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THE  
CANADIAN INDEPENDENT.

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VOL. XII.

TORONTO, JUNE, 1866.

No. 12.

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PROPRIETORS' MEETING.

The annual meeting of the proprietors of the *Canadian Independent* will be held (D. V.) on Thursday, June 14th, at 11 o'clock, in Zion Church, Montreal.

A full attendance is requested, as proposals will be submitted in regard to the future of the Magazine, which it is important to have considered by all the proprietors, if possible.

Toronto, May 21, 1866.

A. CHRISTIE,  
*Publishing Agent C. I.*

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LOOK BEFORE YOU LEAP!

At the annual meeting of the Congregational Missionary Society of British North America, to commence in Montreal, on Thursday, 14th instant, a motion will probably be brought forward, to declare independence of the Colonial Missionary Society. We cannot tell how many, but a considerable number of members of the former Society feel so much friction in wearing the Blomfield Street crutches, that they will want to throw them away, and hobble or walk or run alone, as best they can.

We shall not undertake, at present, to discuss this important question in all its aspects. The arguments in favor of separation have been repeatedly set forth in these columns, with fulness, point, and energy, by various correspondents. Those who would make the best of things as they are, have held their peace. It seems to us a duty, therefore, to present the other side of the case, so that the Society may come together with a complete understanding of the matter, and be able to arrive at a well-weighed, deliberate, and wise conclusion.

The recent proposals of the Colonial Society, and the manner in which they were urged upon the Canadian churches, together with the discussions of past years, have made the advocates of secession feel like the "unfortunate" in Hood's "Bridge of Sighs,"—

"Mad from life's history,  
Glad to death's mystery,  
Swift to be hurled!  
Anywhere, anywhere,  
Out of the world!"

But that sweet singer of Israel, Isaac Watts, has a homely verse which may also fit the case:—

“So, when a raging fever burns,  
We turn from side to side by turns;  
’Tis but a poor relief we gain,  
*We change the place, but keep the pain.*”

Our missionary brethren need not think that their troubles will be over, when they come to deal only with a committee on this side of the Atlantic. They will often find that they could have made better terms with the “old gentleman,” than with their colonial brothers. The former has a longer purse, and is very liberal where he happens to take a fancy, albeit he is rather uncertain in that matter; the latter may give longer, but will not give more; they will ask as many questions, and are very likely not to be so punctual each quarter-day. Being dependent, having to ask for aid, being subject to investigation and criticism, and having weak and sore places exposed to view—these things will make the shoe pinch, whosoever your cordwainer.

Let us calmly look the consequences of separation in the face.

Are we *able* to be independent? That is, to carry on our work to its present extent, and to enter on aggressive movements, without English aid? Can the churches receiving aid do so much more for their pastors, and these and the self-supporting so increase their missionary contributions, as to make up the deficiency, were the Colonial Society’s grant withdrawn? If so, that Society is *more than right* in the course it has taken, and we ought to be ashamed of ourselves that we have needed to be *driven* to such a position!

Now, we are very deeply impressed with the conviction, that christian people everywhere have a great deal to learn in the matters of giving and denying themselves in order to give. Even the seemingly large donations of the wealthy, when compared with the scale of their personal expenditure, often shrivel up into less than the widow’s mite. If we were asked to “call God to record upon our soul,” whether there is the actual ability among us to respond to the recent call for twenty-five subscriptions of \$100; we should hardly burst out with an immediate, “No! out of the question!” But we must look at such matters as practical men, not according to some ideal standard. The constituents of the Colonial Society themselves, doubtless, are not so without sin, as to be entitled to cast stones at us. The standard of giving in Canada, must be compared with that which is attained in England, and that amongst the Congregationalists with that of other bodies in the colony; and though “comparing ourselves with ourselves” be “not wise,” yet, on that principle, we think that few, if any, will say that we are ready to declare immediate independence. We are working each other up to that point, but it takes time.

Some believe that, after separation, it will still be possible to obtain a grant from the Colonial Society for our work. But what jot or tittle of authority

can be produced, to justify such an expectation? If we part from them, because we cannot agree upon terms, and they believe that they have already come as far as possible towards us, are they likely to make a grant to be used on other terms? The same utter uncertainty besets the idea that the Society would still carry on missions in British North America, through a more direct agency of its own. Old Æsop tells us, "As a dog was crossing a river, with a morsel of good flesh in his mouth, he saw (he thought) another dog under the water, upon the very same adventure. He never considered that the one was only the image of the other; but out of a greediness to get both, he chops at the shadow and loses the substance."

But there is another alternative,—collecting on our own behalf in Britain and the United States. It will then be necessary to send an agent to England. His salary and expenses, for, say, six months of each year, cannot be less than \$1,000, will very probably be more. He goes to leading ministers and laymen; they tell him, "We already give to the Colonial Society;" "Oh! but," he begins, and opens his budget of grievances; have they so much as time to listen to him? will they go to the Society, hear both sides, decide in our favour and give a special collection for this one part of the Colonial field? In how many places will this process be successful? Half or three-fourths of the churches will tell him, "The Colonies are old enough to care for themselves: we have more than we can do at home." Rev. J. T. Byrne has been some months in England, and *hopes* to raise £500 for the French Canadian Missionary Society, for which he can go to christians of every denomination, especially Episcopalians and Presbyterians, as well as Congregationalists. Our brethren think that sum is altogether too little for our annual wants: including collecting charges, £1,000 would be required. What likelihood is there that we shall get it? And what "independence" will there be in having what are felt as the rebuffs of Blomfield Street repeated, and in harsher forms, depend upon it, at a thousand doors throughout the kingdom? As to the United States, is it not notorious that their sympathies are utterly estranged from Britain and from these Colonies? To gratify their own exasperated feelings, like the man who cut off his nose to spite his face, they have abrogated the Reciprocity Treaty. The Secretary of the French Canadian Missionary Society, representing a very popular object, found last winter that the Congregational Churches were so pre-occupied with the west and the south and the Freedmen, that he could get no hearing. Times have changed since Rev. W. Clarke made his raids upon the other side of the lines for our Mission. *Omne ignotum pro magnifico*, says the old proverb. It is easy to "dream dreams" of the result of an independent appeal: we fear that the result will be but "as a dream when one awaketh."

On the other hand, we have the solid fact, that the Committee of the Colonial Missionary Society, as Dr. Wilkes wrote us last month, have already appropriated £500 for the year 1866-'7. This is given with a knowledge of

what was done and was *not* done, in respect to aiding old causes and the extension of the work, during last year, and without imposing any new conditions for the current year. Such an appropriation itself shows, and the conclusion is confirmed by direct assurances from the highest authority, now under our eye, that this grant is given *in the confidence that we will do our utmost to develop local liberality and extend the work.* This fact speaks louder than ten thousand words to show that the Society in England cordially accepts and acts upon the agreement contained in the minute of our Society, adopted at the last annual meeting. Besides this grant, they are giving assistance to Newfoundland, to St. John, N. B., and to Halifax. Is there sufficient cause to reject the sum thus placed at our free disposal? The matter is left to our honor. We say that we want to break up new ground, and to secure the most generous gifts from our own churches. They believe us, give us the money, and wait the result. This is said both in deeds and words. Are we cast off? Are we forced to cut ourselves loose? The amount is small, we still contend; but if we refuse this, are we sure of getting more elsewhere?

For our own part, we are filled with a solemn conviction, that it would be wrong to those English brethren to whom we all acknowledge our deep obligations, and wrong to the missionary churches here, a premature and unnatural thing, to sever our connection with the Colonial Society in June, 1866. We have had our own doubts, but have been set at rest on this point by the grant for the coming year, and the manner in which it is made.

We are warmly in favour of independence, however, in the true sense, and at the right time; and we believe that the way to attain this is to be found, not in more belabouring of either the Colonial Society or its Secretary—who by this time have received as many hard knocks as they have given, so that both parties may honorably cry *quits!*—but in stirring up to the full the energies and generosity of our own people. Such efforts as those for building the new church in Brantford, the increased missionary contributions in many places last winter, and the proposal of Mr. Boyd, already “taking” among our giving men, are the declarations of independence which we are ambitious to see our churches make. Surely, our mettle can be stirred by the present confiding course of the Colonial Society, by the instinct of manly self-reliance, and by the grace of the Lord Jesus Christ, as well as by the mere pressure of being cast on our own resources. If the higher motives do not prevail, we should look for but a fitful spirit of zeal, soon to die away. But if we do more and more in giving and working, we believe that, as Dr. Smith and Mr. Poore told us, we shall have help from England as long as we need it. When, however, we have naturally outgrown the necessity for such help, let us gracefully and lovingly relieve the Society from further demands, in favour of younger colonies.

We earnestly hope and pray that our Missionary Society will agree with unanimity to proceed on this basis during the coming year. We are greatly encouraged to hope for such a result by the action taken in London, which

was taken, by the way, in March, even before the results of the missionary meetings and the \$2,500 plan were known. Should there be strong difference of opinion, let us all abide by the sound Congregational principle—that the majority shall govern. For ourselves, we may say, that if the body at large decide to separate, we shall only try to put a still stronger shoulder to the same wheel at which we have toiled all the year—the development of Canadian liberality.

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### WORDS OF CHEER.

We believe that it will be as gratifying to our readers, as it has been encouraging to ourselves, to read some of the testimonies that we have received, during the editorial year now closing, to the appreciation of our labours by those whom we have sought to serve. We therefore make a few extracts of this nature from our correspondence.

A learned friend, from whom we have had more than one communication of the kind, wrote again recently, "By the way, you deserve more and more of praise and thanks for the manner in which you have conducted the magazine. The last (April) number was the best ever published."

What peculiar merit there was in the *INDEPENDENT* for April we know not, but a city pastor writes of it,—“Your last number was a gem: so racy, fresh, lively, full of thought and incident. I read it through at a sitting, with as much interest as one feels in a good tale, only deeper because of *truth*, and the nature of its facts. Go on, and prosper!”

The minister of a rural church says, writing to the publisher, “The *Independent* is capital,—except of course that it is a terrible dun. If I had paid up sooner, perhaps I would have enjoyed it to idolatry—which you know would have been wrong! Don't blame me for not running into temptation.” For the relief of any consciences in the almost-idolatrous condition here described, we beg to announce that we have made special arrangements, by a proportionately heavy payment of Peter's pence, with His Holiness the Pope, for an ample supply of plenary indulgences to be dispensed to those who run into excesses of devotion *after* paying their dues; as well as for a stock of greater and lesser excommunications, curses by bell, book and candle, and every other variety of such terrible commodities, to be fulminated against those who *can* pay, but do not.

And lastly, we will venture to quote a few words from a recent letter from Rev. J. L. Poore: “I have to thank you for some kindly words, and for the very able manner in which you conduct the *Canadian Independent*. I read it with interest, and even the parts that reflect upon myself attract me. \* \* I read March and April numbers with great thankfulness. I say, well done!” This last word we understand as applying to the reports of the missionary meetings, and the special appeal for \$2,500.

The above commendations we hope that our various correspondents will divide among themselves in due proportions, for our own part of the work has sometimes been little more than to put their communications under an envelope and address them to our subscribers.

## ORDER! ORDER!! ORDER!!!

The Congregational Union of Canada occupies no mean place among deliberative bodies, in respect to the freedom and harmony of its discussions, and its promptitude in the despatch of business. Yet there is still room for improvement in that body, and in the other Societies meeting at the same time. In the hope of saving some more of the golden moments of our brief annual session, in which so much has to be said and done, we would "stir up the pure minds" of the brethren, "by way of remembrance," on the following points:

1. We believe that it is understood, that at the one-hour first meeting of the Missionary Society (3 to 4 P. M., on Thursday, 14th) the Annual Report will be presented, and a Committee appointed to nominate the General and District Committees for the ensuing year, the nomination to be presented at the close of public service the same evening.

2. Our visitors from England, at the last meeting, were somewhat amused at the *prestidigitateur* process, by which, in a trice, by changing the Chairman and Secretary, the Union was transformed into the Missionary Society or the College Corporation, and *vice versa*. They suggested, that it would be well for the Mission and the College business, once begun, to be gone through with; a course not always practicable, as we know, yet certainly much to be desired, so far as it can be followed. Will not Thursday afternoon and Friday morning put the *Union* business in a sufficiently advanced position, to allow of Friday afternoon being given entirely to Missionary business?

3. By vote of last Union meeting, the Union Committee are to report on Thursday afternoon, upon the proposal to alter the standing rule which makes the chairman chosen by ballot without nomination, so as to make the choice one by ballot or open vote, and "after nomination by the Committee of the Union." If they report in favour of the change, it is to be presumed that they will have a name ready to propose.

4. We hope that the proprietors of the Magazine may have something to say, and may have a hearing, as early as Thursday afternoon or Friday morning. Are we not perfectly impartial in saying that no more important business will come before the body? Who will have the largest subscription-list to report?

5. The College, as will be seen by the official notice, claims Saturday morning. What of the Widows' Fund?

6. We have not been favoured with any announcement of the Public Services. By appointment of last meeting, Rev. W. F. Clarke preaches the opening sermon on Thursday evening, and Rev. F. H. Marling on Sabbath morning. A Missionary meeting on Friday evening, and a Union public meeting on Monday evening, will, we suppose, be held as usual. No doubt the Standing Committee on Public Services has made arrangements for speakers at these.

7. Reflective men among us have often lamented that there has been so much of pressure for immediate action on important matters, on which brethren had not had opportunity to think beforehand. Can any requirement of previous notice be made, before important changes are effected? Or, would it be of service to enlarge the Union Committee, making it represent all sections of the country, and let them meet even a day before the Union itself? We must avoid the danger of having everything cut and dried before it comes into the larger body; but we must equally avoid throwing business in upon it in the rough, unthought out, unshaped for action, to be dealt with desultorily, committee-wise, and hurried in a thin meeting at the end to a premature decision, afterwards to be repented of.

8. Will our brethren allow the suggestion, that a careful previous study of the constitutions and rules of the several bodies, *private* enquiry of and suggestion to secretaries and conveners, and having all resolutions, reports, financial statements, and other official matter, ready beforehand in writing, will save no few fragments of precious time?

“God is not the author of confusion, but of peace.” “Let all things be done decently and in order.”

## COLONIAL MISSIONARY SOCIETY'S REPORT.

The anniversary of the Colonial Missionary Society was not held until 14th May, too late for us to receive a newspaper report of it. But we have been favoured with an advance copy of the Society's Report, so that we are able to give our readers the portion relating to our own field.

The new method of management for the British North American Mission, referred to in the last Report as decided upon by the Committee, has been carried into effect, not without many fears and anxious debates on the part of the representatives of the Churches, though chiefly in the western province. They are being reassured, and feelings of buoyancy and self-reliance appear. Political causes help to encourage their social and Christian endeavours. The termination of the civil war in the United States created an extraordinary demand for all Canadian products. An abundant harvest replenished resources wasted by three successive failures in the crops. The barns were filled with plenty, and the vigour of joy took place of despondency and complaint. The reciprocity treaty had been a great advantage during a period of eleven years to the infantile and undeveloped trade of Canada. It enabled our settlers to do business on equal terms with their more wealthy and energetic neighbours; its repeal was looked forward to with dread, but is likely to prove as great a good as ever its existence was since it has called into exercise dormant enterprise: has led the British North Americans to seek an independent and equally valuable trade in other directions; and a policy in the United States for which economists will be unable to find a single motive based on sound principle, will stimulate a competition in trade that will enrich the Canadians, and bind them more firmly to the British crown.

The Canadians have learned not only their own resources, but their own loyalty and readiness to exert their strength in behalf of freedom and duty. There is now no desire to be merged in the United States. Provincial confederation has also been advanced by recent events, and it has become evident that if the British provinces of North America are to be independent, self-supporting, and powerful, this result can be best promoted by union among themselves. They seem to be aware that they are entering upon national changes of great import; that the course of events is under their own control; and that, in self-help, lies their strength. This feeling will act powerfully upon the Churches; will make them *no longer willing to be dependent for their religious ministrations on the mother-country, and will call into exercise that spirit of personal and social endeavour* which is so distinguishing a mark of Congregationalism.

Already this feeling is expressing itself in acts. The contributions from the Churches are larger than in previous years, and an appeal has been made for an additional £500 per annum to support existing Missions, in order that the whole gift from this Society may be devoted to new works.

The Committee has expended on the British North American Mission and College during the year, the sum of £380 10s. 2d., inclusive of £25 to the Church at St. John's, Newfoundland.

Rev. F. Hastings is to go to St. John, New Brunswick, and Rev. E. Dothie, B. A., has been invited to go to Halifax.

We can only find room for one remark on the passage which we have italicised above. It bears that "sweeping and one-sided" character which has unfortunately characterised other documents from the same source. We do not think that it is meant that we have been "willing to be" utterly "dependent," and have put forth no "spirit of personal endeavour;" but after all that has happened, a happier way of "putting things" might have been adopted. Our churches give over \$10 for every \$1 from England.

The same mail brings us the first copy we have seen of the *Colonial Chronicle* for September last, containing some report of Mr. Poore's visit to B.N.A. We can quote but sparingly from it.

Having now communed with many—the majority—of the missionary pastors in British North America, and visited the fields and waste places which they cultivate; having witnessed the conditions of social life around them, and the position they occupy in relation to the community and to Churches of other denominations, he is able the better to sympathize with them in their difficulties and trials—to appreciate the amount and value of their labour, and to rejoice with them in that measure of success to which they have attained. The limited time at his disposal did not admit of a visit to all the churches; he therefore went to those that seemed most naturally to fall within the scope of his mission, though had it been practicable, he would have been glad to commune with the larger churches, to stimulate them to greater effort and liberality on behalf of the feeble and depressed.

The missionary pastors are generally efficient and laborious men; many of them were educated in the Toronto Academy, and they justify the care and cost expended in their preparation for the work which they perform; they conduct many services and endure hardness and fatigue; their work is not in vain in the Lord, but they need much patience of hope, lest they faint and grow weary in waiting for delayed success.

It is feared that the state of religion in many of the churches is unsatisfactory. There is life, there is devotion; but the life is wanting in vigor of health, and the devotion is not deep-toned and earnest. This is largely accounted for without blame, at least by the writer, to the churches. It is one result of the conditions of life in new lands. The settlers dwell apart; their attendance at the house of God is infrequent, the stimulus to intellectual effort is feeble, and their daily toils exhaust. The wearied walk of the men, and the wistful looks of the women, in remote settlements, prove this. To such persons the Sabbath can be little more than rest and worship; it is even difficult to combine the two; whilst to add to these, Christian activity in doing good, is almost impracticable; but through many difficulties the churches do hold fast the faith, and maintain good works.

A low scale of contributions prevails in these colonies; but not in our churches alone, and perhaps they are less chargeable with this fault than some others. Financial returns, announced in cents and dollars, seem large, but when reduced to sterling are very small. But against the smallness of pecuniary gifts, viewed from the English side, it is only fair to remark that though Canada is progressing rapidly in material wealth and resource, yet the country is so vast that it is very thinly peopled, and in many places where our missionary pastors labour, the difficulties of first settlement are hardly overcome as yet; that the accumulations made by the settlers do not consist in floating capital, but in value and productive power added to waste lands, by patient toil; that in remote places trade is almost wholly carried on by barter, and money is a commodity but little in use; and that, although the recent harvest is abundant, and there are everywhere signs of recovering prosperity, yet, owing to the failure of three successive crops, and the embarrassments caused by the American civil war, Canada has laboured under very serious depression. With returning prosperity we may hope for enlarged liberality in the cause of religion and the support of public worship.

The new method for conducting the missions in British North America, adopted by the Colonial Missionary Society, and introduced to the Churches by the Secre-

tary at Toronto, was received with much opposition because of a foregone conclusion condemnatory of its provisions; but after long watching, anxious debate, and weary waiting, it was adopted in good faith by the representatives of the Churches, upon discovery of its real nature, and the trust which it reposes in those, who must in effect control the expenditure, whatever the method of action may be.

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## POPULAR PREACHING.

AN ESSAY READ BEFORE THE WESTERN ASSOCIATION AT WARWICK, C.W., FEB. 6TH, BY  
REV. W. H. ALLWORTH.

This is not intended to be a discourse on eloquence or oratory, in the common acceptation of the terms. What many of the educated call oratory is, somehow, not appreciated by the masses; yet it becomes a matter for consideration whether *true* eloquence—*real* oratory—is not always popular. Eloquence that does not attract, oratory that fails to convince, can scarcely claim to bear the name, how correct and rhetorical soever it may be. Our present enquiry shall be, *what sort of preaching is popular?*

We are not clear that the most useful preaching is always popular, or that popular preaching is necessarily useful. It is, however, often the case that success attends popularity; and sometimes a man's preaching becomes popular on account of its usefulness. But we must not forget that a sermon, attractive to the people of God because of its adaptation to usefulness, would not, on the same account, be attractive to the crowds that attend popular preachers. Popularity in a preacher is not secured by any uniform course, or by similar speciality of gift. Many a man is indebted to accident for his popularity.

Wesley and Whitfield came out in time of formalism and spiritual death. They were deeply earnest, impressed with the importance of the message of mercy which they brought. There was a freshness in the gospel then, and many who heard it from their mouths had scarcely heard it from any other. They broke through the forms and conventionalisms of their day; as thousands did not attend the parish churches, they followed the multitudes to their homes, gathered them together in the fields, addressed them at fairs or wherever they found them. No wonder these men were popular, since they not only threw off the restraints which influenced the course of the established clergy, but their freedom was accompanied with an unction, an earnest sincerity in all they said, so that they carried conviction to the multitudes and drew crowds to hear wherever they preached.

We are not sure that the same men would secure similar interest in the present day; there are now more men of their stamp, the *gospel* is now more generally preached, and there are not so many who are altogether neglected. In their popularity something was due to their times, something to the state of society, and much to their earnestness: they were successful too in a high degree, and this added not a little to their attractiveness. Their success was attributable to their preaching Christ crucified, presenting to their hearers the very theme with which the Spirit of God may be expected to connect a blessing—the atonement and salvation by grace.

Some have been indebted to their position in society, and have created a sensation and attracted large audiences by developing an unusual earnestness in circles where it has seldom been found, and where it has superseded a cold formality; the novelty of such a change seldom fails to please and interest.

Sometimes certain characteristics will secure popularity in certain fields. If H. W. Beecher and Spurgeon changed places it is questionable if either

would be popular long with the other's congregation. Beecher, despite of his erratic tendencies, would be great and popular anywhere. His knowledge of human nature, his poetic fire, his fertile imagination, and his power to illustrate philosophic truth by reference to common things, would secure him a congregation, although not, perhaps, of just the class that would gather around Spurgeon. This latter divine is, perhaps, mainly indebted to his local position for his popularity. In the multitudes of the metropolis, many would naturally find in Spurgeon a man to their tastes: his position once attained, his celebrity will make him attractive anywhere. His sermons, full of evangelical truth, plain and pungent, are well calculated for usefulness. His musical voice and fearless manner, the boldness with which he attacked what he conceived to be the errors of the day, and the severe terms in which he denounced them, all combined to give him a hold on the popular mind. In such a population as that of London, once eminent and attractive, an ordinary discourse occasionally does not affect his standing; still there are hundreds and thousands who flock to hear him for the first and last time—strangers who would not let it be said that they had visited London and not listened to the famous Spurgeon. Immense numbers of the floating population of London weekly swell the congregations of popular preachers there. In smaller towns and sparsely settled districts it requires more talent to keep up popularity than to secure it at first. In such positions the curious are soon satisfied, and except they find an uncommon ability to keep up a variety and sustain an interest, they will drop off and leave the preacher to such as are naturally drawn to him by church relations or doctrinal leanings.

The multitude are not mere thinkers, or great readers; those who preach only for such will be unattractive to the masses. Assemblies are mixed; there is one mode of address suited for men of classic lore, and another for men of humbler view; yet, doubtless, there is a mode of address, a kind of speaking suited to all. Richard Weaver is justly popular and useful with the classes with which he is in sympathy. He has the two great qualifications—earnestness and plainness; yet his want of literary advantages prevents his taking a position as a popular preacher over a settled congregation.

There are, doubtless, many shades of talent which will prove attractive in large cities. Cumming, who panders to the curious by his prophetic interpretations, will gather always many of that class who delight in unravelling unfulfilled prophecy. A few, like Henry Melville, maintain a fame by sheer eloquence and beauty of diction, of whom it has been said, "The public runs after him because, as from the lips of the girl in the 'Fairy Tale,' pearls and diamonds of eloquence fall whenever he speaks in the pulpit."

Others, although they are destitute of his rhetorical powers, have eloquence of another kind. Some excel in argument, some in illustration; but there are certain things which will be found in all popular speakers. One of these is, that the speaker himself feels deeply the subject upon which he addresses his audience. A student once requested to know Mr. Garrick's sentiments on public speaking. His reply was nearly as follows:—

"My dear pupil, you know how you would feel and speak in the parlour to a dear friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadence, or gesture. You would be *yourself*; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the

most engaging features, the most suitable and graceful gestures. What you would be in the parlour, be in the pulpit, and you will not fail to please, to affect, and profit."

There cannot be a doubt that *naturalness* acts like a charm. If a man feels what he speaks he seldom fails to make others feel. If he does not feel, all the affectation of feeling he may assume will fail to affect others: it is not nature.

Another thing found in all popular speakers is *earnestness*. This a man will necessarily manifest if he feels the subject upon which he addresses his hearers. We do not mean by earnestness that a man must be noisy; no amount of bawling and noise will compensate for a deficiency in earnestness.

If it is natural to a preacher to speak loud, I suppose he may do so in the pulpit without injuring his popularity; but if, as is commonly the case, his tones become deeper as his soul becomes fuller when he is in earnest, then let him display his earnestness in the pulpit in a similar way.

Another element in popular speaking is *plainness of speech*. In order to this, the preacher himself must understand every subject upon which he addresses others. He cannot make them understand what is mystery to him. No man gains anything by pretending to be deep, or by enveloping his subject in a mist. Nobody is particularly interested by citing the processes by which the speaker gets at his conclusions. People are interested only in the results, no matter what it cost him to get at them. They want his thoughts, clear and bright, without one mark of the tools upon them, so plain that a child may understand. In order to this he may profitably employ illustrations, parables, and similitudes. This did our Saviour, and "the common people heard him gladly." People sicken at pedantic attempts to appear learned, and turn away in disgust from the man who is always striving to soar over their heads. Plain speaking is always in favour with educated persons, who love to follow a man without mental effort. Such speaking is not necessarily coarse, but it comes down to the diction of every day life and draws its illustrations from common things. Neither is it necessarily unlearned or unstudied. He who would make himself thoroughly understood, and have his subject clearly apprehended, must himself understand it, must have a vivid conception of its meaning, a deep impression of its importance, and an intense desire to leave the exact image of his own bright thought upon the mind of his hearers. People love to listen to what they understand.

Another element in popularity is, the *art of stopping before the interest flags*, leaving off indeed when the interest is at its height. When a congregation disperses with an appetite for more, they will come again with pleasure. A man who frequently wearies his audience never can be popular; but he who is regulated in the length of his discourses by the measure of interest he can awaken and sustain, who watches the countenances and movements of his hearers rather than the time piece, may be so. A popular speaker usually stops when he has done, and does not make several feints at stopping and then spin on again. It has a bad effect to let a congregation continue to anticipate the close, and be disappointed. Such a close will be a relief indeed when it comes, and the next sermon, if heard at all, will be heard from a strong sense of duty. When a congregation leaves a preacher with the feeling that they could have comfortably heard him longer, they will retain the relish and desire to hear him again.

We believe that these things form the elements found in all popular

speakers, and, added to the various talents peculiar to each, are sources of attraction.

No popularity can be long sustained without *knowledge*, a study of men and things and the sacred word of truth. *Prayer* alone can secure to the preacher such a burning desire for the salvation of his hearers as shall make him deeply earnest to save them, and such an efficiency as shall make it appear that he does not labour in vain. Whatever contributes to his success adds to his attractiveness.

Popularity, for its own sake, is not desirable; it savours of vanity to seek it. But when we remember that it may be made to subserve the best interests of humanity and the Redeemer's kingdom, who would not desire it? Who that feels he has a message of mercy to communicate would not like to have crowds to listen to the glad tidings?

We may not be able to secure all we may desire; every man has not great gifts; yet it is, perhaps, within the reach of any good man of ordinary ability to make his preaching interesting and profitable, if not positively attractive. Usefulness is the one legitimate aim of the true minister; popularity may be only desired in order to it, but the former must never be sacrificed to the latter. As it is written, "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."

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## HENRY ALLINE AND HIS TIMES.

BY JAMES WOODROW.

In the early days of Nova Scotia, Congregationalism got a large foothold, and but for the American Revolution it would in all human probability have been one of the foremost religious bodies in the land. That the Revolution was the main cause of its almost complete extinction, there is the strongest ground for belief. First of all, owing to that revolution more than one-half of the Puritan settlers left Nova Scotia (New Brunswick was then included in that Province) for the old colonies; second, a number of ministers abandoned the field, and ministers could not be obtained from any quarter to watch over the flocks; third, the New Light movement sprung up at the worst possible period, and received strength from the very exciting circumstances of the times, and the churches were thereby rent asunder; fourth, at the close of the war, the Loyalists came, all or nearly all of another faith, and obtained possession of the country, crying down the "old inhabitants" as disloyal and rebellious. Weakened by the removal of so many to the old colonies, without ministers to lead them, and such as they had either of little account, or disposed to undermine their faith and carry them over to other bodies, the churches rent asunder by the New Light movement, was it any wonder that they one by one abandoned the field or became absorbed in other churches?

At the time of the "Great Awakening" in New England, Congregationalists were divided into three classes: First, those who sympathized with the revival as a work of grace; second, those who ran wild with excitement, and branded all who would not work themselves into great fervor as unconverted; and thirdly, those who did not look with favour on the revival or believe in

a change of heart. Each of these three classes had their representatives among the Congregational settlers of Nova Scotia.

Among the early inhabitants there was a family of the name of Alline, who had a son named Henry, a smart active boy, who was always of a serious turn of mind. He was privileged with the advantages of a religious training from his parents, who were worthy people; and until the time of their removal from Newport, in Rhode Island, to Falmouth, in Nova Scotia, between Windsor and Grand Pre, he had the opportunity of attending school. Henry Alline was born in Newport, in the year 1748, during the time of the "Great Awakening," and was consequently 12 years old when he arrived at Falmouth. His educational career was thus cut short; otherwise he might have done a great work for the cause of Christ. He was one of a large family; his parents were not able to do much for him; and Falmouth for many years had little opportunities for such as he, either educational or religious.

The youth was full of strong passion, and whatever he did he did with all his might. When he thought of eternity he relates that he was awe-struck and terrified at the prospect of the future. Sometimes he would conjure before his mind the burnings and the torments of lost souls, and imagined himself torn and lacerated, and in the words of Milton,—

"Hurled headlong \* \* \* down  
To bottomless perdition; there to dwell  
In adamant chains and penal fire,  
A dungeon horrible on all sides round,  
As one great furnace flamed: yet from those flames  
No light, but rather darkness visible.  
\* \* \* \* \* Torture without end  
Still urges, and a fiery deluge, fed  
With ever-burning sulphur unconsumed."

In his diary he states, "When I awoke in the morning, the first thought would be, O my wretched soul, what shall I do, where shall I go? And when I lay down would say, I shall perhaps be in hell before morning. I would many times look on the beasts with envy, wishing with all my heart that I were in their place, that I might have no soul to lose." And then again to drown these impressions he would engage in amusements that he believed to be sinful, and try to free himself from the thoughts which weighed so heavily on his mind. In his calm moments his recklessness made his burden still heavier, and he would imagine that he had been guilty of the unpardonable sin, and his mind would be racked and tortured night and day. "Everything I saw seemed a burden to me," did he write in his diary, the earth seemed accursed for my sake; everything around me seemed to be conspiring my ruin. The thoughts of being lost beyond recovery would rack almost my soul and body asunder. O mercy, mercy, was every groan of my soul;

"In that distressing moment how I stood, on the tremendous verge of endless death!  
While rending horrors from approaching ruin, and hellish fancies, poisoned with  
despair,  
And rapid torrents pierced my bleeding soul, O far beyond what mortal tongue can  
say!"

In such a frame of mind did the years of the young man's life roll round as he laboured on his father's farm, sinning and repenting, repenting and sinning, either engaging in amusement and dissipation with all his might, or his mind racked and torn contemplating the awful future position of his soul in the flames. No wonder that a man with such a vivid imagination, at

a time when the wild excesses of the New Lights had obtained a strong foothold in New England, from which the colonists had come, imagined that his dreams were revelations from God, and thought lights and signs from the world of spirits were sent to him as warnings or directions.

He sought long for peace, but it came not. He sought for pardon, but pardon was no where to be found. He cried for mercy, but it could not be obtained. He would try to live a right life, but it brought no peace to his soul. It was all dark with him, and his agony was intense. It was not till he was 27 years of age, that the long sought for peace was given to him, after one of his days of agony and gloom. In the midst of his joys he felt a longing to preach the gospel of the Son of God, although the way appeared closed against him. His parents were aged, their circumstances low, and in his own language. "If learning only would make ministers of Christ, as the world vainly imagine, I had it not;" but he said to himself, "I'll go, I'll go; send me, send me with the glad tidings of salvation and messages of peace to my fellowmen; yea, my whole soul thirsted to go. I was convinced that I must preach, but knew not how, where or when."

Conversion does not change a man's organization, it only gives new directions to his faculties and passions. If he is of a pushing disposition before he will be of a pushing disposition afterwards; if his movements are slow before, they will in all probability be slow afterwards; if he is phlegmatic and sluggish, he will be phlegmatic and sluggish still; if his nature is cold or warm, so will it continue; if he is quick, fiery, or combative, he will still be quick, fiery, or combative; and so on with every description of a man's constitutional nature. Henry Alline was of a fiery, wild, and imaginative disposition, but at the same time persevering; and after his conversion all his faculties were devoted to the service of God. As soon as he gave his heart to Christ he gave it completely, unreservedly; and he would serve Christ with all his might. His strong imagination, and his enthusiastic nature might lead him into excesses, but these excesses would arise from his determination to serve God with all his soul, and mind and strength. His manner was that of the followers of Davenport, the New Light, and the name of New Light he staves was soon given him. One of the principles maintained by the New Lights was this, that education was not necessary for a preacher of the gospel; and Alline's brother and some others strove to instil this doctrine into his mind, and encouraged him to commence preaching at once, while his parents and others persuaded him to prepare himself as soon as the way appeared open. Following the advice of the latter, he started from his father's home to take passage in a vessel from Horton for Boston, but the vessel in which he was to sail was detained in consequence of the breaking out of the American revolution; and he accepted his detention as the decision of a higher power that a theological education was not requisite for him. Shortly after this he began to preach in the Congregational church at Falmouth, and being very fluent, crowds of people flocked to hear him, some coming a long distance. Some came to hear "the New Light," some to mock, and some seriously. His parents tried to discourage him, but to no purpose. He continued to preach at Falmouth and the surrounding settlements, and after awhile was invited to Newport, where he preached from time to time. His success was so great that he no longer considered his education deficient, and his diary contains many passages against the idea that an education is necessary. In his unconverted state his soul was filled with terror at the prospect of an eternity with the lost; and now his life

seemed to be one grand effort to save his fellow creatures from eternal misery. His thoughts seemed centred upon this, and if he made many mistakes they were made not for any evil purpose, but because he thought he was pursuing the course that would rescue men from their position of peril.

If he was a Congregationalist, he was not a sectarian; if he was bigoted, it was not against those of other denominations, but against those who were not enthusiastic like himself, and in his opinion unconverted. If he acted uncourteously to other ministers, he was as likely to be discourteous to Congregational ministers as to any. Narrow-minded in some respects, his heart was large enough to embrace all who loved his Saviour irrespective of name or denomination. The very first church that he organized was at Newport, and it was composed of Congregationalists and Baptists, whom he persuaded to unite together, leaving each one to enjoy his own opinion on the points of difference. In organizing, he declared it was a necessity, as the other churches were "no churches at all," but simply "a dry form without a religion."

He soon visited Horton, Cornwallis, and other parts of the surrounding country, stirring up the people with his enthusiasm. Like Davenport, he proclaimed some of the pastors of the churches unconverted men, and made no allowance whatever for those who would not accept his peculiar mode of procedure. Nearly all with him were unconverted who could not view things through his medium of sight. In his zeal for the honour of his Divine Master and the salvation of men, he set himself up as a judge over the qualifications of the ministers and the officers of the churches of all denominations. During the years of his itineracy through Nova Scotia, it is related that he went in many instances to places where a church existed and a minister laboured, preached to the people unasked, and proclaimed ministers and church officers without a change of heart, and with his burning eloquence and fervid manner would steal away the hearts of the people, organize a rival church, preach to it a few Sabbaths, and then go somewhere else, leaving a considerable number under serious impressions in regard to their eternal welfare, but at the same time embittering against each other those who had hitherto been professed followers of Jesus, and who had lived together in peace and harmony. He thought he was doing God's work, but he unconsciously sowed the tares as he sowed the wheat. If the people were without the right kind of ministers it was bad enough; but it was still worse to have the churches rent asunder, the doors closed, and have heart-burnings and jealousies spring up that would never, never be healed on this side of eternity. It was at a time too when ministers were abandoning their flocks, and when half or more of the flocks were taking their departure; and the ministers who remained do not appear to have been men of much ability or judgment. Bancroft stands foremost among the names that have come down to us, but his time in Nova Scotia was brief, and his views somewhat of the Unitarian stamp. The ministers whom the revolution did not take off had not the tact to make use of the new preacher's abilities for the general good, or at least did not act towards him in such a way as to leave their flocks unharmed by his indiscretion.

His diary contains a complete account of the places he visited. No fatigue daunted him, no danger terrified him. He travelled through the length and breadth of Nova Scotia, now at Cornwallis, then at Mangerville, and after a little at Shepody or Cumberland, and in a short time at Liverpool. Sometimes like his Divine Master he found it difficult to get a place to lay his head, from the opposition to him, at other times wet and hungry and cold,

but never faltering or looking back from the one grand purpose to which he had devoted his life, his energies, his all. Sometimes he was roughly treated by British officers at St. John, or Windsor, or Cumberland, or Annapolis; at other times he was seized by American privateers. In snow, rain, and cold did he pursue his course, preaching wherever he could get an audience, in barns, school-houses, churches, or in the open fields, sometimes preaching ten or twelve times a week.

At one period, he took charge of the Congregational church at Liverpool, the pastor of that church having resigned in consequence of his preaching, but his pastorate was of short duration, and the church had little of his services. He was invited to settle in Mangerville, and a number of other places; but he conceived his mission was to travel from one place to another, and arouse the people. This good man conceived the idea of uniting all lovers of the Saviour in one church organization, and having associated with him several Baptist preachers who in his lifetime avowed the same liberal views as himself, nearly all his churches fell into their hands at the close of his career, and in time became absorbed into the Baptist body, the younger generation insidiously indoctrinated into the belief that immersion alone was the proper mode of baptism.

When the war closed, Henry Alline conceived the design of visiting the land of his birth, and he made his way to Maine, and from thence to New Hampshire, preaching as he went, although his health was feeble. In January, 1784, he became seriously ill at the house of the Rev. Mr. McClure in North Hampton, New Hampshire, and committed to him his papers and some hymns he had prepared for publication, and his effects to be sent to his family. Here he died, his last words, "Now I rejoice in the Lord Jesus." The Rev. Mr. Noble, who had been the first minister of the Congregational church at Mangerville on the St. John River, Rev. Mr. McClure, Rev. Mr. McClintock, Rev. Mr. Buckminster, Rev. Mr. Thayer and Rev. Mr. Langdon acted as pall-bearers at the funeral, and a large concourse of people attended.

Thus closed the career of the zealous Henry Alline, when he was but 36 years of age, having worn himself out by his over-exertions in the seven years of his ministry. His whole aim was the conversion of his fellow-men, and life was nothing to him when the souls of his fellow-creatures were at stake. He loved his Saviour and sought to turn every one from the world to Jesus. But his zeal was not tempered with discretion. In every settlement where he laboured he left behind him jealousies and disagreements. The Congregational churches were rent asunder, and never recovered from the injury. Ministers were not to be had to fill the places of those whom the Revolution and Henry Alline had driven away from Nova Scotia, and Baptist churches rose out of their ruins, either in a short time, or in the next generation.

Henry Alline's zeal for souls and the honour of his Master is to be admired. If we could only inspire men with such a zeal at the present day, how much might be done. His abnegation of self, his willingness to suffer for Christ's sake, his freedom from a bigoted sectarianism, every one must admire; but he left behind him (by his indiscretions) wreck, ruin and disaster. His name is fondly cherished at the present day among large numbers of Nova Scotians. It is feared that in some instances that name is made use of to the injury of the spiritual welfare of many. There is a longing after excitement, a looking for men to make a great noise, a desire for great demonstrativeness in religious exercises, instead of a calm trust in Christ.

There is a state of society in some parts of Nova Scotia that can only see piety where excitement runs high, and cannot discern it in the quiet performance of duty towards God and his church. Henry Alline was a Congregationalist all his days, but the Baptists more particularly became the inheritors of his labours, the churches he gathered, and his "New Light" practices.

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## Literary Review.

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THE AUGUSTINE HYMN BOOK. Compiled by Dr. David Thomas. London : F. Pitman.

"Of making many 'hymn' books, there is no end." Nevertheless we must own that we are always on the *qui vive* for a sight of any new one that may appear, for there is no compilation extant which exactly meets our views and wants. Perhaps there never will be. It may be expecting too much of uninspired and imperfect human beings, that they shall ever produce a book of praise toward which we shall feel somewhat as we do in reference to the Bible, that it is complete, and the very thing we need. But we cling to our hope of a closer approximation to our ideal of "The Hymn Book" than has yet been attained, and therefore watch with interest the advent of new ones.

The latest aspirant to public favour, whose title heads this article, is announced as meant to be "A Hymnal for all Churches." It has been compiled by Rev. D. Thomas, D. D., of Stockwell, the well known editor of *The Homilist*. On its title page it has this motto—"A hymn must be *praise*—praise to God—and this in the form of *song. Augustine*." In the preface, the editor states that his work is meant "to embody a distinct, and as he thinks, a fundamental principle in true hymnology." "The principle" he goes on to say, "is this, that every hymn, like every prayer, should be a direct address to the great Object of worship. Men in acts of worship should *sing to* God, not *about* Him, still less about themselves, as they do in the great bulk of compositions called hymns, &c." Dr. Thomas maintains that this principle is not only a common sense one, but "is everywhere recognized in the Bible," and quotes in support of the last assertion such passages as the following: "Sing *unto* Him;" "Sing psalms *unto* Him:" "Come let us sing *unto* the Lord;" Paul and Silas "sang praises *unto* God:" "Singing with grace *unto* the Lord." The "Hymnal" compiled on the principle thus expounded and enforced, contains 614 hymns, properly so called according to the editor's idea, besides anthems, canticles, pieces, and "Sacred Poetry" of which last there are fifty-two specimens.

Now we have not the least hesitation in saying that this book is got up on a mistaken principle. That we have too many hymns of a didactic, sermonic, and hortatory character, is at once admitted—but the objections to them are *first*, the style in which they are too often composed, *secondly*, their disproportionate number as compared with what may be called *heart hymns*. The principle of such hymns is however distinctly "recognized in the Bible" in the passage, "teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Dr. Thomas admits that many of the Psalms of David are not in strict conformity with his principle of compilation, and he seeks to evade the objection which arises out of this, by saying, there is no proof that there was any psalm used in the temple service that did not agree with this idea. But he would need

to prove that only psalms constructed on his principle of compilation, were used in such temple service, if he would obtain countenance and support for his views from the Old Testament. And surely that is a very faulty principle of selection which would exclude from use in "the service of song," such Psalms as the 92nd, "It is a good thing to give thanks unto the Lord, &c.," or the 103rd, "Bless the Lord, O my soul, &c.," The texts quoted by Dr. Thomas in support of his theory, do not establish anything as to the *form* of praise, they only indicate the object of it. The texts quoted from the New Testament are particularly unfortunate. That referring to Paul and Silas, has no preposition in it and literally reads, that they were "hymning (praising) God." The passages in Ephesians and Colossians do not yield him any support, for we know from the ancient hymnals which have come down to us, that some of the choicest and best were not in the form of direct address to God. The grand old morning hymn preserved in the liturgy of the Church of England, and beginning "Glory be to God on high," is an example in point. Objectionable indeed must be a principle of hymn book manufacture, which in effect condemns the songs of the redeemed in heaven. Yet Dr. Thomas virtually does this, for such anthems of the blessed as "Worthy is the Lamb, &c.," "Blessing and honour, &c.," "Alleluia, salvation and glory, &c.," and even the song of the great multitude which no man number, "Salvation to our God who sitteth upon the throne, &c.," do not accord with the theory he has adopted and carried out in his "hymnal."

It is utterly impossible to get up a hymn book on the narrow principle adopted by Dr. Thomas, for by an unconquerable instinct of the pious heart, prayer will blend itself with praise, and often the two are so mingled and interwoven that they cannot and ought not to be separated. Hence it is that this "Hymnal for all churches," is palpably inconsistent with itself. "A hymn must be *praise*," not prayer, is the rule to which this book was to conform, but it violates that rule on almost every page. The first verse of the first hymn is prayer, the second and third verses are prayer and praise intermingled: the second hymn is all prayer: so is the third, and so are many more either all prayer or a mixture of prayer and praise. To carry out his theory even in the imperfect manner he has done, Dr. Thomas has been obliged to alter some of our most precious and familiar hymns, from the indirect to the direct address to the Divine Being. A few quotations of first lines will be examples indicative enough of this. "Alas! didst Thou my Saviour bleed!" "All hail the power of Thy great name." "Grant me, O Lord, a title clear." "How sweet Thy name, O Jesus, sounds." Some "old favourites" could not be twisted into proper shape, but Dr. Thomas had not the moral courage to omit them, though they are not hymns according to his definition of a hymn, and so they are thrown into a supplement entitled "Sacred Poetry." A book which requires the omission of "Come let us join our cheerful songs," while it invites us to sing such objurgatory rhyme as the following—

"Let those who sit in priestly state,  
As lordlings over mind,  
And by the notions they dictate,  
The thoughts of men would bind,  
Remember well, &c."

is not much to our taste we must confess. We prefer singing praises *about* God, to chanting anthems *to* God about our fellow men. It is very strange that rhymed sentiments of this kind should have crept into a book, in whose

preface it is objected to some of David's Psalms, in a way not very consistent with high ideas of their inspiration, that they contain what is "in some cases questionable in spirit and morality. The writer seems at times even to have lost his temper, and to deal too freely in imprecations." Spirit of Strauss! how didst THOU get into "The Augustine Hymn Book, or Hymnal for all churches?"

Some of the English reviewers of this publication deal pretty sharply with it. *The Eclectic*, and *Christian Witness*, especially, have noticed it scathingly. The last named periodical asserts and proves that the motto of the book ascribed to Augustine, is not that great father's language at all, but is an incorrect and garbled quotation of a passage in his works, which faithfully rendered reads as follows: "Hymns are praises of God accompanied with singing; hymns are songs containing the praise of God."\* These words do not rule out any heart utterance of pious feeling, whether that feeling be expressed in the form of address or not.

It is plain that we must wait longer, and look further, ere we can exclaim over the advent of "THE" Hymn Book, "EUREKA."

W. F. C.

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## Official.

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### THE STATISTICAL RETURNS

Are being made with about average promptitude, but as usual there are some dilatory brethren, who will never be cured of this form of tardiness till they are made Secretary of the Union. *Verbum sap.*

I wish, however, to call attention to the item respecting members who have removed without taking letters to other Congregational Churches.

1. I want the names and present residences, not of those who have removed during the past year only, but of those who have removed within several years.

2. Also, the names and residence of those who have taken letters, and united with other bodies of Christians, in consequence of their being no church of our faith and order where they are residing.

3. The names and residence of any others with whom the party making up the returns may be acquainted as similarly situated, although not having removed from their own locality or church. This information, of course, is not for publication, but for the guidance of the Missionary Committee.

If the pastor cannot furnish any information, let him take the church roll to the senior deacon and let them go over it together; and they will soon find names to send, and greatly assist me.

JOHN WOOD,  
Sec. C. U. of C.

May 17th, 1866.

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### CONGREGATIONAL UNION OF CANADA.

The Annual Meeting of the Congregational Union will be held (D.V.) in Zion Church, Montreal, commencing on *Thursday*, the 14th June next, at 4 o'clock, p.m. Members and delegates are respectfully requested to be

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\* Hymni laudes sunt Dei cum cantico. Hymni cantus sunt continentes laudes Dei.

in attendance promptly *at the hour of organization*, that the several committees, upon whose efficiency so much depends, may be properly constituted, and proceed to work.

The Grand Trunk Railway will convey Ministers and Delegates, bearing a certificate signed by myself, to and fro for one fare, within fourteen days. The Great Western Railway will allow a *return* for one-fourth fare, on showing my certificate at Toronto Office. Royal Mail Steamers to and fro for one fare, exclusive of meals and state-rooms; or, inclusive of these, from Hamilton, \$13; Toronto, \$12; Bowmanville, \$10 50; Cobourg, \$9 50; Kingston, \$6; Brockville, \$4 50; Cornwall, \$2 50.

The statistical Links will also shortly be sent, and brethren will confer a great favor on the secretary by carefully filling them, and returning them with the least possible delay after the 6th May.

THE COMMITTEE OF THE UNION are requested to meet in the vestry of Zion Church, at 9 o'clock a.m., on the day of organization.

April, 1866.

JOHN WOOD,  
*Secretary, Congregational Union of Canada.*

### CONGREGATIONAL COLLEGE OF B. N. A.

The annual meeting of this Corporation will be held in Zion Church, Montreal, on Saturday, June 16th, 1866, at 10-30 a.m.

Montreal, May 18th, 1866.

GEORGE CORNISH, M.A.,  
*Secretary.*

The receipt of the sum of \$274 50 (including the amount acknowledged in May) to the funds of the College, from Zion Church, Montreal, is hereby acknowledged.

Montreal, May 23, 1866.

JAMES P. CLARK,  
*Treasurer.*

### UNION ACCOMMODATION COMMITTEE.

A committee of arrangements for the approaching Union Meetings in Montreal in June next has been appointed, of which Mr. John Leeming is chairman. Any of the ministerial or other brethren desirous of obtaining or giving information in connection therewith, may communicate with this committee through its chairman.

### THE CONGREGATIONAL MISSIONARY SOCIETY OF BRITISH NORTH AMERICA.

At its last meeting held in Toronto, June, 1865, this Society adjourned to meet at Montreal as follows: therefore notice is hereby given that:

The Annual Meeting of the Congregational Missionary Society of British North America will be held in Zion Church, Montreal, on Thursday, June 14, 1866, at 3 p.m., and will be continued by such adjournments as it may order.

HENRY WILKES,  
*General Secretary-Treasurer.*

## Correspondence.

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### RESULT OF THE APPEAL ON HOME MISSIONS.

*To the Editor of the Canadian Independent.*

DEAR SIR,—A friend writing from the West, in reply to circular asking for \$2,500 in aid of our "Home Missions," says "I am willing to give for five years a yearly subscription of \$100." Another friend here says he will do the same. There is no doubt that a five years guarantee of the sum asked is the better plan. No doubt many of our friends are thinking about the "appeal" made in your April number. Would it not be well that their thoughts took a definite shape by the time we meet in Union? And would it not be also well that our pastors bring with them the names of those willing to subscribe—if not \$100—then of three, four, or even more who would unite for that amount?

Did we but fully weigh the effect upon ourselves of *independence*—*self-reliance*, in a word the influence of *vigorousness* and *thrift*, with the Divine blessing, we could not but grow. It is high time that the feeling of *indefiniteness* or *uncertainty*, existing in the minds of not a few of our missionary pastors, be dissipated, be replaced by that of *strength*—of *power*. It now rests with our membership to say to what extent this shall be done.

When at "*Oil Springs, Canada West*," the other day, and looking at the growth of the place; especially as to population, I could not help feeling that as regards that town, we are letting the opportunity pass. We should have a man of some power there—also a house of worship. As it now is, friends of our order, from New England, New York, and the Western States, not to say anything of those belonging to Canada, have to merge themselves for the time being in other religious bodies. Can we not in some way devise plans next month, to go in and take possession? Oil Springs—to the Body—is of as much importance as Ottawa City.

Very sincerely yours,

JAMES BOYD.

Vaukleek Hill, 16th May, 1866.

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### CONGREGATIONALISM *versus* PRELACY.

MR. EDITOR,—In your April issue appears an article under the caption "Gone up Higher," which we perused with considerable pain. We are free to admit that the pretensions of Prelacy are enough to provoke one's risibles, were it not that souls are ruined through them. There is a tendency among us to treat those vagaries as if they were not worthy of confutation; but the case of Mr. Hodgskin proves one of two things, either that he has deliberately apostatized; or, that those who have been nursed in the lap of Congregationalism, and thoroughly instructed in those truths considered by our body as a complete antidote to the heresies to which Mr. H. has yielded, are not secure when exposed to the influence and teachings of Prelacy.

From the article of Bro. C. it would seem that Mr. H. has fearfully apostatized, having cordially embraced the high prelatie figment of apostolical succession: our purpose, however, at present is more to expose the grossness of the heresy into which Mr. H. has fallen, than to trace the *modus operandi* by which our old friend reached his sad parallax. *En passant*, we cannot

help entering our protest against the manner in which other denominations are sometimes encouraged by us in what we believe to be dangerous errors : there is a kind of charity which we cannot look on in any other light than unfaithfulness to Christ, regarding the exercise of which we are all more or less to blame. Bro. C. is not in the habit of erring in this respect, and we can duly account for some slips of his fearless pen, in the article in question, through his former intimacy with Mr. H. during student life.

The ministerial *status* claimed by Bro. C. when he says, "I am a prophet as thou art," in reply to the prelatie assertion, "I am a minister but you are not," we entirely disclaim ; not only on account of the source from whence Bro. C. brings his defence—being that of a lying prophet—See 1 Kings, xiii. 18 ; but because we repudiate in every sense being a prophet, or minister, "as" those are, who derive their authority to minister for Christ from the apostles, through an unbroken succession of prelatie touches: such we unhesitatingly pronounce not ministers of Christ at all, in a scriptural sense ; the whole theory being based on a deadly heresy, the life blood of sacerdotalism, virtually putting the priest and his ritualism in the place of Jesus.

Standard works of the Church of England, circulated by some of its so-called evangelical clergy in Canada, maintain, that apostolical succession is not only an unbroken succession of prelatie touches, descending through prelates from the apostles, thus conveying ministerial authority in ordination ; but also that a divine power communicated by Christ Jesus to the apostles, has descended through those prelates, thus authorizing them to ordain ; so that they can actually convey the Holy Ghost to those on whom they lay their hands : hence in ordination archbishops, bishops, priests and deacons, are all told to receive the Holy Ghost during the ceremony. We therefore repudiate such a ministry, the qualifications of, and the authority for which rest on such audacious presumptuousness. The disciples of this system further maintain that the College of Bishops hold the same relation to the Church of Christ, that His Holiness, as claimed by Papists, holds to the Holy Catholic Church ; the vicegerency professed to be held by Him, being equally divided among them. Sacramental efficacy is the legitimate result of these delusions ; and every one who ministers at the altars of prelacy, is compelled not only to endorse this deception but, to teach it : no matter what may be the state of the conscience, the Prayer-book with all its popery has to be accepted, and fed out to the people : not a paragraph dare they leave out. And that is not all, they are compelled to have the most objectionable parts of it taught to the children in their sabbath schools, without daring to contradict one of its deadly heresies ; the late Provincial Synod having decided by an almost unanimous vote that the Church of England catechism shall be taught in all their schools. True, the so-called evangelical clergy profess to disbelieve baptismal regeneration as taught in the Prayer-book ; but that only makes matters worse for them ; for they, dressed in full canonicals, and in the most solemn manner possible to assume, call on the congregation to believe and to pray that the child about to be presented for baptism, may by it be regenerated : then they pray that the infant may receive remission of sins by spiritual regeneration in the baptism. Next, after the gospel is read, the priest teaches "Doubt not therefore but earnestly believe, that He (Christ) will favourably receive this present infant : that He will embrace him with the arms of His mercy ; that He will give unto him the blessing of eternal life, and make him a partaker of his everlasting kingdom." Then the godfathers, &c., are addressed as having prayed that the Lord Jesus would receive the child and

release him from his sins, &c., after which the priest says, "Regard, we beseech Thee, the supplication of Thy congregation; sanctify this water to the mystical washing away of sin, and grant that this child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of the faithful and elect children." Then after the child is baptized and signed with the cross, the priest says, "Seeing, our dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks." Then further *shall* the priest say, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thy child by adoption, and to incorporate him into Thy holy church, &c." The order of confirmation further requires that those to be confirmed shall be able to say the Creed, the Lord's Prayer, the Ten Commandments, and such other questions as in the Short Catechism are contained.

By reference to this Catechism we find, that persons before confirmation, are taught that each of them in baptism was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Further on, the question occurs, "How many sacraments hath Christ ordained in His church?" *Answer.* "Two only, as generally necessary to salvation, that is to say, baptism and the Lord's supper." *Question.* "What meanest thou by this word sacrament?" *Answer.* "I mean an outward and visible sign of an inward and spiritual grace given unto us ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." Then occurs the following:—"What is the outward or visible sign in baptism?" *Answer.* Water, wherein the person is baptised, &c. What is the inward and spiritual grace? *Answer.* A death unto sin and a new birth unto righteousness &c.," thus teaching that both the sign and the grace, in every case, are received in baptism. When thus qualified the candidates for confirmation are presented, and after making the necessary responses, the Bishop prays—"Almighty and everlasting God, who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given them forgiveness of all their sins, &c." Then, in the collect we have these words:—"We make our humble supplication unto Thee for these Thy servants, upon whom, after the example of the holy apostles we have now laid our hands, to certify them by this sign of Thy favour and gracious goodness toward them." Thus christianized and confirmed, they are brought to the Lord's Table as worthy communicants; after this, the cruel deception is completed by priestly absolution prior to death, and funereal assurance to all baptized, of a certain hope of resurrection to eternal life. The evangelicals speak of explaining the teachings of the Prayer-book concerning Baptismal Regeneration; but the only explanation that can be given is either to accept its soul-destroying errors, or contradict them. The latter no clergyman dare do, but on the contrary, is compelled to teach every heresy, without note or comment, which the Prayer-book contains; thus confirming his hearers in spiritual blindness. It may be replied, that some preach otherwise: if they do, then the pulpit is in direct opposition to the desk, and the people will have more faith in the Prayer-book than in the person who endorses it, and then contradicts it. We could not conceive a greater mockery than such an exemplification of duplicity; and we do not know of any religious influence in Canada which is so successful in the corruption of pure christianity as this same so called evangelical prelacy. This is the kind of work that the Rev. T. I. Hodgskin has "gone up" to perform; and there Bro. C. wishes him to remain, "and earn

for himself, a name and a place among the working clergy who are doing so much to redeem the character and extend the usefulness of the Church of England." Usefulness indeed! Wherein does it consist? Do they not sugar-coat the corruptions of a system which is a gross departure from Bible christianity, and become the decoy ducks to "another gospel?" Do they not impeach Christ's own recognized servants at the Bar of Prelacy? and do they not generally, through their lay agencies, draw from orthodox teachings all whom they can possibly influence by material arguments, ecclesiastical misrepresentations and class pretensions, that they may be drilled in those very heresies which we have above exposed; thus inducing them to become the adherents of a system which Christ abhors; and leading them to make a profession of christianity while totally ignorant of its first principles, and in this way preventing them from hearing and knowing the truth as it is in Jesus. Perhaps some of the above statements may seem too strong to some, but we have most carefully, amidst deep grief, arrived at the position now assumed, and would urge on our brethren the necessity of examining the Prayer-book for themselves: for although we have been a quarter of a century in the ministry, it is only of late that we became fully aware of the soul-destroying heresy of that book, or of its deteriorating influences in the hands of these evangelicals: we have therefore come to the conclusion that such are exerting a most injurious influence in Upper Canada, because not suspected, and therefore enabled to draw many youths into the meshes of a ritualistic religion. We therefore hope that Mr. H. will *not* remain where he is, but that he will either go over to Rome, or embrace the religion of the New Testament.

Yours, in true Christian charity, J. C.

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## Trans-Atlantic Retrospect.

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THE CONGREGATIONAL UNION OF ENGLAND AND WALES met in the Weigh House Chapel, London, on the 8th May. A very large number of members were present. The Union meets on two days, Tuesday and Friday. The report of Tuesday's session only is available for our present use; before that of Friday reaches us the *Independent* will be in the hands of many of our readers. We delay the press a little to insert even what we now give. It has been complained of that "there has been too much routine in the proceedings of the Union; that free discussion, though not repressed, has certainly not been welcomed," while it is alleged that "a new spirit has been gradually developing itself, and has now acquired a power which can no longer be safely resisted, even if the disposition to resist it existed." A new constitution is proposed, by which "the basis of the Union will be widened as far as compatible with the maintenance of distinctive evangelical truth, and the general body and the committee will become more representative in character."

We regret to see that Dr. Smith was still too unwell to be able to present.

The Chairman, Rev. Newman Hall, LL.B., chose for the subject of his address, the "Relation of our Principles to the Spirit and Necessities of our Times." In defining "what we were," he answered, elucidating each word, "Christians," "Apostolical," "Catholic," "Holy," "Evangelical Protestants," "Congregational Independents." He then showed that, 1. In relation to the

political tendencies of the age, our principles were favourable to loyalty on the one hand and to liberty on the other. 2. We were in accord with the drift of opinion towards separating Church and State. 3. Our principles met the social wants of the day. 4. They favoured the movement toward Christian Union. 5. We could equally oppose Rationalism and Ritualism. 6. Congregationalism promoted free enquiry and also the preservation of essential truth. Under the last head he gave a noble illustration and defence of the atonement, especially in reference to Dr. Bushnell's recent theories. We trust that there may be room for the address in a future magazine. Mr. Binney made a statement and appeal in reference to the Memorial Hall, for which £30,000 are still wanting. Dr. J. P. Thompson had a very hearty reception as the representative of the American Congregational Union, and referred emphatically to the appearance of Dr. Vaughan and Dr. Raleigh at the American National Council.

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CONGREGATIONAL UNION OF IRELAND.—The annual meeting of this body was held on the 10th and 11th April, in Dublin. "The attendance of ministers (seventeen) was larger than for some years in Dublin. A deeper interest is being taken in the Union by the members: and the feeling seems to prevail, that, owing to the peculiar phases of opinion, both religious and political, there never was a time when the principles of Congregationalism were more appropriate, or its agency more needed, in this country." We are glad to note that, "financially, the magazine was in a satisfactory state." "There was some interesting and earnest discussion on the importance of constituting a committee to aid vacant churches in obtaining suitable pastors, and providing supplies for churches during vacancies." In connection with the Irish Union is a "Provident Fund," whose objects and rules are thus described by Rev. R. Sewell: "The scheme proposes to raise a capital fund of £4,000, the interest of which, with the annual subscription of £2 from each beneficiary member, together with donations, general subscriptions and congregational collections, will form the fund available for annual distribution to the persons entitled to partake in its advantages. In no case can the capital be interfered with, or a larger annuity than £40 be given. To raise this primary fund, each minister who wishes to become a member of the Association must contribute the sum of £20 before he can by any possibility participate in its advantages—that is to say, £10 on joining, and £2 a year after; but, as he cannot receive any thing for five years, this makes his payment to the primary fund £20." The objects of the fund are, to "make provision for ministers in sickness or age, and for their widows and orphans." The amount of aid to be given in each case is not stated in the report from which we take the above. Good progress is being made in raising the capital. *We need the extension of our Canadian Widows' Fund in like manner, to cover the case of retiring pastors.* An item that now has an interest for us is a vote of thanks to Rev. A. King and Rev. J. G. Manly, delegates to the Congregational Union of England and Wales, "for this and many other services;" "we wish them God speed in their new spheres of labour."

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THE CONGREGATIONAL UNION OF SCOTLAND met in Edinburgh on 30th April. Mr. Cranbrook's case came up only incidentally, inasmuch as he had been asked by the Committee of the Union to take part in the proceedings, and the request had afterwards been withdrawn. But on the general princi-

ples involved in the case, the Chairman, Rev. H. Batchelor, of Glasgow, in his opening address on "Ecclesiastical Creeds and Courts, in relation to the tendencies and movements of the present age," without specific reference, laid down the following positions, which seem to us sound and inexpugnable :

"If any minister among us depart from the Gospel of Christ, it will be the duty of those who remain faithful to the truth to withdraw from him, and assign their reasons for doing so. My obligation to fraternise with a minister, who seems to me to be doing the work of Christ, implies the correlative obligation to separate from him when he appears to me to oppose the faith of the Lord Jesus. Such is the tenor of apostolic injunction and example. We can do no more—no less. Less we dare not do; more we would not. For any one to pretend that one minister may not inquire into the Christian beliefs of another, as an interpretation of Congregationalism, is puerile, disingenuous, and something worse. It is, moreover, to ignore or to falsify our past history. A minister who, on principle, exists in absolute isolation, and out of all denominational fraternity, has the right to resent all questioning as to his religious convictions. But as soon as he comes into relations of fraternity, the rights of other people come into play. A man wrecked on an uninhabited island is its sole and absolute lord; but, if a second be wrecked on the same shore, the sovereignty of the first is modified by the claims of the second. Men cannot associate except under limitation of abstract rights. So far as our relations are concerned as man and man, any one has the same human right to propagate atheism that I have to preach the Gospel. But my rights would be grievously infringed if I were obliged to be in fraternity with him, or in any way were made to sanction and approve his impiety. This is only an extreme illustration of the wrong which would be done to the many if the individual could insist on denominational fellowship, irrespective of the dogmas which he may be pleased to disseminate. To demand in fraternity—which involves the rights of others—the rights which are only just and even possible in absolute isolation, is arrogant and despotic self-assertion, and not Christian liberty. Concession to such a temper would sacrifice freedom, and license would triumph. It must be resisted. Over any particular church we have no authority. We can only exercise our own right to be in fraternity with them or not, as conscience may dictate. They must be left to their duty as we to ours. I hold that if it be the right of the Church to choose a ministry on understood conditions, it has the collateral right to cancel its selection when those stipulations are broken. Except in oligarchies the power to elect involves the corresponding power to depose. All church authority belongs to the particular congregation. We acknowledge no power to rule except in the individual community. All the great ecclesiastical historians, without any bias in our direction, are agreed that the primitive churches were thus independent and self-governed. In the early churches discipline of all kinds was administered through the suffrages of the laity, and not through an episcopal clergy or a presbyterian eldership. For centuries after episcopacy had displaced the primitive government of the Church, the people still affected discipline, and even removed unworthy bishops and clergy, and their decision was ratified. Withdrawing from a minister, it may be said, does not separate his church from him. Clergymen commonly take their people with them for good or for evil. It is inevitable. It was so in the apostolic churches. I know of no relief for this infelicity. After ecclesiastical authorities have pursued a heretic through all his Jesuitical doublings from court to court, and have convulsed a whole country for years to eject the occupant of a single pulpit, they can do no more than we—namely, let the congregation go off with him. There may be trivial and doubtful advantages to the denomination of keeping the bricks and mortar; but there is no gain to the kingdom of God. I prefer the simple, natural, and Scriptural course of breaking relations with those to whom we have been fraternally united, and with whom brotherhood ceases to be practicable. It is a direct, immediate, unprotracted, and unencumbered action, and not a prolonged mischief which may issue in total dissatisfaction. Church maladies are preferable to ecclesiastical cures."

**MINISTERIAL DISOWNMENT.**—A case has arisen in Edinburgh which has brought into discussion the manner in which a Congregational minister, accused of error, should be dealt with by his brethren. The Albany Street Church, of which Dr. Wilkes was formerly pastor, has recently chosen a new minister, an Englishman, Rev. James Cranbrook. He preached a sermon, taking strong ground against praying for any object the granting of which would involve any interference in the laws of physical nature. The ministers who took part in his ordination—Revs. G. D. Cullen, W. Lowe, Dr. W. L. Alexander, Dr. A. T. Gowan, N. Wight and W. J. Cox—requested him to “meet them in friendly conference,” at Dr. Alexander’s house, in order that they might “ascertain his views on some points of revealed truth, on which they had been led to believe that he held views very different from those hitherto held and taught in our churches. In taking this step, they did not pretend to assume any right to control his liberty of thought or speech. They desired only satisfaction for themselves, that they might know whether they could consistently continue to recognise him as a brother minister.”

To this request Mr. Cranbrook replied: “I cannot appear before your newly constituted consistorial court and endure the inquisition you would subject me to. I refuse to be catechised on the tenets of that most tyrannical of all impositions, an unwritten creed, the true character of which is not disguised by calling it ‘views hitherto held and taught in our churches.’ I refuse to be tried by judges who have anticipated their verdict by allowing themselves to ‘be led to believe,’” &c.

On receiving this refusal, the six ministers replied, disclaiming all “wish to erect a tribunal at which to try him, for the purpose of pronouncing an ecclesiastical censure upon him, in case his explanations had failed to satisfy them.” All they wished was a “candid statement of his views on essential Christian doctrines,” that they might see “whether they could continue to stand before the public recognising him as a minister of the same faith and order with themselves.” “Allow us,” they go on to say, “to remind you that we stand before the public bound by an act of recognition, on the occasion of the service held at your induction as pastor of the church in Albany-street. That recognition was given in the belief that you were as one with us on all essential points, as we are with our brethren in the South, according to the Declaration of Faith issued by the Congregational Union of England and Wales, and that you followed the order of church polity which our churches both here and in the South follow. What we thus gave on certain conditions, you surely will admit we are entitled to recal if we find these conditions departed from. You cannot surely demand to be at liberty to depart from these conditions as you see meet, whilst we must remain bound to recognise you the same as if no such departure had taken place.” And they close by saying, that, as Mr. C.’s letter was deliberate and final, “This leaves us no alternative but to intimate to you that we feel ourselves under the necessity of suspending ministerial communion with you.”

To which Mr. Cranbrook replied, addressing Dr. Alexander, “The postman safely delivered last night the letter of excommunication you and your ministerial brethren addressed to me on the 27th of March.”

To a meeting of the Albany Street Church, afterwards held, Mr. Cranbrook made the following explanations:—1. That had any of those ministers individually sought, by a courteous private interview, explanation and correction, he would have met them frankly and have gladly given them any explanation they required. 2. That he repudiated their claim founded on their public recognition of him as pastor. Had the Presbyterian and Baptist ministers, also

present, a similar right? If not, why the distinction? 3. That he repudiated the right assumed on the ground of some alleged church connection, being an Independent minister of an Independent church. 4. That he never claimed, and did not now claim, their recognition. 5. That they had unkindly and uncourteously requested him to meet and explain, and then excommunicated him, without saying what the points on which he was supposed to hold erroneous doctrine were. 6. That he felt no animosity toward them.

The following resolutions were then adopted: "1. That this meeting, having heard the statement and correspondence read, approve of the conduct of the deacons, and highly approve of the position taken by our pastor in reference to the inquisitorial treatment which he has received from the Independent ministers of the neighbourhood; and that they agree to wait patiently till they see what may be done at the meeting of the Congregational Union, to be held next week. 2. That this meeting express their sincere thanks to the brethren in Dundee for their kind sympathy with this Church."

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DISSENTERS AND NATIONAL EDUCATION.—The following, from the *Patriot* is significant. It is no more than we expected, however. "In Mr. Bright's speech at the Lancashire Sunday-school Conference he repeated his appeal in favour of a national scheme of education. *We may perhaps scandalise some of our readers, but we only state an undoubted fact when we say that the views and feelings of many Dissenters are undergoing a very decided change on the subject of national education.*"

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CONVOCATION ON THE INTERPRETATION OF SCRIPTURE.—To those who are not acquainted with the lofty claims put forth by Churchmen, it will seem startling to read the following extracts from addresses made by various clergymen in Convocation, during the debate on the Conscience Clause, that is, a "clause" in the rules of the Privy Council's Education Committee, requiring the managers of any school receiving government aid to excuse from the religious exercises any child whose parents, for "conscience" sake, object thereto.

Archdeacon Devison said, "The religion of the Church of England was not founded on private judgment of the Scriptures, but on the judgment of the Church teaching what was to be found in the Scriptures. The Dissenter said, 'I believe this because I find it in the Scriptures.' The Churchman said, 'I believe it because the Church finds it in the Scriptures.'"

Archdeacon Wordsworth said that God had instituted the Church to declare the true sense of the Bible in matters of faith to the world. If we, therefore, separate the Bible from the Church, we shall lose both the Church and the Bible. He would teach the children from the Creed that Jesus had instituted the Holy Catholic Church to be the guardian and interpreter of the Bible.

There are, of course, large numbers of clergymen who do not hold any such doctrine as this; but a large number do, and they are more bold and aggressive than the opposite party. Well may the *Patriot* say, "This is clearly the Popish doctrine, and by whatever name men who hold it may call themselves, they are in substantial agreement with Romanists and of precisely the same spirit."

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THE IRISH CHURCH ESTABLISHMENT.—Sir John Gray, in bringing forward a motion in the House of Commons, affirming the necessity of enquiring into the condition of the Protestant Church in Ireland, brought out some ugly look-

ing facts, such as the following. Episcopalians, once a fourth of the population, were reduced to one-sixth. In Ulster, they were but 20 per cent; in Leinster, 12; in Munster, 5; and in Connaught, 4. The revenues of the Irish Establishment were £700,000 a year. In 199 parishes, where the incumbents received from £100 to £500 a year, there was not a single Protestant. In 651 other parishes, the average number of churchmen was only 23. There were 114 benefices, worth £30,000, the families in which cost £178 each for clerical service. As a missionary church, the converts it had made during the past 30 years had been but 3,090. The only part of Protestant Episcopacy in Ireland which was flourishing, were the 23 voluntary Episcopal churches in Dublin. The Chief Secretary for Ireland, Mr. Chichester Fortescue, admitted the anomalies of the Establishment, and spoke in favour of the endowment of the Romish clergy! Why not sweep away the whole of these endowments, and leave Catholics, Presbyterians and Episcopalians alike to support their own pastors?

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COLONIAL BISHOPRICS.—“In the House of Commons, on the 24th April, Mr. Selwyn asked why the Government did not appoint a new Bishop of Nelson, in New Zealand, seeing that the see had now for a long time been vacant, a successor to the office having been nominated by the Bishop of London, and the Primate having repeatedly asked for Her Majesty's assent to his consecration. Mr. Cardwell replied to the effect that the whole subject of colonial bishoprics was in such a mess that the Government was not prepared to patent any more of them. Not only had the decision of the Privy Council in the Natal case hopelessly muddled the business, but the other Bishops of New Zealand had memorialized the Crown to be allowed to surrender their patents, and fill up vacancies in their own body without waiting for any letters patent or royal mandate. The New Zealand government had also protested against the creation, within their jurisdiction, of any ecclesiastical corporations deriving authority from the Crown. To this fix the church will be brought in all the colonies, and it may be presumed that the days of patent colonial bishops have come to an end. Dr. Colenso has achieved the freedom of the church in the colonies in a sense other than he intended.”—*Patriot*.

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MR. MORLEY UNSEATED.—It is a great loss to the Nonconformist body, and to the House of Commons itself, that the Nottingham election committee have declared Mr. Samuel Morley's agents—not himself—guilty of bribery, so that he has lost his seat. In an address to the electors, Mr. Morley expresses himself in sorrowful yet dignified terms upon this result: “Conscious of a sincere desire throughout this struggle that nothing dishonourable should be done or said by myself or my supporters, I forbear to reproach those, few in number, by whose weakness or fault my name has been associated with practices which I regard with the utmost detestation.” Mr. Morley has earned a name which assures us that these are no empty words. God sparing him, he will yet be heard of in public life. It is said that he gives away one-third of his income. While an ardent Non-conformist and giving on a princely scale to donominational objects, his hand is always open at the demands of general charity. The great work which he has especially taken in hand is the evangelization of the masses in England. He is a man of large mind and large heart, of highest character, fine presence, and much speaking power. “The House” must have him again.

## News of the Churches.

### ZION CHAPEL, TORONTO.

The following announcement we take from the *Globe* of 21st May, which also stated prematurely that "the call had been accepted." We must go to press before an answer can be given to the Church:—"The members of this Church have given a call to the Rev. J. G. Manly, to be their pastor. Mr. Manly has been officiating in Zion Chapel, since the retirement of the Rev. T. S. Ellerby, and his ministrations have given the utmost satisfaction. The Rev. gentleman has only been a few weeks in Canada. Up to the close of last year, he had been acting as Secretary of the Irish Evangelical Missionary Society. About 20 years ago Mr. Manly left this Province for Jamaica. Thence he went to London, England, and from that to Dublin. His experience, energy and ability, will make him a valuable acquisition to the ministerial staff of this city, and we trust that his connection with Zion Chapel may be one mutually beneficial and advantageous."

### NEWMARKET.

Rev. C. Spettigue has received a call to the pastorate of the church at Newmarket, and has accepted it, commencing his labours on the first sabbath of June.

### CHEBOGUE, NOVA SCOTIA.

Rev. John Gray has resigned his charge of the above church, the same to take effect on the 1st of July.

### LANARK VILLAGE.

Rev. Philip Shanks has resigned his charge of the above Church, the resignation to take effect in the end of June.

### DONATION TO REV. D. MCGREGOR.

A number of the members of the congregation of Rev. Dugald McGregor, of Manilla, recently united in presenting him with a very serviceable double-seated buggy, costing \$75, a most appropriate gift for a minister with a family in a country charge. May the esteemed recipient long enjoy it, and may those who have taken part in this act of gratitude to the servant, find a "prophet's reward from the Master!"

### REV. E. EBBS' LOSS AND ITS RESTITUTION.

Our readers have already learned, through other sources, that the valuable library (1,350 vols.) of Mr. Ebbs, with most of his personal effects, were utterly destroyed, *en route* to Aurora, at the railway depot fire in Detroit. We are happy to be able to announce that the Great Western Railway has paid him the sum of \$2,750 in compensation for his loss. Thanks to his well known habits of order, he was able to present them a statement in detail to the amount of \$3,270, even this, however, not perfectly complete. The smaller sum paid was accepted in order to obtain a prompt settlement. Mr. E. presented his claim in person at Hamilton, nor did his old friends there and in Paris leave him unsupported. Moral: have a catalogue and inventory of books and household goods, and keep insured.

The following item should have appeared last month, but was overlooked:—

An ecclesiastical council met in the New England Congregational Church of this city, on the 29th March, for the purpose of assisting in the examination, and, if deemed best, the installation of Rev. Edward Ebbs as pastor of that church. Papers were presented to the council, certifying to the good and regular standing, and warmly commending Bro. Ebbs a faithful and efficient minister of the Gospel of Christ. Those papers being deemed sufficient, the council proceeded to the examination. This was thorough, lasting nearly two and a half hours, and was very well sustained. The council, on being alone, voted unanimously to sustain the examination, and to proceed to the installation services. Sermon, Rev. Wm. W. Patton, D. D., of Chicago; Installing Prayer, Rev. J. E. Roy, Agent Am. Home Miss. Society; Charge to Pastor, Rev. T. Lightbody, of St. Charles; Right Hand, Rev. Wm. L. Bray, of Aurora; Charge to People, Rev. G. B. Hubbard, formerly pastor of the church.—*Aurora Beacon*.

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## Miscellaneous.

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### ENGLAND—BY HENRY WARD BEECHER.

“The proudest sovereign in the world is Queen Victoria. She dignifies womanhood and motherhood, and she is fit to sit in empire. There is one reason why the English throne is the strongest also, because it is so many legged. It stands on thirty millions of people. It represents the interests of the masses of the subjects. Another reason why England is the strongest nation is because it is the most Christian nation, because it has the most moral power. It has more than we have. We like to talk about ourselves on the fourth of July—we love to fan ourselves with eulogies; but we are not to be compared to-day with old England. I know her surly faults—I know her stubborn conceit—I know how many things are mischievous among her common people, among her operatives of the factory, among her serfs of the mine; but taking her up on one side and down on the other, there is not another nation that represents so much Christianity as Old England. If you do not like to hear it, I like to say it: and the strongest power on the face of the globe to-day is that kingdom. It is the strongest kingdom, and the one that is least likely to be shaken down. England has been destroyed every ten or fifteen years from the time of the Armada to the present day, in the prophecies of men. Every few years she has been about to be overthrown by sea; she has been about to be ploughed up by land; she has been about to be stripped of her resources in India, and other parts of the globe. Nations have formed alliances against her; the armies and fleets of the civilised world have gone about her; her interests, political and pecuniary, have been repeatedly and violently assailed, and yet she has stood, as she now stands, mistress of the seas, and the strongest power on earth, because she has represented the moral element.”

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### EXCOMMUNICATION OF BISHOP COLENZO.

The Lord Bishop of Montreal, as Metropolitan of the Province of Canada, having received from the Bishop of Capetown a formal notification of the sentence of excommunication pronounced on Bishop Colenzo, together with the form of excommunication itself, in order, as he stated, to give due and solemn publicity to the same, read these documents in the Cathedral at morning service on Sunday. His Lordship has also forwarded copies of them to the other Bishops of this Province, and to all the clergy of his own Diocese.

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WISDOM.—Experience is the father, and memory the mother of wisdom.  
The essence of all moral goodness is love.—*Archibald Alexander*.

## Poetry.

## THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars forever and ever."—*Dan. xii. 3.*

WEARIED and worn with earthly cares, I yielded to repose,  
And soon before my raptured sight a glorious vision rose;  
I thought, whilst slumbering in my couch in midnight's solemn gloom,  
I heard an Angel's thrilling voice, and radiance filled my room.

A gentle touch awaked me—a gentle whisper said,  
"Arise, O sleeper follow me!" and through the air we fled;  
We left the earth so far away that like a speck it seemed;  
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went—my soul was rapt in ecstasy—  
I wondered what the end would be, what next should meet mine eye,  
I knew not how we journeyed through the pathless fields of light,  
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's walls, most glorious to behold,  
We passed through gates of glittering pearls, o'er streets of purest gold;  
It needed not the sun by day, the silver moon by night,  
The glory of the Lord was there, the Lamb himself its light.

Bright Angels paced the shining streets, sweet music filled the air;  
And white robed saints, with glittering crowns, from every clime were there,  
And some that I had loved on earth stood with them round the throne,  
"All worthy is the Lamb," they sang, "the glory His alone."

But fairer far than all besides I saw my Saviour's face,  
And as I gazed He smiled on me with wondrous love and grace;  
Lowly I bowed before the throne, o'erjoyed that I at last  
Had gained the prize of all my hopes, that earth at length was passed.

And then in solemn tones he said, "Where is thy diadem,  
That ought to sparkle on thy brow, adorned with many a gem?  
I know thou hast believed on me, and life through me is thine;  
But where are all those radiant stars that in thy crown should shine?"

"Yonder thou seest a glorious throng, and stars on every brow,—  
For every soul they led to me they wear a jewel now,—  
And such thy bright reward had been, if such had been thy deed,  
If thou hadst sought some wandering feet in paths of peace to lead.

"I did not mean that thou shouldst tread the way of life alone,  
But that the clear and shining light which round thy footsteps shone,  
Should guide some other weary feet to my bright home of rest,  
And thus in blessing these around thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,  
A spell seemed brooding o'er my soul which long I feared to break,  
And when at last I gazed around in morning's glimmering light,  
My spirit fell o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below,  
That yet another hour was mine, my faith by works to show,  
That yet some sinner I might tell of Jesus' dying love,  
And help to lead some weary soul to seek a home above.

And now while yet on earth I stay, my motto this shall be,  
"To live no longer to myself, but him who died for me:"  
And graven on my soul shall be this word of truth divine,  
"They that turn many to the Lord bright as the stars shall shine."

AUTHOR UNKNOWN.