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THE

# Canadian Independent.

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VOLUME XIII.

FROM JULY, 1866, TO JUNE, 1867.

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"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

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TORONTO:

ALEXANDER CHRISTIE,

FOR "THE CANADIAN INDEPENDENT PUBLISHING COMPANY,"

11 KING STREET WEST.

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## PREFACE TO VOLUME XIII.

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Another volume of the Magazine having now been completed, it devolves upon the Editor to sum up the year's proceedings in a few words that may apply to the twelve monthly numbers as a whole.

The size of our regular issues has been enlarged during the past year to 40 pages, besides which 24 extra were furnished to subscribers in July and 8 in October, so that the present volume forms a goodly octavo of 512 pages, over 100 more than were given for the same price in each of the preceding eight years.

It may be interesting to our friends to know that of these 512 pages, 147 (more than one fourth) have been written by the editor, and 241 (almost one-half) by various contributors, leaving but 124 (scarcely one-fourth) to have been selected from books or periodicals. Three-fourths of original matter is a very large proportion for a Canadian religious journal to furnish, especially as the whole of it is gratuitous. No less than sixty writers have enriched our pages with original articles, letters, poetry, or news, in addition to sixteen who have sent "official" communications.

Our most hearty thanks are offered to all these valued *collaborateurs*, with whom our relations have been so pleasant. We have seldom had occasion to decline papers that have been sent for publication, and writers have placed their productions in our hands in such a spirit of confidence, that the necessary work of revision and abridgement has been rendered comparatively easy.

Having so constant a plethora of other contributions, we have not been able to avail ourselves so frequently as we should otherwise have been glad to do, of that "special co-operation" promised by Rev. W. F. Clarke. He has however, supplied us with several valuable articles, which have added much to the interest of the magazine.

It has gone far to compensate us for our monthly task, which has required far more time and thought than the inexperienced would imagine, to hear from so many quarters—from pastors and officers of churches and other subscribers, and from our contemporaries in the Provinces, the United States and Great Britain—that the INDEPENDENT has been so warmly appreciated by its various readers.

The enterprise of the proprietors, in enlarging the magazine, has not been responded to as fully as we expected, and had a right to expect, in the increase of subscribers. Still, it is a cheering fact that the increase is very much larger than for several years past, and that remittances have been more promptly made. All who are concerned in this undertaking are deeply indebted to the Publisher for the carefulness, accuracy and zeal with which he discharges his important duties.

The Annual Meeting of the "Canadian Independent Publishing Company" will be held in a few days hence, but too late for us to announce, at present, any arrangements for the next volume. The past, however, encourages the hope that the magazine will be vigorously sustained, and become more and more effective in its important work.

F. H. M.

Toronto, May 22, 1867.

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THE

# Canadian Independent.

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VOL. XIII.

TORONTO, JANUARY, 1867.

No. 7.

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## A NEW-YEAR'S ADDRESS

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TO THE CONGREGATIONAL CHURCHES OF CANADA, NOVA SCOTIA,  
AND NEW BRUNSWICK.

DEAR BRETHREN,—The silent flight of time has at length brought us to the termination of another year, and we are now entering upon the scenes and engagements of a new era of our short lives. During this interval of time, how many have slept the sleep of death! Little might they think when the year first smiled upon their prospects, how soon their days were to be numbered and gone. Just so it is with ourselves; we look forward to another and another year, and scarcely dream that this may be our last. During the past year some of our beloved friends and acquaintances have disappeared from amongst us; and who can be certain how long he has to live? Time flies away on a rapid wing, and no man can stop its course: the year is gone by, and who can recall it? It has seen many carried down to their graves; and it has brought us so much nearer to our own. O may the voice issuing from the tombs of our departed relations and friends impress its lessons deeply and permanently upon all our hearts, and “teach us so to number our days that we may apply our hearts with wisdom.”

In the review of the past there is much to humble us. We find enough in opportunities neglected, sins committed, and obligations violated—in the pollution of our hearts and the offences of our lives—to cover us with shame and confusion of face; and from the painful remembrance of which we can find no relief but in betaking ourselves afresh to “the fountain which is open for sin and uncleanness.” The opening year, while it speaks loudly of past mercies, and calls upon each of us to erect his Ebenezer, and inscribe upon it with the hand of gratitude, “Hitherto the Lord hath helped,” suggests at the same time many salutary considerations in reference to the future. It ought undoubtedly to be an occasion of solemn resolution and pledge, relying on God to forgive our sins, and purify our hearts by His Spirit, to dedicate ourselves more entirely to His glory.

The times that are passing over us are most serious and portentous; and it would, we conceive, betray a singular insensibility not to be impressed by passing events. Thrones are tottering; the earth is trembling beneath us, and the heavens are dark above us. On our own borders we witness the unsettled condition of the neighbouring republic; the derangement of our mercantile affairs; Popery and other forms of anti-christian heresy putting forth unprecedented aggressive efforts; a vast proportion of the press ministering to the worst passions of fallen humanity, and our political atmosphere charged with the elements of commotion. These are some of the signs of the times; but awful as they are, we believe that *their ultimate influence will be rendered subservient to the success of the gospel and the extension of civil and religious liberty.* The late Robert Hall observed—"The personal approach of the Son of God was announced by the shaking of the nations, and it is highly probable that his spiritual kingdom will be established amidst similar convulsions and disorders. One thing is certain: God is speaking loudly unto us in the dispensations of his providence, that we may learn righteousness." Every thing summons us to make our "calling and election sure;" to rouse ourselves at once to activity and zeal in the cause of God, and seek, by earnest prayer and effort, to "convert sinners from the error of their ways, and thus save souls from death, and hide a multitude of sins."

For the purpose of awakening in your breasts and our own, a deep sense of the vast importance of renewed and increasing devotedness to God, are these lines written. We have arrived at a crisis in the religious history of our churches and congregations, which we feel to be most important. Our responsibility—always tremendous—is now immeasurably increased. Every thing is calculated to alarm us, if we do not now awake and arouse ourselves.

Suffer us to use great plainness of speech; while we assure you that the following appeals and inquiries which we suggest for your serious consideration, do not proceed from any suspicion in our minds, that you are "behind other churches," but from a concern that you should "covet earnestly the best gifts," and seek to excel. We by no means overlook or wish to depreciate the reasons which exist among us for devout congratulation, knowing, as we do, that many of our congregations and schools exhibit cheering indications of prosperity. Amidst many causes of humiliation, we see abundant reasons to "thank God and take courage."

But it is possible that a profession of christianity may be maintained with a degree of credit, while there is a very inadequate sense of the value of spiritual religion. On this account, as well as others, we are most solicitous that the state of things in our churches, and among the families and individuals composing them, should undergo a faithful investigation. Is there not reason to apprehend that *vital and practical godliness* is not in that flourishing condition amongst us, which is so ardently to be desired? Is there not a great deficiency in our devotional habits: in spirituality and communion with

God: in the devout reading of the scriptures: in self-converse and examination? Instead of that breathing, panting, wrestling after God, which distinguished eminent saints of a by-gone age, is there not too much formalism, apathy and negligence in our closet exercises? Do we not often abridge our devotions that we may have more time for business, for recreation, and for company? Is not the line of demarcation between the church and the world, in many instances, either disregarded or rendered almost imperceptible? Is there not a conformity to the maxims, and manners, and spirit of the world, which destroys what is characteristic of pure christianity? Do not newspapers, and politics, and public matters generally, occupy unduly and disproportionately the time and attention of the professors of godliness? Are there not some calling themselves the disciples of Christ, and who publicly appear as the supporters of his cause, who have no altar to God in their families, and who indulge in habits and associations inconsistent with a Christian profession? Is there, in all cases, that strict and conscientious regard to truth and integrity which ought ever to distinguish the man of God? Fearful and tremendous is our responsibility if we are not faithful to our avowed principles, and our acknowledged obligations.

Again, are the sanctity and claims of THE LORD'S DAY strictly and conscientiously regarded, and is the attendance on PUBLIC WORSHIP regular, devout and exemplary? Remember who has said, "Ye shall keep my Sabbath and reverence my sanctuary." How many, alas! "forsake the assembling of themselves together," so that "the ways of Zion mourn, and few go to her solemn feasts," compared with the numbers that might be expected to throng her temples, and call the Redeemer blessed? We are not without painful apprehensions that there is a *laxity of principle and conduct* in reference to these things, fearfully prevalent among the professors of this age, causing the curse of barrenness to spread, dishonouring to the name of Christ, confirming the ungodly, the infidel, and the scoffer in their evil ways, grieving and discouraging the pious, and retarding the cause and triumph of divine truth.

Permit us, also, as closely connected with the last hope, to advert to the state of our MEETINGS FOR SPECIAL PRAYER. It has been justly remarked that the prayer-meeting is to be regarded as "the thermometer of the church" by which its spiritual health and pious feeling may be accurately ascertained. We are deeply anxious that these meetings should be attended by the members of our churches and congregations with greater frequency and regularity, and that they should be pervaded, animated, and invigorated by a spirit of devotional fervour. But, how great the disproportion between the numbers at the communion table and at the prayer-meetings! Many are never seen at the latter, any more than if they utterly denied the efficacy of prayer. And yet they are required to continue not only in "Apostles' doctrine, and fellowship, and breaking of bread," but in "prayers" also, if "the Lord is to add daily to the church of the saved." The Primitive Church was full of the

spirit of love and united prayer, and was, therefore, cheered by repeated conversions, and by a marked separation from the spirit of the world. Brethren, let us come together on these occasions in greater numbers, and with more heart-devotion, that there may be something to rouse, to animate, to cheer, and to fill our hearts with love and joy. Let our prayer-meetings revive, and all will revive: and then shall we witness happier days than have yet dawned upon our congregations.

Allow us, also, to urge upon you the importance of *united efforts to do good*, which, we think, are imperatively demanded by the circumstances of the times. Let these efforts be put forth in your respective families, in the Sabbath-schools and congregations with which you are connected, and the neighbourhoods in which you reside. Our professed principles summon us to action. And while we are careful to honour the Holy Spirit by a full recognition of the absolute need of his agency, and by our fervent and persevering supplications for his presence and his power, let us take care that we do not insult him by a presumptuous negligence and inactivity. We have no warrant to expect the bestowment of his quickening influences while we are chargeable with the disregard of obvious duties. We have to work as well as to pray; and to pray that we may be able and willing to work. He amongst us who is not prepared to harness himself for labour, had better never enter the field. He will soon become a burden to himself, and a cumberer of the ground. Hope and courage will sink and die away, when there is no spirit of enterprise and active zeal. How little, alas! are we doing—how little are we attempting to do—for Christ and for souls! Whilst so great an amount of energy is put forth by the people of the world for the accomplishment of the objects they pursue, how comparatively feeble are our efforts in the cause of Him “who loved us and gave himself for us,” and how many seem contented with the enjoyment of their own privileges, and manifest a total indifference about the salvation of others. If you possess the willing mind you will easily find spheres of active exertion open before you. Yet, in addition to what is regular and systematic, we seem to want something more spontaneous and direct; and we beg to suggest one mode of doing good, which has the sanction of Scripture, and which, if generally adopted, seems likely to be productive of the happiest results. It is this: Let two or more meet together in private, in the name of Christ, for prayer and conversation, and let them seek for the outpouring of the Spirit on the church and the world. Having earnestly implored the blessing of God on their efforts, let them go forth singly, or by *two and two*, to seek the conversion of sinners. Let them be intent on the accomplishment of the object—believe that they shall not fail. Thus Christ sent forth his disciples by two and two, “and they went out and preached that men should repent.” And again, He said unto them, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Let these

little, select bands—these praying, working companies, be multiplied throughout these provinces, and it will be seen that our churches are alive to their high calling; many will be converted to God, and our churches will revive and flourish. God, even our own God, will pronounce upon us that divine benison—"From this day will I bless you."

R. W.

Sheffield, N. B.

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### THE SECOND QUARTER OF VOLUME XIII.

Three months have now passed since we reported on the condition of our subscription list. Is it from the absence of a monthly fillip that our receipts have somewhat lagged during the interval? Such is the case, however. Let there be a change for the better, with the New Year. The publisher says, that while receipts for the current volume show greater promptitude, the ARREARS come in much more slowly than last year. If any of our readers think that we are importunate in reminding them to pay us our dues, it will be evidence enough that *we* "do our spiriting gently," that we quote the following from one of our Canadian exchanges. It is but a sample of what we read in many others :

"The mailing sheets were sent last week to all the ministers. We do not wish to impute blame to any one, but no one can look at the amount of arrears due on this sheet without being satisfied that there is an inexcusable indifference to the interests of our denominational paper. It is the duty of the ministers, either to collect these arrears, or at least to inform us who among the numerous defaulters should be struck off the list as hopeless cases. Many of our subscribers seem to have no conscience whatever as to payment. They allow their names to stand from year to year, heaping up the debt they owe, and swelling the total debts due to an amount which reflects discredit on themselves and on the body. How do they suppose that any concern in the world can be carried on with such treatment as they accord to the ——? What honour, honesty or manliness is there in continuing to take a paper which they have not paid for for many years past? We have a considerable number of good and faithful subscribers who sustain the paper and have done so from the first, but we have some who never pay, and we fear do not intend to pay so long as they can get the paper for nothing. Others intend to pay, but they keep postponing and delaying, forgetting all the while that somebody has to pay for the papers they receive. These subscriptions are needed and they are needed now. The year is up, or nearly so, and we need the money. We hope this appeal will be responded to promptly and liberally, that we may be able to pay our way."

We are happy to say that the subscription-list continues to improve, though not so rapidly as at the beginning of the volume. The present season is a most appropriate one for our friends to canvass for new subscribers. *Let the claims of the Magazine be urged, and subscribers called for, at every Missionary meeting throughout the Provinces.* This is a most important auxiliary of the Society, and has a strong claim for corresponding exertions on its behalf. It is only by constant efforts to improve the circulation, that our periodical can be sustained in a healthy manner. We never want to see it an object of charity; but to keep it truly *independent*: earning its own living, and making itself so useful that no one can do without it. With a little more effort, the expense of the recent enlargement to 40 pages, may be covered. If, after that, 150 more subscribers, nett, are obtained, another eight pages can be added in vol. xiv. With still another 150, an "English Union Meeting Supplement"

could also be issued in June and November. Are there not people enough in the Provinces to yield such a list as this, were the matter brought before them? We have already chronicled the success of a number of diligent canvassers. *Georgetown* must now be added to this Roll of Honour, nine new names having been there obtained by a committee of one and his sister.

No agency will do so much as the Magazine to keep up the sense of brotherhood and unity among our scattered churches, and to break down that isolation which so cramps and chills the life of a people. The information contained, for example, in the present number, of the condition of things in various parts of British North America, would never be communicated to the whole body from farthest west to farthest east, or reach our well-remembered exiles, or be laid before our English brethren, except through the INDEPENDENT. Let every pastor see to it, that all his people receive the enlargement of knowledge and the quickening of heart, which the monthly visit to their homes of this messenger of the churches will impart to them. And let our intelligent and public-spirited laymen devise means for the same end. There are capabilities of good in this instrumentality, that have only begun to be developed. But it is evident that our brethren are awaking to a sense of its importance. Their pens are fairly set in motion, and we are so overflowed with original matter, that we can hardly find room for a word from Britain, Europe, or America.

We cannot close these miscellaneous remarks on our own affairs, without quoting some of the testimonies we have recently received to the acceptableness of our labours in the public service. An isolated brother in the Middle District tells us: "The INDEPENDENT gets along *famously*. However this cold weather may modify or change the *symptoms*, I hope that neither it nor ridicule will chill the music fever. A note of discord sometimes makes succeeding harmony all the sweeter." Another, in the Eastern District, says: "We ought to have a 'Sabbath-School Department.' The 'Home Department' is *first-rate*. It does one good to see the scramble for the magazine when it arrives, and hear, *Pa, read this, read that*. God bless the editor, and give him some of his reward here below." A lay-member of one of our city churches writes: "The December number of the INDEPENDENT has reached me, and after reading it carefully through, I feel I must write to you to congratulate you on its excellence, and, so far as any word of encouragement of mine will go, to say, 'well done! go on;' and to add from Scripture, 'Be strong, and of good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee.' \* \* \* \* The body and back-bone of the number is very good, and the articles 'Going over to the Church,' 'Materials for our Church History,' 'Ministerial Increase,' 'What keeps back our Young Men,' and 'Religion and Amusement,' are each and all admirable papers, and leave us nothing to wish for in point of talent. They have, moreover, the great merit of being 'the right things at the right time,' and should be followed up by the same writers, aided by the most vigorous pens you can evoke or command." The *Congregationalist*, one of the organs of our denomination in Boston, remarked a few weeks ago, "The CANADIAN INDEPENDENT, published at Toronto, in the interest of the Congregational Churches in Canada, has recently been enlarged. It is ably edited and contains a large variety of interesting and instructive material. It is pleasant to see that our brethren in Canada, by reason of their attachment to the same faith and polity, are thinking the same thoughts, and looking after the same great fundamental principles, as are the Congregationalists of the United States." Just as we

are going to press comes this good word from one of the Maritime Provinces : " I thank you from the bottom of my heart for the noble and spirited manner in which you are managing the periodical ; I think you have got into the right track, and you have a fair prospect before you of doing a vast amount of good."

One brother writes :—" That long sigh for a ' weekly ' should have the first response in a fortnightly, forthwith. Will you ask for a show of hands ?" Another enquires, " What could be done to have the *C. I.* published semi-monthly ? I believe it would be a great gain to the denomination." Another friend prudently adds, " You sigh for a ' weekly.' I have read that dear Cowper the poet never *owed* so much as when he *Oh'd* ' for a lodge in some vast wilderness ;' and I could not help thinking that even a fortnightly issue of the *INDEPENDENT* would involve a question of expense which must be met before the change is adopted." We have little doubt that it would be easy to get a " show of hands " for a fortnightly, but unless *every hand has another dollar in it*, it would be but " a vain show." The question of increase resolves itself into one of finance. *There is no difficulty of procuring matter.* Indeed it would almost be more easy to print the larger quantity than it now is to keep it back ! But the *further enlargement* of the *monthly* is the plan which commends itself to our own judgment as safe and feasible. It rests with our supporters to say, whether or not it shall be adopted for the next volume. What say you, brethren,—Aye, or No ?

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## MINISTERIAL SUPPORT.—No. II.

In my last article I endeavoured to show that the present standard of Ministerial support among us is much below what is desirable for the comfort and usefulness of our pastors. It is not enough that a minister manages to " get along " with what his people give him. Many an one does that, on a salary altogether inadequate to his wants, by gradually using up private resources which ought to be carefully husbanded against sickness or infirmity, or by falling back upon friends to help him through. But honourable feeling, not to say Christian principle, surely demands that the measure of support furnished be sufficient to place him above dependence on friends, and also to leave to him untouched any little patrimony he may have possessed before devoting himself to the ministry.

Assuming, what I presume hardly any reader of this Magazine will dispute, viz., the scriptural claim of " those who preach the Gospel," to " live of the Gospel," I propose now to show that the salaries of our pastors, and particularly those of the Missionary pastors, are not at all in proportion to the kind and amount of labour performed by them.

I argue the question upon this general ground, because I find it put upon this ground in Scripture,—*" The labourer is worthy of his reward."*—1 Tim. v. 17, 18. And it is even declared that the remuneration should be proportionate to the faithfulness of the Christian pastor ; for " the elders *that rule well* are to be counted worthy of *double honour* (a word which is clearly shown by the illustration in v. 18, to include, if it does not primarily apply to *pecuniary reward*,) especially they who labour (or as Dr. Wardlaw renders it, '*are laborious*')\* in word and doctrine."

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\* Wardlaw's " Congregational Independency," Canadian edition, pp. 204-206.

This may savour very much to some people of a "hireling" ministry, particularly to such as have been semi-Quakerised by the cheap preaching to be obtained in some localities, among the "Brethren," and other sects, that hold to an unpaid and uneducated ministry. It may appear to such a delightful and most heavenly-minded thing for the preacher of the Gospel to eschew all engagements with churches, with respect to "salary," and to cast himself and family directly upon the Lord for support. Money, that "answereth all things," is notwithstanding an awfully secular thing, and people of the spiritual cast I have spoken of, are very jealous of the secularizing influence which a good salary might exert upon him. And hence for a Christian minister to so far distrust Providence as to enquire before accepting the call of a church, how he is to be supported, or to stipulate for a fixed income, is, in their judgment, evidence to demonstration that he "*preaches for pay*."

Now, to be paid for preaching, and to be preaching for pay, are two things just as widely different as *eating to live*, and *living to eat*; and we conceive that if it be admitted that the preacher of the Gospel has a scriptural right to temporal support from those to whom he preaches, there is no valid reason why he should not know before-hand, how much the amount of that support is to be. Certainly the New Testament does not forbid it. On the contrary, the Christian minister, who is to be "an example of the believers," is required by 1 Tim. v. 8, to "provide for his own, and especially for those of his own house;" and to "*provide*" signifies, to see, or lay up *beforehand*—a thing impossible, if there is to be no agreement with the people as to salary. The farmer who furnishes him with wood, the tailor that makes his clothes, and the landlord whose house he occupies, all expect to know beforehand, saints as much as sinners, how much they are to receive for their services or rent. Every mechanic, or clerk, in his church, stipulates with his employer for a certain amount of salary or wages,—and none of these are afraid of becoming worldly by a little *increase* now and then;—and if, therefore, there be no impropriety or want of faith in Divine Providence, in their entering into pecuniary engagements of this kind, and no great harm in their accepting a large salary when occupying a position of trust and responsibility, we think it will be hard to prove it to be wrong in a minister to do the same, even if his people should choose to give him what Plymouth Church gives Mr. Beecher—\$12,000 a year!

This may seem a very worldly way of looking at such matters, but it is a scriptural way. It has this recommendation, furthermore, that there is common sense in it. And it strikes me that, if churches and ministers were a little more exact and explicit about such things in their settlements, both parties would often be saved much trouble and vexation afterwards.

Of course no rule can be laid down with respect to the amount of salary a minister is entitled to, for that will vary according to locality and other circumstances. But a comparison of the incomes of our ministers with those of many connected with the other learned professions in their congregations, will speedily convince any one that doubts it, that the scale of remuneration at present is neither in proportion to their education nor their abilities:—in other words, were *money* the ruling power with them, as it is with many, they would soon abandon their sacred calling for some secular one. In such matters the world is far more generous to its servants than the church, and far wiser too, for, however we may shut our eyes to the fact, this question of *support* will force itself upon Christian young men when deciding between the ministry and some secular calling, and doubtless, often turns the scale in

favour of the latter. It is easy to content ourselves with saying that any one whose choice is influenced by such considerations is not called of God to the work. But the truth is that the very enterprize and ambition which lead a young man, perhaps wrongly, to refuse the ministry on account of its comparative poverty, are among the most valuable elements of character when consecrated to that work; and many who would impose such a heavy burden of self-sacrifice upon others, would not move it themselves with one of their fingers.

It may be interesting for some of our city bishops, and their plethoric deacons and treasurers, to know how the salaries of some of their country brethren are raised, and how much it costs *some* people for preaching. We hope it is not to be taken as a fair sample, but an analysis of a subscription list for the support of the Rev. ———, a Congregational minister, in Canada West, a year or two since, gave the following result:—4 subscriptions of \$10 each, per annum; 2 of \$8; 6 of \$4; 3 of \$5; 1 of \$3; 20 of \$2; 40 of \$1; 2 of 75c.; 19 of 50c.; 1 of 30c.; 21 of 25c.; 1 of 20c.; and one of 10c.!!! Total, \$194.85—average, \$1.61 each.

It should be added by way of comment on the above, that one of the forty \$1 subscribers was the head of a family of *eleven adults*, who had the opportunity of hearing the aforesaid minister *every Sabbath morning*, within a few rods of his own door. And further, that the said minister walked to one of his appointments (five miles off) and back again, every alternate Sabbath for a whole year, and received for that service just \$9.

Doubtless it is not expedient for any of us to glory, but some of our ministers could tell of services rendered, both during student life, and afterwards, that were even more poorly remunerated than that!

Matters are undoubtedly mending with us in this respect, but there is still room,—nay urgent necessity,—for great improvement. There is no hiding from ourselves the fact that the *poverty* to which the ministry in the Congregational body in this country are generally condemned has much to do both with the fewness of our Theological students, and with that *exodus* of our ministers to the United States from which we have recently suffered.

One of our Western brethren, who has passed through his full share of privation, writing to me a few days since, says, with respect to this point,—“In my opinion the chief reason is not spiritual dearth in the Churches \* \* \* but *starvation*. This is easily understood by rich and poor, but especially by the latter class. While so many are obliged to go to a foreign land to get a living, it is not likely that there will be many candidates for the ministry. Heroic as it may appear to starve to death in the ministry, I must say that I find the *practical* part severe enough.”

Another brother, writing of an experience no older than 1865-6, says that he has “spent weeks,—yes, *weeks*,—without *meat* in his house; at other times without *butter*,”—and that with three stations under his charge!

Of the remedy for this state of things, I shall endeavour to speak in another article.

W.

UNPLEASANT REMARKS.—Never tell any body an unpalatable truth when it can answer no good purpose. This sort of unnecessary candor is sometimes prompted by malice, sometimes by mere looseness of tongue, like that which Iago imputes to Cassio when asleep. Friendship is frequently made an excuse for unpunishable impertinence by people who pride themselves on speaking their minds freely.

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

STANSTEAD, C. E., 1798 TO 1866, BY B. F. HUBBARD, ESQ.

Another interesting chapter in the annals of our churches appears in the following pages. In our last, we mentioned that a sketch of the Stanstead Church had been published in the *Harbinger*, by Dr. Wilkes; but as we have since received a much more expanded account, which appeared recently in the *Stanstead Journal*, from the pen of B. F. Hubbard, Esq., a descendant of one of the earliest settlers in that township, we have adopted it, with the former writer's entire concurrence. We are much pleased to find that Mr. Hubbard is actively engaged in preparing a history of the settlement of the Eastern Townships. He has very kindly allowed us the use of such of his materials as are appropriate for our purpose, and as our ministerial brethren in that section are co-operating with him, we shall doubtless receive a pretty complete outline of their several fields of labour. "Danville" and "Eaton," already in our hands, will be published as soon as possible.

These papers will not only be interesting in themselves, but will have a further value in showing our staff of historians, "how to do it." "Chebogue," soon to appear, will be another good example.

One paragraph from Dr. Wilkes' statement, concerning the place, will appropriately introduce what Mr. Hubbard says of the people:

"Stanstead, as most of our readers are aware, is a Township immediately bordering on the State of Vermont. The outer portions of the Township are so hilly as almost to justify the appellation mountainous, except on the border, or, as it is usually termed, "the lines;" but the inner portion consists of a highly fertile plain, on part of which the village has been laid out. There are few sections of the country so beautiful as Stanstead, whether the character of the scenery, the fertility of the soil, or the beauty of the farms, houses, &c., be taken into view. Some of these were probably the causes of its early settlement. American enterprize and taste are not to be restrained within the imaginary line of 45°; nor did the terrors which it is sometimes supposed they feel in regard to monarchical institutions, interpose as a barrier betwixt them and this lovely land: onward they came, and the result has been the formation of settlements of great beauty and wealth."

Among the earliest settlers of this town were a few families from Massachusetts and New Hampshire, who had been trained under the influences of Congregationalism. These were gradually followed by others of that denomination, but many years elapsed before their numbers and strength became sufficient for forming themselves into a Society. Their first meeting for public worship was in 1798, in the log barn of Capt. Israel Wood, which stood near the site of the present Congregational Church on Stanstead Plain, Rev. John Taplin, a kinsman of Johnson Taplin, officiating. The congregation numbered some ten adults and as many children. In 1804 the settlement was visited by Rev. James Hobart, of Berlin, Vt., who having a sister married and settled in the west part of the town, improved the times of visiting her in preaching in the different neighbourhoods during the following twelve years. Among the other early preachers were Rev. David Sutherland, of Bath, N. H., Rev. Kiah Bayley, of Hardwick, Vt., Rev. Chester Wright, of Montpelier, Vt., and Rev. John Jackson, of Gill, Mass. Mr. Jackson afterwards retired from the ministry

and settled in Brome, C. E., where his descendants still reside. From 1810 to 1816, Rev. Luther Leland who was then settled in Derby Vt., preached a part of the time in Stanstead. The meetings were usually held in the Old School House, which stood at the North end of the Plain, on the road leading easterly from the main street. When there was no other preaching in the neighbourhood, the Congregationalists usually met here, and the meetings were conducted by the professing christians present. A Church was organized in 1816; the ministers assisting in the services were Rev Messrs. J. Hobart, Chester Wright, David Sutherland, Luther Leland, and James Parker. The original church members were Levi Hooker, Mrs. Levi Hooker, Miss L. Hooker, Mrs. Amanda Smith, Miss Mary Ward, Dr. Isaac Whicher, Mrs. Dolly Whicher, Mrs. Catherine Hubbard, Moses Montague, Mrs. Susan Montague, John Brown, Israel Brainard, William Arms, Pliny V. Hibbard, Reuben Bangs, Daniel Ludden, Mrs. Hannah Ludden, Mrs. Clarissa Nash, Adam Noyes, Richard Smith and Ephraim Clark. Of these, two only are known only to survive, Mrs. Amanda Smith and Ephraim Clark. For nearly half a century Mr. Clark has been an active and efficient missionary in the Sandwich Islands. Many of those worthies were among the truly excellent of the earth, and their memories are hallowed by the most endearing associations. Their mantles fell upon others, who in latter years have been distinguished for piety and christian effort.

The newly organized church was supplied with preaching occasionally by Rev. Luther Leland and other ministers from the northern part of Vermont, until the following year, 1817, when Rev. Thaddeus Osgood became their pastor. The old Union Meeting House, which stood at the junction of the road leading south from the Moulton neighbourhood with that leading from the Plain through Cassville had been completed the previous year, (this house has since been taken down and the materials used in building the Cassville church,) and by common consent of the proprietors, the Congregationalists were allowed to occupy it. The prospects under which Mr. Osgood began his labors were favorable. The appointments of the Wesleyan preachers from South had been suspended, and the Methodists and Free-Will Baptists united in sustaining the meetings. The congregations were large and things went on prosperously for a time; but ere long, the roots of bitterness sprung up and bore their appropriate fruit. Mr. Osgood was a moderate Calvinist, but as a part of the church were ultra in their views, their differences were submitted to the arbitration of a council. The proceedings of this council excited much interest throughout the community, at the time. The session continued two days. The old Union Meeting House, which could furnish seats for 1500 persons, was filled to overflowing. The sympathy of the public and of the greater part of the church and a majority of the council, sustained Mr. Osgood—a small minority of the council voting for his dismissal. The disappointed part of the church members withdrew, however, from the meetings, and for a time attended the ministry of Mr. Leland, in Derby. Few men have been better known in the Eastern Townships than Mr. Osgood. His history is one of much interest, but our limits will permit only a very brief sketch. At an early age, he began business in Massachusetts, and was on the eve of marriage with a lady of great personal attractions and merit. She was suddenly removed by death. For a time he was but the wreck of himself. He afterwards recovered his health and reason; and having been a subject of Divine Grace in a revival in his neighbourhood, resolved to devote the remainder of his life to the service of his Redeemer. At the age of 28 he engaged in a course of preparatory study, and during his 30th year, studied theology under the direction of Dr. Lathrop, of Springfield,

Massachusetts. He was there ordained as evangelist. His subsequent life was useful in an eminent degree. Though comparatively in a humbler sphere, he performed an amount of evangelistic labor not surpassed by that of any individual since the days of Brainerd, Wesley, and Whitfield. He crossed the Atlantic many times, and had travelled the entire circuit of the United States and the greater part of Canada and the Lower Provinces, mostly on horseback. His efforts were especially directed to the improvement of the rising generation; and to him belongs the praise of organizing the earliest Sabbath Schools in the eastern part of Canada. He was peculiarly happy in his efforts with the young, and may justly be said to have been instrumental in moulding the character of many who have since been distinguished for usefulness.—His motto, like that of Wesley, was, "The world is my parish;" and feeling himself circumscribed in Stanstead, he resigned his charge in 1819. He died some few years ago at the advanced age of 84 years.

Soon after the resignation of Mr. Osgood, the Union Meeting House was occupied by an Episcopal Missionary; and during his stay of two years, the Congregationalists attended his meetings. In 1821, Rev. John Hick was sent by the British Conference to the Stanstead Circuit. The Congregationalists attended during the stay of Mr. Hick and his successor Rev. Richard Pope, and then proposed a preacher of their own denomination for mutual support. This proposal was not accepted, and they withdrew from the Methodists, and again held their meetings at the old school house, at "the Plain." Deacon Reuben Bangs died in 1822, and Deacon Hooker having left the country, Selah Pomroy and William Arms became their successors. The meetings were regularly sustained, and, when not supplied with preaching, were conducted by the deacons.

In 1828, Rev. A. J. Parker, who had completed his theological studies and received his licensure, was invited to supply the church for a few months. Although young in the ministry, he labored with acceptance and much usefulness. He afterwards settled in Danville, C. E., where he still remains pastor of the church of that place. Mr. Parker was followed in 1829 by Rev. Andrew Rankin, also from New England. The brick church at the north end of the Plain was built that year. Mr. Rankin was followed by Rev. Joseph Gibb, from Banff, in Scotland, whose ministry begun early in 1830, when he was installed pastor. Up to that time, the church had gradually increased in numbers and strength. They were united in their call to Mr. Gibb, and for a time prosperity attended them. Mr. Gibb was an eminently endowed and useful minister of the gospel—as a theologian, he was excelled by few of the age. He had published several valuable treatises upon christian doctrine and practice—among which were a Dissertation on the New Covenant, Directions for searching the Scriptures, and an Epitome of the First Principles of the Christian Religion. These books were well written, and were read with interest. By the majority of the church, and by the community in general, his worth and merits were measurably appreciated; but difficulties arising partly from misapprehension, but mostly from the misguided policy of a faction, so wrought upon his sensitive mind that he sunk under them, and died in June, 1833, in the prime of his strength and usefulness. His memory will be cherished by many with reverence and affection. After the death of Mr. Gibb, a part of the church members withdrew, and the remainder found themselves unable to sustain a minister. They were supplied successively until the Fall of 1834, by different clergymen of the Hampshire County, Mass., Association. Among them were Revs. Mr. Clapp, of East Hampton, Mr. White, of South Hadley, and Mr. Beaman, of West Hampton. In the Fall of 1834, Rev. A. O. Hub-

bard was sent by the American Home Missionary Society. He remained until the Fall of 1835. The church at that time was small and much divided, but the labors of Rev. Mr. Curry, from Montreal, resulted in measurably adjusting these differences, and in June, 1836, Rev. L. Sabin was sent by the A. H. M. Society. In this year, Deacon Arms removed to Sherbrooke, and Phineas Hubbard, sen., became his successor. Mr Sabin remained until June 1837. During this year, the church enjoyed a season of comparative prosperity. The meetings were well attended, and some additions made to the church. There were at that time a good number of intelligent laymen, and the Prayer Meetings and Conferences were peculiarly interesting and profitable; among these were the deacons, Selah Promroy and Phineas Hubbard, Joseph and David Gibb, both of whom afterwards became distinguished ministers of the gospel, and who were early removed to a higher and holier sphere of usefulness, Dr. Henry Hayes, who died in the service of his country in the war of the late American Rebellion, and Phineas Hubbard, Jr. Mr. Sabin was succeeded by Rev. R. V. Hall, who remained in the pastorate until 1854, or more than 16 years. In 1854, a small church was organized in the neighborhood of Brown's Hill, called the North Congregational Church, of which Mr. Hall became the pastor. Mr. Hall has since settled in Newport, Vt. The North Congregational Church has since been remodeled, and is now in charge Rev. L. P. Adams, of whom more particular mention will be made hereafter.

In the mean time the old church at "the Plain" had broken up, and the Meeting House remained closed until 1856, when the church was re-organized and supplied by Rev. James Hay, who had been sent by the Canadian Congregational Missionary Society. The number of church members comprising the new organization was 25. Deacon Phineas Hubbard had died in 1842, and Deacon Selah Promroy in 1856. Sanford Steele, John Christie, Stephen Allen, Quartus Promroy and John Moir, were the appointed Deacons of the new church. Mr. Hay remained until 1858, when from severe labour and feeble health, he was obliged to resign his charge and remove to a milder climate. He is now labouring successfully in Australia.

About this time the new church sustained an almost irreparable loss by the death of Deacon Steele. Deacon S. was a man of highly cultivated intellect, sound judgment and sincere piety.

"But ere his sun had reach'd its noonday height,  
It sunk in everlasting night."

He died in the prime of life and strength—much beloved and deeply lamented.

In the Fall of 1858, Rev. Alexander Macdonald was ordained pastor of the church. The following ministers assisted in the exercises: Revs. J. J. Caruthers, D. D., E. J. Sherrill, R. V. Hall, A. Duff, L. P. Adams, and John Fraser. Since that time, C. W. Cowles and Joseph Cheney have been appointed deacons. Deacon Allen died some four years ago, and Deacon Christie died in 1864. Deacon Christie was a native of Banffshire, Scotland—had been an active and useful member of a church in his native country, of which Mr. Gibb had been the pastor. From the strong desire of enjoying the privileges of his ministry during the remainder of his life, he had followed Mr. Gibb to Stanstead.—He was a man of exemplary piety, and by his consistent life exerted an influence which was felt, and which will be long remembered in the neighborhood where he lived. He possessed a clear and sound judgment, was familiar with the literature and many of the sciences of the age, and as a critical biblical scholar was excelled by few—whether laymen or clergymen.

Mr. Macdonald was succeeded by Rev. John Rogers, who was installed in 1865. Mr. Rogers has appointments in the Marlow neighborhood and at Stanstead Plain. His labors have thus far been highly acceptable and useful. Harmony and union of effort appear to prevail in the church, and their number is gradually increasing. We trust that with the Divine Blessing, they will continue to increase, and that they may yet rank among the most prosperous institutions of the Eastern Townships.

The North Congregational Church, which had been organized by Rev. R. V. Hall, at Brown's Hill, in 1854, disbanded soon afterwards, but was remodeled at Fitch Bay, under the charge of Rev. L. P. Adams, March 29, 1859. Mr. Adams had previously labored with acceptance and usefulness at Fitch Bay, and in different localities in the West part of the town, as a supply from the Canadian Congregational Missionary Society. His labors have thus far been prospered. A neat and commodious church edifice has lately been built at Fitch Bay. The church is, as yet, small, but their number is increasing. Mr. Adams is a faithful laborer, and we may look forward in humble confidence to the time when the church at Fitch Bay will exert an influence that will tell—not only in its own immediate locality, but throughout the entire town and community.

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### THE TRIPLE REPORTS FOR 1866.

During December, six months after the Union Meeting was held, we received our copies of the Minutes, under one cover with the Missionary and College Reports, which had also been issued separately some time previous. In six months more, the Minutes will be superannuated. Surely, "some one has blundered." Yet we could not pick out more prompt and efficient men than our honoured Secretaries. Another year, we hope to see these documents complete by the first of August or of September, at the latest. We trust that matter so valuable for future reference is carefully preserved. A set for five years, bound together, makes a very convenient volume.

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### The Home Department.

#### IF YOU SHOULD E'ER GET MARRIED, JOHN.

If you should e'er get married, John,

I'll tell you what to do—

Go get a little tenement

Just big enough for two!

And one spare room for company,

And one spare bed within it—

If you'd begin love's life aright,

You'd better thus begin it.

In furniture be moderate, John,

And let the stuffed chairs wait:

One looking-glass will do for both,

Yourself and loving mate;

And Brussels too, and other things

Which make a fine appearance,

If you can better afford it, they

Will better look a year hence.

Some think they must have pictures, John,  
 Superb and costly, too;  
 Your wife will be a picture, John, .  
 Let that suffice for you.  
 Remember what the wise man said,  
 A tent and love within it,  
 Is better than a splendid house  
 With bickerings every minute.

And one word as to cooking, John—  
 Your wife can do that best;  
 For love, to make the biscuits rise,  
 Is better far than yeast.  
 No matter if each day you don't  
 Bring turkey on the table,  
 'Twill better relish by and by,  
 When you are better able.

For all you buy pay money, John,  
 Money earned every day;  
 If you would have your life run smooth,  
 There is no better way.  
 A note to pay is an ugly thing  
 (If thing you choose to call it),  
 When it hangs o'er a man who has  
 No money in his wallet.

And now when you are married, John,  
 Don't try to ape the rich:  
 It took them many a toilsome year  
 To gain their envied niche;  
 And if you gain the summit, John,  
 Look well to your beginning,  
 And then will all you win repay  
 The care and toil of winning.

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### STORY OF "POOR VIC."

Victor or Vic Doyle was not a rosy, merry boy, with a good home and many friends; but he was thin and pale—a very old-looking little boy, and lived in a cellar, with his only relative, a drunken stepmother. Vic seldom had enough to eat, never enough to wear. All through the winter he shivered with cold, and was no stranger to frost-bitten toes; while in summer, the corrupt air of the filthy, damp cellar in which he lived made him very miserable.—This was a sad case; but there are hundreds of little boys quite as badly off—yes, worse off than Vic, for *he* knew how to read. He had been taught by his father. Victor's father died when his little boy was eight years old; the child was nearly eleven at the time when these things I tell about happened; and during these three years that he had been worse than alone in the world, he had carefully remembered his reading; and if he found a scrap of printed paper, he always read it.

Vic got his living by searching the gutters for anything he could find in them, —He went out at dawn every morning, with a bag over his shoulders and a stick in his hand; and he sought for bits of rags or nails or any old thing that could be sold for a trifle. At night he separated these things and sold them.

Sometimes he only got a penny for a whole day's toil; at other times he earned two or three cents, and then he felt quite rich.

One summer evening, after Vic had separated the heap of rubbish he had collected during the day, he drew from his pocket a soiled and crumpled leaf of a book. He climbed on the window-sill, rubbed the pane of glass as well as he could with his ragged sleeve, and began to read. The paper was so worn and blotted that he could only see plainly a little poetry. It ran thus:

"Christ is merciful and mild;  
He was once a little child;  
He, whom heavenly hosts adore,  
Lived on earth despised and poor.  
Then He laid His glory by,  
When He came for us to die.  
How I wonder when I see  
His unbounded love for me!"

"Ah!" said Vic, "I know; I heard about Christ at the mission-school last Sunday. I wonder if he got poor on purpose? That's very strange! I wish I could get rich. 'Come for us to die.' Can that be true? Who did he die for? For the folks that made this little book, perhaps, but not for me. 'He was once a little child.' I wonder if He was as big as I am, and had enough to eat?" Vic read the verse over a great many times, until it was too dark to see. Then he laid it in a little secret corner saying to himself, "I'll learn that verse to say, as the boys did last Sunday; and I'll ask the teacher more about Christ, and who did He die for, and if He is alive anywhere now, so that I can go and see Him."

What a wonderful story that was Vic heard next time he went to the mission Sunday-school; that Jesus Christ, the Son of God, had died for him; was now living to love and help him; and more, was anxious for his love! Yes, for the love of poor, ragged Vic, whom no one but his father had ever loved, and who had felt as if there was nothing good or pleasant ever to happen to him. Vic listened with tears streaming down his cheeks. The teacher gave him a little tract that told about Jesus, and a little paper full of pictures that told about Him too. The next Sunday he came with clean face and smooth hair, saying, "Teacher, I read that it was right to be clean; so I want to do right, to please Jesus."

Vic went to the mission-school until nearly winter, learning very eagerly, and reading his Testament carefully. One October morning he found in the gutter a little pin. It was made of gold with a bright shining stone in it. "A ha!" cried Vic to himself, as he secured it in his pocket, "now I can sell this for money enough to get warm clothes." But, after a moment came the thought, "It is not mine."—Then he said, "I can't find the owner." "You can try," said the better thought. Then Vic resolved to keep it until next Sunday, and give it to his teacher, to find an owner. But Vic felt that it would be keeping a great temptation in his way for a long time, and perhaps he might yield to sin. So he shouldered his bag and ran as fast as he could to an office where a large paper was printed, and asked to see the editor or manager. The editor spoke gently to Vic.

"Please, Sir, I found this in the gutter, and I thought you'd tell of it in your paper, and let the owner get it."

The editor looked carefully at the pin and at Vic. "Don't you know you could sell this for more money than ever you had, my boy?" he asked.

"I thought so, sir. But please, sir, it's not mine," said Vic.

“ Oh! I see; you expect to get a fine reward for it?”

“ Oh! no, sir, but I've been to the mission-school, and I can't steal and offend Jesus Christ.”

“ What has Jesus Christ to do with you?”

“ He loved me, sir, and died for me.”

The editor brushed a tear from his eye, for he was a Christian man. “ Come to me the day after to-morrow, at ten,” he said. And Vic went off happy, for he had done right.

Vic called at the appointed time. “ The pin has been advertised, but has not been called for,” said the editor. But while they were the owner came in and proved his property.

“ There is the honest lad that found it,” said the editor.

“ Ah! you look very dirty, my boy,—Here is a reward. You see ‘Honesty is the best policy.’”

“ How much did he give you?” said the editor, as the stranger left the room.

“ Sixpence, sir!” replied Vic.

“ Ungrateful old man!” cried the editor, I'll see if I can't do something for you myself.” So he called one of his assistants, and asked if they had anything for Vic to do.

“ Yes, sir, if you have a mind to make him one of the carrier-boys. Our Jim has broken his leg, and has gone to the hospital.

So Vic was made “carrier of the paper,” and had, besides, a good suit of clothes given him by his new friend. He did not forget his dear mission-school; every Sunday found him in his place. Vic was so obliging, honest, and industrious, that he was a great favorite, and as he grew older, had better places given him in the office, until he was able to support himself comfortably.

How often he looked back on the time when he debated what to do with the diamond pin he found, and saw how much good, even in this world, had sprung from his withstanding temptation. If he had yielded then, he would probably have gone from bad to worse, to a sad end. And even if his honesty had not made him friends, and helped him to a comfortable home, he would have had the approval of conscience, and a heart at peace with itself.—*The Standard Bearer*.

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### DO-NOTHING YOUNG LADIES.

At a recent social gathering a young lady informed me that she never sewed! What do you suppose was the nature of my reflections on hearing that declaration? I said to myself, either that girl speaks falsely or else she is very lazy. Never sews! Who then, I queried, makes your dresses, and cloaks, your skirts and bows? Who repairs the rips in your pretty gaiter boots, and darns the holes in your stockings? Is it your aged mother, or your more industrious sister? Or do you hire all your sewing done? Should this last supposition be the case, may you never marry! And the chances are you never will. Not one young man in a hundred can afford to marry a woman who habitually neglects household duties. Young man, if it should ever be your fortune to hear a young woman declare that she never sews, beware. Shun her as you would the chills and fever. Be insane enough to make such a one your wife, and before the honeymoon is over, the horrors of buttonless shirts and heelless hose will be upon you; your fair lady's sewing would be done by others, while she moped in idleness, or rioted in fashionable dissipation. Then farewell to

your dreams of domestic felicity; they would fade, as summer flowers at the touch of frost. I have repeatedly heard ladies, educated and intelligent ladies, declare with actual pride their ignorance of the art of cooking. They "could not make a cup of coffee to save their lives;" and as to their making a loaf of good bread, or cooking a simple dinner, that is out of their power. Poor, miserable unfortunates! Doubtless, mothers are much to blame for thus neglecting their daughters' education; but surely there is no sensible girl who could not, if the exercise of a little energy, perfect herself in this most needful branch of domestic knowledge. False pride, in every case, is the only barrier in the way. It is not considered "genteel"—(how I abominate that word!) to do anything useful, and a fashionable miss would consider herself disgraced should she be seen with her hands in the dough, or caught in the act of sweeping a room. If a young lady of the present day can thump the piano, use a few French phrases, dance, flirt, and do nothing generally, her education is accomplished—she is considered "finished."—*Home Journal*.

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### THE MODEL FIGHTER.

The little peddler-boy Jimmy, who was so well known in our village as an honest lad, must have been somewhat acquainted with the art of keeping the heart-springs pure. I will tell you a story or two about him, and then you can judge for yourselves; for Zenobia would not use the "judgment" of the boys and girls without their leave, any sooner than she would any of their valuable property.

One day Jimmy went to a neighboring village, to sell some wares. Pins, needles, tape, cord, buttons, soap, matches, braid—indeed, I am not merchant enough to carry in my brain the long list of articles which he carried in his basket. Jimmy's brains and arms both must have been pretty strong, for he carried a regular "notion merchant's store!"

With this varied stock, one day, he stepped out of the cars, whistling from a spirit of peace with all men, when up came a rude boy, and "just for mischief," as he said, gave the well-laden basket a sudden knock. Away went all the goods and chattels, to the four winds, and to the ground! Now where is the boy to be found who would not have been at least a little vexed at such a provocation? Jimmy's temper was naturally pretty quick, and his blood instantly boiled at this deliberate piece of wickedness.

"Look out, old fellow!" said he, on the spur of the moment, and he almost obeyed the impulse to strike. But he recollected himself, or rather he recollected his duty to his God and to his neighbor. Instantly his whole manner changed. A smile took the place of the angry frown, and he said, quietly, "I don't believe you meant that."

"Yes I did too," said the tantalizing boy.

"Oh, well, never mind," said Jim; "I'll be your friend, though; I guess we won't quarrel just yet."

"Halloa! there's a saint for you!" bawled out the rude boy at the top of his voice.

Jimmy did not wish particularly to have his "saintliness" thus proclaimed upon the public streets; but he knew it was better Christian policy to place a guard at the door of his mouth. So almost biting his lips, and lifting his heart in prayer to God, he stopped to gather up his scattered stock in trade. His spirit was soon tranquil, and he went on his way.

A gentleman and his wife had noticed, from a window of their house, across the street, the whole performance. Said he to the lady, "My dear, call the boy in, and buy from him all the cotton, and pins, etc., which you will want for the next six months." So master Jim was relieved of his load in a much more agreeable mode than before. And you see, his forbearance had its reward? Use your own judgment now, and answer.

Two weeks after, Jimmy had another trial with the same boy. The fellow must be a "bully." That is the name which suits his character, at any rate, and so we will adopt it for him, although rather inelegant. Worcester's big Dictionary describes him finely, in giving a definition of the word: "A noisy, blustering, overbearing fellow, known more for empty threats and insolence, than for courage, and disposed to provoke quarrels."

Going along through the same village, though rather in its outskirts, Bully jumped over a fence, and, without any warning gave Jimmy a blow upon the side of the head, exclaiming:

"Ha, ha, sir! You are the saint what's afraid to fight!"

Jimmy knew him instantly, and, setting down his basket, stood back, saying:

"No sir—I am not afraid; but I had a great deal rather not. Still I can do it. I tell you beforehand, sir, it's not my way of doing. I would much rather be a friend to you."

"I'm no friend to saints; so take that!" said Bully, dealing a not very gentle blow, and this time with his doubled fist.

Now Jimmy was no coward, and not lacking in physical strength, either. So he just seized Bully by the collar, and extending his right foot, tripped up the feet of his antagonist, lying him low upon the ground. There he held him tightly for a minute or two. Bully was completely in Jimmy's power, unable to move a limb. He screamed out, "Let me go! let me go!" But Jimmy sat, a monument of victory, utterly unmoved. He saw that his captive was not in a condition for self government, so he had no notion yet to "let him go." Full five minutes he sat there, patient and self-respectful, his own spirit entirely tranquil, and his heart full of love to the vanquished boy. And there he meant to sit until Bully's spirit was somewhat subdued. At last the poor boy begged to be released.

"Promise me first," said Jimmy, "that you will strike no more boys in the street?"

"I'll promise," said Bully.

"Mind, now—you really mean it, do you?" said Jimmy.

"Yes, I'll promise true," said Bully.

"And promise to remember that I'm your friend, and don't want to fight you?"

"Yes," said Bully.

So he was allowed to rise; and he went on his way, a somewhat wiser fellow than he was before. Religion does not take true manly spirit from a boy. It makes him much more manly, for it helps him to curb his temper, and act with cool deliberation. "He that ruleth his spirit, is greater than he that ruleth a city."

### IMPORTANCE OF NEWSPAPER READING TO WOMEN.

The *Manchester Guardian* reports an able sermon on newspapers recently delivered by the Rev. Brooke Herford. We take the following extract:—

“ Let me especially urge the reading of the newspaper as a distinct means of self-culture upon women. It may sound strange at first, but I think it is almost more important to women than to men; and for this reason, men are pretty sure to keep up to the level of what is passing in the world whether they read the paper or not, but it is not so with women. Men go into the world, from day to day. They can hardly help hearing what is going on. If they do not read the paper itself, they get a glance at the contents-bill as they pass the news shops, or they catch it up from the passing conversation of the day. But women, in their quiet household life, may go on for weeks hardly hearing a word of what is passing in the great world outside, and the little they do hear conveying no living meaning to them. I think this is a great evil. It not only narrows the range of woman’s life, but she loses a great deal of happiness which would come of intellectual companionship and community of interest with men, with a brother, a father, or a husband. Is it not too often the case that the wife and the husband lived in, to some extent, different worlds of thought and interest? Why is it so? Why have we that so frequent complaint, that men sit at home absorbed in thought, hardly saying a word of what they are thinking about, or perhaps poring over the newspaper, without a syllable about what is in it? It is often set down to man’s mere incommunicativeness. And so it is partly; but don’t put yourselves off with that. Part of the cause lies deeper. It is because women are so seldom educated to take an interest in what is going on in the world around them, and so would be unable, without tedious explanation, to enter into the news which each week brings from every quarters of the globe. I know men ought to struggle more than they do against this tendency to isolate themselves, and to be more communicative on such matters; and I know, too, that, with a little patient sympathy, women would soon learn to take the same interest in them that men do. But remember that men meeting in the world are accustomed to exchange their thoughts about public events in brief pithy comments one with another, and often hardly could give long explanations, even if they would. Therefore I would put it to women not to depend on this, but to read the newspaper, as a distinct, and to them especially important, part of self-culture; and read it aright. You know at present, when women do get hold of a newspaper, it is often the case that the last thing they look at is that which has most interest for men. Politics they mostly vote a nuisance, and don’t try even to understand it; and the foreign intelligence might almost as well be printed in Greek. I want to see that altered. I would have every woman read the newspaper for herself, not merely for half an hour’s amusement, but with the definite object of escaping the natural danger of her quiet home life, and keeping an open eye and an understanding mind for the passing history of nations, and the great interests which are stirring the heart of the world.”

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### Correspondence.

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#### NOTICES TO CORRESPONDENTS.

In the hope of using, this month, the *whole* of our accumulation of accepted contributions, we made a vow, and have religiously observed it, to write no more for the January number than was absolutely necessary, dealing only with current matters. Fond illusion! We closed the December number with MS. in hand sufficient for half of another issue: we are in the same case still!

We took the liberty, in August last, of addressing the Union of N. S. and N. B., requesting their co-operation with us in two forms,—communications and subscribers. Our brethren are doing their duty well in the former matter. We are confidently expecting a similar response in the latter.

Several Missionary Meetings were held in December, which we hoped to have reported this month, but no particulars have reached us. The deputations in all parts of the field will very much oblige us and our readers by brief statements up to the latest day for February.

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### THE CANADIAN DELEGATE IN NEW BRUNSWICK.

MY DEAR BROTHER,—Having been appointed delegate from our Union to that of Nova Scotia and New Brunswick, my report is not strictly due till June next; yet, at your request, I send a record of incidents which were very pleasant to me, for your valuable pages. I should not have been able to fulfil my appointment in person, had not my kind friend, and host of "Mon Bonheur Hall," generously offered to bear all my expenses.

I left home on Monday, September 3rd, in time to take a view of the ruins in Portland. It was a sorrowful sight. I stood on the spot where Payson's (latterly Carruthers') Church once stood. I had enjoyed there a precious time of hallowed fellowship with the representatives of the Maine Congregational Churches, and the thousands that met with them there in the summer of 1865. It made one's heart ache to look on such desolation: but the Word of God and the Church of God cannot be burnt up. I found Dr. Carruthers from home collecting funds for rebuilding.

On Wednesday went on board the *New England* steamer; I was no sooner on board than I met our excellent brother, and my namesake, the Bishop of Eramosa, C. W., also on his way to the Congregational Union of Nova Scotia and New Brunswick. Our joy was great at meeting, but mine not a little diminished on learning that he had an ulterior errand, and I could not help saying, "Have we not few enough labourers in Canada already?" We want four in Canada East.

Next day we reached St. John, and the following morning sailed for Fredericton, along with our brethren Black, Burpee, Baylis, Sykes, and several lay delegates from Nova Scotia. We were very much pleased with the view of Sheffield, the residence of our Brother Wilson. The church and parsonage, with glebe, lie close on the north bank of the river. At Fredericton, the capital of the province, two churches could be seen from the river, the spire of one was surmounted by a closed hand with fore-finger pointed upward—rather original, but quite significant. Carriages were waiting to carry us up the country twelve miles, to *Keswick Ridge*, where a most beautiful panoramic view of the vale can be obtained, with the capital in the distance. Our welcome at the parsonage was hearty; we found our brother—or rather, father—Stirling, a native of Peterhead, Aberdeenshire, Scotland, forty years on this side the Atlantic, part of which he spent in Nova Scotia, where some fruits of his ministry are still springing up. His father was a member of the Congregational Church in Crichtie, or Stewartfield, then under the pastoral care of the late Rev. James Robertson, of Sherbrooke; and Mr. Stirling owns Mr. Robertson as his spiritual father. The Keswick Ridge Church is close to the parsonage—joined to it indeed; there are not more than two or three houses nearer than half a mile, yet the opening sermon, and all the services

were attended by large audiences,—larger proportionably than we see at our Union meetings. The sermon was preached by Rev. J. R. Kean, from Gal. v. 1. He gave us a very succinct, plain and pointed review of our distinctive principles as apostolic and scriptural, and our duty in maintaining them. On Saturday morning the Union met for business, preceded by an hour of prayer and conference. These devotional meetings were truly refreshing. All the members of the Union were present, and much interest was evidently felt by the people all round. Your number for October gives such a complete view of the various items of public business done, that it would be superfluous in me to repeat. The Sabbath was a special day; the interest felt was intense, and was kept up till the close—surely the Lord was among us—every one felt it was good to be there.

On Monday, we from Canada, delivered our message. When the liberality of the friend who enabled the delegate from Canada to be present, was mentioned, more than one cried out, "God bless him," to which we added a hearty "Amen!" On that evening we addressed a missionary meeting: one of the speakers was Rev. F. Hastings, pastor of Union Street Church, St. John, N. B., lately come from England. We think he is the right man in the right place, and will be a decided acquisition to our ministerial ranks in British America.

On Thursday A.M. we left St. John for Annapolis; the country there is fine—the valley of the Annapolis being considered the garden of Nova Scotia. Hence we started on our journey across the peninsula, a distance of 68 or 70 miles. After a toilsome journey our eyes fell upon the grateful words on the sign-board of the hotel where we were to stay for the night, "Rest for the weary." We were *weary*, and this house did by no means belie its name. Here Bro. Black, as he passed to the Union, had preached, and left an appointment for that night, which we now fulfilled. In the school-house we found a goodly number present, wild and almost unbroken as forest seemed to be. By agreement we both preached, taking, as our text suggested by our circumstances, Matt. xi. 28; my fellow-traveller describing the labour and burden, and consequent weariness of sin, and the writer the rest for the weary provided by Jesus. We felt happy in this exercise, and in conversing with some of our hearers at the close, found they were grateful for the opportunity. We ascertained that there were several temperance organizations in this neighbourhood. Nova Scotia is quite alive in the temperance cause. After a good night's rest we started on our journey and reached Milton between 8 and 9 P.M. The entire drive from Maitland to Milton is through a very fine country, the road frequently passing along the shores of beautiful lakes and copious streams; nor did we see, by any means, the finest lakes and rivers, which are considerably distant from that road. Of my visit to the churches in Nova Scotia, I may write you again. A. D.

Sherbrooke, November, 1866.

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### THE VACANT CHURCHES—HOW TO HELP THEM.

Mr. Editor,—It is a Divine principle that the strong should bear the infirmities of the weak. The churches that have pastors *can* afford to waive their right, if indeed they have a right, to monopolize their pastor's services when other churches are without the "preached word." What better way to consolidate than an earnest and combined effort to encourage the churches that are strug-

gling without pastors? Could not the pastors in each Missionary District, both missionary and self-sustained, *resolve* that each vacant church *shall* be supplied at regular seasons? Say, as nearly to once a fortnight as possible. *This could be done*, and if undertaken, *in earnest*, under the directions of each District Committee, through its secretary, and with the active co-operation of all the brethren that could take part, an amount of work could be done for the Saviour in strengthening these churches by thus giving them the sympathy they need, and by encouraging them to persevere that could not fail to establish our cause by increasing the missionary spirit amongst us; perhaps, be the means of calling out more christian activity on the part of the churches thus visited, and for aught we know be the beginning of more prosperous days. Such visits would present a good opportunity of pressing upon the christian brotherhood the necessity, not merely of giving their means to support the gospel, but of consecrating "their own selves."

Surely there are young men among us that ought to give themselves to the Lord's work. With a reviving of religion amongst us would come greater energy and life in all departments of christian effort, and increased means to extend that effort.

Sit down, brethren, count the cost, map out the work; it will be found practicable, and if carried out with energy and perseverance would have a reflex influence upon the churches and pastors who engage in this work and labor of love! "For it is more blessed to give than to receive."

R. L.

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#### LETTER FROM REV. J. T. FEASTON.

The publisher of this Magazine has received a letter, dated "Birmingham Nov. 28, 1866," from Mr. Feaston, some portions of which, being of public interest, our readers will be glad to see. He says,

"I have to thank you for your kindness in forwarding to me the *Canadian Independent*, which I have duly received, and for which I am greatly obliged. I have read each number with lively interest and satisfaction. Of course I am much gratified at the spirit with which the effort to improve Psalmody is carried on. 'Work with the willing' must be your motto, and 'Never despair.' I have had discouragements like other men, but I have never allowed them to abate my zeal or lessen my labour; and now I am repaid. Each Tuesday evening in this month, about 400 have met to practice Psalmody in our school room."

After kind messages to various friends at Toronto, he continues,

"Mrs. Feaston and I continue well. We found all right at home, and are in full work. We now read the Canadian information in the *Patriot* and elsewhere with great interest. Our sojourn among you is always a most pleasant theme of thought and conversation."

Enclosed in the above letter was a copy of the circular issued to the congregation at Lozells Chapel, preparatory to this winter's practice meetings, from which we copy a few sentences:

"Of course, in relation to Psalmody, I have travelled with open eyes and ears, anxious to receive new light and gather hints from every quarter. I am happy to be able to say that nothing that I have seen or heard or read, in all our tours, has changed my views as to the propriety of the principles I have advocated among you and the measures we have hitherto adopted.

"I had the pleasure and privilege of spending a day or two with Dr. Lowell Mason, the veteran Psalmodist of America, at his beautiful villa in New Jersey. After devoting the thought and labour of a life to the interests of Psalmody in

the New World, his matured convictions, at the ripe age of seventy-five, are strongly in favour of thorough, simple, congregational singing, to the entire exclusion of a choir, not only as the substitute, but even as the support of the people's voices. On this point the opinion he expressed to me was, 'I believe that good choir-singing and good congregational singing cannot exist together.' I was much gratified at finding that his views and practices in relation to Sunday School Psalmody are precisely in accordance with those we have adopted and acted on at Lozells. Many persons in America and in Britain are becoming alive to the consideration that much of what is sung in Sunday Schools is quite unsuitable for worship, both as to the words and the music. In our own and other countries, I have had the opportunity of conversing with not a few ministers and other good men interested in Psalmody, and the result of all this intercourse has been to confirm my opinion that the course we have been pursuing is a right one. Numerous have been the expressions of approval of our plans and principles which I have heard from persons whose judgments I highly value."

"One of our first objects has been to secure throughout the congregation, the ability to read music; and for this purpose teaching and practising are essential. At one time, in our old and smaller chapel, almost all the congregation used tune-books as well as hymn-books in the services. The grouping of the voices was more complete, the parts were more thoroughly rendered, and a larger proportion of the people sang with vigour and heartiness than is the case at present. In all this there is nothing to be surprised at. The present congregation is double the size of our former one, and throughout the time that we have met in our present chapel, my protracted seasons of weakness and illness, and frequent absence from home, owing to my own and my dear wife's indisposition, has necessarily interfered with customary modes of procedure, and that just at the very time when special efforts were necessary for the instruction of the new portion of the congregation. This winter will witness, I trust, a return of our former enthusiasm, our first love.

"The general eagerness which I observe, for the commencement of our Winter Session, assures me that we have nothing to fear for the future; that, delightful and inspiring as our 'Service of Song' is at present, and surpassed (in respect of those points which we deem invaluable and important) by none that I have heard throughout our travels, yet higher excellence and richer joys are before us."

"I intend, this session, to give a regular Course of Musical Instruction, which will not only be designed to ground beginners in the principles of Vocal Music, but will, I have some reason to think, be found not uninteresting to those more advanced.

"Those who have recently joined our congregation may be assured that they will find our Psalmody meetings as delightful as they are useful, and that the method we pursue is so simple and easy, that persons entirely ignorant of musical notation will soon be able to use their tune-books with facility and pleasure. They will remember that the store of sacred song which now refreshes and rejoices our hearts from week to week, is the fruit of the labour of years on the part of those who have gone before them, and I trust that they will be anxious now to take their share in carrying on and perfecting this glorious work.

"In the course of our travels I have collected some gems of sacred music, which I am very desirous to introduce for our use, at the earliest period possible. We shall have so many new tunes, chants and anthems to learn, that those who understand music already, as well as those who do not, will find it important and useful to attend the exercises. Indeed, I should like for us to be able to introduce, this winter, an entirely new set of tunes for our use, and lay aside the old ones for a time. The amount of your zeal however must determine this."

We cannot say that we are yet converted to these views concerning choirs, except perhaps where, as at Lozells, a congregation is so educated as to be itself a choir. The chief difficulty in the matter is, that on the one hand a body of trained musicians want to sing *new* music, which the people cannot

follow; and on the other, that congregations are often too lazy to learn any other than the meagre list they happen to have picked up. But in that case they need good leading to sing at all.

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## Literary Notices.

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THE BOOK OF PSALMS; arranged according to the original parallelisms, for responsive reading. New York: Mason Brothers.

Since our notice of the appearance of this volume, we have received a copy from the publishers. It is handsomely printed on fine paper, and tastefully bound. The arrangement of the several sentences in each verse, so as to bring out the echo or antithesis of the leading sentiment, is skilfully carried out, although in some difficult cases, where the parallelism is not very obvious or exactly maintained, we might have adopted a different reading. Our examination of the work confirms us in the opinion, that the peculiar structure of Oriental poetry is developed with great clearness, force, and beauty by this arrangement, which gives a reason for responsive reading such as can never be alleged for the mere "verse-about" principle. But this will be better illustrated by the quotation of an example. It will be remembered that the leader in such responsive reading,—the father of a family, the superintendent of a school, or the minister of a congregation,—reads the portions in italics, and the rest of the worshippers those in roman letters.

### PSALM lxxvii.

- 1 *God be merciful unto us, and bless us ;*  
And cause His face to shine upon us ;
- 2 *That Thy way may be known upon earth,*  
Thy saving health among all nations.
- 3 *Let the people praise Thee, O God ;*  
Let all the people praise Thee.
- 4 *O let the nations be glad and sing for joy ;*  
*For Thou shalt judge the people righteously,*  
And govern the nations upon earth.
- 5 *Let the people praise Thee, O God ;*  
Let all the people praise Thee.
- 6 *Then shall the earth yield her increase ;*  
And God, even our own God, shall bless us.
- 7 *God shall bless us ;*  
And all the ends of the earth shall fear Him.

In a few instances, certain passages are marked to be read by the leader and the people together. These are indicated by being printed in small capitals. Thus:

### PSALM cxvii.

*O praise the Lord, ye nations ;*  
Praise Him, all ye people.  
*For His merciful kindness is great towards us ;*  
And the truth of the Lord endureth for ever.  
PRAISE YE THE LORD.

Altogether, this volume is well worthy of the attention of those who are meditating improvements in the mode of conducting united worship in all its forms.

SHENAC'S WORK AT HOME. Philadelphia: American Sunday School Union. 12mo., pp. 410.

The American S. S. Union never gives the names of the authors of its publications, but, unless every sign deceive us, "Shenac" is written by the same Canadian authoress as the admirable stories "Christie" and Gabriel," which we noticed in October last. It is got up in the same attractive form as those volumes. The scene is laid in one of our Highland settlements, Glengarry, and Shenac (Gaelic for "Jane") Angus Bawn is a young girl, who, by the death of her father, and the broken spirit of her mother, was left for a long time the chief prop of an impoverished family settled on a farm. Her high spirit—sometimes too high—and long and earnest struggles to keep up the family, are described with much power. At length their fortunes change. A Californian brother returns, and plenty crowns their home. The heroine's reward, in the book, is to become a minister's wife,—a very questionable piece of poetical justice, some would say. The truth to nature of this story, the skill with which it is told, and the every way *healthy tone* of it, are worthy of all praise; while its religious characteristics exactly comply with that quaint but admirable canon laid down by a plain woman, which is as applicable to a book as to a person:—"I like to find religion in people, like the sugar in my tea, so that I can *taste* it everywhere, though I do not *see* anything of it; not a big lump at the bottom, while the tea is bitter." "Shenac" will be popular wherever it is read; but it ought to have a specially large circulation in Canada.

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THE SUNDAY SCHOOL DIAL, in 1867, is to be issued on a larger sheet, equal to the size of the *Children's Paper*. New type and new illustrations are also to be employed. The editor, Rev. W. F. Clarke, has the promise of co-operation from Revs. Dr. Caldicott, W. Cochrane, and J. Wood, and other writers. The price remains unchanged—15 cents per single copy; \$1 50 for 11; \$3 for 22; \$4 50 for 33; and \$6 for 50 copies. Postage free throughout B. N. A. Mr. A. Christie, publisher of this magazine, is also publisher of the *Dial*.

Being in such hands, it is natural that we should feel a special interest in this juvenile paper. Although encountering the competition of the British and American publications of a similar character, the *Dial* has won the favour of a considerable circle of subscribers. The people of this country should learn, in respect to every form of periodical literature, to stand upon their own feet as much and as soon as possible.

Tempting inducements are offered to young people who canvass for new subscribers, in the shape of eight valuable prizes for those who send the largest numbers. Success of every kind to the *Sunday School Dial*!

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THE MISSIONARY CHRONICLE, issued by the London Missionary Society, enters on a new series with the new year. It is now placed under the charge of Rev. Dr. Mullens, the new Foreign Secretary, an able man, and himself a former missionary. "The *Chronicle* was the successor of an earlier record of the Society's work, and has now lasted as a separate publication for thirty years." It is purposed to introduce the following important improvements:—Special papers descriptive of the history and condition of the several missions and stations; explanations as to places and persons mentioned in the missiona-

ries' letters; once in three months, a map, these composing, in due time, a missionary atlas; statements of the Home proceedings of the Society; accounts, in brief, of the work of other Societies; and papers addressed to the missionaries relating to various departments of their work. The *Chronicle* will contain 20 pages 8vo. monthly, all devoted to information concerning mission-work. Contributions will be acknowledged in the Annual Report. The London Missionary Society has, for some time past, generously sent the *Chronicle* to our Canadian pastors, and we have no doubt that any not now included in the list, would be at once added to it, on application, either direct, or through Dr. Wilkes. But let the churches remember to "communicate as concerning giving," as well as "receiving." To subscribers, the *Chronicle* is but a shilling a year.

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The MISSIONARY HERALD, organ of the American Board, commences this month its *sixty-third* annual volume. It has always been an admirable journal of its class, and is to be still further improved. The January number contains fifteen maps, exhibiting the fields occupied by the Board, and each monthly issue is to have an engraving. It is sent *gratis* to subscribers of \$10, to collectors of \$15, to treasurers remitting \$20, during one year, in each case; to such "honorary members" of the Board, (made so by subscribing \$100 at one time, or, in case of a minister, \$50) as request it; and to pastors of contributing congregations. Mr. Charles Hutchins has lately been placed in charge of the publishing department; address, "Missionary House, 33 Pemberton Square, Boston." The price of the *Herald*, to ordinary subscribers, is \$1 per annum in advance. A strenuous effort is now being made to correct the subscription list, as it is believed that many copies are going astray. Will any of our readers who have facts to communicate, address Mr. Hutchins, as above? The *Herald* should have more subscribers in Canada. Any one obtaining five new names and sending \$5, will have a sixth copy free; for ten names and dollars, a book will be sent.

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Under the title of the "NEW SABBATH HYMN AND TUNE BOOK," Mason Brothers, of New York, advertise a new edition of the musical arrangement of the *Sabbath Hymn Book*, which will excite no small interest among those who are "exercised" on the subject of Psalm Tunes. We therefore copy the announcement below. After referring to the Hymn Book, the publishers say:—

THE SABBATH HYMN AND TUNE BOOK is the above-mentioned work set to music by Dr. Lowell Mason. In its preparation the leading purpose was to furnish a book for congregational singing,—one which would assist *all* to unite religiously in this part of worship. The music has been suited to the hymns with the studious care and consideration, and such an adaptation has been secured as best presents the thought and emotion of each hymn. Mere musical effect has been held in abeyance to true devotional feeling; and to this end, plain tunes have been mainly employed, such as all—even those who have the least musical skill—can unite in singing. And yet, the tunes, simple in rhythm and melody as they are, include many of those choice and beautiful choral compositions that have become classic by many years of devotional use, and others which are here used for the first time are among the most pleasing and effective pieces of church music.

THE NEW SABBATH HYMN AND TUNE BOOK, like the work just mentioned, is the Sabbath Hymn Book set to music; but while the music is carefully adapted to the sentiment of the hymns, the tunes, unlike those of the preceding book, are selected with reference only to their *popularity*. Easy melody and simple rhythm

have not been criterions of selection. Those tunes which are in favor everywhere and which, either plain or difficult, many people will sing and love to sing, have been adopted. This book in short, presents tunes of the greatest variety and popularity possible, consistent with a proper adaptation to the sentiment of the hymns. It is believed that most of those, who have a true appreciation of what congregational singing should be, will prefer the book with plain tunes; but there has been a wide demand for something more popular, and it is to meet this want that the New Sabbath Hymn and Tune Book has been prepared. Both books will continue to be published. The pages and hymns in each are identical, and both may be used together, as far as hymns are concerned. The tunes are also alike in part. Prices: Hymn Book, 16mo, cloth, \$1.00; Hymn and Tune Books, 16mo, cloth, \$1.38. Larger sizes and more expensive binding at corresponding prices.

The demand for more popular music has been made also in Canada. But unless the Sabbath Hymn Book is reduced in price, and issued in more portable forms, the New Congregational will supplant it. Yet we who use it heartily love and enjoy its selection of hymns.

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### British and Foreign Record.

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“THE ENGLISH INDEPENDENT.”—The following announcement has appeared since our last issue: “On Thursday, the 3rd of January, 1867, the *Patriot* and the *British Standard* will be combined in THE ENGLISH INDEPENDENT, a first-class journal, containing 32 pages, a large addition to the size of the present journals, representing the political, social, religious, and ecclesiastical opinions of the Congregational Dissenters. Annual subscriptions (pre-paid), £1 1s. Offices: Bolt Court, Fleet Street, London, E.C.”

“Hitherto,” says the prospectus, “the *Patriot* and the *British Standard* have separately discharged this duty. This was an arrangement which simply impaired the efficiency of both papers in many ways: whatever reasons may have existed to justify it in time past, none now continue. The proprietors have, therefore, resolved to amalgamate them, in order to produce a FIRST-CLASS WEEKLY JOURNAL which shall command the whole constituency, and represent that constituency with ability and effect.”

Dr. Campbell now retires from editorial service; and we are left to infer that Mr. Turberville, the skilful editor of the *Patriot*, will take charge of *English Independent*, assisted, as heretofore, by a corps of able writers, including the leading ministers of the denomination.

The name of the new journal can hardly fail to strike pleasantly on our ears, for it seems to have been suggested by our own, and by that of our big brother in New York. Yet it is not without regret that we part with the *Patriot*, which we have known and loved from our youth up. A word from each title—say, *The British Patriot*—would have preserved the historical origin of the new periodical: but, doubtless, the new name has the great merit of accurately describing the thing, which, in scriptural times, all names were meant to do.

In connection with this statement, we are most happy to convey to our Canadian ministerial readers the intelligence, that, through the generosity of the gentleman in Montreal who, from past similar services, may be styled our “Purveyor of English Denominational Literature,” they may all expect to see the ENGLISH INDEPENDENT every week during 1867. Mr. Leeming’s plan is to divide them—he estimates their number at sixty—into groups of

four; to send the paper from Montreal to the first on each list, by whom it is to be kept — days, and so on. All that he asks is, *punctuality of dispatch* to the next reader; and all the expense to each minister will be 52 one-cent stamps for the year.

It would hardly be possible to do our good brethren a greater service than the above at the same cost. We attach the highest importance to the constant keeping-up of communication with the Churches in the Fatherland. The information and stimulus thus imparted will enlarge the mind and heart of each pastor, and make him better able to serve the Churches. He will find numerous opportunities of dispensing what he thus acquires to his people. "Freely ye have received: freely give." We trust that some means will be found to make the ministers in the Maritime Provinces part-takers of the same benefit.

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DR. MANNING ON THE CONVERSION OF ENGLAND.—Dr. Manning, in responding to the toast of his health, said that Catholics were engaged in this country in a Christian contest with the noble-hearted, kindly-disposed, obstinate, and very intelligent race of their English brethren. He firmly believed that there was a great truth in the saying of the late Cardinal, that the conversion of England would, by God's providence, be accomplished. When it might be he could not even dream, but this was certain, that the Roman Catholic Church in England was gradually expanding and extending, and that controversy was gradually dying out. He would ask his Rev. Brethren present *how often they were now engaged in controversies regarding transubstantiation or invocations?* (Several voices—"Very seldom.") Did it happen once a year? (Cries of "No.") Should he tell them why? *It was because so large a number of the Clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about the doctrines to which he had referred.* The Catholics had been left to the much more happy and peaceful task of reaping the fields (laughter and applause).

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THE RITUALISTS.—Lord Ebury writes to a London paper that he must honestly confess that, having had excellent opportunities of studying this question for some time past, it is his belief that the greater portion of our influential laity, besides a large majority of our bishops and clergy, are either in favour of the Tractarian movement or are indifferent to it. The ideas of those who do not actually go along with it are something of this nature. They say within themselves, "An agitation is troublesome, and to be avoided, and may lead we do'n't know where. If we enter into it we shall be called bigots, and persecutors, and Exter-Hallites, and violent speeches will be made about the Pope. After all, the evil, if it really is one, is confined to a few places; the Tractarian clergy are exemplary men; the poor are attracted by music and song, and awed by mysterious performances, and we do'n't exactly know what we believe about apostolic succession. Perhaps, after all, as some say our Prayer-book teaches, a mysterious power may be conferred upon our priests alone to regenerate all little children and absolve all penitents, which would be very pleasant. Then the ladies are delighted with the new system, and their cannot be so much harm in dresses and decorations and so forth." One reason why Lord Ebury expects so little from a movement for the preservation of the reformed faith of the established church is that "a vast number of the serious and thoughtful portion of our middle class, not restrained by the conventionalism of the uppermost, have joined the ranks of the nonconformists, and these persons look on with a smile at our perplexities."

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PLYMOUTH CHURCH PRAYER MEETING.—It is in the lecture room, quite as much as in the pulpit, that one finds the hiding place of Mr. Beecher's power. The room is of immense size, capable of seating a thousand persons comfortably; is lighted from the ceiling. It is above ground and every way attractive. At the

regular meetings of the church, the room is full, and often crowded. It is uniformly so. The great choir of the church are almost all professors of religion. They uniformly attend the meetings, and the singing by the choir is led by the conductor of the music in the church. Mr. Beecher takes charge of his own meetings. There is no pulpit in the lecture room. A platform is erected at one end, on which is erected a single office chair; a small table is at the side of the chair, not in front of it, on which rests the hymn book and the Bible. There is nothing between the pastor and the flock. A hymn is given out in the Plymouth Collection. Some one is invited to lead in prayer. Several hymns and prayers alternate. Singing comes in between every exercise. The hymns are never shortened, but are always sung through. Remarks, questions, difficulties, are solicited from any who are present. Brief exhortations and volunteer prayers come in. Mr. Beecher, sitting in his chair, explains some text; gives an exhortation; answers all the questions proposed; replies to all suggestions, and explains all difficulties. The same earnestness, raciness, eloquence, tenderness, facetiousness that mark his more elaborate performances, come out here in all their freshness. He is tender, tearful, and affectionate in spirit as a woman. The services last an hour and a half, and are always too short. Nothing is prosy; nothing tires. The lights are seldom put out till half past nine or ten. The people are loth to go. The young want to take his hand; and inquirers, for such generally are present want to say a word to one whose tender spirit longs to guide them in the way of peace. No one can judge of Mr. Beecher as a preacher who is not familiar with his lecture room.—*Burleigh, in Boston Journal.*

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## Official.

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### CANADA INDIAN MISSION.

The Board, having again secured the valuable services of Rev. John Brown in collecting funds for its work of sending the gospel to the Indians of the North-West, crave the efficient and cordial co-operation of our pastors and Sabbath-schools, and hope for liberal contributions from those who prize the soul of the red man and the glory of the Saviour.

Last year our brother could only speak of the work from hearsay or theory; this year he can speak of it from experience.

Owen Sound, 25th Nov., 1866.

ROBERT ROBINSON,  
*Secretary.*

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### MISSIONARY MEETINGS, 1866-7.

#### WESTERN DISTRICT.

Southwold ...	Jan. 13,	Sabbath	Rev. W. H. Allworth.
" .....	" 14,	Monday	} Revs. Allworth, Dickson, Macallum, J. M. Smith.
London .....	" 15,	Tuesday	
Watford .....	" 16,	Wednes.	
Warwick .....	" 17,	Thursd.	
Forest .....	" 18,	Friday	} Revs. Allworth and Smith.
Plympton ...	" 18,	" "	} Revs. Macallum and Dickson.
Forest .....	" 20,	Sabbath	} Rev. J. A. R. Dickson.
Sarnia .....	" 20,	" "	} Rev. D. Macallum.
" .....	" 21,	Monday	} Revs. Macallum and Dickson.
Stratford .....	" 14,	Monday	} Revs. C. Duff, W. W. Smith, Snider, Durrant.
Listowel .....	" 15,	Tuesday	
Molesworth	" 16,	Wednes.	
Howick .....	" 17,	Thursd.	
Turnberry ...	" 18,	Friday	

Tilbury .....	Jan. 16, Wednes.	} Revs. W. F. Clarke and Macallum.
Windsor .....	" 17, Thursd.	
Amherstburg	" 18, Friday	
"	" 20, Sabbath	Rev. W. F. Clarke.
Tilbury .....	" 20, "	Rev. D. Macallum.
Paris .....	Feb. 11, Monday	Revs. J. Durrant, W. Hay, Pullar, Wood.
Brantford {	" 12, Tuesday	} Association Meeting.
	" 13, Wednes.	
Hamilton ...	" 14, Thursd.	} Revs. W. F. Clarke, McGill, Allworth, Wood.
Barton.....	" 15, Friday	
Mount Hope	" 15, "	

*N.B.*—1. A lay delegate will, at the request of the committee, accompany the several deputations, where practicable, for conference with the churches with regard to the financial and other matters.

2. Brethren whose names appear on the deputations will please bear in mind that the honour of Christ, and their own honour, is involved in their fulfilment of these appointments where it is possible, unless they notify me at once that they cannot fulfil them.

3. Accounts close on the 31st March.

JOHN WOOD, *Sec. W. D. Com.*

#### MIDDLE DISTRICT.

Toronto, Zion	Jan. 14, Monday	Revs. H. Denny, R. Hay, T. M. Reikie, B.W. Day.
Markham ...	" 15, Tuesday	Revs. Robinson, Sanderson, Unsworth, Manly.
Unionville ...	" 15, "	Revs. F. H. Marling, H. Denny, T. M. Reikie.
Stouffville ...	" 16, Wednes.	Revs. C. Spettigue, D. McGregor, T. M. Reikie.
Newmark't...	" 17, Thursd.	} Revs. J. G. Manly, J. Sanderson, C. Spettigue.
Oro .....	" 18, Friday	
Whitby .....	" 17, Thursd.	} Revs. R. Robinson, B. W. Day, H. Denny.
Bowmanville	" 18, Friday	
Pine Grove...	" 17, Thursd.	
St. Andrew's.	" 18, Friday	Revs. F.H. Marling, J.Unsworth, D.McGregor
Z. C., Toronto	" 20, Sabbath	Revs. R. Robinson (morn.), T. M. Reikie (even.)
Bond-st. "	" 20, "	Revs. T. M. Reikie (morn.), R. Robinson (even.)
Bowmanville	" 20, "	Rev. H. Denny.
Alton .....	" 20, "	Rev. D. McGregor.
Bolton's Vil.	" 21, Monday	Revs. B. W. Day, R. Hay, F. H. Marling.
Georgetown ..	" 22, Tuesday	Revs. B. W. Day, R. Hay, F. H. Marling.
Churchhill ...	" 23, Wednes.	} Revs. B.W.Day, R.Hay, J.Unsworth, H.Denny.
Alton .....	" 24, Thursd.	
S. Caledon ...	" 25, Friday	
Manilla .....	Jan. ....	Rev. T. M. Reikie (date at his option).
Bethesda, Oro	" 21, Monday	Revs. J. G. Manly, J. Sanderson, R. Robinson.
Meaford .....	" 23, Wednes.	} Revs. Robinson, Sanderson, Spettigue, Kribs.
Owen Sound.	" 24, Thursd.	
Colpoy's Bay.	" 25, Friday	
Osprey.....	" 22, Tuesday	
Kincardine...	" 24, Thursd.	Revs. D. McGregor, N. McKinnon.

The brethren and churches will please bear in mind the following things, as exceedingly desirable in connection with our missionary efforts.

1. That all subscriptions, as far as practicable, be gathered in before the meetings and lists duly ready.

2. That due publicity be given to the meetings, and every effort made to make them profitable.

3. That the brethren will faithfully observe their appointments, as the committee have done their best to arrange the whole for effectiveness.

4. Let us not forget that success is from the Lord, to whom, prayerfully in faith, churches and pastors should look, that the work of our hands may prosper.

November 14, 1866.

J. V., *Secretary.*

#### RECEIPTS FOR COLLEGE.

The following contributions to the funds of the Congregational College of British North America are hereby acknowledged.

Kingston.....	\$80 00	Hamilton .....	\$12 00
Toronto 2nd Church .....	35 00	Bowmanville .....	9 00
Paris .....	63 46	Oro .....	7 00
Brantford .....	18 00	Melbourne, in part .....	2 00
Brockville .....	10 00		
			\$236 46

Montreal, Dec. 24, 1866.

J. P. CLARK, *Treasurer.*

#### WIDOWS' AND ORPHANS' FUND.

I had no receipts to acknowledge last month, and have but little worth printing now; still, that our friends may see that the neglect is not with me, I send them.

Dec. 5. Richmond Church..... \$2 00

Dec. 12. Melbourne Church... \$5 00

J. C. BARTON, *Treasurer W. & O. F.*

Montreal, Dec. 24, 1866.

### News of the Churches.

**Anniversary Services in Toronto.**—During the past month, the two Congregational Churches in this city have held their Anniversary Services. In *Zion Church*, on Sabbath, 9th December, Rev. Dr. Wilkes preached two highly-appreciated sermons in the morning and evening, and in the afternoon visited *five* Sabbath Schools, and left unvisited *two* more, taught wholly or chiefly by members of the two churches. On Wednesday evening, a Social Meeting was held in *Zion Church*, the material part of the entertainment being generously provided by Mr. Webb. At the public proceedings afterwards, in the body of the church, the chair was taken by John Macdonald, Esq., M. P. P., a member of the Wesleyan Methodist Church, but an intimate friend, for twenty years past, of Rev. J. G. Manly, the pastor, whom he first met in Jamaica, and whom he had had some part in introducing to his present charge. Mr. Macdonald, in the course of a most appropriate address, stated that it was proposed, during the evening, to give an opportunity to the members of the congregation to offer subscriptions towards the payment of the balance of the debt on the building. It may be well to premise that the present church edifice, (built on the site of the former one which had been destroyed by fire,) when it was opened in 1857, was burdened with a debt of \$5,600, the cost of rebuilding having been \$17,600. By 1863 the debt was reduced to \$5,000.

At that time, (we copy a statement in the *Globe*,)—

“When a mortgage on the church became due, and the congregation was looking round for the means of renewing it, relief came in a most providential and

unexpected manner, through a friend of the late pastor of the church, the Rev. Mr. Ellerby. The handsome offer was made by Mr. John Crossley, the well known manufacturer of Halifax, England, to lend the church the sum of £1,000 sterling, without interest, provided the whole was repaid by instalments during the ensuing five years. This offer, which was intended to stimulate the church to extraordinary efforts for the liquidation of its debt, was accepted, and for three successive years, in the midst of very trying difficulties, remittances of £200 sterling each were regularly made by the church to Mr. Crossley. On the auspicious occasion of the settlement of a new pastor, it was felt to be desirable, both as an acknowledgment of gratitude to God for His guidance in the past, as an encouragement to Mr. Crossley, and others like him, to continue such a benevolent course, and as a means of enabling the church to prosecute its work with unimpeded vigour, to make an effort to anticipate the period of the final settlement, and clear off the debt at once."

After some friendly remarks by Rev. Dr. Jennings, and a stirring speech by Dr. Wilkes, the subscription-list was opened, and then ensued one of the most pleasing scenes it has been our lot to witness. The Secretary of the Church, William Freeland, Esq., took his seat at the table, and for some half an hour was kept busy recording the names of subscribers, who came forward one by one, or sent in their names, with hardly a moment's pause, until THE WHOLE DEBT OF TWO THOUSAND DOLLARS WAS SECURED, WITH NEARLY \$100 MORE TO SPARE! The names and amounts were duly announced as they came in,—one giving \$400, one \$250, one \$200, then \$150, \$100, and so on down to \$50, \$25, \$10, and \$5. It was especially gratifying to observe that the debt was not paid by a few, but by the whole body, and to witness the zeal and liberality of the younger people of both sexes. After votes of thanks by acclamation to Dr. Wilkes and the Chairman, the meeting was closed with prayer and thanksgiving by the pastor of the sister-church, who also said that he trusted that the noble example set that evening would be followed ere long by the congregation in Bond Street.

By July, 1867, therefore, one year before the time stipulated, Mr. Crossley will be repaid the final instalment of his generous loan, and the church be released from its last mortgage. It is fully expected that other subscriptions from friends not present at the above meeting will liquidate a floating debt, chiefly incurred in repairing the injury caused by the fall of the spire, and provide means for certain repairs and improvements, (such as a new minister's vestry on the east side of the church,) of which the want has long been felt.

The writer from whom we have already quoted, adds very appropriately,—

"One word in conclusion. It is often a matter of difficulty for the benevolently disposed to bestow their gifts in such a manner as that the spirit of enterprise and self-reliance shall not be extinguished. In this respect, the example of Mr. Crossley is of peculiar value. His benefaction was an immense boon to the church; yet it was so bestowed as to stimulate to extraordinary efforts; and to all whom Providence has blessed, both with the means and the heart to do good, it may safely be said, 'Go and do likewise!'"

On the following Sabbath, December 16th, Anniversary Sermons were preached in the *Bond Street Congregational Church*. The weather was most unfavourable, as a severe snow storm was raging all the day, seriously diminishing the attendance, which nevertheless represented the friendly feeling of neighbouring congregations. The morning sermon was preached by the pastor, Rev. F. H. Marling, and those in the afternoon and evening, by Rev. G. W. Heacock, D.D., a justly popular Presbyterian Minister from Buffalo. On the Monday evening

was held, at which a goodly number were present. After tea, a couple of hours were enjoyably spent in listening alternately to music by the choir, and and speeches by Revs. Dr. Heacock, J. M. King, and J. Potts. The former gave utterance to an emphatic disclaimer of all sympathy on the part of the Christian people of Buffalo with the "wild and murderous" attack on Canada of the Fenians from that city. The pastor stated that during the year this Church had also obtained a loan, without interest, for the amount of the remaining debt, viz., £350 sterling, from a relative of his own in England (S. S. Marling, Esq., of Stanley Park, Gloucestershire), £300 to be repaid in three annual instalments, and the balance, if any, at the end of five years, with interest for the last two years at six per cent. He also expressed the earnest hope, that before the end of the five, or even of the three years, they might follow the noble example of Zion Church. He characterized the year 1866 as one of "peace and growth." Rev. Messrs. Manly, Gregg, Wickson, and R. Hay, were also present at this meeting.

**Dedication and Missionary Services in the Eastern Townships.**  
—On Sabbath Oct. 21st., a new House of Worship at Fitch Bay was dedicated. The day was beautiful, and the people came from near and far distant, until the house was filled, while many were standing outside, and others sitting in their waggons attentive hearers.

The Rev. E. J. Sherrill, of Eaton, preached in the morning, and Rev. J. Rogers, from Stanstead Plain in the afternoon. The music by the Choir added much to the interest of the occasion. The day will long be remembered by the Pastor, Rev. L. P. Adams, and his people, for the joy they had in going up in company for the first time to the house they had built for the worship of God.

The house is 36×50, 20 feet posts, and 72 feet from the base to the top of the spire. It will seat 250 persons. It is well built and neatly finished. It cost about \$1800; is free from debt, and is the property of the Congregational Church and Society. Knowing as we do, with what trembling anxiety they undertook the enterprize, we rejoice with them that this house, which now adorns their growing village, bears noble testimony to the willing sacrifice and union of effort, which, from the beginning to the close, characterized this good work.

In connection with the dedication at Fitch Bay the *St. Francis Association* met at *Stanstead Plain*. Rev. E. J. Sherrill preached the Association Sermon, on Monday evening. On Tuesday the Association met, chose Rev. L. P. Adams, Moderator, and adjourned owing to the fewness of members present, to meet at Sherbrooke, on Tuesday, 6th Nov. next. In the evening of same day, the *annual meeting of the Congregational Missionary Society* was held. Addresses by the Rev. E. J. Sherrill, L. P. Adams, D. C. Frink, and A. Duff. The meeting was very encouraging as to numbers, and the spirit pervading the whole was remarkably solemn yet cheering. The farewell remarks of our Bro. Frink were heart-stirring and instructive. The Missionary Collection good, better than usual.

Next day the Brethren, except Mr. Sherrill, journeyed to *Fitch Bay*, to attend a *Bazaar of Ladies' work*, and *Tea-meeting*, which were to close up the dedication Services. A meeting had been held in the early part of day, for the sale and allocation of Pews. In the afternoon and evening the work which the Ladies' Sewing Circle provided was sold, and in the evening a sumptuous meal was spread out, in a temporary building erected for the purpose that day. The whole was interspersed, afternoon, and evening, with speeches on various subjects, all bearing more or less on the object of the gathering. The whole was a complete success. The evening was closed, very appropriately, with the passing of a hearty vote of thanks to Rev. L. P. Adams for his untiring zeal, and perseverance, as well as large liberality, in commencing, and carrying to a successful termination, this great and important enterprize. Our brother is deeply sensible of the gratitude he and his people owe to the Great Head of the Church, and with David has

said, "But who am I and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee."

The ST. FRANCIS ASSOCIATION met by adjournment, at Sherbrooke, November 6th. A public meeting was held in the evening, intended chiefly for the young, and addressed by Revs. W. Hall (Wesleyan) L. P. Adams, and M. A. Sherring, London Society's Missionary, at Benares, Northern India—who is at present on a visit to his relatives, Mr. and Mrs. Dunkerly, Durham. Mr. Sherring's statements regarding his work among the heathen in India, were remarkably interesting and valuable, and the audience, even the youngest, listened with eagerness till the close. The Association met for business on Wednesday morning. Rev. A. J. Parker read an excellent paper containing a critical exegesis of 1 Cor., iii., 10, 15, which elicited a keen discussion, but a general agreement with the writer's view of the passage. An able and original paper was then read by Rev. D. C. Friuk, on "Anti-denominationalism," its spirit and temper and results; in which a most withering rebuke was administered to a certain class of religionists among us who, denouncing the denominations which are found in the Christian Church, are yet busy forming one of their own. The Association recorded by resolution their sense of the worth, and sorrow and sympathy with the bereaved family on the occasion of the death of their late fellow member, Rev. J. Forsyth of Waterville. C. E., and also voted a fraternal letter of dismissal to the Rev. D. C. Friuk now of Melbourne, about to be translated to New Boston, N. H. In the evening the Sherbrooke Congregational Missionary meeting was held, and was addressed by Revs. D. C. Friuk; J. Rogers; L. P. Adams; Wm Hall, (Wesleyan), E. J. Sherrill, A. J. Parker, and M. A. Sherring. Each speaker, save the last, was limited, in time, to ten minutes, and each decade was well filled up. The interest was thoroughly well sustained to the end. Mr Sherring's account of the progress of education and of liberal views in India, and of the establishment of a society of Theists in Calcutta, was very encouraging. On Thursday the Association resumed its sittings. The following Missionary Meetings were decided upon for next month; Eaton, 18th, noon and evening; Melbourne, 19th; Durham, 20th; Danville, 21st December. The members of the Association resolved to write circular letters to each other, progressing alphabetically; and to hold a concert of prayer, between 8 and 10 o'clock every Saturday evening. Rev. Wm Hall B.A., Wesleyan, of Sherbrooke, and Rev. M. A. Sherring being present, were invited to sit as honorary members. This meeting of Association was one of unusual interest and we trust has left a blessing behind it. At noon the Association adjourned to meet at Waterville on the second Tuesday in March, 1867. In the evening of the same day a Missionary Meeting was held in *Lennoxville*, addressed by Messrs. Adams, Rogers, Parker, and Sherring. The Missionary funds at these places are made up chiefly by subscriptions taken after sermon on Sabbath. The amount for this year is not yet accurately ascertained, but it is hoped it will be in advance of former years. On Friday evening a Missionary Meeting was held at *Waterville*, and addressed by Revs. L. P. Adams and A. Duff. Here the attendance was very encouraging. This people are now "as sheep without a shepherd." At their request, conference was held with them, in regard to the future, when a strong expression of desire was made on their part, that our Missionary Society should continue to supply them with preaching. The ministers present could of course give no definite promise in this respect, owing to our lack of preachers. But it is hoped this lack may, ere long, be supplied. Four Churches, in the Eastern Townships, are at present vacant, all of them having some features of interest and promise. Even Waterville, the least promising, has a neat parsonage and ground around it, and an eligible site for a Church. How needful an earnest compliance with the command of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth the labourers into his harvest."

A. D.

Sherbrooke, Nov. 1866.

Sabbath Schools in connection with Zion Church, Montreal.—Belonging to this Church are the central, and three branch schools.

*The Central School* is held in the lecture room. The average attendance of scholars during the past year has been 230, and of teachers, 47. This is considerably less than that of the two preceding years, and at a recent quarterly meeting, the fear was expressed, that it arose partly from the irregularity of the attendance of some of the teachers, and still more from a neglect of systematic visitation of the pupils, and especially of the absentees.

*Barrie Street Branch School* is in the west end of the city. The average attendance of teachers during the year, has been 9, and of scholars, 42. In this school, a prayer meeting for the female scholars is held every Tuesday, which is conducted by one of the teachers; and on the evenings of Thursdays, there is a singing class for both sexes.

*St. Catherine Street Branch* occupies a building in St. Catherine Street, in the north section of the city. The average attendance of pupils here is 66, with 12 teachers.

*The Wolfe Street School and Mission* is a branch possessing unusual interest. It is located in one of the most destitute parts of the Quebec suburbs, and may be called our Eastern city field. It was established about 4 years since. Many of the youth were barely able, and some wholly unable to read, when they first came; and no small proportion belonged to Roman Catholic parents. During the Sabbath afternoons, an average of 85 scholars have attended for the past year, and 13 teachers. Through the week days, they have access to a school held in the mission building; on Monday evenings there is a temperance meeting there; on Tuesday evenings, a singing class, with an average attendance of 35; on Wednesday evenings, a prayer meeting; on Friday evenings, a Dorcas meeting; and on Sunday evenings, a religious service, with a congregation of about 100.

About two thousand dollars have been subscribed by the members of Zion Church during the year, for the purpose of purchasing a site for the erection of a church and school house, for the use of this mission. A very excellent site for the proposed building has been selected; and it is hoped that it will be acquired before the close of the present year.

The total average attendance at the four schools is 423 scholars, and 81 teachers. Of course, a much larger number of each are on the rolls as members of the several schools.

Montreal, Nov., 1866.

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**Congregational Soiree at London, C.W.**—The anniversary services of the Congregational Church were commenced on Sunday, Nov. 18th, the pastor, Rev. J. A. R. Dickson, preaching in the morning upon the theme, "The Church and its blessings," and in the evening, "Training of Children." In the afternoon the Rev. James Cooper, pastor of the Baptist Church, gave an excellent and practical discourse, which was listened to with attention and profit. On Thursday night the annual soiree was held. Despite the muddy roads, the building was crowded to excess by a most respectable assemblage. After tea, the pastor ensconced himself in the chair, and several stanzas of the beautiful hymn, "Shall we gather at the river," being sung by all present, made a few pleasant opening remarks. Then followed the Rev. James Cooper, whose homely eloquence and earnest spirit at once gained the attention of the pews. The Rev. W. F. Clarke, of Guelph, who happened in the city quite unexpectedly, acquitted himself of a racy and evidently appreciated speech. Mr. W. Bowman brought up the rear in a capital address. During the course of the evening, the choir sang a number of anthems. At about half-past ten, the doxology was sung, the benediction pronounced, and a most successful and happy soiree brought to a close. The proceeds will be devoted to improvements in connection with the church.—*Evening Advertiser*.

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Rev. Charles Duff, having accepted an invitation to the pastorate of the Congregational Church, Liverpool, Nova Scotia, has resigned his charge in Eramosa, and proceeds forthwith to his new field of labour.

On the 28th November the members of Mr. Duff's Bible Class presented Mrs. D., at the Parsonage, with one of Raymond's sewing machines, a beautiful box in which to keep it, and several dollars besides.

From the people of Ennville, a station at which Mr. Duff has preached since last January, he has received gratifying tokens of appreciation and good will. The Lodge of Good Templars, on the 14th November, presented him with a written address and a beautiful pocket Bible filled with worked mottoes of an appropriate character, "as a small token of their esteem for himself and for the services he had rendered to the Temperance cause in the neighbourhood." On the evening of the 22nd November, after a lecture by Mr. D. at the Mechanics' Hall, Mr. James Brown presented him, on behalf of the people, with a purse containing upwards of \$60.

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**Anniversary Donation at Scotland, C. W.**—A number of the members and friends of the Church in this place assembled at the Parsonage on the 10th December, and celebrated the nineteenth anniversary of Rev. W. Hay's settlement among them; at the same time presenting him with a purse of \$62 as an expression of continued confidence and good will.

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**Evangelical Episcopacy in Canada.**—We find the following in the Montreal *Echo* of Nov. 14, which is the organ of Evangelicalism in Canada:—

"Church matters, at the present time, are in far from a satisfactory state in the Canadian Dioceses. *The great mass of the younger Clergy, educated in Canada, are hankering after a new fangled ritualism, which is creating such trouble in England. The importations, as a general thing, are no better,—some of them even worse.* The feverish, restless feeling, that generally precedes an outbreak, is manifesting itself among the Reverends, that are panting for notoriety. They think they know better than their seniors, and that the thing has only to be tried. They are indifferent as to the consequences that may follow an attempt, either to themselves, or to the peace and unity of their congregations. What, then, is the hope of the Church? When *her ministers are leaders in Romish practices, where shall we look for help? 'Our help is in the name of the Lord,'* who can turn the hearts of men as it pleases Him; and *the laity are still sound,* without whose countenance these Romanizing practices cannot be introduced."

The *Echo* of November 28, tells us that Evangelical clergymen are "marked," and that there is a "process" attempted of "grinding down" all such. It says: "The process of *frittering away, or grinding down* the Evangelical Clergy in the High Church dioceses of Canada, may be perceived by a discerning eye, while all seems smooth and bland enough, on the surface. It has not yet come to *weeding them out,* but they are not encouraged in their work, or promoted to desirable positions, according to their standing, and clerical efficiency. They have not the sympathy or support of their Bishop, although hard-working, and successful in their ministrations. We are not speaking at random in what we say. There are *marked* clergymen and *marked* congregations, who are not even spoken of with respect, much less looked upon, as they ought to be, as an acquisition to the Diocese they are in. Our decided opinion is that a firm, compact Evangelical Alliance, guided by wise counsels, would soon change all this. If the members of the Alliance kept well together, they would soon gain the respect of those around them, and they might quickly be in a position to show their strength, and to assert their right to their proper positions in the different dioceses."

The *Echo* earnestly recommends the Evangelical party to organize, to save itself from destruction, in these vigorous words:—"The critical time, then, has come. No reasoning mind can doubt that the Church in Canada is about to be tried, as she has never been tried. How shall we prepare for the ordeal? We say—form an Evangelical Defence Association, to watch the progress of events, and to take measures to prevent the evil, or to lessen its injurious effects. And such an organization might be much more easily set on foot, than would appear

at first sight. A few leading men, in each Diocese, is all that is wanted. Even one man, with whole-souled energy of purpose, might do all that is wanted. There are those who always see a lion in the way, when there is no lion. The matter would almost work itself into shape if once a beginning was made. History furnishes an abundance of instances of what one man can do, if he pursues his object with a will. Who, then, is to be *the man*, or who are to be the two or three men, in each of the Canadian Dioceses, that will throw themselves into the matter, and make a Church Evangelical Alliance an accomplished fact? We could point them out, both among our Clergy and Laity, but we would rather that they would speak for themselves."

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Trinity Chapel, Poplar, England.—We perceive from our London exchanges, that the Rev. Henry E. Arkell, late of Hackney College, has accepted a cordial invitation to become Assistant Minister to the Rev. Dr. George Smith, of Trinity Chapel, Poplar.

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## Gleanings in Prose and Verse.

### SABBATH VERSES.

BY MRS. MARY CLEMMER AMES.

In holy rest, this Sabbath day,  
Blue gleam the waters of the bay,  
While out upon the lulled deep  
The resting winds lie fast asleep.

And, floating on the drooping gales,  
The sea-gull waves its weary sails;  
The little waves, with eager lips,  
Run up and kiss the sleeping ships.

Along the upper, azure sea,  
Clouds sail in soft serenity,  
And line the far horizon's rim  
With tranquil islands violet-dim.

The air is fraught with worship's balm,  
And full of love's seraphic calm;  
Lord, smiling through its Sabbath trance,  
How fair is Thy day's countenance!

Dear Lord! dost weary of the plaints,  
The tears and sighings of the saints?  
For, ever since the Eden fall,  
Hath life been one long cry and call.

For sorrow comes of sin, and so  
Thy children pray while centuries go,  
That Thou wilt show their tearful eyes  
The lovely lands of Paradise.

The mists of fear bedim the day,  
And dark and doubtful seems the way;  
O, help us o'er the abyss of fate,  
And lead us back to Eden's gate!

Our human life is one vast need,  
We sigh to know to-morrow's need,  
And, yearning, seek to comprehend  
The why of Being and its end.

For every pang of soul and sense,  
 'Twould be the richest recompense,  
 To know the joy that is to be,  
 To see the life we cannot see!

Thy ways are past our finding out,  
 We walk in mystery and in doubt;  
 Dear Lord, outstretch Thy patient hand,  
 And lead us till we understand.

From burdened brows before Thee bent  
 Smooth all the lines of discontent;  
 Let longing heart and aching head  
 Rest on Thy bosom, comforted.

And when the tired soul shall faint,  
 O, weary not of its complaint!  
 But lift us to the Shining Gates,  
 And show us where fruition waits.

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#### THE VALUE OF A LITTLE.

Do thy little, do it well;  
 Do what right and reason tell;  
 Do what wrong and sorrow claim;  
 Conquer sin, and cover shame.

Do thy little, though it be  
 Dreariness and drudgery;  
 They whom Christ apostles made,  
 "Gathered fragments" when He bade.

Do thy little, never mind  
 Though thy brethren be unkind—  
 Though the men who ought to smile,  
 Mock and taunt thee for a while.

Do thy little, never fear  
 While thy Saviour standeth near;  
 Let the world its javelins throw,  
 On thy way undaunted go.

Do thy little, God hath made  
 Million leaves for forest shade;  
 Smallest stars their glory bring—  
 God employeth everything.

Do thy little, and when thou  
 Feelest on thy pallid brow,  
 Ere has fled the vital breath,  
 Cold and damp the sweat of death—

Then the little thou has done,  
 Little battles thou hast won,  
 Little masteries achieved,  
 Little wants with care relieved,  
 Little words in love expressed,  
 Little wrongs at once confessed,

Little favors kindly done,  
 Little toils thou didst not shun,  
 Little graces meekly worn,  
 Little slights with patience borne--

These shall crown the pillowed head,  
 Holy light upon thee shed,  
 These are treasures that shall rise  
 Far beyond the smiling skies.

—  
 DID JESUS SING?—At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl about three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe at Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L. had concluded the narrative; she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will there find almost conclusive proofs that Jesus sang with his disciples.—*Ex.*

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 EDITING A PAPER.—The fact is, an editor cannot step without treading on somebody's toes. If he express his opinions fearlessly and frankly he is arrogant and presumptuous. If he states facts without comments, he dares not to express his sentiments. If he conscientiously refuses to advocate the claims of an individual to office, he is accused of hostility. A jackanapes who measures off words into verse as a clerk does tape—by the yard—hands him a parcel on stuff that jingles like a handful of rusty nails and gimblets, and if the editor is not fool enough to print the nonsense—"Stop my paper—I won't patronize a man that's no better judge of poetry;" as if it were a patronage to buy a paper at about one-half more than so much waste paper would cost. One murmurs because it is literary—another because it is not literary enough. One grumbles because the advertisements engross too much room—another that the paper is too large—can't find time to read it all. One wants type so small that a microscope would be indispensable in every family—another threatens to discontinue the paper unless the letters are half an inch long—one old lady actually offered an additional price for a paper should it be printed as large as is used for hand bills. Every subscriber has a plan of his own for conducting a journal, and the labor of Sisyphus was a recreation when compared with that of an editor who undertakes to please all.

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 —He that unduly fears man cannot truly fear God; and he that lives much in the fear of God will not regard overmuch what man can do with him; the want of faith is the root of all fear, which becomes less and less as faith gathers strength and increases in the soul.—*Serle.*

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 A NOBLENESS and elevation of mind together with firmness of constitution, give lustre and dignity to the aspect, and make the soul as it were shine through the body.—*Jeremy Collier.*

—  
 PEOPLE perform the greater part of the voyage of life before taking in their ballast; hence so many shipwrecks.

—  
 I believe that God often permits me to be chastened by my sin, because I do not make use of my mercies.—*J. H. Evans.*