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T H E

# Canadian Independent.

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VOL. XIII.

TORONTO, MAY, 1867.

No. 11.

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## A MISSIONARY SURPLUS!

The figures given in the Missionary Budget, on another page, produce sensations like those of a poor family on receiving an unexpected legacy. After they have recovered the first shock of surprise, congratulated one another on their good fortune, and indulged in a hearty laugh at the novelty of the situation, comes the question, so fruitful of debate, *What shall we do with it?* in answer to which, plans enough are proposed to absorb the amount an hundred times over!

In our case, the pleasant sense of having a balance at our banker's is not a little diminished by the recollection, how we came by it. There was work to be done with this money. There were gardens of the Lord going to waste again. There were new fields open for cultivation. But experienced labourers had gone to other vineyards, and new ones had been scared away. There is no cause for self-gratulation, either in Canada or in England—no call for triumph over the success of a sounder policy. *Money* is saved, it is true; but *the cause* for which money is contributed suffers grievous loss. Doubtless, the giving of a "lump sum" to be distributed at the discretion of a cis-Atlantic Committee, and the division of a portion of the responsibility for grants among the District Committees, were improvements upon the former arrangements. But—though for many reasons we regret to be compelled to say it again—our duty to the occasion demands the statement, (and "we know whereof we affirm,") that we should not have suffered all these losses, had not the hand which offered the cash so freely plied the lash. Enough, however, on a theme which we should have been glad to pass by.

Until we know what proposals the Colonial Missionary Society make for the coming year, it is rather premature to discuss our own arrangements; yet we may, in a few words, indicate some good uses to which any enlarged means may be put.

The movement for the augmentation of the salaries of existing pastors, of which so much has been said, (and not without effect, as we are happy to see.)

has the first claim. By a judicious exercise of liberality in this direction, always exercised on the principle of calling forth increased contributions from the churches, a great deal may be done, at little cost, to keep the missionaries we have, and render them more effective for their work.

Again and again it has been proposed that we should have a few Itinerant Missionaries for the temporary supply of vacant churches, and the exploration of new territory. Such an agency is still urgently needed, had we the means and the men.

There is ample scope for the further extension of the work, in all the provinces of the new Dominion of Canada. If we can assure ourselves that aid will be given *as long as it is absolutely needed*, be that twelve months or twelve years, there are places on every hand where we can do good, and lay a good foundation for permanent influence. Of course, churches already planted have the first claim; then we can take up new ground.

But, the *men*—where shall we get the men? The supply from our own College will be but scanty for a time. The occasional return of an exile, the “locating” of an agent, the call to the pastorate of a brother trained in active Christian service among the churches, and voluntary emigration from abroad, may give us partial assistance. But it is well worthy of our serious consideration, whether, for “the present distress,” we should not pursue the plan long followed by our Australian brethren, and already adopted in the maritime provinces, of *procuring ministers from Britain*.

It seems to us that *promptitude* of action is of very great consequence, in our present position. Unless we can soon fill up vacancies, we shall altogether lose many places, where we now have a certain foothold. Unless we go forward, we shall go back.

It need hardly be said that, if such a course be taken, it will need to be taken with every precaution against disappointment. All will depend on our getting the right sort of men. We have no use for such as are unfit for work at home. Indeed, it is often said among us, that we need *better* ministers here than in the mother country! We cannot invite men to waiting thousands of English settlers, to large churches and ample salaries. Nor shall we ask them to come, as if to the heathen, with any superior or patronizing airs. But for men thoroughly devoted to their Master, with “a passion for saving souls,” of respectable preaching abilities, willing to work, and possessing a faculty of adaptation to a new country—ready to learn as well as to teach,—we can find room and work, and can offer them at least as good a livelihood as many “a workman that needeth not to be ashamed” is now receiving in the minor pastorates of England, Scotland or Ireland.

For our own part, we are more prepared now than we have been for some years past, to urge young men in our churches to come forward for the ministry. There is a very manifest work of “consolidation” going forward, in the self-supporting and in the missionary churches. We have suffered some rude

shocks from various quarters; but, though stunned for a time, we are not dead. No one can read the "News of the Churches" published in our pages from month to month, without seeing that in one place after another there are the signs of new life and vigour throughout the whole body: "We shall not die, but live, and declare the works of the Lord." Our young men may consecrate themselves to the service of these churches, without fear. Their parents and pastors, with a good conscience, may encourage them in such a purpose. As it has been truly written here, by another pen, there is something very wrong in the condition of the churches, which do *not* send forth labourers into the harvest. It is a symptom of disease and decline, and may be the harbinger of death! "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

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#### "FO WHOM IT MAY CONCERN."

Our publisher reported the following facts, on the 25<sup>th</sup> April:—

1. An increase in receipts, of 20 per cent. as compared with the same period last year. (Ditto, in expenditure.)
2. Still due for the current volume, nearly \$300; and for arrears of former years, nearly \$500. (*Shame!*)
3. Receipts *for arrears* since July, less than half from that source to this date in 1866.
4. Liabilities of long standing unsatisfied, for the above reasons.

Let all who are in default at once remit, and compensate for past shortcomings by sending at the same time a dollar in advance for the next volume. The receipt of the \$700 or \$800 due from present subscribers, would enable the proprietors to improve the magazine greatly.

Our punctual friends will remember that their dollar for volume xiv. will soon be due. We want new subscribers without end everywhere.

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#### REV. NORMAN McLEOD IN CANADA.

In the November number of this magazine there appeared a very interesting letter from Rev. E. Ebbs, reporting a lecture delivered in Aurora, by Rev. Norman McLeod, of Salt Lake City. During the past month, Mr. McLeod has visited Canada, and in Montreal, Ottawa and Toronto, has addressed large audiences on the subject of Mormonism. Some further particulars than have yet appeared in our pages, concerning one whom we are proud to claim as a Canadian and an alumnus of our College, will be acceptable to our readers.

In person, Mr. McLeod is a little above the medium height, while his robust figure and manifest good health well comport with the daring work he has in hand. To our eye he bears a striking resemblance to the portraits of Lord Clyde, (Sir Colin Campbell,) even to the curly hair, shorn cheek and short

moustache. He was born in L'Orignal, on the Ottawa, where his father and mother, who came from the Highlands, are still living. After ten years' absence, he has just paid them a visit, and the noble-hearted mother, now past four score, charged her son not to abandon the work to which he had been called! It can be imagined how such an adjuration, from the lips of a venerable Christian parent, has confirmed his steadfast purpose to devote his life to the Anti-Mormon Mission.

Mr. McLeod was one of the class of students (the others being Messrs. Bowles, Robison, McKay, Swinton, Fenwick, Bayne and Lancashire,) who joined the "Congregational Institute of Eastern Canada," established in Montreal in 1813, and of which Dr. Carruthers and Dr. Wilkes were the Tutors. His health, however, did not allow him to complete his course of study in Montreal; neither did he join the Canadian Congregational Institute in Toronto in 1845, when the Eastern and Western Institutions were amalgamated. He was able to take a pastoral charge, some time later, in Inverness, C. E., 40 miles southwest of Quebec, among a people chiefly of Highland birth or extraction. Afterwards he removed to Granby, where he laboured successfully for five years. His lungs being again threatened, he removed to the still drier climate of Minnesota, where he completely recovered his health, now firmly established. In the west, he has had three pastorates, one of which was at Minneapolis, and the last at Ripon, Wisconsin. While there, the civil war broke out, and a company of volunteers having been raised in his Church, including 40 graduates of a College in the place, Mr. McLeod yielded to the importunities of the mothers of "the boys," and went with them to the field as their captain. He also performed the duties of chaplain. Though much exposed during his time of service, he escaped without injury. When peace came, he accepted a commission from the American Home Missionary Society to go to Denver city, Colorado, 600 miles this side of Salt Lake city. After labouring at Denver with a good measure of success, he went under the auspices of the same society to the Mormon capital, and after a little time received a commission from the Secretary-of-War as Post-Chaplain. The troops at the post, once amounting to 3,000 or 4,000 men, have now been reduced to a couple of companies! Mr. McLeod is satisfied that nothing but a decided display and, if need be, exercise of military force will ensure liberty to the Mormon people and protection to the "Gentile" residents. He fully expects that his own visit eastward, during which he has laid before the Executive, Congress and the people, full particulars of the enormities practised by the priesthood, will stir up the United States Government to put forth its strong arm to repress the cruel despotism now prevailing in Utah. His statements have awakened the deepest interest in Washington; and wherever he has appeared among the people, in California, in the Western States, and in New England, thousands have flocked to hear him. Public sentiment is being thoroughly aroused upon the matter. For some two or three months hence he will be engaged (at Ripon, Wisconsin, where his family will reside,) in presenting the facts of the case to the American public through the press, the leading newspapers freely opening their columns to him for this purpose. Afterwards, in accordance with the advice of Sir Frederick Bruce, the British Ambassador to Washington, he will proceed (at his own charges) to Great Britain, for the twofold purpose of enlisting the influence of Her Majesty's Government on behalf of the thousands of British subjects who are so bitterly oppressed by the rulers of Utah, and of exposing the deceptions of the Mormon missionaries, who are continually enticing large numbers of the more ignorant, but

not the vicious, classes of our fellow-countrymen, to emigrate to the Promised Land.

After this, he will return to Salt Lake City to resume his missionary work. One object of his present tour is to collect funds for building a church. The lot has been already secured, and a hall built on the rear of it, which is used for preaching services as well as for the Sabbath School. Some \$25,000 will be required for the main building. We are happy to say that Montreal and Toronto each gave collections of between \$60 and \$70 at the close of Mr. McLeod's lectures. We earnestly commend this faithful and courageous witness for Christ to the confidence, the sympathy and the prayers of all to whom these lines may come. He is one of ourselves by birth and training. The people whom he seeks to emancipate are chiefly our own countrymen; so that, though the scene of these abominations is on a foreign soil, and the leaders of the great delusion are native Americans, it is no foreign cause, but one pertaining most closely to ourselves.

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### "A GIFT BLINDETH THE WISE."

In a recent number of the *Canadian Baptist* appeared a letter from Rev. W. Fraser, of Kincardine, who has generously offered to make a collecting-tour in Britain, partly at his own charges, on behalf of the Canadian Literary Institute at Woodstock, connected with the Regular Baptist body. The Institute contains a Literary Department for both sexes, as well as a Theological Department for students for the ministry, Rev. R. A. Fyfe, D.D., being Principal of both. Mr. Fraser's aim is to secure an endowment of \$25,000, as well as the payment of a present debt of \$5,000. After explaining his plan he goes on to say:—

"Finally, let me add, as a firm and uncompromising *voluntary*, that I mean the above for the theological department, and see no just reasons for refusing government aid to the *literary department* in proportion to the number of their scholars. Our students there, in their way to the college, through the Common and Grammar Schools, got this, and took it. Why not there? The college is but a school, and the principle is one. We should commend the government for their generous aid to schools and the general education of the people. Knox's College receives no grant so-called, but they do, on the principle above, as their students receive their literary training in the University, a *purely governmental school*. A respectable body of our people have been pleading for the removal of our Theological Department to Toronto, to enjoy the same benefit; and sure enough, if it has not gone, it is not for fear of government money in literary training. Walls and pices are nothing to the principle. What is right in Toronto is right in Woodstock. If government aid were given to all the schools of the country, common and superior, in proportion to the number of their *literary scholars*, leaving their theology to their churches, it would be, under the circumstances, the best that is possible; a saving of half the money, a doing away of a crying evil, and the money of *all* fairly used for the *equal* benefit of *all*."

We can hardly think that the writer of these paragraphs speaks the sentiments of his brethren, for the Baptist institution, like that of the Episcopal Methodists in Belleville, has constantly and consistently refused to accept government aid.

But we are surprised that "a firm and uncompromising voluntary" should be even temporarily sophisticated by such arguments as these, which are exactly those that have been so often advanced by all the state-aid-receiving

denominations, and as often refuted by voluntaries. There is a very wide difference, both in principle and in practice, between the *students* of any denomination attending a public institution, under governmental control, in which they are recognized simply as members of the state, without reference to denominational position, and their being educated at the public expense at an institution under denominational control. The former is using a public provision for the common good, like the Queen's highway; the latter is having a road constructed on our own farm from the proceeds of general taxation. The one is like preaching in a public school-house, the other, like asking a government grant to build a church.

If this plan were adopted, it would be impossible to prevent the application of public funds to theological teaching and to denominational advancement in other forms. If, for example, any religious body has founded an institution of a two-fold character, such as most denominational colleges are, the same professors would frequently act in each department. The result would be, that their salaries would be provided in whole or in part from public funds, for doing denominational work. Of course the present advocate of the plan would make a very formal severance of duties and emoluments, in the shape of a double salary,—so much from public funds for teaching in the literary department, and so much from denominational resources for theological instruction. But this would be a mere matter of form, and other institutions would not care to do even so much, but would take all the money they could get and apply it as they thought best.

Once admit this principle, and there will be no end to the demands on the public chest. Every denomination will be entitled to have its college and its share of government money. If the endowment of sectarian institutions is allowed to any extent, what logical position can be taken up short of a thorough establishment,—buildings, professorships, library, museum, and everything? Our Baptist friend may not contemplate all this, but his principle covers it, and there will be others who will dare to carry it out to its legitimate conclusions, while he would be powerless to stem the tide. Witness, the monstrous proposals of the Government Commission on Toronto University expenditure in 1862, which would have put University College on a narrow pittance, swallowed up the rest of the endowment, and made another large demand on the Provincial Treasury, for the sake of providing for all these institutions. Nor would the number be limited to that of the denominations. The Romanists have four or five colleges in Upper Canada, two with charters. The Episcopalians have Trinity, Huron, and the germ of another in Ontario. But each locality and each Diocese would put in its claim, and who could foresee the extent of this sub-division, or rather multiplication, of the government grant?

And why enter upon such a costly process? Why not endow well one or more general institutions, and let students of all denominations attend them for literary instruction, and go to denominational schools for Theology? The answer is, that *certain denominational objects will be better answered* by each religious body having a College of its own. But is it the part of "a firm and uncompromising voluntary" to plead that these objects be promoted by public funds?

To show how the *virus* of a false principle spreads itself, we will point out how, in the very proposal we are commenting upon, "the *common* and *superior* schools of the country" are included in the plan,—all that the Church of Rome and some High Anglicans have demanded, nothing less than an endow-

ment of the churches at second-hand! "To this complexion are we come at last."

We are satisfied that Mr. Fraser would recoil from such a result, and that he will see, on further looking at all the consequences of his suggestion, that he has been beguiled, in his regard for a cause dear to his heart, into a passing oversight of fundamental principles. The Baptist Churches have a clean record on this subject, and they will not allow any blot to come upon it.

There is an urgent need for the re-assertion of true principles on this subject at the present moment. During the confederation truce of parties, some backward steps have been taken on educational matters. The "denominational system" will be pushed more and more, in relation to common and superior schools and colleges. There never was more need for voluntaries being "firm and uncompromising," "giving place by subjection, no, not for an hour."

The above was written for our last month's issue, but laid aside for want of space. Since then we observe that several vigorous protests have been put forth, within the Baptist body itself, against such a departure from their hereditary principles, while some other writers seem to be more or less befogged on the subject. It is an ominous sign, that one of the most persistent advocates for sectarian endowments hails Mr. Fraser's proposal as "a star peeping out of darkness!" To plead for such appropriations of public money is to play into the hands of the Catholic and Anglican sappers and miners, who are labouring underground to explode our public school system.

All the fine-drawn distinctions between the college and the day-school, with which the more Protestant of these advocates try to satisfy themselves, will avail nothing in practical legislation. The principle of non-sectarianism must be upheld, in relation to educational institutions of every class, or it must be abandoned for all. Too much has been conceded already. To go further will be to endanger our whole system, and to inaugurate a general scrabble among the churches for the contents of the public purse.

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## MATERIALS FOR OUR CHURCH HISTORY.—No. IV.

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### THE ANCIENT CONGREGATIONAL CHURCH AT CHEBOGUE.

BY JAMES WOODROW, ST. JOHN, N. B.

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Nearly two years ago, the Congregational Union of Nova Scotia and New Brunswick met with the ancient Church at Chebogue—ancient so far as we count time in the history of these Provinces. Some of the settlers who came over from New England at the invitation of Governor Lawrence, arrived at Chebogue, according to Haliburton, on the 9th of June, 1761, from Sandwich, a town near Plymouth, Mass.—a town that had enjoyed the benefits of a Congregational ministry almost from the earliest days of the settlement of New England. Coming as they did from a place distant but a few miles from the spot where the Pilgrims landed "mid chill December's blast," and toiled for themselves and the world, "for God, for truth, for man,"

"Grand souls that with heroic will  
The waves of trouble breasted,"—

coming as did these settlers at Chebogue from the vicinity of the early toils of such a people, is it a wonder that they loved the principles for which the

Puritans had left the land of their fathers, so dear as it was to their hearts? They were not all from Sandwich; some of them were from Connecticut, where they had been trained into the same principles. Haliburton states that the chief inducement for these emigrants to settle was the extensive marsh of Chebogue, and the convenience of the coast for carrying on the fishing business. One account says they landed at Town Point, and that the greater part of them, and those who came over shortly after, settled at the head of the marsh, on the site of a French Settlement. At first they endured great hardships, and part of them returned to New England. Like true Puritans, these settlers early commenced religious worship. It is presumed that most of the first settlers were Congregationalists, although it is likely there were a few others. We are told that Mr. John Frost, Mr. Jonathan Scott, and the Rev. Mr. Moulton (who was a Baptist) held service occasionally. Among the settlers who were on the ground at an early day are the following names:—Pinckney, Frost, Cook, Robbins, Ellis, King, Nickerson, Hilton, Trask, Clemments, Scott, Churchill, Kane, Wyman, Kelly, Crosby, Trefry, Crocker, Barnes, Healy, Allen, Crawley, Huntingdon, Dennis, Perry. Many of these names are now well known in the Congregational Churches of Chebogue and Yarmouth.

In the year 1766 a building was erected for worship, and in December, 1767, a Congregational Church was organized, there being only a society for religious worship hitherto. Ten males and one female covenanted together as a Church of Christ, asking leave of no ecclesiastical authority, controlled by no synod, conference, assembly, or bishop. They chose one of their own number to be their pastor, and set him apart for that purpose, four of the brethren laying on him their hands in ordination, there being then no minister within a hundred miles to assist them. Mr. Frost's gifts were not of a high order; and he was subsequently dismissed to the people of Argyle, who requested him to preach for them. In 1770, Mr. Jonathan Scott conducted worship; and at about that time the Church was visited by two Congregational Ministers from New England, who counselled Mr. Scott to be ordained. The advice was followed; Mr. Scott was ordained at Middleboro', New England, in April, 1772, the Church at that place presenting the communion plate to the Church at Chebogue. In the same year the Lord's Supper was celebrated, we are told, for the first time. Mr. Scott continued his ministrations for a number of years with satisfaction to the people. In 1778 Cornwallis Church, being without a Pastor, requested Mr. Scott to visit them, and he did so, ministering to them for five months. After his return to Chebogue, he was requested again to visit Cornwallis; but the people of Chebogue fearing that the Cornwallis people wished to get their minister away altogether, requested him not to go. He was also urgently requested to visit the Congregational Church at Sheffield, which was without a Pastor during the American Revolution, and which was in a sad condition, owing to the division in the Church on the New Light question.

The early Puritan settlers of Nova Scotia were mostly from places where Davenport and the New Lights had considerable success, and many of these settlers were strongly impressed with such views, believing that there was no good being done except there was a great noise made. Davenport's acknowledgment before the world of his errors did not undo his former teachings and practices; and many of the good and pious in the churches and settlements longed for services of a more enthusiastic character than those which they enjoyed. This class hailed with delight the movements of Henry Alline.

for, good man as he was, he had not the slightest hesitation in breaking up and destroying any church that did not fall in with all the wildness of the doctrines of Davenport. There was a Congregational Church at Annapolis, and another at Granville, under the care of the Rev. Asahel Morse, and the course Mr. Aline pursued destroyed them; and he had followers at Wilmot, Horton, Paluouth, Windsor, Newport, and all over Nova Scotia. Separate churches were formed at Sheffield, Annapolis, Grenville, Cornwallis, and other places. The New Light Congregationalists must have increased rapidly after Mr. Aline's death; they were later known altogether by the name New Lights, having dropped the word "Congregational." In a little work of the late Peter Fisher, of Fredericton, it is stated they were very numerous in the year 1800, at which time their leaders had induced them to abandon the baptism of infants; and still later, they were persuaded to give up every other form of baptism than immersion; and later still, they adopted all the tenets of the old Baptists, close communion not excepted, and adopted even the Baptist name. The Baptists in the western part of Nova Scotia, with all their bigoted attachment to close communion, may be in reality considered the descendants of the New Light Congregationalists who held the liberal views of Henry Aline, and who believed that modes of baptism were nothing, if the heart was only right in the sight of God. It must have required a good deal of manœuvring to bring about such a result; and showed a deep design on the part of some of Henry Aline's successors to undermine the faith and proselytise the descendants of the early primitive settlers of Nova Scotia; a design that was well executed, and met with signal success.

In 1781 Mr. Aline arrived in Chebogue, and commenced a series of meetings among Mr. Scott's people. Most of the people of Chebogue went to his meetings, and Mr. Scott complained that Mr. Aline treated him with discourtesy. Mr. Aline in his diary states that Mr. Scott "raged so" to his face, that he was "obliged to tell him" that he "had discovered a murderous spirit in that rage and wrangling which was far from the spirit and the ways of Jesus." One of Mr. Scott's deacons sided with Mr. Aline, and the Church was soon divided, although Mr. Aline's stay was short. After he left, Mr. Scott could not restore order, division continued; and in 1786, Mr. Scott asked a dismission, which was granted in 1792; but at the request of the people, he continued with them till 1795, when he returned to the United States. In 1797-8, the Rev. Daniel Brock ministered to the people for a year; in 1799, Rev. Mr. Brown ministered for three months; and the same year, the Rev. Mr. Chickering, from the United States, preached to the Church for about five months, when political scruples compelled him to leave. It appears that in 1806 the Antinomian heresy spread, and the orthodox party determining to have a minister, obtained in the following year Mr. Hilyard, Missionary to St. Johns, N. F., who stayed one year. In 1816, the Rev. Abel Cutler was settled over the Church, and in 1819, a new meeting-house was built. In 1820, the Rev. Mr. Harding, a Baptist Minister, arrived in Chebogue, commenced enthusiastic meetings, and sought to draw off some of Mr. Cutler's flock, in which he was somewhat successful. This led Mr. Cutler to preach against excitement; some of his people were offended; and three deacons and a number of Church members followed Mr. Harding. Mr. Cutler requested dismission, which was granted. At the request of some of the members of the Church, he unfortunately remained till 1834.

Up to this time the Church had been thoroughly Congregational, but afterwards it came near being Presbyterianized through its minister, as was the

case with some of the early Congregational Churches of Nova Scotia. Not being able to get a minister of their own faith and order, they did the next best thing, and got a Presbyterian Minister, the Rev. Mr. Ross, at present a Presbyterian Minister in New Brunswick. Mr. Ross was a thorough Presbyterian, and to some extent succeeded in making of it a Presbyterian Church. The old people never fell in with his views, but a young generation was growing up that would in time have done so. When he left in 1844, he was as much a Presbyterian as when he came to Chebogue, and he left quite a Presbyterian party in the Church. In 1846, the Rev. Mr. Tomkins, an able preacher, sent to Nova Scotia by the Colonial Missionary Society, became Pastor of the Church, but he and the Presbyterian party did not get along well. Whether he acted wisely or not, the writer will not attempt to express an opinion; but the difficulty at length culminated in Mr. Tomkins requesting all who were Congregationalists to re-sign the covenant. A part of the Church did so, and another part organized themselves into a Presbyterian Church, which still maintains an existence, not very strong now, and some of its members cherishing warm feelings of attachment to the Mother Church, from which unfortunately they became separated. It is to be hoped that wise counsels will yet prevail among them, and that they will return to the Church of their fathers, and have one strong church instead of two weak ones.

In 1851, Mr. Tomkins removed to Liverpool, in Nova Scotia, after which the Church was ministered to by the Rev. Mr. Hendebourek, another of the Colonial Missionary Society's ministers, who had preached for some time in Salem Chapel, Halifax. His ministry at Chebogue was brief, and in 1852 he removed to Quebec. In 1853, the Rev. Jacob Whitman, a native of Nova Scotia, received a call to the Church, and was Pastor from that time till 1860, when he resigned. Mr. Whitman, though not now pastor of any church in Nova Scotia, is still a resident of that Province, and was present at the meeting of the Union at Chebogue in 1865, in the affairs of which he took a warm and lively interest.

In 1860, the Rev. George Ritchie, whose name appears on the list of alumni of the Congregational College of B. N. America, but now of Boston, took charge of the Church in connection with Yarmouth, but at the end of the year, health failing him, he gave it up, and confined his labours to the Church in Yarmouth alone. After this, Mr. Strassenburg, another of the alumni of the same College, supplied the pulpit three months; and Mr. Simeon Sykes, now Pastor of the Church at Pleasant River, N. S., for three months; and in 1862, the Rev. John Gray, of Montreal, at the request of Rev. Dr. Wilkes, visited the Church, received a unanimous call, and was ordained May 8, 1863.

The writer visited Chebogue in July, 1865, as a delegate to the Congregational Union. He felt an interest in this ancient Church, one of the oldest of the existing Congregational Churches in these lower provinces, dating back a century, preserved in a wonderful manner from wreck and ruin as one of the ancient landmarks set up in Nova Scotia, more than a score of years before the advent of the Loyalists; racked and torn in its earliest days by that inundation of New Lightism that sowed the seeds of dissension, and made Baptists of the descendants of the Puritans; and in later times divided again by an attempt to fasten upon the Church a system of government that would have made it Presbyterian in reality, if not in name.

The Church at Chebogue numbers somewhat about 60 or 70 members. Those who attended the late meeting of the Congregational Union were very much pleased with their visit, the people and Pastor seeming so social and hospitable. The Church can hardly ever become a strong and large Church, as the people of the place are divided into several denominations; and every year a part of the people are moving to the town of Yarmouth or elsewhere. The Congregational Church in Yarmouth, under the pastoral care of the Rev. A. Burpee, formerly of Cobourg, C. W., may be said to be an outgrowth of the Church at Chebogue. The Church at Yarmouth is larger than the Mother Church, and as the town of Yarmouth is expanding, it is capable of even greater increase. It, too, has had its dark days, but there is prosperity now.

But to return to Chebogue. The church building is a new one, and is a very neat structure, situated in a very commanding position. It is but four years since the building was opened; and at the time of the meeting of the Congregational Union was not wholly out of debt.

The writer is under obligations to the Rev. John Gray, late Pastor of the Church at Chebogue, for a summary of its history, and for valuable information in connection with the early Congregationalism of Nova Scotia. [Mr. Gray resigned his pastorate in June, 1866, since which time Rev. A. Burpee, of Yarmouth, has supplied the pulpit, and, was noticed in a late number of the Magazine, has been much encouraged in his labours.—*Ed.*]

CANADA EDUCATION AND HOME MISSIONARY SOCIETY,  
1827-1836.

BY REV. H. WILKES, D.D.

In his notes published in the February number of the magazine, my friend, Mr. Parker, mentions that after entering the Province, he heard of the existence of a Missionary Society in Montreal, of which the Rev. J. S. Christmas was the founder. My historical notes will require further allusion to this Society. I have before me its first circular, containing a copy of its constitution and a statement of its purposes. An extract or two will unfold its object and plans:—"Impressed with a deep sense of the destitute state of Canada, and the necessity of doing something to provide a remedy, a meeting was held in Montreal, on 20th December, 1827, when it was resolved to form a Society, for the double purpose of providing means of educating pious young men for the Ministry, and acting as a Home Missionary Society for Canada." \* \* \* "This Society shall be called, "THE CANADA EDUCATION AND HOME MISSIONARY SOCIETY." \* \* \* The following office-bearers were chosen for the ensuing year: President, ———. Vice-Presidents, Mr. S. Hedge, sen., Mr. J. DeWitt. Directors: Rev. J. S. Christmas, Messrs. E. Muir, B. Workman, H. Wilkes, L. M. Janes, H. Brodie, and L. Winchester. Secretary, Mr. Wm. Freeland. Treasurer, Mr. J. Alger. These names represented Presbyterians, Baptists and Congregationalists, and the purpose was to carry on the work upon this catholic basis. I think only two of the names now represent living persons.

A little more than six months after its formation, Mr. H. Wilkes relinquished commercial pursuits and proceeded to Glasgow, to prosecute, at his own charges, his studies for the Christian Ministry. The Directors gave to him full powers to enquire for suitable ministers of either of the denominations, to collect funds for their outfit and passage money, and after prelimi-

nary correspondence to send them out to Canada. Soon after his arrival in England, being at Sheffield, at the house of the late Rev. T. Smith, M.A., he met the late Rev. J. Gibbs, of Banff, who had determined to sail for America the ensuing spring. His views were towards the United States. He was prevailed on to sail for Montreal, and to look at Canada first, which led to his settlement at Stanstead. This visit to Sheffield led also to the going out during the next summer of the Rev. Jos. Barton from Derbyshire, who, however, speedily returned in shattered health. Mr. Millar was the next Minister sent out, who, after labouring for a period in Canada, removed to one of the border States.

During the winter 1830-31, with the concurrence of the Directors in Montreal, negotiations were entered into with the Rev. John Smith, M.A., then in Glasgow, having returned from the East, where he had laboured several years in connexion with the London Missionary Society, principally in an Anglo-Chinese College, to proceed to Canada and commence the educational part of the Society's work. In order to obtain funds and books, Messrs. Smith and Wilkes proceeded, in April, 1831, to London, and issuing an Appeal, a copy of which is now before me, obtained the following recommendation:—  
 "We, the undersigned, having had satisfactory evidence of the existence and importance of a Society formed at Montreal, called the C. E. & H. M. S., and being fully assured of the high respectability of the Rev. Messrs. Smith and Wilkes, who are occupied in presenting this interesting case to the religious public in this Kingdom, do cordially join in our recommendation, with sincere wishes for their success." The following signatures are appended:—James Bennett, J. Pye Smith, E. Henderson, John Clayton, jun., H. F. Burder, John Yockney, Andrew Reed, J. Arundel, John Blackburn, William Proudfoot, Wm. Thorp, Geo. Collison, Eben Miller, Thomas Lewis, J. Fletcher, Thomas S. Crisp, J. A. James; honoured names truly, but now all numbered with the dead. In response to the appeal, the London Missionary Society gave £100, a merchant in New Broad St. gave £100, seven gentlemen gave £10 each, a number of £5, and lesser sums. Among the £5, was a cheque handed by himself to Mr. Wilkes, by the venerable Rowland Hill—"Pay Canada Five Pounds.—R. Hill." The nucleus of a Theological Library was obtained from various gentlemen, the books of which are still in the Library of our College. A portion of the money subscribed was expended in books.

It was through the articles in the Congregational and Evangelical Magazines of that day, inserted by the parties above named, that the attention of the late Rev. Richard Miles was turned to Canada. Having recently returned from a five years residence at the Cape, in Africa, he came to London to converse with Mr. W. on the wants of Canada, and the nature of the work there, and speedily made up his mind to proceed thither at his own charges, but in company with Mr. Smith. In August, 1831, Messrs. Smith and Miles, with wives and families, sailed from Greenock for Montreal. The last named settled in Montreal, and formed the Congregational Church which still exists. The former had two students under his care at Kingston, and ministered to the Union Church in that City. One of the students, a Presbyterian, died; the other, a Baptist, laboured in the ministry until his death, a few months since.

During the summer of 1832, Mr. Wilkes visited Canada, with the endeavour to establish a College, theological and general, upon a broad basis, in harmony with the constitution of the Society; but the effort failed, and at this time

there appeared a growing disposition to separate into more denominational action. It so occurred, that, except Mr. Millar, the individuals who had come to Canada in connexion with these movements were Congregationalists. Mr. David Murdoch, from Cambuslang, near Glasgow, was sent out by Mr. Wilkes, after his return, namely, in December, 1832. He settled at Bath, on the Bay of Quinte, and in 1837 removed to the United States, where, as Dr. Murdoch, he died some two years since, leaving three sons (I think) in the ministry. In April of the following year, Rev. Mr. Ljall was sent from Scotland, but he did not remain long in Canada; nor did the Rev. Thomas Woodrow, who came over at his own charges. The United States attracted them.

It had been the purpose of Mr. Wilkes to come out to York (Toronto), in the spring of 1833; a vacated place of worship on King Street was actually purchased, with a view to his occupying it, but want of promptitude on the part of those who had taken charge of the matter, and consequent lack of information in Scotland, as to what had been done in York, led to other arrangements, and Mr. W. settled as the Pastor of the Albany St. Church, Edinburgh. He had known the Rev. Adam Lillie from the autumn of 1828, and having a strong application from Brantford, Upper Canada, for a Minister, he negotiated with Mr. Lillie, and found means to forward that respected brother and family to Canada early in the year 1834.

My next paper will have relation to the visit of Drs. Reed and Mathieson, and what followed; but doubtless the sketches you will receive from the Eastern Townships will make further mention of the Canada Education and Home Missionary Society as aided by the American Home Missionary Society, and as having planted the Congregational churches. For a time the Rev. Mr. Curry was a minister at large, visiting the townships, and after planning the occupancy of stations, seeking out suitable ministers for them: a kind of agency useful upwards of thirty years ago, and in my judgment, required at this present. So far my pre-Colonial-Missionary-Society sketches.

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## The Home Department.

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### SUNBEAM LOVE.

*A darling little infant*  
 Was playing on the floor,  
 When suddenly a sunbeam  
 Came through the open door;  
 And striking on the carpet,  
 It made a golden dot;  
 The darling baby saw it,  
 And crept up to the spot.

His little face was beaming  
 With a smile of perfect joy,  
 As if an angel's presence  
 Had filled the little boy;  
 And with his tiny finger,  
 As in a fairy dream,  
 He touched the dot of sunshine,  
 And followed up the beam.

He looked up to his mother,  
 'To share his infant bliss ;  
 Then stooped and gave the sunbeam  
 A pure, sweet baby kiss.  
 O Lord, our heavenly Father,  
 In the fulness of my joy,  
 I pray that child-like feeling  
 May never leave the boy.

But in the days of trial,  
 When sin allures the youth,  
 "Send out the Light" to guide him,  
 The sunbeams of Thy 'Truth.  
 And may his heart be ever  
 'To Thee an open door,  
 Through which Thy truths, as sunbeams,  
 Make joy upon life's floor.

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#### "SPEAK TO MY MOTHER OF JESUS."

While in England last year, I visited a lunatic asylum near London, said to contain sixteen hundred inmates. On approaching the spacious premises, I met a lady who, taking me for the chaplain of the institution, earnestly accosted me with the request, "*Speak to my mother of Jesus.*" I found upon inquiry that she was a Christian woman, that her mother had been there several months, and that while she was often much excited, there was nothing so soothing and comforting to her as "the name of Jesus," and hence the urgent request already noticed.

I have often thought of this request, and its importance with regard to others under all circumstances. Were we, as Christians, to speak more "*of Jesus,*" and all that His *name* comprehends, how much good we might effect! There is a power in the name of Jesus that has cheered multitudes in the past, and there is virtue still in that name to relieve all who feel the anguish of sin, who are cast down by the troubles of life, or who are walking through the valley of the shadow of death. Those who have experienced his love and the power of His grace, *know* the blessed influence of His name, and ought to make it known to others.

When Andrew became acquainted with Christ, and knew Him to be the Messiah, he went in quest of his brother Peter, and "brought him to Jesus." Philip, in like manner, no sooner knew the Lord, than he made him known to Nathanael. So, the woman of Samaria, who met the Saviour at Jacob's well, and became enlightened with regard to His character and mission, proceeded at once to tell her neighbours, and numbers of the Samaritans, through her instrumentality, and from what they heard from His own lips, were led to believe. Other examples are found of a similar character, and by them we ought to be admonished to make the Saviour known. We need no great gifts in order to this. An experimental knowledge of his dying love and saving power, accompanied with an earnest desire to be useful, and a spirit of love and prayer, will accomplish wonders. Speak to troubled and dying souls of Jesus, whether relations, friends, or entire strangers. Talk of His perfect character, His wondrous love, His atonement and intercession, His power to save and bless, and whatever is revealed concerning Him, and the effect will!

demonstrate the influence of His name above all others, and the power of the gospel to meet the wants of suffering humanity in every part of the world.

Systems of theology have their place, and doctrines may be discussed with more or less advantage at proper times, but the great point in all our efforts is to *speck of Jesus*, and aim to bring others to receive Him, submit to Him, and serve Him. Were we individually to do this, revivals of religion would be more frequent, and the kingdom of Christ greatly extend. This is our mission as Christians, and no one has a right to hinder us. All should strive thus to be useful. This is our duty and our privilege. The Master will guide, sustain, and bless those who labour for Him, and numbers will gratefully honour the instrumentality that leads to Him.

Oh, *speck of Jesus!*—of His power,  
As perfect God, and perfect man,  
Which day by day, and hour by hour,  
As He wrought out the wondrous plan,  
Led Him, as God, to save and heal;  
As man, to sympathise and feel.

Oh, speak of Jesus!—of His death!  
For us He lived, for us He died;  
“’Tis finished,” with his latest breath,  
The Lord, Jehovah-Jesus, cried:  
That death of shame and agony  
Was life, eternal life for me!

JAMES T. BYRNE.

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### GOING HOME TO BE FORGIVEN.

Some boys were playing at ball in a retired place one afternoon, when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be known to their parents and friends.

While thus engaged, Mr. Amos came along. “What are you doing here?” he said. “Your parents think you are at school. I shall let them know where you are, and what you are about.” He passed on, and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school, and too early to go home. Their consultations came to no comfortable conclusion; the probabilities of punishment were calculated. Some thought they might escape, but the prospects of most of them were not promising. At length John Roberts rose up and said: “I am going home.”

“What for? To get your flogging, and have it over?” said one.

“No; I’m going home to be *forgiven*,” and away he went.

John had never played truant before. He had very kind parents; they would deny him nothing that was for his good, and he felt that he had treated them very ungratefully by acting contrary to their known wish. He resolved to go home and make a full confession of his fault and ask their forgiveness; he felt sure of receiving it, and he went home to be forgiven. It was a good thing to go home for.

This incident suggests what is the duty of the child of God; he should go to his Heavenly Father to be forgiven. This should be his first object, for forgiveness is his first need. He should go as John went—with a sense of his guilt, and with confidence that he will be forgiven.

## THE LITTLE DAUGHTER'S PRAYER.

While I was a pastor in W——, a little girl, the daughter of a worthless drunkard, was walking upon the railroad track, when a heavy freight train came thundering along. Alarm signals were made, but, from some cause, were unheeded, and she was knocked down and both her arms cut off just below the elbows. She was carried to her desolate home, and tenderly cared for by her mother and physician. When her besotted father heard of the accident, instead of hastening home to comfort and sympathize with his afflicted ones, he went to the tavern, where he spent three days in a drunken carousal. But God blessed the means used, and his little mutilated daughter recovered. A sister a little older than she, was converted to God through the instrumentality of the Sabbath School soon after this accident.

One day this drunken father returned home unexpectedly, when a strange scene met his eyes. His little girls were at prayer. They were both kneeling; the youngest sister was raising the stumps of her mutilated arms towards Heaven, and her little face wore an anxious expression, while the older one was pleading with God for the conversion of their parents, especially their father. This was too much for the wretched man and he "went out and wept bitterly." The better impulses of his nature were aroused; the fountains of true contrition were opened. With an oppressed and aching heart he went to the house of God, and there sought and found that mercy ever promised to sinners.

Sunday School teachers, labor on. God is blessing your efforts. You may not see the fruit; you may not see the ear or tender blade, but the seed you are sowing will vegetate and bring forth—some thirty, some sixty, and some an hundred fold. Christians, the poor, degraded drunkard *may* be reached. He *has* a heart. He is a man. Never give him up. Approach him kindly, gently, and earnestly. Make him feel that you are interested in his welfare, and some word in season may fall from your lips that will be blessed to his salvation.—*Messenger*.

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 RUSKIN TO THE WOMEN.

Mr. Ruskin in a recent lecture to the women in England says:—"And lastly. You women of England are all now shrieking with one voice—you and your clergymen together—because you hear of your Bibles being attacked. If you choose to obey your Bibles you will never care who attacks them. It is just because you never fulfil a single downright precept of the book that you are so careful of its credit, and just because you don't care to obey its whole words that you are so careful of the letters of them. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor, and you crush them under your carriage wheels; the Bible tells you to do judgment and justice, and you do not know, nor care to know, so much as what the Bible word 'justice' means. Do but learn so much of God's truth as that comes to; know what He means when He tells you to be just and teach your sons that their bravery is but a fool's boast, and their deeds but a fire-brand's tossing, unless they are indeed just men, and perfect in the fear of God—and you will soon have no more war, unless it be indeed willed by Him, of whom, though the Prince of Peace, it is also written, 'In righteousness he doth judge and make war.'"

## LITTLE GIRLS.

There is something about little girls especially loveable; even their wilful, naughty ways seem utterly devoid of evil, when they are so soon followed by the sweet penitence that overflows in such copious showers. Your boys are great, noble and generous fellows, loving, and full of generous impulses, but they are noisy and demonstrative, and dearly as you love them, you are glad their place is out of doors; but Liza with light step is always beside you. She brings the slippers to papa, and with her pretty, dimpled little fingers unfolds the paper for papa to read; she puts on a thimble no bigger than a fairy's, and with some very mysterious combination of "doll-rags," a wonderful assumption of womanly dignity. And who shall tell the little thread of speech that flows with such silvery lightness from those innocent lips, twines itself around the mother's heart, never to rust, not even when the dear little face is hid among the daisies, as so many mothers know.

Cherish, then, the little girls, dimpled darlings, who tear their aprons, cut the table cloths, and eat the sugar, and who are themselves the sugar and salt of life! Let them dress and undress their doll-babies to their heart's content. Answer all the funny questions they ask, and if you must whip them, do it so that if you should remember it, it would not be with tears, for a great many little girls lose their hold before the door from which they have just escaped is shut, and find their way back to the angels.

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A WORD TO YOUNG MEN—HOW TO ACHIEVE SUCCESS.

Keep your eye fixed upon the mark, and don't flinch when you pull the trigger. The steady nerve is necessary to carry out the bold plan. Could the multitudes of failures which are recorded every day, be thoroughly examined into as to their cause, it would be found that a great proportion of them have resulted from a want of nerve, at just the moment when an unwavering sight and steady pull would have accomplished the object. If one is to succeed, he must fix his eye on the mark and never think otherwise than that he shall hit it. Many a huntsman, whose marksmanship is none of the best, has astonished himself by shots made under circumstances when he must up gun and blaze away, with scarcely time given him to know what he is firing at. This was because he had no opportunity to waver when pressing the trigger. Let an enterprise be ever so boldly projected and energetically pushed, if the nerve fails at the last moment, good-bye to success.

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THE TRUE STANDARD OF DRESS.

We are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree loves dress too much. She loses the true and high beauty of womanhood for the lower beauty of gems and flowers and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty. Her fault is not the love of beauty, but loving the wrong and inferior kind.

In fine, girls, you must try yourself by this standard. You love dress too much, when you care more for your outward adornings than for your inward

dispositions; when it afflicts you more to have your dress torn than to have lost your temper; when you are more troubled by an ill-fitting gown than by a neglected duty; when you are less concerned at having made an unjust comment, or spread a scandalous report, than having worn a *passé* bonnet—when you are less concerned at being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to allow it to take up *all* of three very important things, viz.: *all* her time, *all* her strength, *all* her money. Whoever does this, lives not the Christian but the Pagan life—worships not at the Christian altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

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### FORGOT TO LOOK UP.

I have somewhere seen the story of a man who went one evening to steal corn from his neighbor's field. He took his little boy with him to sit on the fence and keep a look-out, so as to give warning in case any one should come along. The man jumped over the fence with a large bag on his arm, and, before commencing to take corn, he looked all around, first one way and then the other, and not seeing any person, he was just about to fill his bag. Then the little fellow, his son—a good little fellow he was, too—cried out:

“Father, there is one way you haven't looked yet!”

The father was startled, and supposed that some one was coming. He asked his son which way he meant.

“Why,” said the little boy, “you forgot to look up!”

The father was conscience stricken; he came back over the fence, took his little boy by the hand, and hurried quietly home without the corn which he had designed to take. The little boy had reminded him that the eyes of God were upon him.

“The eyes of the Lord are in every place beholding the evil and the good.”

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## Correspondence.

### NOTICES TO CORRESPONDENTS.

We must ask the attention of our contributors to the Post-office notice, in our “Official” department. We were charged 20 cents on one packet during the past month.

Any communications intended for our June number must be in our hands in good time, as we shall go to press early.

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### A GOOD WORD FOR THE CHURCHES.

[The following extracts are taken, by permission, from a private letter of a ministerial correspondent. We publish them, as we are desirous that, by the presentation of every side of the question, the whole truth should be brought out. There is a golden side to the shield, and a silver one also: let both be held up to view. It is but right to add, that other letters, from brethren still among us, and from some who have left our company, rather endorse than question the statements made by our contributors.—Ed.]

It is a source of regret to me that so many of that class of sensational pieces come out in the *INDEPENDENT* as the one signed "U. U." I do not know the writer, but I do know it is injuring us sadly to be always abusing our weak churches, for ill treatment of their ministers. My impression, from a fair measure of acquaintance with our churches,—I have been preaching among them since the winter of 1842, I have conversed with a great number of the brethren, I have spoken or preached in some fifty of the churches in Western Canada,—and I know the impression generally, is, that our people are in advance of other bodies around them, in what they do for their ministers. That there are occasionally mean men among them I have no doubt. That many of our ministers are poorly paid I know, but I do not believe in cases of suffering, unless there is some hidden cause for it. I never met with but one such case—that was a peculiar one, and as much a source of grief to the people as it could be to any of us. It was not the result of unkindness on the part of the people, but sad mismanagement somewhere else. I know no neighbourhood in Canada where any honest man with a family in sickness would be penniless for weeks without the necessaries of life. There is an overdoing that amounts to undoing. Such representations will only be believed in Montreal and Toronto, for our rural population will say, there must be some hidden cause, if such a thing could occur in Canada. If such a state of things is a fact, I cannot help feeling there has been no ordinary wrong in that family.

I believe these repeated attacks on our weak churches are unjust and unwise. I met in each of two churches, I might say three, within the last three months, parties who felt themselves aggrieved and wronged. I know two of these individuals to be liberal, large-hearted, doing what would be considered the handsome thing in Toronto; and the third I take it was quite up to what city contributors do in the same circumstances.

In these representations we are maligning our own body, and doing no good. (I know an old minister once said he never could drive the dogs out without making the children cry.) Now I take it, mean men should be dealt with privately, and not our whole churches left under suspicion for some isolated case of wrong. If there are such wrongs let the churches who are guilty be published, and give them a chance to defend themselves, not cast a slur on the whole body. It is felt to be injuring us, and is souring some of our churches, who feel it to be unjust. I know you cannot find an argument on a negation, but as far as it goes it is ground for inference. I have been over, I think, one of the smallest of our churches. I was ordained over a church where there was one black man, black as jet, and one Baptist. Black man lived eight miles from the church. This was the male membership. There were three females beside, one pretty old, three miles from the church, one of the others deaf; the other kept a tollgate—all poor. Do not think the church altogether could raise twenty dollars per annum. But I never wanted. I always got more than was promised me. Outsiders contributed and I could not complain. At my next church I felt they were doing all they could, and even beyond their means; but they were lax in their management of financial matters, to my serious annoyance; but as to letting a minister want, it is inconceivable—they would have shared their last loaf with me.

On the whole I have always found the people kind, very kind. I do not think during all my ministry I have lost altogether twenty dollars, perhaps not five, when I have stipulated for a certain salary, though in one place it was

irregularly paid. I have received on the other hand *many* hundreds of dollars in cash and in presents above what has been promised me. My neighbours have had their yearly donations for *many years*, one of them since 1847. People should be certain they understand a thing before they give it to the public, or else allow those who know better to contradict them.

If somebody stole from one of our ministers, it would be unjust to parade the offence as the sort of treatment our ministers meet with at the hands of their people. I am sorry to say some ministers are like Irishmen,—if you tell them they are sadly abused, they will believe it, and be always echoing back the sounds in which they are addressed. Tell them they have a nice people, ask them if they are not kind, if they do not get many a favour and many a little thing not reckoned to them, and candour will compel them to say, Yes. Why make the exceptions prominent, as though they were the rule, and why not tell both sides?

I forgot to tell you Mrs. — had a beautiful sewing machine presented to her last week. It is *not* “a sign we are going to leave.”

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#### REPORT FROM MR. LEEING.

MR. EDITOR,—I have now had sufficient experience of the working of the project I made of circulating the *English Independent* among the ministers of the Congregational Body in Canada, to report to you, that on the whole it is highly satisfactory. Like all new machinery some portions do not exactly go at first as one would like, but, I feel confident, a little patience will overcome any present want of regularity. I am much encouraged by the very kind expression, from every minister I have heard from, of thanks of the opportunity of reading the *English Independent*. It has more than repaid me for the trouble and expense, but, as I have not had time or deemed it otherwise necessary to reply in every instance, I beg to say through you, if you please:—That every suggestion in the numerous letters received, has very careful consideration, and the alterations of routes will be gradually introduced, and possibly additional names put on or new routes made.

The numbers of the *English Independent* which have gone through their course have now begun to accumulate in my office. As there is a vast amount of reading matter in each, not necessarily connected with the news and passing events of the day, and which I have no present plan of using; I shall be happy to send them in lots of three or four to any gentleman in the “Dominion” who will apply for them, to be returned again to me after a week’s reading; but, in this case applications must be post-paid. I have pleasure in adding that the papers return in good order considering the distance they travel and the number of hands they pass through.

The circulars in reference to supplying Sabbath-Schools of any of our churches with English publications was but feebly responded to, and that project may be pronounced a *failure*.

This letter is already too long for your space, I fear, but I would like to say that an efficient “Book-Room” ought to be established for the Congregational Body either at Montreal or Toronto, from which the best suitable literature might be obtained for the Sabbath-school, the church, the pastor, and the congregation.

Montreal, April 20th, 1867.

JOHN LEEING:

## HIGH PRICES AND LOW STIPENDS.

MR. EDITOR,—Some very good articles have appeared in your very valuable monthly on ministerial support, but I am not aware whether a sufficient prominence has been given to the great advance which has been made of late years in the prices of everything which a minister and his family require to use. We recollect when the very best fall wheat brought only fifty cents a bushel; now it is nearly four times that price: butter and eggs are double what they used to be in commercial value; rents and everything else, not excepting books, are greatly advanced; and so much is this the case, that the mechanics who were doing well in former years at \$1 25 have obtained an advance in their wages until now they are demanding \$1 75, having been in receipt for months of \$1 50. Were the ministers of the gospel to be served as fairly, those formerly paid at the rate of \$500 per annum would now be in the receipt of \$600, and in expectation of \$700 for the future. From what we know of ministerial circumstances, we are prepared to affirm that themselves and families are greatly harrassed to make ends meet, and it would be well if deacons, without waiting for formal complaints to be made, would just have a little quiet talk with the minister's wife in each locality, and perhaps they might be put in possession of facts which might produce a few more sunny side tales for the *Independent*.

We would also recommend the General Committee of our Missionary Society to calculate how much more it takes a given family to live on now as compared with former years, before appropriating the next year's grants for missionary support.

We must not expect that prices will fall while so much gold is being excavated from mother earth. It is quite clear to all thinking men that every thing must rise in value in proportion as gold is brought into the market; consequently ministers of the gospel and all professional or salaried gentlemen must provide accordingly. C.

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 APPEAL FROM OSPREY.

DEAR SIR,—The active and kindly liberal interest you have always shewn in regard to this poor and struggling portion of the Church here, induces me to inform you what is going on, and to ask, through the medium of your columns, assistance from our more wealthy brethren throughout the country. And, first, permit me to acknowledge with heartfelt gratitude, the disinterested and kind liberality of Bro. Fraser and others of Bond Street Church, to whose timely aid we are much indebted for being able to commence to finish our church, the walls of which have been standing uncovered for two years, from a want of the necessary funds. About one hundred dollars would go far to enable us to finish the church in such a manner as to make it suitable to worship in; but this sum we are utterly unable to raise in this district. If, therefore, any of the brethren whose means God hath more prospered should read this paragraph, and will kindly aid us by their contributions, these will be thankfully received and gratefully acknowledged.

Will you have the goodness to receive the contribution for us, and to state at the close of the above paragraph that you will do so, and oblige, dear Sir,  
Yours most respectfully,

ALEXANDER MCINTYRE.

McIntyre P. O., Osprey, 16th April, 1867.

[The present condition of this Gaelic church was described by Rev. D. McGregor in our March number (page 389). Left without a pastor since Mr. McLean's removal, but still determined to keep together, they both need and deserve sympathy and encouragement. We shall be most happy to receive and forward any sums contributed for this object, and we trust that a hundred dollars will be "willingly offered."—ED.]

### AN ANCIENT MISSIONARY CHALLENGE.

MR. EDITOR.—Brother Wood's noble challenge will, I hope, "provoke very many;" but a nobler challenge has long been ringing in our ears. Why do so few take it up? Here it is:—

"Bring ye all the tithes into the store-house, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it?"

"Some years ago," says one, "I recollect reading a striking sermon upon the subject of Christian liberality, and was forcibly struck with the passage, 'Bring ye all the tithes into the store-house.' I cannot describe how my mind was impressed with the manner in which Jehovah here condescends to *challenge* the people when He says, 'and prove me now herewith.' Such were my feelings that I found it to be my duty to do more for the Lord than I had ever done. I did so, and on closing my accounts for the year, I found that I had *gained* more than any two years preceding! Some time afterwards, I thought that the Redeemer's cause had a special claim upon me, and I gave £20; shortly afterwards I received £40, which I had given up as lost."

Who is willing to take God at His word?

A DEFAULTER.

### TIDINGS OF A WANDERER.

MR. EDITOR,—I send you an extract from a letter I received from the Rev. James Hay a few days ago. He writes from Murrurundi, New South Wales, in which place he has laboured for the last six years. He has, in many respects, been more highly favoured than many who have left Canada to live elsewhere; yet, judging from the tone of his letters, he would, before long, return to this country, were it not that he fears that by so doing he would expose himself to a return of the disease which caused him to seek a home in a milder clime. The letter referred to is dated Jan. 18th, 1867.

I am, dear brother, yours very truly,

ROBERT HAY.

Pine Grove, April 15th, 1867.

"The country has suffered greatly these two years past, *agriculturally* and *commercially*. It has never been otherwise than in a low state *socially* and *religiously*. While all feel and lament the commercial and agricultural ruin, there are but few who either feel or care for the social, moral, and, above all, the religious desolation. Those who at all understand the ways of God in Providence, naturally connect the former-named evil with the latter. There are few, however, of this class of people in the country. At the present time vegetable life, all around us, seems wholly suspended or destroyed, and near in prospect is the danger of the destruction of animal life. The streams, springs and pools are dry. Crops in the field are withered to the dust, even before they have half

attained their natural growth. 'The earth beneath our feet is iron, and the heavens above our head, brass.' I do not expect to be able to give you a correct idea of the country or people by writing. It is needful to see and feel in order to understand."

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## Literary Notices.

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THE CHURCH AND THE WORLD: Essays on Questions of the Day. By various writers. London: Longmans, 1866. Second Edition.

This collection of essays merits more than ordinary attention, not only on account of its scholarship and ability, but as the best exposition we have of the Ritualistic school. The religion of these men is neither a sham nor a dream, but is thoroughly earnest and practical. They aim at religiously educating the masses that have either been neglected or have stood aloof, and they prosecute their aim on fixed and intelligible principles. \* We must not confound them with the heartless and mechanical observers of symbols and ceremonies, but give them credit for the thoughtful and determined pursuit of a well defined end. Whatever we may think of their theology, it is evident that they know what they are about, and are carrying on their work with culture and earnestness. Upwards of a dozen writers, on various important questions, both speculative and practical, of the present day, and who appear to have some right to represent their party, claim a hearing in this volume; and they are evidently obtaining it. Such men should not be ignored or despised, but fairly and thoroughly studied. They will make their influence felt, and it is not every foe that can foil them. Ritualism does not mean mere millinery, and will never be put down by ridicule.

Let us first ascertain what it does mean, according to the shewing of these essayists.

"Ritualism is the natural complement of a written liturgy." "Let the dramatic aspect of Common Prayer be manifested, and every one can join, however uninstructed." "Simplicity, that is, bareness and poverty in the externals of worship, is unsuited for a national, much less a universal religion." "Ritualism is the Object Lesson of religion." "It is an axiom in liturgiology, that no public worship is really deserving of its name unless it be histrionic. Histrionic for three reasons: First, because it is an attempt to imitate and represent on earth what Christians believe to be going on in heaven. Secondly, because this representation is partly effected by the employment of material symbols, to shadow forth invisible powers. Thirdly, because personal action, rather than passive receptivity, is the essence of its character. The whole histrionic principle is conceded and hallowed by the two most sacred rites of the Christian religion, Baptism, which physically suggests the idea of moral cleansing; and the holy Eucharist, which shews both the broken body and the outpoured blood, at the same time that it presents to the mind the notion of sustenance." "Ritual, like painting and architecture, is only the visible expression of divine truth. Without dogma, without an esoteric meaning, Ritual is an illusion and a delusion! a lay figure without life or spirit, a *vox et præterea nihil*. The experience of the last century shews that it is impossible to preserve the Catholic faith excepting by Catholic Ritual; the experience of the present century equally makes manifest the fact that the revival of the Catholic faith must be accompanied by the revival of Catholic Ritual; and still more, that the surest way to teach the Catholic

faith is by Catholic Ritual." "Ritual is valuable only as the expression of doctrine, and as a most important means of teaching it, especially to the uneducated and the poor."

This seems very plausible, but it disappears before the truth, like the false spirit at the touch of Ithuriel's spear. Symbolism in religion has no place or power except by Divine appointment or authority. The worship of God is not to be regulated by the opinion or caprice of men, but by the pleasure and prescription of its great OBJECT. Worship without Divine direction is "will worship," which the Apostle utterly condemns. The symbols of Christianity are restricted to baptism and the Lord's supper; and any other symbols now are either the resumed temporary and superseded symbols of Judaism, or the invented and inadmissible symbols of men. Ritualism is practically a revival of Judaism, which God long since abolished; it is a return to the weak and beggarly elements of the world; it is incompatible with the simplicity and spirituality of the Christian dispensation; it is an intrusion into the unseen things of heaven, which it vainly attempts to symbolize. The will worship of holy days, Lenten and weekly fastings, reverence for angels or departed saints, the use of the symbolical rudiments of Judaism ("the world"), the imposition of human ordinances or canons of worship on men, are all depicted and denounced by Paul, in language as applicable to the ritualistic school as if it had been penned *pro re nata*: — "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath *days*: which are [ostensibly] a shadow of things to come; but the body [the true substance which is not in them] is of Christ. Let no man beguile you of your reward in a voluntary humility [as confession and penance] and worshipping of angels [such as Michael or Mary], intruding into those things which he hath not seen [by pretending to imitate and represent on earth what Christians believe to be going on in heaven], vainly puffed up by his fleshly mind [shown to be fleshly, not spiritual, by substituting human symbolism for simple spiritual worship], and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God [but on the contrary submits to the usurped authority of Pope or Patriarch, Cardinals or Convocation]. Wherefore if ye be dead with Christ from the rudiments [or elements] of the world [the Jewish world, which is now revived and put forth as specially suited to 'the uneducated and the poor'], why as though being in the world [why as though belonging to the abolished world of Judaism] are ye subject to ordinances (Touch not, taste not, handle not; which all are to perish with the using), [touch not or handle not the consecrated wafer, but take it reverently on your tongue, as Christ himself, and taste not animal food on Wednesdays and Fridays, or on any day in Lent], after the commandment and doctrines of men? Which things have indeed a show of wisdom [as if they could restore and spread the true faith after the abortive efforts of others, and as if they adapted religion to the uneducated and the poor and to children, by pictorial, dramatic, histrionic worship] in will worship [worship of human invention and not divine authority] and humility and neglecting of the body [as Popery does and as the semi-Popery of Ritualism does]; not in any honour to the satisfying of the flesh," or, "are of no value to check the indulgence of fleshly passions."

"The whole histrionic principle," says this volume, that is, the symbolical or dramatic worship of God, "is conceded and hallowed by the two most

sacred rites of the Christian religion, baptism and the eucharist." Not so fast, if you please. Not the whole principle conceded and hallowed, but the whole principle restricted and confined by the appointment and allowance of only two symbolical services; and this restriction the more significant and decisive in sequence to a complete and elaborate system of symbols. To call Christian worship that knows no other symbols than these two, "bare and poor," is to asperse the Master and substitute human folly for divine wisdom; and so also it is to contrive a mode of worship analagous to the education of children by object lessons, for this is confounding worship with instruction, and debasing the spiritual worship of the Church to the low level of the school. The world is educated by the preaching of the Gospel, not by histrionic worship; and the Church worships God, not by the use or in the form of object lessons, but "in spirit and in truth." The Ritualistic "shadowing forth of invisible powers" involves the use of paintings and statues in places of worship, in violation of the second commandment. Indeed this volume more than hints at this very thing, for it says, "Ritual, like painting and architecture, is only the visible expression of divine truth." What is this but the "will worship" and "shew of wisdom" that characterise the superstitions of the Greek and Latin communions?

We have not space now to enter into the dogma or doctrine which the Ritualistic school so zealously symbolizes. It makes Christianity a religion of EXTERNALISM, of ecclesiasticism and priestism, of sacramental grace and clerical control. It strangely blends truth and error, so as to facilitate the circulation of the latter by means of the former. It is, in fact, "another Gospel" than Paul preached. It is the religion of tradition, obscuring and overlaying Scripture; and avowedly seeks the re-union of the Greek, Latin and Anglican communions, as the only members of the Church. No doubt, as this volume states, the people repair in crowds to the histrionic worship of ritualistic clergymen, just as they flock to the theatre, to picture galleries, and to exhibitions of all kinds. No doubt, as this volume reminds us, the mediæval missionaries secured large followings by their shew of wisdom and their will worship of symbols and processions. But what is the real spiritual good of all this popularity? How many souls are saved from sin by it? How many hearts are renewed in righteousness by it? NOT ONE. It is all a *show* and nothing more. It is not the kingdom of God within the believer; it is not the hidden life in the soul; it is not heaven and earth in friendship and fellowship. It is a cunningly devised fable and fraud (whatever the ritualists may mean) to swell the population of the mystic Babylon.

J. G. M.

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*The Montreal Hymnal*, edited by "T. M. T.," is published by the "Christian Union" of that city, an association of laymen of different churches for evangelistic purposes. The hymns number 150, and are divided into three classes, for sinners, seekers, and believers, respectively. It does not profess to be a complete selection, for all the purposes of church worship. Many of the hymns are, of course, old favourites. We can hardly say, however, that the new material, or the classification, commends itself to our judgment as having demanded the preparation of a new and special collection, when so many Union as well as denominational hymnals, of so excellent a character, are already in circulation. The volume is very neatly printed, and is published by Mr. Grafton at ten cents.

*The Millennium*, issued by the same bookseller and editor, is a reprint of a little work published in 1844 by the late Rev. J. Forsyth. We are promised, for our next number, a more extended review of its contents than we could find room for this month.

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“*Why I am not a Swedenborgian*, a Letter to a Friend, by Rev. J. A. Williams, Wesleyan Minister, Toronto,” is a five-cent pamphlet issued from the *Christian Guardian* office. Perhaps we ought to be ashamed to confess it, but it is a fact, that we know too little of the doctrines of the “New Church,” to be prepared to pronounce critically upon them. The extracts given by Mr. Williams, for which he gives chapter and verse throughout, give a worse idea of the system than we had previously entertained. He meets them with scriptural arguments of much point and pertinency.

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*Whose are the Fathers?* (Longmans) is a work in which Rev. John Harrison, a Sheffield clergyman, elaborately shows that the testimony of the Fathers of the first six centuries, and of the Anglican Reformers, on the Church and the Ministry, is *against* the views of High Churchism. His work seems to have been written with great care, and to be a very hard nut for the Apostolical Successionists to crack. The Fathers were not more consistent with themselves or one another, than any other authors whose writings have been rescued from oblivion. But if, as Mr. Harrison undertakes to show, “the dogma of Apostolical Succession was *unknown*” to them, and that they “state facts and avow beliefs utterly *incompatible* with it,”—he cuts the only ground on which our exclusive clergymen stand, from under their feet, most effectually.

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Under the title of *Madagascar Revisited*, the veteran missionary, Rev. W. Ellis, has published a narrative of his observations during his recent sojourn on that island, as well as an account of the long period of persecution of the Christians, in spite of which, and although without European missionaries, they not only remained steadfast, but even grew and multiplied! No authority is so high as that of Mr. Ellis on this subject. He has, not only among us, but with the native and foreign governments, as well as with all the churches, quite an episcopal dignity and influence.

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*The Reign of Law*, by the Duke of Argyll, seems to be one of the books that are worth reading. On no point do the scientific sceptics make more plausible objections to Revelation and its evidences, than with respect to the seeming infractions of law in miracles, and even in the process—so to call it—of creation. The noble author’s aim is to explain these difficulties, and, by all accounts, he has done so with signal success, vindicating at once the uniformity and the flexibility of the works and ways of God.

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*Memorials of the Clayton Family*, by Rev. T. Aveling, is announced by Jackson & Co. (12s.) A fruitful subject, in skilful hands.

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The address delivered by Dr. Ferguson at the funeral of Dr. Campbell, and the sermon by Dr. Brown, are already published (Snow). The same publisher announces, to appear shortly, in two volumes 8vo, “*The Life and Labours of the Rev. J. Campbell, D.D.*,” the chief materials having been prepared by himself, and being new prepared for the press by the same gentlemen and the son of Dr. C.

## British and Foreign Record.

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REV. JOHN CAMPBELL, D.D., died at his own house in London, on the 26th of March, in the 72nd year of his age. Up to the end of 1866, he continued his editorship of the *British Standard*, and, that labour done, immediately set himself to the preparation of a Memoir of his own Life and Times, and of a Life of Whitfield, saying, in his interesting Valedictory, "I am not conscious of any decay, either mental or bodily, unfitting me for the most intense literary labour, or the most arduous editorial duty. Intellectual effort was never less of a burden, or more of a pleasure, than at this moment." His last illness was but of a week's duration.

Dr. Campbell was born in Forfarshire, Scotland, in 1795, attended as a boy the parish school, and learned the ironfounder's trade. It was often remarked of him, in the controversies of his after life, that his arm never forgot the swing of the sledge-hammer. Upon his conversion, he joined the Associate, or "Burgher" Presbyterian body. In 1818, he went to St. Andrew's University, from which he afterwards received his Doctor's degree. At the termination of his College course, he joined the Wesleyan body, that he might be able to enter the ministry without delay. But further investigation made him an Independent, and he studied theology under Greville Ewing, at Glasgow. After preaching for a time at Kilmarnock, in 1828, he succeeded Matthew Wilks at the Tabernacle and Tottenham-Court Road, London. A bitter and tedious controversy at law with the managers of these chapels, in which he was finally victorious, as, we believe, he was in the right, absorbed much of his time and energies; although his industry was such, that he performed a vast amount of labour in preaching, teaching and platform speaking. He soon began that writing for the press, which eventually became his chief work. His first book was "Jethro, or Lay Agency," a prize essay. "Maritime Discovery and Christian Missions," and "The Martyr of Erromanga," were two of the most popular of his works. He also published "The Comprehensive Hymn Book," and "Theology for Youth," during his pastoral career.

The most memorable achievement of his life was his bold, able and successful assault upon the Bible Monopoly, in conjunction with his fellow-countryman, Rev. Dr. Adam Thomson, of Coldstream. A brief extract from the Valedictory in the *Standard* will tell the story in Dr. Campbell's own words:

Inquiry and study had led Dr. Thomson to the conclusion that the inspired volume might be sold at a fourth of the price even of the cheap editions, which were being issued by the Universities and the Queen's printer. Mr. Jos. Hume, impelled by the late John Child, printer at Bungay, obtained a committee of the House of Commons, to inquire into the matter of Bible printing. Before that committee Dr. Thomson and others appeared, and gave evidence. The report was printed in a blue-book, and thus, as usual, the matter ended. Armed with this blue-book, and full of the subject, Dr. Thomson came to breakfast with me, when the report became the chief theme of the conversation. Up to that time I scarcely knew anything of the subject, nothing having led me to examine it. Dr. Thomson opened the whole case, which he fortified by representations that convinced me of the correctness of his views, and the importance of his object, and, in consequence, I agreed to aid him in the London press. He furnished the facts, and I the argument; Messrs. Conder and Hare, the able and generous conductors of the *Patriot*, promptly opened to me their columns, in which I went on from week to week, for a considerable portion of a year, exposing and denouncing the monopoly, and appealing to the churches, and more especially to the Sunday-school teachers, to come forth and aid us in our endeavour to cheapen the Word of God.

The appeal, especially to the teachers, was not in vain. The Queen's printer attempted to answer me in the columns of the *Times*, and the *Times* itself, on the following Friday, honoured us with eloquent abuse. I replied to the *Times* in defence of my position; but, with characteristic prudence, the great journal declined insertion. Moreover, and with shame I speak it, even the Secretaries of the *British and Foreign Bible Society*, who seemed to know nothing of the subject, instead of a discreet silence or positive concurrence, came forth against us in the columns of the *Times*, and in support of the monopoly! We, nevertheless, went on, till, one day, to the amazement of the nation, the Queen's printer issued a large catalogue of all his Bibles, at prices so reduced as to justify the whole of our arguments and inferences. It may now be interesting to give the facts. The list of folio Bibles, four in number, up to November, 1840, were sold at 9*l.* 5*s.*; in February, 1841, they were advertised at 3*l.* 10*s.*: the quarto Bibles, at 4*l.* 4*s.*, were reduced to 2*l.*; the octavo Bibles, at 4*l.* 2*s.*, were reduced to 2*l.* 10*s.* 7*d.*; the 24mo Bibles, five in number, sold at 1*l.* 9*s.* 6*d.*, were reduced to 11*s.* 8*d.* In a word, the aggregate of these and other editions stands thus:—Price in November, 1840, total, 20*l.* 1*s.* 6*d.*; prices in February, 1841, total, 9*l.* 14*s.* 5*d.*—These figures speak for themselves. The reduction, however, did not end here, but went on till Bibles and Testaments, united or separately, were sold at prices which filled the nation with astonishment. This settled the point; never was triumph more complete.

His next great literary undertaking was the origination of the *Christian Witness* and *Christian Penny Magazines*. The former, published at three pence, and the latter at the price its name denotes, were the first attempts at publishing periodicals of so good a class at so low a price. The experiment was thought to be a very hazardous one, by the slaves of usage; but its success produced such a host of imitators, as to be now counted a matter of course. The circulation of these magazines was at first very large, but, with the appearance of rivals and the diminution of Dr. Campbell's popularity, it seriously declined. They did a good work, however.

About twenty years ago, Dr. Campbell's voice began to fail him, and then he became the editor of a new weekly religious paper, the *British Banner*, owned by the proprietors of the *Patriot*. In the *Banner* appeared his letters on the *Rivulet* controversy, one result of which was his withdrawal from editorial connection with the *Patriot* proprietary, and his establishment of the *British Standard* under his own control. With the view of reaching the masses, always a leading idea with him, he afterwards published a penny weekly paper, the *British Ensign*. This, however, did not flourish as he expected, and was finally merged in the *Christian World*.

Of late years, Dr. Campbell made but few public appearances. The truth is, that his course in the *Rivulet* and other controversies alienated from him many former friends, and greatly impaired his usefulness in the body at large. Yet he retained to the last a considerable number of warm admirers, some of whom shared in his antipathies and fears, and others believed him to be thoroughly honest and singularly courageous, while they could not endorse all his denunciations. Our own impression is, that, while he was often egregiously wrong in his personal attacks, and nearly always chargeable with exaggeration, the loud alarm sounded by his trumpet was not without its use. It showed the good discipline of the garrison, by their prompt rally to the call of danger, while scarce an enemy could be discovered upon the field. It is very pleasant to learn that, "during the last year or two of his life, he had renewed friendships which the strife of controversy had broken, apparently forever." In private life he was affectionate, generous and considerate. We met him but once, at the house of a friend, but, had we not known his name, we should not have conjec-

tured that that quiet-voiced and genial old gentleman was the writer of the savage articles that used to provoke our hottest indignation. But there are two—there are many—sides to a man's nature. Public men do not exhibit their whole selves to the public.

Dr. Campbell's remains were interred in Abney-Park Cemetery. Dr. Ferguson delivered the address at the funeral, which was attended by the Earl of Shaftesbury, Mr. Spurgeon, Dr. Jobson, many leading ministers of our own body, and a very large concourse of people. The funeral sermon was preached in the Tabernacle, by Rev. Dr. Morton Brown; text, "A faithful man."

REV. J. T. FEASTON'S many friends in Canada will be pleased to hear that the Annual Report and Pastoral Address of the Lozells Chapel, issued last New-year's Day, exhibit life and progress in all parts of the church's work. The pamphlet contains seventy-six pages, small octavo, more than a third of which are occupied with extracts from recent works on public worship. The authors quoted from are, Revs. H. W. Beecher, Newinan Hall, S. G. Green, Dr. Vaughan, J. S. Pearsall, and C. Vince. The general purport of the selections is, that Nonconformists, while adhering to their scriptural and hereditary practice of Free Prayer, should take care to relieve their devotional services of all that hinders devotion, and add to them such features as may increase the interest of the people in the worship of the sanctuary. The general cultivation of psalmody by the whole congregation, the singing of scripture, the reading of the word of God in course, the division of "the long prayer," the joining of the people in the Lord's prayer, and their responding "Amen" to the prayers and thanksgivings uttered by the pastor, are the chief suggestions so made, many of which correspond with Mr. Feaston's own practice. The music of eight new tunes and two chants is furnished, as an addition to the "Hallelujah." Several pages are devoted to "Our Literature," under which title a short description is given of all the denominational periodicals. There are two "Officers of Literature" at Lozells, a gentleman and a lady. After some sketches of Italian travel, come announcements of arrangements and organizations connected with the Church, which seem to embrace almost every good work. There are a Temperance Society, a Dorcas Society, a Clothing Club, a Benevolent Society, a Savings Club, a Young Men's Mental Improvement Society, and a Missionary Working Meeting. Day schools are maintained, in which evening classes are also taught. The Missionary, Bible and Tract Societies, for which contributions are made, have Treasurers, Secretaries, or Collectors, to care for their interests. The Sabbath School numbers 202 boys, 210 girls, 136 infants, and 60 teachers; total, 608. The pastor will hold a children's meeting, to give them "instruction, advice or encouragement." Sectional tea meetings of church-members are held, to cultivate mutual acquaintance. "At a recent church meeting it was resolved, that Mrs. Feaston be requested to hold meetings with the female members of the church." "During the past year, Forms have been printed, in which I have inserted the names and addresses of persons to whom it was desirable that visits should be paid, with a request to certain friends among us to call upon these individuals. Numerous visits have thus been paid to persons in sickness and affliction, to persons under serious impressions, and to new comers among us to whom such a mark of attention would be welcome. These visits have given great pleasure, and in many cases have been of great value; and I have received numerous expressions of thanks, not only from the persons visited, but from the visitors also, for the gratification and benefit they have found." A female missionary is employed by the church.

A new preaching station has recently been opened. "It was lately resolved, at a church meeting, that a committee of ladies should be appointed, to visit those members of the church who are absent from the communion, in order that those who are sick may not be neglected, and that the time of the pastor may be economised. Any cases which it is important I should personally visit will be reported to me and receive my attention." Of psalmody arrangements, our readers have already had full particulars. The weekly offering is in full operation at Lozells, producing, in 1866, £480, out of which all current expenses were met, and a balance of £100 contributed to the debt. The Building Fund also received £300 directly: less than £100 are now owing on the place. Other benevolent contributions, to nineteen objects, amounted to £361, making a total for the year of £1,142. "This is a field that the Lord hath blessed." May He bless it still!

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"REV. J. L. POORE still lingers in life. He is, however, very ill. During the month the disease (dropsy) has pervaded the whole system. The physicians give no hope of recovery, and attempt nothing but alleviation. In that they appear successful, as he is free from pain and irritation, and in the full use of his reason. He calmly and hopefully awaits his end, the time of which, from the nature of the disease, cannot be predicated. Great sympathy is felt for him, for his praise is in all the churches."—*Correspondent (Melbourne, Jan. 23) English Independent.*

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THE REV. JOHN FRASER and Mrs. Fraser came as passengers on the ship *Nimrod* from Sydney. Mr. F. was acting pastor of the Congregational church in Derby, Vermont, for seven years, which he left in 1863 on account of the delicate state of Mrs. F.'s health. He proceeded to New Zealand under the auspices of the Colonial (English) Missionary Society. He commenced a Congregational church at Port Chalmers, Otago, with, sixteen members, which, in the course of a year, increased to nearly forty. A congregation was gathered, a meeting-house built, at an expense of some \$3,000, also a parsonage—the mechanics of the congregation coming forward to do the work on the "manse" without charge. The climate proving unfavorable to Mrs. F.'s health, they were compelled, reluctantly, to leave in the beginning of 1863, a successor being providentially obtained, so that the church did not suffer. While at Sydney, on his way to San Francisco, Mr. F. was induced to remain at Woolahra, one of the suburbs. Here a church was organized in March, 1865, with sixty members, the first church in the colony that, from the beginning, has existed on a self-supporting basis. It has increased since to over eighty. They built a church, a gothic stone structure, at a cost of \$9,000, the greater part of which, notwithstanding the hard times, and their being a poor people, they have paid. Mr F. was obliged to leave this interesting field of labor, his health breaking down from the climate and overwork. He is as yet uncertain whether he may remain on this coast or proceed eastward. Mr. F. will supply the pulpit of the Green Street church for a few Sabbaths, in the absence of the pastor. —*Pacific, San Francisco, Feb. 28.*

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SINGING IN MR. SPURGEON'S CHURCH.—A Baptist clergyman in this State, just returned from Europe, thus describes the singing to which he listened in Mr. Spurgeon's church in London. He is doubtless the most effective preacher in England, and thousands crowd to hear him, and great numbers are converted. He entered in the morning and read that beautiful hymn—"Not all the blood of beasts," interspersing with simple earnestness a few words to bring out more impressively the true spirit of the poetry. Then he repeated the two first lines, and the vast assembly poured out the devout strains of the verse; then he read the first lines of the next verse—"But Christ, the Heavenly Lamb"—and said,

"A little softer, brethren;" and that touching verse swelled with sublimed pathos from the whole body of worshippers. Then came two lines of the verse, "My soul looks back to see," with the suggestion, "Softer still; a little softer," and the strain rose in suppressed tenderness, as if every heart murmured in responsive emotion. Then came the last verse—"Believing we rejoice." "Now, brethren," said he, "rejoice!" And two or three thousand voices rolled the notes of exulting faith through that vast temple, as with the sound of "many waters." There was no display and no sign of musical exhibition or entertainment, but simple, solemn musical worship, by the whole congregation, of the "Lamb that was slain." Rarely has the church on earth seen a better example of what that sublime part of God's worship was intended to be—so well imitating the worship of Heaven, and obeying the divine direction, "Let all the people praise thee." Well were it if every church and congregation would lay aside traditional impressions and worldly motives, and aspire, though humbly, to this high standard of "holy worship."

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**THE VEXED QUESTION.**—The *Pall Mall Gazette*, speaking of the question of Church Establishments, which has been raised all over Europe by the recent public approval of the American system by Baron Ricasoli, affirms that Parliament has no more to do with the abstract truth of dogmatic creeds, or articles, than with the truth of the Koran, or the traditions of the Talmud. Yet, notwithstanding that the State has virtually adopted this principle, "the vast majority of the nation are indisposed to any scheme for the separation of Church and State." And this is "because there is a general conviction that the presence of a cultivated and fairly enlightened gentleman in each of the 10,000 districts that go by the name of parishes is a gain to the nation in its secular character."

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**UNITARIAN FIGURES.**—There are 242 Unitarian congregations in England, including two Free Christian churches, which are decidedly Unitarian in doctrine. In Wales there are 28 Unitarian congregations, in Scotland 6, and in Ireland 5,—making in all 314 Unitarian congregations in Great Britain and Ireland. There are in this country 340 recognized Unitarian ministers, of whom 202 are employed as stated pastors. Of these 60 have been settled within a year, or one-fourth of the whole number, and three-fourths have been settled in less than ten years. Of the whole number only 33 or one-sixth have been settled above twenty years, and two have been settled fifty years. They are Presbyterian in government, as are all Unitarians in Europe.—*Iowa News Letter*.

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**WHAT WE ARE TO EXPECT.**—The Romish Church in this country has at least one candid newspaper. The organ of the Archbishop of St. Louis, *The Shepherd of the Valley* (one of the most influential as well as most insolent Papist publications in this country), says:—"The Church is of necessity intolerant; heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction; if Catholics ever gain an immense numerical majority, religious freedom in this country is at an end."—*Am. Presbyterian*.

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**NOBLE EXAMPLE.**—The *Congregationalist* thus speaks of the example recently set by General Grant:—"Among the many brilliant 'receptions' of the gay season at Washington, that given by Gen. Grant is by general consent pronounced the most elegant and successful in all its details. Certainly at no party at the capital has there been such an array of distinguished people, and it was abundantly proved that the general was a man whom the people delight to honor. But there was one feature of the evening which was considered of sufficient importance to telegraph over the country—'there was nothing to drink stronger than iced lemonade.' We rejoice in the noble example thus set before the nation. Liquors have generally been considered indispensable to these public receptions, and the snobs and noodles who try to ape great men, especially in their weak-

nesses, would start back with horror at the bare idea of banishing them from their gatherings. But will they now imitate Gen. Grant, and what is of still greater importance, will our public men take the same noble stand that he has taken? There is no danger that the General will 'lose caste' by his action, and if he leads the way in his reform, may not others follow? We acknowledge that our respect is increased both for Gen. Grant and for iced lemonade."

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HENRY WARD BEECHER.—He is short, heavy, and of rustic build; not over five feet six inches in height, and weighing, perhaps, one hundred and forty pounds, with substantial, useful hands and feet. His age is, I think, fifty-five. His hair is full, worn somewhat long behind his ears, and is turning grey. His face is clean shaven, and is heavy, even sleepy-looking in repose, with eyelids remarkably drooping and mastiff-like. His voice is clear, rich, full, sonorous, and, when roused, singing. Talk as he will, you can not but listen to him, and when he comes out from his little table, and stands full before you to say something that interests him strongly, he takes you up, as in the arms of one of the sons of Anak, and carries you whither and as long as he has a mind to. He is quaint, original, graphic, witty, profound, poetical, tender, and terribly in earnest. He is also *audacity* incarnate in a hundred and forty pounds of real human flesh, backed by a gigantic brain, and sustained by a heroic, loving, human soul. Mirabeau said the secret of success with a public man, especially an orator, was *l'audace, encore l'audace, toujours l'audace*. This Henry Ward Beecher has to perfection. I confess I love the man, admire him, and have faith in him. Take him all in all, I put him *facile princeps*, first of all the ministers and leaders of public men in America.—*F. F. B. in Presbyterian.*

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## Official.

### CONGREGATIONAL UNION OF CANADA.

The Fourteenth Annual Session of the Congregational Union will be held, (D.V.), in Kingston, C. W., in the Congregational Church, commencing on Thursday, June 6th, at 4 o'clock, P. M.

Members and Delegates are requested to be present, if possible, at the commencement of the session.

Arrangements, similar to those of last year, have been made with the Grand Trunk and Great Western Railways, for the conveyance of Ministers and Delegates to and from the place of meeting at reduced fares, particulars of which will shortly be sent with the statistical blanks. The arrangements with the steamboat companies are not yet completed, but the fares will, doubtless, be about in proportion of those of former years. Brethren will please bear in mind the several alterations of our Fourteenth Standing Rule, according to which the Finance Committee will be restricted to the payment of "travelling fares, *by the cheapest route*," and only "after the final adjournment, except with the leave of the Union;" and further, that, by the same rule, delegates of "*contributing*" churches only are entitled to share in such payments. It is earnestly requested, therefore, that every church connected with the Union will take up a collection on its behalf, on the Sabbath previous to the Annual Meeting.

The Committee of the Union will meet in the vestry of the Church in Kingston, on the evening preceding the day of organization, at 7.30 o'clock.

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

Brantford, April 22nd, 1867.

## ESTIMATED MISSIONARY BUDGET, 1866-7.

Last year at this time I took the liberty of laying before the readers of the *Independent*, and especially before the District Committees, a sort of budget, or financial estimate, for the year, which at this date has nominally closed. Perhaps it will be well to do similarly now. It must be understood that only approximate results can be given :

|   |         |               |
|---|---------|---------------|
| The Western District will probably raise .....  | \$1,000 |               |
| The Middle District.....  | 800     |               |
| The Eastern District.....   | 550     |               |
| Lower Canada .....  | 1,000   |               |
| Nova Scotia and New Brunswick, including Gorham Fund....  | 750     |               |
|   |         | ————— \$4,100 |
| The Western District will expend, including \$100 properly belonging to last year, but paid this, and its charges for expenses of Committees and Missionary Deputations ..... | \$1,200 |               |
| The Middle District.....  | 1,380   |               |
| The Eastern District .....  | 1,350   |               |
| The Lower Canada District.....  | 650     |               |
| Nova Scotia and New Brunswick .....   | 1,140   |               |
| Expenses printing, postage, &c. ....  | 150     |               |
|   |         | ————— \$5,870 |

According to this estimate we have unexpended of the Colonial Missionary Society's grant about \$600. I should not be surprised if, when in a very short time the reports and moneys come in, it will be found that we have \$800 of the \$2,400 granted by the committee in London. But this arises, alas! from want of men to fill vacancies and open new fields. Ought we not to seek at once a reinforcement from the mother country? Will not the District Committees report on this matter in June?

I have, as yet, no intimation concerning the purposes of the Colonial Missionary Society for next year.

HENRY WILKES.

C. M. S. of B. N. A.

Montreal, 13th April, 1867.

## COLLECTIONS FOR INDIAN MISSION.

My last report was dated Forest, C. W., at which place I collected altogether \$11 60; Warwick and Watford, \$15 75; Sarnia, \$19; Bowmanville, \$23 95; Kingston, \$64 35; Lanark, \$11 85; Montreal up to date, \$145; and Quebec, \$45. My address for the present is Caledon

Quebec, April 16th, 1867.

JOHN BROWN,  
Agent.

## POST-OFFICE NOTICE.—A CORRECTION.

The Post-office order relating to MS. for publication, quoted in the *Independent* for April, has been explained by the Department to refer only to *Book-manuscript*, not to "copy" for periodicals. The latter is liable to full letter postage. It is to be hoped that a more liberal interpretation of the order will soon be announced. Book-writers in Canada are very few; contributors to periodicals are numbered by the thousand; and every encouragement should be given to them.

## WIDOWS' FUND.

I regret that I have nothing to acknowledge this month from the Churches. The year's accounts close with May; our friends therefore, who intend to make collections, should lose no time in doing so. Last year the amount from this source was \$87 short of the previous year; this year, thus far, the amount is a little in excess of last, but is sadly below what is looked for.

Only 16 Churches, out of 80 or 90, have contributed. It is a subject that should engage the warm sympathy of them all.

J. C. BARTON, *Treas. W. & O. Fund.*

Montreal, 20th April, 1867.

P. S.—April 24. Received from Rev. A. Duff,—Waterville, \$2; Sherbrooke and Lennoxville, \$17.25.

J. C. B.

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## News of the Churches.

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**Missionary Meetings—Eastern District.**—At *Vankleek Hill* was held, on Tuesday evening, March 19th, the first of a series of Missionary meetings in the eastern part of this district. The attendance was large, the church being quite filled. Mr. Young occupied the chair, and addresses were delivered by Rev. Mr. Lumsden (who is at present supplying the pulpit at Vankleek Hill), Rev. Mr. Anderson, Baptist, of Breadalbane, Mr. Boyd, and your correspondent. The subscriptions are liberal; the collection was good, and Mr. Boyd announced at the close that the contributions from Vankleek Hill this year would amount to about sixty dollars.

It had been proposed to have a Missionary meeting at *Hawkesbury Village* also, but, as circumstances did not favor it, it was agreed to have another meeting at "The Hill" on Wednesday evening, 20th, when there was again an excellent attendance.

On the Thursday an esteemed friend, J. P. Wells, Esq., conveyed me to Kenyon, where we were met by one of the brethren from *Indian Lands*. On reaching Indian Lands, I was glad to meet Rev. A. McGregor, of Brockville, the other member of the deputation, who had been prevented by the state of the roads from getting forward to Vankleek Hill. There, too, the church edifice was well filled; and, though other ministers were present—Rev. Messrs. Gordon, of the C. P. Church, and Brierly, Baptist—nearly all the speaking devolved on the deputation; for those brethren (as if fresh from the reading of John Foster on decision of character) persisted in keeping silence, as being present to listen and also to shew their fraternal good will. Mr. McEwen, who occupied the chair, made a few well timed remarks, and, after a good deal of speaking and some good music, subscriptions were paid on the spot with evident cheerfulness, a collection was taken up, and the whole amounted to several dollars beyond last year's contributions.

On Friday, 22nd, at noon, we held a meeting at *Roxboro'*, where contributions also exceeded those of last year; and on the evening of the same day we had a very cheering attendance at *Martintown*. P. Christie, Esq., occupied the chair. Rev. Mr. Mair, Presbyterian, delivered a very friendly and effective address, and the deputation said many things. An excellent choir, consisting of members of different denominations, enlivened the proceedings. The marked attention of a large number of young people was highly gratifying. Contributions in advance of last year. Happy to be able to say the same of Brockville and Ottawa.

Ottawa, April 12th, 1867.

J. E.

**Rev. J. Campbell Installed at Melbourne.**—On the 28th March, 1867, the Rev. John Campbell was installed pastor of the Congregational Church, Melbourne, C. E. In the absence, through sickness, of the Rev. David Dunkerly, Rev. Archibald Duff was called to preside. The Rev. Mr. McKay, of the Canada Presbyterian Church, commenced the services of the evening with praise and prayer. Rev. Mr. Jeffrey, Wesleyan Methodist, read the scriptures. Rev. E. J. Sherrill preached the sermon: Text, 1 Thess. ii. 20. The Rev. A. Duff then proposed the usual questions to the Church and to the pastor elect. That to the Church, as to whether or not they adhered to the call given to Mr. Campbell, was answered affirmatively by raising up the right hand unanimously; of which call Mr. Campbell publicly signified his acceptance. To the next three questions—1. As to conversion and Christian experience; 2. On views of Christian doctrine; and 3. On ecclesiastical polity, Mr. C. gave very satisfactory answers. The Rev. A. Duff then offered the installing prayer, accompanied “with the laying on of the hands of the Presbytery,” and gave the newly installed pastor the right hand of fellowship. The Rev. A. J. Parker then addressed to the pastor and his people a few very valuable and well-timed counsels. The audience, which was a large one, for the season of the year, was very attentive throughout. We trust this union may be the means of much spiritual good to this people and neighbourhood.

A. D.

**Listowel.**—When the “care of” God’s people towards His servants “hath flourished again,” and kindnesses are done for the Master’s sake, there is an eminent fitness in making it known to the other churches, that they may be encouraged in liberality. The friends in Listowel and Molesworth have been doing me several kindnesses of late. Those of Molesworth, taking into consideration my oft journeying afoot, (which, I made no secret to them, amounted to a thousand miles in 1865, and as much in 1866,) determined I should no longer “mind myself to go afoot” as much as before, and, sometime in the winter, made up nearly forty dollars toward buying a pony. The friends in Listowel added the proceeds of a *Tea* to the same fund (some \$35 more); and I have now the comfort of riding to my appointments, instead of walking. Then again, last Friday night (12th April), about 8, we were quietly chatting with two or three friends who had been taking tea with us, when a rap came to the door, on opening which *fifty people* walked in, two by two, filling my modest mansion to overflowing, and all carrying more or less of parcels and baskets. It was a “Surprise Party,” and the surprise was well managed, for we had not the remotest suspicion of it, and had heard no whisper of any preparations. An address was read, breathing kindness and good wishes; an impromptu reply was returned; edibles were handed round; greetings were interchanged; all vied in making themselves agreeable; and toward eleven o’clock the company separated. A purse which was presented along with the addresses contained over \$23; and the other presents, which came next day from parties who could not attend, made up a total value of \$42. May the “hundred fold” be theirs! and may the kindness felt and shown bear good interest in their hearts!

W. W. S.

**The “Social.”**—The “Social” held last night in the school-room attached to the Congregational Church was a well attended and successful affair. The entertainment consisted of music by the choir and from Misses Dimmock, Phillips, H. Harper, C. Hickson, E. Millar, and others; an excellent essay by Miss Bella Fairbairn, on “The Improvement of Time;” readings by Misses Coyne, Cameron, and T. Harper; and short addresses from several gentlemen present. The chair was occupied during the former part of the evening by the Rev. J. A. R. Dickson, and after the intermission by Mr. George Rowley. Between the first and second sections of the programme coffee and refreshments were served. At a seasonable hour the “Social” terminated, all pleased and profited by the evening’s entertainment, and determined to be present next time.—*London Advertiser*, March 27. (Another successful Soiree was held on Good Friday.)

**Social at Alton, C.W.**—On the evening of the 14th inst. the young people of the Congregational Church, Alton, gave a Social on behalf of the Sustentation Fund, when the chapel was well filled. The pastor and some of the lay brethren addressed the audience. The proceeds amounted to the handsome sum of \$31 20, which was handed over to our worthy pastor (Rev. H. Denny), who expressed his gratitude for the respect shown him. As nearly half of the provisions were left, the committee kindly proposed another social on the following evening, on behalf of the Sabbath School, which came off accordingly, realizing the sum of \$5 50, to procure books for the library. T. R.

**A Good Time.**—Thursday evening, February 28th, the Congregational Society of Batavia gave a donation party for the benefit of their pastor, the Rev. G. A. Rawson. The lecture room of the church was full, and all were happy. The evening passed very pleasantly, interspersed with vocal and instrumental music, while Mr. R. D. Smith and the ladies dealt out the ice cream and cake with liberal hands. We all said, as we gathered around the piano at the close to sing "Old Hundred," "It has been good to be here." The receipts were \$150 cash, and good things \$30 more, making total \$180. But while our pastor and family have received a rich gift, we, his people, feel that "it is more blessed to give than to receive," and we are far the richer for the gift. And when our pastor publicly thanked his people the following Sabbath for their generous gift, we thought he deserved it all, and with it our love and prayers for his faithfulness to us his people.—*Cor. Aurora (Ill.) Beacon.*

**"The Globe" on Ministerial Stipends.**—The *Toronto Globe*, in noticing the recent settlement of a Canada Presbyterian minister at Ayr, C.W., says:—"The Ayr congregation have lately made large additions to the stipends of their ministers, and now pay \$850 each, with a comfortable manse and glebe, in one case, in addition. They have but consulted their own prosperity and comfort in doing so. The sooner people get cut of the idea that the *model minister* must be a 'poor Levite' dressed in rusty black, and living in pinched shabby gentility, as a higher kind of pauper, so much the better for them and him too." It is pleasant to find the secular press taking up this subject, which is one of undoubted public importance, as much to the laity as to the clergy.

**French Canadian Missionary Society.**—We are glad to note, from the Annual Report of this important organization, for 1866, that its work prospers and its resources increase. The year began with a considerable debt, but closed with a surplus. The Report is full of interesting particulars of the mission field.

**A Church Organ.**—The last and largest of several recent meetings of "Churchmen"—lay and clerical—was held yesterday in the Church Society rooms, to take into consideration the propriety of establishing a Church newspaper. It would seem that the promoters of the scheme had indulged in a hope of giving a tone to their organ that would not ruffle the sensibilities of either high or low in the ranks of Episcopacy. Both these parties in the Church had representatives at the meeting to superintend the incubation of the ecclesiastical egg. Proceedings were remarkably harmonious during the discussion of preliminaries, although there existed grave doubts in the minds of many whether such a paper was absolutely necessary, or only desirable. This point was decided against those who considered it a necessity. Before the meeting would be committed to any sanction of details, however, there was a very natural eagerness on the part of not a few to hear then and there some declaration of principles. Why should a Church organ be without principles, when all others were at liberty to provide themselves therewith? It was suggested that if one side would only define principles, it might be that all would agree. This proposal found no favour when applied to either side, so it was ultimately left in the hands of a committee—half lay, half clerical—to come to an understanding about the paper's principles.—*Globe.*

The Rev. Mr. Darling, of Holy Trinity Church, Toronto, stated in a sermon that there were 18,000 members of the Church of England in Toronto, and only \$399 were collected last year for the support of missions in that city.

Something to be looked after.—The St. Catharines *Constitutional*, with reference to marriages without license or publication of banns by the Roman Catholic Bishop of Toronto, and any claim to peculiar exemption from the requirements of law, says, in reply to a correspondent:—"We have been informed on good authority that the marriages alluded to in the following letter are illegal—that the person officiating is guilty of 'misdemeanor,' and liable to severe punishment. We further learn, that before the decision to this effect is given by the Court of Chancery, a retrospective bill will be brought into Parliament to legalize those illegal unions and legitimize the children resulting from them. The enormous charge for the Government license is a gross imposition on the public, which will be knocked on the head, we trust, at the very first meeting of our new Legislature. Two dollars is the highest rate that should be charged for a license."

Bishop Strachan School for Young Ladies.—A thoroughly "Church" school for young ladies is soon to be established in Toronto, with low terms of tuition. One object is, to keep the daughters of Churchmen from going to the convents; another, to indoctrinate them thoroughly in "Church principles." The Bishop of Niagara states that teachers of private schools are hampered by being obliged to admit other than Church of England pupils, so that *distinctive* religious teaching is very limited. Another clergyman, the chief promoter of the scheme, based his argument upon the alleged deficiencies of our public school system, which was "bringing forth fruit in the increase of worldliness and crime." The duty of education was not confided to the State, but to the Church. The system of a majority rule in our public assemblies was one of brute force, and so long as it prevailed, they could not hope for their rights. He vindicated that right which the State was impiously endeavouring to snatch from them.—This style of remark gives us the right to say a word on the matter, for the principles asserted cover all schools, common and superior, up to the College. The State does not prevent the formation of schools by private means. The only hardship complained of must be, *the withholding of State aid*. Yet the *Christian Guardian* says: "In most that was said we heartily concur. \* \* There were some good arguments advanced for denominational education, which were especially applicable to the case of boarding schools and colleges." "Especially," mark! not exclusively, as we used to be told. Is it coming to this, that the Wesleyan authorities will support the movements of the Roman and Anglican prelates in favour of a sectarian system, from top to bottom? Must that battle be fought over again in the Province of Ontario?

Church Journalism.—We copied in our last an advertisement of a new paper to be called *The Church*. The following, of another, has since appeared:—

"A CHURCH PAPER.—A company is being formed for the purpose of publishing in this city, a Church Paper, to be called '*The Toronto Church Journal*,' which will enunciate the principles of the Church as established at the time of the glorious Reformation in the 16th century."

Montreal Convention of Young Men's Christian Associations.—In June next, a grand convention of delegates from the Young Men's Christian Associations of the United States and British America will be held at Montreal. It is expected that 1,000 delegates will be present, and provision is being made, as Montrealers well know how, for their accommodation. Invitations have been sent to Rev. Messrs. Spurgeon, Newman Hall, Punshon, Rev. Dr. Arnot, and William E. Shipton, Esq., Secretary of the London Association—to be present at the Convention in June next; provision being made for their expenses both ways.—*Ec.*

## Obituary.

It becomes my mournful duty to send for publication three obituary notices, that there may be some earthly record of names that are to be had in everlasting remembrance.

### DYER WILCOX,

Of Springford, township of Norwich, died December 27, 1866, after an illness of about one week. Mr. Wilcox was for many years a deacon of the Congregational Church in Springford, South Norwich. I cannot give his age, or the particulars of his early life, though I believe he was a native of some part of the State of New York, whence he emigrated to this country many years ago, being one of the first settlers in the township above mentioned. He was a very decided Congregationalist, and a warm promoter of Christian union. The tidings of his decease reached me in a brief note from his widow, lately received, in which she observes, "We have a good evidence left that he died as he had lived, leaning upon the Saviour, and in the triumphs of Christian faith." The *New York Independent* is requested to copy this obituary notice.

### MRS. JAMES PETERS.

Hannah Johnson, the beloved wife of Mr. James Peters, deacon of the Congregational Church, Speedside, Eramosa, died March 15, 1867, aged 70 years. Her illness was only of a few hours' duration, and was not expected to terminate fatally until a very short time before she breathed her last, so that she was probably unaware herself that death and heaven were so near. Mrs. Peters became a subject of divine grace during a revival of religion at Athens, Pennsylvania, where the family tarried a short time before settling in Canada, in 1821-2. Owing to perplexity of mind about doctrinal difficulties (Foreordination and Election), she did not make a public profession of religion until the organization of the Eramosa church, in 1845, of which she continued a consistent member until her translation to the church triumphant. Her religious experience was of a very unassuming type. There was nothing of the Pharisee, but much of the Publican about her. She was a woman of but few words, always disposed to shrink from prominence and observation—"an Israelite indeed, in whom there was no guile." An epitome of her character as a deacon's wife may be found in 1 Tim. 3, 11, The family and church of which she was a member have sustained a great loss but there is abundant consolation and good hope for them, in the testimony left behind of her meetress for the skies.

### MRS. DURRANT.

Mary Susannah, the beloved wife of Rev. John Durrant, of Stratford, departed this life, April 12, 1867, in the 73rd year of her age. Her summons was a sudden one, her last sickness being only of about fourteen hours' continuance. The symptoms at first appeared to be only those of an ordinary bilious attack, to which she was occasionally subject, but they soon became of a more alarming character, and she observed, in a serious tone, "I am going home,"—an expression which she repeated at intervals during her short illness, with much calmness and with evident pleasure, not the slightest intimation being given of any fear of death. With deep feeling, though with faltering voice and difficult utterance, she repeated the first verse of Rev. C. Wesley's hymn:

"Jesus, lover of my soul!"

giving special emphasis to the last two lines—

"Safe into the haven guide,  
O receive my soul at last!"

Portions of familiar and favorite hymns were several times repeated by her, or, when uttered for her, drew forth signs of deep and heartfelt interest. In her distressing weakness and suffering, she continually sought to rest her head on the bosoms of her attending husband, children and friends, and once, when doing so

on a beloved neighbour, she repeated two lines of an old hymn she often sang in early days :

“ I on His breast a place have found,  
Sweetly to rest upon.”

The association of ideas prompting a pleasing reference to Him whom her soul loved. The whole verse runs thus :

“ I'll creep beside him as a worm,  
Until with happy John,  
I on his breast a place have found,  
Sweetly to lean upon.”

This expression of her sense of soul rest on Jesus occurred at a time when it was thought all power of speech had failed, and was the more consolatory on that account. Had the complaint which brought her to the grave been less virulent and more gradual, no doubt she would have uttered much more, to show that the spirit of life she had received from her Saviour was in her “ a well of water springing up into everlasting life.” Toward the end she vainly tried to repeat a verse of another hymn, but could only utter the third line :

“ And the sweet expectation now.”

When her memory was aided by the repetition for her of the next line, she looked pacified, and nodded assent. The complete verse reads :

“ To dwell with God, to feel his love,  
Is the full heaven enjoyed above,  
And the sweet expectation now,  
Is the young dawn of heaven below.”

Her last audible expression was, “ When will it be over?” After which she rapidly sank, and at length calmly and sweetly breathed out her soul into the hands of her redeeming Lord.

Mrs. Durrant was the daughter of godly parents, who brought up their children in religious habits, in connection with the Countess of Huntingdon's people, in the town of Brighton, England. At the age of 17 she became a member of the Society, and from that time until her death was enabled by divine grace to sustain an honorable and consistent profession of love to the Lord Jesus Christ. For a number of years after her marriage, she and her husband were called to pass through much domestic affliction, chiefly in the sickness and death, at different times and ages, of eleven of their infant children. That her soul should have been much discouraged and cast down at times by reason of “ the difficulties of the way ” in which it pleased God to lead her, was not surprising ; nevertheless she was enabled to manifest a remarkable degree of patience and submission to her heavenly Father's will. When her husband gave himself to the ministry of the Gospel, though she disapproved the step, she offered no obstruction to it, and was ever a helpmeet in the work of the Lord. She early imbibed a taste for the reading of religious literature, which she kept up until the day before her death. As the result of this, her mind was well stored with biblical truth, from which she was enabled to draw at all times, and more especially when circumstances of affliction rendered it most of all desirable to do so. In her advanced years, and during her brief illness, the religious knowledge gathered in early life proved a perennial source of most substantial comfort. She also had an extensive acquaintance with the poetry of the sanctuary, and derived from it, as the foregoing narrative shows, a phrasology greatly adapted to express her feelings when the hand of death was on her heart-strings, and she was about to pass away.

Thus “ star by star declines,” and loses itself in the light of heaven. Amid the sadness occasioned by separation, let us cherish the joy of anticipated re-union.

“ Our old companions in distress  
We haste again to see,  
And eager long for our release,  
And full felicity.

Even now by faith we join our hands  
With those who went before,  
And greet the blood-besprinkled bands  
On the eternal shore !”

Guelph, April 22, 1867.

WM. F. CLARKE.

## Gleanings in Prose and Verse.

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### GOD IN CHRIST.

“Great is the mystery of godliness; God manifest in the flesh.”—1 Tim. iii. 16.

O God, most high and wonderful Thou art,  
But ne'er so high and wonderful as now,  
When bending to a servant's lowly part,  
With sweat of toil and sorrow on Thy brow.

Men wonder at the wonders wrought by Thee;  
'Twere marvel if no marvels Thou hast done;  
But of all wonders marvellous to me,  
The greatest Thou—God's well beloved Son.

God's fulness dwelling in a little child!  
God's power all wielded by a weary man!  
God's glory in a life so meek and mild  
Exalted by the lowly artizan!

O glorious King! folding in ragged cloak  
Thine emblems and insignia of might,  
To taste the sorrows of Thy sinful folk,  
And know the darkness of their troubled night.

Through all Thy weakness and humanity  
Thy royal greatness could not but appear;  
For what the Father doth was done by Thee,  
That faith and hope might worship in Thy fear.

But never was the glorious name Divine  
By holiest law or high creative might  
So glorified as in that life of Thine,  
Which is the fount of mercy and of light.

O, emptied of Thy Majesty! to feel  
Our burden, and our trial, and our rod,—  
To Thee, in whom all fulness dwells, we kneel,  
And bow before the lowliness of God.

REV. WALTER C. SMITH, Glasgow.

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### PRAYER.

One has very quaintly but very truly said; God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity—how spiritual they are.

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### WHERE GOD IS NOT.

A teacher, when talking to his pupils one day about God being present in heaven above and the earth beneath, asked if any of them could tell where *God is not*. “Yes,” said a little boy; “he is not in the heart of the sinner; for, you know, the bible says, ‘*God is not in all their thoughts.*’”

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### A RULE.

As a golden rule, not merely in reference to parties of pleasure, but for general adoption, I would say, “Parents, associate with your children, and you will avert or render powerless half the temptations that await them.”