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THE  
CANADIAN INDEPENDENT.

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Vol. VI.

TORONTO, APRIL, 1860.

No. 10.

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RESULT OF THE SIMULTANEOUS EFFORT FOR REV. W. F. CLARKE.

*To the Congregational Churches of Canada, with their Bishops and Deacons.*

DEAR BRETHREN,—I have just despatched the following letter to Rev. W. F. Clarke, Victoria, V. I., and as it aims to express your sentiments, and embodies the facts you will expect to hear from me, I think I cannot do better than copy it entire:

DEAR BROTHER,—In a communication dated 25th November last, you informed me of the steps you had taken towards providing church-accommodation for your hearers in Victoria, and laid upon me the honourable charge of procuring at least \$400 from the Congregational Churches in Canada, to aid you in that undertaking. I now have the pleasure of sending you the enclosed draft on the Branch Bank B. N. A., for that amount and *ten dollars more*, (less \$4 charged by the Bank,) on account of that object, for further contributions are to follow.

I am sorry that over four months will have intervened between the sending of your request and the arrival of this reply, but, as you are aware, your letter found us in the midst of our annual missionary meetings, at which time and for some weeks after, it would have been injurious to both objects to have asked for another collection. The second Sabbath in March seemed to be the earliest day which we could properly name for this simultaneous effort.

With the advice and sanction of the Chairman and Secretary-Treasurer of the Union, the churches were accordingly requested, through the *Canadian Independent*, to cast their mites on that day into your treasury. The appeal, as you have seen, was hardly anything more than a copy of your own statement of the case, which was so forcible in itself, and was going to hearts so prepared for it, that I felt it was enough without any enforcement on my part. Beyond the issue of the same letter in circular form to pastors or other representatives of the several churches, *nothing* has been done to secure attention to your request. The result shows that this confidence in our brethren was not misplaced, but that, as you said, "the Canadian churches were aching to show their interest in the British Columbian mission in some practical way."

The amount I now send you, as you will see from the enclosed list, has been contributed by 43 Churches, 2 Sabbath schools, and seven private individuals. You will share in my surprise that so many churches made it convenient to collect on that day. In two cases, where this could not be done, the pastors have advanced the amount of your "average," assured that their people will make it up. Some of the churches whose names you will miss, will still contribute their quota, though unable to do so just now. Among their number are those that abound in every good work. You know the feeble and disorganised condition of several churches, whose names are on our roll, well enough to understand why every place has not sent something. And on the other hand, you will be gratified to see how this call has evoked a response from some that you may have thought ready to die. Taking the returns, present and prospective, altogether, I may truly say that there has been amongst us a *universal* putting forth of the hand to help you. I have not had one refusal.

You may understand this contribution, therefore, as an expression of our hearty interest in the British Columbian Mission. As British North American colonists ourselves, we know the heart of a stranger, and of a young country. To no other colony do Canadians look with so much interest as to yours—a part of our own continent, the advance post of our empire's westward march, and the future home of so many who will call this their "old country."

Further, we desire to express, in this contribution, our brotherly affection for yourself individually. A stranger would not have received this aid so largely and so readily. But your Canadian friends have not forgotten your training and ministry among them, nor your various public services. They want to redeem the pledge of sympathy and support given during the last days of your sojourn amongst us, and especially at the solemn service in which you were designated to your work.

Abundant evidence is also given, in these contributions, of our entire sympathy with you in refusing to establish a "negro' corner." Had you conceded that demand, I do not believe that one dollar of these hundreds would have been forthcoming. I enclose you express resolutions, adopted by the churches at Quebec and Garafraxa, on this subject. You have already heard from the brethren in Hamilton. The pastor of Zion Chapel, in this city, will address you directly, on behalf of his people. A venerable minister writes: "Our hearts sicken at the thought of a man's colour being made a pretence for regarding him in any sense as less than a man,—as though God had not made of one blood all nations of men, to dwell on all the face of the earth!" A lay brother, remitting a collection, says of it: "Small, but it is on our part hearty, and a mite in the cause of freedom. God speed the right! and may our brother Clarke find God's presence sufficiently strong to bear him along against the adverse current." A minister's son tells me: "I wish it was in my power to increase it fifty-fold, as I feel deeply interested in the cause, and, as a Canadian, feel proud of the course pursued and the feelings entertained by Mr. Clarke towards the coloured portion of his church and congregation, and hope that when he needs materials either to build a temporal or collect a spiritual church, Canadian Congregationalists will be found ready and willing to send them." Such are the sentiments accompanying many of these remittances. You have done us good by calling them out.

I am sure that these expressions of sympathy will be the more valuable in your eyes, when I add that, in so far as any personal issues have arisen between yourself and the other missionary of the same Society, your brethren suspend their judgments, being anxious to do him full justice as well as yourself, but having had no full presentation of his side of the question. At the same time, in reference to the essential principle involved, (of so much greater magnitude than any local or personal incidents of this unhappy difference,) viz., the right of all men to "meet together" as equals "before the Lord, the Maker of them all," be assured that the Canadian churches utter no uncertain sound. With one voice they say, "Give place by subjection? No!—not for an hour!"

On all these grounds, therefore, have your brethren in this Province come to your help. But there is more than money, more than brotherly sympathy, in this offering. It is sanctified by prayer. No church can have contributed without interceding with God for you at the time, and you will be remembered at the throne of grace henceforth more earnestly than ever, that God may sustain and guide you along your trying path.

As soon as I receive the remaining contributions, they shall be forwarded to you. We may make up \$500 ere the subscription is closed. Accept it, my dear brother, in the name of Christ, and may it be owned of Him!

The following is the list of contributions above referred to, in which I here include the names of the parties remitting the same. The order is that of receipt.

Paris, per Rev. E. Ebbs. ....	\$16 00
Mrs. Towler, Artemesia .....	2 00
Salem (Elora) per Rev. J. Middleton.....	5 00
Guelph, per E. Newton.....	11 75
Hamilton, per H. Cochrane .....	10 00
Whitby, per Rev. J. T. Byrne.....	4 00
D. McL., Ayr .....	1 00
Inverness, per P. Campoell.....	5 25
Barton and Glanford, per Rev. W. H. Allworth .....	5 00
Melbourne, C. E., \$5, Windsor, \$1, per Rev. S. T. Gibbs.....	6 00
Second Congregational Church, Toronto.....	20 00
“ “ Sabbath School. ....	13 81
Alton, Caledon, per T. Russell.....	2 00
Cold Springs, per F. J. Hayden.....	7 00
Quebec, per Rev. H. D. Powis .....	20 00
“ Andrew Russell, Esq.....	2 00

Moore, per Alexander Watson.....	\$4 00
Pine Grove, \$5 80, St. Andrew's, \$2 64, per Rev. R. Hay.....	8 44
Danville, per Rev. A. J. Parker.....	4 00
Eden Mills, per F. Mould.....	3 00
Southwold, per Rev. W. Burgess.....	4 30
Scotland, \$6, Burford, \$4, per Rev. W. Hay.....	10 00
W. Webb, Stanley's Mills.....	1 00
St. Andrew's C. E., per Rev. A. Sim.....	5 25
Brantford, per Rev. J. Wood.....	12 00
Beymanville, per H. O'Hara.....	6 15
Garafraxa, per A. Lightbody.....	5 00
Listowell, per D. D. Campbell.....	4 00
Sarnia, Sabbath School, per Rev. R. G. Baird.....	5 00
Brock, per Rev. R. McGregor.....	5 00
Lanark, 2nd Congregational Church, per Rev. R. K. Black.....	5 00
Brockville, per H. Freeland.....	13 00
Lanark village, per Rev. P. Shanks.....	4 00
Cobourg, per Rev. A. Burpee.....	7 00
Martintown, per Rev. J. McKillican.....	4 50
Indian Lands, per Rev. J. Campbell.....	4 00
Montreal, per Dr. Wilkes.....	65 00
Toronto, Zion Chapel, per Patrick Freeland.....	44 36
Albion, per J. Warbrick.....	8 00
London, per Rev. C. P. Watson.....	14 00
Simcoe, per Dr. Clarke.....	3 05
Rev. J. Silcox, Southwold.....	0 50
Zion Chapel, per G. Hague, additional.....	1 00
Owen Sound, per W. Smith.....	3 30
Eramosa, per Rev. E. Barker.....	6 00
Russeltown, per Rev. C. P. Reynolds.....	2 00
Dresden, per Rev. W. Clarke.....	5 00
Belleville, per Rev. J. Climie.....	6 00
Sherbrooke, per A. Hamilton.....	6 10

\$409 76

Feeling assured that churches which have not yet contributed, will do so as soon as they can, without any urgency from without, I leave the matter in their hands. Further receipts will of course be reported as above.

I will not anticipate the recipient of this contribution, in giving expression to the gratitude which it is certain to inspire, but I will beg you to accept my own thanks for the pleasure I have received in being the channel of so spontaneous and cordial manifestation of fraternal sympathy.

I am, yours in the Gospel,

F. H. MARLING.

P. S.—March 30th. The following additional subscriptions have been received:

Toronto (additional), Zion Chapel, \$2, 2nd Church, \$1.....	\$3 00
Granby, per Rev. G. B. Bucher.....	6 00
Sheffield, N. B., per Rev. R. Wilson.....	12 00
Bowmanville (additional).....	0 50
Montreal (additional), per Dr. W., \$11, Friend \$2.....	13 00
Danville (additional), per Dr. Wilkes.....	1 00

Information has been received, from reliable parties recently returned from Victoria, that in the Episcopal and Methodist Churches there, persons of colour are seated promiscuously with the whites. The newly arrived Bishop publicly invited them to equal privileges, denouncing all proscription. So that the "Negro corner" is not the custom of the place, a fact which makes the demand made on Mr. Clarke more flagrant and offensive.

F. H. M.

## CONGREGATIONAL THEOLOGICAL SEMINARIES IN ENGLAND.

BY REV. HENRY M. DEXTER.

There are ten institutions under the care and patronage of the Congregational Churches of Great Britain, which are especially designed to raise up ministers of the Gospel. A brief notice of these, in the order of their foundation, is here proposed.

## I. WESTERN COLLEGE.

This is at Plymouth. It was established by the London Congregational Fund Board, in 1752, with a view to counteract the Arian tendencies of the time. It has two Professors, viz: Rev. J. M. Charlton, M.A., Professor of Theology and Philosophy, and Rev. F. E. Anthony, M.A., Professor of Classics and Mathematics. The regular term of study is five years, though students for whom the full course is deemed undesirable, are admitted to an abridged course of three years. The curriculum includes theology, mental and moral philosophy, biblical criticism, hermeneutics, New Testament exegesis, Hebrew, Chaldee, Church History, and Homiletics: with the Classics, Mathematics and Natural Philosophy. The College is open to young men of all denominations, of good moral character, as lay students. Each candidate for the ministry must be recommended by his pastor, and the Church to which he belongs, and by some other minister to whom he is known; and must pass examination upon his religious principles and purposes, as also respecting his mental attainments. This being satisfactory, he is admitted to three months probation, which resulting favorably, he is fully admitted. The fee for each class is £3 3s., (\$15 75) one half of which is deducted from the term bills of the sons of ministers. The receipts of the College for the last year were £886 15s. 9d.. Expenditure, £1,210 3s. 6d. The number of students, during the current year, is seventeen.

## 2. ROTHERHAM INDEPENDENT COLLEGE.

This is at Rotherham, West Riding, Yorkshire, and was established in 1795, on its present plan, under the celebrated Dr. Edward Williams; though it had existed from 1756, in a modified form. The course includes all the subjects required to qualify students for literary degrees in the University of London. Every student is required to be a member of some Independent Church.

The ordinary period of study is four years, though it may be extended, in special cases, to six; which is the limit. There are two Professors, viz: Rev. F. J. Falding, D.D., Professor of Theology and Hebrew, and Rev. C. C. Tyte, Professor of Classics and Mathematics. Income for the current year, £957 1s. 7d. Expenditure, £1,083 7s. 2d. Number of students, fourteen.

## 3. BRECON INDEPENDENT COLLEGE.

This is at Brecon, or Brecknock, S. Wales, and was founded in 1760, and is intended to educate young men for the Congregational ministry. The candidates must be single men, between the ages of 18 and 24, whose piety is attested by their pastor, and the Church to which they belong, and at least two neighbouring ministers; and must be able to read Virgil and New Testament Greek, with proportionate knowledge of other branches.

The course of study includes the Latin and Greek Classics, Hebrew and French; Ancient and Modern History; Homiletics, Biblical criticism, Mathematics, Natural and Mental Philosophy, Church History and Divinity.

The Professors are Rev. J. Morris, Professor of Theology, and Rev. W. Roberts, Professor of Classics, &c. Income last year, £764 19s. 10d; Expenditure, £777 17s. 4d. Number of students, twenty-four.

## 4. CHESHUNT COLLEGE.

This is at Cheshunt, Herts, (14 m., N. London,) whither, in 1792, it was removed from Talgarth, in Wales, where it had been established by Lady Huntingdon, in 1768; on the 24th August of which year it was publicly opened by George Whitefield. The principles of this College are Calvinistic, being set forth in fifteen articles, to which tutors and students are required to give assent; though young men are left entirely free as to their *denominational* choice. Candidates must

be unmarried, not over 28 years of age, whose piety is well attested by their pastors, and churches. There are three months of probation, and four years in the term of study. The curriculum includes Hebrew and Syriac, New Testament Greek, Biblical Literature, Church History, the Fathers and Theology, in addition to the ordinary studies of a college.

The Professors are Rev. R. Alliot, LL.D., Professor of Theology, and W. B. Todhunter, Esq., M.A., Professor of Classics and Mathematics. Number of students, twenty-two.

Income for the last year, £1,899 16s. 7d.; Expenditure, £1,755 13s. 2d. This College has several scholarships, and has absorbed the late Newport Pagnel College.

#### 5. AIRDALE COLLEGE.

This is at Undercliffe, near Bradford, West Riding, Yorkshire, where it was founded in 1784. Candidates must be recommended by their pastors, and churches, and must pass examination in the 1st books of the *Æneid*, of the *Anabasis*, and of *Euclid*. Probation is one year, the whole term of study being five. The curriculum includes Theology, Biblical criticism, Homiletics, History, Classics, Logic and Mathematics, with Hebrew, Chaldee and Syriac.

There are three Professors, viz: Rev. D. Fraser, LL.D., Professor of Theology; Rev. R. G. Hartley, M.A., Professor of Classics, and Rev. H. B. Creak, M.A., Professor of Mathematics. Number of students the current year, fifteen.

#### 6. HACKNEY THEOLOGICAL SEMINARY.

Hackney is a suburb of London, 3 m. N. N. E. of St. Paul's. This institution was founded by Rev. John Eyre, and Charles Townsend, in 1796. The curriculum resembles those before detailed. The term of study is four years.

There are three Professors, viz: Rev. John Watson, Professor of Theology; Rev. S. Ransom, Professor of Classics and Hebrew, and W. Watson, Esq., Professor of Natural Philosophy.

The number of students is seven. Expenditure, £958 12s. 3d.

#### 7. LANCA-SHIRE INDEPENDENT COLLEGE.

This is at Manchester. It was established in 1806 at Manchester, by the late Rev. W. Roby; removed to Blackburn in 1816, and restored to Manchester in 1842. Terms of admission are similar to those already detailed. The curriculum extends to five years, and embraces Theology, Biblical Literature, Greek and Latin Classics, Philosophy, Mathematics and Logic.

There are three Professors, viz: Professor Rogers, in Theology; Professor Nowth, in Mathematics and Logic, and Professor Hall in Classics, &c. The Chair of Biblical Literature is vacant. The number of students is thirty. Several scholarships worth yearly from \$125 to \$170, are open to the students, and indigent students are aided from the funds of the institution.

#### 8. THEOLOGICAL HALL OF CONGREGATIONAL CHURCHES OF SCOTLAND.

This Theological Academy was established at Edinburgh, in 1811, for the education of ministers for the Congregational churches of Scotland. The students, for the most part, are instructed in general studies at the University of Edinburgh. The curriculum of the Theological Hall, is restricted to Theology, Philology, Hermeneutics, Biblical Criticism, Homiletics, Church History and Composition of Sermons. The regular course consists of four consecutive terms of eight months each. When elementary education is needed, a fifth year may be added, and for students who have been through the University, three years are considered sufficient.

There are two Professors, viz: Rev. W. L. Alexander, D.D., Professor of Theology; and Rev. A. T. Gowan, M.A., Professor of Church History and Sacred Literature. Income, £928 6s.; Expenditure, £603 8s. 4d. Number of regular students, nine.

#### 9. SPRING HILL COLLEGE.

This was founded, at Birmingham, in 1838. Its receipts last year were £2,099 16s. 7d.; expenditure, £2,052 19s. 5d.

The plan of education comprises two courses; one properly Theological, occupying four sessions; the other includes Hebrew, Aramean, Greek and Latin, English Literature, Mathematics, Natural Philosophy, &c., &c. Examination.

for the first course is in the Hebrew of Genesis, or the Psalms, and the subjects included in the B. A. Examination of the University of London; except Chemistry, Physiology, Botany and Modern Languages. Candidates for the second course are examined in the 6th book of the *Æneid*, the first books of the *Anabasis*, and of *Euclid*, with Arithmetic and Algebra as far as fractions.

Every candidate must declare, in writing, that he is a Dissenter, and that he believes in the Unity of God, the Divinity of Christ, the Atonement, the Divinity and Personality of the Holy Spirit, the necessity of regeneration, the plenary inspiration of the Scriptures, and the Divine authority of Infant Baptism.

There are two Professors, viz: Rev. T. R. Barker, and Rev. H. Goward, M.A., LL. B. There are fifteen divinity students. Provision is made for the aid of indigent students.

#### 10. NEW COLLEGE, LONDON.

This institution, at St. John's Wood, was founded in 1859, by the junction of Coward, Homerton and Highbury Colleges. Its income last year was £4,785 11s. 2d.; expenditure, £4,931 5s. 5d.

The term of study is five years: a literary course of two years, and a theological course of three years. Students who have taken the degree of B. A., or are otherwise competent, dispense with the first.

Every candidate is required to be a member of some Congregational Church, and to have completed his sixteenth year.

Indigent students are aided, to the amount of from \$100 to \$200 per year, according to the state of their funds and the College's. There are also three *Pye Smith* scholarships, and one *Mills*, and one *Henry Foster Burder* scholarship, of the value of \$150 each, tenable for three years, and open to competition. There is also one *John Tockney* scholarship, of the value of \$100 per annum.

There are six Professors, viz: Rev. Robert Halley, D.D., Professor of Theology and Homiletics; Rev. John H. Goodwin, Professor of Theology and Greek Testament; William Smith, Esq., L.L.D., Professor of Classics; Rev. S. Newth, M.A., Professor of Mathematics and History; Rev. Maurice Nenner, Professor of Hebrew and German, and Dr. Lankester, F. R. S., Professor of Natural Science.

The number of students for the ministry is fifty-three.

The following summary condenses the facts above given:—

Name.	Date.	Term of Study.	Professors.	Students.
Western.....	1752	5y.....	2 .....	17
Rotherham.....	1756	4 .....	2 .....	14
Brecon .....	1760	4 .....	2 .....	24
Cheshunt .....	1768	4 .....	2 .....	22
Airdale .....	1784	5 .....	3 .....	15
Hackney.....	1796	4 .....	3 .....	7
Lancashire.....	1806	5 .....	4 .....	30
Theological Hall..	1811	4 .....	2 .....	9
Spring Hill .....	1838	4 .....	2 .....	15
New College.....	1850	3 .....	6 .....	53

Sems., 10, Average term, about 4 years. 28                      206

By a comparison of this table with that on p. 185 (April No.) of this Quarterly, it will be seen that in our six Congregational Theological Seminaries in this country, we have a total of 265 students; or an average of 44.1 students in each institution against an average of only 20.6 in each of these of our denomination in England. We graduate this year, from our six Seminaries, sixty-six persons—an average of eleven each; while, if we estimate the average course of the English institutions at four years, and suppose the students to be evenly distributed through the classes, they will graduate this year, from their ten Seminaries, fifty-one persons—an average of but little more than five each.

Doubtless much time, strength and money are wasted, both there and here, in the undue multiplication of small and feeble institutions; which by no means make up in territorial convenience for the losses which they necessitate in other directions. The lesson has a hint for the future; both in the father land and here.

—*Con. Quarterly.*

## Trans-Atlantic Retrospect.

SUNDAY EVENING SERVICES IN THE THEATRES.—A very "proper" Peer, Viscount Dungannon, proposed to the House of Lords recently, a resolution condemning the new services in the Theatres, on the ground that they were "highly irregular and inconsistent with order," and so on! quoting some stories from the newspapers to the effect, that refreshments were as freely passing around during the services as on an ordinary night. Lord Shaftesbury, in reply, made a right manly and Christian speech, "not to justify, but to explain," what had been done:

"The noble Viscount said ginger-beer bottles, nuts, apples and oranges were hawked about while the services were going on. He (Lord Shaftesbury) solemnly denied that: he knew it to be untrue. What might have been going on outside the theatres he did not know, but he could bring forward the most credible witnesses—clergymen, Nonconformist ministers, and City missionaries—who had been at all these meetings, and who would testify to the utter untruth of the noble lord's statement. He himself had attended three of these services in succession, in each of which there were 3,200 people, and those of the very lowest description, and he solemnly declared that never in the whole course of his life did he ever see a body of men so attentive and so impressed with the great truths of religion. With regard to preaching by these persons in theatres, let their lordships remember that it was not the locality that would desecrate the word of God, but it was the word of God that would consecrate the locality. The noble lord then read a communication from Sir Richard Mayne, the Chief Commissioner of Police, stating: 'The conduct of the people attending these services continues to be most decorous, and I have been able to reduce the number of policemen on duty at each of these places since my letter of the 6th February;' and this (said the noble Lord) *simultaneously with the necessity of sending sixty policemen in full uniform to attend the religious services at St. George's-in-the-East.* (Cheers.) What the people of England wanted was not patronage, but sympathy—that heart should be brought to heart—and that persons of all conditions and all degrees of wealth should show that they regarded the poor as persons of like passions, like feelings, and like hopes with themselves. If this sympathy were shown, the difficulty of governing the great masses of society would be materially lessened. He would proceed to show the numbers of those upon whom influence had been produced. These services had been going on since the 1st of January—during the preceding five weeks at five, and last Sunday at seven theatres. The total number attending these services on Sunday last was 20,700, and if ten per cent. were deducted for persons who would otherwise have attended other places of worship, that would leave 18,630 persons coming to these places to hear the word of God who never had attended any place of worship, nor would be likely to do so but for these ministrations. It had been said that these services drew from the churches and chapels many who were in the habit of attending them. That was an assertion that could be emphatically disproved by the statements of those clergymen, City missionaries, and others who assisted at these services. The noble lord read communications from various metropolitan clergymen and non-conformist ministers, including the incumbent of St. Mathew's, Stepney, the Vicar of Plumstead, Rev. Newman Hall, Mr. Brock, and others, to the effect, that the people who attended the Sunday services in the theatres were those who never went to church or chapel, and that since these ministrations had begun the City missionary meetings were better attended and the moral tone of the lowest stations of society had improved. They were told that the effect of these special services had been to reduce the congregations in the churches and chapels around, and that many had been drawn away to these services simply by curiosity, but it was just the reverse. He had the testimony of a large number of clergymen and Nonconformist ministers, stating that there had been no abatement whatever of



the congregations belonging to the churches and chapels in the neighbourhood of the theatres. Some made a positive assertion that there had been a decided increase; many, impressed by the special services, having gone afterwards to the places of worship near their own homes. However objectionable might be the associations connected with a theatre, it was surely better that 20,700 people should hear the word of God in such buildings than that they should parade about Petticoat-lane, Houndsditch, Rag-fair, and the New-cut, breaking the commandments and violating the law. He must express his gratitude to the Non-conformist ministers and eminent laymen who had joined heart and soul in this work, without any rivalry beyond that of doing the utmost possible good. He was quite certain of the fact that the vast number of ordained ministers who had come forward and devoted themselves to the wants, feelings, and exigencies of the people, had done much to rivet the Church of England in the hearts of the people, and so far from endangering the Church had contributed to its security. (Hear, hear.) And if an inhibition were issued against these services, he was himself prepared to test its legality. (Hear, hear.) He contended that it was not in the power of any human being or any class of human beings to prevent a man from preaching the word of God, in season and out of season, at all hours and in every place, to everybody. He had the greatest respect for Nonconformists, among whom he numbered some of his most true, affectionate, and valued friends, but he was a sincere and earnestly attached son of the Church of England, and he did not wish to see that Church degraded in the least from her position, her dignity, her power, or her right. He wanted her to enter into praiseworthy rivalry with the Nonconformists in this work; but he never could consent to her abandoning her sacred duty of evangelizing the people. He did hope and trust, therefore, that their lordships would not attempt to arrest this movement. (Hear, hear.) But whatever their lordships did he said and he knew he was speaking the sentiments of all with whom he was associated, that they would, by the favour of God, persevere in the course they had begun, so long as they had breath to speak or material to work with. (Cheers.)"

We are sure that this extract will not be counted too long, and that we may add, without causing weariness, the following report:

**THE SPECIAL SERVICES IN THE THEATRES.**—The Standard Theatre is situated in the midst of the dense population of Shoreditch, Bethnal-green, and Spital-fields. The preacher on Sunday evening was the Rev. H. D. Northrop, of New York, a very youthful-looking minister, but gifted with a strong voice and fluent though simple eloquence. Every part of the theatre was thronged with an audience, exceedingly miscellaneous indeed, but comprising a large proportion of the lowest classes, male and female. The gallery was filled with the boys popularly known as street Arabs. During the time of the assembling of the congregation hats were worn, and there was a general hum of lively conversation, indicating how little these people were accustomed to the proprieties of a place of worship. The preacher having taken his place at a table on the stage, the service was commenced with a hymn given out by Mr. R. N. Fowler, the banker, and we (*Record*) observed that the singing was very general. The Rev. W. Owen then read Matt. xix. 13-20, after which, Mr. Northrop offered prayer, during which there was a silence the more marked because some noise disturbed the previous reading of the Scriptures. Another hymn having been sung, the Rev. gentleman announced his text, Rev. iii. 20, "Behold I stand at the door and knock," &c. The people listened for an hour with rapt attention. The service concluded with a hymn, short prayer, and the benediction. It is worthy of note that the printed hymns circulated among the people are followed by a list of clergymen, ministers, and City missionaries in the neighbourhood, who, it is stated, "will be happy to see persons desirous of further religious instruction."

**THE REPEAL OF THE PAPER DUTY.**—It is no part of our duty to meddle in these columns with the mysteries of politics and finance, but as friends of knowledge, liberty, and religion, we cannot but express our joy in the prospect of a

repeal of the excise duty on paper now levied in England. "This impost is a tax of 12½ per cent. on the cheapest school books—of 33 per cent on tracts, and is the greatest obstacle to the spread of a cheap literature, whether of a moral, religious, or political kind, because its pressure increases in proportion to the lowness of the price." Already the leading journals are contemplating a reduction in their prices of 1d. or 2d. a number. We shall probably soon see English works sold here cheaper than any American re-print. If the *postage* on British periodicals coming into Canada were also reduced, as we have some hope it will, a very large number of them might be circulated here.

THE CHURCH-RATE QUESTION has made little progress since last month. The Pro-Rate party are sending in numerous petitions—some three thousand, with one hundred thousand signatures. They have sent a deputation of *laymen* to Lord Palmerston, receiving much courtesy, but little encouragement. The Lords' Committee of Enquiry have reported, recommending some such scheme for *exempting Dissenters* as has been again and again rejected by them and by the House of Commons. "Total and unconditional abolition" is the watchword now.

REVISION OF THE CANONS AND LITURGY.—This question is much discussed at present among members of the English Church. One alteration has been approved with singular unanimity in the Upper House of the Convocation of the Province of Canterbury, viz., *the disuse of sponsors in baptism*, the parents being allowed to "stand for" the child. It was alleged that some were willing to be god-parents for the sake of the christening-feast; that the solemn duties assumed by them were hardly ever discharged; that parents felt a great reluctance to ask their friends to perform this office, since it was virtually asking for the customary present for the god-child; that with increasing intelligence and conscientiousness, there was an increasing aversion to undertaking the sponsorship, and that the parents were the proper parties. Strong arguments, all must admit. We hail the proposed change as an *approach* to the true idea of Infant Baptism.

In other respects, the tide seems to be *against* alteration. The Evangelicals and the Puseyites are making common cause, to resist innovation! The Bishop of Carlisle seems to be about the only prominent person in favor of amendment, and he protests against diminishing aught of the "comprehensiveness" of the Church. The staple arguments against changes are, that they would break up hallowed associations and habits, and that if they were once begun, no one would know where they might stop.

EX-CANON WODEHOUSE AND THE PRAYER-BOOK.—It ought not to escape notice that the Establishment journals have taken either no notice, or the slightest notice, of the resignation by the Rev. Canon Wodehouse of his rectory, his canonry, and his bishop's chaplaincy, on the ground of his inability any longer to assent to what he conceives to be "the literal and established sense of our language, in the following parts of our Liturgy—namely, the damnatory clauses of the Athanasian Creed, the Form of Absolution in the Visitation of the Sick, the words used at the Imposition of Hands in the Ordination of Priests, and the corresponding Form in the Consecration of Bishops." We do not wonder at the silence of the *Record* and its generally busy correspondents. Mr. Wodehouse's case cannot be a peculiar one, and there are only two alternatives—the following of his example, or the smothering of troublesome scruples on the subject. Yet 7000 of the clergy have protested against any alteration in the Prayer-book; and Dr. Jelf hints that we may have a revision of the Rubrics and Liturgy fifty years hence, but that both a want of intelligence and party spirit prevent it now!—*The Liberator*.

**TOTAL ABSTINENCE IN BRITAIN.**—It is evident that the cause of Total Abstinence is steadily advancing in the mother country. The following is but one of many illustrations of progress:

**STUDENTS' TEMPERANCE SOCIETY.**—On Friday evening, the annual social meeting of the Temperance Association of Students connected with New College, St. John's-wood, the Baptist College, Regent's Park, and other colleges, was held at New College; Samuel Morley, Esq., in the chair. From the Report it appeared that there are at present fifty-nine students in connexion with the Society; that since its formation a few years ago, sixty-five have gone forth from the colleges, holding the temperance principle, and that the value of the Students' Temperance Union was never more appreciated than in the times in which we live. The Chairman congratulated the students on the present position and prospects of the Society. They were engaged in a great work, and they might depend upon it that if they were to be a power for good in the world, they must be prepared to go down to the very depths of moral and social evil, before they could be expected to raise fallen humanity. Intemperance and the drinking usages of society were blocking up the pathway of progress, and before they could advance in any real good they must earnestly set themselves to have those obstacles removed. No man honoured such philanthropists as the Earl of Shaftesbury more than he did (hear, hear); but if the evils of intemperance were removed, and the education of the people left to themselves, there would be no need for reformatories, and ragged schools would soon disappear. (Applause.) It was pleasing to find so much doing now to promote the great work of moral and religious improvement, and he could not but feel proud of the country which could claim as labourers in this field of effort such ladies as the authoress of "Haste to the Rescue," and such practical means of good as were contained in the "Missing Link;" but he could not but regret that the ministers of the gospel, as a body, were not forward in the cause, and that they in some instances were disposed to treat it with ridicule. Still they were improving, and perhaps if there had been less intemperance in some of the advocates of the temperance cause than they had at times shown in preaching for it, they would have had fewer opponents and more friends; for they must never forget, that while the evils of intemperance were of a character which called for the practice of self-denial and union on the ground of Christian expediency, with a view to their removal, the drinking of a glass of wine, *per se*, was not a sin, and in a right condition of society might be safely enough used. (Hear.) He was glad, however, to see that the ministers were now moving very decidedly in the right direction. Besides the earnest and practical appeal which a large number of the clergy of the Church of England had published in support of the temperance movement, their Baptist brethren had come forward on its behalf, and 212 ministers of that denomination had appended their names to a valuable document now before the public, and which could not but be attended with the happiest results. (Cheers.) He confidently hoped that the ministers of the Independent body would not be long behind their brethren of the Church and the Baptist ministers; and with such a moral power associated to promote so good a cause, they might well expect that brighter days would yet appear, and that England's future would be more glorious than her past. (Applause.) The meeting was then addressed by the Rev. J. W. Robinson, Incumbent of Christ's Church, Chelsea; Rev. Charles Sloman, Rev. Mr. Harcourt, Rev. J. H. Wilson, and Rev. Mr. Statham conducting the devotional exercises.

**A DISINTERESTED BODY.**—The *Freeman* has reckoned up that the members of the Lords' Committee on Church-rates are in the enjoyment of, in the aggregate, 497 Church "Livings!"

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Christ "is the chief desire of all nations, the joy of angels, the delight of the Father; what solace, then, must the soul be filled with that hath the possession of him to all eternity!"

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"We are not to flee from Satan, but to resist that he may flee from us."

## Official.

### REPORT OF COMMITTEE ON THE RELATION OF THE MISSIONARY SOCIETY TO THE UNION.

The following report has been prepared for the next Annual Meeting of the Union; and is now printed in the *Independent*, in compliance with a wish expressed by brethren at the time the committee was appointed.

The Committee appointed by the Congregational Union, at its Annual Session in June, 1859, to take into consideration, and report on, the propriety of effecting some change in the relation of the Missionary Society to the Union, "such as was, several years ago, effected on our Theological Institute," beg to report:—

That having carefully considered the subject with which they were intrusted, they find on the one hand, that the present relation which the Society sustains to the Union, may expose it to certain *possible* difficulties; while on the other, they are persuaded that its separation from the Union, were it placed on the same basis as that on which the Institute has been placed, would not be desirable. The preponderance of subscribers present at the Annual Meeting, residing in the place where the meeting was held, thereby localizing the power by which the officers and committee are appointed, would alone be a sufficient reason against such a plan.

Your Committee are not, therefore, prepared to recommend that the Missionary Society should be placed on the same footing as the Institute; and yet, under certain conditions, they think a separation from the Union might have its advantages: they are therefore prepared to recommend the following items, not separately but as a whole—

1. That all connection with the Congregational Union terminate.
2. That an annual meeting be held at *the same time and place* as the Annual Meeting of the Congregational Union is held—open to all subscribers—at which the report will be presented, and the officers and committees appointed for the ensuing year.
3. That the several churches contributing to the funds of the Society, shall have power to send two delegates, who, with Congregational ministers, members of the Society, shall, but they only, vote at said meeting.

These items are placed in the following proposed changes of the constitution of the Society, which they also recommend—

#### PROPOSED CHANGES ON THE CONSTITUTION.

*Articles I. II. III.*, to remain as they are.

*Article IV.*—That the business of the Society shall be managed by a Secretary-Treasurer, Home-Secretary, and a Committee of not less than nine others, to be elected annually by ballot, after nomination, by and at a meeting of subscribers, held during the Annual Sessions of the Congregational Union of Canada, said meeting to be open to all subscribers; but the right of voting shall be restricted to Congregational ministers, members of the Society; and delegates from subscribing Congregational churches, each church having subscribed during the year not less than \$10 being entitled to send two delegates: the committee thus elected to

consist chiefly of pastors and delegates of churches not aided by the Society ; five to form a quorum.

*Article V.*, to remain as it is.

*Article VI.*—That in order to provide for local contingencies, there shall be appointed at the Annual Meeting of the Society, small sub-committees, each with a Secretary, within certain territorial districts ; who shall possess discretionary powers to act in special cases, which action shall extend only to the next annual meeting, and which they shall immediately report to the Home-Secretary.

*Articles VII. VIII. and IX.*, to remain as they are.

*Article X.*, to remain as it is, only substitute “ annual meeting ” for “ Union,” after the words “ its acceptance by the.”

*Article XI.*—That this constitution may be altered by any annual meeting of subscribers.

Your Committee would remark, that should this plan be adopted, the delegates appointed by subscribing churches to attend the Union, might at the same time be delegated, to vote at the annual meeting of the Missionary Society.

They would also suggest, that in the event of the adoption of this report, an arrangement be made with the Union, for securing a preliminary meeting of the subscribers, on the first day of the meeting of the Union, for the purpose of electing officers, and general committee, so that they might at once be able to commence their work.

All of which is respectfully submitted.

A. J. PARKER, *Chairman.*

HENRY WILKES, *Secretary & Treasurer, C. C. M. S.*

J. ELLIOT.

KENNETH M. FENWICK, *Home Secretary, C. C. M. S.*

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## THEOLOGICAL INSTITUTE.

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### CLOSE OF THE SESSION.

The present Session will close on Wednesday, April 11th.

### SUPPLIES DURING VACATION.

Churches or Stations desiring the services of a Student during the vacation (of six months), can communicate with the Rev. K. M. Fenwick, Home Secretary of the Canadian Congregational Missionary Society, Kingston, C.W.

### RECEIPTS.

The following contributions have been received since January 31st:

Port Sarnia, per Rev. R. G. Baird.....	\$11 00
Zion Church, Montreal, per Dr. Wilkes .....	240 50
Do. do. a Friend .....	5 00
Martintown, \$8 90 ; Roxborough, \$9 25 ; per Rev. J. McKillican.....	18 15

Total receipts from subscribers to date, \$910 87.

### COLLECTION TOURS.

As nearly thirty of the Churches have not yet collected, at least in full, and some that have done so desire visits from the Tutors of the Institute, those gentlemen will undertake that service during part of their vacation. It is needless to bespeak for them a cordial welcome, for that they always receive, for their own

sakes as well as in their official character. Let it be understood that the obtaining of funds is far from being the only object they have in view. It is desired, by these visits, to awaken and increase in every church that living sympathy with our school of the prophets, on which so much of its prosperity depends. An opportunity is thus afforded also to any persons who are thinking of the ministry, and their friends, for consultation with those who are so practically conversant with all our views and plans in reference to theological education.

The programme of the visits cannot as yet be published. It will probably be arranged in part by private correspondence. Appointments will not ordinarily be made with churches that have already collected; any such that think a visit might serve the cause, will be good enough to communicate their wishes. Churches in Lower Canada will be visited about the time of the Union meeting.

F. H. MARLING, *Sec.*

Toronto, March 30, 1860.

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#### ACCOMMODATION FOR UNION MEETINGS OF 1860.

The Committee appointed in Montreal, to make arrangements for the accommodation of those who are to be present at the approaching assembly of the Congregational Union of Canada, beg as a particular favour, that Pastors and Delegates who purpose to attend, will send information on or before the 20th May, addressed (postpaid) to

CHARLES ALEXANDER ESQ.,

Montreal, March 22nd, 1860.

Montreal.

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#### THE WESTERN ASSOCIATION.

##### RESOLUTION RESPECTING THE REV. W. F. CLARKE.

At the late meeting of the above Association of Congregational Ministers, the following Resolution was unanimously adopted:

“This Western Association being deeply grieved at the unholy prejudice so generally prevalent in this continent, against the colored race, through the influence of American Slavery, enters with hearty sympathy into the views of the Rev. William F. Clarke, of Victoria, Vancouver's Island, in his assertion of the equal rights of the coloured with the white man, in the house of God, and his trials consequent upon such testimony.”

EDWARD EBBS, *Sec.*

Paris, 28th March, 1860.

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## Correspondence.

#### LETTER FROM REV. JAMES HAY.

*To the Editor of the Canadian Independent.*

PORT ELIZARETH, IN ALGOA BAY, SOUTH AFRICA, Dec. 23th, 1859.

DEAR MR. EDITOR,—Agreeably to your request, and the request of a number of others, I send you a few lines from South Africa, which you will I doubt not give a place in your esteemed and useful Magazine.

After a long and tedious passage of seventy-seven days we all, myself, wife, and infant child, were landed safe and well at Cape Town. There we were permitted not only to set our feet gladly on mother earth, but also to receive the hospitalities of previously unknown but now loved Christian friends. While searching for the house of Capt. Holmes, the American Consul at the Cape, to whom I had a letter of introduction from Dr. Anderson of the Mission House Boston, I providentially lit on the house of the Rev. Wm. Thompson, Pastor of Union Chapel, and the successor of Dr. Philip, who at once offered me the hospitalities of his house so long as I remained at the Cape. I need not tell you that this kind offer was thankfully received, and that we were not long of being duly installed as guests in the home of our new friends.

Some things in addition to the Christian kindness of Mr. and Mrs. Thompson contributed to the pleasure of our stay. Mr. Thompson is son-in-law by his former wife to Dr. Wardlaw of honored memory, and his children are the grandchildren of the Doctor. Ralph, the eldest son, is preparing for the ministry, and expects next season to proceed to Scotland to prosecute his preparatory studies. Jesse and William, the two younger, are pious and most amiable in spirit and manner. Besides these, as one of the family, there was James Wardlaw Reid, son of the Rev. Mr. Reid, who, like Mr. Thompson, married a daughter of Dr. Wardlaw and went as a Missionary to India. It was delightful to be as we were for three weeks in the bosom of such a family; and it is pleasing too to see the children of the servants of God, who have held to the promise of God made to Abraham, "*I will be a God to thee and to thy seed after thee,*" walking in the commandments and ordinances of God.

Mr. Thompson's Church numbers 140, and his congregations are good. The Sabbath Schools connected with the Congregation are several in number, and in a prosperous state. The chapel is the old Union Chapel in which Dr. Philip officiated, and is now antiquated in appearance. A new church has been erected by the congregation of a fine gothic model and good finish, into which they expect soon to move. I met in and around Cape Town with other persons who are or have been connected with the mission work; among others I may mention Rev. George Christie, formerly a Missionary in India, afterwards Pastor of a Congregational Church in England, later still a Missionary in South Africa, but now laid aside from labour by ill health. Mr. Christie is married to a daughter of Dr. Philip, and has an interesting family of young Christians. He and family are the more thought of by me inasmuch as he is brother of Deacon Christie of the Congregational Church, Stanstead, C. E. We met also with Mrs. Dr. Livingstone, Mr. Cameron, formerly Missionary at Madagascar; Mr. Gratton, English Church Missionary to Madras, Mr. Mobels of the French Protestant Mission to the Basutas in South Africa; and several daughters of Missionaries, who are receiving education at the Seminary of Mrs. Pocock at the Cape.

During my stay at the Cape, Mr. Thompson received communications from this place requesting that I would stay at Port Elizabeth on my way to Natal and supply the pulpit of the Rev. J. Harsant, who is on a visit to England. This I agreed to do, and have been here now one month, and purpose remaining another. The Church here is smaller than that at the Cape, numbering only about 50 members. The Congregations number about 300 on an average of hearers. The Church edifice is a fine gothic building of good material and finish, and will accommodate between 400 and 500.

While here I have met several Missionaries of the London Missionary Society, and attended a Missionary meeting of the Mission Church at Utinague, a town about twenty miles distant from this port.

There were present as Missionaries, Rev. J. Patterson, the Pastor of the Church, Robson, Edwards, Merrington, Pastors of Mission Churches at this port and Bethelsdorp, and Keyser, Missionary among the Kaffres in Kaffraria. The audience was composed of a few English and Dutch, but chiefly of Kaffres, Basutos, and Fingoes. The meeting, which was largely attended and orderly and attentive, was addressed in English, Dutch, Kaffir and Basuto. Here was a Missionary meeting in a mission field. Apropos to missions, all the stations in South Africa of the London Missionary Society are now self-sustaining. The Mission Churches call their own pastors, and support them more liberally than the society was wont to do.

Yours in the love of the Gospel,

JAMES HAY.

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### MR. CLARKE'S POSITION.

*To the Editor of the Canadian Independent.*

SIR,—In the February number of the *Independent* an article appeared with the above heading, in which the editor gives expression to much sympathy with Mr. Clarke, and presses heavily upon Mr. Macfie, on account of the course adopted by him since his arrival in British Columbia. Reference is also made to the action of the Hamilton Church in the matter of dispute between the parties, as furnishing the key-note to proceedings recommended to be taken by the churches of Canada, generally, on the same subject.

I propose offering a few remarks on the articles referred to: and first as regards the Hamilton Church.

It is to be hoped that the churches, generally, will select some other day for movement against Mr. Macfie; inasmuch as the Sabbath day is an improper day for discussing resolutions;—and to pass them without discussion, would say little for either the intelligence or judgment of the church concerned.

Would it not be proper, also, before such steps are taken, that the party most interested should be heard. To judge a man unheard—which is Mr. Macfie's case—is not becoming in Christian people, and more particularly in the case of an elder. The Word of God says, "Receive not an accusation against an elder, except before witnesses." The Pharisees did not condemn a man unheard. "Does our law judge any man unheard?" was the interrogatory of Nicodemus. Does civil law judge a man unheard? And is not the Christian standard as high as the civil? Paul was allowed to answer for himself. Should a Christian church do what the Pharisees would not? The Hamilton Church knew nothing of Mr. Macfie's sentiments on Slavery when they passed their resolutions, except what they learned through the *ex parte* statement of Mr. Clarke. Mr. Macfie had not spoken, and by his own words could not be condemned. It is to be hoped that the recommendation of the Hamilton Church will have its *due* weight with the Colonial Society, which certainly should be small.

As to the Editorial, there is much in it very excellent, and which probably may have Mr. Macfie's hearty approbation; but the reader who bears in mind that Mr. Macfie has not declared his approval of Slavery, and upon which the only



justification of the article rests, must feel that a great deal of righteous indignation might have been spared, and the exhibition of seeming uncharitableness avoided by delay.

We have, I think, in this matter cause for serious reflection—how needful that nothing should be done rashly—that every member should feel themselves bound for church action—and that a wise and discriminating judgment should guide the leaders of Christian churches.

I am, Sir, yours obediently,

Toronto, 5th March, 1860.

A CONGREGATIONALIST.

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[The above communication from "A Congregationalist" was too late for insertion in our March issue. We recognise the right of "A Congregationalist" to be heard, and avow our dislike of all uncharitable condemnation of Mr. Macfie; but most strenuously contend that, in our view, the remarks in the number referred to are justifiable, on the ground, that though Mr. M. had not spoken directly, the testimony of Mr. Clarke was unimpeachable. The witness was taken as to facts, not opinions. The facts as implied in the correspondence of both are identical; the opinions differ. We view Mr. Clarke's position as correct, and worthy of the generous and hearty sympathy it has evoked from the churches in Canada. The Gospel, as we have known it, recognises no distinction of men's colour. Its trophies are gathered out of all tribes. Likeness to Christ must appear in all who are subjects of grace; consequently to thrust aside by a proud and over-bearing arrogancy, and place under ban in the house of prayer, any who are among the little ones of the flock, is an action in which we should shrink to have a part; for we remember who has said, "Inasmuch as ye have done it unto the least of one of these, my brethren, ye have done it unto me."

Further, we fail to see the propriety of a second missionary proceeding to take ground against the previous occupier of a limited field, uniting with the discontented, and starting a second cause. Nor, in the meantime, ought those who have taken part in sending forth the first to his post, and to his toil, to withdraw their sympathy, their prayers, and their assistance from him.—ED. C. I.]

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### MIXED MARRIAGES.

*To the Editor of the Canadian Independent.*

DEAR BROTHER,—Many of the readers of your excellent magazine would feel grateful for an article from your pen, or from some experienced hand, on the subject of mixed marriages, as there appears to be difference of opinion on a question so vital to the well-being of the Lord's heritage. The points on which many desire light are the following:—1st. What constitutes an unbeliever in the New Testament sense? 2nd. Does the Divine injunction, "only in the Lord," forbid a child of God to unite in marriage with any but one who makes an open profession of faith in Christ and sustains a Christian character becoming such a profession? 3rd. What is the Scriptural course for a Church towards any who have knowingly and deliberately violated the command "only in the Lord?" Country churches are frequently met with the assurance, that our city churches

in Canada never interfere in the way of discipline with their young friends, that they allow them *unrebuked* to marry whom they will. I have been too short a time in Canada to know whether sister churches overlook what I was accustomed to consider an open violation of as plain a command as "Thou shalt not kill." But as a Pastor I have had a share of trouble with parties who were for a time in connexion with some of the other churches in our Union, and who considered that I was too rigid and acted contrary to the usage of more influential churches. My experience enables me to say fearlessly, that never within the reach of my observation have any that took the false step prospered as Christians; neither have I known a single case in which God made use of the husband or wife to lead the other to the Saviour; and not a few have I seen who, as the consequence of marrying unconverted persons, "went back and walked no more with Him." I have also seen godly men and women belonging to other denominations in tears confessing the sin and deploring the result of not getting instead of taking a husband or a wife. Can we expect high-toned godliness in any church where the standard of separation from the world is lower than in the Law book of Zion's King? Hoping you will give or get some light on the subject for the benefit of your readers.

I am, dear Brother,

Your's truly,

A SOLDIER UNDER COMMAND.

[We invite correspondence on this important question.—ED. C. I.]

### CHURCH OFFICERS.

*To the Editor of the Canadian Independent.*

DEAR MR. EDITOR.—A few persons of the Congregational order, resident in a rural district, would be both gratified and enlightened, if you, or some of your able correspondents who are conversant with *rural* church discipline, (or both of you), will answer the following queries.

1. Is it customary and proper, for any deacon or deacons of a church in rural (or other) districts, to collect contributions for the cause to which they belong, without giving to the church any periodical (or other) account of what they collect, or from whom they obtain subscriptions or donations?

2. Is it not proper and common for the deacon or deacons at the end of each financial year, to give into the church, or to read to that church, an account of all receipts and disbursements, with the names of the parties from whom received, and to whom paid?

3. Is it consistent with the transparency that should ever adorn the christian character, for any deacon to act year after year without giving in an account to the church, (or to the pastor), of contributions received by him for the minister's support as though his office were entirely irresponsible?

4. Would any right-minded person of upright character and conduct, striving to maintain that perfect consistency and blamelessness which would prove him "an Israelite indeed, &c.," leave his character open to the bare suspicion of the *possibility* of his abusing the confidence reposed in him, by neglecting for years to furnish annually, or otherwise, to the church, any accounts of contributions

received by him towards the minister's support, (whether the church demanded these accounts or not).

5. Is it consistent with Congregational order and discipline, to have deaconesses in the church, and, if so, what would the legitimate duties of their office comprise?

Craving the favor of a reply in your forthcoming number,

We are, dear Mr. Editor,

IGNORAMI.

Nescioville, March 20th, 1860.

[We hope some of our able correspondents will reply to these queries in the May number.—ED. C. I.]

### MISSIONARY MEETINGS.—EASTERN DISTRICT No. 2.

*To the Editor of the Canadian Independent.*

DEAR BROTHER,—It was found desirable this year, to delay somewhat our missionary meetings in Lanark, partly in the hope that the whole eastern section of our District, might be visited at the same time. Finding that there was uncertainty as to when matters would be matured at Ottawa, it was resolved, to visit Lanark, in the beginning of February, and form a separate deputation for Ottawa, Prescott and Brockville; accordingly our first meeting in Lanark, was held in the village, on the evening of Tuesday the 7th February.

The congregation was good, and the spirit which prevailed the meeting was evidently devout and earnest. The pastor (the Rev. P. Shanks,) presided, and addresses were delivered by brethren Elliot, Black, and Fenwick. The collections amounted to \$14 12½. The subscriptions are yet to come.

It is interesting to visit a church, composed at first so entirely of the fruits of a revival, and to find that so many of the subjects of that work still give evidence of a saving change. We believe the pastor of the church, has great reason to be hopeful, that his labours have not been, and are not, without the Divine sanction.

The next meeting was held in *Middleville*, one of the stations of the father of Congregationalism in Lanark (the Rev. Robert Kinniburgh Black). The house was well filled, and the meeting lively and devout. The pastor occupied the chair—and brethren Shanks, Fenwick and Elliot, addressed the meeting. As the friends in Middleville and Rosetta, trust to their subscriptions, the collection was small, it amounted to \$3 63. Our last meeting was held at *Rosetta*, a place of deep interest from the fact, that the revival above referred to, had its commencement here. The attendance was very good, considering the fact, that a large number of the members of the church and congregation are at this season, absent from home, in connection with the lumber business. Brother Shanks was not able to be present, and the meeting was addressed by brethren Elliot and Fenwick. The collection was only \$1 07½. From a statement received subsequently, from brother Black, we are glad to find, that the subscriptions will somewhat exceed those of last year.

Yours, &c.

K. M. F.

### EASTERN DISTRICT No. 3.

DEAR BROTHER,—On Friday evening March 9th, a Missionary meeting was held in the Temperance Hall, Ottawa City, the Rev. J. Elliot in the chair. There

was a good attendance. Rev. H. Wilkes, D.D., Rev. K. M. Fenwick, and Revs. Wardrope, Gavin, and Carroll of Ottawa, also Mr. C. Alexander of Montreal addressed the audience. Rev. Mr. Spence being also on the platform.

The meeting was felt to be an interesting preliminary to the organization of a Congregational Church on the following day—affording as it did cheering manifestations of kind and fraternal good will on the part of Christian ministers and brethren of other denominations, and tending to associate the more intimately in the minds of the people the idea of Missionary work with that of church fellowship.

The collection was \$10 39, a few subscriptions are forthcoming.

On Monday evening, March 12th, a Missionary meeting was held in the Academy, Prescott, Wm. Hyllard, Esq., in the chair.

Dr. Wilkes read parts of the annual report, interweaving sundry remarks. After an address by the Rev. J. Elliot, the Rev. Mr. Price, W. Methodist minister Prescott, made some interesting observations, and alluded in a generous and brotherly way to the efforts of our denomination. He was followed by our excellent friend Mr. C. Alexander. Dr. Wilkes gave the closing address, and the collection amounted to the liberal sum of \$22.

Mr. W. Dickinson and others were much gratified; we should have enjoyed the meeting still more had our dear brother Fenwick been with us: but he felt constrained to refrain from attending, and to proceed on the Monday P.M. direct to Kingston.

On Tuesday, March 13th, the writer of this notice proceeded to BROCKVILLE, and had some pleasant intercourse with the friends in that beautiful Town. Their church edifice continues to be closed, they are availing themselves for the present of the ministrations of Christian brethren of other denominations; and they signified their intention of sending ere long, a few subscriptions to the Congregational Missionary Society.

Yours, dear Brother, most truly,

Ottawa, March 20th, 1860.

J. E.

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#### WESTERN DISTRICT, No. 2.

Dear Editor,—I herewith send you characteristic sketches of such other Missionary Meetings held by the Western Deputation, as it was my privilege to attend.

LONDON.—A spirited and very encouraging meeting was held in the Congregational Church at London, on Monday 23rd January. The attendance was large; probably over 250. The Rev. C. P. Watson, the present minister in charge, presided. A full choir, with instrumental accompaniments, led the congregation in hearty strains of sweet melody and praise. An admirable key-note was given to the meeting by the Rev. R. Robinson of Stratford, in a very interesting and instructive address. He was followed by the Rev. J. H. Robinson (New Connexion Minister of London), in his own cheerful and effective style. The writer brought up the rear. The collections and subscriptions all gathered in, at, or before the meeting amounted to \$126. Considering the trying condition of this church, when its present pastor commenced his ministry amongst them, the aspect of affairs presented at the meeting was most gratifying. Mr. Watson is a brother little known by our body; but a short acquaintance will suffice to win for him the esteem and favour of the brotherhood. It is pleasing to observe how generally he is beloved by the christian people of all denominations in London.

PARIS.—The Annual Missionary meeting in this town, was held on Monday the 6th February. The attendance was larger than on any previous occasion, the seats being fully occupied above and below, and temporary seats added about the doors. The Rev. D. Caw (U. P. Minister), Rev. P. Kerr (Wesleyan Methodist), and Rev. A. Scott (Baptist), assisted with addresses, while representatives of their own and other congregations of the town were present in the assembly, and in the choir. Earnest and quickening appeals were made by Rev. Messrs Wood, Pullar, Robinson, and Allworth, in addition to the other ministers above named. Rev. Messrs. King and McCallum, also led the congregation in devotional exercises. The collections on the Sabbath previous, and at this meeting, amounted to \$56. The spirit of the whole *service* (for such it truly was) accorded most sweetly with the avowed object. Christ was exalted and his disciples were quickened to renewed hopefulness and zeal in the work of the Lord.

Paris, 21st March, 1860.

EDWARD EBBS.

#### LOWER CANADA DISTRICT, No. 1.

The missionary meetings of this section commenced at Stanstead Plain on Monday January 2nd. There was a good representation of our own body, and an earnest utterance from a Wesleyan brother. Mr. Macdonald has been greatly blessed in this field, and on the previous day had enjoyed the pleasure of ministering to his people, as a self-supporting Church. They became such on the 1st January. The Deputation from Danville and Montreal did not arrive in time for the meeting; they were happy however, to learn on the next day, that it had been a highly satisfactory one. A favourable account of it appeared immediately in the local journal.

Tuesday evening was devoted to Beebe Plain, the Western section of this field to which Mr. Pattison more especially devotes his energies. A thoroughly good meeting in a large school-house. A numerous and intelligent audience were apparently interested, and moved, as one after another spoke of "the things concerning the kingdom of God." Some telling contrasts were drawn between a preaching which was all noise, and only that; and an enlightened, full ministry of God's word; and it was shown how this Canada of ours needed the latter in order to have her religious standing equal to her material position. The collections were good in Stanstead.

Wednesday found us all driving amid magnificent scenery, (these Eastern townships present to view some of the finest scenery in Canada) to Fitch Bay which is connected with Lake Memphramagog. This is a part of the field occupied by our brother L. P. Adams—the church here had been formed during the year—and this was the first missionary meeting held by Congregationalists. As on the previous evening we had addresses from Messrs. Dunkerly, Parker, Sherrill, Macdonald, Adams and your correspondent. The meeting was large and truly attentive amid indications of sacred impression. We learned incidentally the next day, that our brother Adams' denomination had gone up in local estimation very considerably as the result of the meeting. We heard of three young ladies journeying some 12 miles to be present. These, with others who attend Mr. Adams ministry give evidence of a blessed work of grace in their hearts.

On Thursday we started for different *termini*, though we proceeded together most of the day, Messrs. Dunkerly, Macdonald, and the Montrealer were to meet Mr. Armour of Burford C. W. at Waterville and hold a first missionary meeting of ours there; and Messrs. Parker, Sherrill and Adams, undertook to hold a meeting at Lennoxville on the same evening. The Waterville meeting was very encouraging and we learn that the Lennoxville was of the same nature. In the former meeting we went back to the days of good Queen Bess for the modern fathers of our Independency, the ancient fathers being the Apostles and primitive saints and faithful in Christ Jesus. Indeed at all the meetings thus far reported it was considered proper to explain somewhat fully who we are, and what is our lineage. What a comfortable thing it is not to be ashamed of one's ancestry! Let us bless God for that noble company of confessors and martyrs who witnessed manfully yet lovingly for truth and love! Waterville in connexion with West Hatley is now taken up as a new and important station, to occupy which the local committee is looking for a suitable minister.

Eaton received a portion of us on Friday evening—brethren Parker and Macdonald went home. Here we had in addition to Messrs. Dunkerly and Adams and the non-missing member of the deputation, a Wesleyan and a Baptist minister, each speaking to us words of good cheer. As on every previous evening, there was now the feeling that it was "good to be there." A large assembly listened with sleepless attention and left under most solemn impressions. Contributions larger than ever. It was needful to drive to Lennoxville during the night—a beautiful moonlight night. Early on Saturday morning, your correspondent took the train to Montreal, and Mr. Adams proceeded homewards in his cutter.

After the services of the Lord's day at home, and a special meeting of his church in devotional exercises on Monday forenoon, the 9th instant, in concert with so many churches throughout the world, your correspondent took the Rail again for Sherbrooke, arriving there in time to address the meeting presided over by the venerable father Robertson, whose age is very great, but whose mental vigour seems unimpaired. Messrs. Dunkerly, Adams and Sherrill also spoke at this meeting. Held in their "beautiful house," and attended by an unusual number of cultivated and thoughtful persons, it was a season of much interest. Contributions were liberal.

On Tuesday evening we went to Durham, accompanied thither by Professor Cleveland and Rev. S. T. Gibbs, who is at present labouring with much acceptance in Melbourne and neighbourhood. This meeting was wholly unsatisfactory. On Wednesday evening we were, at Danville, gratified by a large, quiet, and interested auditory. On the train from Richmond to Danville, we were accompanied by our old friend Rev. W. H. Heudebourck, on his way to Quebec. Mr. Parker, one of the Deputation, presiding in his own place, the meeting was addressed by the other members, and by Messrs. Gibbs and Adams.

The last meeting of this series was held on Thursday evening at Melbourne, and was a decided success. The largest I have seen there, and the interest was sustained to the end. Mr. Gibbs is evidently producing a highly favourable impression upon the entire community.

These meetings, save one, were throughout characterized by all that was intelligent, scriptural, spiritual, and most hopeful. Prayer was prominently intermingled with the exercises and "the service of song" also. The truths of

the Gospel were brought out in all their simplicity, and urged with no little earnestness and pathos. We were all delighted to have our brother Dunkerly among us as the local Secretary, in a state of health much better than we had expected to see him ever again enjoy. We all returned to our homes refreshed by the exercises in which we had been engaged.

At the end of January, the Rev. Archibald Duff was a Deputation, missionary meetings being held in Martintown, Roxborough, Indian Lands, Hawkesbury, and St. Andrews. He will probably report them.

The closing days of February found us again on the road. Monday evening, the 27th, a large meeting was assembled at Granby, to listen to what should be said to them on missions, and to worship the God of missions. Mr. Bucher, the pastor, in the chair, who, with two Wesleyan brethren and your "correspondent," talked to the people on the theme, ancient though ever fresh. There was no arrangement made for Abbotsford, so that the little church there was not visited. On Tuesday, Mr. Bucher drove us to Southridge, where we met Mr. Duff and a good assembly, in the forenoon. A break-down had detained us an hour beyond time, but Mr. Duff had kept the people interested by a good Scotch exposition of divine truth. Both these Granby meetings were of a spiritual and happy character, to be looked back upon with pleasure.

The city traveller was here transferred from the vehicle of Mr. Bucher, who returned home, to that of Mr. Duff, which being thus somewhat increased in weight, nevertheless proceeded steadily and without break to Farnham Centre. E. O. Brigham, Esq., was our kind host, both he and Mrs. B. being deeply interested in the ministry of Mr. Duff. In the evening we found a very large meeting assembled in the Wesleyan church—lent to Mr. Duff's congregation from time to time—about two hundred persons. The Wesleyan minister gave up an appointment in order to be with us, and was yet prevented by an unexpected death calling him away a number of miles. The only two speakers, therefore, endeavoured to instruct and impress the audience. We had some excellent singing, and a good collection.

On Wednesday forenoon, we went to an outlying neighbourhood in which, aforesaid, there was so little seriousness and so much mischief, that it is said they pelted one preacher with missiles as he stood at the desk. Mr. Duff has excellent evening congregations here, and an attentive, quiet hearing. Our missionary meeting was not large, but it was pleasant and, we hope, profitable. The collection was larger in proportion, than on the previous evening.

In the midst of wind, rain, and mud, we pushed on to Cowansville, the roads in which pretty village, were in a state of such liquifaction, that one doubted if any could get to the church in the evening, save on stilts or in waggons. They managed to get there, however, in most encouraging numbers for so wet an evening, and we think there was general enjoyment of the occasion. We had good speeches from the Wesleyan minister, and the Methodist New Connexion, who has a great deal of dry wit in his composition. Peter Cowan, Esq., also encouraged us with his remarks. The Secretary-Treasurer spoke a little about the report, and then talked of the Master's cause. Collection liberal.

Plash, plash through the mud which was now getting deep, did we drive on Thursday afternoon to West Brome. This was a Missionary tea meeting, which attracted a number from Cowansville, as well as from different parts of Brome.

It was an animated happy assembly. We had S. L. Hungerford, Esq., in the chair, and a most respectable and thoughtful auditory. Mr. Duff, a New Connexion brother and your correspondent talked, taking care for the sake of those who had heard us on the previous evening not to repeat the same story, save and except the items of the report. No one can visit these stations, occupied by Mr. Duff, having knowledge of the character of the several communities, without perceiving that his character and ministry are exercising a most powerful influence for good on many of the leading minds among the people. It is a sphere of great physical labour, but there are few brethren in my judgment, who are more self-fully occupied than Mr. Duff. The soil is being ploughed and turned up, so long fallow, and the good seed is being sown with no stinted hand. The season for reaping has not yet come, but we have great confidence that through the blessing of the Master there will be a large harvest. At present our brother is obviously in his true position.

After meeting, *into* the mud and *through* it we again proceeded, reaching Cowansville a little after midnight. Four o'clock the next morning found the returning deputation in the stage for Farnham West, and thence by rail to this good city, where engagements for afternoon and evening demanded attention.

Thus endeth the narrative of Missionary meetings in this District. We held one at Ottawa and another at Prescott since, but they belong to another District and will find another reporter. Quebec, Inverness, and Russeltown have not been visited.

H. W.

Montreal, 20th March, 1860.

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## News of the Churches.

### OWEN SOUND.

The Rev. Joseph Hooper, formerly of Newmarket, entered on the pastoral oversight of the church in Owen Sound, on the first Sabbath in March. Arrangements are also made for occasional visits of our brother, to preaching stations in the township of Derby.

### REV. JAMES HOWELL.

The pastorate of the church in Guelph having been resigned by the Rev. James Howell, we understand that he preached his farewell sermons on Sabbath 25th March, and expects to go down to supply the church at Liverpool, Nova Scotia, by the 3rd or 4th Sabbath in April. May Christ the Ruler guide his servant to a sphere of extensive usefulness.

### CLOSING OF POST-OFFICES ON SABBATH.

The friends of Sabbath observance will be gratified to know, that Postmasters in Canada West are relieved from the obligation to open their offices for the delivery of letters on Sundays; this beneficial reform commenced on Lord's day 18th March.

### THE WESTERN ASSOCIATION.

This society of Congregational Ministers held its February meeting in Brantford. Besides the private conferences which were greatly enjoyed by the brethren, a public service was conducted in the Congregational Church on Tuesday evening, when after devotional exercises, led by Rev. W. H. Allworth of Barton, the Rev. R. Robinson preached a discourse of remarkable force, on the words "They loved the praise of men, more than the praise of God."



One new after-thought of this meeting which promises to bear good fruit, is the formation of a Reading Club, confined to the members of the association, who pay \$3 annually. The British Quarterlies, the Bibliotheca Sacra, the New Englander and such standard works are thus circulated amongst us at a trifling cost. Might not all our brethren advantageously form such clubs?

#### A LARGE CONTRIBUTION.

On Sunday Mar. 11, Rev. Dr. Adams, of the Madison-square Presbyterian Church, made an earnest appeal in behalf of the American Board of Commissioners for Foreign Missions, the result of which was a collection of a larger sum than was perhaps ever before taken up in an American Church, in this manner, for a similar object. Including a sum given the previous week, the amount collected was *eleven thousand dollars*.

#### ORGANIZATION OF A CONGREGATIONAL CHURCH, AND INSTALLATION SERVICES, OTTAWA CITY.

The Rev. J. Elliot and friends, having arrived at the conviction that the time had come for organizing a Church, asked the Churches in Montreal and Kingston, to aid them by Pastor and delegate in this important work. Accordingly, the Rev. H. Wilkes, D. D. and Mr. Alexander, of Montreal, and the Rev. K. M. Fenwick and Mr. Hendry of Kingston, visited Ottawa; and on Saturday, March 10th, being constituted an advisory Council of which Dr. Wilkes was chairman, and Rev. K. M. Fenwick, Secretary, the letters from various Churches were read, giving testimony concerning *twenty-two* names, most of whom being present avowed their allegiance to the Lord Jesus, their adherence to the great evangelical doctrines of our holy faith, and, becoming constituted a Christian Church in accordance with Congregational Church polity, entered into a solemn agreement to seek to walk together in the truth and in love, and to aim—as they may have opportunity, “to do good unto all men, especially unto them who are of the household of faith.”

Dr. Wilkes, after offering prayer, then read a letter that had been previously addressed to the Rev. J. Elliot in anticipation of the formation of a Church, and expressive of a request to him to become Pastor of the same. That invitation, after being unanimously confirmed by the now organized body, was cordially accepted.

Messrs. John Gibson and John Lamb, were unanimously chosen to be Deacons. After prayer by Mr. Fenwick in regard to the Church with its Pastor and Deacons, it was ordered that the minutes of the proceedings on that occasion, and also of the Installation Services to be held on the following day, be entered as the commencement of a Church Book, and signed by the Chairman and Secretary.

On the following day—Sabbath, March 11th, Installation Services were also conducted in the Temperance Hall; the usual place of meeting for the present.

The Service began at 11 o'clock.

After reading and prayer by Mr. Fenwick, a question was addressed by Dr. Wilkes to Mr. Elliot, respecting the views with which he came hither in July last as Agent of the Canadian Congregational Missionary Society, and the views with which he now entered on the *pastoral* work in this sphere of labor. In the course of his reply to the first part of the question, Mr. Elliot stated, that though agencies of several Churches of different denominations were already in operation in this place, yet, as there were a few here having a decided Christian preference for our distinctive congregational principles, and as those principles are regarded by us as of no small importance in a community, he felt that in no part of Canada could it be more suitable to seek to establish an additional Congregational cause, than in a city fixed upon to be the seat of government, and, moreover, the only city in the land that had been remaining without a Congregational Church in it.

In the course of his reply to the second part of the question, he expressed his grateful and pleasurable appreciation of the fraternal good-will of Christian ministers and brethren of other denominations in the city; and, in view of the solemn

obligations resting upon him, sought of the Church a hearty co-operation, and a continual interest in their prayers.

After a charge to the Pastor, by Dr. Wilkes, and the designation of Messrs. Gibson and Lamb to the diaconal office, prayer being offered by the Pastor, the Rev. K. M. Fenwick then addressed the Church, submitting to its members many reasonable and weighty considerations connected with their relation to the Head of the Church, to one another, and to the Pastor and Deacons.

Immediately after that Service, the ordinance of the Lord's Supper was observed; and in the evening, Dr. Wilkes delivered to a large audience a very suggestive discourse, on the Saviour's estimate of Man, by which animating thought was supplied as to the elevating influence of "the Gospel of Christ"—"the power of God unto Salvation to every one that believeth."

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## Rills from the Fountains of Israel.

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SERMON ON THE LOSS OF THE HUNGARIAN.

PREACHED IN ZION CHURCH, MONTREAL, BY THE REV. DR. WILKES.

"Behold, He taketh away, who can hinder Him? Who will say unto Him, what doest thou?"—Job. ch. ix. 12v

So loaded are we with blessings from the munificent source here adverted to, that if in any measure grateful, we cease not to praise Him for what He gives us. He bestows so much more than he takes away, that our minds are not unnaturally drawn to the former and well nigh confined to the consideration of His blessings. The days of sunshine are so many and joyous, that we forget in our estimate those of cloud and gloom and storm. It is well that the bright should preponderate in its influence upon us; it feeds courage, strengthens faith, and kindles zeal. The hopeful and joyous labour the most heartily.

Yet who can be blind to the fact that life's picture has a darker side than this? "The Lord gives, and the Lord takes away." If we are to rejoice in the Lord always, we are instructed, "In the day of adversity consider." My text brings before us this latter aspect of our case. "The Lord taketh away." He gave what he takes, but the taking away is not the less painful. The good which we receive from him, we naturally desire to retain. We hold to our property, our health, our domestic circle, our enjoyments, our prosperity, and by the success and advancement of the communities of which we may form a part; and when God takes away, we are smitten and we mourn. It is well that we should pause and consider, that our estimate of life should be amended, and that our contrite hearts may seek forgiveness for our vain boastings and our want of humble trust in the Lord, our God.

I. *Let us first attend to the fact that God takes away.* There is not required proof or illustration of the fact that *property is often taken away*, but it is less obvious to many minds that God has anything to do with it. It is a common form of expression in Scripture to attribute to God the things which he permits, or does not actively interfere to prevent. Though the Great Source of all Agency and infinite Controller of all, God is not the only Agent in the Universe. Every man of us is an agent, free and responsible, and He can employ irresponsible material things as Agents, making the winds His messengers and the flaming fire His weapon. Accordingly if we lose our property by the cupidity or dishonesty of our fellows, they are in their wickedness, for which they may look for a dire retribution, to us, the Lord's Agents. *He taketh away.*

His own agency is more vividly seen in that sad disaster which has plunged our community into sadness and gloom. The noble steamer was, we are informed, filled up with a most valuable cargo of goods. That property, employed in the legitimate and humanizing pursuits of commerce, was cared for with the utmost skill and forethought. The finest vessel in a magnificent and successful line of steamships was selected for its conveyance across the water. The officers and shipmen

were thoroughly qualified for their work, had made many voyages over the same vast field of waters in safety, and might be reasonably expected to guide this good ship to her port in safety. All the instruments and appliances of science and art were at command. No expense had been spared in providing for every possible contingency. In fine, shippers sent their goods with a certainty of their arrival, only enough disturbed by doubt as probably to insure them; and consignees were preparing their shelves and tables for their arrival—it may be, had sold some of them in anticipation; and yet, notwithstanding the utmost forethought of owners and insurers, and of all concerned, that valuable property has been for nearly a week buried in the ocean. That terrific gale and snow was too mighty for human skill, aided by all that science could do, and all was lost. He taketh away!

*The loss of health* not infrequently results from our own imprudence or folly: we violate those laws which are God's ordinances, and we suffer the penalty in a damaged constitution. But sometimes this evil is inherited, for the iniquities of the fathers are visited often to the third and fourth generations, and this according to laws, the action of which, but for human wickedness, would be all beneficent. Again, health is sacrificed amid circumstances which we cannot in any wise control. Engaged in prosecuting a journey or a mission of proper thrift, or of enterprise or benevolence, and taking all needful precaution, some unlooked-for change of weather, or a casualty unexpected and incontrollable throws us into circumstances from which we receive irreparable bodily damage. In one hour the seeds of disease are sown, whose development is a life-long sickness or an early grave. The Lord taketh away!

*The loss of friends, and loved ones by Death*, affords further illustration of the truth before us. Watch the woe-impressed countenance of the loving mother beside the cot of her sick and dying child. A few days or weeks ago, that face beamed with delight as the little one stretched out its hands, and smiled, or as it playfully gambled upon the hearth rug. But an insidious disease crept its way into that domain of loveliness and hope. Medical skill was called into requisition, and exerted itself to the utmost, all in vain; and now the poor mother like a stricken deer, sits gathered up into an intensity of agony by her child's side, watching for the last token of connection with mortal life: that given, she withdraws to weep alone, leaving the lifeless body to the care of others.

Letters reach a wife or a sister, or a friend, announcing that a passage has been taken in a favourite steamship. The date of sailing is known and the usual length of the voyage. The few days pass away, and the time of arrival being calculated, that wife, sister, or friend may be heard saying "to-morrow he will be here." Arrangements are made for a joyous meeting. Perhaps a party of friends are invited to a social entertainment to meet and congratulate the newly arrived. Children are told "father will be home to-morrow or the day following." The orderly house receives the finishing touches of taste and affection; little surprises are prepared for the absent one coming home; plans to please and to entertain are formed; and delighted expectation is on its tip-toe. Early at the Exchange the merchants assemble, and while looking over the news, a telegram is handed in and laid down on the table. It contains startling intelligence and is read aloud. The favourite steamship is a wreck on a rock bound coast, and all on board have perished. No one has survived to tell how it occurred, or to describe the last moments of the dying. The sad news passes in subdued tones of horror through the city, and these smitten households in their bitter anguish understand the declaration, "The Lord has taken away."

How suddenly are the *brightest hopes sometimes taken away*. "Thou destroyest the hope of man," is the exclamation of another portion of this book. The noble vessel had crossed the great ocean in safety, and was seen last Sabbath afternoon under full weigh only 100 miles from Cape Sable. Thus in eleven days was her precious living freight transferred from one to the other side of the great and wide sea. The weather was thick and stormy, but it is altogether likely that at the moment in which the mariner saw her off Liverpool, N. S., those on board her were congratulating themselves and one another on their fair passage for the season of the year, and felt assured that they would be in Portland on Monday, or at latest on Tuesday forenoon. They esteemed their voyage as nearly at an

end, and may have resolved on the morrow to prepare for landing. Pleasant visions of meeting with loved ones in a few hours cheered them; and in the confidence induced by the leisure and contact of a sea voyage, they spoke to one another of their purposes and their prospects, Cape Sable is the south western corner of Nova Scotia jutting out into the Atlantic, clearing which there is an uninterrupted line of open sea to Portland. It must have been night when they were off this with its several surrounding little rocky islands. Why they came so near who can tell? How it came to pass that in that tempest they were so close upon the coast, who lives to inform us? Was the machinery injured, and where they helpless amid the roar of the storm? Were they deceived by mistaking light-houses one for another? We know not; but we know that the gallant ship struck the iron rocks, that the waves made a clear breach over her mast high and it is probable not one survives. Sweet, bright hopes dashed in pieces! He taketh away.

Once more, the Lord sometimes *takes away from a community the things in which they boast themselves*. Pride is a sore evil in the human heart, against which God's providence and grace alike contend. "He hideth pride from man." The Lord humbleth the proud. Have we not as a community entertained this antagonist of a befitting humility as we have thought of our position and resources. It has fallen to us lately to realize that we occupy a most advantageous position as a great highway for other nations. Our Ocean Steamships have been specially our boast, they have done their work with such regularity and efficiency. Who has not felt the glow of pride on his cheek as they have arrived and departed weekly, carrying recently the mails of the Western States and of the Continent of Europe. The utter destruction of two of them on the Coast of Nova Scotia within three months, and both of them famed for their speed, is surely a taking away the grounds of boasting. "He taketh away."

These illustrations of the fact must suffice.

II. *Man has no control in these things*. The disposal of all events rests exclusively with God. "Who can hinder him? Who will say unto him, What doest thou?" It is not meant to deny to us any of the advantages which human discoveries and our science and art may afford to us; it is not meant to discourage us in the use of every prudent precaution for the preservation of our own health and of that of the community; there is nothing taught here inconsistent with the duty of protecting our property against loss, and our families from the inroads of disease, and our ships from getting too near a treacherous coast. Let our charts be improved; let local and ocean currents be carefully estimated and laid down; in short, let everything be done which modern improvements can accomplish for rendering a voyage across the Atlantic as safe as walking in the fields or riding on horseback; but after all, there is a limit beyond which man cannot go, and yet beyond which the whole ordering of his life and course by a Divine Providence is found. "The way of man is not in himself, it is not in man that walketh to direct his steps." "The counsel of the Lord it shall stand."

We may note in relation to the impossibility of effectual human control, that,

1st. *Man has not the power to hinder the Lord's working*. The formal attempt to hinder him would be felt as preposterous; yet is there often an indirect method by which it seems to be undertaken. We are boastful of our material conquests; we use our steam to defy the contrary wind—an artificially created force to repel one of nature, and while that of nature is quiet, we succeed; we build vessels in compartments, strong and water-tight, that a hole in the bottom which would have sunk a ship aforesaid, is now simply an inconvenience; we place on board the well-constructed life-boat, and the instruments for handling it with the utmost readiness; we prepare means instantly to extinguish flames; in fine, we are so completely equipped as compared with a quarter of a century since, and we are so strong and reliable in our machinery, that we get the impression of perfect safety *in these things*. Our fathers in the olden time shipped their goods by the grace of God, and prayed in their bills of lading—"So God send the good ship to her desired port in safety." We have not only ceased to use the form, but our confidence is so great in the efficiency of our means, that we think little of our dependence. Such an event as that to which we have more than once referred,

is fitted to awaken us to the folly of this misplaced confidence. Oh, how like the green withes by which Samson was bound are all our most approved ships and machinery, and skilful seamanship, in the midst of such a storm as that of last Lord's Day, amid the rocky islands and capes of that outermost part of the American Continent! Who can wrestle with a sea that rolls upward its waves and dashes them mast-high upon the hapless ship? What strength of vessel-frame can abide the terrific dash upon those everlasting rocks? How feeble is man when these mighty forces of nature are upon him!

2nd. *Man has not the right to question God's procedure.* "Who will say unto Him what doest thou?" We are his creatures, and property: has He not a right to do what He will with his own? Besides, what do we know of the counsels of infinite wisdom, and how the Lord can make the utmost apparent disasters work out an ultimate and unchangeable good. The position of man amid the mysterious movements of Divine Providence should be one of profound reverence and humility, and not of impertinent questioning. The consolatory consideration is that the Lord hath done it, and that there is no such thing as an event happening by chance. Being in his hands we are safe from caprice, and know that he doeth all things well. Man is not capable of judging the relations which subsist between events, the several wheels and pistons and cylinders, and complicated machinery of God's wonderful working:—there may be extensively ramified effects to be wrought in many places, and throughout all time, by this great calmity. Who then will say unto Him what doest thou?

Since then the Lord taketh away, and man has no effectual control, nor has he any right to question the propriety of God's procedure, What shall we do?

1. *Cultivate a spirit of dependence and prayer.* A spirit of profound reverence for and dependence upon God is of the essence of real religion. This is seen in the reception of the Gospel of Christ. We discover our helpless guilt and misery; we find that neither ourselves, nor any creature can deliver us,—that left to ourselves, we perish everlastingly. Salvation is exclusively of grace in Christ Jesus. The prayer of the penitent is, "God be merciful to me a sinner." The faith of Gospel is the reception of Christ and His truth, and entire dependence upon Him. The progress of the work of grace in the heart is wrought in humble dependence upon Christ; the disciple cleaves to Him with purpose of heart.

So let it be in all the concerns of life. "Boast not thyself of to-morrow." Neither boast of thy powers or resources. But whilst thou usest means and employest all skill, seek the blessing of God, without which nothing prospers. We are taught that judgments are often averted by repentance and prayer. "Then the word of the Lord came unto me, saying, O House of Israel, cannot I do with you as this potter? saith the Lord, Behold, as the clay is in the potter's hand so are ye in my hand, O House of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Let us, then, reverence the name of the Lord and obey his commands. Let us keep His Sabbaths, and, as individuals and communities, turn from our evil unto the Lord. Let there be less boasting and more prayer—less confidence in our own resources, but more faith in the Lord.

2. *Be supremely careful to possess that which cannot be shaken or destroyed.*—We have had before us to-day a scene bright with hope and joyous expectation; there are many such in human life. But suddenly, and from an unlooked for quarter, a dark cloud gathers and settles down as the gloom of Egypt upon the scene. Instead of the harp and song, an exceeding bitter cry is heard, and the mourners go about the streets. The fair fabric reared in hope and radiant with high expectations, is suddenly darkened and shaken down. Our life is full of such changes, so that we learn to say intelligently: "we know not what shall be on the morrow."

Now if there was nothing other than these scenes to engage our attention, we could not complain, and should be compelled to live our day tossed upon the waves of these vicissitudes. But there is something *which we may obtain and which endures*. There is a kingdom which *cannot be shaken*:—a day of brightness which no cloud ever settles down upon: a fabric of hope and blessedness

which, based upon our blessed Lord's atonement and promise, is eternally secure. As immortal beings we need a home that is not subject to these changes—that can never be shrouded in this gloom. Our blessed Master, inviting us to come to him, promises us *rest*. He gives also *eternal life*; not this changing, dying life, but *eternal life*. We implore you to seek first, supremely, your chief concern, "The Kingdom of God and His Righteousness."

What a happy thing it would be if this disaster which we all feel and mourn over should be the means of directing all our hearts to higher good. The fearful tempest has destroyed the good ship, and whelmed its precious burden in the dark wave; but oh no tempest can harm the soul that stands on the Rock of Ages; no waves can reach him who is in Christ a new creature! "Because his Lord lives he lives also:" and the Father's house of home and worship is in a region which no storms invade, where there is no more death and all tears are wiped away.

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## The Fragment Basket.

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**KILLING TIME.**—What multitudes are there of the race of Adam, both in higher and lower ranks, who are ever complaining they want leisure; and when they have a release from business for one day, or one hour, they hardly know what to do with that idle day, nor how to lay out one of the hours of it for any valuable purpose! Those in higher and richer circumstances have most of their time at their own command and disposal; but, by their actual disposal of it, you plainly see they know not what it is good for, nor what use to make of it; they are quite at a loss how to get rid of this tedious thing called Time, which lies daily as a burden on their hands. Indeed, if their heart ache, or their face grow pale, and a physician feel their pulse, or look wistfully on their countenance; and, especially if he should shake his head, or tell them his fears that they will not hold out long, what a surprise of soul, what agonies and terrors seize them on a sudden for fear of the end of time!—for they are conscious how unfit they are for eternity; yet, when the pain vanishes, and they feel health again, they are as much at a loss as ever what to do with the remnant of life. O the painful and unhappy ignorance of the sons and daughters of men, that are sent hither on a trial for eternity, and yet know not how to pass away time! they know not how to wear out life, and get soon enough to the end of the day: they doze their hours away, or saunter from place to place without any design or meaning: they inquire of every one they meet, what they shall do to kill time (as the French phrase is), because they cannot spend it fast enough: they are perpetually calling in the assistance of others, to laugh, or sport, or trifle with them, and to help them off with this dead weight of time, while at the same moment, if you do but mention the end of time they are dreadfully afraid of coming near it. What folly and distraction is this! What sottish inconsistency is found in the heart and practice of sinful men: Eccles. ix. 2—"The heart of the sons of men is full of evil, madness is in their heart while they live, and after that they go down to the dead."—*Londonderry Standard*.

**THE MORNING COMETH.**—What Christian heart does not beat high at the thought of the mild but piercing radiance of divine light now glimmering visibly along all the borders of heathenism? The thick clouds are edged with white, and seem, after a long night, to be stirring on the mountain side, as if to collect themselves for rolling up, and opening the valleys to the day. It has been said that "beside every group of wild men in the Ethnological department of the Crystal Palace, the missionary could place a contrasting group of their Christian countrymen." Again, "The Old Book, the book of our Redeemer's gift and our Father's faith, \* \* \* has been gradually ascending, taking to itself new tongues, spreading open its page in every land—printed in Chinese camps, pondered in the red man's wigwam, sought after in Benares, a school book in Feejee,

eagerly bought in Constantinople, loved in the kloofs of Kafirland; while the voices of the dead from Assyria to Egypt have been lifted up to bear it witness." Among the millions in India there is a listening and a surmise: amid the strange, fascinating roar of civilization, advancing from the west, is heard the deep still music of the gospel; a quivering here and there, a faint ruddy flush, as of life, seem to announce that the swoon of euperstition, unbroken for a thousand years, may ere long pass away. The all-important preliminary victory that had to be won over anti-Christian prejudice on the part of the new lords of India, is no longer doubtful. Still farther east than India, China has heard tidings of a true celestial empire, from the lips of apostolic men, who have cast behind them all the refinement and social pleasure of Europe, as Paul cast behind him the philosophy of Greece and the lordliness of Rome. Beautiful is this return of the Christian morning from the west to the east. Christianity does not now go forth against heathenism, as in the old crusading days, clad in visible armour, and bearing an earthly sword. It steps gently like the dawn, its weapons the shafts of light, wearing the breast plate of faith and love, and for a helmet the hope of salvation. Clothed thus in the armour of God, if faith does not waver, and love continues to burn, it *will* conquer.—*Bayne's Christian Civilization.*

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## Poetry.

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### FAR BETTER.

O beautiful abode of earth,  
 Fall when thou wilt!  
 Thy gold is gilt,  
 And clouds of anguish veil thy mirth;  
 Who loves not heaven, may bestow  
 His love on earthly pomp and show.  
 But I alone desire with Thee,  
 Jesus, all preciousness! to be.

One who is weary with his load,  
 Faint with the sun,  
 Would fain have done,  
 And craves long shadows on the road;  
 That after so much labor past  
 He may sleep sweet and sound at last.  
 But all my longing is with Thee,  
 Jesus, my only rest, to be!

Another doth pursue his trade  
 By wave and cliff.  
 Where his frail skiff  
 Is tempest-tossed, and he afraid.  
 But I will faith-wings spread, and fly  
 Up, past the star-hills of the sky!  
 For, Jesus, Thou alone shalt be  
 The end of pilgrimage to me.

Come, death! sleep's only brother thou!  
 Come, take the helm,  
 And through thy realm  
 To the sure harbor guide my prow.  
 He may repel thee who doth fear;  
 But I rejoice to see thee near,  
 For thou alone canst usher me,  
 Where I shall with my Jesus be!

J. FRANCE.

## Family Reading.

### THE LITTLE SOWER.

Sow in the morn thy seed at eve hold not thine hand;  
To doubt and fear give them no heed, broad cast it o'er the land.

The summer sun was setting and shedding its golden rays over a quiet village churchyard, where many a white stone told its simple yet solemn tale. In a retired corner of the ground a child bent over a grave, resting her young head on the green turf, while tears chased each other down the sweet face, so touching in its silent grief. This little one had been early called to pass through the deep waters of trouble and sorrow. That grave held all that was dear to her—father, mother, lay sleeping there. The next day she was to travel far away from her loved and familiar home to a strange place, and to new, and as yet stranger, friends, and now she had stolen away by herself to take a last fond look at this spot so sacred. But think not, young reader, that this lonely little one was without comfort; she had a Friend whose eye was ever upon her, whose hand guided all her steps, and led her all her way. She had given her young heart to the Saviour, who did not—who could not—forsake her in her sorrow.

An old man, in passing through the churchyard, saw the little girl, and stopped when he came up to her: "Don't cry so, dear child;" and he laid his rough hand on the sunny curls, while a tear trickled over his weather-beaten cheek, for he, too, had known what it was to part from loved ones, and in another part of that same churchyard lay the child of his old age, his last darling. When the little girl saw that she was no longer alone, she raised herself, and looked up inquiringly at her companion, "Don't cry so; it won't bring back the dead from the grave," said he. "*They* are not there—only their bodies, you know," quickly replied the child. "And where are *they*, then?" asked the old man. "Oh in heaven—they are quite happy!" and the little girl looked up into the clear, blue sky with a joyful, trusting smile. "How do you know they are there?" said her questioner. "Because they loved Jesus, to be sure. Don't you know that He died to save sinners? Its all in the Bible." "Well I can't say I know much about these things. I have a Bible at home, but—I'm no scholar; still I hope to go to heaven, too, when I die. I should like to be certain." "Oh, but you can't go, if you don't love Jesus! Don't you love Him?—don't you? Oh, *do* go to Him. *Do* love Him, then you'll be certain—yes, you will!" and the child stood by her parent's grave, and her blue eyes lit up with love and earnestness. She told the old man in her simple words that all are sinners, and that "the blood of Jesus Christ cleanseth from all sin."—(1 John i. 7.) Long they stayed there talking together, and the little girl repeated what her dear father used to tell her, when, seated on his knee, she listened while he spoke to her of Jesus,—how He came down from heaven and became a little child, and how, when He grew to be a man, they crucified Him, and how he bore it all to save sinful men. And more than this: how He rose from the grave and went up again into heaven, and how all that love Him and believe him shall go there, too, when they die, and live with Him there for ever. She told him, too, that her father said to her just before he died, "The God of the fatherless will be your God, my own dear child!" And how her mother grew thinner after she was a widow, and one day, after she had been in prayer a long time, she was taken very ill and died, and they laid her, too, in that grave. And again the tears would come; and the little girl and the old man—they wept together there, and then they parted.

The next day the child was far away, but the old man—what of him? He still lived in his humble cottage, and in the morning when he awoke, and in the evening when he went to bed, and when he was at work, and at all times, the words of the little girl sounded in his ears—"Do go to Jesus!" It was a little seed dropped by a tiny hand. And did it grow? You shall hear. A few weeks after that evening in the graveyard the old man became seriously ill, and unable to go to his daily labour. And now the child's words came with two-fold force into his mind. He thought, "Perhaps I am going to die now, but I am not fit to enter heaven; I am a sinner—what shall I do?" "*Do* go to Jesus!" seemed to ring in his ear. He started! He almost fancied he really heard the silvery voice, and he looked round the room as if he expected to see the little childish form. But, no; *she* was not there, but the Bible—that precious book that she loved so well!—was there. It lay where it long had lain, on the window-sill, and the sick man asked the person who attended him to read it. From that time he constantly had the Bible read to him—it was his only comfort. How sweet those precious words



were!—"Come unto me all ye that labour, and I will give you rest."—(Matt. xi. 28.) "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(John iii. 16.) The old man never rose from that bed again, but we believe he *did* go to Jesus, and that loving Saviour made him so happy that he did not mind the pain, and was not afraid to die. When his spirit passed away from earth, it passed into the presence of the King of Kings and Lord of Lords, to rejoice with Him for ever.

Dear little reader, do you love Jesus? If you do not, oh, begin at once. Do not wait till you grow older—perhaps you may die very soon. If you *do* love Him, just think, "Can I not do something for Him? Can I not go and tell at least *one* person about His love, and say, 'Go to Jesus?'" Oh, try; and when you try, remember to pray that the Holy Spirit may teach you to do it aright, and may bless you the good seed.—*The Churchman's Monthly Penny Magazine.*

#### OUT OF DARKNESS—INTO LIGHT.

When steaming, not long since, through Derbyshire, our train came to a mountain that lay long and lofty right across our track. Clouds hung low on the landscape. It threatened to rain; the prospect was dark and November-ish. As we reached the tunnel, the train rushed in, and went clanking, and roaring, and thundering through the darkness, and the foul, damp air! On and on we went, wondering when we should ever emerge; and at last, after a long subterranean travel, we suddenly broke from the darkness into *overpowering sunlight.*

For, on the eastern side of the mountain, the sky was clear and cloudless. The soft light slumbered sweetly on Derbyshire cottages trellised with woodbines, on green hedge rows of fragrant hawthorn, on gently-swelling hills, and Gothic Churches embowered in their ancient ivy. The transition was sudden, *surprising, glorious!*

Such, thought I to myself, is the regeneration of a sinner's heart. It was, in the first place, under the black cloud of God's righteous condemnation. He flees from this state of guilt; but flies right through a mountain of opposition, straight towards Jesus Christ. For a time, darkness envelopes his pathway. Discouragement gathers over him. But the light is all the brighter, the peace is all the purer, the joy is all the more joyous, when at length the penitent becomes the believer, and issues forth into the glorious assurance of sins forgiven and heaven secured. The very outer world smiles in beauty to a newly converted soul. Like President Edwards, in the hour of his regeneration, he is in love with the very trees that hang over him, and the birds that start up before him, and the modest field-daisy that blossoms at his feet. He is out of sin's darkness; he is in the "marvellous light."

My friend! has *your* heart ever undergone this blessed change? Have you experienced the new birth? Have you ever gone to Christ? If not, then go! Go at once. Seek the new birth. Seek it in faith. Seek until you find. "Ye shall seek Me, and find Me," says the Saviour, "when ye search for me *with all the heart.*" You must make religion your *great business*, your all-absorbing work, until you are on the safe side of that high dark mountain between you and heaven.

You may encounter discouragements. A perfect mountain of doubt may hang before you. Darkness may thicken about you. Passages of Scripture may seem puzzling. A chill, heavy atmosphere of unbelief may oppress you, hard to breathe. Your heart will be terribly *stubborn*, count on that. The arch-enemy will tempt you, annoy you, worry you with all manner of harrassing torments. Foolish companions may sneer at you. Worst of all, your enemies may be they of your own household," and your dearest relatives frown upon your search for a new heart. Your past sins will swell up like a mountain across your way to dishearten. But, my good friend! through all, over all, in spite of all, *press on to Jesus.* As you love your soul, and as you dread an everlasting hell, *Don't give up.* It is dark now, but, to you

"There is a light about to beam,  
There is a fount about to stream,  
There is a warmth about to glow,  
There is a flower about to blow;  
The midnight blackness soon will change  
Into gray.  
Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?"