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THE
CANADIAN INDEPENDENT.

VOL. XII.

TORONTO, MAY, 1866.

No. 11.

THE FUNCTION OF THE "CANADIAN INDEPENDENT."

There are three things which every man, as he stands by and looks at another man doing them, thinks he could do better himself. The first is, to poke a fire; the second, to bring up a child; and the third, to edit a newspaper. We have no doubt that many of the readers of this magazine have often thought they could manage it far better. It may be of some service, therefore, that we should expound our own idea of what the *Canadian Independent* should be, so that our friends may understand precisely why it is what it is, and is not what it is not.

This periodical was established in the interest of the Congregational Churches of Canada and the other Provinces of British North America, not to be under their direct control, but to record their movements, to advocate their principles, and to enable them to communicate with each other all the year round. It is avowedly denominational in its character and aims. As it is the only publication for this purpose, there being no weekly newspaper or quarterly review, or other monthly magazine, it alone must fill, so far as it can, the places elsewhere occupied by each of these. And as it is meant alike for ministers and laymen, for town and country, and for all conditions and ages, it must cater for all the various wants that are so required to be met; and, this, within thirty-two octavo pages, issued once a month!

It is manifestly an utter impossibility, to embrace within such a compass all the matter that could be provided to satisfy such multifarious demands. There must be selection, and innumerable good things must be left out, very many better than what go in. On what principle shall the selection be made?

We do not think it should be made on that of the *intrinsic importance* of the several topics that may present themselves. If it were, the fundamental themes of Revelation would be discussed and enforced, filling these pages from month to month. It is not because they are held in any secondary estimation, that they do not occupy such a place: but because, for these our readers do not need to come to us. These are the subjects on which pastors are continually preaching, and on which "many books," of making which

“there is no end,” are in the hands of all our friends. The same field is also cultivated by various deservedly popular religious magazines, intended for all denominations.

At the same time, those who wish, in the quiet of their homes, to enjoy devotional, practical, or experimental reading, ought to be able to find some portion of such material here. Church-life will be vigorous in proportion as the hearts of individual members are kept with all diligence. It is especially incumbent on the conductors of such a periodical, in a time when doubt is so general and error so bold, to make it a citadel of offence and defence against the current assaults on the truths of Revelation.

It is not necessary to devote much space to general religious intelligence. There are very few of our subscribers who do not take in a number of other periodicals, Canadian, British or American. The daily and weekly press, with its ample space, frequency of issue, and promptness of circulation, gathers up the most important items of this nature. It were vain for us to lag after them, repeating a thrice-told tale. If we have subscribers who do not see such periodicals, we are very glad that they take in ours; but it would not be just, for their sakes, to select matter which the great body of our readers would have seen before.

Our conception of our duties, therefore, is, that we are to lay before the Congregationalists of British North America, matter specially interesting to them, and which they are not likely to see elsewhere. On this principle, we seek to procure intelligence of all movements occurring within the several churches of the body—the opening of new missions, the formation of churches, any special work of grace going on among them, the settlement or removal of pastors, the erection and opening of their houses of worship, their social or other special gatherings, their financial plans, and every other circumstance in their condition and progress in which their brethren at large will be interested. And let us here remark that our correspondents are often exceedingly indolent in furnishing us with facts of the above nature, which we earnestly wish to communicate, and our readers are thirsting to know. Such information can reach the Congregational brotherhood through no other channel than this. No other periodical cares to insert as much of it as we wish to give; or has the same access to the circle it ought to reach.—In like manner, the *Independent* gives its space freely to notice the combined operations of the churches of our faith and order. No Canadian secular newspaper, or religious journal—catholic or denominational, would be willing to publish all that we record of the meetings and other proceedings of the Union, the Missionary Society, the College, the Widows' Fund, the Indian Mission, or the Associations. Through no other channel than this, can any fact be communicated, or any notice given in relation to these organizations, to the parties concerned. This we regard, therefore, as one of the essential departments of our work.—Concerning these, and many other matters, our

friends wish to correspond with one another, discussing at length and freely, questions of common concern. They would find no place for such exchange of thought, unless it were provided here. To them, therefore, we give ample room and verge enough.—It has added greatly to the interest of the magazine this year, that we have had letters from our recent English visitors. On us also they must largely depend for information on affairs in British North America.—Another aim ever kept before us, is, to inform our friends of the movements of the sister-churches in Britain and America, of which also they might read but little unless they read it here. We think it right to give greater prominence to movements in the mother country, not only because our roots are there, but because while some of our friends subscribe to American religious papers, very few read the more costly British journals—worth, however, all their cost.—It is a favourite idea with us, though one which we have found ourselves too much circumscribed for space to realise in practice, that the magazine should be used extensively for the internal development of our polity, by giving suggestions and illustrations in relation to every part of the churches' life and work—their worship, labours, fellowship, discipline, schools, missions, temporalities—in a word, their entire organisation and working. These questions are but little understood by many of our members; on some points there are different views, that might be compared with advantage; and more disaster befalls us from ignorance and perversity in reference to practical details, than from any other cause.—There are, moreover, various public questions on which those who hold such views as ours, have a testimony to deliver to their brethren and to the country, for which free and full utterance can hardly be found except in our own magazine. The question of the relations between the church and the state is continually cropping up in various forms, and is by no means disposed of. Especially in relation to public education, we need to have a trumpet through which we can give a certain sound.—There is a wide field open in reporting upon the multitudinous and multifarious productions of the modern press, which should here pass under discriminating review. Our friends ought to learn what is published from month to month, and of what sort it is.—We have been enabled (in "Before the Loyalists") to deal somewhat fully with the history of the development, through much persecution, of those principles of religious liberty, of doctrinal faith, and of church order, which distinguish our denomination, and of the churches founded thereupon. Such narrations are full of interest and instruction: Holy writ says, "Look to the rock from whence ye were hewn"—"The glory of children are their fathers."—It is sometimes necessary, not only to expound as truths, derived from God's word, those tenets and practices on which we differ from other christians, but to defend them and ourselves from misrepresentation and attack. We must confess, however, that though this must be done when "necessity is laid upon us," it is not a work we love. Nor can any controversy be carried on

with much of vigour or satisfactory result, when a combatant can only open his mouth once a month, or rather, once in two, as he must wait to hear what his opponent says in the following month, if that opponent be in charge of a monthly; while, if the adversary command a weekly, there is little to be gained in a duel where the other party can fire four shots to your one. We cannot say, therefore, that we regard polemics as a very desirable element in our work. We shall defend Congregationalism best by helping to make it what it ought to be.

In these several departments there is ample scope for the production of a most valuable periodical, which will have a "speciality" of its own, interfering with no other, to be replaced by no other; religious in spirit, ecclesiastical in form; glad to help the individual Christian everywhere, but specially "seeking that it may excel to the edifying of the church."

To realize this large ideal two things are chiefly wanting. It is not one man's work, it can only be accomplished by the help of many. There must be a *large circulation*, to inspire editorial exertions, to increase the size of the Magazine, to provide the choicest material to fill it, and to give it power over the public mind. And there must be earnest *literary coöperation* in contributing facts, thoughts and experiences, ranging under any of the classes of subjects above mentioned. There is ability enough among us, were it but freely put forth, to sustain a Magazine of superior quality, a faithful help-meet to our own Churches, and a voice of power to the country at large.

To accomplish all the work that should be done would require nothing less than a weekly newspaper of ample size. For many reasons, that seems beyond the capabilities of the body at the present time. Let the Magazine be made the most of. It can be improved to any pitch of excellence which its supporters may enable it to aspire after. There has been no room within the present limits for an editor to work in. Our correspondents have written so much and so well, and we have so politely given them the precedence, that for some time past we have almost ceased to hope to find room for a multitude of editorials that have been at our fingers' ends, and for a great body of valuable selections. This very article has waited six months before it could get in!

Such are our thoughts on the *Canadian Independent*. Now what do our good readers think and say? and what will they *do*? The proprietors have now under consideration divers plans for the enlargement and improvement of the magazine. Their object is to widen the scope of its contents, by adding to the record and discussion of denominational movements, more of general religious reading, practical articles on the internal development of church-life, ampler notices of the literature of the day, and other departments of interest. If our friends in every place will but use their best exertions to increase the subscription-list, this will undoubtedly be done. Every family connected with the body ought to receive the magazine. We believe we may say that subscribers may count on having more for their money next year.

MEMORANDA FOR THE ANNUAL MEETINGS.

There are a few matters to which we would call the attention of our readers, in anticipation of the meetings of the Union and other denominational Societies.

1. We want our friends to come to Montreal, armed with long lists of new subscribers to the *Canadian Independent*, and their pockets bursting with dollars received from such, and from old friends, "in advance," (according to our terms,) for Vol. XIII., which commences with July, besides arrears.

2. We would remind ministers and churches seeking admission to the Union, of Article II., of the Constitution, and of the 1st Standing Rule of that body, which are as follows:—

"ART. II.—That it shall consist of Congregational, or Independent Churches; and of Ministers of the same Church Order, who are either in the Pastoral Office, or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting."

"RULE 1.—Application for admission to the Union, shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full inquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privileges of honorary membership) until the next annual meeting, at which, after a further report from the same committee, they may be fully received."

The person to whom applications should be sent, is the Secretary, Rev. J. Wood, Brantford, C. W. Though not *required*, it is desired, that they be made before the meeting. "Doctrinal and ecclesiastical views" are often stated by a reference to the Declaration of Faith and Order, as embodying the applicant's views.

3. We would remind all who come to the Union Meeting, that, in accordance with the minute adopted in Brantford, in 1864, it is expected that they will remain, unless some imperative duty elsewhere prevent, to the close of the sessions. The day of meeting was changed to Thursday, in order that business enough might remain over till Monday, to make an additional inducement to keep together. Some of the most important parts of the business *cannot* be brought up for decision until the last hours.

4. At the meeting of the Missionary Society, which will begin one hour before that of the Union, viz., at 3 p.m., on Thursday, June 14,—it will be remembered that all subscribers of \$1 during the preceding year, and life-members (by \$20 at one time), are entitled to take part in all the proceedings. The Union has no official connexion with, or control over the affairs of the Mission. No minister or delegate can take part in the missionary meeting, by virtue of his membership in the Union; only as a personal member of the Society. The same statements apply to the College Corporation.

5. The Widows' and Orphans' Fund Society consists of life-members, beneficiary-members, and churches which have made and paid over a collection during the preceding year. Each contributing church can be represented by one delegate, who must be appointed for this purpose by a separate vote from that delegating him to the Union, and must be certified in writing to be so appointed, by the pastor, or chairman of the church meeting.

We must refer to the official notices in the present and succeeding numbers for other particulars connected with the meetings. But in a closing word, we cannot repress the suggestion, that we shall need, even more than usual, the "wisdom that cometh from above," and which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

"THE CHURCH" IN NEW ENGLAND.

For many years past the funds of the Church (Home Missionary) Society for the Diocese of Toronto have been in a languishing condition, and frequent utterance has been given to the explanation, that many Churchmen have withheld their subscriptions because of their unwillingness to propagate the High-Church principles favoured by the authorities of the Society. Of late an earnest effort has been made to replenish its treasury, and in this city it was resolved, instead of holding the usual annual meetings in each Parish separately, to call an aggregate missionary meeting in the Music Hall. To give still more *eclat* to the occasion, the Right Rev. A. C. Coxe, D.D., Bishop of Western New York, and two of his clergy, were invited from Buffalo, to preach in the several Churches on Sunday (15th ult.) and attend the public meeting on Monday evening. To that meeting we found our way, for it is an inveterate habit with us to hear what every one has to say for himself. When we arrived at the Hall, which was not till after nine o'clock, we found it crowded in every part by a most respectable audience. The Lord Bishop was in the Chair, supported by a considerable body of the Clergy. Chief Justice Draper and Col. Lowry (47th Regiment), who afterwards spoke, and other eminent laymen, were also on the platform. The meeting was evidently a success, as to numbers, interest and enthusiasm.

Dr. Coxe was speaking when we entered. He is a son of the well known Rev. S. H. Cox, D.D., of the New School Presbyterian Church, but long ago entered the Episcopal Communion, adding an "e" to his surname. He has written some hymns and ballads, evincing much poetic talent, and an enthusiastically admiring sketch of a visit to England. He is a dignified, easy and forcible speaker. But his courteous manner of speaking of other bodies of Christians only threw out into stronger relief the intensity of the CHURCH SPIRIT which pervaded his entire address. We should not feel called upon to notice it, were it not that he made such copious references to New England, to Puritanism, and to the rapid advance of Episcopacy on Puritan ground; and claimed for his own system the honour of being a bulwark against Socinianism on the one hand and Popery on the other, such as no other could be, bringing out most unequivocally and exultingly its dogma of Apostolical Succession. Before such an audience he naturally *assumed* its Scriptural authority, and adduced the following arguments in confirmation thereof.

Dr. Coxe referred to the well known fact, that some of the old Congregational Churches in New England had lapsed into Unitarianism, and that Harvard University, planted by the Pilgrim Fathers, was now under its influence. By only telling this fragment of the truth, he left the impression on the minds of such of his audience, as had not known something from other sources, that *all* the Puritan churches had thus apostatised. But he was silent on the facts, that these Unitarianised Churches were nearly all in

a few wealthy cities in Massachusetts, but were quite in the minority in that commonwealth; while in the whole of New England they composed a very small minority; that as soon as their departure from the faith was manifest, it having been slow and stealthy, the Orthodox separated from them; that their relative numbers are constantly diminishing; and that the National Congregational Council, held in Boston, in June, 1865, representing 2,000 or 3,000 churches, reaffirmed the faith of their fathers, upon those fathers' graves at Plymouth. In face of these facts, was it just to leave the impression which he did on the minds of the people?

The Bishop also made much of the rapid growth of the Protestant Episcopal Church in New England. We can neither quote nor discuss his exact figures, but will admit the fact that it is gaining ground in those States. But we most resolutely dispute his inference, that it is because of the apostolicity and orthodoxy of the “Church,” that it so increases. We have been in a position to make some examination into this phenomenon, and feel that we can, with some confidence, account for it. The truth is, that the influences which draw men into the Episcopal Church, from other communions, whether in England, its Colonies, or America, are of a very composite character. If some are attracted by religious affinities, with others the motives are “of the earth, earthy.” Dr. Vaughan, in the article in the *British Quarterly Review*, from which we made some extracts in February last (p. 271), speaking of the point now under examination, says:

“The fact is, the Americans who have become Episcopalians, if they have not ceased to be Republicans, consist mostly of persons who see much in the Republicanism before them that is not to their taste. * * * In the Episcopal Church there is a settled service, leaving little to the good or bad taste of the minister, and a moderated popular influence, giving security against annoyance in that quarter. The vulgar is precluded, everything is graceful and orderly. This form of religion, moreover, is known to be that of the Queen of England and her Court, and of the rank and wealth of England for the most part; and let some Americans rebel against it as they may, the opinion and taste of England have potent influence in the United States. Of course, it must be admitted that a man may be a Church-of-England-man for higher considerations than these; but the lower considerations, I imagine, do much more than the higher to make men Episcopalians in America.”

Can we not understand how true this must be? In Britain and in Canada, is it not notorious that, as people rise in the world, and want to enter “good society,” so called, they go to the Established Church? It has passed into a proverb in the old country, that “the carriage does not go to the *chapel* for two generations.” Can Bishop Coxe put the fruits of such influences down to the account of the Divine authority and doctrinal soundness of his church?

Again, it is well known that a large number of the accessions to the Episcopal Church in New England, are from among Unitarians. Some have become alarmed at the *extent* to which rationalism has been carried by certain “Liberal Christians.” Some are pleased with the fuller, richer and warmer devotional service of the Prayer Book as compared with that cold and jejune worship to which an unevangelical system gives birth. The use of the Athanasian Creed, in America, is *optional* with the clergy, even on the few occasions for which it is selected. There is not much to offend a reverent Unitarian's sympathies, especially if he be of the Arian school, in the titles “Son of God,” “Lord,” and the like, by which the Saviour is addressed in most of the services. There is also much in the fact, that what there is of distinctly orthodox doctrine is printed in a book, prescribed by authority, *must*

be read, and therefore does not provoke so strong opposition as would an extempore utterance in preaching or prayer. Moreover, the Episcopal service, constructed on the principle, that all who attend it are baptised, and that all the baptised are regenerate, does not draw any line of distinction between the converted and the unconverted, and therefore avoids a great cause of offence to the disbelievers in total depravity. For the same reason, the admission by confirmation to the Lord's Supper, of *all* who have received certain catechetical instruction and are willing to assume the responsibility of full membership, without requiring evidence of conversion or passing through any ordeal of examination by a church committee, conforms to Unitarian feelings and habits. After they have become members, they are left untroubled by any discipline, especially enjoying their liberty in relation to certain fashionable amusements on which Puritans have very strong convictions, and strict expectations as to the consistency of members. Thus, when whole families, without distinction, can be members in good and regular standing, from baptism to burial, and be as religious or as irreligious as they choose without being called in question, can enjoy a comely service hallowed by venerable associations, can take an upward step in society, and feel when they travel abroad and enter a splendid English Cathedral, "This is *OUR* Church," is it any wonder that they pass from Unitarianism to Episcopacy? We well remember the answer given by a distinguished minister in New Haven to our enquiries in relation to Unitarianism in Connecticut, "We have none of it: the same classes that are Unitarians in Massachusetts, become Episcopalians here." And he proceeded to give substantially the same account of the matter which is found above. Stray Unitarians here, in a town where there is no church of their own, if they go to church at all, go to the Church of England. Certainly, we had far rather they went there than to their own dreary connection: but it is more than we can quietly bear, to be told that when Trinitarian Congregational Churches repel them by their outspoken orthodoxy of sermon and prayer and their endeavours after a spiritual membership, the reinforcement of episcopacy is due to its superior soundness in the faith; and this, when the doctrines of Unitarians as to inspiration, the atonement, and future punishment, are preached unchecked in the pulpits of the English establishment!

Another cause that has tended largely to the upbuilding of the American Episcopal Church, is to be found in its silence during the political excitements of the civil war. Throughout many other bodies, as Dr. Vaughan says, "the 'drum ecclesiastic' has sounded louder than any other." Some men, thoroughly loyal, became weary of having "preaching transformed into a Sunday newspaper," and the prayers, offered in the name of the church, expressed the minister's views from time to time of national politics. And others, sympathising with slavery and the South, took refuge in a communion where prayer could not take any colour from passing events, and the *usages* of preaching gave a similar law to the pulpit.

We do not ignore the religious attractions of episcopacy. Some of our friends think that we are too sensitive to them. We do not dispute the conscientiousness of many conversions to that fold. But charity must be very blind to obvious tendencies in human nature, not to see that there is another side to the question.

Dr. Coxé also claimed that his Church formed the great line of defence against Popery. Yet he traced the succession of episcopal "orders" through the ancient British church up to the apostles, the Reformation simply clean-

sing a face that had become somewhat befouled. Then, it follows that Episcopal government, Liturgical services, Apostolic descent, Unity, Catholicity, and all other "notes" of the True Church, could not save it from all the corruptions of Romanism in the past. How can they do so in the future? Is it not notorious, that it is from the clergy, the universities, and the aristocratic laity of the Church of England, that Popery has taken the bulk of its recruits? Is there one "dissenting minister" that has been "perverted?" Where does Ritualism, reviving what the Reformers tried to destroy, prevail? In what direction are all the Anglican longings for a restored unity felt? There are sound Protestants in the Church of England, in great numbers, no doubt, but they are pretty effectually neutralized.

But in these unfounded claims, a large audience of influential citizens were told, and seemingly believed, that they might see confirmation of the exclusive right of Episcopal ministers to preach the Gospel, and of the danger of following unauthorised teachers. What will not men believe?

BRITISH PERIODICALS ON THE WAY.

In the *Patriot* of March 22nd, Rev. J. L. Poore thus kindly responds to the call for English Newspapers made by Rev. R. Brown.

In the February number of the *Canadian Independent* a country pastor, in a remote and isolated position, refers to the avidity which is felt for good English religious papers, and the delight with which an occasional one has been received and read; and he asks if some of your readers would not be willing to send their copies to Canada, for the use and refreshment of their toiling brethren. The editor of the *Canadian Independent* appeals to me to look after this little helping kindness.

John Leeming, Esq., of Montreal, is willing to have all the copies that may be sent addressed to him, and he undertakes regularly and systemically to forward one to each of the country ministers, who in his turn, will forward it to a neighbor; and Mr. Leeming intimates that, deducting from the list the town ministers who have access to libraries, or have other means of procuring denominational papers, thirty-five copies would meet the desire that is felt, and gratify many most deserving and self-denying missionaries.

This plan of sending all the copies to one person, who will regularly forward them, is better than their being directed to their ultimate destination by the donors in this country, because, even if the list were known, and provisions made for preventing two or more copies being sent to the same minister, the changes by death, removal, and other causes would soon render that plan inoperative. Mr. Leeming is a Lancashire man, well known in Montreal, and he promises to begin his plan with the first paper received. He now forwards his own copy of the *Patriot* and other English papers to country ministers. The cost of postage for each paper to Canada is one penny. If I may add a kindly word in favour of this little kindly service asked from a few of your subscribers, I would say, the ministers referred to receive scant pay, live in remote settlements, work hard, and have not too many proofs of thoughtful sympathy.

The receipt of a paper from the old land is as "the cup of cold water," and your subscribers may thus impart, at small cost, important, necessary and valued information of our Christian life in England, where such news does not now reach.

If those of your subscribers who may respond to this appeal will kindly favour me with their names, I will, in due time, inform you if the plan be a success.

The editor of the *Patriot* adds, in a note to the above,—

Cannot some of the Canadian gentlemen themselves afford to purchase copies of newspapers for distribution among the ministers ?

We would earnestly repeat our own recommendation to the same effect, in February. A post-office order on London for a guinea, procurable at any Canadian money-order office, would pay for the *Patriot* or *British Standard* for a year. If they came by Canadian steamers, as the former usually does, there would be no charge here for postage: if by Cunard line it would be but two cents a number. The publishers, in whose favour the money-orders should be made out, are,—of the *Patriot*, Mr. John B. Howat, 3, Bolt Court, Fleet Street; of the *Standard*, Mr. Daniel Pratt, 10 Bolt Court, Fleet Street. The *Nonconformist* is higher in price, viz., 26s. sterling; its publisher is Mr. Arthur Miall, 13, Bouverie Street, Fleet Street.

But whatever may be done in this direction will not supersede the appeal made to England. Mr. Leeming's kind proposal meets the practical difficulty as to distribution, and we hope he will be well supplied by every week's Canadian steamer.

In Mr. Poore's private letter to Mr. Brown, he says, "I wish I could do more for our brethren, in sending them some other publications, such as the *British Quarterly Review*, but the costs hinder; the books could be got, but the attention to these things is hardly compatible with other duties and compelled cases." If "the books can be got," for which our brethren are so greedy, could not an arrangement be made with some one, even if not at the Society's office, who would receive, pack up, and forward to Mr. Leeming, once a quarter, in such an inexpensive manner as he can easily suggest, whatever English friends are willing to send? The Canadian recipients would be too glad to meet any little "costs" there might be. Can we not have some definite arrangement announced at the Union Meeting?

Mr. Poore also informs Mr. Brown, that he will send a box of books to Montreal, to be distributed by him among the brethren assembled at the Union Meetings, especially those who are in "remote settlements." He will have their cordial thanks for so acceptable a present.

We are gratified in being able to add the information, that a gentleman in Montreal will be prepared, at the Union Meeting, to supply the *Congregational Year-Book* for 1866, to the ministers of the body, at 25 cents per copy, and will engage (D.V.) to furnish the same publication for 1867, as soon as it appears to ministers, who order it, at the same price.

At the end of the above-quoted letter to the *Patriot*, Mr. Poore adds,—

I have been severely commented upon in a recent issue by one of your correspondents from Canada; but, as I have at different times had my full share of commendation in your columns from other correspondents in Canada and remoter colonies, and have never felt called upon to repudiate their generous observations; so neither do I now feel it necessary to refute vituperation and censures of my public conduct.

The Colonial Missionary Society has its work to do on behalf of the colonies, and is striving to do it. My duty is to see that its funds are expended with utmost economy, and in such a way as to call forth self-help, and stimulate to genuine independency. If, in doing this, some men feel themselves aggrieved, the committee is open to appeals, and what I do, as their officer, may be revised.

OUR FREE LIST.

We have to return our cordial thanks to *two* friends who have paid a dollar each to send the *Independent* to the superannuated school teacher mentioned in our last. He will therefore receive the magazine, should his life be spared, without charge, till June 1868. We are sure that we may express *his* gratitude also to his unknown friends. We have further to acknowledge the receipt of other four dollars for our "Free List." This will enable us to send a copy to each of two non-subscribing missionaries in remote places, where we have no readers, and two to other missionaries in wide fields "for distribution." We hope to have many similar acknowledgments to make, and that the seed thus sown will bear a large crop of paying subscribers. If any friend, in remitting his dollar for vol. xiii., will simply enclose another for the Free List, he will do a good work.

Literary Review.

HISTORY OF CONGREGATIONALISM. By George Punchard. 2 vols. New York: Hurd & Houghton. Boston: E. S. Dutton & Co. 1865.

The above volumes are from the River-side Press,—a sufficient guarantee to such as love a handsome book, for chaste beauty in paper, printing and binding. Together they contain 1,110 pages crown octavo, and form a continuation, re-written and greatly enlarged, of the account of the origin and earliest history of the church polity in question, contained in the author's "View of Congregationalism," whose fortunes they professedly sketch from about the year 250 to the present time. In style they are clear, terse, scholar-like and unaffected; the product of reading, careful and well considered, and respectable in extent. Occasionally an expression occurs which would, we think, have been better omitted; such as "the notorious Dunstan, ycleped *saint*;" "crowned rogues," used in relation to the Emperor Charles V., Francis I., and Henry VIII.; and "old sinner," as applied to Thomas à Becket; which, whatever else may be said of them, are not in keeping with the calmness and dignity of history. But on the whole there is very little to find fault with. From beginning to end the work is marked by a disposition to gather and present the truth on the topics with which it deals, and a manly and generous sympathy with the good, wherever it shows itself. A better idea of its contents would have been conveyed, had it been called a "History of Reforming Movements in the Church," than can be gathered from its present title, which is too narrow for the book. What is distinctive of Congregationalism is brought out, it is true, wherever it appears; but it goes much beyond the mere denominational, covering the whole ground of scriptural truth, spiritual feeling, and struggle and suffering for Christ and His cause. In succession, the Novatians, the Donatists, the Luciferians and Arians; the Paulicians; the Waldenses and Albigenses; Great Britain from B.C. 55, to A.D. 1350; John Wickliffe; the Lollards; the English Reformation; ecclesiastical opinions of the English Reformers; the reign of Mary; Congregationalism in Queen Mary's reign; the churches of the exiles; the public acts of Elizabeth relating to religion; with the treatment of the Puritans, and other topics, too numerous to particularize, are made to pass in review before the reader; on all of which the substance of what is known is presented in a manner at once interesting and satisfying.

In fulfilment of the avowed object of the work, the Novatians are exhibited as sympathizing with Congregationalism in their views of the Church, which, they said "should be a society of innocent persons, who, from their entrance into it, had defiled themselves with no sin of any considerable magnitude" (Vol I., p. 43): the Donatists, in their assertion of the inalienable right of every man, recognized by Christianity, "to form his own religious creed, and to act out freely the deliberate convictions of his own conscience, without regard to any mere human authority" (p. 68), and their opposition to the incorporation of the Church with the State (p. 86); the Arians, in their denial of a distinction between bishops and presbyters, whom they held to constitute "one order, office and dignity" (p. 102), and their action on the principle, "that the Scriptures are a sufficient guide to church order, as well as religious faith" (p. 110); the Paulicians, in the emphasis which they laid on the diligent reading of the New Testament by the people, "in opposition to the opinion to the opinion of the dominant Church, which thought that the priests alone should be trusted with the sacred treasure" (pp. 114, 115); their rejection of the dogma of a threefold order in the clergy, viz., bishops, priests and deacons (p. 115); in the names which they gave, "pastors," to wit, and "teachers," to their ordinary religious instructors (*ibid*); in their recognition of "a single congregation of believers, assembled for religious conference and discussion, as constituting a true Church;" in the primitive simplicity of their worship, "consisting chiefly of prayer and religious conference;" and in their election of their teachers and their assistants to office, "by the votes of the churches" (pp. 115, 116); the Waldenses and Albigenses, in the main features and prevailing character of their polity (pp. 166, 187, 188); and John Wickliffe and the Lollards, in their spirit, and many of their opinions and usages.

From the following extracts, which are further valuable for the information they contain, a fair idea of the character of the work, in respect to spirit and execution, may be obtained :

"The piety, energy and learning of Wickliffe, and of some of his early disciples and poor priests, aided by the purity of life, simplicity of character and popular address which distinguished them, gave them great influence over the public mind of England. The fact, too, that Wickliffe was early distinguished by his king, Edward III., one of the most popular monarchs of England, and made his ambassador on an important occasion; and that he was the advocate of the people's rights, and those of the crown against the excessive pecuniary exactions of the court of Rome—all these things combined to give notoriety to Wickliffe's reformatory doctrines, and to gather around him disciples from all classes in society. Accordingly, we find that in the course of a few years almost the entire English nation was made to feel the influence of the reformer's teachings. A measure of his spirit, too, fermented through the nation, quickening, if not actually converting, vast numbers, of all orders, from the occupants of the palace down to those of the peasant's hut. Edward III. and Richard II. felt and acknowledged its power; and Richard's first queen, Anne of Bohemia, was probably a sincere believer. Numbers among the soldiery and the nobility of the kingdom—dukes, lords, counts and knights; among the learned, as the chancellor, one or more professors, and many masters and bachelors of Oxford University; and great numbers of the common people, and even many monks and priests, embraced the doctrines of Wickliffe; or at least, became convinced of their general truthfulness. Thus Knighton, a contemporary of Wickliffe and his bitter enemy, complains, about the year 1394, that the reformer's friends and disciples were everywhere and among all classes. There were even soldiers, veterans, as Masters Latymer, Trupell, J. Clyfforde, J. Peccre, R. Story, R. de Hylton; together with dukes and counts (*ducibus et comitibus*), who were conspi-

acious adherents and favorers, and most strenuous promoters and most powerful defenders of this sect; and were ready to welcome the false preachers, to secure congregations for them, and to defend them with sword and shield, while preaching, against all resistance or interruption. And he tells us, further, that the people who became believers in this doctrine increased in number, and like germinating seeds multiplied beyond measure, until they filled the whole kingdom; and furthermore, that they made themselves quite at home in the country, and were audacious to the last degree, and were not ashamed to show themselves anywhere, and shamelessly kept up their ceaseless barking in public as well as private. And he further tells us, that by the common people these disciples of Wickliffe were called Wickliffites, or *Lollards*; and that their doctrines prevailed to such an extent, that half of the nation or more embraced them; and the sect was held in such honor in those days, and was so greatly multiplied, that you could scarcely see two persons in the way together, but that one of them was a disciple of Wickliffe." (Vol. I., pp. 212-214.)

"The years 1540 and 1541, though barren of religious interest otherwise, may be fitly called the Bible era of the English Reformation; for, during these two years, not less than seven distinct editions of the Bible were printed in London. Six of these were handsome folios; and the editions consisted of from fifteen hundred to two thousand five hundred copies each. Besides these, there were printed three editions of the New Testament; four editions of the Epistles and Gospels, two of them with pastils, 'by divers learned men, recognized and augmented by Richard Taverner;' the Epistle to the Ephesians, with a commentary; and two editions of portions of the Old Testament. * * * * * The sale as well as the publication of these Bibles was regulated by government. By the minutes of the Privy Council, held at Greenwich, April 25, 1541, we learn that 'it was agreed, that Anthony Marler, of London, merchant, might sell the Bibles of the Great Bible, unbound, for 10s. sterling (equal to 7l. 10s. of the present currency), and bound, being trimmed with bullions, for 12s. sterling' (equal to 9l., or to nearly forty dollars).

"Anthony Marler, of London, here first distinctly brought before us in connection with this important work of publishing English Bibles, was neither a printer nor a bookseller by profession, but a member of the honorable company of haberdashers. Yet he must have been a princely man; for on him, not on the king, nor the archbishop, nor any of the nobility of the realm, but on plain 'Anthony Marler, haberdasher,' as he signs himself, devolved the entire expense and risk of the numerous and costly folio Bibles which were published in London during these two eventful years of the Reformation. And this expense, judging from the regulated prices of the books, and from what Grafton invested in the edition of 1537, could not have been less than *four or five thousand pounds sterling*, which, for those times, was a very large sum of money, equal to at least five times that amount now, or to twenty or twenty-five thousand pounds sterling, or nearly five times as many thousand dollars. Thus did God raise up men and means to do his own blessed work." (Vol. II., pp. 121, 122, 124, 155.)

It would be easy to multiply examples, equal in every respect to these, or more than equal; but enough, we conceive, has been done to commend the work to the attention of our readers, who will do themselves a service by adding it to their libraries.

Scattered through the book are numerous sketches of much value; of one of which, of special interest to us in a denominational point of view, namely, the Church of the Exiles at Frankfort, we may on some future occasion endeavour to give the substance.

The volumes published bring the subject down to A.D. 1580, including, towards the close of the last, the rise and earlier fortunes of the Puritans. To complete it, one or two more will be required, for which, we trust, we may have no very long time to wait. More interesting than those already issued,

these cannot well be, on the whole, though they may be expected to correspond more closely with the title, the holders of Congregational principles increasing henceforward rapidly in numbers, and assuming more the form of a body, and exerting an influence wider and more manifest, though perhaps not more precious than in earlier times.

A. L.

Official.

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 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.

Railway and steamboat arrangements are, as yet, hardly completed, but a circular will shortly be issued giving full particulars.

The statistical blanks 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.

JOHN WOOD,

Secretary, Congregational Union of Canada.

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.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The following remittances to the funds of the College are hereby acknowledged. As the close of the financial year (31st May) is at hand, it is important that moneys to be remitted by either churches or subscribers should be in the hands of the Treasurer as soon as possible.

Church at Kingston	\$73 00
“ Paris.....	62 96
“ Garafraxa.....	5 00
“ Vankleek Hill.....	10 00
Mr. Wm. Hays, Vankleek Hill, per Rev. R. Lewis.....	1 00
Church at Hamilton	7 00
Bond-street Church, Toronto	27 00
Zion Church, Montreal (in part).....	48 00
Church at Rugby	8 00
“ Lanark, per Rev. J. Douglas.....	7 00
“ Lanark village, Rev. P. Shanks	33 05
“ Southwold	4 50
“ Warwick	20 00
“ Owen Sound.....	7 00
“ Milton, Nova Scotia.....	21 50
“ Georgetown	9 00
“ Liverpool, Nova Scotia	14 72
Mr. McAllister	5 25
Church at Cobourg	10 50
Rev. James Porter, Toronto.....	3 00
	\$277 48

JAMES P. CLARK, *Treasurer.*

Montreal, April 20th, 1866.

CANADA INDIAN MISSIONARY SOCIETY.

RECEIPTS SINCE MARCH 17.

Sherbrooke.....	\$24 35
Richmond and Melbourne.....	16 25
Danville	10 66
Ottawa	32 00
Brockville	11 25
<i>Per Mr. Peacock:—</i>	
Hugh McDermid, Martintown	1 00
Collection, Indian Lands and Roxborough	8 74

JOHN BROWN,

Caledon, April 12, 1866.

Collecting Agent.

The above being the last of a series of fragmentary reports, I may be allowed to make a few remarks in regard to the work within which I have been intrusted during the last six months. At the request of the committee I left my home on the 24th of last September, to engage in the work of collecting, and have mainly devoted my time to it ever since—I say *mainly*, because from the nature of my engagement with the Society, my time being my own, I felt at liberty to adopt some of those “missionary expedients” so often justifiable, and, I think, in my case, peculiarly so, seeing my income during the last two years has been, like that of the huntsman, often scanty and

always uncertain. I have been collecting at a percentage, and paying my own expenses: so with my motto, "gather gear by every wile that's justified by honour," I occasionally paused in my mission work to sell (good articles of course) "Raymond's Family Sewing Machine," or take orders and collect for the "Globe," "The Canada Farmer," or "The Canadian Independent." I may add that the result has been "neither poverty nor riches," and faith in God's goodness leads me to believe that I have that which is "convenient for me."

The total amount which I have collected is	\$688 29
Of this various Sabbath Schools contributed.....	34 48
Public collections	67 71

The remainder, \$586.10, was obtained from over 600 private contributors, which shows the average to be less than 75 cents. On looking over the list I find that 6 contributors gave \$5 each; other 3 gave \$4; 46 gave \$2; 194 gave \$1; 162 gave 50 cents; 113 gave 25 cents; and over 30 gave lesser sums. There were other sums contributed, but I do not suppose it necessary to mention them in this classification. The largest individual contribution received was \$10 in greenbacks. The above shows how much patient plodding is required to gather anything like a sufficient sum, to carry on even a moderate work of missions among the Indians.

With gratitude to God I have to acknowledge a measure of improvement in my health since I undertook this work. In all my journeyings He has kept me not only from accident but also the appearance of danger. J. B.

Correspondence.

NOTICES TO CORRESPONDENTS.

"Is there not a Cause?" and "Eldership and Membership" have to share that fate of postponement to which so many excellent contributions have had to submit, when they dealt with subjects of permanent interest, rather than of the passing month.

We have been much disappointed at receiving no accounts of missionary meetings or contributions in Scotland, Burford, Brantford, Paris, Guelph, Kingston, Brockville, Lanark (two churches), Quebec, and the whole of the eastern townships! Perhaps it is too early to expect a report from Nova Scotia and New Brunswick. But the silent brethren may be assured that their reports are seriously missed. These sketches keep up the sense of brotherhood. "If one member suffer, all the members suffer with it: if one member rejoice, all the members rejoice with it." Every instance of liberality sends a cheering thrill throughout the entire body. Such notes are read also with as much interest and profit in England as here. "Let your light shine before men, that they may see your good works." It is not too late even now to repair this fault.

LETTER FROM DR. SMITH.

To the Editor of the Canadian Independent.

MY DEAR FRIEND,—I am sorry that I have so long deferred writing to you, and am reminded by your kind allusions to me in the last number of the *Canadian Independent* that it is my duty, as soon as possible, to repair my fault.

You will allow me to explain the cause, at least in part, of my delay. My visit to Canada threw arrears of work on my hands, which rather over-tasked my strength with my ordinary work during the winter. Towards the end of January I was taken seriously ill, and for nearly two months have been laid aside from all public services. I am slowly recovering, though some considerable time no doubt must elapse before I can resume my ministerial and other duties. You will not be surprised to learn that I frequently reflect with great pleasure on my visit to British North America, and on the kindness I received from you and other pastors and friends in Canada. I have endeavoured, and I believe not in vain, to interest our people in the churches of your land, and I hope in future days, as I have opportunity, to do this again. The Committee of the Congregational Union, at my request, voted a supply of our tracts, manuals and hymn books for the use of our brethren in your Colony and the Lower Provinces. Those intended for Upper Canada I sent to your care. The freight was paid to Liverpool and thence to America; and any expense of carriage to you from Montreal I am sure the brethren will meet, according to your suggestion in the *Independent*. Allow me through the pages of that journal to request the ministers to whom the parcels are directed to receive them as a token of my fraternal regard and esteem, and as a small proof of the Christian regard of the Committee of the Congregation Union of England and Wales.

It was a matter of regret to me that Mr. Fenwick was unable to attend our Autumnal meeting, as your delegate. We hope to be favoured with the presence of your chairman elect at our meeting in May. He will be cordially welcomed by the Assembly. I can but congratulate you on the zeal and liberality which your churches are employing in behalf of your Missionary Society. The evidence afforded of their vital energy, as the result of the Divine blessing, is most cheering and comforting to me. It will always afford me pleasure to hear of their prosperity.

You are no doubt well informed by our English journals of the state of our churches at home; and in the information thus supplied you will find cause of thankfulness to the Saviour and Head of the church, who is blessing our endeavours to spread the knowledge of His truth. In the month of January collections were made in many of our congregations for the freedmen of America. The amount reported to me is considerably above £3,000, and I have already had the pleasure of remitting to the American Missionary Association the sum of £2,500 sterling in aid of their Christian endeavours to introduce these newly emancipated people into the higher liberty where-with Christ makes his people free. These collections originated in a recommendation of the Autumnal meeting of the Union in Bristol. They would have been more general even than they are, but for the fact that many of our congregations had previously contributed to the "Freedman's Aid Society."

We are not without concern as to the threatened Fenian descent on your shores, though we indulge hope in the watchful care of Providence, and confidence in the wise measures of precaution and defence which your government is taking. May the God of love and peace bless and prosper you and your brethren, and make you the honoured instruments of building up and increasing the church, which the Saviour bought with His blood!

I remain, with best wishes for the success of the journal you edit,

Yours faithfully,

Hastings, England, March 29, 1866.

GEORGE SMITH.

The next mail from England brought us the following postscript from Dr. Smith :

“Just a line to supply an omission in my last week’s letter. If you will let me know the expense you incurred in receiving and forwarding the parcels of books from our Union, I shall be happy to defray it. This will be better than allowing the brethren to pay separately, and it would be unjust to saddle you with the outlay. I rejoice to think that the Fenian threats are empty, and that you continue to dwell in safety. Peace be to the brethren.”

We fully appreciate our friend’s thoughtful kindness ; but for our part we are already half repaid our small expenditure, and the parcels were sent to the brethren on the terms, C. O. D.,—“collect on delivery.”

STATE AND PROSPECTS OF THE MISSIONARY TREASURY.

DEAR EDITOR,—Having obtained a sort of “budget,” you favoured your readers with an encouraging estimate of our prospects for the current missionary year in the important matter of “the making both ends meet.” The result is not quite ascertained, but enough is known to vindicate your estimate. The balance of our missionary contributions, after paying the April quarterage, will I hope be sufficient with the already announced grant of the Colonial Missionary Society to meet the July payments. Thus the pledges of the Society to the pastors and churches from July to July will be redeemed. The pastor of Zion Church here asked for \$800 : he was told that it could not be done. The Secretary-Treasurer has already received from that church \$845, and is to receive \$30 more. A great deal can be done if we only try.

The grant from the Colonial Missionary Society for 1866-7 is announced at £500. Shall it be devoted, according to our friend Mr. Boyd’s proposal, to new work, twenty-five shares of \$100 each being promised to the treasury in quarterly instalments to carry forward the work at present in operation ? Vankleek Hill and Hawkesbury are good for two ; what say Toronto, Paris, Guelph, Brantford, Kingston, Sherbrooke, Quebec, Montreal ? And what say beloved brethren here and there scattered abroad throughout the land who love us and our work ? But where are our men ; and where is our thoughtful, vigorous, judicious yet driving brother who will go through the land and tell us where our standard should be planted :—our standard, “Christ and Him crucified,” with our New Testament institutions ?

The year’s contributions, Mr. Boyd’s proposal, and several communications in the *Canadian Independent*, cheer our friend Mr. Poore, and confirm his conviction that the course adopted was right and will prove successful. It should be understood, however, that he does not hold himself responsible for mistakes in the in the meaning of his sentences. A couple of months since he writes me *inter alia*, “The chief grievance is found in my letter, and rests on a misconstruction or neglect of plain grammatical sense (See *Canadian Independent*, page 105). If a man is not to be blamed that the soil he cultures is ungenial, why am I supposed to convey censure because I say that the present missionary pastors have come into an inheritance of selfishness and sloth ? I do say that proofs exist at ——— of former neglect and sloth. I have read my letter again and see nothing in it, if looked at candidly, to offend.” I should not have reintroduced this matter but from the desire to have distinctly before us what he wishes his animadversions to convey. One

thing is certain, Mr. Poore has since his return exhibited throughout his correspondence and actions a lively interest in our work, and much confidence in the brotherhood. But he has much more faith in the testimony and judgment of some of our intelligent laymen throughout the country as to the means and resources of the churches, than in those of the ministers. And I have no doubt he is right. I have vastly more confidence in such estimate than I should have in my own.

In June Mr. Poore hopes to be speeding on his way to Australia, to be absent 15 months. He anticipates a reception there antipodal to that in Canada, yet hopes to be back in time to receive congratulations about the growth and independence of British North America missions.

Will my esteemed brethren the respective Secretaries of Districts have ready for reading at the annual meeting, and for the press afterwards, a report concerning the work in their District during the year? I thank them for the valuable memoranda which they have sent to me for England. They have been used in a detailed statement which has gone thither.

One other matter of detail. The Colonial Missionary Society wish a statement of population to be appended to each case of grant. They wish to know the number resident within reach of the services held by our missionary pastors. When the District Committees meet to consider the applications these figures can be attended to.

May we come together in June in the fulness of the blessing of the Gospel of Christ.

Montreal, April 19, 1866.

HENRY WILKES.

OUR FUTURE.

DEAR BROTHER,—As one of the oldest Congregational ministers in the country, I may perhaps be expected to have an opinion on the exciting subject which now engages the minds of our brethren.

It is assumed that parties both in Britain and Canada have but one object in view, viz., the glory of Christ, in connection with holy, earnest effort for the spread of His kingdom.

Very cheerfully too, is it admitted, that Congregationalism is indebted to the Colonial Missionary Society for long continued assistance, in sending out ministers and thus originating and sustaining churches, and to not a few of us it is a sincere grief that a root of bitterness should have sprung up to trouble us. But there is a difference of opinion upon subjects of vast importance, thereby impairing confidence and producing friction, which hinders usefulness and progress. While both parties, perhaps acting conscientiously, the one demanding changes, which the other feels it its duty to reject, the Colonial Missionary Society was sadly unfortunate in their delegate sent to the Canadian brethren. Instead of coming with the greeting of the Society, in whose work some of us had become "old and grey headed," his bearing was that of the official, with a message of complaint. No sugar-coating seasoned his pills of reproof, and there was enough of hauteur and of hasty ill-judged remarks which widened the breach and provoked hostility. There is no question but this Imperial brother depreciated and snubbed a body of Christian ministers, whose character and work will not suffer by comparison with any other body for conscientious, self-denying and laborious effort. No wonder the brethren looked up in amazement and grief, and had

it not been for the calm and loving demeanor of the Rev. Dr. Smith, the other delegate, I fear the scene would be most unhappy. Thus the difference has been made to assume the appearance of some gangrene sore, with but poor prospect of ever becoming healed, and rendering an act of *amputation* necessary to health and cure.

God has given us a noble country, in which there is doubtless a work for us as Congregationalists to accomplish, side by side of other bodies of the living God, and every hindrance must be unsparingly removed, that at the great audit we may greet the approbation of our Divine Lord. In the growing settlement of our Colony numerous fields are presented of sufficient promise to justify us, as well as the pioneers of other churches, to go forth and occupy, in the hope of gathering a rich and a glorious harvest. They venture in with persistent efforts, amid all the struggles, the successes, and the disappointments, for ten, twenty, and even thirty years, until the little churches they have nursed along become strong and self-supporting. But he must be a bold man, who in connection with us for some years past, ventures to occupy new grounds without some well defined and assured prospect of early success. The experience of past years, with our missionary relations, has well nigh exhausted the fire and fervor of our pioneering zeal. We have also felt many misgivings in encouraging young men to enter the ministry, which may account for the present low state of our high sounding college of British North America. And under the present regime, as initiated by the visitor of last June, I cannot see any ground for improvement. We have organized churches, with hopeful appearances of success, and owing to the crowding of other denominations and the usual fluctuations of the populations, the undiminished grant from the Missionary Society became a continued necessity. Complaint was heard, the grant was made with hesitation after personal enquiry by a visiting committee, then vetoed by the Colonial Society, afterward reconsidered and allowed when the financial year has well nigh run out. In the meantime the missionary pastor enduring privation and suspense, with his church and people having lost patience and confidence in the work, the shepherd abandons the field and the sheep are disbanded and scattered. Our empty meeting-houses are no credit to the wisdom of our procedure. Nor is there any better prospect now. True, a *lump* sum is given with a flourish of trumpets. Let us count it and examine its conditions. It is somewhere about \$1,280, or £256 sterling, at the control of the missionary committee for the work in Canada. The largest grant for Ottawa is given direct from England. This lump sum is given with a direct reference to the extension of the work, and with a threat that it will be reduced if the work be not extended. It will be remembered that Mr. Poore was very careful that this should not be misunderstood. Where then is the proof of confidence and sympathy with us in our enterprise? We hope to have the plaudit of the Master, "Well done good and faithful servant," over successful labour, but even in the event of failure and disappointment we expect to see the benignity of a divine and loving sympathy, saying, "Though Israel be not gathered, yet shalt thou be glorious in the eyes of thy Lord." But where does this new arrangement utter a note of sympathy in disappointment? Its plain language is, "You *must* succeed and if not, we *won't* help you." The truth is, the shining nuggets of Australia, the large numbers of our people who have emigrated thither, and the sudden prosperity to which they have attained have unfitted our brethren at home to sympathize with the slow processes by which churches are built up here and by which they have been

built up even in the father land. Let us bear it as patiently as we possibly can, but let us not suffer our feeble churches to be dropped by encouraging any unwarranted expectations from afar, nor again expose ourselves to the irritation and discouragement produced by the unmerited flagellation of last June.

In the course of visiting the western part of the Province in behalf of the F. C. M. S., I have seen and conversed with many of the brethren, and but one sentiment seems to prevail. And that is a weariness of further controversy—a persuasion of the impossibility of further successful co-operation without mutual confidence—that the plan of working for the present year, in the tone and utterances of its adoption betrays a distrust derogatory to ourselves and thus rendering the organization of an *independent Missionary Society in connection with the Congregational Union of Canada* an imperative necessity.

This is desired not by way of quarrel with the Colonial Missionary Society, or to drive that Society from the field. An annual grant to the mission, or to any of the churches now aided, would be hailed with thankfulness; but it is felt that the mission should be managed by ourselves, from a conviction that we have a better knowledge of the field and of the adaptation of brethren employed than have brethren 3,000 miles away.

This, so far as I have been able to gather, is the prevailing feeling of brethren, and perhaps this would be the best settlement of the controversy, and with God's blessing greatly tend to consolidate and strengthen our work. True, we might find it not only difficult but impossible to continue the present number of missionaries and stations without serious embarrassment, but as we "cease from man," let us trust more simply and more firmly in the living God. He knows what has been in our hearts amid our darkness and discouragements, and who can tell but a better and a brighter day is at hand—a day that shall accord with our holiest and loftiest aspirations, and when those prayers we have offered, those efforts we have put forth, amid perils in the wilderness and the endurance of weariness and painfulness and incessant anxiety, shall all be succeeded by the delightful realization of hope? Let us leave ourselves and the churches we represent in his hands "who opens up rivers in dry places and streams in the desert." Never was the stimulating language more appropriate than now, "Trust in the Lord at all times; ye people, pour out your heart before Him: God is a refuge for us."

Trusting that the great Master will direct and help us,

I am, my dear brother, yours truly,

Dresden, C.W.. March 20th, 1866.

WM. CLARKE.

MR. BOYD'S CIRCULAR.

DEAR BROTHER,—I am much pleased with this appeal in behalf of our Home Missions, which is alike creditable to the head and the heart of the writer, stating the case and its claims with much conciseness and power, and it is earnestly hoped that it will receive a cheering and kind response from beloved friends to whom God has entrusted wealth. It is desired, however, that the sums subscribed may be applied towards originating an Independent Missionary Society, leaving the Parent Society to appropriate its own grants in its own way, either in sustaining some of the existing stations, or in any other mode, as may seem most in accordance with their own views. It is

much feared that for us to apply their funds for aggressive work, will only reproduce the old troubles, and thus perpetuate "the winter of our discontent." It is impossible for us to promise, either to ourselves or to the Colonial Society, that the new stations we take up, will grow into self-sustaining churches within the prescribed term of five years. Thus the minds of brethren will be kept in a state of anxiety and turmoil, unfitting them for their work, and perpetuating one great source of our present weakness. For we must not lose sight of the fact, that our ministers, inferior to no other body in the Province, have been unfitted for effective labour from a consciousness that their work was not appreciated, and that they had not the confidence and sympathy of the Parent Society. A grumbling employer never yet found willing and effective helpers.

Let the brethren employed in missionary work be assured of the full sympathy and confidence of the society they serve, and then you may expect cheerful, willing and successful labours, then their energies are kept elastic, difficulties will be surmounted, privations will be borne, and they will feel themselves fitted for the work they have assumed. Would we succeed in making one stand more firmly in the country, let us turn over a new leaf of instructions. Instead of addressing brethren bearing the heat and burden of the day, in a tone querulous and with little of heart and sympathy, let us rather address them in the frank, and loving, and inspiring language of the Apostle to his Corinthian brethren, "I rejoice therefore that I have confidence in you in all things." Then instead of the elongated countenances, drooping spirits and hung down heads, producing a depressing and weakening influence to the remotest member of the body,

"Our cheerful song shall oftener be,
Hear what the Lord hath done for me."

There are many of our people taking heart and devising liberal things in the prospect of the movement indicated, and let us throw ourselves with confidence upon their sympathies and aid; and above all let us abide under the shadow of the Almighty and with strong faith in our Divine Lord, who is "Always with us—

With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won."

PIONEER.

MINISTERIAL BEE-KEEPING.

DEAR BROTHER,—I have received a very gratifying letter from a generous friend in Montreal, who is desirous of encouraging and helping our missionary pastors toward bee-keeping. He strictly enjoins that I do not publish his name, but with that omitted I am at liberty to lay the communication before your readers. It is as follows:

"Montreal, April 4, 1866.

"Rev. W. F. Clarke.

"Dear Sir,—I was very much pleased with your article on "Missionary Expedients," and the proposition to keep bees. I dare say that even four dollars would be an obstacle to many a good man who might desire to commence after reading your article, and I therefore now enclose you \$20 (twenty dollars) which you may lend to such ministers of the Congregational body as may be desirous

to try the experiment, to be repaid to you out of the profits of honey, and you may then again relend it to others. I do not approve much of absolute donations in matters of this kind, and I feel satisfied it is better to offer it as a loan. Therefore if some one could pay \$1, and borrow \$3, or pay \$2, and borrow \$2, your small capital herewith sent would go so much further. I leave the whole to your own management to promote bee-keeping as an adjunct to such good men of our denomination as you may find it desirable to help. If there are no applications you can return the money to me, and if there are more than you can supply, please let me know.

"I remain, dear Sir, yours very truly,

"I specially enjoin that my name is not published in this matter."

The writer of the above has my sincere thanks for his kind letter and welcome remittance. I trust the generous idea so happily conceived by him will be the means of putting a number of ministerial apiaries in operation. I hope too, that his example will stimulate others to assist struggling pastors in this and similar ways, toward independence. My friend will, I am sure, have no objection to be joined in this matter by any liberal-minded brethren, who may wish to aid in setting "the little busy bee" at work in the interest of poorly-paid ministers. I make bold therefore to invite further contributions toward the same object. Should any number of them be sent, it will perhaps be expedient to form a B. M. S., independent of the C. M. S. Our friend Mr. Poore even, would smile approvingly on such a movement, as it would be the very embodiment of his favourite idea—"self-help." Aid furnished by the B. M. S. would have this special advantage about it, that instead of diminishing according to any sliding-scale arrangement, it would increase from year to year by the operation of natural laws.

While inviting the co-operation of any who feel disposed to promote the novel scheme by pecuniary contributions, I would also appeal to such of our friends as keep bees, and ask the promise of swarms the present season. It may prove feasible and expedient to send hives to parties willing to put swarms into them, and thus in some cases, a complete start in the business of bee-keeping might be given. Parties wishful of aiding either by a remittance or the promise of one or more swarms of bees, will please address the undersigned.

I do not understand my friend's letter as limiting me in the dispensation of his bounty to the pastors of missionary churches, strictly speaking. "You may lend to such ministers of the Congregational body as may be desirous to try the experiment," it being understood that their circumstances are such as render "even \$4 an obstacle" to their commencing an apiary. The condition of any loan that may be made, is that it be "repaid" to me "out of the profits of honey." In harmony with these terms, I shall be happy to receive applications from any brethren who may desire to try this plan of "self-help." The applicant will please remit such portion of the \$4 required to pay for a hive and right, as he feels able to do, and the balance will be provided by the embryo B. M. S. Should any brother desirous of trying the experiment be unable to remit even \$1, let him not hesitate to apply, stating the particulars of his case, which will receive kind and prompt attention. If any reader of the *Canadian Independent* magazine is tempted to regard all this as rather small business, I would quietly remind him of the fable about the mouse who by his nibbling extricated the netted lion, and ask him to apply the moral to ministerial bee-keeping.

I am, dear Brother, yours very truly,

Guelph, April 19, 1866.

WM F. CLARKE.

LETTER FROM REV. R. BROWN.

DEAR BROTHER,—I know that editors have not eyes in every place, and that one of the duties of the brethren is to supply you with facts such as are useful and interesting to the body generally. I therefore write:—

1. To introduce to you a letter which I received on Saturday from Rev. J. L. Poore, and think it would be well to publish, in whole or in part, in the *Canadian Independent*. I feel deeply grateful to him, as most certainly other "recipients" also will, for the good news which it brings. If the satisfaction I have lately enjoyed, on the perusal of two *British Standards*, three *Patriots*, and two copies of *Christian Work*, received I'll not say from whom, be an earnest of future literary gratifications, then I say, "there's a good time coming."

2. To inform you that the people of *Luther* sent a deputation to our house last Wednesday, consisting of one man and a stout team, with a contribution to the support of the Garafraxa Bishop, to the amount in money and money's worth of \$20. Small though the sum be, it is as much from the people of that locality as five times that amount from many rural districts. I preached there once a fortnight for nearly three years; but owing to the happy turn of affairs in connection with the new station in Garafraxa, and the fact that the Presbyterians had sent an evangelist to labour constantly in that field, I had made up my mind that the good done by us would have to be placed on the Presbyterian books. So, it is after an absence of nearly one year, that this acknowledgment comes; but comes accompanied with the wish from, I am told, every family in that neighbourhood, that I resume my labour there. One of the leading men in the place told me, that if I return, they will build a chapel for us. The difficulty is, that my field is already too large to be worked with advantage.

3. Since there is now manifestly a desire by many amongst us for "aggressive work," would it not be well to collect information respecting "good openings?" No one man is acquainted with all these promising places. How would it be, if the Secretary of the Union should request all the brethren to make special returns on the subject? Would not the Secretary's statement of "openings," do much to show to the churches the necessity, and call forth the offer of enlarged contributions? At present, we are each ignorant of these openings, except such as come under our individual observation. In contributing such information, I might say of *Luther*, in addition to the above, the number of persons actually connected with Congregational churches, is five; the number trained under like influence, four. Then I might say of the town of F., of 1,500 inhabitants, that it contains of Congregational members, one wealthy family. One lady offers herself and \$20 a-year to start a new cause. There are several families in the vicinity who were Congregationalists in the the old country.

Your affectionate brother,

R. BROWN.

Garafraxa, April 10, 1866.

NOTE.—Instead of publishing Mr. Poore's private letter to Mr. Brown, we have inserted elsewhere his letter to the *Patriot* on the same subject. There will be no impropriety, however, in our taking from the former some other items, in which our readers will be interested. I. We are sorry to learn that Mr. Poore also has been very ill since his return, laying him aside for ten or twelve weeks; dreadful pains all round the head, and depression of feeling, arising from having "for too many years driven his waggon too fast

CORRESPONDENCE.

over rough roads." He is now recovering. 2. Mr. P. says, "Before you go to Montreal, I think it very likely I shall be on my way to Australia and New Zealand. I hope, however, to return next year." 3. Again: "I do think kindly, lovingly, of the missionary pioneers; but events hindered, and hinder, my giving proof."—ED.

MISSIONARY MEETINGS IN MEAFORD, ERAMOSA AND GARAFRAXA.

DEAR BROTHER,—It was my lot in the providence of God to be in my late field of labour on the Sabbath (Feb. 11) following that on which the missionary deputation visited Meaford. At Irish Mountain, a distance of seven miles from Meaford, Mr. Richard House Sen., freely offered the use of his house for the purpose, and the hour of service was appointed at 10:30 o'clock forenoon. The morning turned out very stormy, but some thirty five had assembled, and they attentively listened while I proceeded to break unto them the bread of life. Some of them had not heard the Gospel preached, since my last sermon to them on the preceding October. At the close, a collection was taken up for the missionary society,—a few words with each of them personally,—a bite of dinner, and away to preach at Meaford at 2:30 o'clock, p.m.

On my arrival at this place, I found the chapel comfortably filled. After sermon, the church and several members of other denominations, sat down and partook of the emblems of our Saviour's dying love.

" And if our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know,
When round His throne we meet?"

At half past six, I preached at my old station on the 3rd line. The school house was filled to overflowing with an attentive congregation. Here again, I took up a collection for the missionary society; and said a few words, as I had done in the forenoon, in behalf of our mission work in Canada, reminding them of what *they* had received by means of it.

This section of country is considered generally to be pretty well supplied with ministers of various denominations; but it *needs* a Congregational minister, and there is *room* for one in it. And this is only a sample of many other villages in Upper Canada. But how are they to be supplied? that's the question.

While I am writing of missionary work, I may as well give you the facts of the "unreported missionary meeting" of Eramosa and Garafraxa. That at the former place was held on Wednesday, Dec. 20th. Brother R. Brown constituted the deputation, and spoke to us of practical things,—the missionaries' work and the duties of those who send and receive them. The pastor was in the chair and read extracts from the report, &c. The night was dark and very stormy. The attendance was very good, and the pecuniary results were a little better than those of last year, though not so good as if the meeting had been held later in the season.

The Garafraxa meeting was held on the 29th of January. The night was pleasant, and the house crowded with people. The speakers were Revs. J. Brown, Wm. Phin, (M. E.), C. Duff, and the Pastor, who read the report, &c. Mr. R. Blythe, a young and active member of the church, occupied the chair.

The speaking embraced a variety of topics :—Mr. J. B. spoke on the Indian mission. The voluntary question was somewhat characteristically dealt with by Mr. Phin, and the writer spoke of Congregational missions generally, and our Home Society in particular; also of the influence or tendency of Evangelical Congregationalism as developed in the past, claiming as a portion of its fruits, in addition to the salvation of souls, a large share of the liberties, civil and religious, which the British nation and empire now enjoy. Pecuniary results exceeded those of last year.

Yours &c., C. D.

Speedside, April 16th.

Trans-Atlantic Retrospect.

UNIVERSITY TESTS (OXFORD).—The chief Parliamentary event of the month, in which Nonconformists, as such, have an interest, has been the second reading of a Bill for abolishing the requirement of conformity to the church as by law established, hitherto made of all masters of arts at Oxford. The high exclusive ground, once held, that the old universities are for the members of the national church only, is pretty well abandoned, and for some years the bachelor's degree has been open to Dissenters. But masters have a seat in convocation, the governing body of the university, and it was thought to be dangerous to admit any others than churchmen there. The measure was introduced by Mr. Coleridge, a strong, but liberal churchman, in a speech of remarkable ability, and was supported by many able men. Of course, it was opposed by the Tory party, with some honourable exceptions. The strongest argument against it is, that it may open the door more widely to broad churchmen and Romanisers. But when so many of these have such free entrance and range already, it is absurd to keep up a restriction which excludes many conscientious men from a public right, and tempts men of laxer habits to declare what they do not believe.

HIERARCHICAL DEMANDS IN IRELAND.—The demands of the R. C. Bishops upon the Government, now put into shape, are, that a charter be granted to their own University, placing it under the control of their Lordships, without even Catholic laymen; that it be *endowed*; that the "tests of knowledge" in the Queen's University be so guarded as to "banish even suspicion of interference with the religious principles of Catholics;" and that "*the Queen's College be remodelled on the denominational principle*;" winding up with a protest against the whole system of national education! This is very encouraging to the good-natured Protestants who would concede them something, in the hope that they will be satisfied.

THE NEW PROGRAMME OF ROMAN CATHOLIC POLICY.—The *Tablet* (March 10) contains an article evidently written by no common hand, in which a scheme of policy is put forth as a declaration to "our fellow-subjects and the State." A distinct offer is made to the Established Church of Roman Catholic support against Protestant Dissenters, if the Established Church will comply with the conditions proposed in this new scheme. Among other conditions are these:

1. The repeal of the Ecclesiastical Titles Act, and the recognition of the existence and legality of the Roman Catholic Church and of its administration within these realms.

2. A grant of recognized rank and precedence to the highest dignitaries of the Roman Catholic Church within the realm, by making peers of Parliament of the Roman Catholic Archbishops of England and Ireland.

3. The restoration of regular diplomatic intercourse between the Crown and the Holy See.

4. A regular convention between the supreme spiritual authority in the Roman Catholic Church and the supreme temporal authority in the British Empire.

5. The question of a State endowment for the Roman Catholic Church, its hierarchy, clergy, universities, seminaries, colleges, and schools, to be left to the wisdom of the Holy See.

It is possible some may be disposed to smile at the seemingly outrageous absurdity of such propositions; but the parties who put them forth are in earnest. They are men of deep convictions, of settled purpose,—members of a corporation which never dies. Many statesmen would gladly agree to a convention or a concordat with Rome to make the task of governing Ireland more easy than it now is. Many statesmen hate Dissent more than they do Popery. Dissent requires men to think—Popery to yield blind obedience. If Dissenters do not speak out when such propositions are made, they will have only themselves to blame if statesmen ultimately take them into consideration.—*Cor. of Patriot.*

CONVOCAION ON RITUALISM.—The two Houses, in the Province of Canterbury have recently discussed the question of Ritualism, with of course much diversity of opinion. On the part of the advocates of elaborate ceremonies, it was contended that the great advance in æsthetical culture demanded a corresponding order and richness in divine service; that the ritualists were earnest, God-fearing men, doing much good; and that such practices tended to preserve from Romanism those whose tastes demanded a high ritual. Dr. Ellicott, Bishop of Gloucester, the celebrated evangelical commentator, spoke in a most unexpected manner, saying that the movement “was a natural reaction from the long neglect of outward things that had so long prevailed in the church—the soul’s protest against the bleak and joyless worship of the past; was connected with the mysteriously growing desire for Catholic unity; and arose from “a righteous antagonism to the infidelity which was the bane of our days,” and “a passionate love of a dear and dishonoured Lord, which drove many, in their deep distress, to do almost what they would not, yea, bow down in outward, yet unscriptural adoration of the sacrament—His again despised body and blood!” On the other side, there were protests, strong in language, but confessedly powerless. The law on the subject is in a most nebulous condition. Yet it seems to have admitted, on all hands, that these practices, like national flags, were adopted or opposed as symbols of the Real Presence. The Bishop of Salisbury said, “The question was in reality one of doctrine, and therefore the regulation of ritual was so difficult.” His brother of London said, “Persons well acquainted with theology, persons of the calmest minds were assured of the Romeward tendencies of the practices of the ritualists. A distinguished divine of very calm mind was present at one of the churches where these practices are resorted to, and was so shocked with what he saw, that he could not, without a compromise of all that was most dear to him, partake of the Lord’s Supper at the hands of the persons officiating, so like was it to the Roman fashion.” The Bishop of Peterborough said that “in the little catechisms and prayer-books circulated by the ritualists, doctrines not less idolatrous than those of the Roman formularies were distinctly asserted.” Yet these chief pastors of the church cannot touch the “grievous wolves.”

On the question of vestments, some note-worthy statements were made. Archdeacon Freeman “described the vestments used in the celebration of the Eucharist, viz., the tunic, alb, stole and chasuble; and asserted that *it was*

proved to demonstration that these were, as to their original form, the ordinary and every day garments of the ancient world, and then reverence would preserve them in subsequent ages. He then stated that at a very early period the course was adopted of assimilating the ministering vestments of the clergy, especially in celebrating, to those of the Jewish High Priest; and the Church, at some very early period, assimilated, of set purpose, the simpler vestments to Aaronic ones!" Which, being interpreted, is—as doctrine was corrupted—the Supper being perverted into Sacrifice, these outward signs followed, as the shadow follows the substance. Dean Stanley said, on the same point, with eminent suggestiveness, "*The garments of the Apostles were the common dress worn by the country people of that time. The vestments about which so much noise was made were neither more nor less than the shirt, coat, and overcoat of the peasants of the time. What is the tunic or alb? It is simply a white shirt. What is the mysterious chasuble? It is the slang name (!) by which the Roman peasant called the long smock-frock (!) which he drew over his coat on a rainy day, casula. What is the dalmatic? A new fashion of overcoat introduced by the Emperors Commodus and Heliogabalus.*" Well, this *does* wilt away the mysterious, venerable sanctity of such "ecclesiastical millinery." But if these things are so, what is the plain inference? A child may see it—that ministers of the Gospel, in the discharge of their duties, should do in the nineteenth century as the apostles did in the first—*wear the common dress of their time.* One saving clause, however, for the *black* gown. That is not priestly, but academical, and is worn in our time by the student, the graduate, the professor, and the lawyer.

THE REGIUM DONUM.—The tide is rising in the Irish Presbyterian Church against this dole from the public treasury, which has nearly smothered the liberality of the body. The chairman of a conference on ministerial support, held in Belfast in March, W. Kirk, Esq., said, "There were 14 congregations that did not pay their minister 1s. a day; 66 paid less than 1s. 6d.; 96 paid less than 2s. a day, or £36 10s. a year; 142 less than 3s. a day, a country mechanic's pay; 32 congregations paid 5s. a day; 32, 6s.; and only 10 paid 7s. a day. There were 459 ministers, out of 552, who received less income than ordinary mechanics in towns." It seemed to be generally felt that they would soon have to give up the *Regium Donum*, and that it would do them good rather than harm to do so.

THE GLASGOW PRESBYTERY has recorded an opinion, that Dr. Norman McLeod's recent speech on the Sabbath question—of which, by the way, we have not spoken, because we have not met with a full and authentic copy—was a "rash and unguarded" one.

NEW BOOK BY DR. VAUGHAN.—Messrs Longman announce, as in press, "The Way to Rest, or Results from a Life-Search after Religious Truth," by Rev. Robert Vaughan, D.D. Sure to be a choice book, that.

BISHOP COLENSO AND MISS BURDETT COUTTS.—A letter from Miss Burdett Coutts to the Colonial Bishops' Fund, in which she expresses her dissatisfaction at the existing state of things, has been published in the colony. She complains that the conditions on which she undertook and had performed her guarantee in endowing the see of Capetown had "not been fulfilled by the letters

patent, and she finds with most painful surprise that the bishop nominated to the see of Capetown is declared in the report of the Privy Council not to have any effective ecclesiastical jurisdiction." She is informed that under these circumstances "the funds provided by her for the endowment of the respective colonial sees may possibly revert to her or to her representatives." Hence Miss Coutts requests that steps may be taken to give legal effect, if practicable, "to the arrangements which Her Majesty's letters were intended to sanction," but which are found now to be of no effect at all.—*John Bull*.

PRESBYTERIANISM AND ORGANS.—The United Presbyterian Presbytery of London have carried, on the motion of the Rev. Dr. King, resolutions in favour of instrumental music in churches, in which they express their "conviction" "that the use of such music has no necessary connection with dangerous innovations, as appears from the experience of evangelical churches in England, and that the prohibition of it creates very considerable obstructions to the extension of evangelical Presbyterianism in England, from being considered an extreme stretch of authority," &c. This is another proof that our U. P. brethren are coming to look upon the question of extern Congregational authority very much in the same light as the Independents look upon it.—*Irish Cong. Magazine*.

"The Evangelical Dissenters of London have spent £727,000 since 1851 in Chapel building in the Metropolis. Of this sum, more than half has been raised by the Independents, who have built or enlarged seventy-nine chapels, at a cost of £367,263. The Baptists have spent £181,868 in the same way; and the Wesleyans £112,000."

The Jesuits have published at Rome the statistics of the members of their order. From these it appears that in the Comarca alone there are 475 Jesuits, of whom 385 reside in Rome, and the remainder in the Colleges of Velletri, Frosinone and Viterbo. There are 173 Jesuits superintending the Roman College; 15 are engaged in directing the journal *Civitta Cattolica*, 18 in the German College, 11 in the Collego dei Nobile, 13 in the South American Collego, 54 live in the House of Profession, 79 are assigned to the novitiate, and 28 remain in the House of Refuge. At the end of 1864 there were 7,728 members of the Jesuit order in the Catholic world, being 129 more than in 1863. The order is divided into 21 provinces, of which four belong to France, five to Germany, Belgium and Holland, two to Spain, five to Italy, one to Mexico, and the other four are distributed in England, Ireland and the United States. In 1864 there were 1,532 Jesuits employed in foreign missions, being an increase of 242 over the year 1863. The European missions amounted to 28; the Asiatic to 296; the African to 213; the North American to 276; the South American to 199; the Oceanian to 55; and 15 were on the passage. Twenty-five years ago, namely, in 1841, there were but 3,563 Jesuits, so that since that period the number has been more than doubled.

News of the Churches.

DESECRATION.

Some wretches, on Saturday night and Sunday afternoon, entered the Congregational church, Georgetown, and tore up Bibles, Hymn Books, and Music Books, and cut a large gash in the melodeon, evidently, with a scissors. They must have entered with a skeleton key or some key that fitted the door, as the windows were securely fastened. They have entered the building three times in three weeks. A reward of \$25 has been offered for the discovery of the perpetrators.

COBOURG.

Rev. G. A. Rawson has resigned his charge at Cobourg. Rev. C. Pedley is supplying the pulpit on the Sabbath mornings, taking Cold Springs in the afternoon and evening

 THE REV. T. S. ELLERBY.

On Saturday last a deputation, consisting of a few friends at present connected with the Zion Chapel Congregation, waited upon the Rev. Mr. Ellerby, late pastor of Zion Chapel, and expressed their warm regard and esteem for him as their pastor and friend, and their deep regret that he should have deemed it expedient to have resigned his office in the church after a ministrations of ten years. They thanked him for the instruction they had derived from him, and whilst they viewed with deep regret the separation, assured him, in the warmest manner, that the few years of their acquaintance with him would ever be borne by them in grateful and affectionate remembrance. The deputation then presented the rev. gentleman with a purse containing between two and three hundred dollars, as a slight token of their appreciation and as a tangible evidence of the sincerity of their sentiment of regard and affection. The Rev. Mr. Ellerby thanked them for this evidence of their friendly feeling, and expressed the happiness it gave him to be assured of their continued esteem and regard.—*Globe, April 2nd.*

 DONATION VISIT AT WHITBY.

Mr. Ross Johnston writes us (March 26): "Some of the ministerial brethren of our faith and order have expressed themselves as unfavourable to "Donation Visits," and not knowing your own particular views on the subject, I may perhaps be running my pen, if not my head, into the lion's mouth by writing you anything on that score. Be that as it may, facts are facts, and are neither more nor less so for being *known*, let them be right or wrong.

"'Donations' have been quite 'the rage' in Whitby during the past winter, and have not been confined to ministers of the gospel alone. I ought to have informed you sooner, that, in common with others, the members of the Whitby Congregational Church and congregation made a donation visit during Christmas week to their pastor, the Rev. H. Budge, and, after a very pleasant hour or so spent with him and his esteemed wife and the other members of his household, over a cup of tea, presented him with a purse of \$60 or a little over, as a testimonial of their regard and good-will. Now whether or not this act was praiseworthy and deserving of imitation, is not for me to say; and indeed I am sure *that* view of the subject was never taken into consideration. *Good will* was the motive power, and I am quite certain that neither the recipient, nor the givers, *fell* any the worse for its manifestation."

 PRESENTATION.

On Thursday the 12th of April a number of the members of the Congregational Church at Amherstburgh gathered at the house of the Rev. George Strasenbergh to give an expression of their esteem, and appreciation of his labours with them. After partaking of a sumptuous feast prepared by the ladies of the congregation, Deacon Botsford presented Mr. Strasenbergh forty dollars as a small expression from the Church and congregation of their kind feelings for himself and family. Mr. Strasenbergh replied in an appropriate address, returning his thanks for this addition to the many kind expressions he had received from their hands. It may be added that this amount was increased afterwards by those unable to be present on that evening: likewise that many articles of household comfort found their way into the parsonage at the same time.

S. N. J.

REVIVALS IN THE UNITED STATES.

Week after week, the American religious journals are filled with reports of revivals, taking place in various parts of the country and among all denominations. The work seems to be as quiet and as genuine as it is extensive. The services are chiefly conducted by the pastors of the several churches, and the process of awakening seems to "begin at the sanctuary," in the restoring of negligent church members, and the conversion of the children of their families. The prayer which we have so often heard, "May our land, which is undergoing a baptism of blood, soon enjoy a baptism of the Holy Spirit!" seems to be in course of fulfilment. May we in Canada, seek and obtain such a blessing from on high!

Miscellaneous.

SIMPLICITY IN PREACHING

The above was the subject of an address recently delivered by the Rev. ENOCH MELLOR, M. A., of Liverpool:

"By simplicity he did not mean poverty of thought and expression; the attempt to cure a deep-seated moral disease by the administration of next to nothing, the incessant iteration of the same truth in the same phraseology, lest any one should think that he sniffed heresy. All that a sermon of this character requires to render it loathsome to a thoughtful man was that it should be well studded with conventional ejaculations, such as 'Oh!' 'Ah!' 'Alas!' In the judgment of some such a sermon would be simple, and even refreshing; and in one sense it did transcend everything in that quality except the simplicity of the man who had face to deliver it, and that of the people who had patience to hear it. There ought never to be ground furnished for the supposition that there was any incompatibility between the Gospel and the most vigorous intellectual life. As there was no such antagonism, it was only by treachery to the God alike of the Gospel and of the human reason that an impression so erroneous was produced. Simplicity was a relative thing; it was not the same thing to the child, to the youth, and to the man; and no preacher could be expected to be so simple as to be fully comprehended by all, irrespective of intellect and rudimentary culture. A pastor should aim generally at the progressive education of his people, subject to the necessary instruction in first principles of the rising generation. The characteristics of simplicity in preaching were—a certain quantity of pertinent matter, well methodised, clearly expressed, properly illustrated, and pervaded by a devout and earnest spirit. The selection of a text was homage paid to the Scriptures, and it placed the minister in an unassailable position, so long as it defined the territory over which he travelled, and was not a starting point from which he bounded immediately after reading it, in which case a text had better be dispensed with. Restraint on criticism by a congregation was only a temporary imposition, and the power to detect incongruity between a theme and the treatment of it was widely diffused. Common sense would teach a congregation whether a minister 'sticks to his text.' Its fair exposition was the only guarantee for its freshness and variety—the only security against the perils of a sermon lacking features, or having the same throughout. Occasionally it was remarked that, whatever the text, the sermon was always the same, which was deplorable, considering the boundlessness of the Gospel. By simplicity he did not mean emptiness; the goldbeater's art had no value in the pulpit. A sermon might be full to plethora; but the hearer would fare like the pitcher that remained empty under a dashing cataract. Pregnant sermons were instructive to congregations of high culture, which was very rare, and too often exhibited a disproportionate development—head too large and heart too small; but against the evil of overcharging a sermon with matter not a word need be said, as it was not 'the sin which doth most easily beset us.' (Laughter.) The general level of culture was far higher than it was fifty years ago, and the working classes had remarkable shrewdness in appraising at its right value

the matter of a sermon. Each should give a verdict in his own idiom, and would say, 'The preacher drives a roaring business with a small capital,' or 'He has more words than sense,' or 'He kept his mill going when his corn was ground,' or 'He spun when his wool was done,' or 'His warp was too long for his weft,' or 'Had he ended when he had done, he would never have begun.' (Laughter.) If such observations were common about the same man, he must be wanting in fascination to attract the people to his ministry. There was always enough in a text, if a minister had power to develop it. Method was no more essential in the shop than it was in the sermon. Many sermons were but an undisciplined mob of ideas. The preacher must be both architect and builder; a sermon must be a house, and not materials only; a picture, and not canvass, colour, and pencil. He did not look with any favour on that uniformity which, whatever the theme, developed into the same number of heads and particulars, which forcibly compressed every text into the same mould, despite every remonstrance. Some had method in their madness: these had madness in their method. (Laughter.) Always to consider, first, what a text taught, and secondly what it did not teach; or firstly, what it implied, and secondly, what it affirmed, was a species of homiletic carpentry which it would require excellence on the part of any man to keep up for many years. (Laughter.) There was a great difference between the want of method and liberality in the treatment of it, as there was between reaching a destination by the direct railway, the road, or river. A mistaken conception of what was demanded by a fair adherence to method was one of the prolific sources of dullness in the pulpit. Many were peerless on the platform who could not preach. A preacher ought to speak in such language that he must be understood, to lay the resources of illustration under tribute, and to be fervent and earnest in spirit. There was no model manner, nor model man. Advice to copy somebody else was about as wise as a recommendation to change one's personality; every man was best "in his own order;" whilst that might be improved, it could not be exchanged without permanent injury to the man and his influence."

Poetry.

DEDICATION HYMN.

BY THE REV. ROBERT BROWN.

[Sung at the dedication of the new Congregational Chapel, Garafaxa, on Sabbath, March 4th, 1865.]

We humbly, Lord, before Thy throne
 In solemn concourse now appear;
 With humble hearts we meekly own
 The grace which bids us worship here.

Thy Spirit, Lord, did us inspire
 To build for Thee this simple fane,
 And now we meet with warm desire,
 To dedicate it to Thy name.

Accept this gift, O God, our King,—
 This unpretending work of art;
 May we with it the offering bring—
 A broken and a contrite heart.

Inscribe Thy name within this place;
 With power, in spirit, Lord appear;
 Reveal the mysteries of Thy grace,
 That each may feel, Thou, God, art here.

Here deign Thy glory oft to show,—
 Nor transient be such visits given:
 That, henceforth, we this place shall know
 As "House of God—the gate of Heaven."