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# THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, DECEMBER, 1871.

No. 6.

## THE COLLEGE TREASURY.

We are sorry to learn, from the acknowledgements of the Secretary, appearing elsewhere, that the current revenue of the Congregational College is not coming in as rapidly as its necessities demand. In consequence of the increase in the number of students, the expenses are larger than last year; this is the season of the greatest outlay, and all payments must be promptly met.

It is quite possible that, in some cases, the appeal for the Lillie Memorial Fund may be felt to interfere for the present with the ordinary annual collection, but when that Fund was set on foot, it was on the most distinct understanding that all contributions to it were to be over and above those for current expenses. It would utterly defeat the object of the Fund itself, were the churches generally to act on the opposite principle. That would be "robbing Peter to pay Paul" most unmistakeably.

The response to the Memorial Fund, though tardy, has been liberal, in some cases exceedingly so; and we are sure that those churches which have been most generous to it, will feel most quickly the force of these remarks. Even if the ordinary annual collections have to be taken up a little later, and to be reduced in amount, let them be gathered in.

It would be a poor report to have to submit at the next annual meeting, "The Lillie Fund is made up, but there is a deficiency of — hundred dollars on the current expenses." The churches surely will not suffer this. Let not the pastors be afraid to present this matter to them in the true light. There is no agent to visit every church in this behalf; they are deeply interested in the College; their willingness and good management are now put to the test.

It would seem also that there are a good many outstanding subscriptions to the Memorial Fund. We hope to hear of their coming in promptly according to promise. The question of a College Endowment is worthy the attention of its wealthy and liberal friends, whether in the form of donation or legacy. The Canada Presbyterians are raising \$250,000 for their two Colleges. Neither in England or America is there hardly any such an Institution without a permanent fund.

## WHAT IS BEING DONE FOR FOREIGN MISSIONS?

A year ago, and something over, the Canadian Congregational churches were honoured by a visit from an eminent deputation from the London Missionary Society, whose services were attended by large numbers, and who received about a thousand dollars for the Society. It was, however, as will be well remembered, a leading purpose of that deputation, to provide for the future and permanent organization of some method of aiding the Society, by auxiliaries or otherwise. To secure this end, the Union, at its Guelph Meeting, appointed a special Secretary in each District, with discretionary powers in the matter of "provoking" the churches "to love and to good works." No doubt these brethren are attending to their duties. We hope to have to chronicle liberal results. The Home Missionary collections will soon be taken up; but if Foreign Missions have not had attention in the early Fall, we hope that the Spring season will be selected for the purpose.

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### A GRIEVANCE.

BY ONE OF THE AGGRIEVED.

All acquainted with country ministers know that their incomes call for all possible economy, and that they often have to forego the pleasure and luxury of a much needed new book. It is therefore any thing but kind through carelessness to make them pay double postage on circulars, and specimens of useless publications. Within a few days the writer had to pay four cents on an American Almanack, got up in the interest of one of those good natured souls that would have all the world believe in a universal cure by a special drug, and almost at the same time a printed circular from a well known Publishing House in Toronto was charged four cents, because inadvertently or otherwise the envelope was sealed. Scarcely a week passes without American circulars left unpaid for Canada coming to hand with double postage; let others do as they may, but I for one resolve never to take an unpaid letter or paper from the Post Office.

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## THEOLOGY IN ITS RELATION TO MODERN THOUGHT.

BY REV. CHARLES CHAPMAN, M.A., MONTREAL.

### PART II.

*SECOND, The importance of having special regard to the position of Theology in relation to modern scientific thought, in our case for a rising ministry.*

The question of an educated or an uneducated ministry need not be discussed. I have pointed out the bearing of this subject on the strength of our churches in generations to come, and have alluded to the peculiar attitude of the scientific mind towards theology, as a special reason why our young men should receive an intellectual and moral equipment of a high order. The foundation for this last observation is that which must now be made clear.

1. *The interests at stake are most vital.*

The main topics of controversy now-a-days are not whether a particular text of Scripture means this or that, nor whether one doctrinal system is more logically and exegetically constructed than another, nor even whether one theory of inspiration is more clearly taught in Scripture than another. These are matters of deep interest, but they rest upon a foundation of supposed fact, and it is this foundation itself which has to bear the brunt of our modern conflict. If it be true that man knows—and can know—only what is phenomenal, and must, therefore, of necessity, be ignorant of the existence of final cause, real cause, and all unseen realities, as the eager followers of M. Comte affirm; if it be true that thought is only the evolution of the organized and consolidated experiences of the nervous brain tissue of ourselves and ancestors, and that, therefore, what we call “mind” is only an elaborated mechanism of delicate matter—as Herbert Spencer and his powerful School of Biologists teach;—if our thoughts and all vital action are *only* the expression of the molecular action of the protoplasm which is the formal basis of life—as the admirers of Huxley maintain—though he himself has guarded off this *excluding* conclusion; if all life is the result only of a slow and never-ceasing evolution of the powers of matter from an ancient and never created “star-dust,”—which the extreme section of Evolutionists seem disposed to regard as the true solution of existence,—if, also, the widest and deepest investigations in the regions proper to physical science lead to the conclusion, that the laws of matter are so constituted, that, in the very nature of things, a supernatural intervention, in the form of miracle, is a physical impossibility; if the records which relate to us the occurrence of such miracles are framed as they are, in consequence of the untutored, unscientific spirit of the age in which they originated,—as *they* must maintain who try to reconcile history with supposed scientific views of miracles; and, finally, if what of good contained in the Bible, like scattered gems in the midst of rough unreliable material, is only the early form of a general Divine illumination, destined in the course of centuries to be obscured by the “clearer light” of a more developed state of the human intellect and of the “moral sense”—the egotistical creed of Emerson and Parker—then, I say, our very life as immortal, spiritual, God-worshipping men, is assailed. And these, let it be observed, are the leading questions agitating the leading minds on both sides of this tremendous controversy. Must our ministry be in the dark as to what is being done? Shall we see all that is most sacred and vital undermined without quitting ourselves as men?

2. *The form in which these views are presented is likely to fascinate enterprizing and aspiring minds.*

In one of his books on Ethics, Aristotle lays great stress on the disposition of those who approach the study of moral subjects. This sagacious observer of human nature thus reminds us how we, in preparing for the conflict of the age, should consider the predispositions of the rising generation. It is an undoubted fact, that there does dwell in the minds of men, when not subject to Christ, a

predisposition to escape from the restraints of a holy religion, as certainly as there dwells within them a vicegerent of God urging to duty, and this, therefore, makes them unusually and unduly susceptible to representations which tend to weaken the authority of the Scriptures. Knowing what we do of human nature, we may be sure, also, that the promoters of such views as are now alluded to are not free from the unconscious blinding influence of interesting studies and novel doctrines; and though their readers cannot know the spell of protracted research, they are not insensible to the charm of what appears to be NEW, quite irrespective of its truth or error. There dwells, moreover, in the best natures, an honourable pride of independence, valuable when developed under the guidance of sound principles, but likely to degenerate into intellectual conceit and self-will when made the captive of error. Those who are familiar with the tone of the works which are the channel of our modern unbelief, know how likely they are to gain a mighty influence over minds young in mental and physical studies, and unfortified by a rigorous discipline in a better school of philosophy. Nor must we omit to notice—and that, too, without grudging and envy—the great intellectual power of many of the advocates of views detrimental to faith in God and revealed truth, the exceeding beauty and force of their style, and in many instances the blamelessness of their lives.

If, then, we think of all these circumstances, we shall be in a position to comprehend the perils of the more aspiring and cultivated of our youth and men of power, when they are brought into contact—as they easily may—with those who are engaged on what we hold to be the wrong side of the conflict,—the more so, if we should be so unfortunate and unwise as to exhibit a cold, hard, unreasoning dogmatism, or attempt to scare them away from what fascinates by screams and scolds. Let us have a ministry that, from an intellectual and cultivated point of view, can command respect in comparison with adversaries; and that, being thoroughly furnished with knowledge, mental discipline, and the exquisite grace of a holy, winsome spirit, shall know how to deliver from “the snare of the fowler,” and help adventurous feet over “slippery places.”

3. *A false philosophy and an imperfect science, can only be met by a true philosophy and a more accurate science.*

There are among our people mental difficulties and troubles of heart which we can meet by an intelligent use of the Bible; and one part of the work of a student for the ministry is to acquire such a knowledge of the contents of Scripture and of human nature, as will enable him rightly to divide the Word of Life, and give to every one his portion in due season. But in these cases our hearers and ourselves hold a common faith as to its main features, and proceed on the admission of common principles. It is, however, very different when we have to deal with opinions and theories—and persons troubled by these opinions and theories—which call into question the reality of our first principles. The attempt to undermine the citadel must necessarily be checked by the construction of counter-mines, or by a sortie into the enemy's camp. There exists among all

thinking men a tacit admission which should regulate our conduct in dealing with philosophic and scientific error, it is—that philosophy and science are teachers of truth, and truth is never discordant. It is of no avail for unscientific minds to sneer and scoff at the zeal of hard workers in the domain of physics and of mind. The natural curiosity which Aristotle says is the fountain head of all philosophy and science, is as much the creation of God as is the eye, and the hand, and the taste. So far as can be seen on so recondite a subject, it would appear that the immortal powers of our nature are to find their noblest discipline, and arrive at their maturest form, by long and patient search into the principles which underlie and run through the structure of the Universe,—a truth recognized and hinted at by the Psalmist when he said, “The works of the Lord are great, sought out of those who take pleasure therein.” Hence, men do believe that they arrive at truth. At the same time, every thoughtful man will admit that there is a possibility of his system of truth being defective in its premises and conclusion; only you must show him that it is so defective, and not merely say so,—i. e., you must meet his defective philosophy and science by a more perfect. He will not listen to anything which does not seek to reason him into another view. He believes that Nature speaks truly when interrogated. He has by his methods interrogated her, and has heard a voice which renders it impossible for him to submit to our religious views. We must also interrogate Nature, and show to him that we have heard her voice, that it is clear and distinct, and harmonious with our deepest religious convictions; and that, therefore, his ear must have failed in quiet, continuous attention.

It is not, however, to be inferred from this, that we must seek to raise up a class of men in our ministry who shall be perfect masters of the various sciences and philosophies now so highly developed,—that is an impossibility, considering the highly elaborated form many of them have assumed,—and any pretension of this sort would be an evidence of stupid folly. Nor are we to look for men who, inflated by the consciousness of a little knowledge, are ever and anon parading their trifling stores, in the shape of dry and dismal disquisitions, before ordinary congregations. The sooner such men flee from the Christian ministry, the better will it be for their own reputation and the comfort of others. There is a more excellent way of meeting the assumptions and questionings of an unsound philosophy and inconclusive science.

It is possible for some of our men to become masters of special departments in scientific study, in addition to acquiring the ordinary attainments in Theology proper. This is being done among the various denominations in Britain; so that, in a little time, we shall have men in our ministry or professorial chairs who can speak with authority, when occasion requires, on the details of the various physical sciences.

Then, next, we must distinguish between the multitudinous facts and detailed relationships, which form the material of scientific structures, and the reasoning process by which those facts are welded together for arriving at one conclusion.

The faculties requisite for minute observation and orderly classification of materials under the head of *genera* and *species*, are very different from those required in generalization and logical demonstration. To know the age of a fossil is not the same thing as perceiving the range of a principle and the invalidity of a course of reasoning. It is possible, therefore, to so discipline and inform men of strong intellect and great mental grasp, in handling principles and forms of reasoning, that they shall readily learn the premises of a science, and see at a glance whether, on sound principles of induction or deduction, they lead to the conclusion averred.

And further, there is such a thing as the *correlation of sciences* as well as of forces. The sciences when true, never contradict one another. They are the harmonious voices which form the clear, exquisite music of the intellectual world. If there be discordance in the tones now falling on our ears—if Biology, Physiology, Chemistry, Astronomy, Mental Science and Theology do not all speak the same thing, or in the same key, it is because one or the other of these sciences, in its present stage, is not correct in its conclusions. Now, out of those here enumerated, Mental Science is that which naturally harmonizes most in its nature with the pursuits of Theological students, because of the object of Theology being Mind; and it is within our power, if we secure the right men, to make them as completely master of this department of Nature as Physiologists and Astronomers are masters of others. If then, in steadily and carefully following in the paths of Mental Science, we are finally and inevitably led up to the fundamental principles involved in natural and revealed religion, as I am sure we are, then we, believing in the correlation of the sciences, can with philosophical sobriety and urgency say to the advocates of Physical Science whose studies may have led them to a different conclusion,—“there is probably an error in your reasoning or in your observations of facts; for the true sciences must all speak the same thing.” The argument may not suffice to bring conviction of error, but it will tend to modify the expression of conviction of truth; and will, when fairly and clearly set forth before doubting minds, tend to neutralize the effect of what is becoming too common—Scientific Dogmatism. And as to the relative value of the conclusions of different sciences, I think it is not exceeding the bounds of caution to affirm that the chief weight is due to the deliverances of a well developed mental science in their bearing, at least, upon some of the great principles of Natural and Revealed Religion, inasmuch as the object of scrutiny and investigation is ever within reach and the fundamental deliverances of consciousness are emphatic. I am inclined to think that the philosophical solution of the questions of efficient cause, final cause, supernatural action of the Eternal on material forms and forces, and moral relationship to the Deity is to be ultimately found in the human mind. For instance, as an illustration of only one of these points: Mr. Darwin may not be able to bridge over the yawning gaps which stretch between geological periods, and so must spring at his conclusion at the risk of losing his favorite theory if not himself in the yawning abyss; but neither Sir W. Hamilton nor Victor Cousin

saw any chasm between the exercise of thought and the consciousness of self, as distinguished from *non-self* ; and yet this consciousness makes all the difference between man being a mere highly organized form of matter and a spirit capable of rising from an immediate and indubitable knowledge of itself as a living, personal, self-acting nature, by a reliable process, up to the Eternal Spirit and those great truths affecting the order and origin of the Universe which are involved in the existence of an Infinite Nature necessarily more free in action on matter than is ours, and more self-asserting in His own deep consciousness. Knowing, then, by the lessons of the past, the dangers of applying the generalizations of an inconclusive science to the sweeping negation of views which may be established on principles derived from another department of scientific research, we demur to the dogma that the physical order of the universe, as some men comprehend it, is necessarily in antagonism to the supernatural facts and super-sensual doctrines of Revealed Religion. And we shall meet the state of things indicated by such dogmatism by educating men who shall know how to distinguish between a true philosophy and a philosophy "falsely so called."

4. *The range of opinions is wide ; their influence is felt by persons who can neither test nor understand them.*

It would be a perilous policy for the leaders of the Christian Church to say :—  
 "We will let these erring men alone if they will not hearken to our voice as we speak to them in the terms of Revelation ; and we will not regard their opinions in our dealings with those who do come under our ministry." For opinions, like air and water, are diffusive in their nature, and consciously or unconsciously young and old are influenced by them. There are abundant, and, in some respects, painful evidences that certain unhealthy phases of modern thought have impregnated the souls of multitudes. It is an ordination of nature that strength should sway weakness,—mental force, mental susceptibility. There is no escape from this law. It follows therefore that the leaders of thought who give their opinions to the world in current literature are dominant in their influence over many others who may become acquainted with their views by direct study or by hear-say. There is an unconscious homage paid to men of reputed intellectual ability, and that homage on the part of the young predisposes to the reception of the opinions promulgated, whatever they may be. This, in the case of opinions hostile to Revealed Truth, more readily takes place in a refined state of society ; both because there is in the advocacy of these hostile opinions an absence of the rude and vulgar tone which characterized the coarse infidelity of the last century, and because, also, the wide-spread literature with which they are, in all sorts of ways incorporated, seems to aim at a higher form of intellectual and moral culture. Those who compare the tone of certain portions of our higher literature with the reverential, confiding spirit of what was read thirty years ago, will see what influences there are at work which, entering subtly and silently into the daily process of thought and feeling, tend even in the instance of good, Bible-loving men to loosen their hold on things unseen and eternal. Through the medium of



literature, eager discussions in private society, and common converse in the places of concourse thousands have imbibed the unspiritual tendencies of a one-sided investigation into nature, who have never read Darwin, Comte, Huxley or Herbert Spencer, and who would be at a loss if asked to state the scientific argument for the doctrine of Evolution. There is, you may depend upon it, in that temper which will not brook restraint, that critical spirit which almost degenerates to cynicism, that heartless want of regard for things religious as though they were antiquated forms incompatible with freedom, which we see to prevail in many quarters, a condition of mind that is the natural outcome of the prevalence of those conclusions of scientific thought which I have referred to as being falsely put forth for true. And in waging the great conflict under the leadership of Christ it is imperative that we take into account the thousands whose faith is likely to be paralyzed, and so regulate our conduct as to ensure the presence among our churches of men whose training, abilities and character will cause the unsophisticated and the waverers to repose in them the confidence, which, if these are not forthcoming, they will assuredly repose in teachers of unproven and unsanctified dogmas.

I had intended to offer a succession of remarks upon the present position of Theology in relation to Modern Thought of such a character and in such a form as might throw more light on the real points at issue, and be a guide to those whose duty or inclination may call for attention to these subjects, but the limits assigned by regard for your patience forbid. Another opportunity may arise.

I must not, however, conclude without a word or two to our young brethren who are to-day entering upon their sessional work. But I will not absorb your time in dwelling on the greatness of your enterprise—that is above all words of mine. But permit one who has passed through a long, and not, he hopes, unsuccessful collegiate course, to utter a few words of exhortation and encouragement. Remember that the secret of power and enjoyment in pursuing a course of study, is, according to the measure of your capacity, to be found in entire consecration to Christ. You cannot be successful students apart from hard, and sometimes self-denying toil. The temptations to relax effort, to think lightly of the dry drudgery of the desk, and to give up the patient plodding of the evening for social enjoyments, will come again and again. Resist as men determined to do something in the world, and forget not that your powers of resistance will be increased tenfold by keeping your heart warm and true in its consecration to Christ your Lord. Every scrap of Greek you parse, every mathematical problem you solve, and every philosophical doctrine you sift, should be regarded as for Christ, for all will strengthen your mind and equip you with appliances for His service. Be not impatient. Wiser and older men, who have studied more years than perhaps you will, testify that they regard their collegiate course as not a moment too long for the great and difficult work of this age. Resolve to be men in the true sense of the word. Look well, also, to the spirit you cherish and display. Be great in gentleness, in tenderness of nature, in unselfishness, in

brotherly love. Nourish a warm and healthy piety by prayerfulness, by incorporating God's truth with your daily life, and by engaging in some works of mercy on the Sabbath day; and then we believe there will be before you a future bright with joy, and full of usefulness.

And, friends, who form this congregation, let it be our honour and privilege to foster this Institution by all means in our power. Let it receive freely of our resources,—let it share in our sympathies,—let it be frequent in our prayers. We then shall, at least, have the satisfaction of knowing that we have done something effective to provide a wise and holy ministry for our children, when we are taken to learn the “mysteries of the Kingdom,” in the world of unclouded light.

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## British and Foreign Record.

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### THE NATIONAL COUNCIL.

Out of the eight delegates appointed by the Congregational Union of Ontario and Quebec to attend the National Council at Oberlin, Ohio, only two, Revs. W. F. Clarke and F. H. Marling, were able to fulfil that duty. They were on hand at the opening of the Council on Wednesday morning, 15th November, and remained until the following Monday evening in close attendance on its sittings. A brief sketch of the proceedings will no doubt interest the readers of the Magazine.

#### OBERLIN.

Oberlin lies on the line of the Lake Shore Railroad, about 30 miles west of Cleveland. It is the well-known seat of the Christian Colony and College, of which Rev. C. G. Finney has been the recognized head and representative. It has no outward charms of location or scenery, being built on a very level country. At the formation of the Colony, some forty years ago, six thousand acres of land were purchased and sold out to parties who bound themselves by a special “covenant” to devote themselves and their property unreservedly to God's service, and to practice self-denial for that end. Shortly after, the school was opened, which finally enlarged itself to Collegiate dimensions, with a Theological Department. One peculiarity of the College is, that it is equally open to students of both sexes and of every colour. There are now in the College proper, the Preparatory Department, the Theological Seminary, and other branches, over 1,000 pupils, about as many ladies as gentlemen, with a good sprinkling of young people of colour. Oberlin has always been noted as a stronghold of anti-slavery principles, and maintained and advocated these, when it cost much to do so. It was a chief station on the “Underground Railroad.” Yet, even here, the resolution to admit coloured students was adopted with very great hesitation in the early days. But now there is no distinction on this account, in the classes or socially, and, as might be expected, the young freedmen come here for education, and from this source a great proportion of the teachers and missionaries for the South are supplied. The other peculiarity of the co-education of the two sexes is believed to be a complete success, being intellectually helpful and morally safe.

The College buildings are very plain, but are improving. A commodious “Ladies' Hall” (for residence) has recently been opened, and, during the Council, the corner stone of a new Theological Hall was laid. Everything bears the marks of thrift and utility. The institution was designed to meet the wants of those who could not attend the more costly establishments. The “manual labour system,”

once a prominent part of the plan, was not found to be a practical success; yet many students earn money still in the village. Oberlin is a very safe place for young people. The community was first organized on Christian principles. No liquor is sold there. Tobacco is forbidden in the institution. The religious influences are strong and all pervading, a large proportion of the unconverted being led to Christ almost every year. Of its character for scholarship, we are not so qualified to speak on a brief visit, but it impressed us as a genuine and thorough thing, throughout.

#### OBERLINISM.

But Oberlin is as widely known for its theological 'ism, as for anything else. But what that 'ism is, probably few have any correct idea. Nor shall we undertake to define it, for nothing peculiar appeared during the time of the Council. At one time it lay under the ban of perfectionism as well as anti-slavery, and was believed to speak dangerously in regard to human ability. It is very likely that Oberlin has modified some of its strong statements; it is pretty certain that it has been extensively misunderstood. But the character of the men it has educated, so earnest and devoted, has been the strongest argument in its favour; while the war, by bringing over all the Churches, with the nation, to the cause of emancipation, has had a mighty influence in the same direction. And now, the chief peculiarity that is believed to belong to Oberlin, is that it retains habits of primitive simplicity and self-denial in a period of universal luxury, and that it sets piety above scholarship, and the saving of souls above writing fine sermons.

#### REV. C. G. FINNEY,

the former President of Oberlin, and still Professor of Pastoral Theology, is now in his eightieth year. His health is feeble, and he cannot bear the excitement of large meetings. But he appeared thrice in the Council. On the first occasion, the entire body spontaneously rose to their feet as he came upon the platform. He could not address them, but offered a brief prayer. The day after, by request, he spoke for a short time on the need of a Baptism of the Holy Ghost upon ministers and churches, as the greatest need of the body, beyond all organization and schemes of work. His words were few and simple, but they "came from the heart, and went to the heart." They struck a key-note, which was heard continually throughout the subsequent proceedings. On Sunday afternoon, by the special desire of the Council, he pursued the same theme, speaking of the hindrances in ourselves to the answer to our prayers for the Spirit. It was a searching appeal, and deepened the impressions of the previous day. Thoroughly independent as Mr. Finney has shown himself, alike of friend and foe, he could not but have been gratified with the affection and honour with which he was greeted on every side.

But we are anticipating, and must now speak of

#### THE NATIONAL COUNCIL

itself. It was called on the basis of one delegate to every ten churches, it being recommended that an equal number of ministers and laymen be appointed. The response was very general, nearly every State in the Union being represented,—California, Oregon and Louisiana, as well as New England and the Interior. The number of delegates and honorary members (representatives of Societies and Theological Seminaries) was not much less than 300; besides whom a number of visiting brethren accepted the open invitation of Oberlin.

It was a fine body of men that was thus convened—an assembly, whose very aspect betokened power, and whose proceedings, in their earnestness, ability, freedom and cordiality, spoke volumes for the success of Congregationalism in "raising men."

They must have wondered, as we often did, that it had taken them till the year 1871 to agree to hold a periodical meeting of this kind, for discussing the

many matters of general concern that had arisen in the development of their work in the land.

There were no "leaders of the House." The proposals of the ablest men were voted down with the utmost good humour, if they did not commend themselves to the body at large. Yet we have never seen a more cheerful and brotherly meeting. There was no ordinance against laughing, nor was there lack of temptation to that excellent aid to digestion, work and harmony, or of yielding to the same.

#### THE COUNCIL OPENED

on Wednesday morning, and was called to order by Rev. Dr. Quint, Chairman of Committee of Arrangements (consisting of delegates from the several State organizations), when Hon. E. D. Holton, of Milwaukee, was appointed temporary Chairman, an office which he filled with admirable tact, temper and parliamentary skill, for which qualities there was abundant need. Certain Committees being appointed, the body proceeded to consider the proposed

#### CONSTITUTION.

The proposal to form an organized body elicited almost no debate to our surprise. But the name to be given to it was discussed on two occasions at great length. "Conference," "Union," "Association," "Convention," and others, all had their friends, and were advocated with ability, but eventually "Council" carried the day, as a distinctively Congregational term, and expressive of the consultative and advisory character of the body. Articles were adopted guarding the independence of the churches, and forbidding legislative and judicial authority to the Council. The doctrinal basis elicited much discussion, many being earnestly desirous to preserve the historical continuity of the body, and others to guard its freedom and elasticity. The following article was adopted unanimously as an avowed compromise between these differing tendencies:—"They agree in the belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith commonly called Evangelical, held in our own churches from the early times, and sufficiently set forth by former General Councils." The other provisions of the Constitution, which were few and simple, and related chiefly to times of meeting (triennially), officers, &c., were speedily disposed of, and the Constitution, as a whole, adopted with acclamation. The body then proceeded to choose

#### OFFICERS,

Electing Rev. W. I. Budington, D. D., of Brooklyn, N. Y., as Moderator; General O. O. Howard and Rev. Dr. Atkinson, as his Assistants; Rev. Dr. Quint, New Bedford, Mass., Secretary; Rev. W. H. Moore, Berlin, Conn., Registrar; and Col. C. G. Hammond, Chicago, Treasurer. The last three officers serve for three years, when another Council will meet. A Provisional Committee of seven makes all arrangements for such meeting.

The question was frequently asked by those who were coming to the Council,

#### "WHAT IS IT GOING TO DO?"

And some were at a loss to know what such a body could accomplish. We venture to say that no one asked the same question on his way home. The very meeting together of these representatives of the same faith and polity, working in various parts of the same country, was a great benefit; but it very soon appeared that the subjects of common interest were so numerous and important, that the difficulty was to find time for the work, rather than work for the time. The Council sat from Wednesday morning till the following Tuesday afternoon, and its business was put through only by high pressure from the chair. The mode of bringing forward subjects was by papers written at the request of the

Provisional Committee, which were each referred to a special committee, whose report thereon was discussed by the Council. The subject of the "Unity of the Church" was thus brought forward by Dr. Budington; "The work among the Freedmen, Indians and Chinese," by Dr. Striely; "The supply of Ministers," by Dr. Cushing; "Congregational Literature," by Dr. W. W. Patton; "Church Building," by Dr. Palmer; "Home Missions," by Dr. Roy; "Church Extension," by President Merriman; "Foreign Missions," by Dr. Clark; "Colleges," by Dr. Butterfield. "Theological Seminaries" were referred to a committee without a paper.

It is impossible, within our limits, to attempt to give an outline of these papers, of the discussions thereupon, or the resultant action. A copy of the *Congregationalist*, with a full report, will be sent to each Canadian pastor for his information.

The impression, however, produced upon the minds of those who were there from Canada was one, on the one hand, of the overwhelming magnitude of the work demanding the labours of the American Churches at home and abroad; and on the other, of the energy, hopefulness, liberality and wisdom, with which they are girding themselves up for its performance. Their vast territory and amazing increase of population, the numerous perils of faith and morals in this new world, the influx of European, African and Asiatic races, the aggressions of corrupted forms of Christianity, and the dangers of an intense worldliness, demand for the home work the consecration of the whole Church; while abroad millions of heathen are crying, "Come over and help us." Yet the exhibit by Dr. Cushing of the lamentable falling off in the supply of ministers, and its causes, was a most lamentable one in every point of view; 780 churches without pastors or stated supplies, 651 with transient supplies or none! The American Board wants 40 missionaries, the Home Missionary Society could employ, had they the funds, 300 or 400. The churches increase 78 per year, the ministers only 15; yet the churches were so fastidious, that they were continually changing. A man above fifty was considered to have passed "the dead line," and salaries were far too low in these expensive times.

Besides these topics thus formally brought forward, various other matters engaged the attention of the body, and added interest to its proceedings. Dr. Bacon preached a sermon on the first evening on the text, "Head over all things to the Church," in which he very clearly defined and proved from Scripture the difference between "a church" and "the church," and gave valuable instruction on the fundamental principles of Congregationalism, while he showed its thoroughly unsectarian character. The corner stone of a new Theological Hall, at Oberlin, was laid by President Fairchild, in presence of the Council. A very large prayer-meeting was held on Saturday evening in the First Church, and a Communion service, Mr. Finney presiding, on Sunday afternoon, at which over 1,500 must have partaken. A most moving appeal for aid in rebuilding the New England Church, Chicago, was made by the pastor, Rev. L. T. Chamberlain, out of whose whole congregation only two were left with a roof over their heads! The Council were delighted with the singing of a chorus of coloured singers from Fisk University, at Atlanta. An excellent address on the work at the South was delivered by a coloured pastor, Rev. Dr. Thompson, of Straight University, New Orleans. The Congregational House, at Boston, was represented by Dr. Langworthy.

Some choice sayings in the various debates must be recorded, though every one knows how the flavour of these things evaporates by repetition, and that apart from all the surroundings of their first utterance. Dr. Budington finely said, in reference to Oberlin, that he rejoiced "to stand on the grave of buried prejudices," and that the place "had learned hospitality to the Council by welcoming the fugitive slave on his way toward the north star." Hon. J. B. Grinnell, of Iowa, referring to doctrinal differences, said that "the children of Old School Presbyterians were born sinners, and those of New School Presbyterians as soon as they knew how;" also that he had met the wishes of one who insisted on being baptised by immersion by performing the service at six in the morning, without

spectators, but had never been asked to repeat the operation. Hon. E. Monroe, speaking of his coming as a student to Oberlin from New England, against many remonstrances, said that "he had never been asked to repent of Adam's sin, but had been so urged, day and night, to repent of his own, that he could hold out no more."

It remains only to say that the Canadian Delegates were received with all courtesy, and publicly presented the congratulations of our Union. It was felt to be a rare privilege to be even silent spectators in such a memorable meeting, and their regrets were many that their colleagues could not enjoy the same privilege. A letter from one of these, Rev. A. Duff, was read to the Council, proposing the inclusion of the Canadian Churches in the body, but as the delegates in attendance had no instructions to that effect from the Union, they could not press the suit, nor did it seem to commend itself to our brethren. Unless we take practical part in their work and they in ours—which is unlikely, as all our plans are so different—there would not be much advantage, but considerable embarrassment in an amalgamation. But the Council will send delegates to our Union, among other foreign bodies, and ours will be cordially welcomed at their triennial meetings.

These notes are sufficiently extended for the present. But the suggestive proceedings of the Council may call for fuller reference hereafter.

The abolition of slavery in Brazil, which passed through Parliament on the 27th September, completes the work of emancipation in Christian nations. The measure is of the "gradual" order, and so far objectionable; but, as in the case of the British West Indies, the period of delay will doubtless be cut short.

*THE Independent* says: "There seems good ground for saying positively that the great fire at Chicago need not have occurred *if the firemen had been sober!*" The exhaustion caused by the fire of the previous evening has been put forward as the excuse for their apparent inefficiency, but the real reason is asserted to have been "convivial indulgence during the quiet hours of Sunday," so that Sunday night found *the firemen drunk*, and the city defenceless." One more terrible lesson of the evils and dangers of intemperance, and of the "moderate" use of intoxicating liquors, which everywhere and always leads to their immoderate use! When will our civic authorities, and our Railway and other corporations learn to insist on total abstinence in firemen, engine-drivers, and all entrusted with life and property?

Mr. Beecher, Dr. Hall, Geo. H. Stuart, and other prominent American gentlemen appeal to the Sunday Schools of America to rebuild the famous Illinois Street Mission, in Chicago, superintended by the well-known Mr. D. L. Moody. His school was an undenominational one, "exceeding fruitful" one of the model Mission schools of the world." The appeal says:

"During the past twelve years no man has been more active in Mission-work than Mr. Moody. His whole time has been given to the cause. He has laboured incessantly not only for his own field, but for other enterprises of the kind. His hands and his voice have ever been at the service of Sabbath Schools everywhere. The nation owes it to him and to his destitute parish to rebuild at once the building that went down in the great fire.

"There will soon be fifty thousand mechanics and others in that section of the city needing gospel privileges. He must have a building. Chicago has no money. To the Sunday Schools of America we appeal. This is peculiarly a Sunday-school work. Let us build without delay a Tabernacle for the people of the suffering city, and it will stand a monument of the sympathy and love of the Sunday-schools of America for Chicago in the hour of her distress."

We hope Canadian Schools will help, as far as they are able, in this good work.

All contributions to this end should be sent to George H. Stuart, 13 Bank Street, Philadelphia, Penn.

THE Chicago ministers are now advocating the construction of a plainer and less costly style of church edifice. Dr. Collyer says, he hopes the new Unity Church will be a free church, and adds: "I hope there will be no fear again at the heart of the denomination that we are going in for another splendid edifice that will outshine all the Unitarian churches on the globe," and the Rev. A. Mitchell writes to the *Evangelist*, "We shall, I trust be able to build for ourselves a plain but spacious church. Plain churches, I hope will be the rule after this. Not that art and elegance and magnificence are too good for us to offer to the Lord, but he will be better pleased if we first put the bread of life into the mouths of perishing souls. When we have given the gospel to the dying world, then we will build him a temple to his praise which will make all the architects content." Perhaps these churches where the gospel is preached, not "to the poor," but to the rich, are among the things which Henry Ward Beecher says "ought to have been burned."

CHICAGO has but one theatre left; and to it "star" actors draw only meagre audiences. But never was the music of church bells sweeter to our people, and never have our ministers carried their message to more responsive congregations. Surely this should be a winter of revival refreshings.—*Advance*.

THE outrages inflicted upon the Chinese in Los Angeles, Cal., in which twenty-one innocent persons were put to death, in the most barbarous manner, has excited the indignation of all honourable minds, both in the United States and out of it. We wonder now who are the "heathen,"—the Chinese or the Roman Catholic Irish who seem to have been the chief, if not the sole, actors in the bloody tragedy? And how much better are Ben. Butler and his friend, Mr. Wendell Phillips, the latter of whom has exhorted the workingmen to "join hands, put shoulder to shoulder, and drive the Chinamen into the sea"! We hope public sentiment will not let the hoar heads of the perpetrators of such dastardly and inhuman outrages "go down to their graves in peace."

American religious journals are demanding that the laws against adultery should be applied to the Oneida Communists, whose complex marriage it rightly pronounces more barbarous than polygamy. But worse than either, and far more needing the application of a wise, Christian legislation, says the *Advance*, is the terrible social evil of our cities. The brothels of New York and Chicago outshame the worst side of Utah or Oneida. But great as is this evil, a Christian community has no right to assume that it is the despair of social science or civil legislation.

THE farewell sermon of Dr. J. P. Thompson, of the Tabernacle, N. Y., who finds himself, through an injury received several years ago, physically incapable of sustaining the labours of the pastorate, tells the following eloquent story of the liberality of the Tabernacle church:—

"During the past twenty-six years this church has contributed to the various objects of Benevolence brought before it, in round numbers, \$350,000. During the same period it has raised, by contributions, for sustaining its own worship, \$233,000; toward the purchase of the old Tabernacle, at the time of my settlement, \$15,000; to cancel the debt on this house, after we came in, \$65,000 (\$40,000 of which was raised on one Sabbath morning); for repairs and incidental improvements, \$15,000; making a total of \$678,000 given by this congregation to support the worship of God and to send abroad the knowledge of Christ." A noble record! Over 1300 persons have also been admitted to the church during the same period. The church presents its pastor with \$50,000 on his retirement.

Rev. T. DeWitt Talmage, of Brooklyn, has organized a new institution which he calls "The Tabernacle Free College for Training Christian Men and Women." The object of the institution is stated in the circular in the following words :

"We do not propose to make ministers. We have enough good institutions for that. We propose to enter a field as yet unoccupied—the development of the Christian laity. We propose to offer an opportunity to merchants, mechanics, artists, clerks, and journeymen, and men and women of all occupations, who are engaged in the *day time* in worldly callings, to study, under some of the eminent teachers of the age, during two or three nights of each week, the art of doing good." A number of the most eminent ministers in the United States have been engaged to lecture, on various subjects.

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## Literary Notices.

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The following extracts from the prospectus of the *Congregationalist*, the new sixpenny monthly, to be edited by Rev. R. W. Dale, which will replace the *Christian Witness*, sufficiently indicates its point of view :—

The *Congregationalist* will be devoted to the illustration and defence of those theological and ecclesiastical principles to which for three hundred years the Congregational Churches of the country have shown an immovable fidelity. Its supreme object will be to develop in its readers fervent loyalty to the Lord Jesus Christ as the Son of God and the Saviour of mankind, the Ruler of individual men, of Churches and of Nations. Faithful to the spirit of the earliest English Congregationalists, it will earnestly maintain that the Spirit of God abides with the Church for ever, and that every new generation may confidently expect from Him larger and richer discoveries of spiritual truth. It will frankly recognize the inevitable necessity of modifying and reconstructing, from time to time, the scientific expression of the great verities of the Christian Faith. But it will refuse to acknowledge that eighteen hundred years after the Personal Revelation of God in our Lord Jesus Christ and the coming of the Holy Ghost, the Christian Church has still to discover the fundamental articles of its creed. For the *Congregationalist*, the Divinity of Christ, the reality of His Atonement for sin, and the power and glory of the supernatural life conferred by the Holy Ghost in response to faith, are not open questions ; they are truths which were revealed to the Church by the Lord Jesus Christ Himself, and which have been confirmed and verified in the spiritual life of innumerable saints.

*The Christian Family* is the name of the new penny monthly, designed to render aid to Christian Thought, Christian work, and Christian Life, especially in Congregational Churches. It receives the support of influential members of the denomination in every part of the country. Messrs. Copp, Clark & Co. furnish these at the following rates :—*The Congregationalist*, \$1.75 per year ; *The Christian Family*, 40 cts., or the two to one address, \$2.00. The above rates include postage to any part of Canada.

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## The Sunday School.

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### UNIFORM LESSONS IN ALL SUNDAY SCHOOLS.

The adoption of one uniform scheme of lessons for the coming year, by the publishers of our Sunday School periodicals, we regard as a great stride in advance, and one every way worthy of the earnest and persistent efforts of the gentleman through whom, chiefly, it has been brought about. Its advantages are manifold. In so far as this scheme is adopted by the Sunday Schools of



America, the thoughts and prayers of the teachers, in their preparation for their work, will be directed to the same passage of Scripture. Every Sunday School magazine and periodical will contain the best and most concise exposition of the lesson, from week to week, that it can command. The attention of ministers will be turned to the passage, which, for the time being, engrosses so much of the thoughts of the teachers, and they will, doubtless, often make the lesson the subject of their morning exposition. Editors of the religious press will feel obliged to give what help they can in their Sunday School Department, either in the way of a digest of the lesson for the coming Sabbath, or of illustrations and anecdotes bearing upon it. And thus the light being turned upon it from many quarters, the teachers will enjoy facilities for their work never before possessed.

Then, further, where there is a teachers' meeting for the preparation of the lesson,—and there should be one in connection with every Sunday School,—by an arrangement among themselves, one taking one, and another another, the teachers may enjoy the benefit of the "Notes" furnished by all the magazines on the passage in hand.

And lastly, not to mention other advantages, teachers absent from home, and visiting other Sunday Schools, would always know where to find the lesson of the day, and would be able to occupy a vacant class in a way in which it would be impossible for him to do without having first given attention to the subject.

Of course these advantages of the uniform scheme depend largely on the teachers taking, or having furnished to them by the Church, some one or more of the many excellent periodicals designed for their special assistance and benefit. When any Christian men or women volunteer their services for the instruction of the young, the least the Church can do is to provide them with the best means available to enable them to do their work efficiently. It is a shame for any Church to allow the teachers to procure and pay for them themselves.

The cost of such helps is often the difficulty in the way, for although it is not great for a Church, it is frequently considerable for the individual teacher. We hope, however, that even this may be partially obviated. We have taken the liberty of writing to Adam, Blackmer and Lyon, the publishers of the Chicago "National Sunday School Teacher," enquiring if it would not be practicable to issue a magazine of smaller compass and cost than the one now issued, for the benefit of poorer schools, containing all that bears directly on the lesson for the month, and so placing it within the reach of all. We hope they may entertain the proposal favourably. In the meantime we earnestly hope that every Sunday School in the Dominion, especially of our own denomination, will at once adopt the Uniform Lessons for 1872.

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## Foreign Missions.

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### AMERICAN BOARD.

Our Missionary outlook, last month, was chiefly in Africa, China and Italy. This month we will pass more lightly over those fields, and devote our attention chiefly to the Turkish Empire and Japan, and to openings in nominally Christian countries.

It will be remembered that a year ago, the Presbyterian members and supporters of the American Board of Commissioners for Foreign Missions withdrew, to give their support to the Presbyterian Missions, to which, by their union with the old School Presbyterians, they had now become related. The first annual

meeting under distinctly Congregational auspices, has been held at Salem, Mass., October 3—6. Never had the Board a better meeting. The Jubilee meeting in 1869, perhaps, alone excelled it in attendance; but even that not in spirit and enthusiasm. Over 700 corporate and honorary members of the Board were enrolled at present; including a full dozen returned missionaries, from Africa, Turkey, India, China and Japan. The aggregate attendance at the meetings was 4,000. We append a few facts and thoughts, culled from the Report of the Annual Meeting, which has just reached us.—

**WESTERN TURKEY.**—The success of the theological seminary at Marsovan is remarkable. For an institution of this character to send forth thirteen graduates in its second class, would be worthy of notice in our own country.

Your committee would call attention to the fact, that at the recent annual meeting of the missionaries of this field, there were present seven children of missionaries, now engaged in the same work with their parents. *As in our own country more ministers come from ministers' families in proportion to their numbers, than from any others, so we may expect it will be with missionaries.* Their children must possess peculiar qualifications for the prosecution of missionary work, and we rejoice to see these indications of their readiness to walk in the footsteps of their parents.

**NATIVE PASTORS AND SELF-SUPPORT.**—It is, and has been a seriously considered question with the American Board, as with the London Missionary Society, how to raise the native churches to the point of self-support, ministered to by native pastors. A plan tried by both Societies has been to say to a native church, "You give such and such amounts, and we will make up the rest, towards the support of a native pastor over you." But the native churches prefer, generally, to have a "Missionary" for their minister! They seem to think it gives their church more dignity; and then, when they have the *Missionary*, they have him without the condition of paying a fixed sum toward his support. Thus the scheme defeats its own ends. The American Board, or rather their Missionaries in Turkey, tried, two or three years ago, the plan of discouraging the formation of new churches, unless they were prepared to invite some of the young men in training, or some other suitable natives, as pastors. The principle was sound; but it should not have been burdened, as (if we remember correctly) it was, with the condition of a stipulated sum to be raised for the pastor's support. The services of a native preacher should not cost the mission churches *more* than the services of the foreign missionary! The greater number of young men now turned out by the various Theological Training Schools, will probably settle the question in a practical and satisfactory shape. Of Eastern Turkey, it is stated, "The churches in the field, year by year, are giving more and asking less; and they are looking for the time, as not far distant, when they will be self-sustaining and able even to give to others that pure and precious gospel which has made them spiritually so rich."

**DOES IT PAY?**—In reference to such questions—put, every year, in a hundred shapes, the Report says, "The best results are too fine to be caught by the coarse machinery of figures. The multiplication table lets them slip between its columns. Your Committee believe that we are, possibly, all too eager for the story of fruits. We demand some show of dividend for the money we have invested. But the Master judges his servants' work by no such standard. He has not put us at work for the greatest returns, as if he could do nothing without us. It is rather to develop character, to show of what spiritual stuff we are made, and to make us grow toward the full image of Christ.

**CIVILIZE FIRST, OR CHRISTIANIZE FIRST?**—On this point, (the reference is to India), the Report says, "There is no favour shown by our brethren in Western India to the notion of educating a man up to a point at which Christ can save him. 'The entrance of *Thy words* giveth light; it giveth understanding to the simple.' What a heathen youth—like any other youth—wants first of all, is not

spelling or reading, or geography, or history, but God. As there is no philosopher too wise, so there is no child too simple to take in God, through Christ, as the moral life-power in his nature. That will wake up his faculties. That will fire his best ambition. That will ennoble him, and refine him, and make more of him all around, in heart and mind together."

**PERSECUTION IN JAPAN.**—The Japanese Government seem to be acting upon a plan of prohibiting any native from attending any religious meeting of the foreigners whatever. A native teacher and his wife have been imprisoned; with little hope of their release. In consequence, the very domestics of the Missionaries, dare not attend religious services. As the treaties will be revised next July, the Board intend to use their influence with the American Government to have religious toleration insisted on. We hope the British Government will also be firm on this point.

**THE MISSIONARY SHIP.**—"The missionaries are not endued with power to walk upon the water, and the commerce of the world afforded no certain or reliable aid. And so we built and have again and again rebuilt the *Morning Star*, each time feeling richer for all the cost, in the enlarged missionary spirit excited among our children and youth, through the appeals made to them to supply the means for its construction. And so that *Morning Star*, bright herald of a gospel day, moves on from island to island in those far distant seas, every where the sign and the symbol of a high Christian civilization, always bearing precious freight, and ever and anon bringing precious and cheering promise of fruit, an hundredfold, unto life eternal."

**MISSIONS TO NOMINALLY CHRISTIAN LANDS.**—This is a new work for the American Board. It is true that they have had missions among the Nestorians, Americans and Greeks of the Turkish Empire; but these might be called isolated communities of nominal Christians in "heathen lands"—virtually so. Now, the intention is to take up Spain, Italy and South America—nominally Christian lands—and push on the work more vigorously among the Indians of this continent.

**WHO WILL GO?**—"It may be asked where can the missionaries be found?" The Committee confess with heaviness of heart, that there is an apparent lack of the missionary spirit in many of the young men who are entering the ministry at the present time; and they cannot refrain from expressing the conviction that this fact deserves the gravest consideration; for how can those who shrink from preaching the gospel wherever the Saviour calls them to preach it, be counted worthy to act as his ambassadors anywhere? True, it is not the duty of all to devote themselves to foreign service; but is it not the duty of all to be ready to engage in it, if the Lord will?"

**A BEGINNING TO BE MADE.**—One man of large experience in the prosecution and in the guidance and direction of missionary effort, recently Secretary of the Hawaiian Board, whose training, and executive, organizing abilities seem to be specially needed in connection with the new enterprise, and who would otherwise have gone to Japan, will probably, by special request of the Prudential Committee, go to Spain. But beyond this, it is not proposed to turn away a single man or a single dollar from heathen or Mohammedan lands. What the churches give *extra* for this extra work, the Prudential Committee will employ in it; they design nothing more. The experience of a few years will show what the churches will do, and will throw light upon the path of the Committee."

**HOW THE CONVERTS GIVE.**—From Erzeroom, at the foot of Mount Ararat, Mr. Pierce writes, "I was much encouraged by the spirit of the brethren, especially as they individually and unanimously pledged themselves to give a *full tenth* to the Lord's work the coming year; and not only the coming year, but *every year*, as long as they should live."

**A CRY FROM MACEDONIA.**—Mr. Locke writes, "By the favour of God we

accomplished our tour, passing over the entire distance—210 hours, 630 miles—in 37 days, on 25 of which we were in the saddle. It would appear from a good map that we went ‘round about Macedonia,’ visiting all the important places. According to statistics that we gathered, there are in the region we passed through 3,649 cities, towns and villages. Salonica, with its population of 85,000 of whom 55,000 are Jews, has two Protestant missionaries to the Jews. But aside from this place, all this region is destitute of any Protestant missionary. The land is beautiful to look upon, and an immense harvest must be reaped from the fields this year. The people are accessible. The Bulgarians, as a nation, are waking to new life and vigour, seeking especially for education—for teachers. Some of the young men are going abroad to Germany, to England, to France, for education, and they return with a knowledge of French and German sufficient to enable them to read such books as are written by Renan and Strauss.

“While the people are thus preparing to educate themselves, who will come and preach to them the gospel of Christ?”

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## Obituary.

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### DEACON LIVINGSTON.

The Forest Congregational Church has suffered a severe loss in the death of Mr. John Livingston, who fell asleep in Jesus on the twentieth day of September last. Our deceased brother was a native of Argyleshire, Scotland, where he had been brought up in the Presbyterian form of faith and worship. But seeing the loose manner in which persons were received into the Church and allowed to sit at the Lord's table, he united himself with the Independents. He settled in Plympton about twenty years ago, having immigrated to this country three years previously. A Congregational Church was subsequently formed, of which he became an active member, and served as deacon with entire satisfaction to all the brethren. He often preached in Gaelic to his own countrymen with much acceptance. Mr. Livingston was one of those Christians who made religion their chief concern. If the pastor would appoint a prayer meeting or street preaching, or a committee meeting, he could invariably rely on his aged friend being present to lead the singing and take an active part in the business in hand. Without exception I never knew a man who was so punctual in his attention to the affairs connected with the Church of Christ. He was only sick a few days, and may be said to have died at his post in the sixty-eighth year of his age. A funeral sermon was preached on the following Sabbath by his pastor, from 2 Tim. iv., 6-8, “For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day: and not to me only but unto all them also that love His appearing.”

Forest, Nov. 17th, 1871.

JOHN SALMON.

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**THE MORAVIANS.**—The review of the Moravian Missions for 1870-71 speaks of a main difficulty as having been the supply of a sufficient number of missionaries to take the place of those who have been lost to service by sickness, advancing age, or death. In the six stations in Greenland, with twenty-four missionaries, male and female, and a total of converts of 1,731, the spiritual condition of the congregations is said to be, on the whole, a very encouraging one. This society (the Moravian) also has 43 stations in the West Indies, with 89 missionaries, of whom 13 are native, and 31,923 persons in their congregations.

## Correspondence.

### MISSIONARY COMMUNICATION, NO. 2.

MY DEAR SIR,—I am not a little surprised that the Rev. K. M. Fenwick has rushed with such hot haste into print,—doing the very thing he stood aghast at me proposing to do, even though in self-justification, when he denied my allegations. However, it may be for the best.

I must apologise for the “oracular” Post Office Card. I see now that it ought to have been an envelope, duly stamped and sealed—enclosing a sheet of “super-fine” bearing a lengthened communication.

The reason for my not answering Mr. Fenwick’s note, is simply this,—as soon as it came to hand I wrote to London for the necessary proof, and expecting an answer every day, I did not reply.—intending to make the proof the reply. But the gentleman to whom I wrote was so busily engaged that I received from him no answer until the day the “C. I.” appeared.

I am thankful to Mr. Fenwick for the penetration with which he credits me in supposing that the letter he has published is the one on which my “assertions which, as he avers, seriously reflected on the policy and administration of said ‘Missionary Society’” were founded. As the letter stands it is perfectly unintelligible to the general public. Why not set my utterances in opposition to it that they might be seen to be fully refuted? As it is, it may do for “*the brethren*,” but the Society appeals to the entire membership of our churches as its constituency and to the COLONIAL MISSIONARY SOCIETY, in England, as its chief supporter, and to these it must approve itself. That the fact to which I gave prominence in the Union meetings in June last may be known, I would just re-state it. “On high days and holidays, we say that the missionary need not feel it a humiliation in being the recipient of Missionary funds—but what is the fact? The sums are actually given to the Missionary and that in graduated grants, to some more, to some less, and that for the same place.” This Mr. F. denied and called for proof. I at once referred to a letter he had written to the London

Church and other letters among its papers which bore out my assertion.

The letter which Mr. F. has published, is what I would call a *High day* utterance. “Each church is allowed to act independently in the selection of its pastor. If the church in London can secure the services of any efficient pastor, it matters not from whence he comes; provided he be certified and acceptable, they (the Missionary Society) will assist it, his support as far as they are able.” Now, set against this the first sentence of a letter written by Mr. Fenwick just a month later, Nov. 18, 1864, which in his careful examination of the letter book of the Society he failed to see. Strangely enough! “*Our grants are always made to assist a church in supporting a particular pastor*; and in the event of the removal of the pastor during the year, the grant stops at the date of his removal.” This is another strain! A new note! Before it was, choose your man and we will help to support him. Now it is, “*Our grants are always made to assist a church in supporting a particular pastor.*” Before, our attention was directed to the neediness of the *Church*; now, it is to the *man*. And to bring this clearer out, the quarterly cheque is sent to the man, and when he removes “the grant stops.”

So far, Mr. Fenwick; but I have nothing to do with him beyond what he has to do with an important principle of action. I will therefore, refer to other letters that bear out my assertion in its fullness.

In 1865, March 2nd, the Pastor of the Paris Church wrote to the Treasurer of the London Church thus: “I delayed replying in order to gain the advantage of the Committee’s voice, and am glad to be authorized to intimate to you, that should you succeed in securing the services of the Rev. —, you may reckon upon a supplementary grant, not exceeding \$200.”

The Church failed to secure the services of the Rev. —, and were turning their thoughts to a student, when the Paris Pastor again wrote, just a month later, April 6th, expressing disappointment—“that the London Church cannot obtain the services of *my beloved friend and predecessor*,” and

then in the next sentence says, "I do not know how far it may be wise for me to volunteer any remark on the course you indicate as likely to be taken by the Church. I feel constrained, to say, however, that *the aid from the Missionary Society will DEPEND MAINLY upon the ESTIMATE of the probability of efficiency.*"—And to make it as clear as a sunbeam that it was not the Church's estimate—but the Society's, he adds, "Of this the Church cannot fully judge by hearing a candidate a few times." (!!!)

The Secretary of the district wrote four days later, (April 10.h.) "The probability is that the Missionary Committee will be adverse to giving much aid to your cause, in consequence of the Colonial So-

ciety withdrawing some of its funds from the field."

Surely *one month* was a brief space for the Colonial Missionary Society to take such action in. We feel inclined to ask, Did it within that time? Or was there no other reason?

These quotations from official documents prove very clearly my assertions.—I refrain from further proof at present, and also from the exposition of principles on which I hold the work of the Society ought to be conducted, in order to give satisfaction to all interested, and to obtain the highest success.

I am yours, &c.,

JAMES A. R. DICKSON.

Toronto, Nov. 21st, 1871.

## Official.

### MISSIONARY MEETINGS—WESTERN DISTRICT, 1871 AND 1872.

PLACE.	TIME.	DEPUTATION.
Scotland.....	Monday, 20 November.....	} Rev. Messrs. E. J. Robinson, Hay, Wood, and Allworth.
Simcoe.....	Tuesday, 21 ".....	
Kelvin.....	Wednesday, 22 ".....	
New Durham.....	Thursday, 23 ".....	
Burford.....	Friday, 24 ".....	
Paris.....	Tuesday, 19 December.....	} Rev. Messrs. Wood, Kribs, Snider, and Stratford Supply.
Brantford.....	Monday, 18 ".....	
Stratford.....	Monday, 22 January.....	
Listowel.....	Tuesday, 23 ".....	
Molesworth.....	Wednesday, 24 ".....	
Howick.....	Thursday, 25 ".....	
Turnberry.....	Friday, 26 ".....	
London.....	Sunday, 21 ".....	
".....	Monday, 22 ".....	
Southwold.....	Tuesday, 23 ".....	
Watford.....	Wednesday, 24 ".....	} Rev. Messrs. Allworth, W. F. Clarke, Salmon and Hindley.
Warwick.....	Thursday, 25 ".....	
Forest.....	Friday, 26 ".....	
Sarnia.....	Monday, 29 ".....	} Rev. Messrs. Salmon and W. F. Clarke.
Tilbury.....	Tuesday, 30 ".....	
Guelph.....	Monday, 19 February.....	} Rev. Messrs. Wood, R. Brown, Barker, W. F. Clarke, and Archer.
Fergus.....	Monday, 19 ".....	
Eramosa.....	Tuesday, 20 ".....	
Garafraxa.....	Wednesday, 21 ".....	
Douglas.....	Thursday, 22 ".....	
North Garafraxa.....	Friday, 23 ".....	

W. H. ALLWORTH,  
Secretary.

Paris, Ont., October, 1871.

## MIDDLE DISTRICT MISSIONARY MEETINGS, 1872.

PLACE.	DATE.	DEPUTATION.
Unionville... ..	Monday, January 15....	Revds. S. N. Jackson, J. Unsworth, D. McGregor.
Stouffville.....	Monday, " 15.....	Revds. J. G. Sanderson, S. T. Gibbs.
Markham.....	Tuesday, " 16.....	Revds. T. M. Reikie, F. H. Marling.
Markham.....	Wednesday, " 17.....	Central Association Meeting.
Whitby.....	Thursday, " 18.....	Revds. S. N. Jackson, R. Robinson, T. M. Reikie,
Bowmanville.....	Friday, " 19.....	S. T. Gibbs.
Newmarket.....	Thursday, " 18.....	Revds. J. G. Sanderson, W. W. Smith.
Osprey.....	Thursday, " 18.....	Rev. D. McGregor.
Manilla.....	Tuesday, " 30.....	Revds. T. M. Reikie, B. W. Day.
Vespra.....	Monday, " 22.....	Revds. R. Robinson, J. Davies, B. W. Day.
Oro.....	Tuesday, " 23.....	
Rugby.....	Wednesday, " 24.....	
Churchhill.....	Monday, " 22.....	
Georgetown.....	Tuesday, " 23.....	Revds. D. MacCallum, W. W. Smith, M. S. Grey
Alton.....	Wednesday, " 24.....	
South Caledon.....	Thursday, " 25.....	
Bolton Village.....	Friday, " 26.....	
Pine Grove.....	Tuesday, " 30.....	Revds. J. Unsworth, J. Wheeler, J. A. R. Dickson.
St. Andrews.....	Wednesday, " 31.....	
Meaford.....		Left with Secretary.
Owen Sound.....		
Colpoys Bay.....		
Toronto.....		Left with Local Pastors to arrange.

J. UNSWORTH,  
Secretary.

Georgetown, Nov. 17th, 1871.

## CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The series of Missionary meetings usually begins early next month. I am in time, then, to remind our many friends of the munificence of God's providence to the country, calling for gratitude not with the lips only, but manifested also in devising and expecting liberal things. They should also be informed of our urgent need. On the first of October, after exhausting the grant of the Colonial Missionary Society, I had to borrow seven hundred dollars in order to meet the claims of that quarter day. On the first of January more than double that sum will be required. Unless we are prompt and

liberal our interest account will be formidable. These hints are sufficient. I shall not enlarge. May the good Lord be graciously present in all the meetings, and make them a rich blessing to the Churches.

HENRY WILKES,  
Genl. Sec. Treas.

Montreal, 18th Nov., 1871.

## CONGREGATIONAL COLLEGE OF B. N. A.

The following sums are acknowledged, and they are all that have been remitted on account of the current year from June 1st to date :—

Montreal, Zion Church, on account .....	\$426 50
Montreal, Eastern Church .....	26 65
Paris, Ontario.....	116 47
Markham and Unionville, Ont....	26 00
Hamilton, Ontario.....	25 00
Keswick Ridge, N.B.....	5 00
Rev. A. Purpee, Boston.....	10 00
	<hr/>
	\$635 62

On account of the *Lillie Memorial Fund*:  
Guelph, Ontario.....\$150 00

N.B.—At the time of my visit to Guelph in June, the Church subscribed \$100, payable in the autumn. With the above remittance of \$150, Mr. Clarke writes:—"I shall get \$20 or \$25 more, so that you will have \$70 or \$75 more than our promise for investment." Guelph has done well, and deserves much praise. Will other Churches follow this good example? For the infor-

mation of all concerned, I have to say that it is our purpose to wind up the business of this fund by the end of the year, so as to have it available for its primary object at the beginning of 1872. The Colonial Missionary Society has authorized a draft on it for the amount of its guarantee.

GEORGE CORNISH,  
Sec. Con. Col. B.N.A.

Montreal, Nov. 21st, 1871.

#### WIDOWS' AND ORPHANS' FUND.

Received from  
Sherbrooke and Lennoxville..... \$20 00  
Toronto, Zion Church, United  
Communion..... 15 50

C. ROBSON BLACK,  
Secretary.

Montreal, 17th Nov., 1871.

## News of the Churches.

**EASTERN ASSOCIATION.**—On the 27th of October, this Association met at Lanark village. There were present Rev. Messrs. Fenwick, Ebbas, Lewis, Peacock, Brown, and Douglas. The last named was appointed secretary. Rev. James Hay, who has lately returned from Australia, and who has been preaching to the Brockville Church for some time past, was also present, and took part in the exercises of the Association.

After a season spent in devotional exercises, Rev. K. M. Fenwick read an essay on "The responsibility of individual relation to Christ," which gave rise to an interesting and, we trust, profitable conversation. Rev. R. Lewis then read a sermon based on the first four verses of the epistle of Jude. Plans of sermons were read by some of the members of the Association on Isaiah liii, 11, "He shall see of the travail of His soul, and shall be satisfied."

It was agreed by the Association that the next meeting would be held in Kingston, commencing on the Tuesday

of that week in which the Missionary Committee convenes.

JAMES DOUGLAS,  
Secretary.

**THE WESTERN ASSOCIATION** met in the Congregational Church, Stratford, according to appointment on the 14th November, at three o'clock p.m. There were present—Revs. T. Pullar, Hamilton; W. H. Allworth, Paris; J. Salmon, B.A., Forest; J. G. Hindley, B.A., Southwold; J. M. Smith, Windsor; J. A. R. Dickson, Toronto; E. J. Robinson, Burford. Delegates, William Edgar, Hamilton; Dr. J. C. Hyde, Stratford.

Letters were received from Rev. E. Barker, Fergus, stating that on account of having to take part in Thanksgiving Services he could not be present; from Rev. Wm Hay, Scotland, informing the Association that he was in the midst of a blessed work of revival, there being about 40 enquirers; from Rev. J. Wood saying that he was assisting Brother Hay in his glorious work.



The Rev. W. H. Allworth was chosen chairman. An hour was spent in prayer and receiving reports of the conditions of the Churches. All are in a peaceful and progressive state. Brother Smith spoke with trustful confidence of the establishment of Congregationalism in Windsor. Stratford is in hope waiting an answer to the unanimous call they have extended the Rev. Mr. Heudebourg.

The Revs. J. M. Smith, Windsor, and E. J. Robinson, Burford, were received into membership.

At 7.30 p.m. the Rev. E. J. Robinson preached on Isaiah xxvii, 12, last clause of verse, "And ye shall be gathered one by one, O ye children of Israel;"—the Rev. J. M. Smith taking the introductory services. Immediately after, the Association with the Church commemorated the death of our Lord, enjoying a season of hallowed communion.

Friday 15th. At nine o'clock the Association assembled and spent half an hour in prayer. In the absence of the appointed essayist, the Rev. T. Pullar read a Review of Froude on Calvinism, which was discussed at length and with deep interest. The Secretary then read a Review on R. W. Dale's Sermon on Amusements, which led to a lively conversation on the whole question.

Three o'clock p.m. The Association again convened, when the following arrangements were made for the next meeting to be held in Hamilton on the last Tuesday in February:—

*Preacher.*—Rev. J. Salmon, B.A., alternate, Rev. J. M. Smith.

*Exposition.*—Rev. W. H. Allworth.

*Review of "Beecher's Life of Jesus the Christ,"* Rev. T. Pullar.

*Essays.*—"The truth that saves and how to present it," Secretary. "Comparative growth of Congregationalism," Rev. J. M. Smith. "The Second Coming of our Lord," Rev. E. J. Robinson.

A common plan on 2 Cor. ii, 2, was presented. The subject, "How to work a Church," was taken up and discussed. Many questions being asked and answered; many delicate and important practical points being raised and dealt with.

At 7.30, according to our now established mode of procedure, the Associa-

tion met with the Church, when addresses were delivered by the Chairman W. Edgar, Esq., on "Church activity"; Rev. W. H. Allworth, "God saves by many or by few"; Rev. J. M. Smith, "The necessity of prayer to Church life"; Rev. J. Salmon, "The True Manna"; Rev. E. J. Robinson, "Lift up your hearts and heads"; Rev. T. Pullar, "Within and without"; Rev. J. A. R. Dickson, "The knowledge of Christ."

On motion, thanks were tendered to the friends in Stratford for their kind and liberal hospitality. The Association adjourned to meet in Hamilton in February, 1872, D. V.

JAMES A. R. DICKSON,  
Sec.-Treas.

Toronto, 17th Nov.

MONTREAL, ZION CHURCH.—On November 8th, a Social Meeting of the church and congregation was held under the presidency of the Rev. Charles Chapman, M. A., when there was a large and highly interested assembly. The arrangements were such as to contribute to the enjoyment of all. After social chit-chat and enjoyment of the "good things" of this life, the engagements of the evening were opened by prayer and praise. Mr. Chapman then addressed words of welcome and congratulation, and expressed the pleasure it afforded him to meet them at the commencement of the winter's work. He referred to the fact that all the institutions of the Church were in a most flourishing condition, and that the people seemed zealous to do more than ever for the extension of the Redeemer's kingdom. The Sabbath Schools were reported to be flourishing. The Dorcas Society was hard at work sending ample comforts to some in the Provinces who might value such expressions of kindly sympathy. A Prayer Meeting had been commenced on Sunday morning half an hour before the time of public worship, and also one on Sabbath evening. The number of young men attending the Sunday evening services was rapidly increasing. The Church had at its last monthly meeting, passed a vote by which the Eastern Church would be made a present of the Church building, and in fact set-a-going free from all debt. The

Chairman then explained a scheme of district visiting which was to be carried out. The peculiarity of it is, that twenty-four members of the Church have the entire congregation divided between them in twelve districts to be visited regularly, and to arrange for district meetings over which the pastor will preside. A secretary, Mr. M. M. Duff, will have the matter so in hand that all will be kept steadily at work, and will meet once a month for conference and prayer. There will also be a box in the lobby of the Church, into which the congregation will be invited to deposit notes for the pastor or visitors when any matter requires attention in their home or district.

There has also been appointed a Ladies' "Domestic Visitation Committee," for attending to mothers and others in circumstances requiring maternal sympathy; and also a committee for visiting strangers and making them feel "at home."

It was also resolved to take up Shaftesbury Hall and work it earnestly as a mission station, which, it is hoped, may some day become a Congregational Church. A Church Committee was appointed to carry out details; and the services will be held there on Friday and Sunday evenings. The want of that district is a missionary, and when a devoted labourer can be found, willing and competent to work it, under Zion Church, there will be no lack of means for his support. Where is the man? In Canada? Where? In addition to this, efforts are being made to form a school in the west. The population of the city grows so fast in the west, that Zion Church feels bound to do something in that direction. Steps have been taken. Land has been purchased. In a little time, school buildings will be arranged for, which may serve for public services as well. Then will come a real Church, creditable to parent Church, and a new power for good in the city. The land must be possessed, and God calls upon Zion Church to go in.

These and other matters were considered and talked over. Dr. Wilkes, with his wonted cheeriness and good nature, addressed the meeting. Professor Cornish said a word for the College, and

others did their part to make the evening one of much interest. The choir rendered valuable aid also, by some anthems, executed with much taste and modesty.

Thanksgiving Service was held on the 16th. Sermon by Rev. C. Chapman, M. A., on Psalm cvii., 8 v. Good attendance.

ZION CHURCH YOUNG MEN'S ASSOCIATION, MONTREAL.—This useful association is now in session with full vigour. During the past month, the members and their friends and supporters were favoured with a lecture by their pastor, the Rev. C. Chapman, M. A., on "How to Reason." The attendance was very considerable, and, although the subject announced might have seemed to some perhaps to indicate a dry discussion, yet the question treated of was so handled as to combine interest with solid instruction. The audience listened for a full hour with more than patience. This is the first of a series of lectures which Mr. Chapman intends to deliver during the winter, and as the admission is free and open to all, it is expected that the course will contribute something to the interest of the Young Men's Association. There is some probability of a request being made to Mr. Chapman to publish his lecture. The next will be on "*The peculiar form of Divine Revelation in its earliest stages.*"

BROCKVILLE.—The Church in this town, after enjoying the ministrations of the Rev. James Hay, for some time past, have united in giving him an unanimous call to become their pastor, which he has accepted.

OUR CONGREGATIONAL PROFESSORS in Montreal are determined not to eat the bread of idleness. The Mental and Moral Philosophy Chair, in McGill College, having become suddenly vacant, through the untimely death of the recently appointed Professor Forbes, Dr. Wilkes meets a class in each subject. Professor Cornish has also added to his usual work a course of lectures, on the English language and Literature, to the Ladies' Higher Education Classes, recently organized.

**INVERNESS, QUEBEC.**—For a great number of years the Church here has been without a stated pastorate. Notwithstanding this and other discouragements, they have “not forsaken the assembling of themselves together as the manner of some is.” During the summer season students have generally supplied the pulpit, and in the winter they have worshipped with other denominations. They have not, however—while thus manifesting a truly Catholic spirit—suffered their other distinctive principles as Congregationalists to be lost sight of; for their denominational individuality has been preserved by their weekly prayer-meetings. The Inverness Church—unlike many others—has not suffered discouragements to cripple Christian effort. They have been from time to time receiving additions to their numbers, until now their membership consists of fifty-eight, and their average congregation of one hundred and fifty. The people here are Highland Scotch, and maintain many of the noble characteristics of that nation, such as warm-heartedness, a strong attachment to cherished principles, and to the house of God. That the Great Shepherd of Israel may supply their wants, and, in answer to their united cry, speedily send among them a pastor “after His own heart,” is the prayer of one who has laboured among them in the Lord for two summers.

W. H. A. C.

**TORONTO.**—**ZION CHURCH** was closed on the 5th ult., for the completing of the work of re-painting, decorating and furnishing, which was commenced some two years ago, by the frescoing of the ceiling and walls. The interior of the church is to be painted throughout, as well as the two Vestries, the walls of which are to be frescoed. The work is being done by William Elliott, Esq., one of our most successful painters and decorators. Re-opening services will be held on the 10th of December. The young ladies have decided on holding a Bazaar, to assist in raising funds for providing the church with new carpets.—The Sabbath services are, in the meanwhile, being held in the lecture room. A social meeting of the church and congregation was held on the evening of the

21st November. There was a large gathering. After an excellent repast, the evening was most pleasantly spent with singing, readings, addresses and social intercourse.

**TORONTO.**—On Thanksgiving Day, November 16th—“The members of the three Congregational churches of this city joined in a union service at Zion Church, Adelaide street. There was a large attendance. The service was conducted by the Rev. Mr. Jackson, alone, in the absence from the city of the other pastors, Messrs. Marling and Dickson. The text chosen for the occasion was the 106th Psalm, 1st verse. The rev. gentleman treated his subject in an eloquent manner, and the service throughout was very hearty and impressive.” A thank offering of \$31.60 was taken up, which is yet to be disposed of.

**UNITED COMMUNION.**—The United observance of the Lord’s supper, by the three Congregational Churches in Toronto, which had been interrupted by the pastoral interregnum in Zion Church and the Northern Church, and other causes, was resumed on Wednesday evening, November 8th, in Zion Church, the pastor of which, Rev. S. N. Jackson, presided on the occasion. Addresses were delivered by Rev. T. Pullar and Rev. Horrocks Cocks, who happened to be in the city at the time, and thanksgivings were offered by Revds. F. H. Marling and J. A. R. Dickson. A collection was taken up for the Widows’ Fund. There was a good attendance of members of the churches. A conference of the pastors and deacons was held on the previous Friday evening. The next meeting will be held in Bond Street, in February. On one of these occasions, a social meeting of the members, for conversational purposes and mutual introductions, was substituted for the silent fellowship at the Lord’s Table. Suggestions have also been made of a devotional form of service, in which the members of the Churches might take part, some topic of general interest being also introduced and discussed, convention-wise. At present, it is left to the church with which the service is held, to decide upon its form.

**STRATFORD.**—The Rev. W. H. Hendebourck, (formerly of Quebec,) has been spending several Sabbaths in Stratford, at the request of the Western District Committee, and, we are glad to learn, has been unanimously invited to assume the pastoral charge of the Church, and has signified his acceptance of it. He is preparing to remove his family thither immediately.

**MANILLA**—Three pleasant items come to us from this church. 1. A contribution to the London Missionary Society of \$21.38, "got more cheerfully than any contribution for a long time." 2. The painting of the interior of the church. 3. The growth of the English congregation, now larger than the Gaelic one. Manilla is now connected with the railway system, Cannington station, on the Toronto and Nipissing line, (which passes through Rev. D. McGregor's farm,) being only 3 or 4 miles from the village. Pastor and people would be glad to receive more frequent visits from their brethren.

**MEAFORD.**—The Congregational Church in this place has, for the past six or seven years, been without a stated pastorate, consequently, the cause has become somewhat reduced.

During the ministry of the Rev. C. Duff, the church was in a healthy, thriving condition, but his departure, together with the removal of several of its influential members, tended greatly to blight their prospects of ever becoming strong again. But the good shepherd did not forsake his little flock, in this their trying hour, but bound their hearts more closely together in the bonds of Christian love. There are at present upwards of twenty members in connection with the church, and many more would unite with it, if there were a stated pastorate, but do not like to unite themselves with it in its present condition. It is felt by many that a good cause might be raised here if an earnest, working man would take hold of it; but it should be left no longer without a *Pastor*, for the village is growing rapidly, and other denominations are growing, and so should our cause grow.—I con-

sider it a disgrace to Congregationalism to begin a cause in a place and then permit it to go down;—certainly our principles are such, that they would grow in any place if properly cared for. During the past summer the N. R. C. extended their line from Collingwood to Meaford—this will tend to improve the village in many respects. Our church is the best situated of any of the churches, being in the most central part, it has also a quarter of an acre of land attached to it. I entered upon my work there in the month of April. The congregations were at first very small, but gradually increased, until the church was well filled. With regard to the building, it is of brick, very neat and commodious. During the summer, it was painted in the inside, and a new fence was erected, which added very much to the appearance of the place. Besides preaching in Meaford, I had two stations in the country, these services were well attended—averaging more than a hundred each. At these there had been no regular Sabbath services, and the people were glad to have some one preach to them. These two places would do a good deal towards the support of a pastor for the Meaford church. The church is now praying for a pastor; and that the Lord may soon send them one, is the prayer of one who laboured among them during the past summer.

E. D. SUTCOX.

Cong. College,  
Nov. 18th, 1871.

**REV. J. M. SMITH**, for two years past, pastor of the Congregational church of Monona, whose labours there have been most signally blessed and whose thrilling preaching we were permitted to listen to two weeks ago last Sabbath, has resigned his charge at the "little city upon the hill," and will next week leave with his family for the Province of Ontario, from whence they came to Iowa. Mr. Smith has greatly endeared himself, while here, to his ministerial brethren and to all, and he will be parted with regretfully.—*McGregor (Iowa) News*.

**WINDSOR.**—By request of the same Committee, the Rev. J. M. Smith, late of Monona, Iowa, (formerly of South-

wold,) has been reconnoitering in Windsor, with a view to again organizing a Congregational Church in that place. He has also visited Amherstburg for the same purpose.

SCOTLAND.—Cheering news is communicated by the pastor, Rev. W. Hay, who says that “the Scotland Church, since the re-opening of their place of worship, have been greatly awakened and blessed in spiritual things. A deep and earnest spirit of prayer exists among us, and 38 adults, besides several children, are seeking the way of life, among them three of my own family. Nine are applicants for membership, and the work still progresses. We hold meetings every night. *Pray for us.*”

MILTON, N. S.—In the hurricane of the 12th October, the effects of which have been so greatly disastrous, the tower and spire of the Congregational Church, Milton, were blown down, taking with them the gothic end window and the outer sheathing of the wall, as far as the lathing. The inside plaster was also a good deal damaged. Singularly enough the bell was not broken, and most fortunately no one was killed or hurt. The tower and spire which rose to 170 feet were highly ornamented but were confessedly disproportionate to the body of the building and had long been considered unsafe. It is expected that steps will be taken immediately to repair the building, although it may be impossible to complete the repairs this season. In the mean time the congregation worship in the lecture room.—*Congregational Record.*

KESWICK RIDGE, N. B.—This Church is, unfortunately, without a pastor. Nevertheless, it still maintains its organic life, and has not ceased to pray and to expect that the Head of the Church will supply its need. During the past two summers, Mr. Joseph Griffith, of the Congregational College, has laboured with zeal and patience in the Church, and has won for himself a warm place in the affections of the people. When Mr. Griffith left in September

to return to the College, the Church was much disheartened; but is now again cheered by a most kind manifestation of Christian sympathy, on the part of the sister Church at Sheffield. This latter Church, on receiving an appeal from the Keswick Church for occasional ministerial help, unanimously resolved to allow their pastor, the Rev. W. Williams, to spend a Sabbath every month with their destitute sister, and this without pecuniary charge. On hearing this, the Keswick Church, in a like spirit of liberality, immediately made a collection to purchase a horse for their visitor's convenience—the two Churches being over thirty miles apart. Monthly Sabbath services will therefore be continued throughout the winter at Keswick Ridge, and, in addition, the Rev. W. Williams will, as often as practicable, hold a week-night service. There is also a prospect that Mr. Joseph Griffith will spend his short winter vacation in the field of his summer labour; such a proposition from him having had a cordial reception.

The writer would make an earnest appeal to any of our ministers who may be seeking a field of usefulness on behalf of the Church at Keswick Ridge. The district is well settled, about fourteen miles from the City of Fredericton, which is now connected by railway with all parts of Canada and the United States. The scenery of the locality is simply magnificent, and the people are kind and hospitable. There is a small parsonage, which it is intended shall be enlarged, with two acres of good land. The congregation is large, and the spiritual prospects good. A man of energy, who would throw himself into the work with zeal, would be warmly welcomed and sustained. May the Lord direct the mind of a good brother towards this waiting Church.

W. W.

THE CONGREGATIONAL COLLEGE AND THE LOWER PROVINCES.—The *Congregational Record*, for November, in reporting the meeting of the Union of N. S. and N. B., says:—“Many circumstances have transpired during the past summer calculated to interest the churches of these Provinces more deeply in the Con-

gregational College of B. N. A.; among which may be mentioned the facts, that three of its more advanced students have been doing good service in supplying some of our vacant churches; that some of our own young men are having their attention turned toward preparation for the Christian Ministry in connection with that institution, and also that we have had both of its chief officers in our midst, the Rev. Professor Cornish collecting for the Lillie Memorial Fund, and the Rev. Dr. Wilkes as delegate to our Union. Most gladly therefore did the Union give a portion of its time to listen to an address from Dr. Wilkes in regard to the college of which he is the esteemed Principal. The Rev. Dr. spoke with his accustomed vigor upon the history of the College, its growth and strength, efficiency and importance, the character of the men that it had sent into the ministry and the claims which it had upon the hearty support and confidence of all the churches of the Dominion. Subsequently, the following resolution moved and spoken to by the Rev. R. K. Black, and warmly supported by the Rev. S. G. Dodd, was unanimously carried, *Resolved*—“That this Union, having listened with very deep interest to the address of the Rev. Dr. Wilkes in regard to the past history, present management and future prospects of the Congregational College of B. N. A., do express the fullest confidence in the general efficiency and able administration of its affairs, as also their sense of its paramount importance to the prosperity of the churches of these Provinces, and do most heartily commend the college to the increased sympathy, prayerful interest, and liberal contributions of all our churches.”

**NEW PROFESSORS.**—On the 1st Nov., Rev. Professor McKnight and Rev. John Currie, of Maitland, were inducted into the chairs of Theology and Hebrew, in the Theological Hall of the Presbyterian Church of the Lower Provinces, at Halifax, N. S.

**THE GENERAL ASSEMBLY** of the Canada Presbyterian Church met in Toronto, on the 7th ult., to consider the basis of

Union, adopted by the Joint Union Committee, at its recent meeting in Montreal. The Moderator, Rev. J. Scott, of London, presided. The chief difficulty, as was expected, was what to do with Queen's and Morin Colleges. Professor Young, being opposed to the Church maintaining any purely literary institution, moved,

“That the Assembly disapprove of the resolutions on Collegiate Education, agreed to by the Joint Committee, particularly in so far as these provide for the reception of certain literary and scientific colleges, with the same relation to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland.”

Professor Inglis, of Knox College, thought it better to leave the college question in abeyance until their endowments were completed, and moved *inter alia*,

“That the faculties in arts of Queen's College and Morin College should be placed on such a basis, as, while preserving them in all their efficiency, would, at the same time, remove them from under the direct control of the Church; without its being implied that non-compliance with this suggestion will be a positive bar to Union.”

Dr. Proudfoot's motion, however, carried, against all these amendments, by a vote of 64 to 11, and was to the following effect:—

“That the negotiating churches shall enter into union with the theological and literary institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal; Morin College and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist. That inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its theological institutions within three years, it is expected that the Synod of the Presbyterian Church, in connection with the Church of Scotland, will complete dur-

ing the same period the endowment of Queen's College, so that neither it nor the theological institutions referred to may be a burden to the United Church, or interfere with the prosecution of its home and foreign missions. Further, that it is understood that all the other matters pertaining to the Colleges be left for adjustment to the United Church."

The Westminster Confession, and Longer and Shorter Catechisms were adopted as the "subordinate standards" of the Church. A committee was appointed to prepare a plan for the establishment of an efficient Widows' and Orphans' Fund for the United Church. The Organ question was again revived in connection with a resolution regarding "modes of worship," to the effect that "the practice presently followed by congregations" be allowed; but the Assembly resolved,

"That the article be remitted to the Committee on Union, to be brought before the Committees of the negotiating Churches to consider if, under the present circumstances, such an article be necessary."

And so that matter was disposed of.—

Marriage with a deceased wife's sister was again condemned, as "unscriptural"? Other matters of purely denominational concern, were attended to, and the Assembly closed, on Friday, the 18th.

**TORONTO INSTITUTE.**—The Annual Institute of the Toronto S. S. Association will be held in Knox Church, commencing on Monday evening, 4th December, and continuing each evening till Friday the 8th; commencing at 7.45 precisely. Rev Dr. J. H. Vincent, of New York, is to be the conductor. One subject only will be taken up each evening, introduced by the Conductor, spoken to by two gentlemen announced, and afterwards by the members generally, and finally put through the question box. The subjects are.—Monday, "The plan and purpose of the Sunday School"; Tuesday, "S. S. Officers"; Wednesday, "S. S. Teachers"; Thursday, "Teacher Training"; Friday, "Week Day Relations of the Sunday School." A fine programme.

**TORONTO, BOND STREET.**—On Sunday, Nov. 26, at the morning service, the pastor gave a narration of the proceedings of the Oberlin Council, and the lessons therefrom, taking as a text Acts xiv., 26, 27; and in the evening preached on "the Baptism of the Holy Ghost, our Great Want," as one of the chief of these lessons.—The Anniversary will be held on the 27th December, when Rev. W. M. Punshon will preach in the morning and Dr. Wilkes, in the evening. Dr. W. will probably spend Sunday 17th, at Hamilton, in the interests of the Lillie Memorial Fund.

## Good Words for the Family.

### TURNING-POINTS OF LIFE.

The switch-tender was weary, and, as he sat at his post, his eyes were heavy, and he fell asleep. The train came thundering along, and, as it neared the place, the man heard the whistle, and rose to adjust the switch for the train. He was just too late. He sprang aside; the cars moved on, were thrown from the track, and a scene of death and disaster was the consequence.

It was only a little switch. A bar of iron, a few feet in length, which opened at one end *only an inch*, to allow the flange of the wheel to pass through the narrow way. *Only a few seconds more*

would have placed the little bar at the right angle, and all would have been well. But the few seconds were lost; the little bar was out of place, and the train, with its invaluable freight of life and property, was nearly all buried in a mass of death and ruin.

A young man was once under a state of deep inquiry about his eternal interests. Two or three of his companions learned that he was going to prayer meeting, and they determined to change his purpose. They persuaded him, *only this once*, to go to the accustomed place of resort. He finally yielded. They plied their arts of amusements, gaiety and pleasure, and bound him at last in

the snares of a female companion. It was his fatal moment. In a few weeks from that time he had committed murder, and followed the deed with instantaneous self-destruction.

A young man had appointed to meet some friends to go to one of the public gardens in London on Sunday evening. While waiting at the place assigned for rendezvous in one of the streets, a Christian friend, a lady, passed by, and asked him where he was going. He was ashamed to confess his intention, and readily yielded to her invitation to go with her to church. It was the turning-point with him. He was arrested by divine truth, was brought under a sense of sin, became a Christian—a faithful missionary, a devoted and exalted hero, an apostle of Christ—and died a martyr on the shores of Erromango, a victim to heathen rage, but a sacrifice of love to his Redeemer. It was John Williams the missionary.

A young man went to visit his friends on New Year's day, according to the custom of New York. He had abandoned the intoxicating cup. He had suffered from its evils, and was a sworn total abstinent. He uniformly refused to taste or handle, until he called upon a young lady, who, finding her invitations all declined, began to banter him with a want of manhood, and plied her ridicule so far that he at last yielded. It was the setting of the switch. He was taken home in a state of intoxication, and a few months afterwards he died, uttering terrible curses upon the tempter who had been the cause of his ruin.

A young man who had been prayerfully trained came to the city to enter a place of business. His fellow-clerks invited him to join in their pleasures and pastimes. For a time he resisted, but at length he thought he would go to the theatre *only once*, just to please his friends, and see what a theatre was. The devil was the switch-tender that night, and the course of that young man subsequently lay through the paths of extravagance, gambling, shame, and the grave.

Two young men were walking along one evening towards a prayer meeting, when they were accosted by several acquaintances, who were on their way to a place of usual resort. They entreated

them to join them, but they refused. Finally one of them consented, and turned aside, *only once more*, for an evening of worldly pleasure, and let his friend go to the prayer meeting alone. One found peace with God; but his companion became hardened, and in three months, while his associate on that eventful night was honouring his Master by his faithful and consistent life, he was the inmate of a prison, awaiting the penalty of the law.

Our life is full of these turning-points of fortune and of ill, of peace and of woe, of life eternal, or of despair and death. The track we travel has a switch at almost every step. We need to have them well guarded. The eye must be kept open. The hand must be steady. The arm must be strong. The soul should be well armed, so that it may be prepared for every attack, or for every expedient of the enemy. Life, honour, virtue, success, and immortality, are before us. Little things, at first unaccounted of, may lead to the other extreme!—*Dr. Haven.*

#### A CHILD'S BEAUTIFUL FAITH.

Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunderstorm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

"O mamma! 'n't that bu'ful?" she cried, clapping her hands with delight, as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads.

"It is God's voice, Birdie," said mamma, and her own voice trembled.

"He talks very loud, don't he mamma? S'pose it's so as deaf Betsy can hear, and the uver deaf folks."

"O Birdie! Jear, come straight away from that window," said one of her sisters, whose cheeks were blanched with fear.

"What for?" asked Birdie.

"Oh! because the lightning is so sharp, and it thunders so loud."



But Birdie shook her head, and looking over her shoulder with a happy smile on her face, lisped out :

"Tis God makes it funder, and he'll take care of me. I a'n't a bit afraid to hear God talk, Maizy."

Was not Birdie's faith beautiful ? Mamma and sisters did not soon forget the lesson.—*Sunday-School Times.*

### IS THERE ANY MOTHER HERE ?

A little girl once followed the workmen from her father's grounds, when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door, he saw her sitting on a log, waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face and inquired :

"Is there any mother in there ?"

"Yes, my dear, there is a mother in here," he answered.

"Oh ! then I'll go in ; for I'm not afraid if there's a mother there ?"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.

### ENVY PUNISHED.

A Burmese potter, it is said, became envious of the prosperity of a washerman, and, to ruin him, induced the king to order him to wash one of his black elephants white, that he might be "lord of the white elephant," which in the East is a great distinction.

The washerman replied that by the rules of his art he must have a vessel large enough to wash him in.

The king ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many times was this repeated, and the potter was ruined by the very scheme he had intended should crush his enemy.—*Merry's Museum.*

### CHICAGO.

BY J. G. WHITTIER.

Men said at vespers : All is well !  
In one wild night the city fell :  
Fell shrines of prayer and marts of gain  
Before the fiery hurricane.

On threescore spires had sunset shone,  
Where ghastly sunrise looked on none ;  
Men clasped each other's hands, and said :  
The city of the West is dead !

Brave hearts who fought, in slow retreat,  
The fiends of fire from street to street,  
Turned powerless to the blinding glare  
The dull defiance of despair.

A sudden impulse thrilled each wire  
That signalled round the sea of fire ;—  
Swift words of cheer, warm heart throbs came,  
In tears of pity died the flame !

From East, from West, from South and North,  
The messages of hope shot forth ;  
And, underneath the severing wave,  
The world, full-handed, reached to save.

Fair seemed the old ; but fairer still  
The new the dreary void shall fill,  
With dearer homes than those o'erthrown,  
For love shall lay each corner stone.

Rise, stricken city !—from thee throw  
The ashen sackcloth of thy woe ;  
And build, as Thebes to Amphion's strain,  
To songs of cheer thy walls again !

How shrivelled in thy hot distress  
The primal sin of selfishness !  
How instant rose to take thy part,  
The angel in the human heart !

Ah ! not in vain the flames that tossed  
Above thy dreadful holocaust ;  
The Christ again has preached through thee  
The Gospel of humanity !

Then lift once more thy towers on high,  
And fret with spires the western sky,  
To tell that God is yet with us,  
And love is still miraculous !

EDITORIAL POSTSCRIPT.—Once more we are compelled to omit several valued contributions, in type and in MS. The writers will see that articles pertaining to subjects of the month *must* have precedence over those which, however important, are equally suitable to any time. The only relief from this pressure of material is such a subscription list as will enable us to print a larger Magazine.—Will the several missionary deputations furnish us prompt and brief reports of the meetings ?