass. Perhaps it would be difficult to reconcile many of these positions with the Westminster Standards, without interpreting those ancient documents in a non-natural sense. At all events, we feel the joy of freedom here, and that is no small privilege.

Then, again, there are in the Westminster Confession and Catechisms doctrinal statements and modes of expressing doctrine, from which many of us, most of us, if not all of us, would shrink, and against which some would indignantly protest.

Without reverting to the subject of church polity, and only glancing at the duty of the civil magistrate to the church, or his power and province in religion, as set forth in the 23rd chapter of the Confession, what shall we say to the following extract from much of the same character: "For the better effecting whereof (*i.e.*, his duty to the Church), he (the civil magis-

trate) hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." (3) this important position the following among other *equally conclusive* and *satisfactory* scripture proofs is added—Matthew ii. 4: "And when he (Herod) had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they answered, In Bethlehem of Judea, for thus it is written by the prophet." Are any of us prepared, without wincing or very laborious explanations, to subscribe statements such as follow? and everyone who knows the Westminster Confession and Catechisms will perceive they are a specimen of doctrine therein set forth.

"The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

"The decrees of God are his eternal purpose, according to the counsel of His will, whereby for His own glory he hath foreordained whatsoever comes to pass."

"Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on such conditions.

"By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others preordained to everlasting death."

"The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice;" or, as it is in the larger catechism, "*to be for their own sin inflicted,*" while, "according to His sovereign power and the unsearchable counsel of His own will (whereby He extendeth or withholdeth favor as he pleaseth), He hath passed by and foreordained the *rest* (*i. e.* of mankind) to dishonor and wrath."

Time and space fail to continue for the present, as I might, such extracts. It might be shown by the most abundant evidence that "*atonement for the elect only*" is the doctrine of the confession, and that the sacramental doctrine taught there sounds not unlike that of the Anglicans. I believe those amongst us who may not object to the name of "Moderate Calvinists," will feel the above statements rather "strong meat," and will rejoice in their freedom from any obligation, expressed or implied, to conform their teaching to the venerable standards of Westminster. Verily, all of us, of whatever theological school we may be, will agree that, if the doctrine of the Westminster Confession on predestination be indeed the very doctrine of scripture, then the eighth particular of the chapter on "*God's eternal decrees*" contains a great truth and an important caution. "The doctrine of this high mystery of predestination is to be handled with special prudence and care."

I have confined myself to mere statement and explanation, but, should there be any fair opening hereafter, I may perhaps try a little argument. Meantime I am, dear Sir, yours respectfully,

Hamilton, Ontario, October 18, 1867.

THOMAS PULLAR.

[While we cannot undertake to discuss all the points embraced in the foregoing letter, neither can we publish it without a remark or two. In the

first place, the statement about "open questions" is too broad. The "Declaration of Faith" made by the English Congregational Churches is decidedly, though moderately, Calvinistic; those in Scotland are known to occupy the same ground; and those in the United States, the same,—as witness the Articles of Faith of any Association, and the adhesion to the creeds of their fathers by the National Council, in 1865. The "New England Theology" embraces Election and Perseverance, together with a General Atonement. At the same time, it is true, that individuals holding lower views have had recognition in the ministry of the body, when otherwise approved. Secondly, the recital of articles which "all of us believe," in the next paragraph, contains some particulars which, at least, require explanation before being admitted into that category.—ED. C. I.]

PUBLISH THE CATECHISMS.

MR. EDITOR,—Again, through the pages of the INDEPENDENT, I respectfully *urge* the Puritans to raise the flag of their fathers, and to present to the world those definite doctrinal distinctions which formed the strong basis of their strict morality, and were the efficient truths of the Protestant Reformation. The occasion offers itself in connexion with the proposition embodied in the Kingston Report, recommending the Union to publish one or more catechisms for the rising generation.

The Westminster Confession and Catechisms are not Scotch but English; Westminster Abbey was their cradle. They are not exclusively of a Presbyterian origin. At the time of the Reformation, at the birth of this Confession and down to the time of the Saybrook platform in New England, the doctrines of all the Puritans were identical. The Saybrook platform was an agreement between all the Independents of New England and the Synod of New York and New Jersey, that they should unite in carrying the gospel into the regions of the West, basing their action on union on these common doctrinal standards. They did so unite, and many of them are united yet, *ab imo corde*. Even in this they only imitated the Independent Ministers, &c., in and about London, Old England, and the London Presbytery.

It is a recommendation of these doctrinal standards, that their tone is just and moderate, the very *via media* between Universalism on the one hand, and an absolute denial of any Atonement on the other. Still further, as I understand Mr. Wood, their use is highly recommended from the good fruit invariably produced wherever these venerable documents have been adopted.

I have *not* asked the Puritans to extend their attention to the form of church Government usually but not necessarily associated with the Confession.

I have *not* asked the Puritans to print and "*establish*," but, as any one can see in my September letter, to print and publish Puritan catechisms; the catechisms of the "Giants" of the past.

If I am wrong in this request, I am wrong with Mr. Wood. If the Union is not competent to deal with the question of publishing catechisms for the use of the Independent Churches, then I am wrong with the Union itself, which adopted the clause and sent it to the world in our last Report.

Mr. Editor, when your anonymous correspondent of October will write over his proper signature, I shall have the honor of meeting his objections. Meantime I remain, in Christ, most truly yours,

Vankleek Hill, Oct. 21st., 1867.

WM. LUMSDEN.

Literary Notices.

Three new hymn-books, with music, for congregational singing, that have lately appeared or been announced in the United States, attest both the yearning after a people's service of song, and the endless diversity of tastes in the matter of hymns and tunes. First, we have the *Book of Worship*, by Rev. L. W. Bacon, (Clark & Maynard, N. Y.,) with 612 hymns, divided into "Psalms and Hymns and Spiritual Songs," the latter including Sabbath School and chorus pieces. Next, the *Church Hymn Book*, by Rev. Dr. Salter, of Burlington, Iowa, with 710 hymns, and 157 tunes printed separately at the end of the volumes, said to abound in hymns of faith rather than of doubt. (Randolph, N.Y., \$1 25, cloth, 12mo.) And lastly, the Connecticut Association, who issued a hymn-book some 40 years ago, and more recently published an edition of it with music, are now about to send forth a new selection, with tunes, containing 1000 hymns, with Scripture-passages for chanting. (W. J. Hamersley, Hartford, Conn.)

The Old School Presbyterians have also issued a new book, *The Hymnal*, with tunes and passages for chanting. In the New School, Dr. Robinson's *Songs for the Sanctuary* (A. S. Barnes & Co., N. Y.) is so well approved, that it will probably prevent the compilation of an official volume, to supersede the *Church Psalmist*.

Rev. David Dyer, once of Hamilton, now chaplain of the Penitentiary at Albany, N. Y., has published a History of that institution, which takes high rank among the American establishments for punishment and reform; owing much of its success to the Warden, Gen. Amos Pillsbury.

British and Foreign Record.

ENGLISH UNION MEETING AT MANCHESTER.—The Autumnal Meeting of the Congregational Union of England and Wales, was held this year at Manchester, on the 8th ult. The number attending was unprecedentedly large, for Lancashire and Yorkshire are the most dissenting counties in England. The address of the Chairman, Rev. Dr. J. R. Campbell, was on "Life in Christ." Rev. J. Stoughton presented a paper on "Church Reform, with especial reference to the condition of our smaller churches"—good enough, pertinent enough, and short enough to deserve a place in this Magazine, which we will cherish the hope it may one day find. Mr. Henry Lee, of Manchester, also read a paper on "The Improvement of Ministerial Incomes," in which the theme was ably and thoroughly treated, in a just and generous spirit. The subject of "Councils of Reference in Relation to Church Questions," was introduced by Dr. Vaughan. He did not favour the introduction of the New England council system, but at the same time strongly advocated the *principle of arbitration* in other modes, these being varied according to the circumstances of the case. In the debate which followed, every speaker advocated the same principle, and while hardly one would consent to a "fixed body," like a Connecticut Consociation, most were

in favour of the plan adopted in other parts of New England, viz, occasional councils called by the churches themselves, to advise on specific cases of difficulty; and urged the cultivation of such a public opinion as would put parties in the wrong who refused to accept a fair and reasonable reference to disinterested mediators. "Assistant ministers and co-pastorates" were considered, after the reading of a paper by Dr. G. Smith. Our period of publication unfortunately comes between the arrivals of the two numbers of the English papers which report the meeting, so that we cannot now give the remainder of the proceedings.

We never read one of these reports, without earnestly longing that every reader of the CANADIAN INDEPENDENT enjoyed the same privilege. But the account in the *English Independent* (of October 10) would occupy eighty pages of the magazine, in our large type, and the next week's paper will probably contain nearly as much again. An extra number would not meet the case, even if the Company could afford it, which they cannot. There is but one remedy, and we earnestly commend it to those who would not be ignorant of the thoughts that stir the minds of our brethren and fathers "at home." It is—subscribe to the *English Independent*. Through the wise generosity of one friend in Montreal, the pastors of our churches enjoy the privilege, which we know they intensely value, of reading its pages week by week. But there are many of their people who ought to read it also. We hope they will.

THE PAN-ANGLICAN SYNOD, Council, or Conference, has at last been held, assembling in Lambeth Palace, on the 21th of September, and closing on the 28th. There were present 18 English Bishops, 9 Irish, 7 Scottish, 21 American, 23 Colonial and ex-Colonial—in all 78, out of the 144 who might have been present; certainly a fair representation, all things considered. The sittings were preceded by daily services, at which the wants of missionary dioceses were set forth by their several prelates. Westminster Abbey and St. Paul's Cathedral being refused by their respective Deans and Chapters, the Church of St. Lawrence, Jewry, a spacious and handsome edifice, was employed. The performance of divine service took place in "high" style, bordering on the ritualistic—it being announced, for example that "the holy sacrifice" would "be offered daily." Several distinguished prelates were "conspicuous by their absence,"—the Archbishop of York among them, and most of those in England belonging to the Evangelical school. The Bishop of London seems to have been kept in the traces with some difficulty. The Conference sat with closed doors, but had short-hand reporters of their own, and the debates are expected to be published. This very secrecy, so alien to the spirit of Protestant liberty, has destroyed beforehand much of the influence of the body. Abundant scorn is poured upon the gathering by the secular and non-episcopal press, especially in view of its unauthoritative character, and its passing by the grave questions which now disturb not only church order but christian faith, choosing rather to busy itself with "practical" questions connected with the unity and co-operation of the Anglican communion. But favourable journals claim that it is a first step, and an important one, towards "a strong and permanent union, definite enough and comprehensive enough to be of real use to the church in the exigencies of a time of visible changes, *with, perhaps, even greater ones to come.*" (*Guardian*, Sept. 25.) That is to say;—we venture to guess,—that the bishops are setting their house in order against the day when the church shall be severed from the state. Yet the Conference lacked the prime ele-

ments of authority and power as a council of the Anglican communion. It was called upon the personal invitation of the Archbishop of Canterbury, with, it is true, the advice and consent of many other prelates of the House of Convocation of his own Province; but the United Church of England and Ireland has no ecclesiastical head from whom a regular summons could issue; and there has been a careful avoidance of asking the interposition of its real head, the Queen, lest the whole project should be forbidden, and collapse. In these circumstances, whosoever would come, and whosoever would stayed away. It was a purely voluntary assemblage. It had no authority in law, and without that, in England and Ireland, it could do nothing. All its proceedings need to be ratified by the real rulers, civil and ecclesiastical, of the several "branches," or "twigs," for the whole Anglican communion calls itself no more than a "branch of the Church Catholic." In the pastoral epistle signed by 72 bishops, exhortation takes the place of injunction; their lordships "could no more." The said epistle is a singular document; couched in biblical and ecclesiastical phraseology; quasi-apostolic in form, with its greetings and benedictions; yet carefully vague in its allusions—for they are little more—to matters of faith. "*I dare not wait upon I would!*" All the prelatial spirit is there—but the Judicial Committee of the Privy Council haunts the chamber, clogs the tongue, fetters the hand. Colenso is condemned—by implication. Yet we do not underrate the importance of this meeting. It was a tentative step, and therefore a small and timid one. But the plan will be carried out further by and by. In the meantime, there is a full recognition of each other by the bishops concerned; a certain unity is promoted; common courses of action in all the colonies have probably been agreed upon; and church missionary work will be prosecuted upon a better mutual understanding. It is a lame affair, compared with a Romish Council, but it is a great deal more than Anglicanism has ever done before, towards realizing and asserting itself. We must point out, however, the perils to Christian liberty hereby manifested, as inherent in the Episcopal system itself. Where were the laity? Where the rank and file of the working clergy? Nowhere! Seventy-eight gentlemen, meeting in the dark, without authority from church or state, of their own accord, arrive at conclusions affecting millions all the world over! If they have done but little this time, *they have got in the small end of the wedge*, and when they meet again, they will be bolder. Their office makes them despotic; they are often puffed up by fawning flattery; they need to be held strongly in check. While we are laughing at the Pan-Anglican Council, it may be sowing the seeds of serious mischief in the future.

The Canadian Bishops were all present on this occasion, except the venerable Dr. Strachan. It was an address from the Provincial Synod of Canada (Ontario and Quebec), which suggested the Council. The Bishop of Ontario is said to have first mooted it; that honour is also claimed for Dr. Bovell, lay-secretary of the Synod of the Diocese of Toronto. The Bishop of Montreal advocated the plan in a sermon preached at an ordination in Oxford, and was the author of the barbarous Greco-Latin compound, "Pan-Anglican." This position—of leader among the colonial offshoots of the Episcopal Church—seems to belong to that in Canada. It is one of the oldest, strongest, and freest. Here the first Diocesan Synod was established; and all others have followed pretty closely the model here set up. It is a sad thing for the interest of true religion and Christian unity, that civil disestablishment has not diminished, but rather intensified, the hierarchal loftiness and sacramentarian heresies of this type of episcopacy.

Official.

French Canadian Missionary Society.—A special appeal has been issued by the above Society, of which we can only give a brief summary. It begins by adverting to the fact, that 70 years elapsed after Canada came under the British rule, before any steps were taken to evangelise the French Canadian Catholics. In 1839, twelve persons of different denominations organised this Society on an unsectarian basis. Its special field is 500 miles long by 40 wide, containing nearly two-thirds of the 1,000,000 French Canadians in the Province of Quebec. There are among these about 900 parish priests, besides nearly an equal number of friars, jesuits, &c. The first formidable difficulties of the work, in the ignorance and prejudices of the people, have been, to a considerable extent, overcome. Over 30,000 copies of the Scriptures have been circulated; 1,700 youths, of both sexes, have been educated in the Society's schools, many of whom are converted, and others enlightened; six churches have been organized, and formed into a national Synod, after the example of those in France and Switzerland; there are 23 preaching-stations; and the Society owns valuable mission-premises in Montreal, Pointe-aux-Trembles, Grenville, and Belle-Rivière. The present aspect of the field is more than ever encouraging. The appeal concludes as follows:—"The foregoing statements abundantly show that God has blessed the labors of this Society to a very large extent. Difficulties of the most formidable kind have been met and overcome, and much accomplished. Past results not only encourage to continued efforts in the great enterprise of evangelising the French Canadians, but demand an immediate augmentation of the various agencies of the Society, and a vigorous prosecution of the work. God in His Providence is telling us to go forward. To the friends of the Society, under God, do the Committee now appeal for support in this welcome crisis of the mission. A large increase in subscriptions to the funds of the Society will warrant them in employing additional laborers, to be stationed at points *demanding immediate occupation.*

More earnest prayer to God will secure more enlarged success. He only can remove difficulties, and cause the darkness of Romish error and superstition to disappear before the light of His Gospel. On behalf of the Committee,

REV. H. WILKES, D.D.,
 REV. J. B. BONAR,
 REV. D. H. McVICAR, } *Cor.-Secretaries.*
 REV. A. MACDONALD, *Secretary.*
 JAS. COURT, ESQ., *Treasurer.*"

Montreal, Oct. 19, 1867.

The Secretary of the Society, referring to the fact that no set *time* was appointed by the Congregational Union, for the "annual contribution on its behalf," which, in June last, it recommended the churches to make, asks us to suggest a day for that purpose. We have no authority in the matter, but would respectfully propose the *first Sabbath in December* to those churches with which that day is not preoccupied.

Widows' Fund Receipts.—I subjoin statement of collections received since my last.

Stouffville Church, additional	\$0 50
Albion "	2 00
Sherbrooke "	16 83
Lennoxville "	2 00
Granby "	21 10

Montreal, Oct. 22, 1867.

J. C. BARTON, *Treasurer.*

Widows' and Orphans' Fund.—The collections from the churches have come in very slowly. Will the churches who have not taken up the collection for the Fund in September, as recommended by the Union, kindly do so at an early date?

Montreal, 24th October, 1867.

CHARLES R. BLACK,

Secretary.

News of the Churches.

Sunday School Convention at Toronto.—The Fourth Provincial Convention of Sunday-School Teachers, Ministers, and other friends of the cause, was held in this city, on the 8th, 9th, and 10th ult., in Knox's Church. We are happy to say that this meeting, so long and so eagerly anticipated, was in every sense a great success. Toronto, although slow to awaken to a sense of the purport and value of such a gathering, was fairly aroused at last, and the universal declaration is, that no series of meetings ever held in the city could be compared with this. Over 500 visitors were accommodated by the Reception Committee, besides a very large number who were entertained by personal friends, and representatives of schools in the city. All denominations were represented, and that by *leading men of the ministry and laity*. The very outward aspect of the body demonstrated its ability and influence, while the proceedings were characterised by the greatest interest and enthusiasm. The American visitors were Ralph Wells Esq., and Rev. C. W. Bolton, of New York, Revd. Dr. R. F. Burns and Dale Esq. of Illinois, Rev. B. Frankland and Prof. Seager of Ohio, and Hon. J. T. Flagler (President), Rev. C. W. Wilkins, Dr. Healy, Rev. P. G. Cook, J. H. Moore, and others, delegates from the New York State Convention recently held in Lockport. We need hardly say that the presence of these gentlemen was a very great acquisition, and the exchange of international Christian courtesies was as cordial as at the Young Men's Christian Associations' Convention at Montreal. Surely these are "things that make for peace."

The Convention met at 3 p. m., Rev. Dr. Caldicott, V. P., taking the chair until the permanent organisation was effected. Rev. F. H. Marling was chosen President, with a considerable staff of Vice-Presidents; Rev. W. Millard, Toronto, General Secretary; Hon. John McMurrich, Treasurer. The Executive Committee of last year was reappointed, with few variations, and to them was referred the choice of time and place for the meeting in 1868, for which no invitation was presented, though London, Kingston, Ottawa, Belleville, and Brantford were suggested as suitable places. Rev. G. Bell of Clifton was convener of the Business Committee; Rev. J. Wood, Brantford, of that on Resolutions; and Rev. A. Sutherland, Yorkville, of that on Publication. The local Reception Committee had for Chairman, D. Buchan Esq., and for Secretary, D. Maclean Esq. A corps of volunteer messengers, composed of four boys from a number of the city Sabbath Schools, rendered most effective and valuable service in conducting members of the Convention to their temporary homes. They were distinguished by a badge of blue ribbon, with a red, white, and blue rosette. At one time, there appeared to be a deficiency of accommodation, but this was immediately supplied, and the complaint now is, that a number of families could not find guests to entertain. At the Tuesday evening meeting, after the address of Welcome by Rev. A. Topp, and responses from Rev. W. H. Poole for Canada and Hon. J. T. Flagler for the United States, Mr. Ralph Wells delivered a stirring and vivid address on the essentials of successful Sabbath School teaching, which evidently told with great effect upon the large audience. It is impossible for us to convey to absentees a full idea of the character of this gentleman's addresses, to which so large a measure of the interest of the Convention was due. They were marked by intense earnestness and vivacity, and extraordinary skill in teaching, the whole being devoted to setting forth Christ and Him crucified.

Mr. Wells is engaged in the Life Assurance business in New York, but devotes a large share of his time to visiting Sunday School Conventions and Institutes, for which he is in great request, from every part of the Continent. His own school, in one of the worst parts of New York, a nest of Fenians, was partially described in certain "Holiday Notes" in the September number of this magazine (pp. 113, 114). We trust that we may see him again at many a Canadian Convention.

Mr. Wells was followed on Tuesday by Dr. R. F. Barns, in a very effective address. The proceedings of this service, as of all which followed it, were varied and enlivened by the skilful musical performances of Mr. Seager, who took the place of Mr. Philip Phillips, unable to attend. By an appropriate solo, now and then, followed oftentimes by a chorus in which the whole Convention was taught to join, the thought or sentiment of the hour was sung into the hearts of the company.

The half-hour prayer meetings, 9 to 9 30 A. M., on Wednesday and Thursday were led by Mr. Wells. They were seasons of hallowed spiritual influence. "Surely the Lord was in that place." On Wednesday morning, Rev. W. Millard, General Secretary, presented his Annual Report, in which after an encouraging review of the Sabbath School cause in Europe and America, special reference was made to the employment of a S. S. Missionary in the newer settlements of Ontario. By the free contributions of 115 schools, in sums from 30c. to \$24 38, \$342 54 had been collected; and Rev. J. McKillican, agent of the Canada S. S. Union at Montreal, had been allowed by that Society to labour for four months under the direction of the Association; he had been appointed to the counties of Simcoe and Grey, and had founded a number of new schools, making them grants of books where needful. Mr. McKillican's labours had been arduous, but the results were very hopeful. In relation to statistics, the report complained of the difficulty of getting returns. Some figures had been obtained from 40 counties out of 50, and the number of schools so reported was 1236, with 10,000 teachers, and 90,000 scholars. [At a subsequent meeting, Rev. Dr. Ryerson, Chief Superintendent of Education, stated that in the returns made to his office, there were reported for Ontario, 4,379 common schools, and he was satisfied that the Sunday Schools were more numerous.]

The judges of the Prize Essays reported that ten compositions had been received, and that they had awarded the first premium (\$50) to one with the motto, "Feed my lambs," and the second (\$25) to one with that of "Canadensis." The sealed envelopes being handed to the Chairman, in the open Convention, were found to contain the names of (1) Rev. George Bell and (2) Rev. John Wood.

The County Secretaries also gave in three minute verbal reports on Wednesday morning.

Mr. Wells, at 3 o'clock, gave a specimen of the manner in which the Blackboard could be employed with great effect in Sunday School teaching. For the particulars of this remarkable exercise, however, which was heard and seen with the deepest interest by the Convention, we must refer our readers to the forthcoming full report.

Subject 11, on the list in the circular, "The great End of S. S. Teaching," was introduced by Rev. Dr. Ormiston, and afterwards spoken to by several members in five-minute speeches. We need hardly say that the object to be had in view was held to be the early conversion of children, but the remarks made were fitted deepen to the conviction of the attainability of that result.

On Wednesday evening, the church was crowded to suffocation. It was said that another building might have been filled with those who went away. Mr. Wells gave a Model Infant Class Lesson to some 30 children whom he had not seen before. The subject was the Passover, and, by the help of the blackboard, was most graphically set before the juvenile pupils, who became so absorbed in the lesson as seemingly to forget the presence of the vast congregation. The lesson must have given to those present new ideas of the possibilities of Sunday School teaching; although to many it seemed so far above their own methods as to be out of sight. Addresses by Mr. Frankland, Professor Wilson, Mr. Dale of Illinois, Mr. S. B. Johnson, Bible Agent, (who was commissioned to promise

Bibles to all destitute Schools,) and Rev. C. W. Bolton, (grandson of Rev. W. Jay,) followed,—the service being closed by a brilliant address from Dr. Ormiston, who held the audience from 10 to 10.45 p. m. by the wit and eloquence of his description of the International Sunday School Conference at Paris, during the Great Exposition, at which he had represented the S. S. Association of Canada. It was one of the speaker's happiest efforts, and of course included side-disquisitions *de omnibus rebus et quibusdam aliis*. The Americans present declared that it was worth a journey from New York, to hear "the man with the hair," as a Parisian had called him.

On Thursday morning, Mr. Wells again addressed the Convention, especially on the relation between the Superintendent and Teachers, and on Teachers' Meetings. His suggestions were of great value.

Rev. R. F. Burns, D.D., then made a most earnest and telling address on Temperance in the Sunday School, referring to numerous instances in which the work of teachers had been frustrated by the influence of strong drink, and contending that the subject was one which claimed a place in the School and the Convention. A declaration on the subject was afterwards adopted, on report of the Resolutions Committee, recommending the inculcation of Total Abstinence in Sabbath Schools.

The subject of the employment of a Missionary by the Association, gave rise to a warm debate. Opposition to engagement in such work was developed upon the presentation of the Secretary's Report, and the matter was referred to a special committee, who reported on Thursday morning,—to the effect, that, recognizing the importance of such work, but the inadvisableness of its being managed by the Association, they recommended its being handed over to certain gentlemen mentioned, to act thenceforth independently, at their discretion. The missionary work was highly valued by many members of the convention, but was obnoxious to others, seemingly, out of the fear of its interfering with denominational operations. The report of the special committee was laid on the table, on Thursday morning; but in the afternoon, it was taken up again, and the result of the discussion was that, for the sake of peace, the Association will not continue the work. It will however, we doubt not, be carried on by some agency specially established for the purpose. Strong feeling was awakened on this subject, on both sides, but the final decision was reached with a good degree of calmness and unanimity.

On Thursday afternoon the Children's Meetings were held. It had been designed to hold three meetings first, in the Richmond Street and Elm Street Wesleyan and Bond Street Baptist Churches, respectively, and thence to march the schools to the Queen's Park, for a mass meeting. The drenching rain, however, frustrated the latter part of the plan, and the meetings were concluded in the several churches named, which were entirely filled. The children, who had been previously trained for the purpose, sang remarkably well; and addresses were delivered by Revs. C. W. Bolton, J. Wood, R. F. Burns, D.D., P. G. Cook, B. Frankland, E. Barrass and Dr. Caldicott, and Ralph Wells, Esq. Had the mass meeting being held, 4,000 or 5,000 scholars would have been assembled in one body!

The closing meeting of the Convention was held on Thursday evening, and Knox's Church was again densely packed by an audience, many of whom stood in the aisles for over four hours! After letters had been read from Rev. Dr. Tyng, N. Y., and J. H. Kellogg, Esq. of Troy, and the officers of the ensuing year appointed, Rev. K. MacLennan of Whitby, Moderator of the Kirk in Canada, delivered an address on religious training in the family and the school. Some remarks were made by the Rev. G. Bell on the formation of county associations, which were heartily responded to by the meeting. Rev. Dr. Ryerson next spoke with much earnestness on the great importance and value of the present convention, "which he had never seen equalled in the history of the country," and adverted in tones of high commendation to the visitors from the United States. The collection being then taken up, a most unexpected incident took place:—Mr. Senger, referring to the contributions made for this cause in some of the State conventions, and to his enjoyment of the present meeting, offered to be one of ten to give \$10

each to the Association, which wanted funds. His offer was quickly responded to, by individuals and schools, and the work went on until promises amounting to \$615 were reported. Moreover, Rev. Mr. Livingstone, of Goderich, offered to be one of ten to give \$100 each for books for poor schools, and this was met by another \$100 and \$200: in all \$1,000, in less than an hour, besides the collections, which, on the three evenings, were \$68, \$93, and \$101. Previous to the Convention, over \$300 had been subscribed in Toronto for the necessary expenses, so that altogether, not less than \$1,500 have been provided for the cause.

The regular proceedings being resumed, Rev. Mr. Wilkins, of Medina, N. Y., made a farewell address on behalf of the American delegates, in the course of which, making some allusion to the excellences of Her Majesty Queen Victoria, the audience broke forth into most rapturous cheering, and some loyal voice striking up the National Anthem, sprang to their feet and joined in the strain with all their might. We never witnessed such an outburst of spontaneous enthusiasm; many wept from the excess of emotion. To these words of goodwill from across the border, a fitting reply was made by John Macdonald, Esq., ex-M. P. P., of Toronto; and Dr. R. F. Burns, called upon in the character of a "suspension bridge" between the two countries, spoke briefly in a stirring strain. Mutual intercessions were then offered in the words of the twentieth Psalm, Scottish version, sung with great heartiness by the meeting. The President made a closing address urging every one to go down from the mount and work for Jesus; 1 Peter, chap. v. was read, and the last prayers were offered by Mr. Wells and Mr. Marling, by whom also the benediction was pronounced, and so this memorable meeting was concluded.

The full report of the Convention, taken by a shorthand writer, specially engaged for the purpose, with the Prize Essays, will be published at once in a pamphlet of 72 or 80 pages, price 12½ cents, or 15 cents, including postage. Orders to be addressed to Rev. A. Sutherland, Yorkville P. O., Ontario. Let it be procured in quantities, and scattered far and wide!

Rev. Newman Hall received a hearty welcome in Montreal. On the Saturday evening, immediately after his arrival, he addressed a meeting of working men. On Sunday, Mr. Balgarnie and he preached morning and evening, and addressed a union meeting in the afternoon: and on Monday evening, Mr. Hall lectured to the Young Men's Christian Association. Montreal gave him \$250 for the Canadian Memorial in the new church. At Quebec, each of these gentlemen preached twice in the Congregational church, and once in Chalmers' church. There \$43 were collected. In Boston and its neighbourhood, two Sabbaths were spent, October 6th and 13th, preaching, speaking and lecturing, filling up those days and nearly every week-evening. *The Congregationalist* speaks enthusiastically of Mr. Hall's appearances in that region. He has had the warmest reception everywhere.

The Central Association of Congregational ministers and Churches met in Zion Church, Toronto, on Wednesday afternoon, 23rd ult. The following members were present: Ministerial—Revs. F. H. Marling, J. G. Manly, R. Hay, B. W. Day, H. Denny, J. Unsworth, J. G. Sanderson, D. McGregor and C. Spetigue, and at a subsequent stage of the meeting, W. F. Clarke. Delegates from Churches: D. Higgins and J. Wickson, of Zion Church, Toronto, and A. Wallis, of Pine Grove. After devotional services, Rev. J. G. Manly was elected chairman for the ensuing year, and Rev. B. W. Day, secretary. All the brethren coming forward with their appointed work, the meeting was both interesting and profitable. Rev. R. Hay read an admirable paper on "The best means of bringing out young men for the ministry." An animated discussion followed, the general feeling being that a higher tone of piety in our Churches would go far to make up for deficiencies in this respect.

In the evening, at a public service, a very excellent paper was read by G. Hague, Esq., on "The practical fraternization of the Churches." This coming from a layman, was the more gladly welcomed, and portions of it will no doubt, as

requested, be inserted in the INDEPENDENT. It would do all our Churches good to read and ponder well the truths there brought out. A very interesting discussion took place upon the essay, Rev. C. Spettigue was received as a member, appointments were made, and the Association adjourned, to meet at Pine Grove, at the time of the Missionary Meetings.

In addition to these services, two ministerial sessions were held, on Tuesday afternoon and Wednesday morning, at which all the brethren were ready with their allotted exercises. On Tuesday evening, the members of the Association had the pleasure of taking part in the rejoicings of Zion Church over the payment of their debt. The Review Club transacted its annual business, and the District Missionary Committee held a sitting in the course of the meeting. All felt it good to be present, the meeting being decidedly in advance of those of previous years.

B. W. DAY, *Secretary.*

Zion Church, Toronto.—A very pleasant reunion of the congregation and friends of Zion Congregational Church, Adelaide Street, took place on the 22nd ult., in the basement of the edifice, to celebrate the extinction of their building debt. The room was completely filled, probably 400 people being present. After an excellent tea was served by the ladies, some time was spent in social intercourse. About half-past eight, the Rev. J. G. Manly, pastor of the Church, took the chair. Prayer was offered by the Rev. H. Denny. Joseph Robinson, Esq., Treasurer of the Crossley Fund, presented the legal vouchers for the extinction of the debt to Mr. Crossley, and after appropriate explanations, moved the following resolution —

“The members of the Church and Congregation assembling in Zion Chapel, Adelaide Street, Toronto, cannot celebrate, as they are now doing, with thankfulness to God, the extinction of all debt on their place of worship, without emphatically and specially recording their deep sense of obligation to John Crossley, Esq., of Halifax, England, who, in their time of need, came generously to their aid, by lending them £1,000 sterling, without interest, to be repaid by annual instalments of £200 each. It is an additional ground of thankfulness and satisfaction that they have been enabled to fulfil their annual obligations to Mr. Crossley, and to anticipate the last payment a year beforehand; and while they trust the whole result will be gratifying to Mr. Crossley, they are glad to know that it has stimulated not a few to generosity and zeal, in the liquidation of Church debt, and the maintenance of Christian work.”

The Rev. F. H. Marling, whose first fellowship was with this Church, cordially seconded the resolution, and referred to the pleasure of his visit to Mr. Crossley, the brotherly, Christian manner in which that gentleman had received him, and his generous gift toward the erection of his Church on Bond Street. The resolution was supported by the Rev. R. Hay, and carried unanimously.

Mr. Robinson farther stated that the blowing down of the steeple, about three years ago, had injured a neighbouring house and occasioned an outlay of \$400. To meet this, there was in hand or assured about \$278. He thought the meeting, being so well attended, and so successful thus far, would be able to complete their work by raising the balance of \$122.

The chairman alluded to the beneficial effects of the example which his congregation had given in so promptly paying off the debt. His friend, Mr. McDonald, whose kind and efficient co-operation this church was much indebted, had recently offered his own fellow-worshippers at the Wesleyan Methodist Church, Yorkville, \$3,000, in three annual instalments, or all at once, on condition that they should raise the like sum, to extinguish their church debt, as he was deeply impressed with the obstructive and mischievous influence of such heavy obligations.

Mr. Robinson headed a subscription with \$20, followed by Mr. John Wickson, for the same amount, and by others in various sums; the whole amounting to about \$128.

The meeting was also addressed by the Rev. Messrs. Unsworth, Day, Sander-son, Clarke, and Heu DeBourck, in short but warm speeches.

The chairman expressed his gratification at the result of the meeting, which was intended as the inauguration of a series of social gatherings, and thanked the friends for their kind sympathy and help.

In addition to the foregoing account, which is mainly from the *Globe* newspaper, we must not omit to state that one of the most gratifying features of the meeting was the brotherly co-operation of Mr. Marling and several of his people, by attendance and pecuniary contributions. Mr. Manly adverted to this, and expressed the hope that ere long himself and people would have the pleasure of uniting with the Bond Street friends in celebrating the extinction of their debt. The meeting altogether was of the most gratifying and encouraging kind, the largest of the sort that has been held. We trust it is the prelude of many pleasant reunions, and of times of refreshing and enlargement. The assembled friends felt quite at home and heartily availed themselves of the opportunity for cordial intercourse; and to the brethren from various country churches it was an expression of cordial welcome and remembrance of pleasant times of old. It was worthy, also, of one of the happiest and most effective meetings of the Central Association that has been held in Toronto.—*Com.*

London S. S. Anniversary—The Rev. John Wood, of Brantford, preached an excellent sermon yesterday forenoon, with special reference to the training of the young, from the passage, "As for me and my house, we will serve the Lord." In the afternoon was held a public meeting of the children and friends of the school. The chair was occupied by Mr. H. Mathewson, Superintendent. Mr. G. W. Smith made some admirable remarks about building on the right foundation. The Rev. Mr. Wood's address to the children was one of the most happy and winning efforts to which we have ever listened. Every little eye was fixed intently upon him, and we are sure that ineradicable impressions must have been made. A number of familiar Sunday School airs were sung during the exercises. At 6 30 p.m., Mr. Wood again preached to attentive hearers. The collections during the day are to be devoted to the Sunday School fund.—*Advertiser*, Oct. 14.

A Pastor for Forest.—Rev. J. Brown writes us,—"Allow me to announce to friends, that hereafter my address will be 'Forest.' I have during the last three months taken up my abode at this place, and am once more engaged in pastoral work. When I get better acquainted with the people and the place, I shall be happy to give your readers a statement of things as I find them in this new sphere of labour."

Installation and Re-Dedication at Granby.—Interesting services were held at Granby, on Thursday last, Oct. 10th, on the occasion of re-opening the Congregational Church edifice, and the installation of the Rev. J. Howell as its pastor. In the morning, the devotional exercises were conducted by the Revs. J. Howell and A. Macdonald; sermon by the Rev. Dr. Wilkes, from 2 Cor., vi. 13,—“Now for a recompense in the same (I speak as unto my children) be ye also enlarged.” In the afternoon, the devotional exercises were conducted by the Rev. B. Cole; statement of Congregational church polity by the Rev. C. F. Watson; questions to the Pastor by the Rev. A. Macdonald; installing prayer and charge by the Rev. Dr. Wilkes. In the evening, the devotional part of the service was conducted by the Rev. Messrs. Cole and Watson, and the charge to the people; from Eph. vi., 18, 19, 20, by the Rev. Alex. Macdonald; closing prayer and benediction by the Pastor. The church-edifice has been very much improved by the repairs and alterations it has undergone. The debt has been paid off the building; and of the balance of \$200 due for repairs, \$32 was collected during the day. Dr. Wilkes congratulated the church on what God had enabled them to do; and urged them, in proof of their gratitude for this, to enlarge still further their efforts for His glory. In the charge to the people, the fact was noticed, to their honor, that the pastor's salary was paid by them in advance; and the preacher expressed the hope that this noble example of theirs

would be followed by other churches. Notwithstanding the weather, the congregations were large; and the deep earnestness and attention through these interesting but protracted services, indicated the presence of the Holy Spirit.—*Com. to Montreal Witness.*

Ordination at St. Stephen, New Brunswick.—Just over the border from Maine, at St. Stephen, N. B., is a Congregational church consisting mainly of American members, usually served by an American pastor, and connected with the Maine General Conference. On the 4th ult., Mr. Edgar L. Foster was there ordained to the pastorate. Rev. F. Hastings, of St. John, N. B., preached the sermon; and the other services were conducted by ministers from Maine and Massachusetts.

Dr. Frederick Tomkins, the New York *Independent* informs us, has arrived in that city, on a collecting mission on behalf of the Anglo-American church which he proposes to build in London, to be served one-half of the Lord's day by an American preacher, and the other by English ministers; the building also to contain lecture and reading-rooms, and apartments for committees, etc. The projector of the plan is commended by Henry Ward Beecher and others, as a staunch friend in dark days of the Northern cause in England. We hope, however, that this new scheme will not be allowed to interfere with Mr. Hall's appeal, whose claims on the American churches are infinitely greater; and that our brethren on the other side will satisfy themselves that their friend's plan is prudent and feasible, of which, we confess, we have our doubts.

Novel way of collecting Pew Rents.—A Montreal letter writer gives the following description of the novel manner in which the Congregational Church in that city levies and collects its pew rents: "For instance, if two men should indicate a desire to make that church their place of worship, they would have their choice of all the vacant pews. Then each man would be asked to name the sum he could afford to give weekly toward the expenses of the church. If one could give a dollar and the other ten cents, well and good; the word of each man is the standard of his ability. In the pews are linen bags or envelopes with the occupant's name and number, in which he is to place his weekly offering. The house is free to strangers, but this plan "allocates" the regular attendants, and avoids one great objection to free seats. The deacon informed me that the plan was 'incomparably more successful' than the old one of renting pews. Men who could not give ten dollars a year could give twenty cents a week very easily. Besides, they have all the children weekly contributors to the church. Little and often is our motto. When the congregation moved to their present place of worship, the families of the parish were allowed to select their seats in order, the oldest first. The deacon remarked that the only difficulty met with was, a family not as liberal as they ought to be had now and then one of the best seats, to the discomfort of some one paying much larger, but on the whole he was enthusiastic over the success, after a trial of several years."

The above item is going the round of our American exchanges. They should know that this system, largely practised in Britain, and in Canada first adopted in Montreal, has been tried in many other churches, Congregational, Presbyterian, and Baptist, and with invariable success.—*Ed. C. I.*

Young Men's Convention at Halifax.—The Young Men's Christian Association at Halifax, acting on a suggestion of the International Convention at Montreal,—that there should be held this autumn State and Provincial Conventions,—invited Delegates from Associations in the Maritime Provinces, and Christian young men, recommended by their pastors, from places where no associations exist, to meet in their city on the 3rd October. The object of the Convention was "to promote the interests of existing associations, and to stimulate the formation of new ones." Upwards of 60 Delegates responded to the call.

John S. McLean, Esq., of Halifax, was elected President. At the welcome meeting on the first evening, St. Matthew's church was densely crowded, and the proceedings were of great interest. Of the later services we have hitherto received no report. The rooms of the Halifax Association are at 183 Hollis street, opposite the Province Building. Mr. John S. McLean is the President, and Mr. James Farquhar, Secretary.

Wesleyan Sabbath School District Convention.—On the 24th and 25th September, a Wesleyan Sabbath School Convention for the Brantford District was held in Mount Pleasant, Rev. J. Gemley, Chairman of the District, presiding. In addition to topics usually discussed at Union Conventions, the introduction of Wesleyan Catechisms into the schools, examination on the same by the ministers, and the exclusion of books inculcating doctrines not in accordance with Wesleyan views, were discussed and approved. It was resolved to recommend the Conference, in view of the importance of the Sabbath School cause, to employ a General Sabbath School Agent. A resolution was passed, "discountenancing the formation of Union Sabbath Schools where our ministry is exercised, except in cases of great necessity." Measures were taken to collect statistics and other information, and to hold a Sabbath School Convention during the Financial District Meeting next year.

The Rev. Dr. Carruthers, of Portland, is now in this city, to solicit aid to his congregation in rebuilding their place of worship, which was destroyed by the late terrible conflagration in Portland. The Dr. is too well known in Montreal to be in need of any recommendation from us; but we cannot help remarking that the case which he presents has stronger claims on us than the generality of such cases; because a large proportion of the members of his church were burned out by the same fire that destroyed their place of worship, and were thus left without the means of building a new one; and also because the other inhabitants of Portland, who might have come to their assistance, were so impoverished as to be unable to give them much help. The church which Dr. Carruthers represents, the 2nd Parish Church of Portland, is the same that the late "Sainted Payson" ministered in; and those who are acquainted with the life and history of that eminent servant of God will be pleased to know that the new building, which they are purposing to erect, is to be called "The Payson Memorial Church."—*Montreal Witness*, Oct. 12.

Romish Politics in Canada.—The following remarks are from a Lower Canada French paper, the *Courrier de St Hyacinthe*:—"A great majority of the house of representatives of Ontario, acknowledge Sir John A. Macdonald as their leader, and declare themselves ready to give to the ministry a firm and loyal support, in the great work of the organization of our new political system. This change, we repeat, is really extraordinary, and a new proof, and the strongest proof possible, of the ability of the Hon. Prime Minister, which worthily crowns a struggle of a dozen years. The *Freeman*, of Toronto, gives the merit of this victory in part to our co-religionists. He claims that not less than thirty counties, and he makes an enumeration of them, have been gained to the ministry by their preponderating vote. The Catholics of Upper Canada were formerly profoundly divided. It may be even said that the majority ranged themselves on the side of Mr. Brown. This fact, which was an affliction for us, and cooled many energies when separate schools were in question, has ceased to exist, thanks also to the constant protection accorded by Sir John A. Macdonald himself to the Catholics. These last united together this year: and they have perhaps, been the chief force of the Conservative leader. Their services will be rewarded in the religious legislation of the Dominion of Canada; and if Confederation has had for result nothing but to unite under the same flag—the flag of the majority of the Catholics—our co-religionists of Ontario, we should say that it had been a great benefit."

Obituary.

MR. JOSEPH HAMILTON.

Deacon Joseph Hamilton departed this life at Meaford on the 9th October, 1867, aged 50 years. Our brother was a native of the State of New York, and early in life moved into Canada. His first profession of Christ was made in the village of Bath, and in connexion with the Episcopal Methodists. Afterwards, he removed to Meaford, where he was one of the six persons who united in organizing the Congregational Church, and at the same time he was chosen to serve as deacon. Liberally contributing to the erection of the new Chapel, he was, until death, the steadfast and warm friend of the church, ready with head, and hand, and heart, and purse, to help. From its very commencement, he was a subscriber to the CANADIAN INDEPENDENT, which was regarded not as a luxury merely, but as a necessity, by the family. It pleased the great Master to bring His servant through pecuniary difficulties and through great bodily pain, for some time before death; but he was enabled to say and shew that his last days were his brightest and best. Among his last words was the statement that his hope rested on the Lord Jesus. "Blessed are the dead which die in the Lord."

Owen Sound, October 16, 1867.

R. R.

MR. WILLIAM ROGERS.

The subject of this brief memoir was born in Burcombe, Wiltshire, and died on the 8th of September last, in the 75th year of his age. Mr. Rogers was the son of pious parents, and during the early part of his life had the benefit of religious training. It was not, however, till drawing near to the age of three score years, that he was brought into the enjoyment of peace with God. In 1852, he and his family, consisting of his wife, two sons and four daughters—all of whom still survive—came to Canada West, took up land in the township of Bosanquet, county of Lambton, and began to hew out for themselves a new home in the wilderness. In 1860, under the preaching of the Wesleyan Methodists, during a revival season, the good seeds of Gospel truth, with which his mind had been previously stored, germinated and rapidly matured, and during the remainder of his life bore the precious fruits of "faith," "joy," and "peace,"—the fruits of the Spirit. A few months after his conversion, he became a member of the Congregational Church in his own neighbourhood, and in a quiet, kind and gentle way "let his light shine before men." Previous to his conversion he had no inclination for religious conversation: he shrank from it. But after that happy event he courted and enjoyed it. Often was he heard to speak with great earnestness and gratitude of God's goodness and mercy in forgiving sin, and of the comfort and soul-peace he was given to enjoy. Although his general health was unimpaired, he had become conscious, for a considerable time previous to his death, that he was labouring under disease of the heart—a disease of which he died. The last evening of his life was spent in religious conversation with his wife, and singing. A little before his usual time for retiring he complained of being unwell, and went to bed. In a short time he complained of being worse, and sat up. A few moments more, and he fell into the arms of his wife, and expired without a struggle or a pain. So ended the mortal course of one beloved and respected by all who knew him—a kind husband and father, and a meek and quiet Christian.

Forest, October 15th, 1867.

J. B.

Gleanings.

GOING TO JESUS.—A Christian mother was once showing her little girl about five years old, a picture representing Jesus holding an infant in his arms, while the mothers were pushing their children towards him.

"There, Carrie," said her mother, "this is what I would have done for you, if I had been there."

"I would not be pushed to Jesus," said little Carrie, with a touching earnestness; "I'd go to him without pushing."

PUNCTUALITY OF TEACHERS.—The trials of Sunday school superintendents are many and various. Among these there are none more disheartening than that which arises from the irregular attendance of teachers. What would be thought of a preacher who should fail to meet his congregation at the appointed hour?—of a physician who should neglect to visit his patient?—of a clerk who did not attend at the appointed hours of business?—of a lawyer who was not in court when his case was called up?—of a servant who should neglect to prepare the family dinner?—of a man or woman in any relation of life, who should fail to meet a stated engagement, and not only make no provision for the contingency, but neglect even to apprise the parties concerned of the failure, until it was too late to make other arrangements? There is not a business in life that would not be utterly disarranged and brought to a stand-still, if the parties engaged in it were to pursue the course adopted without apparent compunction by some teachers of Sunday schools.

ONE LESSON FOR THE WHOLE SCHOOL.—We regard it as of great, almost essential importance that each class in the Sabbath-school, from the highest to the least advanced, should study the same lesson each Sabbath. The thorough operation of such a plan ensures progress in several particulars. It is orderly and systematic—two very desirable things in Sunday-school management. It unites, impresses and seals the exercises, despite treacherous memories, and beyond the fear of dissipation through youthful volatility. The superintendent is enabled by this plan to be a sensible power, directing, guiding, controlling, in the government and instruction of the school. The teachers' meeting is made possible by securing a uniform lesson. Then again, by this plan the prayer-meetings of the school would be energized. There would be an agreement of aim, based upon the one Scriptural truth and duty then uppermost in the minds of teachers and scholars.—*S. S. Times.*

A CHRISTIAN WORD.—I was interested for my soul's welfare, says a young man. I read my Bible much, and endeavoured to pray. One Sabbath, at twilight, I visited 'the city of the silent,' there to meditate upon the way of salvation. I had not been there long before I saw approaching me a Christian man for whom I had great respect. How my heart leaped when I saw him, for I desired and expected that he would call my attention to things unseen and eternal. 'I saw you in B———last week,' said he; 'where did you spend your evenings? I went to the theatre, and you ought to have gone.'

The feeling that came over me I cannot describe; the theatre recommended to one seeking the bread of life! We soon separated; but I had not the same strong desire as before for eternal life, and the joy and peace of the Christian. Seven years after that I trust I was brought humbly to the foot of the cross, and found peace to my soul; but I never forget that day when a word from that Christian, in God's hands, might have brought me into the glorious liberty of the Son of God.—*American Messenger.*