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THE
Canadian Independent.

VOL. XIX.

TORONTO, OCTOBER, 1872.

No. 4.

CANADIAN MARRIAGE LAWS—REFORM WANTED.

Under the "British North America Act, 1867," Marriage and Divorce are committed to Federal, and the Celebration and Registration of Marriages to Provincial Legislation. There are several points in relation to which the Laws on this subject seem to us to require definition and version. The interests involved are among the most important. Yet there is much confusion on many parts of this complicated subject.

1. The Romish Church, throughout the former Province of Canada, *claims*, by virtue of certain stipulations in the treaty, by which the Province was surrendered after the Conquest, to grant, through its Bishops, "Dispensations" to marry, which supersede banns or any license from the Civil Power. A case, under this claim, was elaborately argued before the late Chancellor Vankoughnet; but that learned judge deferred his decision so long, that he died without pronouncing it. We notice that another has recently arisen in London, Ontario.

2. Chief Justice Draper, in an elaborate speech before the recent Provincial Synod of the Anglican Church, showed from the history of Canadian Legislation, that much could be said in favour of a similar power being exercised by the Bishops of that Church, if, indeed, its clergy could not legally marry without license or banns. He quoted from the Queen's Commission to the first Governor-General of the Dominion a clause to the effect, that Her Majesty granted Her Representative power to grant Marriage Licenses "so far as we (the Queen) have power," indicating some doubt upon the matter in the minds of the Law Officers of the Crown in England.

Thus it is evident that the very foundation of marriages—viz., the authority under which they take place, is not unquestionably settled. If the above claims can be substantiated, there is a preference given to the Churches of England and Rome that ought not to continue for another day in this land of equal rights.

3. The question of the Degrees of Affinity, within which marriages are unlawful, needs more exact definition. To take the most urgent instance,—that of marriage with deceased wife's sister, it is a doubtful matter how the law of Ontario stands. Under the English law, which we follow, such unions are forbidden; but there

are no Ecclesiastical Courts here to enforce the law. We believe that there is a decision of the late Vice-Chancellor Esten, on a case which, however, did not bring the point "fairly and squarely" before the Court, to the effect that such a marriage was not *ipso facto* void, but *voidable*, provided a suit were brought to declare it void during the lifetime of the parties. This most important social question ought not to be left in this dubious state.

4. We are left to grope among old English Statutes to find out what is the law on the subject of the Proclamation of Banns. Can they be published thrice on one Sunday? or on a week-day? or in different churches? The practice is very various. The whole custom is out of date, and only suited to an age when there was no other form of public notice than one in church. It should be superseded by one better adapted to the times.

5. The License issued by the Governor-General ought thoroughly to protect the minister celebrating the marriage from all penal liabilities for so doing. He ought never to need to go behind that document. Yet a minister in Montreal was fined a hundred pounds for marrying a minor under a regular license, on the suit of the parents!

6. As the latest law of Ontario stands, every minister, of every church, is authorised to perform marriages; but if his standing in his own church be called in question, the burden of proof of that fact rests on him. But what if he be dead or removed out of reach? Doubt, the most distressing and injurious, may be cast upon a marriage performed by him, by *prima facie* evidence against his ministerial position, and it may be impossible to remove that doubt. There is a "missing link" here.

7. The system of Registration in Quebec is much more perfect than that of Ontario. In the latter Province, the minister is no longer required to keep any book for recording marriages,—but simply to fill in a slip with the required particulars, and hand it to the Registrar. The law does not say whether the parties to the marriage, or the witnesses, are to sign their names—we understand it rather to mean that the minister is to write all with his own hand. All this is very loose. We are informed by the officials, that under the present and the previous law, very many ministers failed to make returns. We shudder to think of the possible consequences of all this laxity.

8. The subject of Divorce is left in a very unsettled condition. Under the B. N. A. Act, the Parliament of Canada has power to establish Divorce Courts; but the Romish Church being rigidly opposed to all divorces, the French-Canadians will not consent to their establishment. Consequently, no marriage can be dissolved without a special Act of Parliament, to be carried by the Protestant majority—a very costly, tedious, and circuitous process. We are as far as possible from wishing to see the American methods of divorce-made-easy introduced into Canada; but whatever is done should be done by a court, and under a general law.

Such are some of the points that have come under our notice, in an ordinary pastoral experience, in which we think that there is great need for better laws than we have at present, and, for such a clear codification of existing laws as would leave all parties concerned in as little doubt as possible about their powers and obligations. As to the law, we are laymen. But we should hail the appearance of a professional leader in the cause of Marriage Law Reform in Canada.

ANNIVERSARY WEEK AT ANDOVER.

Andover is purely an educational town. There is just enough of business transacted to provide the inhabitants with the necessaries of life. It has the appearance of an intellectual haven, where the weary worldling may find a shelter from the turmoil of business. In all the streets a stranger encounters students of both sexes, taking their daily constitutional walks. *Theologs, Cuds, and Fem-Sems*, are the titles given to the respective inmates of the Theological Seminary, Phillips Academy, and the Female Seminary. Intellect and culture reign, while education is the passport to good society.

The houses on the main street opposite the beautiful grounds of the seminary are nearly all the homes of the professors. It would be worse than useless to attempt to describe these cultivated men, for they are too well known, and one feels instinctively that flattery would be scorned by them. Their hearts overflow with hospitality, and consequently during this, *the week* of the year, their houses overflow with guests. The ministers of the neighbourhood come in to examine the first and second years classes; while the relatives and friends of the students flock in to attend the closing exercises. No one is neglected, and the professors' wives are unwearied in their efforts to entertain strangers. The gatherings round the dinner and tea tables are very delightful. It is a luxury to accept hospitality from such hosts and hostesses.

On the Sabbath commencing the last week, the exercises in the seminary chapel are very interesting. After the morning service the Lord's Supper is dispensed, and this year five little children, whose parents were connected with the seminary, were baptized. In the afternoon the Baccalaureate sermon is delivered by one of the professors. This year Dr. John Taylor occupied the pulpit, and gave an address full of loving counsel and advice to the graduating class.

On Monday morning the examinations commence, and continue on some part of each day until Thursday. On Tuesday evening the annual exhibition of the Society of Inquiry and the Porter Rhetorical Society is held. The programme this year consisted of four orations, interspersed with music vocal and instrumental. The musicians are provided from the Chorus Society of the students, assisted by several performers from Boston. On Wednesday afternoon and evening, lectures were delivered by Prof. Webber, of Middlebury College, and by Dr. Porter, of Belfast, Ireland. The latter gentleman has spent several years in the Holy Land, and is the author of some valuable works on the condition of that land as

compared with the prophecies of Scripture. His lecture was extremely interesting, though owing to circumstances it was necessarily short. His eloquence riveted the attention of his hearers, and no doubt his eulogy on the United States warmed the hearts of his American audience.

Hitherto the Anniversary exercises had been held in the old south church, but as that edifice was undergoing repairs, the hall of Phillips Academy had to be resorted to. At nine o'clock on Thursday morning, the procession of the Faculty and students formed and marched to the hall. Andover goes by clock work itself almost, and punctually at the hour the exercises commenced. They were opened by prayer and music. This year eight students were chosen from the graduating class to deliver addresses, instead of adhering to the old custom of every member preparing an essay. The four great departments of theological education were discussed, exegetical and systematic theology, church history, and homiletics. It may be pleasing to Canadian Congregationalists to know that a Canadian was chosen to speak on the first subject, his essay being on "Christ's preaching to the spirits in prison."

At the close of the exercises the graduating class sang their parting hymn. The words chosen this year were peculiarly appropriate to the occasion.

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride. &c.

Twenty seven young men, after studying together, for three years, the noblest theme that can be contemplated, and preparing themselves for the highest profession of life, could scarcely have found a more fitting way to consecrate their parting hour, than by thus consecrating themselves anew to the service of their Master. The large audience seemed to be much impressed.

At one o'clock the Faculty, Alumni, and graduates proceeded to the Mansion House to dine together. Toasts are probably unheard of among such men, but after dinner speeches that day received the due amount of attention.

And thus the sixty fourth anniversary week at Andover closed. The work was over, and professors and students were at liberty to seek that rest they so much needed.

If any of the readers of the INDEPENDENT can possibly do so, they will derive much pleasure and profit in spending such a few happy days in this old home of puritan orthodoxy. Seated in its old halls, wandering under its beautiful elm trees, examining the contents of Brechin Hall, with its noble library, walking through its green quiet graveyard, they will feel well repaid for their trip. They will return home refreshed and invigorated, by inhaling the cultivated and refined Christian atmosphere of Andover. So says one who has been there and still would go.

It may not be out of place to mention here that seven of the last class received

from the Seminary church certificates of Honorary Membership of the American Board of Commissioners for Foreign Missions, the Canadian student, already spoken of, being one of the favoured recipients of this gift.

K. S. Q.

LIFE OR DEATH ?

BY JOSEPH GRIFFITH.

Which is the sweeter, life or death ?
 Each has its sweetness, each is blest.
 That has its pleasure in its toil ;
 This has its solace in its rest.

Which is the fairer, life or death ?
 Both walk in garments of delight.
 One wears the brightness of the day ;
 One bears the calmness of the night.

Which is the holier, life or death ?
 Each is the Holy One's own child.
 That speaks His strong, bold lineaments ;
 This tells of features soft and mild.

Which is the dearer, life or death ?
 Whichever Heaven may decree.
 Life while it lasts shall be my choice ;
 Death when it comes shall welcome be.

Cobourg, O., August 29.

British and Foreign Record.

COLONIAL GOVERNORS. — A Sydney correspondent of the *English Independent* says : "Our new Governor, Sir Hercules Robinson, is making himself well acquainted with the different institutions and organizations in Sydney. On one occasion he visited in turn all the leading churches and chapels in the city, meeting in each the ministers and office-bearers, with whom he freely conversed on matters pertaining to the denominations they represented." Other Governors might take a hint from this example; especially when, as in Canada, they pay such marked attentions to Romish establishments.

The new Licensing Act, requiring the closing of public houses at 11 p. m., and during more hours of the Sunday, is not to be carried into effect without much agitation on the part of the "drinking interest." Large mobs have assembled in various towns in England, and in some instances have compelled the shutting up of the aristocratic club-houses at the same hour as the poor man's "public."

The Committee of the London Sunday School Union invite teachers and others to unite in special prayer for Sunday Schools on Sunday and Monday, Oct. 20th and 21st. The request is endorsed by the Evangelical Alliance, the Methodist Conference, and other bodies, as well as by the religious press in England and America. As the time will be immediately after our Provincial Convention, the proposal will, doubtless be extensively adopted in Canada also. The hour recommended is from 7 to 8 a.m.

The recurrence of the three-hundredth anniversary of the St. Bartholomew's Massacre (which took place in 1572,) has raised again the question, Did the Pope sanction it? Some eminent Romanists are endeavouring to deny this. But the facts are too strong for them:—*The Deans* ordered, medals struck, bulls issued, and so forth. History cannot be erased. But, say some, *If* the Pope did, he was not acting as the infallible definer of doctrine. How conveniently elastic this infallibility is!

The question of lay representation in the English Wesleyan Conference has been advanced a stage, having been referred to a Committee of the ex-Presidents. It will come in time. What a change since such a proposal convulsed the whole body five and twenty years ago!

SPAIN.—From Baptist sources we learn, that there are four organized Baptist churches in Spain, with an aggregate membership of 146. Twenty-two more were baptized in June. A new hall is to be hired in Madrid capable of seating 600.

It is said that in Paris there are "300,000 children between the ages of seven and thirteen who go to no school, but are plunged in the grossest ignorance."

There is a panic at the Vatican just now on account of the very sensible oscillation and inclination of the gigantic cupola of St. Peter's, which Mery calls

"the eighth hill of Rome, created by Michael Angelo to approach nearer to God." That one side of the cupola has sunk a good deal is particularly evident when seen from outside the Porta Cavalleggeri. The solidity of the colossal vault was prejudiced when those windows were opened which did not exist in the original design of Michael Angelo, and it is said that the continual cannonading at the Porta San Pancrazio, and along the bastions near St. Peter's during the siege of Rome in 1849, caused too strong a vibration in the stupendous construction. It is evident that grounds for apprehension exist, since a commission of Pontifical engineers and architects has been appointed to study the extent of the danger, and to report immediately upon the most advisable precautions to be taken.—*Post Correspondent*.

ITALY.—The Italian Government has seized and appropriated for secular uses thirty-five convents and religious houses in Rome. When the census was taken in Palermo, Sicily, a few months ago, 11,000 persons inscribed themselves 'Old Catholics.' This indicates the downfall of Romanism.

The Baptists of Vermont have resolved to have an Academy, to be endowed with \$100,000 outside of the cost of buildings, real estate, &c.

THE NEW YORK DAILY WITNESS says that to pray for Prof. Tyndall's own conversion to Christ, would be far more satisfactory than asking for "a sign from Heaven," in the shape of healing the occupants of a certain ward in some hospital, merely to test whether prayer is answered.

BIBLE CHRISTIANS.—At the last conference in England, Mr. Johns proposed to change the name of the body to "Presbyterian Methodist." He said "they were Presbyterian in polity and Methodist in spirit." The motion was lost by two votes. The meeting was thin.

CAPE COLONY.—After an agitation extending over eleven years, on the 19th

of June last, "a Bill for the total disendowment of all the sects who receive Government money," was read the third time, yeas 29, nays 18, majority for the third reading, 11.

METHOD ST. EPISCOPAL.—The M. E. Church in Canada has a membership of 21,103, an increase during the past year of 223. Travelling ministers, 226; Local preachers about 225.

LAY REPRESENTATION.—Concerning this question in the British Wesleyan Conference, it is stated that merely "a few feelers were thrown out." A correspondent says, "At present, on that question, the waters are still."

GENOA.—A year ago the Scottish Free Church established a Bethel mission at Genoa, which is annually visited by 7000 or 8000 English-speaking sailors. The mission is spoken of as promising.

CHINA.—There are now 7000 converts in the Protestant Mission churches in China. This among 300,000,000! Yet the day is breaking.

The Bishop of Adelaide has voluntarily renounced a claim to precedence over the ministers of other denominations, which had been granted him by the Crown, and was the cause of protracted heart-burnings in the Colony of South Australia. In Melbourne, Bishop Perry presided at a lecture delivered by Rev. A. M. Henderson, in Collins street Congregational Church; and conferences are being held as to the joint use of the same places of worship, in country districts, by Episcopalians and Presbyterians.

PRESBYTERIANISM IN GREAT BRITAIN AND IRELAND.—The figures are stated at:

Synods	48
Presbyteries.....	276
Churches.....	4,546
Ministers.....	4,514
Elders.....	23,536
Deacons.....	18,411
Communicants.....	1,095,148
S. S. Teachers.....	67,606
Scholars	648,624

The Presbyterians, Independents and Baptists of South Australia have formed a United Theological Institute, in Adelaide. Is it worth while to attempt anything of that kind here? Since writing the above sentences, we notice that complaint is made that the new institution has fallen into the shape of a general college, rather than a Divinity School.

The Congregationalists of Kansas report 90 churches, a gain of 12; 81 ministers and licentiates; and 3,333 members, being a gain of 658. Washburn College, at Topeka, is under their control, and secured the past year subscriptions to the amount of \$58,300, including one subscription of \$25,000 from Senator Pomeroy. The number of students is 55, of whom 9 are in the three college classes that are represented. A college building to cost \$50,000, will be erected this autumn.—*N. Y. Independent.*

OBERLIN had a graduating and senior class numbering fifty-three, and not one of the members drinks, smokes, chews, or plays cards.

The Agricultural Labourers' uprising is a sign of the times, fitly attracting wide public notice. It was thought that Hodge was so dull that nothing could rouse him, and that it was impossible for him to enter upon a combined agitation. But the movement is so well-organized, and at the same time so peaceably conducted, that it cannot easily be laughed at. The retaliatory measures threatened by some farmers and landlords will only intensify the evil. The condition of the ordinary farm-labourer in England has been one of the greatest scandals in the mother land. It must be elevated. Take note of the fact, that Joseph Arch, the leader of the movement, learned to speak in public, to organize his fellows, and to keep the peace, by becoming a class-leader and local preacher. The established clergy, too generally, take the side of the rich against the poor. Let the under-paid labourers come to Canada: here there is room for them by the thousand.

Literary Notices.

The announcement of another volume of sermons by Dr. Raleigh will interest not a few of our readers, who have learned to value his large-minded, large-hearted, earnest and graceful utterances. His brief visit to Canada in 1865 is remembered as a bright spot in the lives of all who came in contact with him. This volume is entitled *The Little Sanctuary*. (London: Strahan & Co.)

Messrs Scribner, Armstrong & Co., of New York, expect to publish, in November, Mr Stanley's book, *How I found Livingstone*, in an octavo of 600 or 700 pages, with numerous illustrations from the author's own sketches. The work will be sold only by subscription. It will be published simultaneously in England and America.

Thomas T. Lynch is dead and gone; and, now, they are beginning to read him. A London minister, of studious ways, a weak voice, and perhaps some "peculiar views." There were a few who loved him greatly, and an eclectic congregation, "fit audience, though few," came from various quarters to listen to his original utterances, so thoughtful, so sympathetic, and so fresh. In his lifetime, he reviewed some of Dr John Campbell's proceedings, and the Doctor, in the *British Banner*, tried to demolish him. But, it is not easy to kill a bird with a bludgeon; when you come down upon him your heaviest, you suddenly hear him singing over your head, as happy as ever! *Letters to the Scattered* is the title of the last book of Mr Lynch's posthumously published. (London: Strahan & Co.) They were originally contributed to the *Christian Spectator*.

We have frequently referred to the very high character of what may be called *Missionary Literature*, the works of our various modern evangelists not only thrilling the heart by their narrations of the horrors of idolatry and the

triumphs of Christianity, but being at the same time surpassed by those of no other travellers or residents abroad in the vividness of their descriptions, the accuracy of their scientific observations, and the value of their historical researches. Such a book is *The Land of the Veda*, by Rev. Wm. Butler, D.D. (New York: Carlton and Lanahan), a Missionary of the American Methodist Episcopal Church in India for fifteen years. It covers a great deal of ground, touching on the history, the population, languages, and religions of the people, together with the changes brought about among them by British rule and Missionary labour.

Rev. E. P. Barrows, some time Professor of Biblical Literature in Andover and other Theological Seminaries, has been a laborious student in his own department throughout a long life, and possesses, moreover, the invaluable faculty of lucidly arranging the mass of material thus collected. Two books of his recently published by the Tract Societies of London and New York, may be safely commended to Sabbath School teachers and other Biblical students of limited means, as at once full, condensed, accurate, and cheap—namely, *Sacred Geography and Antiquities* and *A New Introduction to the Study of the Bible*.

A third edition, revised and enlarged, of Heard's *Tripartite Nature of Man* has been published by T. & T. Clark in Edinburgh, and Scribner in New York.

The *Edinburgh Review* for July has an article (doubtless by Dean Stanley) on the "Bennett Judgment," cordially approving that famous deliverance as, together with the Gorham and "Essays and Reviews" decisions of the same tribunal, conclusively establishing the "comprehensiveness" of the National Church. At the same time, it strongly contends against Mr Bennett's doctrine.

"Books of Reference" seem to be in great demand by readers of the present day, if we may judge by the abundance of the supply. Hardly any of these are more popular than those which refer to persons. One of this class is the *Dictionary of American Biography* (Boston: J. R. Osgood & Co., 1 vol. 8vo, pp. 1019), giving some notice of 10,000 persons who have gained some reputation by connection with the Arts, Sciences, Literature, Politics, or History. It seem to be well compiled.

We notice that our English contemporaries are borrowing more and more freely from American writers. The *English Independent* and the *Christian World Pulpit* are especially noticeable for this practice. No one is reprinted more than Henry Ward Beecher. Of course, American periodicals have always appropriated the productions of English writers by wholesale. So long as all acknowledgments are honestly made and—as far as books are concerned—a practical International copyright is established, this interchange is for the advantage of both parties.

Correspondence.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—A few words on College affairs will not be unwelcome to your readers.

The thirty-third session was opened on Wednesday evening with the usual public service, in Zion Church. The Chairman of the Board presided, and the Rev. W. F. Clarke delivered the address, on the topic of *Christ and Modern Thought*. Like most of the sermons and papers of Mr. Clarke, this was ably treated, and marked by his vigorous and pointed style; and were it not, I fear, too long for the space at your disposal, it would be well worthy of reproduction in your columns.

At the close of last session, the names of nine students remained on the College register. During the vacation, Messrs. R. M. Burgess and Crowell notified the Board of their withdrawal, at the same time asking what terms they would be allowed for refunding the moneys they severally received from the College funds during the period of their connection with it. This withdrawal has been recorded and the terms of repayment specified. Thus seven remained. Four new applications have been received for admission—three from Ontario and one from Nova Scotia—one for the

full course and three for the theological. Three candidates have been received on probation, the other has been recommended, but purely on the ground of inadequate preparation, to withdraw his application for a season. Our present number, therefore, is ten. This constantly recurring trouble of inadequate preparation tempts me to say something about it; but, on second thoughts, I think I had better keep quiet, seeing that in my present humour I might speak too strongly. Your staid editorial pen could find but few matters of greater present importance to our churches than the question of devising some means for meeting and overcoming this difficulty.

According to the announcement, the Revs. K. M. Fenwick and Chas. Chapman, M. A., deliver courses of lectures this session, which will, doubtless, be of great value to the students. Mr. Chapman begins his the first week in October. The students will also have the opportunity of attending the special course of lectures on Early English History, to be delivered by Prof. Goldwin Smith, in connection with the University. Thus this session bids fair to excel any of its predecessors, in point of variety, both of instruction and of subjects. This is as it should be; and I am sure that none welcome such an improvement more

heartily than our esteemed Principal and myself.

During an extensive journey in divers parts of the Provinces of Quebec, Nova Scotia and New Brunswick, Dr. Wilkes has done additional good service for the college by addressing many churches on the work and claims of the college; for which service he has received the thanks of the Board, and deserves the thanks of all.

The Report for 1871-72 will have been despatched from the printer's before this reaches your readers. This report is of the most interesting and important character, because of the proceedings of the last Annual Meeting; of the final report, with subscription lists of the *Lottie Memorial Fund*; and of the *Course of Study*, now, for the first time, published. Let me urge upon ministers to make it a special business to see that all the copies sent to them are distributed, primarily to subscribers, and then, according to their own discretion, to others. Should any church fail to receive copies, through miscarriage of mail, or my ignorance, a line to me will rectify the failure. The mailing-list is as complete as I can make it; still, owing to ministerial changes, &c., it is not perfect.

Lastly, The season has set in for large monthly drafts on the treasury, for current expenditure. It is greatly to be desired that there be no temporary deficits. Therefore, let there be large and prompt remittances. As we have got on so well hitherto in money matters, I will not now do more in the begging line.

This is a plain matter-of-fact letter, written, Sir, at your request, for the information of the friends of the college as to its doings. If I have not touched on higher themes connected with its necessities and work, I know they will not forget nor neglect these.

GEORGE CORNISH.

Montreal, Sept. 20th, 1872.

PROPER SUBJECTS FOR INFANT BAPTISM.

MR. EDITOR.—“An Old-Fashioned Baptist” has, I fear, treated this subject more lightly, and less logically, than he has *lovingly*. Christ received little

children, *took them up in his arms, and blessed them.* “This is,” he concludes, “all that we desire for them by baptizing them.” Is it so? If baptism be merely an outward expression of Christ's love and desire to save, everybody should receive it, old or young, good or bad; for “He will have all men to be saved.” He has a blessing for all indiscriminately. If baptism be a token of qualification for heaven through Christ's redemption, then it should be applied to all children, “for of such is the kingdom of heaven;” and likewise to all adults, and those only, who avail themselves, by faith, of that redemption. But if baptism pertain rather to the *earthly* church than to the *heavenly*—if it be a *visible* sign for the *visible* church rather than for the *invisible*, then neither children nor adults should receive it as a mark of their fitness, through Christ, for heaven; the spiritual baptism, given freely by our Saviour to all children—living or dying—answers that purpose. With this view of water-baptism, as the badge of church-membership, it should be administered only to those who are recognised as members of the church on earth—believers, and their children whom they should train up in faith—the children or lambs of the church. If all children whom Christ would take into his arms and bless, or whom He would take to heaven, are not fit subjects for church-membership, then such children are not fit subjects for baptism, supposing it to pertain only to the church on earth. If the children of believing parents have a definite relationship to the church by virtue of the faith and nurture of their parents, then they, and they only, are fit subjects for baptism. Does not 1st Cor. vii. 14 support this view? If it denies the children of unconverted parents no just right to exclude them from the church, it denies them no more to exclude them from baptism. While agreed with “O.F.B.” as to the favour of Christ towards the little ones, and their spiritual privileges under that favour—which is the main thing after all—the entire question under discussion depends on the *meaning* to be attached to the rite of baptism. Of what is it the sign?

ANOTHER “O.F.B.”

Sep. 16, 1872.

NEW HYMN BOOKS.

SIR—If we may judge from the many circulars recommending Hymn Books, some people spend their time in nothing else but compiling new ones, the latest of which are recommended strongly by different parties, as being superior to many of their predecessors; and if one can see into the future, by observations of the present, it is to be feared that there will be so much change in our service of song as will almost completely do away with many of our most beautiful Hymns; and supply in their place a number more attractive because new, but which will not wear so well; like so many of our new and popular tunes of which we soon tire, and turn to the old ones again, which it seems almost impossible to wear out. I may be considered decidedly behind the times, but I cannot help thinking that many of Watts' and Wesley's Hymns really cannot be surpassed "by the nonsense or doggerel of other men," or by their poetry either. By all means, in this age of novelty and craving after that which is new in the line of Hymns let a goodly number of the old ones be preserved, and let not them or their writers go down into oblivion, "alike unknowing and unknown." The "New" Congregational Hymn Book should not yet be considered "Old," for it will not be a very easy matter, to get a selection much superior, and it ought to be preserved and used, that many of its old standard Hymns may remind of the times when it was thought perfection was nearly attained in sacred song.

B.

August 5, 1872.

DR. WILKES' TOUR.

V.

NOVA SCOTIA.

Milton church building exhibits the effects of the hurricane of Oct. last, by which trees were uprooted, and several other buildings in the neighbourhood were injured. Its lofty spire, 175 feet high, with its bell, was hurled to the ground, tearing out the entire gable of the edifice. Our friends have repaired and improved the interior, so

that now worship is conducted within its walls, but the end and tower externally remain as yet unbuilt. They hope to begin that work prior to the return of Mr. Black, their pastor, from Scotland, and to complete it as soon as may be, including some enlargement. There are two other churches in this very pretty village—the Baptist and the Campbellite. The people are generally moral and church attendants, and there is an aspect of comfort and prosperity throughout the place. Six services were held here—four on two Sundays and two on Wednesday evenings; among them the interests of the College and a plea for help were not forgotten. The truly kind hospitality of the Hon. Freeman Tupper and family deserves special mention; it extended over a fortnight. That of Capt. Sellon, of Liverpool, while waiting for the steamer, is gratefully appreciated. The lumber business, upon which this community depends, is eminently prosperous, and has been for two years; it is hoped that their liberality to the Lord's cause will abound, as they are so largely blessed with means.

Liverpool, also lively and prosperous, as a town, is, in regard to our Church, in the same position as last year. Mr. Duff, the acting and responsible pastor, with Mr. Melvin as almost retired one, and the basement only of the church building occupied. They should arise and complete their edifice; such completion is needful to their growth. I addressed a numerous congregation on Sunday afternoon, reminding *inter alia* Christian young men of their duty to ask prayerfully what is their duty regarding the work of the ministry. Student Black was found labouring with great assiduity and fervour among the people at *Brooklyn* and *Beach Meadows*, and that with no little gratifying success. I preached in the latter place on a Thursday evening, and in the former on a Sunday afternoon. At this last service four young persons were baptized and admitted to the church, which, however, I noticed at the communion contained very few young persons, while the congregation was made up largely of such. What amount of practical interest will in the future be manifested throughout these four congregations in our College work,

I am unable to predict; they might help us considerably, but the unsolved question is, "Will they?"

Fogs day after day, and then a steamer whose rate of speed is about equal to that of an active man walking for pleasure, kept us away from *Halifax* until Sunday night, 9.30, instead of being there on Friday at that hour. The long day between Liverpool and Halifax was one of great beauty, while the run into Lunenburg, and the scenery on the coast, afforded to the sight objects sometimes charming in their loveliness, and at others striking for their grandeur. Our friends at Halifax do not forget the College, their remittance had been already sent, and they received with pleasure an account of its doings. Three days of beautiful weather invested Halifax with many attractions to such as had not before seen it. And even your correspondent, who has often done so, was greatly charmed by its ever varying beauty. There are few places more "beautiful for situation." The drives around are of singular variety, and wonderful loveliness. The people who, four years since, were loud in their protests against Confederation, have become convinced that it has proved a vast benefit to their country. Indeed, one finds almost universal gratification with their present political relationship. The elections, which were held during my visit, gave unequivocal evidence of the satisfaction of the people.

Canning was the next place of call, in order to reach which, a journey must be made to Port Williams, on the Windsor and Annapolis Railway. At that place one of our friends, Mr. Joseph Cox, bringing with him a pair of spirited horses and a pleasant double-seated open carriage, kindly received us, and whirled us away (much faster than the *M. A. Starr* steamer had brought us to Halifax) to Canning, and to Oak Point beyond Canning—distance from Railway Station some ten or twelve miles. We passed Grandpré on the railway, scene of Longfellow's "Evangeline." There, and during our drive we had views of the great dykes by which the early French settlers kept out the sea, and reclaimed to wondrous fertility the marsh land from which they cut their hay. The people now do the same. The farms along the road are

well cultivated, and are fruitful. This is called Cornwallis valley, the "garden of Nova Scotia." It is protected from the fogs of the Bay of Fundy by a long and high ridge of mountains. To the top of that ridge a party of friends ascended the day after our arrival, carrying us with them, and at the summit spread a table of various substantial and delicate eatables, accompanied by the refreshing beverage "which cheers but not inebriates." The kettle was carried with us, the water was taken from the spring, and the fire was easily extemporized from the brushwood that lay about dry under the trees. We sang and spake of Him who reared these mighty hills, and clothed with richness and beauty the glorious valley at our feet. And there was also before us "this great and wide sea," at least, a branch of it, namely the Bay of Minas, with its Cape Plomondon, for the most part pronounced "Blow me down," and its restless, mighty tide, rushing up and down its many inlets with the speed of a rapid river; and further, on the other side, could be seen the hills of New Brunswick, and the fog covering the waters of the Bay of Fundy lying between. After spending a delightful afternoon, we drove down to a second service at Canning. Be it understood that the first one had been held on the evening of arrival at the Congregational Church, this was conducted in a Hall within the village of Canning, from which the Congregational house is distant a mile on the way to Oak Point, where most of the congregation reside. The first service had been announced for a week, and was largely attended; the ancient house, with pulpit on high, was well filled with people, who listened attentively. The College, whose nature and claims were stated at the end of the discourse, will, I have no doubt, through the energy of Rev. Jacob Whitman, reap some pecuniary fruit from the visit. It has also secured to us a promising young brother, who was on the eve of turning his face elsewhere, which, I believe, would have been to his own loss, and would certainly have been to ours. It would have resulted in his spending his days in a foreign land. The second service, of which only a few hours' notice was given, was fairly at-

tended. This is all old Congregational ground, which, because of our neglect and that of our fathers, is partially occupied by other denominations. Yet is there room for us, and an excellent field for wise, intelligent effort. Mr. Jacob Whitman, who seems specially adapted for pioneer work, has done excellent service in this place, and in some out-stations. God has much blessed his labours. The Report of the Missionary Society contains an interesting sketch of his work.

The kindness of the Canning friends is had in grateful remembrance. One of them, Mr. Ebenezer Bigelow, accompanied by his nephews, our coming student Cox and his brother Isaac, with their venerable mother, took us in his yacht to Noel, and thereby saved us a railway journey round of 80 or 90 miles and a 20 mile stage ride. This vessel is regularly employed in conveying passengers from Canning to Parsboro. But Saturday was not one of the days of her running, and she was generously devoted to our service. We embarked at 5.30 a.m., and reached Noel at 3.30 p.m. The sail was across the mouth of what is called the Avon river on which Windsor stands and then up the wide Bay. The scenery was now lovely and then grand. The day was beautiful. I have learned that our kind friends reached their home at two o'clock the following morning. The wonderful ebb and flow of the tide is their great dependence in such voyages. We were received at Noel by Rev. Jacob M'Lellan with unaffected delight, and were lodged that night in his house. This is a good farming country, not equal, however, to Cornwallis, and the people are also engaged in ship-building. The ancient meeting-house, with lofty pulpit, and large flat galleries on three sides, making two distinct congregations, the one not seeing the other, was well filled with attentive hearers on Sabbath morning. This is an Union meeting-house, occupied on alternate Sundays by the Presbyterians and Congregationalists. The latter intend to build a more modern one without loss of time. I found that student Allworth had made an excellent impression among the people at this and the other stations.

A drive of 12 miles, over a good road

and through a beautiful country, now in its summer garb, introduced us to *Maitland*, a pretty village lying at the mouth of the Shubenachedic river—a tidal river navigable at high water upwards of 20 miles. Here our young friend Allworth and a large congregation were awaiting the arrival of the preacher, who, *volens volens*, was some twenty minutes behind time. Very attentive and apparently highly intelligent were the people—to whom it was a privilege to minister the word of life, and tell them of our College and its claims on them. This church building is neat and modern, the property of the congregation. After tea, another drive of 5 miles placed us in the midst of a third Congregation, to whom Mr. Allworth had preached in the morning, and where, as I learned, the strength of the present congregational movement is found. With a suitable pastor, for which the people are anxiously looking, there is much encouragement to hope for a vigorous and aggressive progress of Congregationalism in this region. Here also attention and interest were manifested, after which, a return drive restored the somewhat tired preacher to the hospitable house of Timothy P. O'Brien, Esq., Maitland.

An early start next morning secured a more than usually pleasant passage across the mouth of the above-mentioned river. In these high-tidal regions the question, "How is the tide?" is one, the reply to which indicates pretty nearly the comfort or discomfort of intended movements. The Express waggon, an open pleasant vehicle, was occupied a couple of hours through a pleasant country to *Truro*, a prosperous inland town, with several manufactories, and, I should think, as many churches. This is the junction of the railway from Pictou with the Inter-Colonial, and because of this, preparation is being made for large station buildings and refreshment rooms. The present accommodation is very meagre. Leaving *Truro* by the train that came up that morning from Halifax, we passed through New Glasgow and other places famous for coal. To one whose youth was spent not far from hundreds of coal-pits, and furnaces for the manufacture of iron, this region, black and smoky as it is, had special interest. There are un-

doubtedly great mines of wealth in this region. Picton was reached a little after noon, striking and beautiful in situation, but with nothing remarkable in its buildings. It is quite a sea-port town, with a capacious, and, I should think, very safe harbour. There lay at the wharf, near the railway terminus, steamers for Newfoundland, Quebec, and Prince Edward's Island. This is on the other side the harbour, from which we crossed in a ferry-boat on leaving the train.

I was pleased to find in the principal business street a pleasant reading-room of the Young Men's Christian Association, in which we spent an hour looking over papers. The churches are numerous for the size of the town, and that seems orderly, active, and well-to-do.

The S.S. *Miramichi* crosses to a wharf in front of the town on Tuesday morning, and at seven o'clock we embarked, having taken our tickets for Quebec. She is a fine vessel, propelled by such powerful and excellent machinery that while her speed is great, she is remarkably steady, and free from the tremulous motion so common in steam-ships. Her course lay all day between Nova Scotia and Prince Edward's Island, until at 5.30 we reached Shediac in New Brunswick, the terminus, in this direction, of a railway to St. John. Here, alas! our Captain was arrested for having on his downward trip crushed a schooner, occasioning the loss of two lives. The examination lasted five hours, and the darkness and thickness of the night, after it was over, kept us ten hours, where, in other circumstances, less than one would have been occupied. Early in the morning we proceeded on our voyage and in the afternoon entered the *Miramichi* river, up which we steamed with great rapidity calling at Chatham—a thriving interesting place, and beautifully placed as viewed from the water—and at Newcastle, which seems to be still larger. Fine ships lay at anchor here and there, either loading or waiting to sail, while the country on either side exhibited at once fertility of soil and beauty of outline. By seven the next morning we were entering the Bay Chaleur which must have on its banks many delightful spots on which to spend a summer vacation, bathing, fishing, sailing, &c. We called at Dalhousie which seems to be a thriving

town. It took us until the evening to return down the Bay, though our speed was great. Another of the "Gulf Ports," at which the steamers call, lies at the north side the Bay's mouth. There being no wharf suitable for the ship, her passengers were received and discharged in small boats. Running down Bay Chaleur and rounding the point already alluded to, we have left New Brunswick and are in the Province of Quebec.—The scenery as we advance up the Gulf is very bold, and at Percé and Gaspé is magnificent. Beyond, also, during the whole day we sail in sight of some of the finest mountainous coast that can be imagined. Numerous and extensive fishing establishments are seen here and there in the bays and on the coast.

I should mention very pleasant intercourse with Captain Fraser of the Nova Scotia Foreign Mission ship the *Day Spring*, which he had navigated from that Province to the South Seas, and had commanded there eight years. He left us at *Miramichi*. He is an enlightened Christian Sailor. Another fellow passenger, Mr. Keiler of Truro, who came to Quebec, added to the pleasure of the voyage by his lively, intelligent Christian converse.

From Father Point, where the next morning we lay to for passengers, of whom, ninety came on board through the swelling waves in boats, the course of the river is so frequent, that I need not dilate upon it. On the qualities of the S.S. *Miramichi* as a sea-boat, the highest terms may be used. But her table is sadly below par. Water, the colour of amber, and without ice, and provisions throughout of second quality, indicate a neglect and a parsimony which deserve to be chastised by a vigorous opposition.

Quebec was the last place visited for the College. The good pastor, Mr. Powis, who, has for Quebec, an excellent congregation, was absent, supplying Ottawa, but he has promised to follow up the appeal I made, by early personal application for aid to our funds. Two services, and the Bible class in the afternoon, comprised the duties of the day. May the Lord bless these, and all the other services of the five weeks, by prospering the word "in the thing whereto He sends it." H. W.

Official.

MISSIONARY MEETINGS, QUEBEC DISTRICT, WESTERN PART.

Waterloo Bridge, October 7th	}	Rev. Messrs. Watson, Colwell, Shipperly, Adams and Nighs- wander.
Crowhurst, " 8th		
Cowansville, " 9th		
Brigham, " 10th		
South Granby, " 11th		
Mawcook, " 14th		
Granby Village " 15th		
Eastern Missionary Meetings to be arranged by Messrs. Duff, Adams, Purkis, and others.		
Waterloo, Sept. 10. 1872.		D. D. N., <i>Scribe pro tem</i> , E. T. Ass.

MIDDLE DISTRICT MISSIONARY MEETINGS, 1872.

Toronto.....	7th Nov.	Thursday,	Deputation left to the City Pastors.		
Whitby,.....	29th Oct.	Tuesday,	Revds. J. G. Manly, D. Macallum.		
Bowmanville...	30th "	Wednesday,	" " "		
Unionville.....	11th Nov.	Monday,	Revds. J. A. R. Dickson, W. W. Smith.		
Markham.....	12th "	Tuesday,	" " "		
Manilla.....	13th "	Wednesday,	" " "		
Altona.....	14th "	Thursday,	" " "		
Stouffville.....	15th "	Friday,	" " "		
Newmarket....	21st Oct.	Monday,	Revds. S. N. Jackson, T. M. Reikie.		
Vespra.....	22nd "	Tuesday,	" " "		
Oro.....	23rd "	Wednesday,	" " "		
Rugby.....	24th "	Thursday,	" " "		
Thistleton.....	9th Dec.	Monday,	Revds. M. S. Gray, D. McGregor, J. Wheeler.		
Pine Grove....	10th "	Tuesday,	" " "		
Albion.....	11th "	Wednesday,	" " "		
West Erin.....	12th "	Thursday,	" " "		
Alton.....	13th "	Friday,	" " "		
Churchhill....	18th Nov.	Monday,	Revds. H. Denny, J. Davies, J. Unsworth.		
South Caledon	19th "	Tuesday,	" " "		
Georgetown...	20th "	Wednesday,	Revds. J. A. R. Dickson, W. F. Clarke.		
Meaford.....	28th Oct.	Monday,	Revds. C. H. Silcocks, R. Robinson.		
Owen Sound..	29th "	Tuesday,	" " "		
Colpoys Bay..	30th "	Wednesday,	" " "		

The brethren, collectors and Christian friends will bear in mind, that an increase in the amount and number of subscriptions is needed, to carry on the Lord's work.

J. UNSWORTH, Sec.

Georgetown, Sept. 19th, 1872.

MISSIONARY MEETINGS—WESTERN DISTRICT.

Fergus, Monday, October 7th	}	Deputation, Rev. Messrs. Clarke, Archer, Barker and Brown, with Messrs. All- worth and Wood at Fergus.
Eramosa, Tuesday, October 8th		
Garafraxa, Wednesday, October 9th		
Douglas, Thursday, October 10th		
N. Garafraxa, Friday, October 11th		

Kincardine, Tuesday October 8th.....	Messrs. Allworth and Wood.
Listowell, Tuesday, October 8th	“ E. J. Robinson, Snider, Hindley.
Molesworth, Wednesday, October 9th	“ “ “ “
Howick, Thursday, October 10th	“ “ “ “
Turnberry, Friday October 11th	“ “ “ “

Brethren will please regard themselves responsible for fulfilling the above appointments, *unless they notify the Secretary to the contrary*, in good time to make other provision for them.

Paris, Aug. 24, 1872.

W. H. ALLWORTH,
Sec., W. D. Com.

WESTERN ASSOCIATION.—The annual meeting of the Western Association will be held in the Congregational Church, Paris, on Tuesday and Wednesday, the 15th and 16th of October.

The first session will be from 3 until 5.30 P. M., when an hour will be spent in prayer and receiving accounts of the state of religion in the churches. The remaining time will be devoted to the discussion of an essay on the “The Doctrine of Substitution”, by Rev. J. Wood. The evening services will consist of a sermon by Rev. J. A. R. Dickson, alternate, Rev. M. D. Archer. After which, the Lord’s Supper will be administered.

The second day will be one of great interest. After a season of prayer, the morning session will be spent in discussing an essay on “The Doctrine of Regeneration” by Rev. J. Salmon, B. A. The afternoon session will have two important exercises, “an Exposition” by Rev. Wm. Hay, and an essay on “The Working of our Missionary Society” by Wm. Edgar Esq., of Hamilton. The evening will be taken up by a closing public meeting in which addresses will be delivered to young and old.

As this is the first meeting of the Association in Paris, since its re-construction as an association of churches and ministers, we look forward to a large gathering of ministerial brethren and delegates, and the members of the church in Paris. Every meeting yet held has been full of pleasure and profit. We trust that this one will excel them all.

N. B.—Brethren intending to be present will please give notice thereof to the Rev. W. H. Allworth at least seven days before the day of meeting, so that accomodation may be provided.

JAMES A. DICKSON, Secretary.
Toronto, Sept. 15, 1872.

REV. G. T. COLWELL.—The undersigned having been appointed by the Congregational Union at its annual meeting, as a Committee of Examination in reference to the application of the Rev. G. T. Colwell, late of the State of Wisconsin, for service among the churches of Canada, are now enabled to report that they have the best evidence for believing Mr. Colwell to be a man of truly Christian spirit, who has enjoyed the confidence of our Congregational brethren in the States, and holds our views of doctrine and polity intelligently and firmly.

CHARLES CHAPMAN, M.A.
ARCHD. DUFF,
JOHN FRASER.

Montreal, August 22, 1872.

CONG. COLL. B. N. A.—The following remittances, on account of the current year, are hereby acknowledged:—

St. John, N. B.....	\$25.00
Margaree, N. S.....	2.00
Pleasant River, N. S.....	2.00
Cold Springs, Ont.....	13.75
Rev. R. T. Thomas, London, Eng.	1.00
	<hr/>
	\$43.75

GEORGE CORNISH.
Montreal, Sept. 21st, 1872.

WIDOWS’ FUND:—Received since last announcement, Unionville and Markham \$3. 50.

J. C. BARTON, Treasurer.
Montreal, 20th Sept. 1872.

SABBATH SCHOOL ASSOCIATION OF CANADA.

The Executive Committee has pleasure in announcing that the Ninth Provincial Convention will be held in Zion Congregational Church, Montreal, on Tuesday, Wednesday, and Thursday, 15th, 16th, and 17th October, 1872.

Pastors and other ordained ministers of Evangelical Churches, Delegates representing Sabbath Schools in the Provinces of Ontario and Quebec, and Deputations from kindred Associations in the other British Provinces and the United States are cordially invited. The brethren in Montreal are prepared to welcome to their homes those who can be present. We are assured that the hospitality, for which our Conventions have been proverbial, will be repeated on this occasion. Only once in eight years have we convened in the Province of Quebec; we owe our Brethren there a full attendance. Let every Sabbath School in that Province be represented in Montreal, and let Ontario, as far as possible, send delegates. The excellent series of topics adopted at the National Convention, in Indianapolis, has been chosen for this meeting, and will afford abundant scope for profitable consideration, discussion, and illustration. Under the head of "The Seed," it is proposed to have a report of "the treatment of the Uniform Lesson question at the International Convention; to be followed by a Report of the action of the Committee, appointed at that meeting, to select such a course of lessons, and on which this Association was represented by Rev. J. M. Gibson, M.A., of Montreal, and Mr. A. Macallum, M.A., of Hamilton. This subject demands our careful consideration at this stage of our Sabbath School history.

The aim has been to secure such speakers to introduce the subjects, as will make the Convention both catholic and instructive; while depending principally on Canadians, we expect to have the help of several American brethren of known ability. We regret our inability to publish a complete list of speakers, awaiting answers from some persons. The singing will be conducted by Professor William F. Sherwin, of New York. We have bright anticipa-

tions, yet we realize that our faith must be in God—to Him therefore we lift up our prayer, and look up for blessing, satisfied that in proportion as our dependence is on Him, we shall not be disappointed. We beg pastors and ministers, with their congregations, and superintendents and teachers in their schools, to offer prayer to God on behalf of this Convention. Will our brethren observe this specially on the Sabbath (13th Oct.) preceding it. In order that the Local Committee may provide sufficient accommodation, timely notice of the intention of delegates must be given by sending the accompanying certificate properly filled and signed, not later than the 1st of October, to Mr. R. Irwin, Chairman of Local Committee, Box 97, P.O., Montreal. Pastors and ministers will please to give similar notice by Post Card. Upon receiving notice of attendance, a card of introduction will be mailed, so that each person on arrival in Montreal can proceed at once to the home provided. A room will be specially appropriated for the exhibition of Books, Maps, and all kinds of Sabbath School furniture. Publishers and manufacturers of anything calculated to aid teachers or benefit Sabbath Schools are invited to exhibit the same, and will be accommodated upon their giving previous notice, and of the space required. Reduced fares have been generously promised by the following Railway Companies:—The Grand Trunk—Midland—Central—Toronto and Nipissing—and Toronto, Grey and Bruce will grant free returns. The St. Lawrence and Ottawa will issue single-fare tickets (entitling the holders to return free from the Convention) to persons stating their intention and wish at the commencement of the journey. The Great Western will issue tickets at Toronto, entitling the holders to return at one-quarter fare over that line. The Northern will charge one-third the usual fare, over that line, for return tickets. The Vermont Central will grant reduced fares. N. B.—For all the above lines of railway (excepting the St. Lawrence and Ottawa), certificates of attendance will be furnished at the Convention to applicants. It is therefore required that each person record his name, &c. upon

printed slips, which will be furnished, so that their presence may be known. Also, will each delegate or visitor state the amount of money which he, or the school represented, will give towards the expenses and work of the Association. The sum of \$1,500 is required. Let all do what they can, and the amount will be raised. As the quantity of reports to be printed must be regulated by the demand, any person requiring copies will

please to state the number on the slips, so that they may be supplied. County Secretaries are requested to be present early. Verbal reports of the state of their several fields will be called for during the first session. Let every County Secretary be present.

WILLIAM MILLARD,
Gen. Sec. S. S. Association.

(Signed) R. IRWIN,
Chairman, Local Committee.

News of the Churches.

THE ANNUAL MEETING of the Congregational Union of Nova Scotia and New Brunswick was held in the Congregational Church at Keswick Ridge, N. B., commencing on Thursday evening, 12th September, the Rev. S. G. Dodd presiding.

The church in which the Union met, is situated about twelve miles above Fredericton, within a few miles of the river St. John, and distant three or four miles from the line of railway in course of construction from Fredericton to River du Loup. The church has had an organization since 1826, but since the death of the late Rev. G. Stirling has been without a regular pastor.

After devotional exercises the Rev. S. Sykes of Pleasant River, N. S., preached the Annual Sermon from the text 1st Cor. iv. 20—"For the kingdom of God is not in word but in power." The subject was "The power of Christ's kingdom." The attendance at the evening meeting was large—in fact the attendance at the evening and Sabbath day meetings was all that could be desired, the church being filled part of the time to its utmost capacity.

According to the Sessional Roll the following persons were in attendance :

PERSONAL MEMBERS.—Rev. S. Sykes, Rev. C. Duff, Rev. S. G. Dodd, Rev. Jacob Whitman, Rev. W. Williams, and Rev. A. Burpee, to whom was added, by vote of the Union, Rev. A. Macgregor.

DELEGATES.—Messrs. S. Clark and S.

Kee, of Keswick Ridge ; Mr. James Burpee of Sheffield ; Mr. James Woodrow, of St. John ; Mr. Freeman Dennis, of Yarmouth ; Mr. S. Bigelow, of Cornwallis ; Mr. Wilson Healy, of Chebogue ; and Messrs. Alexander Waterman and Lysander Waterman, of Pleasant River.

HONORARY MEMBERS.—Messrs. David Burpee, John Burpee, Peter Christie, Norman Jewett, Thomas Coburn, and Archibald Barker.

A communication was read from Rev. W. I. Budington, D.D., representing the National Council of Congregational Churches, held at Oberlin, Ohio, November 1871, expressing profound satisfaction in reference to the adjustment of difficulties between Great Britain and the United States, which was received and ordered to be acknowledged.

The Rev. W. Williams, of Sheffield, was elected Chairman for the ensuing year ; Mr. James Woodrow, Secretary and Treasurer ; and Rev. R. K. Black, Missionary Secretary.

The address of the retiring Chairman, the Rev. S. G. Dodd, was delivered on Friday evening, at the public meeting of the Union. Subject of the address—"The Gospel means of bringing men to the Saviour." Mr. Woodrow, the Secretary, then read the annual report, connected with which there was a paper in relation to Congregational history and Congregational representative men, after which an address was delivered by Rev. C. Duff.

The greater part of Friday was de-

voted to routine business, more particularly in reference to the consideration and adoption of revised constitution and rules, that such constitution and rules might make the work of the Union more simple and harmonise more fully with the Acts of Incorporation. To this end, in order to make the Union, what it is especially intended by the Acts of the Incorporation, a Missionary Society, the Union Committee and the Missionary Committee were made one; and subsequently this Union and Missionary Committee appointed a smaller Committee to take into consideration all matters requiring immediate action between the meetings of the larger Committee.

One of the changes in the rules of the Union provides for the retiring Chairman's address to be delivered on the first evening of meeting; and that the Annual Sermon shall be delivered on the Sabbath morning instead of the Thursday evening.

The consideration of this revised constitution and rules has been going on for two years, and has been concluded this session.

The Rev. C. Duff spoke on behalf of the *Congregational Record*, and a resolution was adopted approving of its continued publication, and thanking Mr. Duff for his efforts.

A resolution was adopted also recommending the CANADIAN INDEPENDENT to the members of the Churches.

A communication was read from the Rev. J. Elliot, of Halifax, in reference to his resignation of the pastoral charge of the church in that place, and asking for a letter, which was voted, also, an expression of undiminished regard and unfeigned regret at his removal from these provinces.

A resolution recommending a collection for the Widows' and Orphans' Fund was adopted.

The following resolution was moved and adopted:—"Whereas this Union in a Petition to the Legislature of New Brunswick in 1862, did recommend a system of education that would be highly conducive to the interests of the rising generation and the welfare of the people, and free from denominational control, and did also ask for the withdrawal of denominational grants;

"And, whereas the principles of the Congregational denomination forbid the presentation of any claim to exclusive privileges on denominational or religious grounds;

"Therefore *Resolved*, that this Union heartily sympathises with the action of the Legislature of New Brunswick in establishing a general unsectarian Free School System;

"And further *Resolved*, That this Union is in full sympathy with every effort to promote the welfare of men, and establish the principles of civil and religious liberty throughout the earth."

The following resolution on Temperance was adopted:—

"Resolved, That this Union again reiterates its alarm at the awful prevalence of the use of alcoholic or spirituous liquors; and still more earnestly, if possible, prays the Disposer of all hearts to lead His people to take such a position with reference to the cause of the deadly train of evils that follow them, as shall prove efficient in the entire destruction of the traffic therein. To this end, also, this Union recommends the ministers to preach against it, and all church-members to pray God to assist them to overthrow it."

In connection with the vote of thanks to the church, congregation, and friends of Keswick Ridge for kindness and hospitality, it was further resolved, "That this Union expresses its sympathy with the church and congregation in their position without a pastor, and assures them that this Union will cooperate with them in securing a minister to take the pastoral oversight."

Voted, "That in view of the contemplated gradual withdrawal of the grants of the Colonial Missionary Society, the Secretary appeal to the churches, on behalf of the Union, to increase the Missionary subscriptions during the coming year."

A resolution was adopted recommending prayer for the Congregational College of British North America; also contributions and subscriptions.

A resolution was adopted as follows:—
"Resolved, That this Union instruct the Committee of the Union to institute inquiry in the churches, as to whether

there are any suitable persons immediately available for ministerial supply in our vacant churches, or as helps of those brethren whose fields of labour are too extended for their efforts. And that said Committee have power to recommend a course of study, if necessary, for such brethren, with a view to their employment in connection with the work of our mission churches."

The following persons were elected to compose the Union Committee:—

Rev. W. Williams, Rev. R. K. Black, Rev. C. Duff, Rev. A. Macgregor, Rev. S. G. Dodd, Rev. J. Whitman, Hon. F. Tupper, I. Burpee, M.P., and Messrs. James Woodrow, F. Dennis, and H. P. Bridges.

Rev. A. Macgregor was requested to prepare a paper on the mission work of the churches, to be laid before the Union next year; Rev. R. K. Black was requested to prepare a paper on the communion of the churches; and Rev. C. Duff was requested to preach the annual sermon next year.

Rev. Messrs. Black, Duff, and Macgregor were appointed delegates to the Congregational Union of Ontario and Quebec.

A considerable amount of other routine business was transacted, and the Union adjourned to meet in July of next year at Yarmouth, N.S.

On Saturday evening the missionary meeting was held—F. Dennis, Esq., presiding. Addresses were delivered by Rev. S. Sykes, Rev. A. Macgregor, Mr. Archibald Barker, Mr. James Woodrow, and others.

On Sunday morning, the Rev. Archibald Burpee preached in the church to a large congregation. Those who could not obtain admittance were addressed outside by Rev. C. Duff, Rev. S. Sykes, and Mr. F. Dennis. Rev. J. Whitman preached in the Scotch Settlement in the afternoon, where a considerable part of the Keswick Ridge congregation resides. A large meeting was held in the Keswick Ridge Church in the afternoon; and in the evening the Rev. A. Macgregor preached to a very full house. At the close of the service the Communion of the Lord's Supper was administered.

On Monday evening the Rev. C. Duff again preached in the church to a very

full congregation, and on Tuesday evening a very large social meeting was held.

The meeting was very pleasant, the spirit that pervaded it good, and the impressions left upon the people of the place of a very favourable character.

At the conclusion of the Union meetings, the church and congregation at Keswick Ridge gave an invitation to Rev. S. Sykes, Pleasant River, to become their pastor. J. W.

THE EASTERN TOWNSHIPS MINISTERIAL ASSOCIATION commenced its semi-annual session on Tuesday evening, 10th September, Rev. Dr. Wilkes preaching the sermon. Subject, *God working from within outward*. On Wednesday, after an hour spent in devotional exercises, the Association organised for business. Members present, Rev. Messrs. Watson, Parker, Adams, Shipperly and Colwell. Rev. Mr. Watson, of Cowansville, having been appointed Moderator, Rev. Dr. Wilkes, of Montreal, and Mr. Nighswander, of Granby, were elected to sit as honorary members. Rev. A. Duff the regularly appointed scribe being absent, Mr. Nighswander was elected scribe *pro tem*. Rev. Dr. Wilkes introduced for discussion, the present unsatisfactory state of affairs in regard to the admission and dismissal of members to or from the Congregational Union, brought into prominence by the expulsion of Mr. Rae. The discussion was ended by the following resolution, moved by Mr. Parker, and seconded by Mr. Shipperly:—
 "That the Congregational Union be asked to consider whether membership with it should not be based simply on membership in one of the Associations in the Province of Ontario and Quebec, and that it should refer to said Associations all matters of admission, certificate, dismissal," &c. Carried unanimously. On motion, the Secretary was instructed to forward a copy of the above resolution to the Secretary of each Association in Ontario, and also that it be embodied in the report of Association to the CANADIAN INDEPENDENT. A sermon, prepared by Mr. Shipperly, was next read. Subject, Matthew iv. 4, "Man shall not live by bread alone." Rev. Mr. Rogers, of Stanstead, intimated by letter to the

Association, that he had resigned the pastoral charge of Stanstead church, and asked a letter of dismissal from the Association, and recommendation to any other church or Association of our faith and order; and on motion, his request was granted. Mr. Nighswander next read an exposition of the parable of the tares and wheat, Matthew xiii. 24-31, and Mr. L. P. Adams, a plan of sermon, 1st Cor., xiii. 12. "For now I see through a glass, darkly; but then face to face," each of which served as a foundation for considerable discussion and some pertinent criticism. In the evening a Temperance meeting was held in the Town Hall, when a very respectable audience listened with attention to brief addresses from the rev. gentlemen present. On Thursday, the 12th, after the usual opening services, the same exercises were engaged in as on previous meeting, sermons, essays, and plans of sermons, from various brethren assembled. The next meeting of the Association was appointed at Cowansville, on the first Tuesday in February, 1873. The meetings of the Association were brought to a close at 12 o'clock, and in the afternoon a Sunday-school picnic was held in a grove near at hand, when a respectable number of parents, children and friends listened to addresses from the ministers, interspersed with singing from the children.—D. D. N.

EASTERN ASSOCIATION.—On the 18th day of September the members of this Association met at Kingston. There were present, Rev. Messrs. Fenwick, Lewis, Hay, Brown and Douglas. After an hour spent in devotional exercises, there was read by Rev. J. Brown, of Lanark, an essay on the "Christian Ministry" which dealt mainly with the Scriptural warrant for forming and dissolving the relationship between a pastor and a church, and which was submitted to criticism. In the afternoon, at the suggestion of Rev. K. M. Fenwick, the members of the Association occupied the time in a deeply interesting conversation on the subject of "Ministerial Efficiency." In the evening was preached by Rev. J. Douglas, of Lanark, what was meant for the opening sermon, but which

was, from circumstances which necessitated such a course, the closing sermon, based on the words,—“Christ in you,” (Col. i. 27). An invitation received from the church of Ottawa to hold the Autumnal meeting of the Association there, from pressing circumstances, could not be complied with; but the next meeting of the Association will be held in that city. The exercises for that meeting are as follow:—

Essay by Rev. J. Brown, of Lanark, on the subject of “Prayer Culture.”

Expository sermon from Rev. R. Lewis, on Col. i. 20.

JAMES DOUGLAS, Sec.

CENTRAL ASSOCIATION.—This body assembled at Alton, Co. Peel, on Tuesday evening, 10th September. A very full number of the ministers were present; but there were no delegates from any of the churches outside of Alton itself, excepting one. The following were in attendance:—Rev. Messrs. Denny, D. Macgregor, Manly, Gibbs, Marling, Gray, Unsworth, Sanderson, Day, Jackson, Dickson, Smith, Mr. A. Christie, delegate from Zion Church, Toronto. Mr. J. Davies (Evangelist), with such members of Alton Church, as were present on Wednesday, were invited to sit as corresponding members.

The first evening, Rev. F. H. Marling preached to a good audience, from I. Cor. iii. 9. “For we are labourers together with God.” On Wednesday morning the Association met in the Chapel at nine o'clock. Devotional exercises continued for one hour, Mr. Day presiding. Mr. Day, in the absence of Rev. D. Macallum, secretary for the past year, introduced the business of the Association by proposing the election of a chairman for the meeting, and a secretary for the year, by ballot, without nomination. Rev. J. G. Manly was elected chairman, and the writer secretary.

Rev. J. A. R. Dickson then read an Essay on “The Fatherhood of God,” which was discussed till twelve o'clock. Mr. Dickson was, on motion, thanked for his Essay, and the brethren were soon scattered among the various farm-houses for dinner.

In consequence of certain preparations

to be made in the chapel for a soiree in the evening, the Association were invited to hold their afternoon session at the house of Mr Joseph Dodds, a few lots south of Alton. This whole arrangement, I think, was somewhat to be regretted, as the Association was able to do less work in the afternoon, and the tea took up a large space of the evening. We all, I think, had an appetite for a much fuller discussion of practical points in our spiritual work than we could manage to find opportunity for. At the same time, the kindness and hospitality of the Alton brethren were beyond all praise; and I merely hint that our own "programme" might be better next time. After prayer, Rev. B. W. Day read a review of "Organized Christianity: is it of man, or of God?" Mr. Day was, by resolution, thanked for his review; but there was no time for the discussion of the subject.

"Plans" on the general text, Rev. ii. 17, were then called for. Six were presented, one of them orally. Agreed—That the winter meeting of the Association should be held in Zion Church, Toronto, in January. Messrs. Manly, Marling, Jackson, Dickson and Smith, were appointed a committee to arrange all details. Mr. Unsworth having left at noon to attend the funeral of a relative of the family in Trafalgar, had left the programme of missionary meetings (respecting which he had intended to consult the brethren) in the hands of the chairman. The dates of the various missionary meetings in the district were now agreed upon.

The brethren were then invited into another room for tea, which supplied a further means of pleasant social intercourse among the somewhat numerous gathering of Christian friends. Shortly after tea, the "Review Club" met, and transacted their annual business. You know, sir, very well, but, perhaps, all your readers do not, that the ministers pay in \$2 a year, and get a number of Reviews, &c., which no one could afford to get alone, and read them in turn; in which project the low postage on "periodicals" favours them.

About eight o'clock, by which time the church was crowded, the evening meeting was called to order, and the tea and

edibles handed round. Nothing could be more hearty than the tone of the whole proceedings; and the preparations, both as to "the tea" and the music, were unexceptionable. "The Pilgrim Fathers," with five voices, and a number of other pieces, were very sweetly sung, accompanied by an instrument. Short and appropriate addresses were given by Messrs. Macgregor, Jackson, Dickson, Marling, Davies and Christie. Messrs. Gibbs, Sanderson, Day and Smith made each a few remarks in connection with well-merited votes of thanks to the ladies who had carried through the soiree, and the choir, who had added so much to its success and pleasure. The proceeds of the soiree were generously handed over to the Association, to pay the travelling fares of the brethren.

The next day, Thursday, the brethren intended to have had for relaxation in boating and fishing about the Caledon Lake. But it turned out very wet. I know *one man* who lured a few trout out of the Credit River, hard by; and I heard of the piscatory skill of two Toronto brethren who were a-head of us on Tuesday; but these things are but remotely connected with the Association meeting, and will not be found on its minutes! W. W. S.

CONGREGATIONAL COLLEGE.—The session of 1872-73 of the Congregational College of British North America was opened last night with a public service in Zion Church, beginning with the usual religious exercises.

Rev. Charles Chapman presided. He said the working season had commenced in all matters connected with the cultivation of the mind in this city. Their young brethren, who, during the past year, had been under instruction in the College, had returned from their vacation to resume the work to which they had devoted themselves as students, and others had for the first time joined the College. He then alluded to the importance of the work of the ministry, and to the providing of men who in future generations should preach the Gospel better than their fathers had yet done. The Church had scarcely a more important function than the raising up of a

holy and devoted ministry. They had not the advantages of the early preachers of the Gospel, who had seen Christ's face, and whose ears had drunk in his Divine teachings; and it behoved them to select men whose minds had been cultured, and who were animated with religious zeal—in this respect following in the steps of the Apostles. There was no more important work in the Dominion than the maintenance of our Colleges, and the preparation therein for the gospel work. Much of the ordinary college work was unseen by Christian people, and, therefore, was not taken an interest in by them. Nevertheless, it was their duty to assist with their prayers and contributions, so that they might have the satisfaction of knowing that they had left their children and their children's children the means whereby they would have preached to them the pure gospel, and in a pure language that they could understand.

Rev. W. F. Clarke, of Guelph, then delivered an address on the subject of "Christ and Modern Thought." He characterized the present age as being one of action rather than of thought. Yet it was not without its special themes and studies, and it was somewhat singular that its most intense thought was centred on an historical personage who had passed away from human gaze more than eighteen hundred years ago, and whose earthly career was compressed into the compass of thirty-three years. Generally, historical characters faded out of notice with the lapse of time; but here was One to whom greater attention than ever was bestowed, and still the great question was—"What think ye of Christ?" Amongst all the moral and intellectual topics of the age which, like the hills, obtruded themselves, the character of Christ was the Mont Blanc, towering over all the rest. The gaze on Him was now a reverent one. The cry of "Crush the wretch" was no longer heard, but even infidels and sceptics spoke admiringly of his life and character. Renan's "Life of Christ" was written in this spirit. One characteristic of the times was that Christ, as distinguished from Christian doctrines, was far more prominent now than formerly, in our theological and religious literature. Yet syste-

matic theology was not needless, and it was not necessary to banish it in order to exhibit Christ. The reverend speaker then said there were two grand topics to be discussed; namely, the person and the work of Christ. He then showed how the controversy on these points had originated in the early ages, and had raged with more or less violence. One good had resulted from these controversies, inasmuch as they had called from the Church a clear statement of the doctrinal truths held by it on these subjects. The present theories about Christ's person and work were reproductions of the old ones. He then reviewed the four chief theories held on the person of Christ. The first was, that he was both God and man, with the natures of each separate and distinct; the second was, that He was the "man of men, yet only a man;" the third represented Him as being less than divine but more than human, exalting Him above all other created beings; and the last view was, that He was really divine, but, taking upon him our frail nature. He, to a certain extent, abandoned His divinity. The first was the view they believed in, and which had been held by the Church in all ages, and received the sanction of its Councils; it was also the doctrine of Scripture. The humanitarian theory had been, mostly, relinquished. The author of 'Ecce Homo' had argued in a vague manner for the third theory, though without actually committing himself to it. The last theory had been supported by Rev. Henry Ward Beecher; but, in point of fact, it destroyed the grand doctrine of the atonement, with its ideas of vicarious punishment endured by Christ for the salvation of the human race. But, to hold such a doctrine, it was necessary to wrest the Scriptures from their obvious meaning; and, according to this theory, the only effect of Christ's death lay in the shape of moral influence, causing love to Christ on contemplating his love towards us. The speaker then took up the consideration of Christ's "work," treating it with greater brevity, and concluding a powerful address by urging the students to preach Christ and Him crucified, and to dwell much on His story in their ministrations; also not to

look for the applause of men. Let their motto be "Excelsior!" Let them be faithful unto death, and Christ would at last give them a crown of life.—*Witness, 18th Sept.*

SARNIA—ORDINATION.—Says a local paper: "A most interesting and impressive service was held in the Congregational Church, in this town, on Tuesday, the 30th July, in connection with the ordination and settlement of Mr. W. H. A. Claris, graduate of the Congregational College of B. N. A., as pastor of the congregation. The Rev. J. Wood, of Brantford, presided, and introduced the several parts of the service. The Rev. John Salmon, B. A., of Forest, led the devotional services; after which Mr. Wood proposed the usual questions to the candidate, who replied to them at some length, and in a most satisfactory manner. The church having signified their call to Mr. Claris to become their pastor, and Mr. Claris his acceptance of it, the ministers present thereupon united in the laying-on of hands, the Rev. Robert Hay, of Crystal Lake, Ill., leading the assembly in the ordination prayer. Mr. Salmon then gave Mr. Claris the right hand of fellowship, in the name of the churches of the body, and the Rev. J. I. Hindley, B. A., of Frome, addressed the pastor-elect in a most loving and faithful charge, from the words of Paul, 1 Tim. iii., 2, "A bishop must be blameless," in which the necessity was shown of purity in life and doctrine, and of faithfulness in the discharge of pastoral duty. He was shortly followed, after the singing of a hymn, by an equally appropriate and impressive address to the church and congregation, by the Rev. W. H. Allworth, of Paris, in regard to their duty towards their pastor, founded on 1 Thess. v. 12, 13, 'We beseech you brethren, to know those who labour amongst you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake; and be at peace among yourselves.' We could have wished that a much larger audience had heard the many excellent *home truths* with which this discourse abounded. The singing of the doxology, and the benediction by

the pastor, brought this interesting meeting to a close. We hope the settlement thus happily effected may be long continued, and crowned, by the Divine blessing, with most gracious and lasting results."

BRIGHAM (Q.) DEDICATION.—Interesting services were held at Brigham, August 22nd. The sermon was preached at 11 a. m. by Rev. C. Chapman, M. A., when the church was crowded, though the weather was inclement. At the close a bazaar was held, which was quite a success. At 3 p. m., the church was again filled, and appropriate addresses were delivered by Revs. A. Duff, G. H. Wells, C. Chapman, J. Fraser, and C. R. Black, Esq. This commodious and beautiful place of worship, close to the line of the South-Eastern Counties Railway, is built of brick, and was universally admired as a model of taste. The residents of Brigham are fortunate in having it presented to them with the "church-going bell," as the generous gift of the gentleman whose enterprise has built up the place, and after whom the village is appropriately named.—*Witness.*

DOUGLAS, GARAFRAXA.—The council that was called by the Douglas Congregational Church to advise in reference to Mr. Brown's resignation, decided that in the opinion of said council Mr. Brown ought to remain; and that, as the people had agreed to raise \$250 for Mr. Brown's support, the Rev. W. F. Clarke be requested to lay these facts before the General Secretary-Treasurer of the Missionary Society, with the hope that \$50 be added to the present grant (\$200), so as, in all, to make Mr. Brown's salary \$500.

The church at Douglas has done itself the honour of accepting the advice tendered to it by the council, but Mr. Brown does not seem to consider the question of his removal as yet settled. He writes as follows:—"Our church has seen fit to act according to the advice given by the somewhat informal council which was held in Fergus on the 9th inst. For me to comply, may be for the present good of the church at Douglas, but I am still of opinion that a re-arrangement of the whole field is neces-

sary to the efficiency of our home mission work in this locality; and as, I think, I now see a ray of hope as to the practicability of a more economical plan, I feel it to be my duty to hold myself in readiness to retire from this field at any time, in order that some such scheme may the more speedily be carried into effect. I would, therefore, request any of the ministerial brethren who think of 'candidating,' to call this way, and I shall be happy to give them an introduction to this 'little sister' church. The truth is, that the 'mother church,' who live not far off, has, for some time, not been maternal towards him who has for the last four years been paying special attention to her promising daughter; and a change, if it did nothing more, would, probably, restore the old lady to good humour again."

Mr. Brown testifies to a good degree of unity and vigour in the Douglas church. The Sabbath morning congregations are always good, while in the evening they are invariably large. The new chapel is nearly free of debt, and the village and the surrounding country are rapidly improving, all tending to make it a pleasant and hopeful field.

TORONTO—UNION EXCURSION. — The teachers of the Congregational Sabbath Schools in this city had an excursion to Niagara Falls, per the steamer *City of Toronto*, yesterday. Starting from Yonge street wharf at 7 a.m., they arrived at the Falls, after a very pleasant journey, a little before noon. All the places of interest about the world-renowned Niagara were visited in turn; all the possible points from which its imposing grandeur could be witnessed were taken advantage of; and what remained of the hours at the disposal of the excursionists was pleasantly spent in little social picnic parties on Goat Island. What with singing, with piano accompaniment in the saloon, and a number of beautiful hymns on the upper deck, the evening passed pleasantly away, and all landed safely about ten p. m.—*Globe*, Sept. 6.

REV. J. ROGERS has resigned his seven years' pastorate of the church in Stanstead, Province of Quebec, to take effect October 1st. Since 1868, he has also

acted as pastor of the church in Derby, Vermont, and in connection with his labours there, has received about forty new members. Mr. Rogers will devote the winter to lecturing.—*Advance*.

REV. R. HAY has removed from Crystal Lake, Illinois, to Somonauk, in the same State, where he has taken charge of a Presbyterian church.

REV. D. NIMMO, for four years pastor of the Victoria Parade Congregational Church, Melbourne, Australia, passed through Toronto during the past month, on his return to England, *via* San Francisco. He preached in Zion Church on the evening of the 1st of September. We hope that any others of our brethren passing to or from the antipodes by the same route, will give their fellow-colonists in Canada a call as they go by, especially as they must all touch the border at Niagara. We ought to know each other.

REV. DR. WICKSON has sent for his three children, whom he and Mrs. W. left in Canada, to join them in England. We believe that he is likely to settle there in a pastoral charge. He has resigned the Rectorship of the Toronto High School. The best wishes of his Canadian friends will follow him.

KESWICK RIDGE, N.B.—REV. S. Sykes, of Pleasant River, N.S., is invited to Keswick Ridge, N.B., for which Rev. W. Williams vainly endeavoured to secure a pastor from Canada.

THE September number of the *Congregational Record* (of N. S. and N. B.) brings us the following items:—The question of the continuation of the *Record* itself would depend on the action of the Union at its meeting, 12th September. There is some discontent among our churches by the sea, as to their not being represented fully enough in Missionary and College administration. Three Congregationalists had been elected there to the Dominion Parliament—Messrs. C. Burpee, for Sunbury, Isaac Burpee, for St. John, and Hon. J. McAdam, for Charlotte. Rev. A. McGregor had paid an interesting missionary visit to Margaree.

BROOKLYN AND BEACHMEADOWS, N. S.—A communication from Mr. James R. Black, student, narrating his vacation-labours in the above field, but which we cannot publish in full, confirms the good report sent by another correspondent for our July number (p. 44). The Sabbath-school has increased from 50 to 205; the weekly prayer-meeting had been revived, with growing attendance and interest; a ladies' sewing society of 18 active workers, and a large choir, had been organised. The monthly conference meeting, which partakes somewhat of the nature of a class-meeting, and in which the female members freely take part, by prayer and exhortation, had been revived.

THE REPORTS.—We have received the reports of the C. C. Missionary Society, and of the Indian Mission. Prof. Cornish (*vide* his letter) promises that of the College ere we publish. The Union minutes are in type. We are glad to note this promptitude, after the delays of last year. The Indian Mission report has a specially good feature, in the map showing the various stations. The new feature in the College report—the course—should be carefully studied by intending students, and indeed by all. We believe that the Indian Mission report will this year be included with the others in the combined issue, making it a quadruple, instead of a triple, edition.

BROME CORNER, Q.—Rev. H. J. Colwell, of Waterloo, finding his present charge already too extensive, has resigned the pastorate of the church at Brome Corner, which is 16 miles distant.

DANVILLE.—Rev. G. T. Colwell, brother of Rev. H. J. C., is supplying the church in Danville.

Y.M.C.A.—In August, a Convention of the Young Men's Christian Associations of Ontario and Quebec was held at Belleville, Mr. William Anderson, of Toronto, in the chair. It was an earnest, practical and useful gathering. The daily papers gave fair abstracts of the

proceedings, which will shortly be published in full. A similar Convention for the Maritime Provinces met in Halifax in September, also a fine success. The corner stone of the new building at Montreal was laid on the 7th September, by T. J. Claxton, Esq., President. Rev. D. R. F. Burns made a noble address on the occasion. The building in Toronto will soon be covered in.

HALIFAX, N. S.—By the report of the Union Meeting at Keswick Ridge, we learn that Rev. J. Elliot has resigned his charge at Halifax, and "leaves these Provinces," whither, we have no information. His old friends in this quarter will join in the regrets of his late associates, at losing him.

EMBRO', ONT.—The ordination services in connection with the settlement of Mr. G. C. Needham over this church, were successfully held on Sept. 25th. Rev. Messrs. Dickson, Salmon and Wallace were the ordaining council. Particulars for next month's Magazine.—*Com.*

BROCKVILLE.—Rev. James Hay has tendered his resignation of the pastorate, but it is hoped that he will be retained in Canada.

REV. NORMAN McLEOD opened the battle at Salt Lake City, on the 8th September, by a lecture on Polygamy. Rev. W. P. Wastell has returned from California, and waits at Port Huron, Michigan, for work to do.—*Advance.*

OTTAWA.—Since the removal of the Rev. E. Ebbs, the pulpit has been regularly supplied by Mr. A. Duff, jun., Rev. Messrs. Douglas, J. Brown, A. Duff, sen., W. F. Clarke, H. D. Powis, and F. H. Marling. Arrangements for these services have been made by Rev. K. M. Fenwick, to whom and to the supplies the church desire us to express their hearty gratitude. A cordial invitation has been given to Rev. H. D. Powis to become the pastor.

PRESENTATION.—Mr. E. D. Silcox, the student who has been supplying the con-

gregational church at Coldsprings, Ont. for the past summer, was presented on the evening preceding his departure for college, with a large and handsomely bound album; also the works of Edmund Burke, with memoir, in three

volumes, from his Bible Class and other young people of his congregation, testifying to their kindly appreciation of his services among them during his vacation.

Home and School.

For the Independent.

THE SUPPER OF THE LAMB.

A SCOTTISH HYMN.

The feast is spread, and the Angels wait
To see the guests sit down;
And the shining guards at the palace gate
Give each a robe and crown.

Yet the halls are never filled, they say;
"Behold, there yet is room!"
Then why should we sae lang delay,
Or a single place be toom?

I've lingered lang in doubt and fear,
Sair buffeted wi' sin;—
Though whiles I seemed to venture near,
I daur'd na enter in.

But now in Heaven's ain light I see,
Where all was dark before;
And "*Christ for me!*" maun be the plea
To ope the Heavenly door!

I'll soon be rich and weel enouch,
For I've been bidden lang—
The Supper o' the Lamb is spread—
And I intend to gang!

W. W. SMITH.

THE DYING BOY.

Years ago I was asked to visit the Marine Hospital at four o'clock each Sunday, and address the inmates. One Sabbath the superintendent met me, saying, "A lad has just been brought from the shipping in the lower bay apparently dying," and begged me to go to him at once, and added, "I never felt so for a poor boy." As I opened the door, I

heard, "O, my poor mother! O, my mother! if I could only see my mother! but I am dying. I shall never see my mother." I walked to the foot of his cot and remained silent. He did not heed me, but uttered words that burned into my memory, and he cried again, "I cannot die until I have seen my mother and asked her forgiveness. I must tell her how I have tried to forget her prayers and words of advice, but could not. O, mother! mother! if I had minded you; but I shall never more see you. You will go to heaven, and I shall never more see you; there is no hope for me."

"There is hope for you," I said, stepping to his side. He started—stared me in the face. I took his hand, and repeated, in gentler tones, "Yes, my boy, there is hope for you, prodigal though you have been; throw yourself on your mother's God, and that mother's prayer shall be answered even now."

"What! hope for me? I ran away from my mother; I laughed at her prayers; O! if I could only see her and tell her how much I want her to pray for me now; but it is too late."

"It is not too late for those prayers to be answered; they have gone up to God; God has heard them, and is answering them even now, by showing you what a wicked boy you are. Go and tell Jesus you are a lost sinner. He died for just such sinners—trust in your mother's Saviour—pray to your mother's God."

"How can I pray? Won't you pray for me?"

I knelt down by his cot and asked him

to follow and try to make my prayer his own. He grew calmer, and tried to turn his thoughts to his soul's welfare. I talked to him, his penitence was deep and sincere, and soon I had the happiness to hear him cry, "Jesus have mercy upon me! God of my mother, forgive her wicked boy! Lord Jesus, have mercy upon me!"

I left him, but returned after closing the services in the other part of the building. I found him more calm, but doubting.

"Can I be forgiven? I have been so wicked! Can I die, and never ask my mother to forgive me? I cannot, cannot die here. I must go home."

"But if God forgives you, you will meet your mother in heaven, and in her joy to find you there, she will forget all the suffering you have caused her, and you will pass eternity together. Is not that enough?"

Gently, and with tears streaming down his flushed cheeks, he said, "I want to see my mother and ask her forgiveness, and then I will be willing to die."

"What, without God's forgiveness? Think of Him, my boy. Your mother would bid you look to Christ. He can intercede with the Father better than your mother can, and he never intercedes in vain. Think of Him—trust to Him—lean on Him." I prayed with him and left him. Later I called again. I found him much changed, but calm.

"Are you willing to die?"

"I think I am, if God wills it."

"Or live by yourself among strangers?"

He smiled as he answered, "Yes, whatever God wills. How changed I feel! I don't care whether I die here or at home, for I am sure," and his lips quivered, but his smile was beautiful, "I shall meet my mother! But isn't it a wonder Christ could forgive me?"

Every moment his hope grew brighter; his faith firmer; his humility deeper; his love stronger; until that love for his Saviour overcame his sufferings, which were great, his desire for home, and even his agony to see—though it had not diminished his love for—that praying mother.

Ere the sun arose he was gone.

COMMON SENSE FOR MINISTERS' WIVES.

"How shall you like being a minister's wife?"

Does any one ever ask a newly-engaged girl, "How shall you like being a broker's, or dentist's, or lawyer's, or merchant's, or grocer's, or banker's, or doctor's, or tailor's wife?" I had never heard any of these queries propounded to "engaged" friends receiving congratulations. How startled was I, then, when all my two-hundred-and-fifty most intimate friends, and their fathers, mothers, uncles, aunts, and cousins to the fifth degree, opened on me with the question, "How shall you like being a minister's wife?"

Is it strange that I began to wonder that I had never before known how different a minister's wife must be from other women? Born and brought up in a happy lawyer's home, having no theological relatives, I had never been behind the scenes, and Mrs. A., Mrs. B., and Mrs. C., the wives of my various pastors, had always seemed to me made of ordinary flesh and bones.

I have now been married several years. Morbidness has given place to an increasingly happy spirit. Sure of my husband's sympathy and co-operation, I have been able, I think, to live down in my own immediate community some of the false theories that hamper the lives of my sisterhood, and now I feel justified in striving to set forth these false though popular theories, and in urging others to live them down.

People think that the minister's wife sustains relations to her husband's people analogous to his own, involving the duties of frequent visiting of parishioners, leading the female members of a flock in all their religious and charitable undertakings, serving on all their committees, and presiding over all their meetings. She must keep open house. The parsonage is church property, and must be made a convenience, a common ground, where all the people from Mr. Cræsus to Mr. Lazarus, may meet on an equal footing. She must place her time at the disposal of others. "One wants always to feel welcome at the pastor's house," said a good woman to me

once, which, translated, literally means, "We cannot run into everybody's house unceremoniously, at all sorts of hours. But the pastor's house is common property, and it's so nice to have one place where one can get an hearing at any hour of day or night, when one has a little time hanging heavy on one's hands, or a little trouble, or a bit of news to talk over."

She must accept graciously and gratefully any patronage, or counsel, or gift, however useless and distasteful, or invitation that is offered her, because such are the expressions of her people's love!

Now, take these points, one by one, and see if they are not in direct antagonism to the spirit of ordinary women's lives. Could the lawyer's wife sustain such relations to his clients? the doctor's wife to his patients? the merchant's wife to his customers? Without exception, these ideas are false and hurtful in the extreme. I claim that there is not one single solitary thing that a woman should do solely because she is a minister's wife. I claim that her life should be governed by *precisely* the same principles that *ought* to govern every other Christian woman. Mark the word! I say Christian woman.

Like every other person, she has her home duties and her outside duties. Of these, the home duties should be first discharged, and one of the most imperative is to *keep sacred the household privacy*.

How impossible this is, unless she set her face like a flint against the popular notions enumerated above. "I think the sewing circle had better always meet at the parsonage, and then there will be no misunderstandings about whose houses is to be offered each time. It is central, too, and now that we *have* a parsonage, after waiting so long, we had better use it." So spoke Mrs. H., when we were organizing our Dorcas. "Ladies," said I, "I shall always be glad to *take my turn* in opening my house to the circle. It will not be convenient for me to receive you always."

I lay down the general principle that duties are determined by opportunities; the greater a person's opportunities the larger the responsibilities and more numerous the duties involved.

This principle is binding on a minister's wife, just as much as, and no more than, on any other Christian woman. What her opportunities are must be decided by herself, and not by her congregation, who will have enough to do in deciding upon their own.

Opportunities may be those of time, money, culture, natural gifts, such as tact, ready power of sympathy, executive ability, or chances of hearing of cases of necessity. Perhaps of all these named, opportunities of the latter class are most apt to fall to the lot of a minister's wife, because the husband is the recipient of so much of such information. But if she chance to be denied all the others, time, money, tact, &c., evidently the most she can do is to bring her knowledge before those who, with larger opportunities, *can* accomplish more good. If she is so fortunate as to have time, money, knowledge, tact and executive ability, all to work with, then may she be a queen among women, rejoice at her glorious opportunities and make the most of them.

But some one will urge that the minister's position certainly involves his wife in *social* relations and *social* duties more numerous and onerous than those of ordinary women. The millionaire, the leader of fashion, the successful politician who becomes an office-holder, the famous artist or litterateur, every man who occupies a prominent social position, may be said to involve his wife in social relations numerous and onerous. The difference between these wives and the minister's wife is, that of the first society makes requests, and they grant favours; of the second society makes demands, and she feels obligated to perform duties. It is her own fault. It is because she does not take her stand on the dictates of common sense. The world will always take all it can get, and the minister's wife fears to assert herself, lest she may injure her husband's influence. The fallacy lies just here.

Let us take, for practical illustration, the matter of making acquaintances, calling and visiting. On other ladies socially prominent, society makes its respectful call, and then humbly waits a return, which, when made, is gratefully received. Upon the minister's wife

society descends with a rush, open-armed, and expects her to be "so glad." She must not make formal calls in return. Oh no! She must "run in." She is to be the exemplar of sociability everywhere. Her list of acquaintances may number twenty-five or five hundred, it makes no difference. Somehow she must manage to "run in" at every house once a fortnight, or be met when she does call with suspicious glances, and "You're quite a stranger! We thought you would not stand on ceremony!"

In closing I would say that while I acknowledge no "duties peculiar to a minister's wife," no duties of "commission," (if I may use the term), there are one or two duties of "omission" which, while binding on all Christian women, seem specially so upon her. This, let me quickly add, not because she is a minister's wife, but because she is a wife. Just as it would be unbecoming in the wife of a President who is rigidly striving to enforce economy in our national finances, to set an example of marked extravagance, or in a doctor's wife to exhibit utter disregard of the laws of health, so it is unbecoming in a minister's wife to do things directly contrary to the spirit of her husband's teachings.

I would enumerate, among these duties of "omission," extravagance of dress, indulgence in utterly worldly amusements, excessive pleasure-seeking, and drawing individual social distinctions between rich and poor. And even here I throw in the warning, let her decide for herself, and not according to congregational dictates, where lie the lines between temperance and excess, the worldly and the unworldly, the expedient and the inexpedient.

Let minister's wives develop side by side, with a new spirit of consecration as Christians, a new spirit of independence as members of society, and they will soon convince the popular mind of its illogical and inconsistent theories concerning their position, and prove that no other offers more of honour or happiness to the "Coming Woman."—*The Christian Union.*

BIG TALK

If you have ever had the misfortune to be entrapped into a *tête à tête* with a woman, who discards the colloquial word for the provincial newspaper substitute, you will agree with me in styling it a practice confined to the people who make a great display of looking down on ignorance and low life, and who are always proving their superiority over the vulgar by using words which they have picked up without being able to assimilate them. Who can enjoy a chat with a woman who always talks of thin women as *attenuated females*, and of a man as an *individual*; with whom things are never like, but *similar*; who never begins a thing, but always *commences* it; who does not choose, but *elects*; and who does not help, but *facilitates*; who does not supply, but *caters*—nor buy, but always *purchases*; who calls a beggar a *mendicant*; with whom a servant is always a *domestic*, when he is not a *menial*; who does not say a thing, but *states* it, and does not end, but *terminates* it; who calls a house a *residence*, in which he or she does not live, but *resides*; with whom a place is a *locality*, and things do not happen, but *transpire*; with whom a murder is always a *tragedy*, and shocking things are *terrible to relate*! It will be a day of bad omen for the harmonizing of class interests and feelings when this affectation of a choice diction descends from the middle class to artizans and labourers.

As a rule the women who make the mistake of supposing such a heavy artillery of words to be an elegant and cultivated style of talking belong to the pitiful *Bas Bleu*, and are of the tense *passee*. Such a woman could not under any chance be married, she would be *united in the bonds of matrimony*; not in a church, but in a *sacred edifice*, accompanied not by the marriage party, but by the *bridal cortege*. She would style her husband the *partner of her joys and sorrows*; she would not suckle her children, but *nourish* her *progeny*. I do not think that such a woman could not possibly become a good wife, but it would knock all the poetry out of a mother's life, if she styled her love *maternal affection*. Her children would have no playthings, but

would be provided with *means of recreation*; would never receive a morning wash, but always be martyrs to their *matutinal ablutions*. And, dear me, I'm afraid, from what I know of these women, that such an one would never teach the little one an evening prayer, but would *instruct* him in his *nightly devotions*.

Her pots and pans become her *culinary utensils*; you do not take lunch in her house, but *partake* of some *slight refreshment*. The few house duties she understands are made her *domestic engagements*, and lastly, for I am glad to dismiss her, she never goes to bed, but always either *seeks her couch* or *retires to rest*.

I remember, some years ago, meeting a good example of the silly creature I have tried to sketch, or as she would say had *endeavoured to pourtray*. A gentle, sad-faced lady in mourning, who sat talking very quietly to the son of one of England's sweetest poets, caught my attention, and I enquired who she was. "Mrs. H.," said my strong minded companion, and then she added simply, "she is, as you see, in mourning for her dear son, Captain H., who was killed in the war (Crimea)." Did she say that? Not a bit of it. Said the lady of garbled speech, "She is, as you perceive, *clad in the habiliments of mourning for her well beloved first-born, who was slain on the field of battle!*" All my sympathy was rudely changed to laughter, for what could I do but laugh?—S. Lou, *Ch. Herald*.

METHOD OF EXCITING INTEREST.

The general subject, "How we shall excite and maintain the interest of our classes," is one of great importance. Several suggestions are presented:

1. Procure a large slate, or small black board for your class; write on it a carefully prepared analysis of the lesson, and require each one to keep a blank book in which to copy the synopsis and any remarks the teacher may make. Examine on these frequently.

2. Appoint a pupil, now and then, to be your "assistant" in asking questions, giving him a week's preparation.

3. Get the class to have a "question-box" and to bring questions weekly on the lesson, or on any other part of the Bible.

4. Question your class, so to speak, analytically. A few Sabbaths ago I asked my class "Can each of you mention one way by which we may show our *gratitude to Jesus!*" (The average age is about twelve.) The answers I received were these: 1st. "*By faith,*" 2nd. "*by love,*" 3rd. "*by prayer,*" 4th. "*by study of God's word,*" 5th. "*by obeying him,*" 6th. "*by leading others to him.*"

5. Avoid as you would a bed of snow all routine. Do not allow any method of work for Jesus in any direction to become fixed and stereotyped. Study as much variety as possible. A distinguished divine was asked to describe a plan for the preparation of sermons, to a young minister; his reply was the best on record: "*Be a slave to no plan!*"

6. Visit your class and have it visit you. You must know their temperaments and surroundings, if you would secure the highest success. "I believe somebody has told Mr. Jones about me, because what he said fits me exactly." But Mr. Jones had only thrown himself in the way of that person, and prayerfully, silently, taken a spiritual diagnosis of the case. You must come in contact with people *when they are themselves*, if you would influence them most effectually.—S. S. Times.

"AND BEHOLD THEY LIVE."

BY R. R. BOWKER.

They are not dead to whom the last is spoken;

They are not gone of whom we see no more;

Still do they live, in life and light unbroken;
Still are they near, yea, nearer than before.

Take heart anew, O all ye broken-hearted!

The Lord is with us, they are with the Lord;

The glorious company of the departed
Shall lead us safely to the heavenly ford.

Their outstretched arms shall ward from many a falling,

Their watchful eyes from unseen danger
 save ;
 They are God's angels, and he heeds our
 calling,
 His messengers the dear ones whom we
 crave.

So let us live that in our Father's Heaven
 Joyful we reign with them for evermore!
 The veil is rent, the grave's dark walls are
 riven,
 Lo ! they await us on the Eternal shore!

EDITORIAL POSTSCRIPT.—Our absence during part of the past month must account for a paucity of editorial matter, and delay in dealing with some valued contributions.

A capital suggestion has been made by a friend in Kingston, viz. :—that the CHURCH should order the magazine to be sent for three months to persons among them who ought to be subscribers. This

“ trial trip ” costs only a quarter dollar. Any individual can do this for a friend. How much might be done by a little ingenuity of this kind, everywhere ! Our circulation is growing, but not so fast as it ought.

We hope to receive, for November, the first instalment of reports of Missionary meetings.

Our correspondents will save both Publisher and Editor much trouble by addressing them *separately* on matters pertaining to their respective departments. Mr. Christie takes entire charge of the subscription list and advertisements, money and mailing ; Mr. Marling of the contents of the Magazine. Two communications, however, can be sent under one cover.

WESTERN DISTRICT MISSIONARY MEETINGS.—2nd Division.

Guelph,	Monday,	Nov. 4th,	Deputation,	Messrs. Heu de Bourck, Barker, Wood.
Brantford,	Tuesday,	“ 5th,	“	Messrs. Heu de Bourck, Clarke, Allworth, Pullar, Hay.
Burford,	Wednesday,	“ 6th,	“	Messrs. Clarke, Robinson, Hen de Bourck.
Scotland,	“	“ “	“	Messrs. Pullar, Allworth, Hay.
Kelvin,	Thursday	“ 7th,	“	“ Clarke, Hay, Heu de Bourck.
New Durham,	Thursday,	“ “	“	Messrs. Pullar, Robinson, Allworth.
Watford,	Monday,	“ 4th,	“	Messrs. Salmon, Hindley, Wallace, Claris.
Sarnia,	Tuesday,	“ 5th,	“	“ “ “ “
Forest,	Wednesday,	“ 6th,	“	“ “ “ “
Warwick,	Thursday,	“ 7th,	“	“ “ “ “
Southwold,	Friday,	“ 8th,	“	“ “ “ and Wood.
Stratford	Monday,	“ 11th,	“	Messrs. Wallace, Heu de Bourck, Allworth, Hay.
London,	Tuesday,	“ 12th,	“	“ “ “ “
Tilbury,	Wednesday,	“ 13th,	“	Messrs. Allworth, Hay, Burgess, Smith.
Amherstburg,	Thursday,	“ 14th,	“	“ “ “ “
“	Friday,	“ 15th,	“	“ “ “ “
Paris,	[To be arranged by pastor.]			