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"One is your Master, even Christ, and all ye are brethren."

THE Canadian Independent.

FEBRUARY, 1869.

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T H E

Canadian Independent.

VOL. XV. TORONTO, FEBRUARY, 1869. No. 8.

THINGS THAT ARE WANTING.

Surprise is often expressed that *Independency*, so generally acknowledged to be good in theory, and in admirable harmony with the free institutions and popular self-government established in this country, should make so little progress. "How is it," we are sometimes asked, "that you don't succeed better?"

The question is certainly highly complimentary; it is an acknowledgment that our principles are good, and that they deserve to succeed better than they do. Frequently, however, those who ask the question underrate both the amount of our progress, and the peculiar difficulties under which it is achieved. We believe it is capable of proof that the net increase of our membership has equalled in percentage, from year to year, that of almost any of the other denominations around us, and that, too, under the following very manifest disadvantages:—the smallness of our accessions from Great Britain; our fewness and poverty, at the sight of which not a few of those who do immigrate to this country, prove recreant to their good Congregational training, and attach themselves to the more popular, and therefore less heavily taxed denominations; the large annual loss by the removal of members to localities in which no Congregational churches exist; and last, though not least, the absence of any human standard around which men may rally, such as other religious bodies possess in their prayer-book, or catechism, or nationality, or august over-shadowing ecclesiastical organization. Congregationalism is in a very important sense a misnomer, our only *ism* being in the attempt to restore the Church of Christ to the original pattern and simplicity of the New Testament.

These are difficulties to a large extent peculiar to ourselves. They are, moreover, beyond our control, and therefore, much as we may lament them, we are not responsible for them. There are others, however, for which we cannot plead the same excuse,—crooked things which might be made straight, and things wanting which a little attention might supply, the effect of which is hardly less injurious to us than those already mentioned.

1. There is altogether too little acquaintance with, and appreciation of the distinctive principles of the body. Rightly understood and wrought out, they will everywhere be loved and prized. Only a small proportion of our membership, however, are Congregationalists by birth and early association, most of them having been led to unite with us either as a matter of local convenience, or because they have derived spiritual benefit from our ministry. Their only acquaintance with the practical outworking of Independency has been a comparatively short connection, perhaps, with some feeble country church, most of whose members, it may be, have enjoyed as few opportunities of studying it as themselves. They have been accustomed in other communities to see the officers of the church have all the "say" about ecclesiastical affairs, and having a general confidence that such things are all "in good hands," they take no trouble about them; and thus the business meetings of the church, which, when wisely conducted, form an admirable training school for those who are desirous of learning "our ways which be in Christ," are often wholly neglected. Many a Congregational church is practically Presbyterian from this cause.

The lack we complain of, then, is not wholly chargeable upon the minister. A more frequent exposition of the constitution and ordinances of the primitive churches than at present is heard, is probably desirable; although as many of our rural congregations are of a very mixed character, it is often felt to be difficult to do much in that way without the danger of giving offence. Nevertheless, "the whole counsel of God" must be declared, care being taken that if men be offended, it shall be with *the truth*, and not with *our spirit* in preaching it. We fear, however, that no great progress will be made in educating our people in the principles of the denomination, until they can be induced to attend the business meetings of the churches, and share in the responsibilities of their management.

2. We need a closer bond of union among the members of our churches. We are not sociable enough. We too frequently come and go from the house of God without having opened our lips to any one, except to exchange the customary enquiries about the health of our families, or pass a remark upon the weather. How many strangers might we attach to our place of worship, how many weary ones might we help, how many sorrowing and anxious ones might we comfort, how many wavering ones might we confirm, could we but spare a moment when we meet, to ask after their welfare! And how might we knit all hearts together in love!

Of course this charge does not lie against us alone; others are probably just as open to it as ourselves, for human nature is much the same the wide world over. But perhaps better provision is made in some other communities for the cultivation of the social element than in ours.

However that may be, it is a great want with us, and one which no amount of intelligence and refinement, either in the ministry or in the people, will

ever atone for. A great many defects will be overlooked when there is manifestly a warm heart; but a church that is only "fair as the moon," without being also "clear as the sun," will never be "terrible as an army with banners." May not the feebleness of this social and religious bond account, in some measure, for our failure to lay hold of the loose and floating elements of the population, as well as for the unpleasant facility with which some of our people fly off when some trifling disagreement arises, and attach themselves to churches of other denominations?

3. We need a better and more efficient administration of church finances. We have great sympathy for deacons. Their office is a very thankless one. Mr. Spurgeon has somewhat spitefully insinuated that they are very sensitive, and that any interference with them in the discharge of their diaconal functions is rather a delicate operation. We have never found them so, however, and we are quite sure that they will bear with us, therefore, when we say that in many of the churches there is undoubtedly room for improvement in their financial management. The pastor's salary is often miserably small; often is not paid till the end of the year; and is sometimes a long way in arrears even then.

This is not so much the fault of the deacons, perhaps, as of the system which is generally pursued. Collecting money for almost any object is at best an irksome task, and it is frequently made more irksome still by the ill-concealed reluctance with which subscriptions are paid. But when it is remembered that the deacons have first to go round to secure pledges to a certain amount, and then go round again, no one knows how often to collect it; and that this wearisome task has to be repeated year after year, with no earthly recompense but black looks and cross words, (for nobody ever yet thought of *thanking* a deacon for coming for his subscription), it is not to be wondered at that they don't always go to their work very cheerfully!

But is there not a better way? Ought not those who profess to reproduce, as nearly as possible, the Church polity of the New Testament to try also to do the same thing in regard to Church finance? Deacons were never meant to be ecclesiastical publicans. Where do we read, either in the Old Testament or the New, of such an annual tax-gathering as takes place in most of our Churches in the present day? No! the duty of the Church is to "lay by them in store, upon the first day of the week," that of the deacons is to *receive* and *disburse* their offerings; and to expect them to collect the amount required for the support of gospel ordinances is to impose upon them an additional burden which only stern necessity ought to make them willing to bear. The other plan works well all round. It is much easier to pay the fifty-second part of a subscription every Sabbath than the whole of it in one sum at the end of the year. What is given easily will generally be given cheerfully. Cheerful giving will tend to liberality. And thus the Church

will be able to offer its pastor a larger salary, and pay it monthly or quarterly as it falls due.

Brethren, try the New Testament plan! All who have done so have found it easily wrought and financially successful. Again we say, try it!

We fear we have only just begun with the wants of the Churches; but our space is exhausted, and we must leave to a future talk with our readers some other matters to which we had intended to refer.

A WORD WITH OUR SUBSCRIBERS.

Our publisher, Mr. Christie, has whispered into our ear some facts and figures in regard to the subscription list of the **CANADIAN INDEPENDENT**, which we propose to make an "open secret" with our readers, being of quite as much importance to them as to ourselves.

On the first of January, the new Postage law came into operation. Under it, the postage on all "periodicals" has to be paid on mailing them. The *Canadian Independent* will, therefore, now reach subscribers with the postage paid by the Proprietors. While the saving to each subscriber neglecting to remit the postage, is but a trifle, the aggregate paid by the Proprietors is very considerable, and furnishes ground for an urgent appeal to all our subscribers, hereafter to remit the postage in addition to the subscription, viz: six cents per annum, when sent in parcels, or twelve cents on single copies in separate wrappers.

From all our subscribers in arrears we have to request an immediate remittance; the amount owing by each is stated on the address slip, by the figures to the right of the name. Quite a number still owe two or more dollars; they cannot expect us to pay postage on their account after waiting for years for their subscription. They must see, therefore, the reasonableness, and the necessity for remitting *at once* the arrears due, and we trust this earnest word will suffice to secure a prompt, cheerful and liberal response.

We regret to learn that notwithstanding the favourable harvest, and general prosperity enjoyed by the country, the aggregate receipts thus far, are not equal to the last two years to this date.

Mr. Christie also says truly that we very much need an increase to the subscription list, not only to fill up vacancies caused by deaths and otherwise, but also to extend the usefulness and power of the magazine; and adds, what we were hardly prepared for—"we have reason to think that many *deacons* never see the magazine—unless they borrow it! Should it be so any longer? We trow not! Brethren in the diaconate, we are trying to help you in your onerous and honourable office, by spreading amongst the churches information in regard to our distinctive principles, and seeking to induce a spirit of loving co-operation, and increased liberality, on the part of the brotherhood. Give us a helping hand! Subscribe for the magazine, and recommend it to the support of others, and thus, in this department of Christian activity, they who sow and those who reap shall rejoice together."

We hope that if any of our readers know of a deacon anywhere that does not subscribe for the **INDEPENDENT**, they will take special pains to let them see this number.

STATISTICS.

The table of comparative statistics of our city Churches in a late *Independent* was just the thing we wanted to see. Had the list been carried further, however, and made to include some of our towns, such as Sherbrooke, Guelph, Brantford, and Paris, the light would have revealed more of the true state of things among us.

If "LUX" had enlightened us with a tabular view of all our small country Missionary Churches, I am sure it would have led our city Churches to form a more correct view of what the poorer Churches are doing, and save them from the oft repeated charge of meanness in pecuniary matters. The light of eternity, however, will reveal more than any human light can. We shall by and by see, not only what each Church has done, in proportion to its numbers, but what each has done in proportion to its wealth and ability. The laurel may then be transferred to some obscure struggling Church now charged with withholding.

W. H. A.

THE ONTARIO SABBATH SCHOOL MISSIONARY UNION.

Which was organized in Toronto in December last, has issued an appeal for assistance, from which we make the following extracts, which we earnestly commend to all the friends of the Sabbath Schools:—

To Pastors, Superintendents, Teachers, Scholars and Friends of Sabbath Schools, of all Evangelical Denominations.

"The Committee of the Ontario Sabbath School Missionary Union, in issuing this their FIRST APPEAL for your aid in the work entrusted to their charge, beg to explain the origin and object of the formation of that body.

The Sabbath School Association of Canada, formed at the Hamilton Convention, in 1865, had a twofold object in view, viz., the improvement of existing Schools, and the planting of new ones in destitute places. The former object is the chief purpose for which the exercises of the Annual Conventions are designed; for the latter, no systematic efforts were put forth, until, in the course of 1867, the Executive Committee of the Association secured the services of Rev. J. McKillican as a Sabbath School Missionary for four months. He laboured accordingly for that period in the Counties of Simcoe, Grey and Huron, and was the means of forming 31 new Schools, with 171 Teachers, and 1,340 Scholars, besides visiting 66 other Schools and delivering 135 Sermons and Addresses.

At the late Provincial Convention a speaker said:—"During the past year we find that, out of 1,500 or 1,600 Congregations where the gospel is statedly preached, only about 800 of them have had regular Sunday Schools in operation." The report of the General Secretary of the Sabbath School Association, read before the Convention, mentions that the Rev. J. Robertson, Secretary for the County of Brant, writes, "A number of schools, specially country ones, express a strong desire for the visits of some Sunday School agent;" that the late Secretary for Stormont says, "there are many places where there ought to be Sabbath Schools;" that the Rev. J. G. Sanderson, Secretary for North Simcoe, reports, "Nine of the Schools organized by Rev. J. McKillican are doing well, we require some one to visit them again, and some means whereby weak Schools may be aided by a grant of books." Mr. Hogg, the Secretary for Perth, reports, "I have no doubt that throughout this country a great number of children are growing up without religious instruction, and I hope something may be done to reach them." Mr. Paton, Secretary for Frontenac, writes, "The rear townships are to a great extent destitute of churches and schools; many children are growing up destitute of all religious instructions; and an effort should be made to gather them into Sunday Schools."

At the Toronto Convention, however, in October, 1867, a strong opposition to the employment of a Missionary by the Association manifested itself. After a lengthened and warm discussion, the whole subject was "laid on the table." Although not expressly forbidden to continue the work, the Executive Committee forbore to re-engage a Missionary. The subject was again debated with much feeling at the St. Catharines Convention of 1868, and with substantially the same result.

A number of the members of the Association, therefore, deeply impressed with the urgent need of the missionary operations referred to, have formed themselves into a special organization for that purpose."

The objects of the Union are the extension and improvement of Sabbath Schools in every part of the Province of Ontario, by the employment of agents and rendering assistance, where necessary, in procuring books and other requisites. Sabbath Schools planted by it are to determine their own denominational character without bias from the agents.

The Committee propose to engage a Missionary—in the first instance for three months—and at once to send him into the field. They therefore ask contributions to the Union from individual donors, from public collections, and (especially) from Sabbath Schools.

To sustain a single Missionary, and to enable him to make grants *in aid* of books and other requisites, will require, it is estimated, not less than \$1,200 a-year. This earnest request is therefore made to benevolent individuals, to give liberally to this object. A contribution of one dollar a-year constitutes membership in the Union.

The Committee have also issued the following

APPEAL TO SABBATH SCHOOLS.

Dear young Friends,—A new Society has lately been formed in Toronto, called the "Ontario Sabbath School Missionary Union." Its object is to send some good man who loves the Saviour, young people, and the Sabbath School, as a Missionary into the backwoods of this Province, and other places where there are no Sabbath Schools,—to get the children, the parents, and the neighbours together, and to persuade them to set up a Sabbath School in every place. There are hundreds, yes, many thousands, of children in Ontario, who never go to a Sabbath School, who break the Sabbath, and are ignorant of the Bible. Is not this a very sad thing? Can we expect them to grow up good men and women? Now, you have your Sabbath School; and you love it, as you ought to do. Will you not help us to gather all these neglected children into Sabbath Schools? You cannot go into the bush yourselves, but you can help the Missionary who will go. We ask you, with the advice of your Teachers and Superintendent, to give us a share of the Missionary silver and coppers that you give every Sabbath, as much as you can collect in a month, or a quarter, or a year. With all these gifts put together, we will pay the Missionary for his trouble and expenses, and we will help the people to buy Bibles, Hymn Books and Libraries for the new Schools. We feel sure you will help us. Not long ago some of us received some hundreds of dollars from more than 100 Schools for just such a work. We shall let you know what is done with the money; perhaps we can spare the Missionary himself to come and tell you what he has been doing. We shall take great care to do all the good we can with your collections. Will you not give us as much as you can? it will be worth a great deal more if you can earn it by your own work, or save it from your own pleasures. And when you drop your money into the plate or the box, lift up a prayer to God that He may make it a blessing.

Communications and Contributions to be sent to the Secretary, Box 1077, P.O. Toronto.

On behalf of the Ontario Sabbath School Missionary Union,

F. H. MARLING, *President.*

WILLIAM MILLARD, *Secretary.*

CHILDREN AND THE CHURCH.

(From the "Christian World.")

The visit of Mr. HAMMOND to this country, on his mission to children, will have accomplished something if it only serve to stir up our churches to a sense of their duty to the young. We must give him credit for very earnest endeavours in this direction. Wherever he went he sought to enlist the members of the Church as fellow-helpers with him in his work. It is true he sought to employ them after the revivalistic fashion of working upon first impressions, and almost forcing the susceptible minds of children into immediate belief and the profession of it. And that is a method which does not commend itself to the judgment even of every earnest seeker of souls; and it is, we think, open to special objection in the case of children. Things that last generally take time to grow. What we desiderate is, that a number of the best qualified of the members of our churches should give themselves, not simply on occasion, but as a regular work, to the religious instruction of children. It is true there is a Sunday-school in connection with most churches—but what is the connection? It seldom means more than that a few of the young people of the congregation, led on by one or two of their elders, collect together the children of the neighbourhood once or twice on the Sunday, and impart to them some kind of Scripture lessons. Far be it from us to undervalue the important service that Sunday-schools have rendered both to children and to the Church. Taking into account the manifest incompetency of many who have engaged in them, it is marvellous that so much has been effected. But how much greater results might be expected from the employment of more efficient agents!

To begin with, we hold that the Sunday-school should be regarded as in very deed the institution of the Church. As the case now stands the Sunday-school is in most instances an institution growing up alongside of the Church—more or less in correspondence with it, more or less deriving from it, but still not exactly it. To say nothing of unhappy instances of antagonism between them which sometimes "crop out," the cases are not few in which the Church knows nothing whatever of the working of the Sunday-school. Most assuredly this is not as it should be. The Church ought to regard the young as those to whom it is to look not only for its increase, but for the continuance of its very existence; and for this reason, involving as it does the very highest spiritual considerations, should it take a deep interest in their religious education. The fact that so large a proportion of the juvenile population may be gathered into the Sunday-school should be an inducement to the Church to make the best of such an opportunity for laying hold of the outside world. If the Church had made the best of this opportunity during the past half-century, there would not have been so much occasion for considering the question—How is it that so small a portion of working people is found in our places of worship? The testimony of the most intelligent Sunday-school superintendents goes to establish the fact that, "aptness to teach" being supposed, where you have the most cultured religious character there you have the best Sunday-school teacher. Can there be any doubt of it? In all departments of Christian activity, as in all other service, it is always found that the best workman produces the best work. It would be strange if it were not so.

It has too often been thought that anything will do for children, especially for the children of the poor. But it is not a question of what will "do" for

them, but of what will tell most powerfully upon their young minds, and hold them fast to religious associations. We argue, therefore, that the work of Sunday-school teaching ought not to be delegated to young and inexperienced persons with but small weight of Christian character and little religious culture. Some of the best men and women in the Church ought to be enlisted in the service. Be they young, or be they old, they ought to be of the best quality available—Christian people who should give themselves to the work with earnest hearts, and with the clearly defined aim of “winning” the “souls” of children for the Lord’s service.

Nor would we limit the work of the Church amongst the young to the existing institution of the Sunday-school. At present the Church has made but little provision for the religious culture of the children of the families composing the congregation, and who are for the most part better educated than are the general run of Sunday-school children, and open, possibly, to a higher class of instruction. The children of the congregation are surely the charge of the Church. In the case of baptised children it may be asked, “Unto what were they baptised?” Consistently carried out, the baptism of children ought to be followed by religious instruction in the great verities of religion “as they are able to hear it.” Not only is this a duty incumbent on parents; the Church has had its part to perform. They are the “lamb” in Christ’s fold, and He requires that they be fed, and the Church should supply “under shepherds” to “feed” them. There is no part of its duty in which the Church has been so lamentably deficient. In how few cases does even the pastor seem to think of the children as part of his flock. The churches of past generations were in advance of us here. In Puritan times the children of the congregation were very generally examined in their knowledge of Scripture at stated periods. The custom still obtains in some Presbyterian congregations in Scotland. We should like to see a “revival” of this good old plan in all our churches. But in order to its being carried out to any purpose, there must be weekly classes conducted by intelligent Church-members. Then, to complete the thing, the most hopeful of the young people ought to be drafted off from time to time into a pastor’s class, meeting perhaps once a month. Can there be any question but that—wisely, earnestly carried out—some such plan would tend largely to the increase of the Church on earth and in heaven?

As an example of this higher order of teaching for the young may be instanced the Catechetical Seminary instituted by Dr. Alex. Fletcher, and carried out by him till his decease, and which we believe is still continued. Assembling in the area of Finsbury Chapel on Sunday afternoon, this higher class of Sunday-school was divided into sections, presided over by experienced Christian teachers, some of them being elders of the Church. At the close of the lessons the reverend president examined publicly certain sections of the seminary. This institution was very popular with the young people who were by no means in haste to leave it, and it was largely resorted to by other than those included in the Finsbury Chapel congregation. To our knowledge many of its members rose to positions in the Church of God. We have a notion that some such plan, without perhaps the strong theological flavour of the Assembly’s catechism, might be adopted very generally with great advantage.

Two children belonging to a German Sunday school in Iowa, earned \$1.50 for mission school by gleaning grain in the field. The pastor says, this family gives the most for the foreign mission work, although they are the poorest of all the families of my church. Yet they never complain of want.

HOW TO BE A PASTOR.

BY THE REV. T. L. CUYLER.

The primary idea of the pastoral work is to "*win souls.*" It gives the minister the grandest power in the world—*heart-power*. The majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact; for only one man in ten has the talent to be a great preacher; but all the other nine, if they love Jesus and the souls of men can become great pastors. Nothing gives a pastor such heart-power as personal attentions to his people—especially in the way of personal sympathy with them in their seasons of trial. Let a pastor be in the habit of dropping in familiarly to his people's houses; let him come often and visit their sick rooms or kneel beside their empty cradles and pray with them; let him go and see the business-men in his flock when they have met with reverses, and give them a word of cheer; let him recognize and speak kindly to their children,—and he will have woven a cord about the people's hearts that will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offence at him. For he will have won their hearts to himself, and that is a mighty step towards winning them to his Saviour.

Good pastoral work is as effectual in gathering and building up a congregation as good preaching. "A house-going minister," said Chalmers, "makes a church-going people." I see a constant illustration of this pithy saying in one of my New York brethren, who, though a very plain and simple preacher, has a crowded and most efficient church. He wins people to the sanctuary by personal visitations and kind words; when he gets them there, he wins them to Christ by plain, close, tender preaching of the Gospel in its simplicity.

After all, what is the great end of a minister's office? Is it solely to prepare powerful or polished sermons? No; it is to win souls to Christ. It is to awaken the careless, to comfort the sad, to edify believers, to warn the endangered; in short, to make the bad good and the good better. Preaching good sermons is one of the most effective means to this end. But it is not the only one. And, if the minister can prepare more *practical* sermons, and can lodge them more securely in the hearts of his auditors by constant and affectionate pastoral intercourse with them, then he is morally bound to keep up that intercourse. If the shepherd can only win the sheep by going after the sheep, then woe be unto him if he neglect his duty! We are firmly persuaded that, if many a minister would take part of the time which he now spends in elaborating and polishing away the edge of his discourses, and devote it to thorough pastoral visitation, he would have larger audiences and a far larger number of conversions to Christ. He would be a healthier man; for pastoral pedestrianism is capital exercise. He would be a readier speaker; for conversation tends to make a preacher fluent in his extempore efforts. He would be a much more tender, practical, and heart-moving ambassador of Jesus Christ.

"Granted that pastoral work is so indispensable, how shall I be a pastor?" To this we reply, *resolve to be one*, cost what it may. If you are shy and reserved, conquer your diffidence. A man has no business to be a shepherd if he is afraid of the sheep. Go and talk to your people about *any* topic that comes uppermost, until you feel at ease with them; and then, if you have any love of Jesus in your heart, you can certainly manage to say something to them about the "one thing needful." You can say as much as the black-

smith did to his sceptical neighbor: "My friend, I am exceedingly anxious about the salvation of your soul!" We do not believe that a pastor, in his visits, should talk *always* and *only* about affairs directly spiritual. Talk with them about *their* affairs; and try to lead them, as often as you can wisely, to converse with you about your great errand to them,—*their soul's welfare*. Keep the idea ever before your mind, I must have this soul for Jesus Christ! If you can only reach that soul by beginning a great way off, then begin far off, and work your way in. If you can only gain your point by going often, then go often. The time is not lost. One soul gained gains others. These personal encounters with individuals train a man to be a close, suggestive, practical preacher. He gets materials for his sermons, too, as he goes.

In the next place, resolve to devote a portion of *every day* to pastoral duty. To visit a large congregation consumes a vast amount of time. But can it be spent more profitably elsewhere? The work of visitation need not interfere with sermon-preparation, for a pastor can be thinking out his sermons as he goes from house to house. As for study of the Bible and of books, he can do that in the morning when his mind is fresh; and the afternoon can be devoted to visiting and receiving calls. The evening, too, might be used, for lamps were not made to write sermons by. Morning is the time which God *gives* for study; and midnight is the time which the fool or the sluggard *steals*. * * * * *

It is a blessed encouragement that the plainest and the humblest of us can become faithful pastors. Pulpit geniuses are rare; that is God's concern, not our's. He does not see fit to create them in regiments. But every minister who loves to win souls to his Master can be a successful pastor, if he tries. To aid such in their holy and happy calling is the aim of this brief article. We send it to press with unfeigned diffidence; for, after nearly twenty-three years of hard work, we are still learning the business of being a *winner of souls* — *Independent*.

The Home Department.

WILLIE WILSON, THE NEWS-BOY.

Willie Wilson's father died when he was six years old. His mother had very bad health; and his heart was often sad as he saw her getting worse every year.

When Willie was twelve years old, he had to think about getting his living. His mother wished to keep him a little longer at his day-school, but she was too poor for that; still she hoped that he would be able to go to an evening-school, and get on in his learning. After a time it was settled that he should sell papers in the streets. He had tried to get a place in a shop, but everybody said he was small of his age, and not strong enough for their work; so what was to be done?

A kind gentleman had given two shillings to start him in his new trade; but his mother hung down her head in grief, for she thought it was not work suited to her poor orphan boy.

"I wish to get some money for you, mother," said Willie; "I do not like to see you so ill; and you are not able to sit up at nights making shirts, to buy food for us both, as you used to do."

"But, my dear child, how can I let you go into the streets," replied his mother, "where you may meet with other news-boys who cheat and fight and take the name of God in vain? I believe many of these lads are honest and civil, but there may be some who are not so; and I fear that if you went every day among bad boys, you too might fall into evil ways."

"No, mother," said Willie, "I will not speak to them; I will only say to the people as they pass along the streets, 'Will you please buy a paper;' and when all are sold, I will run home as fast as I can."

When his mother saw how he longed to earn something for her, she gave him her consent. She then talked to him about the pious lessons his dear father had taught him. She told him that all of us had evil hearts, which were more ready to lead us into sin than into what is right. "We must pray to God," said she, "that he would, by his Holy Spirit, create within us a new and clean heart, so that we may do his blessed will." She also spoke about the love of Jesus Christ in dying for us on the cross, and that our sins could only be forgiven for his sake. She told him his father had loved the Saviour, and that he died with a prayer on his lips that he might meet them both in heaven.

The widow then knelt down with her poor fatherless boy, and prayed to God to bless him. When they rose up from their knees, she said, "I will trust in the Lord, Willie, that he will be your Father and the Guide of your youth."

That night Willie crept close to his mother, and they both wept themselves to sleep.

Willie was up long before dawn, and with the two shillings that were given by the gentleman, he set out for the place where the papers were sold.

It was a dull day in the early part of the year when he began his first day's work. The wind blew the sleet and rain into his eyes, while his body shook with cold. He had not a good warm dress like many boys, and his shoes were old and worn. But his heart was warm with love to his sick mother, and he did not mind what he passed through, that he might take home some money to get her a cup of tea and some bread.

Willie was soon seen at the corner of a street, near to where some coaches stood. He began to call aloud the titles of his papers, as he heard the other news-boys do. "This must be the way to sell," thought Willie, and he walked up the street calling his papers.

At first it seemed strange to him, and he felt ashamed; but in a little while this feeling wore off. To every one who passed he offered a paper, but he did not sell them so freely as he had hoped to do. One man, while Willie was calling, told him to hold his tongue, and not make such a noise in the street.

Willie thought to himself, "He does not know that I am selling them for my poor mother." In this manner the morning passed.

But had he sold all his papers? No, he had nearly one-half of them still left. He now sat down on a step to think what he should do. He felt very hungry, and at last thought he would go home, hoping that he should be able to sell the rest of the papers the next day. He did not consider that unless he sold them that day, he could not sell them at all, as the news would be old, and people would not want old newspapers.

Just at this moment two boys who were bigger than Willie came up, and after talking with him a little while, they saw that he was a simple little fellow, so they said, "Do you want to make a sixpence?" "That I do," was Willie's quick reply. "If you meet us to-night down the lane by the gardens," said they, "we will get you to do a job for us, and we will pay you

well." Willie did not quite understand them, and was not willing at first, but at length he agreed to meet them.

When Willie went home, he told his mother about the boys, and that he was going to earn sixpence in the evening.

"I cannot consent to your going," said she. "It would not be for your good. I am afraid that the boys intend to do something that is bad. What can they want you to do after dark for six pence? Besides, they are strangers to us. You will stop at home, and we will read the Bible, and then get to rest soon, for we have not coals to last for many hours."

Willie was sure that his mother knew best, and he agreed to what she said without a word.

Next day, Willie went out to buy some more papers, though he could not get so many as before, for he had not so much money to lay out.

As the clock struck eight he saw a great crowd of people coming down the street. Some had sticks, and others made a great noise.

"We have caught the thieves," said one man; "they have at last got into our hands."

Willie was rather afraid, and he ran up on a doorstep. There, as the crowd passed, he was high enough to see that they were leading along two boys. What was his surprise to find that these were the very boys who had offered to give him a job after dark the night before, and to pay him sixpence for it.

And as he stood on the doorstep, he heard some of the crowd say that these boys were caught robbing an old lady's garden down the lane over night. They were now being taken before the magistrate, so that they might be sent to prison.

Now Willie saw that his mother had done wisely in not permitting him to meet the boys after dark. He at once ran home to tell her what he had seen, and to join with her in thanking God for saving him from the snare that had been laid for his feet.

While they were talking about the matter, the gentleman who had given Willie the two shillings came into the room. By some means he had heard about his kind conduct to his mother, and how willing he was to work; and then, too, he also learned about the wicked boys, and how the poor orphan had been kept from evil. With all this he was very much pleased.

It was so that just at that time he wanted an honest, willing boy to assist in his warehouse, and he had called to make the offer for Willie to have the place. This was a happy turn in the history of the poor lad. His mother, we may be sure, gladly agreed that he should accept the offer; and in a few days he began his new duties.

If we had time we would tell you of the joy there was in the widow's room, when Willie took home his first week's wages; but as we have not, we will only say, may he be long spared to be a comfort to his pious mother, and repay the kindness of his worthy employer.—*Portland Mirror*.

THE TELLING ARGUMENT.

A young man, a native of the Highlands of Scotland, was one day walking in one of the great London thoroughfares. By one of those providential coincidences which are commonly called accidents, he met an aged fellow-countryman, whom he recognized as having been an intimate acquaintance of his father's.

The young man had been trained from childhood in the knowledge of the Christian religion, and in the practice of its external duties; but having trav-

elled on the Continent as attendant and companion of a young gentleman of fortune, he had become imbued with infidel sentiments, which prepared him only too well, on his subsequent settlement in London as an attorney's apprentice, to plunge into the dissipating follies of metropolitan life. It was at this critical stage of his journey through life that he met his aged friend.

For conversation's sake they retired to a house of refreshment; and there the young man gave his countryman a very animated description of his tour, and of the wonders he had seen upon the Continent. The old man listened with attention to his narrative, and then eagerly inquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions.

"Do you know what an infidel is?" said the young man.

"Yes," was the reply.

"Then," said he, "I am an infidel; and have seen the absurdity of all those *nostrums* my good old father used to teach me in the north; and can you," added he, "seriously believe that the Bible is a revelation from the Supreme Being?"

"I do."

"And pray tell me what may be your reasons?"

"Claude," said the good old Highlander, "I know nothing about what learned men call the evidences of revelation; but I will tell you why I believe it to be from God. I have a most depraved and sinful nature; and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it—the reading and believing what I read in that blessed book—that does it. Now, as I know that God must be holy and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that He is the author of it."

The young man affected to laugh at this; but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a Bible, therefore, and determined to read it again for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another conversation with the pious Highlander, but he could not find him; and at that period he had not one serious acquaintance in England to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father's having mentioned a Mr. Newton, an excellent clergyman, who resided in London. He made inquiry among all his acquaintances where Mr. Newton preached; and at length found a young man who conducted him to St. Mary's Woolnoth.

In hearing John Newton preach, the young man was deeply affected; but his soul found no rest. He accordingly adopted the plan of stating his case on the back of a letter, with a request that Mr. Newton would preach on it the following Lord's-day evening; and he gave this note to the pew-opener to be conveyed into the vestry.

The worthy author of the Olney Hymns was not the man to neglect compliance with such a request. Next Sabbath evening, accordingly, he did preach to his anonymous correspondent's case; and not only this, but after sermon, publicly mentioned the circumstance, and requested the unknown writer of the note to breakfast with him next morning. This was the commencement of an acquaintance which issued in the happiest results for the young man and for the cause of Christ. For not only was he in due time re-

lieved from his despondency through a believing view of the atonement of Christ; but, constrained to admire the grace of God which had rescued him from infidelity and vice, he resolved to devote himself to the preaching of that faith which he had once attempted to destroy.

The young man's name was **CLAUDIUS BUCHANAN**, afterwards so well known as the devoted missionary and learned author, whose *Christian Researches in India* contributed so much in their day to extend and deepen the interest of our home churches in the Christianization of that great and glorious land. So important in its results was an unlettered old Christian's simple testimony to the Bible, as the means by which he had received into his heart that holiness which his life proved to be a reality! We rejoice that God has many such witnesses. Reader! are you one of them?—*British Messenger*.

ANSWER TO PRAYER.

Rev. Mr. Stern, one of the Abyssinian captives, has been giving an account of his captivity and suffering. At a recent meeting in England, among other things he gave the following testimony to the efficacy of prayer.

“I was never in my life, he said, more strongly impressed with the conviction that God really hears and answers prayer than I was when my chains were removed, and I was restored, with my companions, to liberty. I have been asked how it happened, that King Theodore, who was so cruel, so vindictive, and so devoid of human sensibility, allowed us to escape from his power at the very moment when he seemed to be in the greatest danger. I can really give no other explanation than this—that God interposed. It was not by human skill or wisdom that we were delivered; but it was God that softened the heart of the king, so that he let us go. The circumstances were extraordinary. It was only a few days before that he imbrued his hands in the blood of three hundred of his own subjects, whose corpses were lying upon the hill of Magdala. He was intending to treat us in the same way, when some one suggested that he should wait until the morrow, when he might shut us up in one of the huts of the Amba, and burn us to death. The morrow came, and he sent us to the British camp. On the same forenoon he fought a battle with the British troops and lost it. He believed that he would win it; it was the conviction that he would gain the victory that saved us. On the very Saturday when he gave us permission to go to the British camp, and almost at the moment when the mandate was issued, he put a pistol into his mouth and wanted to kill himself, but was prevented from doing so. It was extraordinary that a man who showed such determination not to give himself up, should at that time release his prisoners; and these things cannot be explained. As we were leaving for the camp, King Theodore grasped a musket to fire at us, but the musket fell out of his hand, and we went on. The day we left, the man who recommended that we should be shut up in a hut and burned, advised the king to send after us and bring us back, and to wrench off our hands and feet to show that he was not afraid. The King's answer was, “I have shed enough human blood. Look at that heap of dead there (pointing to where the three hundred slaughtered bodies were.) I have determined to shed no more blood. Let them go in peace.”

What can we say in such a case as this, except that God's providence protected us. Whenever the King did purpose to put an end to our existence, a mightier power palsied his fingers and arrested his arm.—*Portland Mirror*.

DESTRUCTION OF THE EARTH.

According to the testimony of Prof. R. D. Hitchcock, in the July number of the *Bibliotheca Sacra*, philosophers have little cause to sneer at Peter's prophecy that, 'the heavens and earth shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.'

In an article on "The Relations of Geology to Theology," he says: "The earth contains within itself the agencies necessary to its desolation by fire. Its crust is supposed to be several miles thick, while the interior is in a state of fusion like lava. The three hundred active volcanoes on the crust are the breathing holes of the internal fire. At present counteracting agencies prevent this lava from bursting forth. But let the order be issued for its liberation, and these vents will belch forth fire and desolation. The works of man in which we take so much pride, may be crumbled in a moment by the concussion of the crust.—Liberated gases may combine explosively with the oxygen in the air, so that the heavens should pass away with a great noise." He mentions in confirmation of the above statements, the well known fact of certain stars suddenly becoming very brilliant and then gradually fading to their former dimness. No longer ago than May of last year a remarkable case of this kind occurred. A star of the eighth magnitude, in the constellation called the Northern Crown, all at once blazed into a star of the second magnitude, and in twelve days declined again to its original rank. From a careful observation, conducted by experienced astronomers, indications were obtained that this star had been suddenly enwrapped in flames of burning hydrogen." In consequence of some convulsion, it may be, enormous quantities of gas were set free. A large part of this gas consists of hydrogen, which was burning about the stars in combination with some other element. As the free hydrogen became exhausted, the flames gradually abated, and the star waned down to its former brightness. It seems then there are known instances of worlds wrapped in flames. They ignite, burn fiercely, fade and disappear. Suppose now, that for any reason, a combustible gas should be evolved upon our planet; there it may combine explosively with the oxygen of the atmosphere, or burn like the star in the Northern Crown. Either case would meet the condition of the prophecy. We think therefore that the words of Peter are amply illustrated by the latest discoveries of astronomy.

The professor remarks, moreover, that "the fact that the purification of the present world can render it a beautiful habitation, fit for the residence of a prince, renders probable the belief of many divines, that the redeemed will dwell upon this earth after the day of judgment."

NOT WHAT I WANT NOW.

When Archbishop Secker was laid on his dying bed, his friend, Mr. Talbot, came to see him. He felt it was their last meeting together, so he said:

"You will pray with me, Talbot, before you go away?"

Mr. Talbot rose and went to look for a prayer-book.

"That is not what I want now," said the dying prelate; "kneel down by me, and pray for me in the way I know you are used to do."

So the good man knelt by his friend's bedside and poured out his soul for him before his heavenly Father in such words as his heart dictated. The Holy Spirit blessed them to the comfort of the dying man. There was a life

and spirit in them that he could not find in dead forms, however excellent. When we come to that solemn hour, we shall want something more than a formal religion. It may have satisfied us very well before, but it will give us no light for the dark valley. "God be merciful to me a sinner" will have more meaning to us than a volume of the most "beautiful prayers," pronounced with the most faultless elocution. The forms which God has laid down are very few and simple, so they may be suited to the wants of all nations and people. He has not burdened us with a long array of Jewish fast and feast days, but has given us one day in seven in which to rest and worship him. Our duty and our highest worldly interests, too, demand the same. It will give us more comfort in our dying hour to remember precious seasons in which our souls have met God in his sanctuary and in our closets, than to recall our most punctual observance of rites and ceremonies which are merely of man's appointment. What we want then will be Christ in the soul, his rod and his staff to lean upon as we walk through the dark valley and the shadow of death. O! we shall have this blessed Comforter, if we will only seek him while in life and health. When the last hour comes, we shall find the way all darkness without his love.

THE BOY WHO DON'T CARE.

"James, my son, you are wasting your time playing with that kitten, when you ought to be studying your lesson. You will get a bad mark if you don't study," said Mrs. Mason to her son.

"I don't care," replied the boy, as he continued to amuse himself with the gambols of Spot, his pretty little kitten.

"But you ought to care, my dear," rejoined the lady with a sigh. "You will grow up an ignorant good-for-nothing man, if you don't make a good use of your opportunities."

"I don't care," said James, as he raced into the yard after his amusing playmate.

"Don't care will be the ruin of that child," said Mrs. Mason to herself. I must teach him a lesson that he will not easily forget."

Guided by this purpose, the lady made no provisions for dinner. When noon arrived, her idle boy rushed into the house as usual, shouting,

"Mother, I want my dinner!"

"I don't care," repeated Mrs. Mason.

James was puzzled. His mother had never so treated him before. Her words were strange words for her to use, and her manner was so cold that he could not understand what it meant. He was silent awhile, then he spoke again:

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I don't get some dinner, urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother seeing him fairly subdued, laid down her work, and calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not really care for you, what would you do for dinner, for clothing, for a nice home, for education? You now

see that I must care for you, or you must suffer very seriously. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't take care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes? I hope therefore, you will cease saying 'I don't care,' and learn to be a thoughtful boy, caring for my wishes and your own duties."

James had never looked on his evil habit in this light before. He promised to do better, and, after receiving a piece of pie, went off to school a wiser, if not better boy.—*S. S. Advocate.*

WHEN MAY THE CHILDREN COME?

I do not know why a child may not begin to love Christ when he is four or five years old—as soon as he is able to run about and to love father and mother, and others in the family. The instinct of infantile affection toward the nourishing parent precedes all other instincts. It develops finally into love. And not only that, but as soon as they come to discriminate moral qualities in persons, I think they may be able in their way, to discern moral quality in God—to love it, and be affected by it. I have seen children that had been taught that their best friend was Jesus Christ, and that he loved little children so that he was grieved when they did wrong, and was pleased when they did right, and took an interest in everything that they did; and nothing was so attractive to them as the name of Jesus. I have known children to whom that name was a greater power than school-teacher, or than father and mother. And I believe that parents should seek to develop the religious nature of their children. I believe there ought to be such instruction in the household as that children shall grow up in the nurture and admonition of the Lord from the beginning. I do not mean to set aside the doctrine of conversion, but I say that it does not require any such mechanical, formal method as many suppose. When a child knows enough to look to Christ and say, "My Christ," and to feel, "I do want to live so as to please thee," he is converted. It may require afterward more voluminousness. There are many parts of the unfolded life that have to be transformed—formed again; but in the child the simple act of loving Christ—of clinging to him—I hold to be the purest and least obstructed form of conversion. Faith and love are the beginnings of Christian character in children.—*H. W. Beecher.*

A BABY SOLILOQUY.

I am here. And if this is what they call the world, I don't think much of it. It's a very flannelly world, and smells of paregoric awfully. It's a dreadful light world, too, and makes me blink, I tell you. And I don't know what to do with my hands; I think I'll dig my fists into my eyes. No, I won't. I'll scabble at the corner of my blanket and chew it up, and then I'll holler; whatever happens I'll holler. And the more paregoric they give me the louder I'll yell. The old nurse puts the spoon in the corner of my mouth in a very uneasy way, and keeps tasting my milk herself all the while. She spilled snuff into it last night, and, when I hollered, she trotted me. That comes of being a two days' old baby. Never mind, when I'm a man I'll pay her back good. There's a pin sticking in me now, and if I say a word about it I'll be trotted or fed, and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush, don't

wake up Emmeline's baby," and I suppose that pretty, white-faced woman over on the pillow is Emmeline.

No, I was mistaken, for a chap was in here just now and wanted to see Bob's baby, and looked at me, and said I "was a funny little toad, and looked just like Bob." He smelt of cigars, and I'm not used to them. I wonder who else I belong to. Yes, there's another one—that's "Ganna." Emmeline told me, and then she took me up and held me against her soft cheek, and said "It was Ganna's baby, so it was." I declare I do not know who I do belong to; but I'll holler, and, may be, I'll find out.

There comes Snuffy with catnip tea. The idea of giving babies catnip tea when they are crying for information! I'm going to sleep. I wonder if I don't look pretty red in the face? I wonder why my hands won't go where I want them to.—*Exchange.*

BEAUTIFUL SNOW.

A correspondent sends us the following additional verse of the touching poem published in our last number, which he claims to be authentic, and wishes inserted. We cannot vouch for the authenticity of it, as it was not in the copy we extracted; but it is pleasant to hope that such was the prayer of of the poor repentant Magdalen who composed the poem, and that she has now "washed her robes, and made them white in the blood of the Lamb."—*Ed.*

Helpless and foul as the trampled snow,
Sinner despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

Groaning,

Bleeding,

Dying for thee;

The crucified hung on the cursed tree!
His accents of mercy fell soft on thine ear.
Is there mercy for me? Will he hear my weak Prayer?
O God! in the stream that for sinners did flow
Wash me and I shall be whiter than snow!

HEAVEN.

Can I depict the glories of that blessed place?
Can I describe its pure, untainted bliss,
Whose sinful soul dwells in a world like this?
Can my polluted pen its beauties trace?

Ah! perfect rest! to be for ever free
From the sharp thorns of duty's daily round;
Our joyful souls, no longer captive bound,
This mortal clothed in immortality!

No doubts and fears, no lusts to mortify,
No struggles 'twixt the spirit and the flesh;
No fainting, falling, starting out afresh,
No groans of sorrow, shame, and agony.

No dulling, deadening care to choke the word,
 No blighting sorrow-storm upon the heart,
 Nothing our Saviour and our souls to part,
 For we shall be forever with the Lord.

No breath of calumny shall find its way
 To that delightful city of the blest ;
 Nor war's fierce raging mar the saints' sweet rest ;
 There holy peace folds her white wings for aye.

My eyes are longing for the dazzling sight
 Of God's redeemed, rejoicing in His smile ;
 This hope of heaven cheers me all the while
 Life's dreary, dangerous journey I pursue.

Glory to God ! life's but a passing day ;
 Death's night shall usher in unending morn ;
 Toil on, then, Christian, 'till that glorious dawn,
 When thine exultant soul shall flee away.

Surely that rest is worth our labour here ;
 That royal crown our heaviest cross below ;
 Lift up your heads, ye tried ones, as ye go,
 The day of your redemption draweth near.

Milton, N. S.

M. A. E.

OUR BEST FRIEND.

(The authorship of the following beautiful hymn of trust is unknown It was found treasured up in
 an humble cottage in England.)

In the mid silence of the voiceless night,
 When, chased by airy dreams, the slumbers flee,
 Whom, in the darkness, doth my spirit seek,
 O God, but Thee ?

And if there be a weight upon my breast,
 Some vague impression of the day foregone,
 Scarce knowing what it is, I fly to Thee
 And lay it down.

Or if it be the heaviest that comes,
 In token of anticipated ill,
 My bosom takes no heed of what it is,
 Since 'tis Thy will.

For O ! in spite of past or present care,
 Or anything besides, how joyfully
 Passes that almost solitary hour,
 My God, with Thee !

More tranquil than the stillness of the night,
 More peaceful than the stillness of that hour,
 More blest than anything, my bosom lies
 Beneath Thy power.

For what is there on earth that I desire,
 Or all that it can give or take from me ?
 Or whom in heaven doth my spirit seek,
 O God, but Thee ?

British Messenger.

Literary Notices.

THE ONTARIO FARMER.

Our brother, the Rev. W. F. Clarke, of Guelph, having retired from the editorial management of the "*Canada Farmer*," which he has conducted with so much ability and success ever since its commencement five years ago, has launched a new literary enterprise, with the above title. We have not yet seen the first number which has just been issued, but clip the following commendatory notice of it from the *London Advertiser*. We doubt not it is all that the editor of that journal says of it, and cordially join him in his good wishes for its success.

"The mail has brought us the first number of the Rev. W. F. Clarke's new monthly, *The Ontario Farmer*. We are very much pleased with its appearance and contents. The style adopted is that of a royal octavo instead of the usual quarto. The handsome tinted cover is creditable to designer and engraver. In addition to the usual departments of farm, garden, live stock, poultry, &c., are corners devoted to Our Country, Arts and Manufactures, Hearth and Home, Poetry, Music. Several fine illustrations grace this initial number. The editor in an unusually racy and readable salutatory, says he was predestinated to be an editor; not born, like some, with a silver spoon in his mouth, but with a pen behind his ear. Mr. Clarke, who has edited the *Canada Farmer* since its commencement, aims to place the ONTARIO FARMER at the head of its class. We know no man better fitted for the task. The terms are \$1 per annum—free of postage—payable in advance; orders and remittances to be addressed to Hunter, Rose & Co., Toronto, publishers for the proprietor. Success to the ONTARIO FARMER!"

British and Foreign Record.

THE IRISH CHURCH SETTLEMENT.—Now that Mr. Gladstone's majority is assured, his ministry fully organised, and Parliament about to meet, the public mind is busy with conjectures as to what the "details" of the great measure of the disendowment of the Episcopal church in Ireland are to be. In the speech by which the Premier introduced his resolutions on the subject to the House of Commons, the suggestion was made that all the churches, parsonages and glebes should be retained by the disestablished body, as well as private donations made since the Reformation, and that the life interest of clergymen and others should be provided for by the State; while it would remain for Parliament to consider, when it came to actual legislation, what appropriation should be made of other endowments, and in what position it would leave the persons, or body, denominated "The Church of Ireland." This was sufficient at the time, but now that the actual settlement of the question must be taken in hand, some very knotty questions are seen to require an answer. Supposing that the churches, parsonages, and private endowments are made over to the Episcopal church, to whom shall the conveyance in trust be made? Shall it be to the clergyman and wardens, as representing the parish? to the bishop on behalf of the diocese? or to the church as a whole, to the Episcopalians of Ireland? Again, what guarantees shall be taken by the State that the property will be used according to its present intention; in other words, that these possessions will not be used for the propagation of another Faith and another order of Worship? Further, who shall be taken

to be members of the Church? At present, the theory is, that all the inhabitants of Ireland, Protestant and Catholic, Presbyterians and so forth as well as avowed Episcopalians, are under the parochial care of the Established Clergy. Under disestablishment, who would remain so, in the eye of the law? Who would have the right to take part in any plan for future self-government? Then, what shall that plan be? shall the Government initiate it, or leave the parties concerned to frame it for themselves? Again, on what principles and terms shall the present incumbent's life-interests be secured? and what use shall be made of the tithes and other church property?

It is evident that there are problems here which will tax the practical statesmanship of the new ministry, which will give innumerable opportunities of attack to their watchful and wily adversaries, and may array against them a formidable band of interests. But Mr. Gladstone has the advantage of a large majority personally pledged to support him, and fresh from the country. Our chief fear is, that he will be *too* liberal to the disestablished church,—will give them too large a share of the property, and let them do with it as they will. Two things ought never to be separated in this matter, viz., money and management. If the State gives the church a large share of the property, it ought to reserve at all events sufficient control to secure that the property shall be used for the designed purposes. To give the money, out and out, would be bad statesmanship. But if there remains much State control, so far there will be fetters upon the voluntary church, and freedom and self-reliance will be its very life-blood.

Our Canadian experience supplies at once an example and a warning in reference to this question, and we would that it could be thoroughly pondered by the Imperial Parliament and Cabinet. The members of the Church of England here have "taken to" self-government with an aptitude, which, under the utterly novel circumstances, have been marvellous to behold. There has been some jarring in the movements of Synodical machinery; but far less than might have been expected. Under permissive acts of the Provincial Legislature, the Bishops, Clergy, and (communicating) members of the church in each diocese have met and organised themselves, in a spirit at once carefully conservative of Anglican traditions, and ready to adapt these to the circumstances of a new country and a free church. The legal bond which was supposed to have connected them with the mother church having been pronounced of no validity, they have been the more solicitous to keep up the ties of spiritual sympathy, and of a common origin, ministry, faith and worship. At the same time, they are not slow to assert an independence as complete as that of the Protestant Episcopal Church in the United States. So far, their experience furnishes an admirable example of the manner in which a church can set about governing itself when required so to do. On the other hand, the arrangement here made for commutation would be a bad precedent for Ireland to follow. With a scrupulous regard for "vested interests" which did them honour, the advocates of the secularization of the Clergy Reserves, ever contended that they were quite willing that the faith of the State should be kept with every clergyman who had once been put upon the list of stipendiaries. When, at last, the pressure of public opinion became irresistible, a Coalition ministry framed such a measure as enabled the endowed churches to make the best bargain possible. The plan *ought* to have been, to make every clergyman an annuitant on the Consolidated Fund, to let the transaction be with him personally, for life or as long as he might continue to serve. The plan actually adopted was, that each clergyman's claim should

be commuted for a certain capital sum, and that this sum should be paid on receiving his assent and that of the church to which he belonged, to the amount. The assent of the church, however, was given by the authorities of the Anglican church and the Scottish Kirk, only upon condition of the clergy making over the capital to the church as a body, the church securing them in the enjoyment of their life-incomes. Thus it was that the two Canadian branches of the English and Scottish Establishments received from the public chest the large endowments which fell to their share, and with which they can do as they please. It was a perversion of justice, a taking advantage of a just and generous disposition in the friends of the voluntary party.

We hope that Mr. Gladstone will avoid imitating *this* example, and that he will make clean work of the process of disestablishment in Ireland. With their present position of liberty, Canadian Episcopalians are abundantly satisfied. They would not go back under the State Yoke even if they could have the Clergy Reserves again. And the Church in Ireland only needs to be set *thoroughly* free, to put forth a liberality and an energy that will confound all prophets of evil.

The demand for education among the natives of India is rapidly increasing. In one district the increase of schools is from 4 to 249, and of scholars from 95 to 13,276. Both sexes are receiving these advantages, and there is great difficulty in supplying school-masters.

The long pending Mackonochie case has at length been decided upon by the Judicial Committee of the Privy Council. That Court is avowedly accustomed to look at church questions in the light of policy as well as of law. In the Gorham and the *Essays and Reviews* cases their decision was in favor of widening the diversities of doctrinal belief admissible within the National Church. In this instance, however, they have decided against certain Ritualistic practices, such as kneeling at the altar, and the use of lighted candles. But they have *not* condemned the holding of that doctrine of the real objective presence of our Lord in the Sacramental elements which those outward practices were meant to set forth and honour. So far, at St. Alban's, the headquarters of the party, every thing goes on as before the judgment!

Rev. Newman Hall has been released by his own people from the Sunday evening services at Surrey Chapel, for six months, in order to devote himself to the special services for "the masses" at St. James' Hall, a work to which he is very specially adapted.

The new orthodox Bishop of Natal, Mr. Macrorie, has gone to the Cape to be consecrated by the Metropolitan and his suffragans. If Dr. Colenso brings any powers of the Law Courts to bear, to prevent the service taking place within the colony, the parties are prepared to put to sea and perform it beyond British jurisdiction!

The violent interference of the *literati* of the Chinese city of Yangchen with the Missionaries of an independent Baptist Mission, led by Rev. John Taylor, has caused the interposition of the British Consul, Mr. Medhurst, with the co-operation of the fleet, for their protection, and the enforcement of treaty rights. The matter has attracted a good deal of public attention in England. The *Times* has denounced the Missionaries. At this distance, and with an

imperfect knowledge of the facts, it is difficult to pronounce upon the merits of the case. As a matter of principle on the one hand every one must see that it is utterly opposed to the genius of Christianity to enforce its claims by physical force; but on the other, with the example of St. Paul's use of his Roman citizenship and his appeal unto Cæsar before us, it is evident that there is a protection of the person and liberty of the missionary which it is quite right to invoke.

The Roman Catholic Missions in China are of great extent, and are being conducted with characteristic energy, especially since the recent restoration, under French influence, of very considerable property confiscated two centuries ago. There are in the Empire 24 Missions, conducted by 19 bishops. There are 24 colleges, numerous schools and orphanages and several printing establishments. A translation of the Bible is being published—with notes. The Sisters of Charity have eight establishments. A magnificent Cathedral is being built in Canton.

It seems that the promulgation of the decree in favour of religious liberty in Spain has brought to light a body of Protestants in that country hitherto cultivating their faith in secret.

Dr. Krummacher, author of *Elijah the Tishbite*, died on December 10th.

At the coronation of the new Queen of Madagascar, the canopy borne over her head bore Scriptural inscriptions; a Malagasy Bible lay on a table by her side, and she proclaimed liberty to practise Christian worship.

THE WATER STREET MISSION.—The prayer meeting which started at John Allen's, and caught at Kit Burn's nearly opposite, has burnt out in both of these places, and is now re-kindled in another vacated dance hall a few doors away. Allen's place has been closed by the authorities. The excitement having subsided there is an apparent prospect of good being done. At a meeting which I attended there on Wednesday, there were about thirty persons present, of whom perhaps one third may have been residents of the locality around, while the rest were evidently "outsiders." Two very rough looking men who came in during the opening prayer, fell immediately upon their knees, and entered into the subsequent exercises with great zest. I judged them to be Water Street converts, for some such there have been.

THE BETHEL MISSION CHAPEL, just erected by Plymouth Church, in Brooklyn near the Fulton Ferry, is worthy of a visit from all interested in such structures. It is a two story brick building, and cost \$60,000. The upper story is certainly a model Sabbath School room, in respect to plan, appointment, and decorations. There are numerous side rooms for Bible-classes; a gallery for the infant school, a fine organ, a central fountain and the best seats I have ever seen, each one forming two sides of a right angled triangle. The basement is mainly occupied by a large and liberally furnished free reading room, containing files of 75 or 100 papers, and periodicals. Pictures adorn the walls in every direction. There are also a chess-room, teachers' room, and apartments for the janitor's family.

BEECHER says that men confess everything but their own besetting sins. They steer quite clear of these. Who ever heard a man say, "O Lord! I am as proud as Lucifer; humble me;" or, "O Lord! I am so mean and stingy, that 'tis only with great pain that I can unclose my fist. Make me generous."

Correspondence.

GOOD NEWS FROM OTTAWA.

Ottawa, 16th January, 1869.

Dear Editor,—As many of your readers have in various ways expressed lively interest in our missionary work at this representative centre of the Dominion, I will, in few words, state some cheering facts that may quicken their faith and hope, as they have mine.

For nearly three months I have discovered in my adult Bible Class, which has averaged thirty in regular attendance, the indications of Divine energy accompanying the truth. In personal interview I have found one after another subdued by conviction of sin, and yearning with new desires towards Christ. Several in quick succession have passed out of this state into joyous light in the Lord. Some cases were very striking examples of the Holy Comforter's quickening and renewing grace. Six of these joyful new-born children of God were welcomed into Church fellowship on New Year's Sabbath morning, making that a very happy opening of the year. As many more have entered into the same blessed peace through faith in the blood of Jesus; and others are in various stages of advancement towards Christ. Last week, in private dealing, two expressed to their pastor their hearty acceptance of Christ as their Lord and their God; and another last Sabbath evening found to his great surprise the burden fall from off him, while looking to "the Lamb of God that taketh away the sin of the world."

You may wish to know how these results have been attained. No special measures have been adopted. No "revival preaching" (as many understand the phrase) has been indulged in. The simple "Truth as it is in Jesus" continually and emphatically presented in the pulpit, in the Bible Class, and in private, has been the only means employed. There was at first, a remarkable preparedness of the awakened for immediate acceptance of the peace proffered through the propitiation of Christ's sin-offering. Some of my fellow-labourers in other denominations have remarked, that the same feature of the Spirit's operation characterized their first-fruits of this ingathering. Several of the Churches here have been thus blessed, and the Wesleyan Methodists, under the ministry of my beloved friend of other days, the Rev. E. B. Harper, have received a very large accession to their membership.

The zealous efforts of several young military gentlemen, who have held religious meetings in the theatre, have caused no small stir among the outside masses who had known little of the Gospel. That none of the ministers and churches of the city now co-operate with them, is not owing to jealousy or indifference; but to the exclusive and antagonistic bearing they have assumed towards every other Christian fellowship except the Plymouth Brethren, with whom they are homologous.

On New Year's morning my people held a special devotional service in the Church, after the good example of our Quebec brethren. It was a delightful hour of hallowed joy and christian greeting. Though an exceedingly cold morning, the young and old in considerable numbers flocked to the House of God. The service was very free and fervent. In this respect, it more resembled a *Western* "fellowship meeting" than any social service I have previously attended in the Dominion.

This week we have held our annual festivals, for the adults on Thursday, and for the juveniles on Friday evening. The ladies did their part, as usual, with admirable taste, decorating the walls with evergreen mottoes and wreaths, and setting off the tables to good advantage. On Thursday evening, several of the pastors of other Churches kindly assisted, with short addresses. Our choir also did excellent service. At the children's festival everything went off with enthusiasm. Their appetites were abundantly satisfied at the tables; and then with occasional music and songs, they had a feast of mirth and fun around the Christmas Tree, which, although, somewhat late in the season, bore a fine fruitage of rosy apples and sweets. When the last candy bag had been disposed of, one of the young ladies' classes presented to their teacher, Miss Smith, a beautiful gold pencil case; then the pastor in name of the congregation presented to Mr. Walter de F. Smillie an elegant mahogany writing desk, bearing an inscription, expressive of gratitude for his efficient services as Organist; to which he very gracefully responded. Then came an exhibition with the Magic Lantern, which afforded great delight to the young folks; nor alone to them; for the landscapes and dissolving views were well worthy of the admiration with which they were received by children of an older growth. By half-past eight we bid the merry party good night, ere stealthy sleep had caught the youngest by her magic spell.

Yours affectionately,

EDWARD EBBS.

THE HAMILTON CHURCH AND ITS PASTOR.

MY DEAR SIR,—From 1865 when the debt on our church-edifice was paid, I have given a brief report in the *Canadian Independent* of our anniversary and annual meetings, and I will now do so once more, probably for the last time; not that we intend to give up our work here, but it may not be expedient, from the peculiar circumstances in which we are now placed, to report our matters in your pages. The extract from the "*Hamilton Evening Times*" of 8th January 1869 which I append is a correct record of our late annual meeting.

Perhaps you and your readers will bear with me in a reference to the fact that I have now passed the thirty-fifth anniversary of my ordination to the pastoral office. A retrospective glance brings before me, among many more both pleasing and painful memories the following, viz.,—I have had under my pastoral care during these years, 2055 church members, and what is rather remarkable 1616 of this number I have myself received into church fellowship, and 1300 of those by profession of their faith. The average annual number of the whole received is upwards of 46, and of those by profession the average annual number is upwards of 37.. During the same period I have taught statedly in pastoral Bible Classes more than 2,000 young persons from 14 years of age upwards. The number of children under 14 years I have no means of now reckoning, but it must have been very considerable, for I for many years had junior ministerial classes quite distinct from the Sabbath schools and generally held on a week-day. I will not attempt to reckon the number of my stated or occasional hearers, but it is a pleasing reminiscence that for a good many years I preached almost every summer Sabbath, morning or evening, on Glasgow Green, in addition to my indoor services, to congregations ranging from 2,000 to 10,000 persons, and out of those great gatherings many souls were to my own knowledge, gathered into the fold of Christ. From the church in Albion street Glasgow, of which I had the pastoral charge for many years, several other churches directly sprung, and many of its members have since become, and are now, influential members and officers in other churches, at home and abroad, while other members are preaching the gospel in various regions. Wishing great peace and prosperity to all the churches and their Pastors,

I remain, my dear Sir, yours truly,

Hamilton, Ont., 15th Jan., 1869.

T. PULLAR.

ANNUAL MEETING OF THE CONGREGATIONAL CHURCH.

The annual meeting of the Congregational Church, Hughson street, was held last night after the concert of prayer. There was a large attendance. The pastor, Rev. Thomas Pullar, presided, and gave a brief report of the spiritual condition of the Church for the past year. The number of families in the congregation is the same as last year, the additions just covering the removals. But the membership of the Church has increased ten per cent., so that two have been received for every one removed. The services on the Sabbath and Wednesday evenings have been generally well attended. The young people's monthly meeting with the pastor, on Sabbath evenings, is maintained in full numbers and increasing interest. There has been a marked improvement in the papers read during the past year, and there are indications of spiritual impression and decision. In the Church, as usual, peace and harmony abound, and there is greater interest taken by the members in each other, and in those who attend the public services with them. There are signs of spiritual progress in the conversion of some and the improvement of others. At the same time the younger members of the Church especially are making themselves useful both within and without the congregation. The pastor stated that he had endeavoured to give breadth, variety, adaptation, and energy to the public services. His visits during the year, among the congregation and beyond it, had exceeded 2,000. On the whole, he felt much encouraged in his work by these indications of the Divine presence and blessing, and by the steady kindness and affection of the people of his charge. Mr. Edgar, superintendent of the Sabbath-school, reported that there had been an increase in the number on the roll in the past year, and a still larger increase in the average attendance, the former being 126, and the latter 116. Never had there been greater zeal and regularity among the teachers, nor greater attention and interest among the scholars.

Upwards of \$115 had been raised by the school for missionary and other purposes during the year just ended. Mr. David Atchison reported on the young men's Bible class and Sabbath morning meeting. They were both regularly attended—the numbers the same as last year. He had reason to believe that good was doing among them, and that in the present year the Church would hear more of them. He was greatly interested in the young men, and was cheered by the evident interest they took in the exercises of the Sabbath afternoon class, and the Sabbath morning meeting.

Mr. Edgar, as Treasurer of the Church, reported on its financial position, reading the half-yearly accounts, and also giving a summary of what had been raised for ordinary purposes for the year 1868, which—including the general fund for the support of the Church, the poor fund, the funds for the Congregational Union and various missions, Church cases from other places, benevolent societies, music and ladies' sewing circle—amounted to \$2,300, being upwards of an average of \$20 annually for each contributing member of the congregation.

There is no debt on any of the funds, but a large surplus on several of them. Remarks were made by the President, and by Dr. Laing, and Messrs. McAuley, Atchison and Bale on the financial report. It was unanimously received and adopted, and a cordial vote of thanks was passed to the deacons for their services; to Mr. Bliss and others, and especially to Mr. Edgar, the Treasurer, for liberal donations to meet extra expenditure in the course of the year. It is pleasing to record, in the words of one of the speakers, that although the Church was in a very favorable condition at the close of 1867, yet it is more prosperous, both financially and spiritually, at the end of 1868. The meeting was concluded with the Doxology and Benediction.

REV. W. HAY'S RETURN TO SCOTLAND.

My Dear Sir,—Be kind enough to say in the next *Independent* for the information of my friends, that my Post Office address will henceforward be Scotland, Ontario.

On New Year's day I resumed the oversight of my first charge, and received a cordial welcome. Upon the occasion of our re-occupying the Parsonage, we

were surprised by a large gathering of the Congregation who left us the means of paying the expenses of removal from Belleville. Our old home and friends seem dearer to us than ever, and we are looking for some token of the Spirit's presence to assure us that we have been divinely directed.

Our place of worship has become too small. Every seat is occupied upon the Sabbath, and the members feel that their next duty is to enlarge the Church, and build a School room.

I remain, my dear brother, yours very truly,

Scotland, Jan. 19th 1869.

WILLIAM HAY.

MISSIONARY TOUR IN THE NORTH-WEST.

Serpent River. A gratifying reception. The Gospel preached among the Pagan Indians at the Sagamook. The Head Chief in voluntary exile. The trading-post of La Cloche. Reflections, &c.—The next morning we landed at Serpent River where we found an encampment of more than twenty families. Permission being obtained, we sang a hymn in Indian, which soon attracted attention. The people came together, prayers were offered, and short sermons were preached by Mr. C. and Anjecahbo. They listened with evident attention, and though but little conversation took place between us, yet they were evidently gratified and pleased. The day after, at 7 A. M., we crossed from our island resting place to

Sagamook,—which signifies peninsula. This is a beautiful spot, for many years the home of a large tribe of Pagan Indians, who are living in ignorance, drunkenness and vice, rejecting every effort for their improvement in morals or religion. On reaching the settlement we soon discovered a spirit of determined hostility, proving that the carnal mind is enmity against God. One of the leading men exhibited a spirit of marked ferocity. He rejected our proffered hand of friendship, ran from house to house, his eye gleaming and his hair flying, which plainly told us that he set our persons and our mission at defiance.

The chief was sick in bed. We entered his house, explained our coming, urged him to accept a teacher for the children, and allow his people to listen to the claims and overtures of the Gospel. He told us plainly that he was a Pagan, that his forefathers urged him not to change his religion, that Roman Catholic Missionaries, Church of England Missionaries, and Methodist Missionaries had been to him, and he had refused them. He would have nothing to do with us, and that this was the feeling of the tribe. As we urged the question from the stand-point of responsibility, he grew angry. We tried the power of sympathy with him in his sickness, wished him better, and especially, true consolation and relief. We told him of the Great Physician who healed all manner of diseases and sickness of the people, who without going to the patient could heal with a word, who could open the eyes of the blind, and even raise the dead.

This somewhat softened him and as we dwelt upon the miracles of the Saviour he became evidently interested. This prepared the way for proclaiming Christ, the mighty Redeemer, and as the people crowded around the house, which was open for the admission of air, we expatiated upon the "faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners." For some time we dwelt upon this theme, and whether astounded by our boldness, or struck with the solemnity and importance of the message, the Chief and his people not only listened without molestation, but with increasing interest and respect, and we concluded with fervent prayers that God would turn them from darkness to light, and from the power of Satan unto God. At present, intemperance is fearfully dominant among this people. When a trader visits them, the first question is, "Have you any whiskey?" If he says "no," they tell him to go. If he says "yes," they bring their furs, matting, and all their articles of merchandise, and before the close of the day, men, women and children are transformed into drunken savages; so we were informed by those who know the Sagamook Indians. The next day we found the Head Chief of these Indians living

with some eleven families of his people, beside a beautiful little lake in the gorge of the mountains on the north shore, three or four miles from the bay.

From him and his people we received a hearty welcome. We found him a pleasant and rather a superior man. On asking why he was not living among his own people, he explained that they were so bad that he could not live among them. He had heard the good word, and wanted the school, the teacher and the Bible, all of which his people rejected, and he besought us to commence a mission there on that beautiful spot. From Sagamook we visited

La Cloche, a fine post of the Hudson Bay Company. R. McKenzie, Esq., was in charge, and very kindly welcomed us to his home and table, where we again enjoyed the blessings of civilization. This was like an oasis in the desert, and we felt much interest in our new friend, his excellent lady and their fine family. From this gentleman we learnt much valuable information respecting the object of our mission. Here a part of our number was detailed to visit some Indians three miles north. A canoe was kindly lent us by our host, which two of our Indians carried a mile up the rapids; then crossing a small lake, five wigwams were seen, whose inmates kindly welcomed us. The chief and a number of his people listened with much interest to the truths presented, and many were the wishes uttered that we would visit them another year.

Thus we have given a few sketches of some of the places visited and the reception met with among the Indians in the North-west. The visit was planned with a view to their spiritual improvement. It was relieved by many pleasing incidents, and we trust the future will show that it issued in the glory of Christ and the extension of His great salvation. A few reflections and we close.

1. We became more thoroughly settled in the conviction that if Indians are evangelised the work must be done by Indian evangelists. Let young Indians be trained for this enterprise. Send them forth with minds imbued with the truths of the Gospel and the importance of the work. Let us treat them not as children but as men. Throw the responsibility of the work upon them, and then probably we shall see results more in accordance with the Gospel we preach and the expectations that are indulged. There is a feeling of wide spread disappointment. These missions are unremunerative—unlike other missions which become self-supporting, they remain annuitants, and however prosperous, the missionaries require undiminished supplies from the funds of the society. Now, we have more faith in the mission than in the means hitherto employed. Indians are not to be brought into self-sustaining churches by the white man speaking through an interpreter, and living in their midst in apparent circumstances of wealth and splendor. He must place himself more in sympathy with those whose souls he seeks. He must make up his mind to master the language, or give way to those who can speak directly to them in the words they themselves employ. If the white man cannot do this, let the Indian be engaged. The grace of God can make him competent to the task. Let him be educated, and then, with wise and holy counsels, but without leading strings or authoritative surveillance sent forth for the evangelization of his people.

2. This is a fine route for the Canadian, the American, and even for the British tourist. To be known it must be admired. We sometimes speak with glowing enthusiasm of the Lake of One Thousand Islands. The Georgian Bay presents a lake of seven thousand islands of every form and size. Here is a field for the enlightened tourist, whether he be a geologist, botanist, zoologist, or a naturalist, replete with objects of interest and research.

3. We were much surprised that the Land Department had not taken more efficient measures for the settlement of this part of our country. There are many spots on the north shore and on the great Manitoulin that would be settled at once were the land in the market. Population is wealth. Let it be attracted to this interesting region, by furnishing every facility to the young and enterprising settler.

FRENCH CANADIAN MISSION.

The last and closing tour in behalf of the French Canadian Missionary Society was attended with more difficulties and trials than any previous one, and yet the pecuniary results were encouraging, and would have been more so but for stormy weather, and many pressing local claims in the places visited.

We passed from Waterville to *Compton*, a pretty village, with fine scenery, and held a meeting in the Wesleyan Methodist Church; but as no proper notice had been given, and a singing school was held near at the same hour, our meeting was thinly attended, and we had to be satisfied with small results.

Stanstead Plain was next visited, a place of no small interest from the magnificent scenery which surrounds it, and where we had been previously successful. We made several calls prior to the Lord's Day, and expected from the collection to be made that day, to raise as much as before; but the severe storm materially reduced the attendance in the churches where we preached, and thus our hopes were baffled.

We then proceeded to *Magog*, addressed a small audience in the Advent church, and on the following evening, preached in the Academy to a considerable number, who heard the word with much attention. Dr. Sumers, and Mr. Abbot, the Postmaster, were kind and attentive to the agent, and evinced considerable interest in the service.

Waterloo, with its growing population, received a few calls by the way, and would have repaid a longer stay, but Christmas-eve was no time for a public meeting, and a prior engagement prevented any delay.

Thence we passed on to *Granby*, our last place, which we shall long remember; did our collecting from house to house, and on the Sabbath, addressed a Union School, and preached in the Congregational and Wesleyan Methodist churches. We were pleased with the improved appearance of the Congregational church, and the attendance and attention of the people, and rejoice in the encouraging prospects of our brother Howell in this field. Having finished our work, we hastened home, and have now terminated an agency we have held for more than five years, leaving ourselves open to follow the leadings of Providence as to the future.

We cannot close these notes, however, without a remark or two bearing on this Mission. It is one of great importance, and many readers of this Magazine feel it to be so. Still, we do not think it has been sustained as it ought to have been. There ought to be far more union, more vigorous effort and an enlarged liberality. Its unsectarian character should secure more workers, and the meetings held in its behalf ought to be more largely attended. It might be more popular, and its income be materially augmented. Protestant zeal is not up to the mark. Romanists are working; they leave no stone unturned; they are spreading their net over the country, and many are entangled. They draw *too many* to their convent schools. They hold protracted meetings, and denounce and misrepresent Protestantism. Our own Dominion affords ample proofs of their working. In New York there is a Catholic Publishing Society, and the press is at work to mislead the people. "*Is it honest?*" is the title of a Roman Catholic Tract issued by that Society, and circulated to the number of more than one hundred thousand in New York and vicinity. An able answer to this cunning and crafty publication is issued by the American and Foreign Christian Union, written by the Rev. L. W. Bacon.

We have no disrespectful or unkind words to say of Roman Catholics. It is their *system* that is at fault, and many of the people are sufficiently enlightened to see this, and are losing faith in their priests and superstitions; and if we can add to their light by the circulation of the Scriptures, and religious literature, the instruction of the young, and the preaching of the gospel of Christ, we ought to do it cheerfully and heartily. It is blessed to give and work for Christ; and His honour and the diffusion of His word, should prompt Christians to greater devotedness in this enterprise of love.

Whitby, Jan. 8th, 1868.

JAMES T. BYRNE.

P. S.—Since writing the above, I have been urgently requested by the Committee of the French Canadian Missionary Society, to enter upon a new engagement in Montreal, and have consented to do so until May.

J. T. B.

"THE COLLEGE QUESTION IN ONTARIO."

SIR,—No doubt you will allow me in your journal to correct a misrepresentation made therein with reference to the position of the Methodist Episcopal Church in Canada on the College question. In your number of this month, a contributor, "F. H. M.," writes thus: "The Episcopal Methodists, we grieve to say, have fallen from grace on this question. The Board of Albert College has petitioned, that if such grants are made they may have a share. This from erewhile 'Hebrews of the Hebrews,' on the Voluntary Principle, is a sad deflection. Oh! what a fall was there, my countrymen!" The ready and decisive answer to these flippant and gratuitous assertions is, that the Episcopal Methodists hold precisely the same position on both the College Question and the Voluntary Principle that they have always held. Not "fallen from grace," but "predestinated" into a firm continuance in their "fore-ordained" policy, they hold immutable to this hour their original and perpetual "decree:" immutable, because they have seen as yet no reason of repentance or change. Let the official records of the body bear witness. In 1855, as early as there was occasion for the expression of opinion upon this subject in its present bearings, the Board of Managers of Albert College passed the following resolution: "While we are in favor of legislative aid to higher seminaries of learning, not intended to impart a sectarian education, we disapprove of such aid unless it be given under some general system similar to that regulating the 'Literature Fund' in the State of New York, which makes provision for all, but confers special favor upon none; and, moreover, is free from the influence and control of any executive government." In the following year, 1856, the General Conference, the highest representative and legislative assembly of the Church, approved of the action of the Board and reaffirmed the resolution just given. From year to year the Board, the General Conference at its Quadrennial Sessions, and the Annual Conferences have issued similar deliverances. It is hardly likely you would let me fill up your paper with quotations from these official decisions; permit me, however, to cite one, that of our Niagara Conference, composed of perhaps our most radical anti-Sectarian-Grant men. "*Resolved*, That this Conference is gratified with the manifest determination of the people of Ontario to abolish the old system of Governmental Aid, under executive control, to the colleges of religious denominations. 2d. Yet this Conference is fully persuaded that the cause of higher education in our Province must suffer great damage and loss unless some public provision is made for the sustenance of other colleges than that of Toronto University. 3d. That this Conference fully believes that the most effective and economical method of opening the advantages of collegiate education to the youth of the country is, on a proper system and under a proper control, to supplement the voluntary efforts made by the people of the Province to this end, as is done in the case of the Common Schools. 4th. That this Conference, steadily holding to the voluntary principle as hitherto acted upon by our body, and steadily maintaining the view declared by the General Conference of Orono, is firmly of the opinion, that if, in the apportionment of the funds for higher education, the Legislative were substituted for the Executive basis, and money were set apart and distributed as in the case of our Common and Grammar Schools, upon a plan laid down in Act of Parliament, there being at the same time every proper governmental supervision to guard the standard of education, and to secure the efficiency of the colleges and the public good; then, under such a provision, the colleges of religious bodies might receive public aid in closest

adherence to the principles of right, especially in unswerving fidelity to the voluntary principle for the propagation of the Gospel, and with the greatest advantage to our rising country." The other Annual Conferences have been even more positive in their declarations, and more decisive in their demands.

When, then, the question is, whether we have "fallen from grace," that is, changed our position upon this subject, the case is clear enough. We stand where we always have stood. We took the medium policy at first, and have consistently and steadily held it. And what is more, we are the only Church that has so done. In 1855 the *Globe*, and the Church it represents, and all the thorough going voluntaries and voluntary journals were strong in their commendation of our course. Now they have found out that denominational schools are of a "vicious system," and therefore must be crushed out. So these have unquestionably changed their ground; they have "fallen from grace." There are others that were willing to take public money any way they could get it. These have been driven "from grace." But, whatever may be said of the M. E. Church in other matters, on this its record is clear. It always held that denominational Colleges had a necessity and a right of existence; and that, when free from tests and close sectarianism, they might on a system that would neither endanger the church nor injure the state, but rather greatly benefit both, receive public aid. On this conviction, a conviction not newborn, but consistent with all our antecedents and declarations, we have petitioned for such a "general measure;" indeed practically for infusion of life into the dead University Act of 1853. This policy, we believe will commend itself to the country, and will ultimately prevail.

With other statements of your able contributor I would join issue in another field, but I do not feel free so to occupy your paper at present. I shall be thankful should this article in our vindication find place with you. It is likely that we have a right to object to others putting together their own views of college policy and their own imaginings of our position, and thus fixing up an economy, and because we do not run with them, saying that we have "fallen from grace."

Albert College, Dec. 28, 1868.

A. CARMAN.

The above having been handed to the writer of the article referred to, he would add the following notes and comments:

The utmost that these citations prove, is, that the declension from pure voluntarism on the part of the M. E. Church, in relation to the College Question, began at an earlier period than we supposed. Dates and authorities are not at hand, but we have the clearest recollection of the acceptance of a Provincial Grant to the building of the Belleville Seminary by a Mr. E. Vandewater and others, and the general protest of the Church against it; the return of the money being prevented only by the trustees holding that, as they were responsible for the debt, they were at liberty to use their own judgment in procuring funds. Furthermore, with our own hand we wrote letters of introduction in favour of Bishop Richardson, then (a few years ago) about to visit England on behalf of the College, in which this refusal of State aid was set forth as a ground of support by English voluntaries. The distinction between Executive and Legislative, and between annual and permanent grants, is one of detail and expediency, not of principle. The denominational Colleges are not public institutions. They may be *open* to the public, but so are Churches. They are acknowledged to be "connexional

necessities." Who can regard Trinity, St. Michael's and Regiopolis as other than thoroughly ecclesiastical organizations? And Queen's, Victoria and Albert are the same, only in a modified degree.

F. H. M.

Official.

Congregational College of British North America.—When acknowledging last month the remittances for the College, I omitted one amount which I now beg to give, viz.

Paris,—\$87 00.

Well done, Paris! It stands alone this time.

Faithfully yours,

JAMES P. CLARK, *Treasurer.*

Montreal, 18th Jan., 1869.

Widows' and Orphans' Fund.—Received from Stouffville Church, \$6; Granby, \$12; Southwold, \$2 78.

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

Montreal, 19th January, 1869.

MISSIONARY MEETINGS, ONTARIO WESTERN DISTRICT.

| | | | |
|------------------------|------------------|-------------------------------------|----------------|
| Monday, Feb. 15, 1869, | Brantford | } Revds. Messrs. Allworth, Dickson, | |
| Tuesday, 16, | Paris | | Wood. |
| Wednesday, 17, | London | } Revs. Messrs. Salmon, Allworth, | |
| Thursday, 18, | Southwold | | Dickson, Wood. |
| Friday, 19, | Westminster..... | } Rev. Messrs. Dickson, Salmon. | |
| Monday, 22, | Watford | | |
| Sabbath, 28, | Sarnia | Rev. J. Salmon, B. A. | |
| Sabbath, 21, | Tilbury | Rev. W. W. Smith. | |
| Monday, 22, | Tilbury | Rev. Messrs. Smith, McColl. | |
| Tuesday, 23, | Warwick | } Revds. Messrs. Salmon, Dickson, | |
| Wednesday, 24, | Plympton..... | | Smith, McColl. |
| Thursday, 25, | Forest | | |
| Friday, 26, | Sarnia | | |

W. H. ALLWORTH,

Sec. Ont. W. D.

Paris, Oct. 15th, 1868.

News of the Churches.

Garafraza.—Opening of the new Church.—During a number of years this church worshipped in a log building and proved itself a centre of religious influence to the surrounding neighbourhood. There was no Congregational church within a number of miles of it. They considered it to be their duty to build a place of worship in which the ordinances of Christ might be administered according to what they believed to be the New Testament form of church government.

When it was understood that the road leading to the old place of worship was likely to be shut up, about three years ago it was resolved that a new church should be built at a place called Simpson's Corner which was considered the centre of the field occupied by them.

By means of Ladies' Sewing Society, Bazaars, Tea-meetings, subscriptions and donations they raised as much money as seemed to warrant them in purchasing a piece of ground, and in proceeding to the erection of their new church. An account of the laying of the foundation stone about five months ago was published in the *Independent*. Since then the work has progressed auspiciously, till it has now been completed.

It presents a very good specimen of a country church, avoiding the extremes of gaudy, expensive splendour, and unsightly, uncomfortable vulgarity.

It was opened on Sabbath, 28th Dec. last. The introductory devotional exercises were conducted by the Rev. A. McGill of Barton; after which the Rev. J. Gerrie, of Elora, preached from 1 Peter, ii. 5, "Ye also as lively stones are built up a spiritual house." In the afternoon the Rev. A. McGill preached from 1 Cor. xi. 2, "Now I praise you brethren that ye * * keep the ordinances as I delivered them to you." In the evening the Rev. W. F. Clarke, of Guelph, preached from Ex. xx. 24, "In all places where I record my name, I will come unto you and bless you." All the services were numerously attended.

On Monday afternoon and evening a Festival was held in the church. After partaking of a bountiful repast of excellent provisions, tables were cleared, and the meeting was called to order. Mr. G. Armstrong was invited to take the chair. He congratulated the brethren on the completion of their edifice, wished them prosperity, and recommended having a Sabbath School in connection with the church. Rev. A. McGill referred to some things regarding the present state of the church with reference to their spiritual condition. There is great interest manifested in attending on the means of grace; a weekly prayer-meeting is maintained which is well attended by the members, and by a number of young persons, male and female, who appear to be hopefully impressed on the subject of religion. There are two Sabbath-schools at different points of the district, in active operation. They are desirous of observing all the institutions of Christ. The meeting was addressed by the Rev. G. Smellie, pastor of the Presbyterian church in Fergus, who has laboured there, and in the surrounding neighborhood, during a quarter of a century. He spoke in a very liberal christian spirit: and while preferring his own denomination, wished much prosperity to the cause on whose account they had that day met together.

Rev. W. F. Clarke also complimented the members of the church on their success in erecting so comfortable and neat a place of worship, and encouraged them to go on to raise a tower, and have a bell to summon the inhabitants to public worship. He spoke of the possibility and probability of effecting a union between the Presbyterians and Independents, each yielding somewhat to the other. Rev. J. Gerrie, of Elora, illustrated in a graphic manner the hardening nature of covetousness, which gradually blunted the feelings, petrified the heart, and rendered the whole soul insensible to the claims of God and man. Rev. Mr. Millican thought it to be the duty of every professor of religion to understand his own principles, and to have a preference of one above another, and even to submit to self-denial, and some discomfort in attending his own place of worship.

The Rev. Mr. Clarke, of Erin, in a speech of mingled sarcasm, wit, and seriousness, endeavoured to maintain that whilst he wished well to Presbyterians, Baptists, and Congregationalists, he considered that all that was good in these several denominations without their defects, and argued that as very little is said in the New Testament about church government, therefore there should not be so much stress laid upon this as upon personal religion.

Motions of thanks were put and carried, to the chairman, the ministers, and the choir, which sung various pieces between the several speeches. A statement was given by Mr. A. Gerrie, Secretary, and Mr. P. S. Martin, Treasurer, of the state of the funds, when it appeared that the entire cost of the building was \$1,416 27. Debt \$336 57.

Special acknowledgments were given to the sister church in Guelph, to the Rev. G. Smellie and his people for their liberality to the Building Fund, to the Rev. W. F. Clarke, for the present of a beautiful pulpit Bible and Psalm Book, and other friends of different denominations for assisting in this good work. The Rev. A. McGill pronounced the benediction.—*Com.*

Our correspondent also informs us that the Rev. E. Barker has accepted the call of the 1st Garafraxa church, and enters upon his duties immediately. His P. O. address is now Fergus.—Ed.

Stratford, Ordination Services.—Mr. Evan C. W. McColl, B. A., of Queen's College, Kingston, was solemnly set apart to the work of the ministry in the Congregational Church of this place on Tuesday last. There were present a goodly number of ministers and a fair congregation. The Rev. W. W. Smith, of Listowel, took the introductory part of the services. The Rev. J. Wood, of Brantford, preached an excellent discourse on 1 Timothy, iii., 14, 15,—“These things I write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” The Rev. W. W. Smith then asked the candidate the following questions:—I. What reason have you to believe that you are a christian? II. What ground have you for believing that you are called to the work of the sacred ministry? III. What are your views of theological doctrine and ecclesiastical polity? IV. In what spirit and with what purpose do you intend to prosecute the Lord's work here? Satisfactory answers having been given to these questions, the Rev. W. F. Clarke, of Guelph, offered the ordination prayer, immediately after which the Rev. J. A. P. Dickson, of London, extended to Mr. McColl the right hand of fellowship. The Rev. W. H. Allworth, of Paris, then gave the charge to the newly-ordained pastor, founded on the words,—“A good minister of Jesus Christ,” 1 Tim., iv., 6. This being done, the Rev. W. F. Clarke, of Guelph, delivered the address to the people, founded on 1 Thess., v., 12, 13. The Rev. E. C. W. McColl then brought the deeply solemn and interesting services to a close by pronouncing the benediction. At 7 p. m. a tea meeting was held in the same place, there being present the clergymen above mentioned, and also the Rev. J. McLaurin (Baptist), and Rev. W. Price (Wesleyan), all of whom spoke words fitting the occasion. The meeting was as cheerful, brotherly, and happy as any we ever had the pleasure of attending. Every seat was packed with people, every face radiant with smiles, and every heart engaged with welcome thoughts. We trust that a new era has dawned upon this church, and that Mr. McColl may be long spared to us and ours.—J. A. R. D.

MISSIONARY MEETINGS—ONTARIO WESTERN DISTRICT—No. 1.

The Missionary Deputation visited *Burford* the 14th of December. The night was stormy but the meeting was good. Revds. Messrs. Pullar, Brown the Pastor, and Allworth addressed the meeting. The collection was not large, and unfortunately the subscriptions were not on hand as they usually are in this place. We have little doubt but they will promptly collect and forward their subscriptions, at an early day. What has been said of *Burford* may be said of *Scotland*, excepting the storm. Rev. Mr. Lyman supplying at *Scotland*, made a very effective address here. Subscriptions yet to come.

Kelvin was not notified, save through the *Canadian Independent*, which is not extensively taken there. Since Student Wallace was there they had been without Congregational preaching and things which began under his summer work to assume a very hopeful appearance, again began to look gloomy, and the people to lose heart. Brethren of the deputation however went over the same night from the *Scotland* meeting, and early in the morning of the next day took measures to have the meeting announced. We had brother Armour—who walked between three and four miles to join us,—in the chair. A pretty good attendance and the promise of subscriptions to be soon sent on. With a man energetic and self-denying there seems to be a field here of a promising character; but without these qualities no man should expect to succeed in the Canadian Congregational Mission field. At *New Durham* the meeting was good, and weather stormy, collection small, and subscriptions yet to come.

At each of these meetings Bro. Pullar delivered the best speech of a Missionary character it has been our lot to listen to in Canada, rivetting the attention of the audience for about an hour with a glowing account of the denomination, its history, and Evangelistic efforts, together with its progress and prospects, making all of the people who were connected with us feel proud of this relation, and we trust their contributions and subscriptions will prove their determination that our principles shall be sustained.

Among the pleasant things of this tour was a visit to our aged Bro. Armour; we shared his hospitality, and had sweet communion with him. He kindly sent a team with the deputation back to Paris. May the Lord reward him.

W. H. ALLWORTH.

Western District, No. 2.—At the model country chapel of the 1st Garafraxa church, a deputation met on Tuesday evening, 19th instant, consisting of Revs. W. F. Clarke, R. Brown, and E. Barker, with the very efficient aid of John Nasmith, Esq., of Toronto. The same deputation completed the round on the three following evenings, of Douglas, Green Settlement and Speedside (Eramosa). Rev. A. McGill, who had been engaged to supply the Garafraxa church for three months from the latter part of November last, and whose engagement had not yet expired, left very unexpectedly on the day before our meeting, to the regret of all, but under what he believed a call of duty. He and Mrs. McGill have earned, during their brief sojourn, the warmest affection and esteem of all the people, among whom the fruits of their labour are already apparent. In consequence of Mr. McGill's thus retiring, Mr. Barker, pastor-elect, enters upon his duties here some weeks earlier than he had anticipated. He has also opened a new station, with fair prospects, in the village of Fergus, where he resides. Last year, the whole Garafraxa field, including Douglas and Green Settlement, was under the single pastorate of the Rev. R. Brown; now having become two bands, two new stations are added to the field, and the contributions both to the pastors and to the Missionary Society are just *doubled*. Thirteen years ago there was neither church nor church-building of our denomination in this township. It is also pleasing to add, that the Missionary deputation held a Conference with those parties who felt themselves specially aggrieved through the division last year; the happy result of the Conference being a settlement of the points still in dispute, and the laying of a basis for fraternal co-operation in the future.

In Douglas, our meeting was held, by the kind permission of our Wesleyan friends, in their comfortable chapel, George Smith, Esq., deacon, in the chair. Here also our folks are talking of building, and probably it will not end in talk. The neat log chapel in the Green Settlement is well worthy of a neighbourhood that a few years ago was all bush; even now we hear abundant stories there of the ravages of wolves but a few miles away. The Eramosa friends are also on the move. After being without a pastor for two years—depending mostly on the Rev. W. F. Clarke of Guelph, who, in the midst of "labours more abundant," has found time and strength to supply their pulpit most of that long period, in connection with his own, preaching three sermons every Sabbath and travelling twenty miles—they have now invited Mr. Clarke to take their full oversight, which he has consented to do. By an alteration in the stove-piping, and in the lighting of the chapel, the interior is made to present quite a new appearance. John S. Armstrong, Esq., occupied the chair at our meeting, and the collection (there being no subscription) amounted to \$25, which may yet be increased.

Fergus, January 25th, 1869.

E. B.

NOTES OF MISSIONARY MEETINGS—ONTARIO MIDDLE DISTRICT.

Whitby, Monday Jan. 18.—The best meeting held in this place for years, in respect to attendance, spirit and results. The building has been repainted and papered and looks fresh and bright. It is intended shortly to lower the pulpit, a much needed improvement, bringing the preacher and the people nearer together.

The long-talked-of parsonage is now discussed in a manner that we trust may bring about some practical result without further delay. There is ample room for it on the fine site occupied by the church; a legacy and donation of \$300 have been available for some time past; and the balance of the \$1200 required for a suitable brick building can be procured on a loan, of which the minister would pay the interest as a rent, but would save thereby \$50 on his present rental. Rev. S. T. Gibbs has much reason to be encouraged by the revival of the cause since his coming in July last, and we trust that the good work will continue. At the missionary meeting K. F. Lockhart Esq., of the Ontario Bank, occupied the chair, and addresses were delivered by Revds. J. Unsworth, T. M. Reikie and F. H. Marling. Appropriate music was well rendered by the choir. The contributions were about \$43, collection over \$11, making a total of \$55, a rare amount for this field, but destined, we hope, to be much increased by and by.

Bowmanville, Tuesday Jan. 19.—The good beginning at Whitby was worthily followed up by the meeting on the next evening. The house was well filled by a general audience. The choir sang very sweetly, as they always do in Bowmanville. Rev. T. M. Reikie presided and addresses were delivered by the deputation, Revd. Messrs. Unsworth, Gibbs and Marling, and by Rev. C. Barker (Bible Christian). The contributions were still in advance (\$84) of the handsome amount raised last year. No doubt the collection—the precise amount of which we did not learn—made the entire sum above the \$92 raised in 1868. Immediately after the meeting, the writer took the up-train again for Whitby, so as to be in time for the morning stage for

Manilla, the hospitable bishop of which diocese, Rev. Dugald McGregor, met his visitor half way at Prince Albert. The Congregational missionary meeting was not to be held till Thursday evening but the Canada Presbyterian congregation—under Rev. Hugh Campbell—held theirs on the Wednesday, for which occasion the writer was pressed into the service. It was an excellent meeting, Revd. J. Douglas, of Uxbridge, and the hereinbefore mentioned ministers being the speakers. On the following evening, the Congregational meeting was held, the pastor in the chair. Rev. J. McTavish, a neighbour of Mr. McGregor's in Scotland as well as in Canada, giving his aid in a powerful address. The attendance was very good, and the interest of the congregation manifest.

The subscriptions had not been taken up, as, for want of sleighing, very few sold their grain. Collectors have been appointed, however, and are ready to go to work as soon as the time has come. A good collection was taken up at the meeting. On the following morning the deputation had a conference with a number of the male members of the church in relation to its financial affairs, and made certain suggestions in relation to their management, which were willingly adopted. The members are subscribing liberally in proportion to their numbers and their means, and measures will be taken to call forth the aid of the numerous congregation which attends upon Mr. McGregor's ministry. Through death, removals and business reverses, the church has suffered severe losses; but the pastor stands high in public estimation, and is doing a good work at Manilla and several outstations. Sabbath, 24th January, was also spent with the same people by the writer, who preached in the morning at the Congregational and in the evening at the Canada Presbyterian Church. The congregations were very good, that in the evening, when young people were specially addressed, very crowded. There are reasons to hope that a good work is going forward among the young, many of whom attended nightly services held by Mr. McGregor during the week of prayer. Our departure from Manilla did not take place till Tuesday morning, the very unusual space of five or six days being spent there. But there were many personal ties between the delegate and this people; his last visit was paid eight years ago, and no appointment was neglected on this account. The kindness and attentions of pastor and people were most abundant. On Tuesday morning Deacon John McLean took us one-half of the long cross country ride (42 miles) from Manilla to Rugby. Hard scratching it was, on runners, with very little snow! We have met with a good many kinds of weather on these missionary deputations—bitter frost, driving snow, thaw, rain, and every other phenomenon,

but we never saw dust till this year of grace, 1869. At Brechin, in Mara, the Rev. J. G. Sanderson met us, and took us in good style across the Narrows, and through Orillia to his comfortable parsonage, where Mr. Nasmith of Toronto, and Rev. D. McCallum of Markham, were awaiting us. Plenty of snow in these northern regions.

The meeting in *Rugby, Oro*, was not very large. Mr. Nasmith presided, as on the two succeeding evenings, in his quaint, racy and hearty style, and supplied from time to time whatever might be wanting of humour and vivacity in the clerical addresses. His example in joining the deputations might be followed with great advantage by other laymen in Toronto and elsewhere. The contributions in *Rugby* were scarcely equal to those of 1868 but will be further increased. At *Bethesda* church, *Oro*, the next evening, the meeting was larger consisting, however, chiefly of young people. It was very gratifying to find that the congregation had outgrown the old chapel, and that the new one was enclosed and covered in, ready for plastering in the spring. It is 45 feet by 30, 16 feet in height, and will be in every sense a great improvement. The old building will probably be removed to the rear, as a chapel to the new "church," (using these terms in their proper signification,) to be employed, that is, for the subsidiary services, the Sabbath school and prayer meetings. The contributions from *Bethesda* were in advance of those of last year, viz., \$37.20, although the people have contributed well towards the new church building. The last meeting on this field was held at *Vespra*, and was the largest in numbers, and the best in pecuniary results, viz., \$40. Mr. Sanderson has a laborious post, but he has great encouragement in his work.

F. H. M.

The first Missionary meeting on the plan in the last number of the *Canadian Independent* was put down for *Toronto*. The one meeting for the three churches was held in "Zion," at which all the deputation were present, consisting of the Revs. Messrs. Wheeler, McCallum and Sanderson. There were also on the platform the Pastor of the church, Rev. Mr. Thomas, of the Northern Church, *Toronto*, and some lay brethren, who took part in the proceedings. Mr. Joseph Robinson was elected to the chair. Mr. Manly read a letter from the Rev. Mr. Marling, who was called away to a Missionary meeting at *Bowmanville*, expressive of his deep interest in the meeting, and his regret at being unable to be present. Various aspects of Christian work were presented by the different speakers to an attentive congregation. Subscriptions were not all received.

Leaving Mr. McCallum to return to his own field, the deputation, joined by Mr. Manly, then proceeded to *Thistleton*, where we were met by Mr. Hay, who, after seeing that our bodily wants were provided for, conducted us to the meeting. The attendance was good, the singing lively, and congregation attentive. Brother Hay occupied the chair. Mr. Wheeler spoke of the progress of the work of God in the world. Mr. Sanderson presented the scriptural view of Christian work, whilst Mr. Manly confined himself chiefly to an exposition of our principles. Brother Hay is doing a good work here. He has much to contend with, as there are two thriving taverns near the church. We hope that the church will be the victorious party, and crush out the spirit of evil dwelling so near. The next evening the same deputation met in *Pine Grove*. Here, as at *Thistleton*, on account of their being no sleighing, the meeting was not so large as it would otherwise have been, still, all went off very pleasantly. The singing, accompanied by the tones of an organ, lately introduced, was simple and exquisitely sweet, and added much to the enjoyment of those present. At the door, in leaving the church, we assisted a poor drunken man down the steps, and led him to the road, when he managed to stagger and reel along, swinging his stick and singing very devoutly, "Blow ye the trumpet blow." Our next place of meeting was *Bolton Village*. Mr. Manly, having returned to his home, his place was supplied by Mr. Hay. The church at *Bolton* enjoys a moderate share of prosperity. The Pastor dwells in the affections of his people. The collection was very good, and is to be followed by subscriptions. The collectors were appointed

and the results are soon to appear. There is one thing worthy of notice with regard to all these meetings in the country, that is, whilst the want of sleighing was a drawback to the attendance of the congregations, every man of the deputation was at his post and in good time. J. G. S.

Missionary Meetings, Quebec.—It gives me much pleasure to be able to report, that this year, we have succeeded in holding Missionary Meetings at two of our stations here, although we have been again disappointed in our expectations of getting help from Montreal. The proximity of that city to Granby and Cowansville by rail, being within only 2½ hours ride of the former, connects our churches more naturally with it for such meetings, than with the churches further East; which are from 10 to 12 or more hours travel from us, by the more tedious and fatiguing means of transit, a private conveyance or public stages, which may or may not connect.

This is now the second year however, in which we have been unsuccessful in obtaining any aid from thence. From this cause, and from the unpropitious state of the weather at the periods fixed upon, no meetings could be held at either place last year, though sermons were preached here, and subscriptions taken up. And this year, the local expenses of the church at Cowansville in repairs done to their House of worship &c., had led them to decline holding any meetings there, until hope was held out of assistance from Montreal, when it was agreed that meetings should be held; but as eventually the aid expected could not be secured, the former decision, (whether wisely or otherwise, it is not for me to say.) was again adopted. The writer however cannot help remarking, that in his opinion, no year should pass without such meetings being attempted to be held in all our churches, even though no contribution be taken up. The subject of missions needs constantly to be pressed upon the attention of our churches, in order to their own prosperity, as well as the spread of the kingdom of Christ.

On the ground of pressing local claims, we too, might have declined such meetings this year; and also to admit the agent of the French Canadian Miss. Society, (who after our subscriptions &c. were taken up in the christmas week, succeeded in raising some \$27). We admitted both, and the results are much to our satisfaction.

Our Missionary sermons were preached on the 20th ult. in the village and at South Granby. Bro. Watson's sudden indisposition from catarrh, prevented his coming to make an exchange of pulpits, consequently this devolved upon me.

On the following evening, a public meeting was held in our church, when providentially Bro. Watson was sufficiently recovered to come to our aid; and Bro. Rogers of Stanstead, (who was visiting in Brome and preached for him on the Sabbath,) accompanied him, as he was on his way to Montreal. So that, with the resident ministers, the Rev. B. Cole, Wesleyan, and the Rev. Mr. Rondeau, Baptist, of the Grand Ligne Mission, our platform was well and ably supplied. The pastor occupied the chair, and read extracts from the Report, after prayer by Rev. C. P. Watson, and music by the choir, which also discoursed other nice pieces during the evening. The meeting was well attended, and the speeches from the brethren excellent; all seem well pleased. On Tuesday evening, Bro. Watson and I held a meeting at South Granby, which also was well attended; Imlah Kup, Esq., occupying the chair. Bro. W. was the chief speaker, and as on the previous evening he acquitted himself well.

The collections amounted to \$10, which with subscriptions to the amount of \$32.50, made the amount of \$42.50, being an advance of \$14, upon last year.

JAMES HOWELL.

Stouffville.—At a social held in the new brick Parsonage, Stouffville, for the purpose of aiding in paying off the debt incurred in its erection, many of the members of the Church, and other friends took advantage of the occasion, (the Pastor having previously taken possession), to bring various gifts amounting to more than \$30, as an expression of their kind feeling to the Pastor and his wife.

This, coming immediately after a large outlay for building, and an increase of the subscriptions for the support of the gospel to the amount of \$100 in consequence of the separation from the Markham Church, in the matter of the joint Pastorate, was indeed a pleasant surprise, and knit the hearts of minister and people more closely together.

A very successful Bazaar, under the auspices of the Ladies Sewing Society, was also held on the 29th of December, in aid of the parsonage fund, the proceeds amounting to upwards of \$90.

This, including what has already been raised by the ladies, and by subscription, makes up in all about \$700. The whole cost of the house and stable, independently of the hauling of the materials, done by the friends over and above the amount of their subscriptions, is somewhat over \$1,000, leaving a balance of about \$300 still to be provided for. We hope however by the blessing of God upon our efforts, to be able to make up this amount without soliciting aid from neighbouring churches, except what, as has already been done in one or two instances, they may feel inclined to give of their own free will.

The Lord has also blessed us in spiritual things, by bringing some of our young people to decide for Christ, as the result of the special services held during the first week in January, and a few days following. Four now stand proposed for Church membership. Others we hope are anxiously seeking the Saviour and perhaps will soon follow. Besides this the spiritual life of the Church has been greatly quickened, and many stirred up to work more energetically for Jesus. To God alone be all the praise; it is he that has done the work and not we ourselves.

B. W. D.

Stouffville, January 19th 1869.

Douglas—The Rev. R. Brown writes us a very graphic description of a "surprise" he received a few days since at a new preaching station he has recently opened about three miles south of the Green Settlement, from which we make the following extract:

"Last Tuesday I visited the family of Mr. James Rettie, in that vicinity, by request. I arrived a little before noon, and looking at some of the signs, I began to suspect that a wedding was on hand. But there were none yet present eligible for entering into such a contract. In a few minutes two respectable young men put in an appearance. Ah, 'tis a wedding after all, thought I, the bride is in some secret chamber and will soon make her appearance. But no. Dinner was announced, and all present attended the call, but no bride appeared. I tried to seem neither disappointed nor puzzled. Dinner over, the conversation, which all the while had been brisk, took a convenient turn, and then our host said, 'This brings us to the object of our meeting here to day. You, Reverend Sir, have been kind enough to give us a few services in our school house, they have been very refreshing; and some of the neighbours thought it but right to make some acknowledgment of your kindness. I was appointed to take up a subscription from among the families that attend, but being unable to do so, I got these two young men to do it for me, so now we will hear their report.'"

At this point the two young men alluded to handed Mr. Brown a purse of \$26 accompanied by the subscription list, and a letter expressive of their appreciation of his services, and of their best wishes for his comfort and prosperity. Bro. Brown adds, "I need not tell you how glad my heart has been made by this agreeable surprise. The gift is of itself a cause for thankfulness, but the kind words spoken, and the appreciation of my labours which they indicate, make this little incident doubly interesting."

Listowel—Surprise Party.—On Friday evening, 8th January, a party of hearers and friends, numbering about fifty, visited the house of Rev. W. W. Smith by way of a "Surprise;" had tea, and spent about three hours most pleasantly, and departed, leaving behind them fifty dollars; with many kind expressions of affection and esteem for the pastor and his family.

Waterville, Q.—Donation Visit—On the 16th December, a goodly number of friends met at the Congregational Parsonage Waterville, P. Q. for the purpose of making a donation to the pastor, Rev. George Purkis, when one hundred sat down to an excellent tea provided by the Ladies, who as usual manifested their zeal and good taste in promoting the comfort of all around. The meeting was enlivened by some excellent music (vocal and instrumental), also by some short addresses. The whole was a most pleasant gathering, every one appearing very happy. The donation amounted to \$81.

The Brantford Branch Bible Society.—This flourishing Branch has just held its Annual Meeting in the Wesleyan Methodist Church, which was completely filled by the audience. The report was a most interesting and encouraging one. \$771 had been contributed during the year to the Bible cause, \$500 of which had been voted to the British and Foreign Bible Society, and \$100 to the Upper Canada Bible Society, while about another \$100 had been expended in the support of a Bible Woman's Mission, the other half of the expense having been borne by the Treasurer of the Society, out of his own purse. The mission, which was at first an experiment, has met with a large amount of encouragement and success. The collection at the close of the meeting amounted to \$200 30!

Obituary.

MRS. J. R. KEAN, CANNING N. S.

The Rev. J. R. Kean informs us in a brief but sorrowful note, that his dear wife "died on the morning of the 10th of December, or rather passed through this dark valley to the life eternal. Faithful unto death, she has gone to receive the promised Crown of life. But I cannot write now, any particulars. My sorrow is still too heavy, though I have all the consolation of a Father's love, my poor heart sobs, though I feel that I am in his arms." Yours faithfully,

Canning, N. S., Dec. 18th, 1868.

J. R. KEAN.

Gleanings.

FANNY FERN, ON MINISTERS.—"Oh! if clergymen would only study their fellow-men more! If they would less often try to unravel some double-twisted theological knot, which, if pulled out straight, would never carry one drop of balm to a suffering fellow-being, or teach him to bear bravely and patiently the trials under which the soul and body are to faint! If, looking into some yearning face before them on a Sunday, they would preach only to its wistful asking for spiritual help, in words easy to be understood—in heart-tones not to be mistaken—how different would Sunday seem to some *women*, at least, whose heart-aches and unshared burdens none but their Maker knows. Heavy laden! Let our clergymen never forget that phrase in their abstruse examination of text and context. Let them not forget that, as Lazarus watched for the falling crumbs from Dives' table, so some poor, harassed soul before them may be sitting with expectant ear, for the hopeful words that shall give courage to shoulder again the weary burden."

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EDITOR—

REV. JOHN WOOD,

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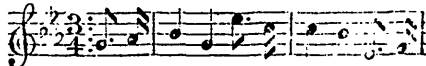
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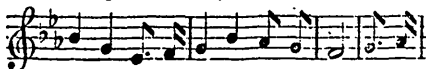
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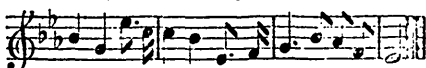
{ Shall we meet beyond the river, Where the
{ Where in all the bright for-ev-er, Sorrow



surg-es cease to roll; }
ne'er shall press the soul? } Shall we meet in that blest



harbor, When our stormy voyage is o'er; Shall we



meet and cast our anchor, By the fair celestial shore?

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