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T H E

Canadian Independent.

VOL. XIV.

TORONTO, MAY, 1868.

No. 11.

“INDEMNITY,” OR “COMPENSATION?”

In connexion with the inauguration of the new order of political affairs among us, the question of the payment of members of the Federal and Local Legislatures has come up again, and it has been necessary to decide upon what principle, and to what amount, such payment should be made. As to the principle, it seems to be agreed on all hands that it should be that of “indemnity, not compensation;” that is to say, that the country should not attempt to fix the value of the public services of an M.P. or M.P.P., or even to make good to him any loss that he might suffer in his private business by the time and attention devoted to affairs of state,—but simply provide for the repayment of his actual expenditure while attending at the seat of Government. Hence, the “mileage” for travelling expenses, and the *per diem* allowance for personal attendance in “the House.” As to compensation, we suppose that it is expected that patriotism and public spirit will furnish one motive for entering into political life, and that honour and prospective office will contribute a share, to say nothing—where it would be very rude to say anything—of any more solid advantages that may come in the way. The principle of payment, therefore, is—“we do not provide that our legislators gain anything by attendance on their duties; but we will see to it that they are not put to any *expense*.”

It has occurred to us, that something analogous to this seems to take place in reference to the much debated subject of ministers' salaries. The question perpetually asked by churches and missionary committees, is not, “how much are such a pastor's services *worth*?” but, “how much (or how little) can he *live on*, in such a place, and with such a family?” The meeting of his bare outlay in living expenses, seems to be the highest point aimed at. No estimate is entered into as to the value of his services to the individuals receiving them, to their families, to the church, or to the community. Nor is it asked, what such abilities and labours would command in a trade, business, or profession. It is considered quite in place for a minister to receive a dollar, where the deacon has a pound; for dry goods and groceries to make a fortune,

while the gospel can barely keep body and soul together, and is a genteel beggar, by whom "the smallest donations are thankfully received." "Indemnity, not compensation!"

Now this may be all right, just as it ought to be, the best plan for the churches and for the ministers, and the most acceptable to the Master. If so, it will bear looking into, and it will be better for all parties to "know the reason why." Some discontented labourers may be satisfied, and some uneasy consciences among the givers quieted, by an examination of the matter.

We do not know that the Scriptures will positively settle the question. It does indeed lay down the broad general law,—“The Lord hath ordained that they which preach the gospel should *live* of the gospel;” but how much that “live” means, we are not told. Some light may be found in the provision made for the priests and Levites of old, which in the passage just quoted (1 Cor. ix., 3–11) is made the argument and pattern for the gospel-preacher’s maintenance. That provision was very liberal, one-tenth part of the produce of the land, besides other gifts and privileges. And does not the burden of proof lie on those who may say that the new dispensation is less generous than the old? Again, as ministers are servants of the churches “for Jesus’ sake,” not mere hirelings of these companies of fellow-christians, it is in place to ask,—How does the Master reward His servants? Does He weigh deserts exactly? Does He give no more than bare subsistence? or does He “give freely,” “as a King?” And again, as it is said that “a bishop must be the husband of one wife,” “given to hospitality,” and “one that ruleth well his own house,” it would seem that his scale of household expenditure should hardly be framed on the model of a workhouse or almshouse, but rather on that of the establishment of any other industrious and useful citizen.

It is a first principle in the right understanding of the Bible, especially of the New Testament, that it presupposes “an honest heart” in those to whom it is addressed; the spirit which says, “Lord, what will Thou have me to do?” It lays down general principles, and confides their application to “sanctified common sense.” If any one desires to wriggle out of a particular duty, nothing is easier than to “wrest the Scriptures” to please himself. Now, if there be no specific rule on this subject, in what direction does the Bible point? in that of liberality or parsimony? How does it speak of the service rendered? does it put work done for the soul in a lower place than that done for the body or estate? How does it speak of the office? is it high and honourable, or one of inferior degree? How does it speak of the regard due to the teacher by the taught? is it generously grateful, or suspiciously grinding? We could answer all these questions by Scripture quotations, but we do not deem it needful. Our readers surely know their Bibles well enough to do that for themselves.

Is there anything in the nature of the case that requires the adoption of the “not compensation” principle? In that of the member of Parliament

we can see much to justify it. The public service only takes a part of his time ; he is usually a man of private resources ; his public duties allow him still to carry on his own business or profession ; and there are rewards in public life which may ultimately make it worth his while to enter upon it, apart from higher motives. But when any one enters into the public service permanently, giving his whole time to it, and that service requires ability, education, and character,—as in the case of departmental officers, judges, and other stipendiaries of the courts, revenue collectors, &c., &c.—the “indemnity” principle is laid aside, and that of “compensation” adopted. The same rule is followed by all commercial houses. How do these examples bear on the question before us ? Here we have an order of men who give their whole time to serving the public, who have no other business, who rarely possess private fortunes, and who can look for no “prizes” in their professional career ? Why should they not have “compensation,” instead of “indemnity ?”

From the minister’s point of view, there may be some consolation derived from the “indemnity” idea. It relieves him of the sense of degradation he might feel, were it understood that he accepted a very small stipend as a fair equivalent for his services. Many a self-denying spirit will content itself with daily bread for Christ’s sake, that would scorn such a recompense if offered as a matter of business.

But from the people’s point of view, this arrangement does not look so well, save only when absolute poverty compels them to offer a mere “indemnity.” But when they are able to do more, and ask an able, hard-working man, who, in commercial or professional life, could make an ample income and lay by a competent fortune against old age, to take the wages of a journeyman mechanic, or the salary of a clerk,—and think him “greedy of filthy lucre” if he is not content,—“there’s something rotten in the state of Denmark.” We do not plead for drones in the hive, for incompetent or indolent men ;—they have no business in the ministry at all ; to receive either “compensation” or “indemnity ;”—but for those who are admitted to “rule well,” “to labour in word and doctrine,” and so to be “worthy of double honour.” We commend it to all concerned to ask, whether this whole matter does not require to be put upon a new footing, in justice to the ministry of the present, and to avert an utter failure of any ministry for the future.

DR. SCADDING ON BISHOP STRACHAN.

We do not know when we have read a more interesting quarter-dollar’s worth of Canadian literature, than we have found in “*The First Bishop of Toronto, a Review and a Study*, by Henry Scadding, D.D.” The author is a scholar and a gentleman, a High Churchman withal ; and his fine culture, historic research, and large Christian intelligence adorn every page. The tone of the pamphlet is singularly dispassionate. Here and there a gleam of emotion shines forth ; but, for the most part, the writer seems to look on his subject with most philosophical disinterestedness. Dr. Scadding was succes-

sively the pupil, curate and chaplain of Dr. Strachan, and had the amplest opportunities of knowing him. It is gratifying to us to find that, although his manner of "putting things" is very different, the picture he draws of the late Bishop accords essentially with our own, in the Magazine for December last.

A very noticeable feature in this sketch is the manner in which, as from a higher stand-point than his Right Reverend Father's, Dr. Scadding discerns the error in principle as well as the practical futility of the former's almost life-long struggle for a national endowment of Public Worship and Public Education according to the Church of England. He speaks of the old Tory school as "persons who had failed to notice the great social revolutions which had long been in progress in the British Islands; or who, if they happened to be confronted by the symptoms of such latent changes, had learned to denounce them as wholly deplorable." "Our forefathers were logical, even when their calculations proved vain: the fault was in the data which formed the groundwork of their reasonings."—Page 29. "Fifty years ago, it was not extensively discerned in Canada that the (Clergy Reserve) Act of 1791 was in some of its provisions antagonistic to a principle which had long been struggling for a wider and wider recognition in government, namely, the supremacy of the will of a nation over all individual will," *i. e.*, the Royal will. "That act . . . was to some extent an exceptional measure in British policy. It created for a moment, in a remote nook of the empire, a state of things approximating to that against which a great deal of English history is a protest."—Page 45. "Even within the pale of the communion for whose benefit, exclusively or principally, the lands for Public Worship were originally set apart, there are misgivings as to the expediency of isolating clergy by means of landed endowments. It is known that in old communities such endowments have a tendency to render clergy and laity indifferent to each other."—*Ibid.*

As to the King's College charter of 1827, Dr. Scadding says, "The terms of the charter showed that the advisers of the Crown in England had not at that time realized the principles which were destined to govern modern colonial policy in regard to religion and representative government. It was still supposed that by virtue of a royal declaration, a distinction in favor of the Anglican communion could be arbitrarily made and maintained, without gaining or demur, in the midst of a composite British colonial community."—Page 46. Yet the following quotation is given from the *Christian Recorder*, a magazine conducted by Dr. Strachan, bearing the date of 1819: "I hope," the editor said, "that it [the University] will be founded upon a very liberal scale, so that all denominations of Christians may be enabled, without any sacrifice of conscience or feeling, to attend the prelections of the different professors." Probably, however, this was meant to be done as the Bishop announced in 1844, namely, by giving non-episcopal students "dispensations" from the Anglican religious worship and teaching. But, as Dr. Scadding very truly says, "Men in a free commonwealth will not receive even gifts at each others' hands, if they wear the guise of condescension or favours."—Page 52. "In 1850," he says, further on, "the great educational institution called into visible being through the instrumentality of Dr. Strachan, underwent the final change which the public policy of the modern empire of Great Britain rendered inevitable. King's College was converted into the University of Toronto, and became an institution accommodated in the only practicable way to the educational wants of a community like that of Western Canada."—Page 56. (The italics are ours.)

On the subject of Common Schools, we find the following significant paragraph (pp. 58-9):

"It should be added, that the subject of Schools, to be under the exclusive control of the Anglican clergy in Canada, was also mooted from time to time in charges and synodal addresses; but as this was a project in which it was found impossible to inspire an interest to any influential degree among the Anglican laity, its discussion was permitted to drop. The establishment of such schools by authority of Parliament is of necessity out of the question, now that the political theories of which such schools were a consistent part are, as we have again and again seen, given up. Unless, therefore, the Anglican clergy can carry with them the bulk of the Anglican laity, inducing them to tax themselves liberally and systematically in addition to the rates paid by them already for the erection and maintenance of schools, it is simply a social irritation to keep up reclamations on the subject. The bulk of the Anglican laity in Canada have somewhere learnt to be peaceable citizens; and, knowing that the present system of public education is in its general plan the only one practicable under the circumstances, they show that in the main they are satisfied with it. In the matter of a distinctive Anglican training—in addition to the careful working of Sunday schools—much could be fairly done by rendering discourses in the pulpit and lecture-desk interesting and instructive to the young. Such discourses, well studied out and managed with tact, do not fail to interest and instruct men and women of all ages. And this is a part of the commission "to disciple," which perhaps it may not be right to delegate to schools."

After describing the late Bishop's work in founding that system of Diocesan Synods, which has since been adopted in so many other colonies, and is by many earnestly desired in England also, the author says (pp. 61-2):—

"And who can doubt but that a Convocation reformed and made real, and diocesan synods reformed and made real, with the lay element judiciously but frankly admitted, would bring back a fresh youth to the ancient Mother at home? What is the secret of the anarchy of late years in the ancient historic Anglican church, in respect to doctrine and practice? Is it not the absence of constitutional government? It is obvious to the casual visitor, there is no system observed in the working of that body as a whole, binding its parts together. Each benefited presbyter may do as he wills. He feels himself amenable to no central delegation representing the body of which he is a local functionary. In every denomination but that which takes its name from an episcopate, there is a real episcopacy, an episcopacy without mystery. We mean that every Non-conformist body exercises over its members, official and non-official, a superintendence that may be felt; whilst in the ancient Anglican communion there is at present virtually no government. What, again, has led to the alienation of large masses of the people from the historic church, notwithstanding its powerful prescriptive claims? Has it not been the absence, now for a long series of years, of a representative assembly, sympathizing with the people, and having the power and will to deal from time to time, frankly and considerately, with grievances as they have arisen? Without a parliament really legislating for the people generation after generation, rationally and justly, in what condition would be the civil affairs of the parent state? With the Anglican communion in Canada and the other dependencies of England, it rests, to aid or hinder, as the years roll on, the renovation of the parent-communion at home: to aid, if by a steady and careful acquisition of intelligence on the part of clergy and laity, synods, general and particular, be rendered fair representative bodies: to hinder, if by the repression of intelligence and the inculcation of theories that are impracticable, they become in their proceedings visibly one-sided."

Again (pp. 78-81):—

"The ancient theory was, that the people of a country and the church of a country are identical. It is a theory that simplifies government, when generally

acknowledged, and removes all difficulties in regard to endowments for public worship and public instruction. But, except

‘In Utopia, subterranean fields,
Or some secreted island, Heaven knows where,’

we are no longer to expect that such a theory will ever again be realized in fact. . . . It may turn out, by-and-bye, that the only principle of government practicable, even in the mother country, in relation to Public Worship and Public Instruction, is that enunciated by Cromwell himself years ago: ‘Love all, tender all,’ cried he to his Parliament in 1653; ‘cherish and countenance all in all things that are good; and if the poorest Christian, the most mistaken Christian, shall desire to live peaceably and quietly under you—if any shall desire but to lead a life of godliness and honesty, let him be protected.’—*Wilson’s Cromwell and the Protectorate*, p. 204.” “In a recent visit to the mother country, . . . we were led . . . to the conviction that *the day is near at hand* when the theory of identity between the historic Church and the population in the midst of which it is placed, *will, even in law, be relinquished there*, as it is already in Canada.” “In the history of man, there can be little doubt but that endowments, for one thing, have led successively to indifference to truth, to a consequent corruption of truth, and then to a perpetuation of that corruption. . . . Now, may not the stripping away of such adventitious helps in one quarter, and the precariousness which has come over such helps, we may perhaps say, in all quarters, be a premonitory symptom of the coming day which we are hopefully taught to expect, when ‘Truth, pure and simple, will very widely prevail, by virtue of its own divine, intrinsic nature.’”

It has been natural for us, in writing this notice, to select those portions of the “Review and Study,” which bear on the points on which we were at issue with the deceased prelate. But we would earnestly recommend our readers to procure this pamphlet for themselves. Brief as it is, it contains a vivid delineation—*couleur de rose* though it may be—of a very remarkable character and career; while, as a contribution to the history of Canada, its value, for facts and principles, is not at all to be measured by its bulk. Most cheering is it to find how the great principles for which Non-Conformists have so long contended, are so rapidly winning their way in the most hostile quarters. “Truth is great and will prevail.”

ARE WE AT THE LENGTH OF OUR TETHER ?

THOUGHTS FOR THE GENERAL MISSIONARY COMMITTEE.

It is doubtless felt by most of us to be very desirable to spread the religion of Jesus Christ with that form of church government which we assume to be apostolic. We feel this, not because we suppose saving truth is found alone with us, but because we believe that our principles are scriptural, and favourable to the development of Christian character. More or less of those who hold these principles, are scattered throughout this land, should they not find churches of their own order? Excessive liberality in our people, and an absence of *esprit du corps* among them, preclude the idea that they will of themselves form into churches in towns and villages where our churches do not exist.

If then we spread any further in this land, it must be by beginning in a small way, organizing by missionary effort small churches, which will form centres, around which our people may gather, having a faithful minister to instruct them, and gather others to them.

In times of scarcity, those who are best able to pay for their supplies, will be best served; the pinch comes where there are the least means. There are

not many of our churches who are able to afford an ample salary, and the sum supplemented by our Missionary Society is necessarily such, as to leave it still small. Hence when a man is placed over a weak church in the hope that he will build them up, he has not only to contend with a small salary but is left with little hope of increasing it; for should he be successful in improving the pecuniary condition of the church, the first application of such increased funds must be to lessen or wipe off the missionary grant. The hope of his means being improved is deferred, thrust indefinitely forward into the future.

Is it to be wondered at, that a more promising opening attracts him away? Thus the budding hopes of the infant church are crushed. A few such disappointments, with long periods without a pastor between them, will do much to lessen the prospects of such a church. Some of our weak churches have been tested with *many* such painful experiences. It is hard to find a man who will deny himself to the extent required, and labour with a weak church, on an insufficient salary, when as good a prospect of usefulness is open to him, with a more ample support. Are we prepared to pronounce an unqualified condemnation on him?

After a time the Missionary Committee may succeed in finding another man to visit the little flock so deserted. He goes with the feeling that it is an experiment, the church feel it is an uncertainty. Some who have been seeking homes in other congregations, hesitate to break up and go back to an experiment which may leave them again in a few months like sheep without a shepherd.

So the test is no a fair one. We cannot fairly test an opening till we can give the people something like an assurance that the cause is to be a permanent one. No cause can be strong with a doubtful existence.

Every wreck of an abandoned church weakens the influence of the denomination through the section of country in which it is found.

If then we are to be aggressive in Canada—and we must be if we are apostolic—we must wisely select our positions, and plant our men down letting them feel they are to be sustained, letting our people feel that they need not be afraid to come home, for we are not going to break up housekeeping every few months, but that the church is a settled fact.

Our chance of success, humanly speaking, will be proportioned to the prospect of the permanency of our causes. Where there is denominational rivalry, it is no uncommon thing for our people to be taunted with their weakness, be told they cannot stand.

Our sites for missionary effort must be carefully chosen, and then in the name of the Lord we should set down our stakes, and fling our banner to the breeze, and let the feeling be engendered that this is not an experiment. We should usually select towns likely to grow and become centres of population, because in them there will be more of our homeless sheep found, and because there is more probability of helping rural districts from these centres, than the reverse. Promising towns where we have already been should have the precedence.

It will cost more at first to do this, but it is a waste of money to be longer experimenting. We want self-denying men for such posts, but we must not tax their self-denial beyond endurance, nor be impatient of results. "Rome was not built in a day."

W. H. A.

Paris, March 26th, 1868.

PASTORAL VISITATION.

AN ESSAY READ AT THE MEETING OF THE CONGREGATIONAL UNION OF NOVA SCOTIA
AND NEW BRUNSWICK, HELD AT MILTON, 13TH SEPTEMBER, 1867,-
BY REV. H. K. BLACK.

(Continued from last number.)

A short space, ere we close the essay, we shall devote to the consideration of some of the *difficulties* in the way of pastoral visitation, with a few hints as to how they may be best met and overcome. That this is a peculiarly difficult and self-denying work, all present will admit. For our own part we freely acknowledge that no part of ministerial work affords us less satisfaction in the retrospect than this. Most humiliating are the remembrances of time lost, opportunities wasted, a lack of faithfulness, a want of spirituality of mind and holy ingenuity in directing the conversation into a profitable channel.

One of the most formidable difficulties in the way of systematic pastoral visitation, arises from the large proportion of a minister's *time* which it necessarily absorbs. In the towns and cities many congregations are large; in the country places scarcely less so, when we take into account the many stations that are sometimes embraced under one pastor.

Our pastors feel that so many and so imperative are the demands upon their time and strength, in the prosecution of their studies, the preparation of sermons, the number of Sabbath and week day services they are required to conduct, and the countenance which they are expected to give to moral and educational institutions, besides pastoral work of a miscellaneous character, as marriages, funerals, and visits to the sick, that but little time is left for visitation. In the late discussion of the subject in the Congregational Union of England and Wales, where many of our charges are large, this difficulty was specially dwelt upon, and many ministers of our larger congregations declared themselves perfectly incompetent to undertake the work.

As substitutionary, some advocated the plan of sectional meetings of the members of the church, who, according to alphabetical order or locality of residence, were to be invited to tea with the pastor and deacons, and then all might have personal intercourse with the pastor at least once a year. But it does appear to me that, while such a plan would be most promotive of christian fellowship, it fails as a substitute for pastoral visitation; for neither could the children of the members nor the general congregation thus be reached. Other helps were proposed; as, for instance, to devolve the duty in part upon the deacons or a committee of laymen. All very good as supplementary, but still not *pastoral* visitation, and possessing nothing of the moral weight and power of a visit from him who is the teacher of the people. It does appear to us, that for these once little ones that have now become a thousand, the true remedy is to return to primitive and scriptural practice of having a plurality of elders, one or more of whom might be chosen on the ground of special adaptation to the duties of this department of ministerial labour.

In the ordinary pastorates of our villages and smaller towns, by a proper economy of time and the making of short visits, the work will not be found oppressive. Not so easily is the work overtaken in our scattered rural charges. Where a brother has to minister at many stations, and his people are scattered over many miles of country, and where to visit a sick person may take up the greater part if not the whole of a day, it is by no means an easy task to visit the flock at regular intervals. To the pastor so situated our advice is—

Prepare but one good sermon a week, and preach it at all the stations on the Sabbath, and thus save time for pastoral visitation.

We pretend not to be able to meet all the difficulties arising from the felt want of time, but is there not something wrong, unjust and unreasonable, if the requirements of a church in regard to the number of public religious services are such as to render impossible the visits of the pastor? And is not that a false standard of ministerial attainment and efficiency that a minister sets before him, to gain which he must either totally neglect, or seriously abridge, so important a work?

In this connection, we might mention a difficulty, with which we as pastors are tempted to have less patience. We refer to the unreasonable expectation of many of our people in regard to the *number* of visits the pastor is expected to pay them. How many a good minister is bitterly complained of, because he cannot be every week in the house of certain of his people, and cannot devote a whole afternoon to their especial edification! His more frequent visits to certain other families are spoken of as indicating partiality, although, if all were known, they would not judge so uncharitably. Some case of sickness, or infirmity, or spiritual trouble, might explain the whole. How many have no proper estimate of the value of a minister's time, of the all-absorbing nature of his pursuits and studies, and of the multiplicity of his engagements, and foolishly clamour to see more of their minister, desiring that he were less among books and more among the people, less in the study and more in the parlor. Such complaints will usually be found to proceed not from the more devoted and enlightened of his flock. These latter are tolerant, because intelligent. In most cases the demands of the others are prompted by a love of gossip rather than a love of gospel, the best cure for which is, for the pastor to make his visits to such parties so faithful and spiritual and personal in the application of truth, that they will be regarded more in the light of a visitation, the infliction of which they will not desire too frequently.

It is not one of the least discouragements in the prosecution of this work, that the pastor is often disappointed in seeing the family when he calls. If the visit is made in the afternoon, he may see the mother of the family, but the father is in his place of business, and the children for the most part are at school. A better representation of the family may sometimes be had if the visit is previously announced, but even this does not often secure the presence of all, unless the visit be made at the evening hour, which is often most inconvenient for the minister.

In such cases the pastor can only do his best, and the greater the necessity of turning to spiritual account those accidental meetings with his people, as in walking in the same direction along the street with them, or an invitation to tea at their house, or by inviting them to visit him, or by walking home with them after an evening service. By this watching for opportunities, the work of pastoral visitation may be done, even where from the specialities of the case, the form may not be observed.

Recourse must be had to these methods, where both parents are not members of the church, or where only some of the young people are interested in the pastor's ministrations.

The only other difficulty to which I shall now advert, is one not so easily overcome, that of being able to *reach the parties* visited and engage them in profitable religious conversation.

How often have we felt that we have failed in the object of our visit, because our people would not talk with us upon what was experimental. They may have listened to us respectfully, but they have been dumb in regard to what above all things we wanted to hear them speak. We have failed to elicit any information in regard to the state of their feelings. In view of this reticence, some have proposed that we approach them by a circuitous path, leading them out in conversation upon secular topics and gradually drawing them into religious conversation, affirming that in this way we are much more likely to succeed, and much less apt to offend. The experience of other ministers is, that they have succeeded much the best when they have gone directly at the subject of personal religion. Here we can lay down no invariable rule. Whatever our own experience has proved to be the best and most successful method for us to adopt, we are at liberty to pursue. Probably the less direct method may be the most expedient in approaching individuals to whom we are comparative strangers; but to ordinary hearers in our own congregation, who put themselves under our pastoral care, and who have confidence in our christian character and personal regard for their welfare, we would not usually fear giving offence by more direct, plain and affectionate dealing with them in things pertaining to their salvation. We freely confess that when we have commenced conversing on secular subjects, we have seldom been able to make the transition to the spiritual, and that we have been most successful when, with fewest preliminaries, and not fearing to offend, and with as much as possible of the *suaviter in modo*, we have dwelt plainly with our people in the matter of personal religion.

The subject we have thus imperfectly treated is an important one. Let it be our highest ambition to become good ministers of Jesus Christ, rightly dividing the word of truth. Our conversational talent may be small, but for that reason let us not bury it, but cultivate it. It is capable of vast improvement and will certainly be most remunerative in spiritual results. The prosperity of our churches in this Union will very much depend upon the attention paid to this part of ministerial work. In average preaching talent our ministers are certainly inferior to those of no other body in these provinces; yet we have no men of world-wide fame, who, like some of our honoured brethren in England and the United States, can draw crowds around them by the mere force of their eloquence. We must therefore employ the less ostentatious and speedy, but not less successful methods which God has ever honoured for the building up of His cause. We must be content to work to a large extent unseen, unheard, unpraised. But sure and stable will be the results, and blessed the reward.

We conclude by a quotation in point from a distinguished living essayist:

“By the conversion of the individual the world will be regenerated, and not otherwise. This does not make the church in its visible forms and appointments of slight importance, but it points out its grand duty, that of converting men, and shows the vanity of looking for a substitute for personal godliness in any mechanism or apparatus.

“The difficulty here presented is stupendous, but it is precisely the one which must be met. Easy were it to renew mankind and change the face of the world, if it could be done in a public way, by the devising of some magnificent and politic scheme of government; then indeed might the corner stone of the new world be brought out with haste, and indeed with shouting, for should not we have found it?

“But the kingdom of God cometh not with observation; it is the silent unseen work, in the quiet parish, in the quieter heart, that advances it; there is no waving of banners, no triumph of human wisdom, and its final glories will come when the sun of the latter morn is rising, the golden walls of the New Jerusalem will be cast in heaven!”

A WORD ON BUSINESS.

We ask the especial attention of our readers to the announcement of “Premiums for vol. XV.” which will be found on the cover of the present number. The inducements offered to canvassers are very liberal, and suitable to every degree of power to do the work. These offers are open only until the 1st of July. We hope that the new volume will open with a large increase of subscribers. The list might be increased from 50 to 100 per cent, if the same exertions were used in every place that have been put forth in some that we could name.

Our mailing-list has fewer figures to the *right* hand of the names—showing *unpaid* subscriptions—than during most former years; but the arrears amount altogether to several hundreds of dollars, and some are in considerable sums, notwithstanding the writing-off of a number of “bad” debts. A good share of outstanding accounts has been paid during the year; but there ought not to be one left. Will not those who have taxed our patience so long *make* “a convenient season” for payment in full or in part, before another volume begins?

The Company has not yet *enforced* the rule of payment *in advance*; yet such is their rule; and a little attention on the part of every subscriber would make it quite as easy for him, as advantageous to the magazine. We hope that not only will those who have been punctual, maintain so good a habit, but that those who have not will show penitence for past negligences by remitting for the coming volume as well as for those overdue.

The claim of the Company in this respect would be clear and strong if this was a commercial undertaking; but as the members will not receive personal profit, it is stronger still.

THE TEA MEETING QUESTION.

FROM THE “EVANGELICAL WITNESS.”

Some of our correspondents are and have been discussing the propriety and consistency of “socials,” “tea meetings,” and the like gatherings, as held generally now-a-days, and frequently in chapels.

We, for our part, sincerely respect the conscientious scruples and objections of those who oppose these meetings, and who oppose them as specially improper to be held in chapels. With several of their objections we entirely sympathize, because we have seen a great deal of folly, rudeness and indecorum in some of these meetings. But we do not think, with some of these brethren, that these meetings are an evil in themselves, or that it is improper to hold them in a church when no other building can be had.

In some parts of this country they must either be held in churches or not at all, for there are no other places in which they can be held; outside of the towns and villiages there are very few buildings but the church or school-house, or the ball-room of the tavern, large enough or otherwise suited for such meetings. The school-room cannot often be had, the ball-room we would

not have if we could, and there remains, therefore, only the church to be appropriated to this purpose. If, on general principles, we were to concede that it is not desirable or proper to hold such meetings in a church, we should still have to admit that necessity must over-ride expediency where there is no clear prohibition in the case. Every law, except the law of God, clearly expressed, must give way before necessity. What we must do in any given case, we can only do in the best *possible* way, not in the way abstractedly the best, but the best possible way to us. Shutting out of the question, then, the abstract right or wrong of holding these meetings in churches, we have simply no other place to hold them in; it is David's shew-bread over again.

We, however, allow that if, in their *essential* character, these meetings desecrate a church—that is, if their aim, their spirit and rule of management were necessarily inconsistent with the uses of a building set apart for the worship of God—we, for our part would drink no more tea in them “while the world stands.” But this is just the question on which, no doubt, good men will differ, on which they do differ, and on which we shall have to agree to differ. We can easily conceive that some meetings are essentially inconsistent with the designation of a house of God. Undeniably a meeting for a dance would be so, so would a political meeting, so, in a sense that would be shocking, would be a meeting of drunkards and profane persons, so would be a meeting of “money changers and of those who sold doves,” like those which our Saviour broke up in the temple. But we do not see that a social meeting, where tea and bread and butter are provided for the guests, and where the aim is to encourage a good feeling among brethren and neighbors, and perhaps to raise a little money for a good cause, is *essentially* a meeting inconsistent with a church. On the other hand, and all details being in keeping, we are rather inclined to think that, prayer and reading the Bible excepted, we are never more suitably employed on the ordinary days of the week than when we are devoting a portion of our leisure to this end—that is, greeting one another, sitting down at a common table, where the repast is of necessity inconsistent with gluttony and excess, singing hymns and spiritual songs together, hearing a speech from a brother, or a good book or part of a book read for our edification, and then going home, sober, cheerful, and better acquainted with each other, better informed than when we came; we cannot see but this is a religious meeting to all intents and purposes, that it generates and encourages a feeling in the human heart exceedingly in keeping with our Christian brotherhood and mutual responsibilities, and that it tends to refine and cheer and bless those who go. At all events, whatever others may have felt or whatever they may say, we have often felt such meetings to be sweet and profitable, and have been thankful to be there. It is true, we have, in a few instances, been disgusted with “low life below stairs” which we have witnessed, and have felt ashamed of the perpetrators, but these instances have been the exception, and not the rule. Generally our church socials and tea meetings are, and we are *sure* they can always be, so conducted as to be profitable to those who attend.

Great complaint is made about the conduct of young people at these meetings, and we admit there is sometimes too much levity. But have our brethren, especially our older brethren, ever asked themselves what we are to do with young people now-a-days? Temperance influences, and religious influences, and the progress of education, have very much changed the tastes of our young people. No young man of respectability goes to the tavern now; generally the young people of our christian families are very good souls

and daughters; they spend almost all their evenings at home under their parents' eyes. They may not be all converted—we wish they were—but they are, at least, moral and commendable in their general conduct. They like, as we all did at their age, to see other young people occasionally outside of their own families. They meet at these tea meetings, and perhaps they laugh and joke a little with each other, but after all where is the great harm? If the managers of these meetings would always see to it that there was something really good and instructive in the food for the mind on those occasions—much that is complained of would disappear. The mental feast should be good as well as the provision for the body. Where prayer, singing hymns, and good speaking are part of the programme, we cannot see what valid objection can be raised against such meetings.

It should, moreover, be recollected that probably not more than once or twice in a year are these meetings held in any church. All the other services are strictly religious, and how can this desecrate the house of God, or deprive it of its distinctive and sacred character?

At all events, those who object to these meetings are bound to show us what sort of gatherings we should provide for our young people. Shall we let them go to the ball room? Shall we send them to the tavern? or shall we not once or twice in a year provide some means which blend instruction and rational entertainment with religion, and thus meet their case? Is it not better to do this than to let them go their own way?—Granted that some of them are not converted, is that any reason why we should neglect them? They come to church at all or most of our ordinary services. They are under direct religious instruction fifty or sixty times during the year, in nearly all our churches, in some of them twice that number—and a tea meeting is held once or twice a year, at which they attend. Does this arrangement desecrate the house of God or defeat the ends of religious instruction and training? If it does, we confess we cannot see it. We rather think this is about as it should be, provided the tea meetings are managed as they ought to be and can be.

Then, old people need these meetings as much as the young. If there is anything old persons should try to do more than another, it is to keep themselves, as far as is practicable, in the society of the young. If they do not wish to be churlish, complaining, and self-involved, they should see young faces, sympathise with young hearts, hear young voices, and adapt themselves to young ways. If they do not do this, they may knit and sew and grumble in their arm-chair all the day, or, if men, they may become worldly, distrustful, cynical and repulsive. To every such person we would say, keep the young about you as long as you can. They will do you good. If not literally—yet sympathetically—a drop of their young blood will be infused into your veins every day, and it will keep you all the younger to feel its animation. The conclusion is—we do not intend to set ourself against tea meetings, we intend to go to them when opportunity offers, and to try to make ourself agreeable and useful when there. If we can check frivolity there, we shall try to do it—not by frowning it down, but by keeping the minds of the young occupied with agreeable and profitable thoughts—and we expect to be in our right vocation there, receiving pleasure and giving it back; and we expect to come home in the future, as in the past, with the feeling—“this has been a happy meeting.” Many such we have attended and hope to attend some more.

The Home Department.

THE TWO BROTHERS; AND WHAT ECHO SAID TO THEM.

Once on a time, two little boys,
 And naughty ones you'll say,
 Resolved, before they went to school;
 That they would go and play.

The spot they chose to linger at,
 And seat themselves to chat,
 Re-echoed, or sent back the voice—
 But they did not know that.

Said William to his brother Dick,
 "We shall not be found out,"
 But Echo mocked the naughty boy,
 And answered, "*Be found out.*"

"I fear," said Dick to little Will,
 "That some one overhears;"
 He looked to see, and Echo then
 Cries, "*Some one overhears.*"

"Oh! never mind," said William, then,
 "Come, do not be afraid!"
 So when they both began to play,
 Said Echo—"Be afraid."

"What can it be?" said William,
 "Oh, let us go to school,"
 For he began to be afraid;
 Said Echo—"Go to school."

Then softly whispering, they said,
 "Oh! if our master knows;"
 But Echo, answering every word,
 Said, softly—"Master knows."

"What shall we do?" then William said,
 "We must not tell a lie,"
 And then they heard the Echo's voice
 Say—"Must not tell a lie."

So Dick began to cry, and said
 "William, you brought me here;"
 Said Echo, in a mournful tone,
 "William, you brought me here!"

"I never will do this again,
 If master will forgive,"
 Said Will to Dick; and then the voice
 Said—"Master will forgive!"

"Then let us go," said little Will;
 "Come, Dicky, do not cry."
 And in the same tone Echo said—
 "Come, Dicky, do not cry."

"We shall not be so very late,
If we make haste away ;"
And Echo, with a warning voice,
Cried out—" *Make haste away !*"

Then Dickey dried his tears, and said,
"I will do so no more ;"
And Echo, in a cheerful voice,
Then said—" *Do so no more.*"

"Then we'll be off to school," said they :
And off they quickly ran ;
And, happily, were just in time,
Before the school began.

Remember, then, my little friends,
Though Echo nothing knew,
There's One above who always knows,
Both what you say and do.

THE GOLDEN RULE.

' Uncle Joseph, Uncle Joseph, please tell us what makes every one like you so well ?'

This was asked by some half-dozen bright-eyed, eager looking little fellows, who clustered around a white-haired old man, with a very pleasant face.—Indeed, Father Time had left his marks there deep and strong ; but it was a very true and clear letter of praise, that those who run might have read.

Uncle Joseph answered, ' Why, boys, what has come over you to ask me such a question as that ?'

One little boy answered, ' Well, uncle, I'll tell you. We were talking with father about you, and I asked him what made everybody like you so well ; and he told us to come to you ; he thought you would tell us the secret. Now please do.'

' Well, boys, this is the secret : I have always tried to do by others as I would wish others do by me. This is a good rule and very easy to understand, and those who practice it cannot be far out of the way. I was always a quiet, thoughtful boy, and perhaps for that reason was more inclined to think of others than some of these wide-awake little fellows are.

' But look here, boys, you come and sit with me under the shade of this beautiful elm tree, and I will tell you what happened to me when I was quite a young man, and which I think made a life-long impression upon me.

' Well, to begin, as the story-tellers say, when I was a young man I lived far away from here, in a hilly country, and very near where I lived there was what is called a mountain gorge, which was some ten feet wide. Now to get on the opposite side one must travel some four or five miles ; so the neighbors concluded to have a bridge built, and each one that crossed pay toll, and in that way to pay for the bridge and keep it in repair. As I lived nearer to the bridge than any one else, they voted that I should be toll-gatherer.—This was not a very arduous task, as there was not a very great deal of travel in that region, and very seldom any one wished to cross the bridge after ten o'clock at night. O, I must not forget to tell you that there was a gate at one end of the bridge, which was kept locked at night, and no one could cross without coming and rousing me up ; but I always kept a light in the window to guide the traveller to the house.

‘One day we had a heavy pouring rain all day, and as night came on, instead of stopping, it seemed to increase in violence. The wind blew hard, and I thought to myself—This is, indeed, a fearful night; but it isn’t probable any travellers will be out to-night; however I put my light in the window and went to bed about ten o’clock. I cannot say how long I had slept, when I was aroused by a heavy knocking at the door. I got up, and opened it as soon as possible. There stood a man who seemed to be completely drenched with rain. I asked him to come in, but he said, ‘Young man, I am sorry to trouble you, but I am very anxious to cross the bridge to-night, and would like to have you open the gate for me.’ I tried to persuade him to come in and stop till morning; but he could not think of it, as he had a child on the other side who was very sick, and he felt that he must go. So I took a lantern and the key, and went out to let him go across; but when we got where the bridge had been, we found it was blown away.—Then the stranger gazed in astonishment, and exclaimed, ‘What shall I do? what shall I do? I fear my child will die before I can get to it.’

‘Then I said, ‘Friend, there is a place a few rods above here where I have often waded across in pleasant weather. If you will get upon my back and trust yourself with me, I can get you across safely.’ He said, ‘Willingly, willingly, young man, if you are disposed to undertake it.’ So I took him upon my back; but as the water was quite deep, I had to use a great deal of caution and care; but at last I got him safely upon the opposite bank. When I put him down, he offered me a well-filled purse. I thanked him and said I wished for nothing but the regular fee. As I spoke, I looked towards him, and a halo of light seemed to surround his head as he repeated these words—‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,’ and he was gone.

‘How I got back and into bed again I have no recollection. In the morning when I got up, my light was burning in the window as usual. The rain had ceased, and I looked out to view the ruin caused by the late storm, when, lo and behold! there stood the bridge, apparently as strong and defiant as ever. Then I knew my labor of love had been all ‘all a dream;’ but, boys, it left an indelible impression upon my mind, and after that I was more inclined than ever to do good as I had an opportunity.

‘I hope you will profit by the secret I have told you. Try to do as you would be done by; it is a very easy rule to follow. If you are inclined to do wrong, just stop and think, would I like to have another do so to me? That will decide it, and then you must do the right thing.

‘Boys, I am an old man now; but let me tell you that I never found anything that would yield better than the practice of the Golden Rule.’

NECESSITY FOR A SABBATH.

“Give me the dauntless man,
Who flinches not from labour or fatigue,
But moves right on upon the path of duty.
God will stand by the man who boldly stands
By God’s command; God will give him energy
And courage now; and afterwards, success.”

William Pitt died of apoplexy at the age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to the affairs of state. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable, for explanation and defence of the public policy.

Under such circumstances, it was his custom to eat heartily of substantial food—meat highly seasoned—just before going to the House, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the high tension. Both brain and body perished prematurely.

Not long ago, one of the most active merchants in England found his business so extensive, that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far-seeing, that wealth came in upon him like a flood. He purchased a country-seat at a large cost, determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lived to be the wreck of a man.

It used to be said that a brick-kiln "must" be kept burning during the Sabbath; it is now known to be a fallacy. Even now, it is a received opinion that iron blast-furnaces will bring ruin if not kept in continual operation. Eighteen years ago, a proprietor determined to keep the Sabbath holy, with the result, as his book testified, that he made more in six days than he did before in seven; that he made more iron in a given time, in proportion to the hands and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.—*Christian Miscellany*.

GOOD FOR NOTHING.

A gentleman, while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, and can't keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing unless it can do the thing for which it was made?"

"No, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man,'" asked the gentleman.

"To glorify God, and enjoy him for ever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,

"Good for nothing!"—*Selected*.

HAVING NICE THINGS.

"Father," said a little girl, the daughter of a humble, but faithful pastor,—"Father, why don't we have things as other people do?"

"Why, we do, for the most part. There's old Mr. Bradley has been a cripple all his life, and we have one lame one, you know, in our family! There's Mr. Guild, has lost his two cows, and we have just lost Thankful, our good old cow. There's little Charlie Wells has just been very sick, and here is my little girl who is hardly able to sit up yet. I think we do have things pretty much like other folks."

"Oh, father, you don't *try* to understand me. I mean, why don't we have a great white house, and two beautiful 'daughters of motion,' as Esquire Berry calls his horses; and a large elegant carriage, and high rooms and pictures, and mahogany things, and all that?"

"Dear Mary, we do have something like all that. We have a white house, and it holds us all, and many friends who come to see us, and we have 'Billy,' a true honest horse, and we have a good strong waggon to ride in, and as for pictures and mahogany, we have one picture in the parlor and another in my study, each a foot square, and we have one mahogany chair, and what more do we want?"

"Oh, a thousand things; but you don't think about these things as I do." And little Mary drew a long sigh. The father walked the room, and was thinking how he could satisfy his sweet child that God was doing well by them. At length she said,

"Father, you tell me we can't have all these nice things, because we are poor, and have not money to buy them. But *why* are we so poor? Don't you work as hard as anybody, and don't people often say, that no woman in town works as hard as poor mother! Why don't God give us more money?"

"For two reasons, at least, my child. First, if ministers were as well paid as other people, in proportion to their education and labors, many would rush into the ministry for the rewards, and not because they loved to do good. This would spoil the whole thing. And then, too, if we had all these nice things, I should have no time to attend to them. I should have no time to see that the horses were fed and groomed, the carriages washed, the dogs kept in order, all the furniture bright, and all the new fashions, and new things bought. And your mother would not have time to keep up with all the fashions, and styles and dresses. We don't have to watch to see if somebody don't have something smarter or newer than what we have. If we can't buy these burdens, we don't have to carry them. And seriously, we have something better. Can you guess what it is?"

"I suppose you mean heaven," said Mary, faintly.

"No, I meant something which we now have. Why do you suppose people want all these nice things?"

"Oh, to enjoy and—to make a show."

"Precisely. And they enjoy them just in proportion as they make a show. The secret is, *they want the respect of the community*, and they know no other way of obtaining it. Now the minister of the gospel, if true and faithful to his position, lives in the kind respect of the whole community. They respect his office, and his duties, and the man who fills them! When he goes abroad, he is welcomed with a smile, and he has the best chair, the best chamber, the best of everything which the house affords. His children are treated kindly

for his sake. He has a consideration and a respect in the community which it would take a good deal of money to buy—even if money could buy it. Now God don't give us everything. And we don't want it. Has any little girl in the whole town had more to come and make inquiries about her—had more nice things to tempt her appetite—had more flowers to cheer her room—a more attentive physician—or a better mother to hang over her—than my little Mary, since she has been shut up here? It seems to me that our cup of blessings is very large, and very full!"

"Well, father, you can talk better than I. And I know you are right, and I hope you will forgive me for being sometimes foolish!" The father bent over his child to kiss her, and a tear stood in the eyes of each.—*John Todd, D. D., in Sunday-school Times.*

THE AUTHOR OF THE SCHONBERG-COTTA FAMILY.

The moment of our departure from England had arrived; we were at that point in a long journey when the feeling of expectation for the unknown is satisfied, and one's thoughts turn fondly towards home. But one more pleasure was in reserve for us—we were invited to spend our last night under the roof of the author of the "Schonberg-Cotta Family." Mrs. Charles lives at Hampstead, one of the pretty suburban villages that are sprinkled thickly around London. About six miles distant, it is perched on a hill which commands a full view of the city. An hour's drive on a beautiful summer afternoon brought us to the place, where, after climbing up and winding about the quaint old streets and lanes, we stopped before a house on the brow of the hill overlooking a wild landscape. What a charm in these English homes! There is such an air of taste and comfort, and yet such an absence of pretention. The plain brick walls are covered with ivy, and the flowers in the window, and vines over the door, give to the most modest dwelling an air of refinement. This sense of beauty is increased when, as the centre of the picture, a kind and gentle woman appears to give us welcome. We always form an idea of an author's looks. The "Schonberg-Cotta Family" is so thoroughly a German book—not only because the scene is laid in Germany, but in all its details of domestic life, it has such a perfect *couleur locale* that when I first read it, years since, I took it for granted that the writer was a German. Indeed, it was my first impression that it was a very old book, written one or two hundred years ago, and just brought to light. Imagine then, my surprise at seeing a lady still young and emphatically, English, of small, slight figure, whose modest, almost timid manners at once engaged our interest and sympathy. There is among women a sort of intuition of character, which reveals them to each other. It needed but a glance to recognize a pure, transparent nature in this true English woman. Mrs. Charles is a native of Devonshire, the only child of a member of parliament, who died some years since, leaving a name greatly respected in that part of England. Her mother, a lady of great excellence, lives with her. Mr. Charles is a merchant of London, who, though engaged in business, shares in the tastes of his wife, and furnishes her ample means for their gratification.

Thus placed in the most favorable position, nothing seems wanting in this beautiful home, to make the happiness of a woman, but the voices of children. But it is perhaps this very freedom from family cares which has given her the leisure to study and to write. Her first books were the fruit of years of reading and of observation. She had made herself familiar with German literature

and history, especially the history of the Reformation, and in travels on the continent had observed the scenes and customs which she was to describe. Thus fitted for her task, she put into the "Schonberg Cotta Family" the fruits of this long preparation.

But with all this literary culture, she would hardly have undertaken the labor of writing books, except from a higher motive, than reputation. Her object from the first, as she says herself, with as much truth as simplicity, has been "to do good." It is easy to see that she is much more pre-occupied with their usefulness than with the fame they bring to herself. It was a real pleasure to say to her, that on the other side of the ocean her books were in the hands of our young people, and made the delight of thousands of family circles; to see her eyes fill with tears of gratification, and to have neither to flatter nor to spare the susceptibilities of an author for a work which had been a labor of love and charity. She has observed life, not with the cold eye of a philosopher or moralist, but with the heart of a woman, full of pity for ignorance and misery, and of sympathy for the the poor and the obscure, especially for her own sisters in England and in all other lands, who are lonely and unfriended, who seem to be disinherited of the common enjoyments of life, and need to be led to the source of consolation.

Once knowing Mrs. Charles, it is impossible to regard her writings any longer merely from a literary or artistic point of view, since her aim is far higher. She is not an author writing for money or fame, but a true philanthropist or missionary, animated with a Christian purpose, to combat ignorance and impiety, to strengthen faith, and to soothe human sorrow, by whispering into the ears of the unhappy words of peace and hope—a noble Christian woman, who finds in her own heart, overflowing with goodness, a perpetual inspiration.—*New York Evangelist.*

THE ART OF NOT HEARING.

The art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many of which if heard will disturb the temper, and detract from contentment and happiness, that every one should be educated to take in or shut out sounds at will.

If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I am caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door.

Does a gadding mischief-making fellow begin to inform me what people are saying about me?—down drops the portcullis of my ear, and he cannot get in any further. Some people feel very anxious to hear everything that will vex or annoy them. If it is hinted that any one has spoken ill of them, they set about searching and finding it out. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as for bringing upon me all the tattle of spiteful people. If you

would be happy when among good men, open your ears; when among bad, shut them. It is not worth your while to hear what your servants say when they are angry; what your children say after they have slammed the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress.

I have noticed that a well-bred woman never hears an impertinent or vulgar remark.

A kind of discreet deafness saves one from many insults, from much blame, and from not a little apparent connivance in dishonorable conversation.—*Ex.*

EVENING PARTIES.

No one would accuse Thackeray of Puritan scruples or a tendency to religious croaking. He speaks as a close observer, and a merely humane critic in one of the papers found in his recently issued volume, where he says:—"The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is an ass who takes a wife out of such assemblies, having no other means of judging of his choice. You are not the same person in your white crape and satin slippers as you are in your morning dress. A man is not the same in his tight coat and his feverish glazed pumps and his stiff, white waistcoat, as he is in his green double-breasted frock, his old black ditto, or his woollen jacket. And a man is doubly an ass who is in the habit of frequenting evening parties, unless he is forced thither in search of a lady to whom he is attached—unless he is compelled to go by his wife. A man who loves dancing may be set down as an ass, and the fashion is greatly going out with the increased good sense of the age. Do not say that he who lives at home, or frequents clubs in lieu of balls, is a brute or has not a respect for the female sex; on the contrary, he may respect it most sincerely. He feels that a woman appears to advantage, not among those whom she cannot care about, but among those whom she loves. He thinks her beautiful when she is at home making tea for her old father. He believes her to be charming when she is singing a simple song at the piano, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart—and a kind, simple heart, my dear, shines in conversation better than the best of wit. He admires her best in intercourse with her family and friends, and detests the miserable slip-slop he is obliged to hear from and utter to her in the course of a ball, and avoids and despises such meetings."

THE LITTLE INTRUDER.

Far from life's shallow, struggling tide,
 Its brawling, bubbling play,
 Upon the thoughtful page I pore,
 Wrapt in the storied scenes of yore,
 Time's dead, neglected prey.

What sudden outcry at my door
 Awakes me with its din?
 A pattering step is heard without,
 And loudly rings a well-known shout,
 "Father! may I come in?"

And then, with half-permitted sigh,
 Slow rising from his chair,
 The father lays his volume by,
 Unable ever to deny
 That oft-repeated prayer.

Come hither, then, my ruddy boy,
 And mount upon my knee;
 Old Mother Goose so sadly worn,
 By many a tiny finger torn,
 Shall teach both me and thee.

Away with all this learned store,
 I seek to render mine!
 These weighty tomes shall lie apart,
 For oh, they cannot thrill my heart
 Like prattle sweet as thine.

Correspondence.

NOTICES TO CORRESPONDENTS.

Papers on "Ordination," "Councils," "Bible Classes," "Utterances," and "Knots," are in safe custody, and may be expected to make their appearance at the next general gaol-delivery, if there are not too many other commitments in the meantime.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—As the College accounts close on the 31st of May, I am anxious to have a parting word, through your columns, with its friends and subscribers. But I have a strong conviction that, in so doing, I shall get for myself a sort of Oliver Twist reputation of "always asking for more." To be plain, then, it is more that I want. The Treasurer reports:—Expenditure, up to date, \$2,148; Receipts, \$2,017; Deficit, \$131; add to this accounts for rent, salary, board, &c., still to be paid, and the deficit will be hard upon \$400. Some churches have yet to be heard from that ought to send remittances; let me urge upon them to attend to this matter without delay. It will be a fine thing for our Treasurer, if, notwithstanding our misgivings, he can end the year with a clean balance-sheet.

During the year the Committee of the Colonial Missionary Society have acted with their wonted liberality towards the College. We made application to them that the allowance for each student on the funds of the College should be doubled, *i. e.*, raised from £10 to £20 sterling; and, for the present session, they most heartily granted our request. The Secretary, in his letter to our Chairman, adds:

"The Committee note the gratifying fact that your church has doubled its subscription, and they hope that this good example will tell upon the other churches, so that it may be found at the close of the year that you are in a better position than you anticipated. It is eminently desirable that your College, having no endowment, should be cordially supported by the people; and I hope that you and * * * may succeed in thoroughly interesting the Churches in

its favour. I do not write this merely with a view to save money on this side, but also with a view to the health of the Churches and the power of the ministry among them."

All thanks to the Committee for this generosity. The receipts from Zion Church are upwards of \$600. Provision has been made in the restored building for ample accommodation for College purposes, which will effect a considerable saving in the matter of rent, &c. But for more, see Annual Report for 1867-68.

I remain yours, with much respect,

McGill College, April 20th, 1868.

GEORGE CORNISH.

"A CHARGE TO KEEP I HAVE."

DEAR SIR—Permit me to say a few words in reference to your critique upon my last month's communication about Hymn 566 in our C. H. B. I have never met with more than one hymn which "contained a whole system of theology," but am anxious that what theology our hymns contain shall be good and "sound." It was in view of its coming into the hands of young converts and of others not well up in theology (which is the case with many in the rural districts), that my remarks were written; and I still think that in the hymn in question there is something wrong and unguarded in expression. You quoted 1 Tim. iv. 16 as proof that a man save his own soul, but in looking at that verse *in its connection*, the words do not so apply. In the chapter, directions are given to Timothy to attend to reading, exhortation, *doctrine*: he had been speaking of, and warning him against, false doctrines (verses 1, 2, 6, 7, 8, 16) "for in so doing thou shalt both save (preserve) thyself, *from such errors*, and them that hear thee." I need not tell you, Sir, that "*preserve*" is just as literal a translation here as "*save*;" and is (*at least*) *equally* accordant with the doctrines of grace. You quote James v. 20; but the soul James is supposed here to preserve from destruction is not his own; nor are those his own sins, I suppose, which he would thereby cover, (a soul converted is a pardoned soul, and sin is covered when it is pardoned). As to Paul's declaration (1 Cor. ix. 27), whatever his expression *may* mean, it cannot mean to suggest the possibility of his soul eternally perishing, for he says of himself, 2 Tim. i. 12,—you are aware that the sentence in question, literally translated, is, "lest I myself should be *disapproved*," or *rejected*, (not destroyed.) (*Adokimos*). I hope there is, as you say, "no cause for alarm," but is there no happy medium between careless laxity of expression in a hymn, on doctrinal points, (put forth as an exponent of the standard doctrines of our denomination) and a too strict rule of judgment? I admire most of Wesley's hymns, and have read them at times with profit, but do the good ones destroy the wrong tendency of those that may be erroneous?
W. B.

[We have received another letter, of two pages, signed "R. C." to the same effect as the above. But the unknown writer must excuse us from publishing it; for neither the writer of the hymn nor ourselves have put forth any such doctrine as that which he states, and refutes with supererogatory elaboration, viz.: that a man can save himself without Christ. Neither have we room for a minute reply to "W. B.'s" rejoinder. Both writers seem to us to commit the too common error of forcing the free language of Scripture into the procrustean measure of a human creed. We cannot follow you there, brethren.—ED.]

FEMALE SUFFRAGE IN THE CHURCH.

MY DEAR BROTHER—Your remark, “It seems strange to us to find our American Congregational brethren elaborately discussing the question of Female Suffrage in the churches,” may probably be taken as a hopeful indication that the *Advance* is somewhat disturbing the *slowness* for which Canadians are proverbial! Do you not, on reflection, think it strange that a matter so forcibly suggested by familiar passages of Apostolic writing, should have been so long left unsettled, not to say unpondered, by churches claiming to be, in polity and practice, as well as in doctrine, preëminently Scriptural? Certainly it is time for them to investigate and, circumstances permitting, conform to “the law and the testimony” on this as on other points. We can lose nothing, nor do any class a wrong, by following Divine directions. And an unwillingness to obey the word of God because it conflicts with our predilections and customs, denotes that we need at least some sort of change.

I wish that all the readers of the *INDEPENDENT* could see the discussion to which you refer, for I think it would leave them in no candid doubt as to the teachings of Inspiration on the subject, and would therefore produce a conviction from which right actions would ultimately come. Will you not reprint for them the editorial in the *Advance* of last week, if no more? In my opinion nothing has yet appeared on the other side worth reprinting, unless it be the admission that “the Apostle does not permit women to exercise the office of public teaching at all.” And I believe such must be your opinion.

The subject may not appear to you in Canada of as much pressing importance as it does to us, who must contend with such foes to social order and well being as the (in a sense) strong writers and weak readers of papers like the *Revolution*. For this unfortunate land is getting pretty extensively stocked with persons whose perverted petulance or fanciful philanthropy can find nothing but degradation and misery for women in an unmasculine sphere; and upon Christian churches here the duty urgently devolves of heeding and vindicating the Divine design, as the country’s safeguard against “confusion,” bad enough already but threatening to become worse confounded. But however different your lot may happily be, your churches may need to have a “better way” shown them. And to this the reprinting of the article mentioned would, in my view, very largely contribute.

I do not believe that Christian women need be less useful than men. Indeed I question whether they cannot be more so, and whether really they are not. But I am compelled to believe that there are some Christian duties that belong alone to men, and that were well left to them.

Yours very truly,

Sabula, Iowa, April 9, 1868.

J. M. SMITH.

[There are a good many articles in the *Advance* that we should be glad to copy, had we space. The one here referred to is a very good one, on that side. But the question is not one of pressing interest in Canada. “The sisters” are in the churches to vote as well as to work; and we don’t know any one that wants them out. Too many pastors are obliged to count them the “better half,”—or two thirds,—of their flocks. Our correspondent’s saving clause, “circumstances permitting,” means here, “Let well alone.”—ED.]

Literary Notices.

Motley's *History of the United Netherlands* is now complete, by the publication of the fourth volume (N. Y. Harpers, 16mo., \$3 50), which covers the period, 1599-1609, when the Dutch Republic was fully recognised. It is not a mere political history, but one of the struggles of a heroically steadfast and patient Protestant people against Papal persecutions, the success of which did much to assure religious as well as civil liberty to other lands and other generations than their own. Mr. Motley's next literary task is to be a history of the Thirty Years' War.

The *Annals of the Christian Commission*, by Rev. Samuel Moss, its Home Secretary, have been published by Lippincotts of Philadelphia (8vo., \$1 50), and are said to be skillfully narrated. The Christian Commission, which devoted itself to the spiritual welfare of the Northern armies, and rendered good service likewise in ministering to the sick and wounded soldiers, was one of the noblest voluntary organisations the world has ever seen,—admirable in its design, profuse in its liberality, abundant in its labours, and thorough in its organisation. George H. Stuart of Philadelphia was its President.

The *Sunday School Teacher*, of Chicago, of which Mr. Joseph T. W. Wallis is agent (see advertisement), is a good *practical* publication, with "all the modern improvements" in S. S. teaching applied to the real work of the different classes, engraved black-board exercises, and so forth.

Dr. Dexter, of Boston, has in press a new and enlarged edition of his standard work on *Congregationalism*.

The critics all have their say on Mr. Beecher's *Norwood*. "The brethren" cannot be reconciled to his writing for the *New York Ledger*, and floating off its much rubbish by the aid of his great name; but the story they can't help liking better than they expected to.

Dr. Constantine Tischendorf, than whom there is no higher living authority, has written a brief treatise (pp. 287) on *The Origin of the Four Gospels*, which has been translated by Rev. W. L. Gage, and published by the Boston Tract Society.

The Emperor Napoleon is said to be busy at a *Life of Augustus*, which will be the completion of his *Life of Caesar*.

Rev. H. Allon, who was a chief compiler of the "New Congregational Hymn Book," has published a little volume (Jackson, Walford and Hodder, 3d,) containing nearly 250 *Supplementary Hymns for Public Worship*. Fervor and good taste will be blended, we doubt not, in the selection. Who does not want to make his own *Supplement* to every Hymn Book that he takes in hand? It is some comfort under the imperfections of all such collections, that Christian Psalmody is so rich and copious, that no one book can contain it all.

The Class and the Desk, (London : Sangsters', 3s.) by Rev. J. C. Gray of Halifax, is a collection of prepared Sunday School Lessons and outlines of Addresses drawn up with great ability, and likely to be of great service to Teachers, Superintendents and Preachers. It contains 144 lessons from the Old Testament, 120 from the New, and 50 addresses, a stock for five years.

Sabbath School Workers in Canada will gladly welcome anything that bears the name of R. G. Pardee. We are pleased therefore to announce that that gentleman has just issued a volume (Philadelphia : J. C. Garrigues, 12mo. \$1 50,) entitled *The Sabbath School Index*, "pointing out the history and progress of Sunday Schools, with approved modes of instruction, examples in illustrative, pictorial and object-teaching; also, the use of the blackboard, management of infant classes, teachers' meetings, conventions, institutes," &c., &c.

The long established Bible-printers, Messrs. Eyre and Spottiswoode, are about to publish a quarto edition of the Scriptures, with *photographic illustrations*, taken for the purpose in the Holy Land. There are to be twenty-four half-crown monthly parts, each containing three illustrations.

Professor Stowe has recently called attention to a *Life of Jesus*, compiled from the Talmud, by Mr. Isaac Goldstein, a Hebrew merchant in New York. The Talmud is a collection of the oral traditions of the "doctors of the law," a purely, an intensely Jewish production, emanating from those who were most virulently opposed to Christianity, and with whom the admission of anything from that source is inconceivable. But what says this life of Jesus? The main facts of the Gospels, many of the specific acts and teachings of our Lord, are expressly embodied in this Jewish memoir; while these are "wrested" after the manner of the testimony of the Roman soldiers to the fact of the resurrection of Jesus (see Matt. xxviii.). This testimony from a hostile quarter is invaluable; and blows to the winds the fine spun cobwebs, of the "mythical theory." How wonderfully does God make the wrath of man to praise Him! Never were evidences of Christianity so numerous or so clear, as in this age of doubt.

A copy of *Foxe's Martyrs*, edition of 1562 (the first), lately sold at auction in London, for £13, although it was very imperfect. A superior copy might realize £150 to £250.

Language and the Study of Language, by Prof. W. D. Whitney of Yale College (N. Y. : Scribner,), is from a first-class man in this department.

In 1867, there were published in Germany, 2,566 newspapers, 858 of which were non-political; in Austria, 367; in Bavaria, 357; in Saxony, 201; in France, 1,771.

Four thousand new books and pamphlets were published in England last year. This was as large a number as all published during the last ten years of the last century, and three times as large as the average number only thirty years ago.

CHINESE EXAMINATIONS.—The *News Letter*, an American paper which has just been started at Shanghai, thus describes a remarkable literary examination which was held in the Celestial Empire. “The examination of candidates for Kyhu-zhun, or the degree of A.M., in the province of Kiangnan, was held at Nankin at the Koong Yuen in the Chinese 8th moon, from the 8th to the 16th day. The number in attendance was sixteen thousand, and the examinations were conducted with closed doors by a literary Chancellor, named Lieu, assisted by a vice chancellor, named Wong, both of whom were sent down from Peking. The names and number of the successful candidates have not transpired at this date. The number, however, it is said, will not exceed two hundred and ninety. The most remarkable circumstances connected with the examination are the following. There was an old man aged 103 years, accompanied by his son aged 80, and his grandson of 50 and his great grandson of 20 years—the two former of whom, according to Chinese precedent, will attain at least to an honorary degree. The second remarkable fact was the large number of deaths that occurred in the stalls, amounting to seventy. As the doors were closed and sealed, their bodies were passed over the wall, and coffins and other expenses of burial provided by the mandarins. It is worthy of note, as showing the status of the Government Anglo-Chinese school at Shanghai, under the charge of Rev. Young J. Allen, of the American Methodist Mission, that six out of ten in the first class of that school also went up as candidates for the degree of A. M.”

The CANADIAN INDEPENDENT is a valuable monthly, especially to our brethren of the New Dominion.—*Congregational Quarterly*, Boston, April.

We are always glad to see that very excellent periodical, from the north, THE CANADIAN INDEPENDENT.—*Pacific*, San Francisco, Feb. 13.

British and Foreign Record.

THE IRISH CHURCH.—Truly, “the world moves.” Mr. Gladstone, who wrote in his youth a memorable volume in favour of the union of the church with the state, has carried a motion in the House of Commons, by a majority of sixty, for dis-establishing the Irish Church! It is the just and right thing to do for Ireland, though it will not abolish Fenianism. Every one sees, and no doubt the distinguished statesman himself, that the process does not stop there, but that this step will lead to a similar separation in England and Scotland. And what say churchmen in England to this? One of their chief organs says, “A time may come—and probably it will—when the English establishment will fall—and circumstances may also come which would render that great calamity (as it would now be) no great calamity to the English church.” With reference to the kindred question of education, Dr. Pusey says, “I have long foreseen that some form of denominationalism must sooner or later replace establishments.” The movement is perfectly irresistible, for it rests on such simple and self-evident principles of justice as these:—that the entire nation should not be taxed to support the religion of a part—perhaps a minority; that a class ought not to enjoy, on religious grounds, public funds and political prestige; that a church cannot be made “national” in the

sense of comprehending all the beliefs held within the nation, without treason to Christ's truth; and, on the other hand, that it cannot enforce an orthodox creed without forfeiting its nationality—in such a condition as that of England at this day. There is no escape from the dilemma but by leaving the church to sustain itself.

UNIVERSITY TESTS.—Another sign of the rapid dissolution of former exclusiveness, is the certainty of the early success of the measure for relieving members of the great English universities from the obligation to sign the XXXIX Articles of the Church of England. Soon, all the rewards of scholarship will be open to those who can win them, to whatever faith they may belong. The ground on which this is demanded is, that the University belongs to the nation, not to the church. The change is strongly resisted by many university men, as endangering religious education; but, besides the obvious justice of the matter, it is urged by bolder spirits that the best security for truth will be found in a fair encounter with error upon equal terms.

THE MACKONOCHE DECISION.—At last, after long delay and great outlay, the Judge of the Court of Arches, Sir Robert Phillimore, has given a decision in the great Ritualistic case,—that of Revd.—Mackonochie, of St. Alban's Church, London. The pleadings occupied twelve days, and the judgment required four hours and a-half for its delivery. The case turned, of course, upon purely legal questions,—what the Law of England allowed or required. It has now come to be quite understood that all these “appeals unto Cæsar” result in broadening the “comprehensiveness” of the established Church. Every practice and doctrine is to be allowed, which some statute, article or rubric does not positively forbid. In this case, the defendant accepts the judgment as a thing to be thankful for. He is in part condemned; but his right to indulge in other ritualistic practices is legally established and confirmed. He may mix water with the wine *privately*, though not before the congregation; he may “elevate” the elements, but not above his head; he may light candles on the altar, but not more than two; he may use incense, but not apply it directly to persons or things; and as to vestments, he is entirely free, for that question was not before the Court. No decision has been given on the far more important question of the *doctrines* involved in ritualism; but those were brought up in another case, soon to be decided.

REV. ARTHUR TIDMAN, D.D., late Foreign Secretary of the London Missionary Society, died on the 8th April. An attack of paralysis, which seized him in the pulpit, compelled him, about two years ago, to retire from the office he had filled for twenty-seven years with rare efficiency. He had great aptitude for business and force of will, and, like such men generally, crossed the path of some of his associates in a way that provoked ill-feeling. But his abilities and good motives were recognized by all parties. Not only in the missionary society, but in the other movements of the body, he exercised a commanding influence, and is even said to have possessed a virtual power of “presenting” ministers to vacant churches. His successor at the Mission House, Dr. Mullens, has inaugurated a new policy in many respects, to the acknowledged benefit of the missions: So “the Master buries His workmen, but carries on the work.”

CONGREGATIONAL STATISTICS FOR 1867.—The statistical tables in the January number of the *Congregational Quarterly* are themselves the best witness how much the Congregational churches owe to that prince of statisticians, Dr. A. H. Quint.

The number of Congregational churches in America is 2,947, a gain during the last year of 47. Of these 2,825 are in the United States; and of these 1420 in New England, and 496 in Massachusetts alone. The number of members is 283,587. Of these New England furnishes 184,491, or about 65 per cent. Massachusetts alone furnishes 77,834. The gain in membership is 10,612. Relatively, this has been the largest in the states of Missouri and California, but the old parent stalks flourish well, Massachusetts and Connecticut showing gains of 2,879 and 1,927, respectively. Illinois gains 1,895.

The largest church is the Plymouth in Brooklyn, having 1,764 members; the next, the First church at Oberlin, Ohio, 1,394 members; the next is Park Street, in Boston, 930 members. Seventeen churches have only fifty members each; only five of these are outside New England.

The column of additions by profession shows how generally and how greatly the churches have been blessed during the year. Plymouth church in Brooklyn added 172 by profession; the First church in Fitchburg, Mass., 120, and the Winnissimmet church in Chelsea 110. We noted a goodly number that added 75, or more, and counted 36 as adding more than fifty. Two of these are in this state. The total number of additions by profession is 19,117; 10,906 were added by letter—making a total of additions, 30,080.

The "removals" amount in all to 14,535, of which 4,274 were by death. The deaths were thus ,0158 of the total membership. How would this compare with the ratio of mortality in our population generally? 13,880 persons were baptized, of whom 8,654 were adults, and 5,226 were children. The infant baptisms increased 881, or about twenty per cent.

The S. S. column shows us figures full of encouragement. Large Sabbath schools are numerous, and the total number of members reported is 320,520 — a gain of 27,187. The largest school is that belonging to the Tabernacle church, Chicago—1,200 members. Berkeley street, Boston, reports 1,050 members; Plymouth in Brooklyn, 1,000 members. Twenty-four churches report schools of more than 500 members. We observe that in the newer states many "union" schools are reported, and not counted; and that in a considerable number of cases the Sabbath school membership is not reported at all. It can hardly be an exaggeration to say that 400,000 persons are connected with schools sustained mainly by our churches.

The total number of ministers is 3,063—a gain of 54. Of these, 94 are foreign missionaries; 873 are regularly installed pastors; 1,189 may be assumed to be acting pastors, and 907 are not in the pastoral work. Of these last more than 200 are known to be in active service in connection with our colleges, seminaries, and charitable societies. A large number of the remainder are superannuated or otherwise disabled. Not a few, it may be, mistook their calling, and refuse to let Providence correct their mistake, and so drift about "candidating." A portion may be used to supply our great destitutions; for no less than 583 of our churches are not supplied in any way with regular pastoral service; and among them, in New England, are some very important fields. Eight states have in them no Congregational church; four have but one each; two have but two each. It can hardly be necessary to name those states. The Puritan element in our population could

not be disloyal; and disloyalty hates Puritanism to-day as bitterly, if not as noisily, as it did six years ago.—“*P.*” in *Pacific*.

THE NEW ROMAN CATHOLIC BISHOPS.—Archbishop Spalding of Baltimore, has officially announced the Roman Catholic papers that the Pope of Rome has erected nine new episcopal sees, and four new apostolic vicariates, and has appointed fourteen new bishops, three of them to fill vacant sees already established.

Official.

Congregational Union of Canada.—The next Annual Meeting of the Union will be held (D. V.) in Hamilton, Ontario, in the Congregational Church, commencing on Thursday, June 11th, at 10 A.M.

Arrangements have been made with the Grand Trunk and Great Western Companies to carry Ministers, Delegates and Visitors to the Union to and from Hamilton at a single fare. Those who travel by the Grand Trunk will be furnished with cards on application to the Secretary of the Union, which they must present to the Ticket Clerk on purchasing their tickets, when a double journey ticket will be given them for one fare. Those coming from the West may purchase tickets to Paris, and travel thence to Hamilton by Great Western Railway, those from the east will, of course, leave the Grand Trunk at Toronto.

Parties travelling by the Great Western Railway will pay full fare to Hamilton and will be furnished with a card by the Secretary of the Union, as in former years, entitling them to a free return ticket to the station at which they embarked.

No reply has as yet been received from the agent of the steamboat company, but the fares will probably be about as formerly.

The Committee of the Union have made much more elaborate preparation for the Annual Meeting than ever before, and they hope, therefore, that it will prove one of unusual interest. The following papers are being prepared at their request:—

1. “Doctrinal Uniformity—how far desirable and attainable.” Rev. K. M. Fenwick.
2. “Why am I a Congregationalist?—or the contra-distinctiveness of Congregationalism.” Rev. J. G. Manly.
3. “How can we better work our Mission fields?” Rev. W. F. Clarke.
4. “How can a Church best work its own field?” Rev. ———.

N.B.—Brethren are particularly requested to make arrangements before leaving home to be present at the commencement of the Session and to remain till its close.

Also to make their statistical returns as soon after the 3rd of May as possible, and send copious “notes” of anything of interest.

The churches are respectfully reminded of the 13th standing rule, according to which the annual collection on behalf of the Union, should be taken up “in each church, on or near the Lord’s Day prior to the meeting.”

The Committee of the Union will meet in the Congregational Church, at Hamilton, at 3 P.M., on Wednesday, June 10th.

JOHN WOOD, Sec. Cong. Un. of Canada.

Union Meeting—Accommodation.—All ministers and delegates who purpose to be present at the annual meetings of the Congregational Union are

requested to communicate their intention to the Accommodation Committee in Hamilton as early as possible,—*by the 1st of June at the very latest.*

Those who may arrange for their own accommodation are also requested to communicate—mentioning the names of the friends with whom they intend to lodge. Address to

DR. LAING,
Hamilton, Ont.

Applications for admission into the Congregational Union of Canada.—Churches and ministers wishing to become members of the Congregational Union, are respectfully referred to the first standing rule of the body, published with the minutes, which is as follows:—

“1. Application for admission to the Union shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee, for full enquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received.”

It will greatly facilitate the work of the membership committee if all such applications be placed in my hands, as well as those for letters of dismissions, *before the Union assembles.*

Brantford, Ont., April 23, 1868.

JOHN WOOD,
Sec. C. U. C.

“Canadian Independent” Publishing Company.—The Annual Meeting of the members of the above company will be held in the Congregational Church, Hamilton, Ontario, on Wednesday, June 10, 1868, at 7.30 P.M. A full and prompt attendance is necessary.

Toronto, April 21, 1868.

A. CHRISTIE,
Secretary-Treasurer.

Missionary Income, 1868.—There may be some desire to know what has been the Income of our Missionary Society from home quarters this year, ending April 15th. It is as follows:—

Western District	\$989 58	
For last year	18 75	
	<hr/>	\$1008 33
Middle District		820 92
Eastern District	\$333 99	
For last year	118 11	
Collected at Annual Meeting	9 75	
	<hr/>	\$461 76
Lower Canada District	\$713 61	
For last year	21 00	
	<hr/>	\$734 61
Nova Scotia and New Brunswick District—		
Received on account		\$677 50
		<hr/>
		\$3703 12

I have not the details from the Maritime Provinces, but have no doubt there will be a hundred or two dollars more really belonging to this year, though now too late to be brought into the accounts. The great difference in the Lower

Canada District between this year and the former two years, is in Montreal, which instead of \$900 and \$750, has only given us \$430. It must be noted in excuse, however, that at the time of the annual collection for the Society, a western church building was aided to the extent of \$300, and that a subscription of \$2,500 was raised for a new mission church building in the eastern part of the city.

Montreal, 20th April, 1866.

HENRY WILKES,
General Sec.-Treas.

Congregational Missionary Society of B. N. A.—The next Annual Meeting of this Society will be held, pursuant to adjournment, in the Congregational Church, Hamilton, Ontario, on Thursday, 11th June, 1868, at half past two o'clock, P. M.

The General Committee will meet in the same place at 9 A. M. of the same day.

Montreal, April 20, 1868.

HENRY WILKES,
General Sec.-Treas.

Widows' Fund.—Received since last announcement:

Mrs. Major C. Stuart, Lora, Ontario, per A. Christie \$5 00
Cowansville and Brome 5 00

Montreal, 20th April, 1868.

J. C. BARTON, *Treasurer.*

American Ecclesiastical Meetings, 1868.—The *Congregational Quarterly* for January (with corrections in April), gives the following list of the Annual Meetings for this year of the Congregational Associations, Conferences, &c., in the several States:

Michigan ..	Port Huron	Wednesday,	May 20.
Kansas	Manhattan	"	May 20.
Indiana	Fort Branch	Thursday,	May 21.
Illinois	Jacksonville	Wednesday,	May 27.
Iowa	DesMoines	"	June 3.
Rhode Island	Newport	Tuesday,	June 9.
Ohio	Painesville	Thursday,	June 11.
Connecticut	Clinton	Tuesday,	June 16.
Vermont	St. Johnsbury	"	June 16.
Massachusetts	Lowell	"	June 16.
Oregon	Forest Grove	Thursday,	June 18.
Maine	Thomaston	Tuesday,	June 23.
New Hampshire	(Not settled)	"	August 25.
Wisconsin	Ripon	Wednesday,	October 7.
California	Oakland	"	October 7.
Minnesota	Owatonna	Thursday,	October 8.
New-York	Homer	Tuesday,	October 20.
Missouri	Brookfield	Wednesday,	October 21.

SUCCESSFUL EDITORS.—A good editor or competent newspaper conductor, is like a general or a poet, born not made. Exercise and experience give facility, but the qualification is innate, or it is never manifested. On the London daily papers all the great historians, novelists, poets, essayists, and writers of travels, have been tried and nearly every one failed. "I can," said the late editor of the London *Times*, "find any number of men of genius to write for me, but very seldom one man of common sense." Nearly all successful editors are of this description. A good editor seldom writes much for his paper; he reads, judges, selects, dictates, alters, and combines, and to do all this well he has but little time for composition. To write for a paper is one thing, to edit a paper is another.—*Germantown Telegraph.*

News of the Churches.

Stratford—Resignation of Rev. J. Durrant.—We regret to learn that, owing to recent severe and protracted illness and growing infirmities, our aged brother, the Rev. Mr. Durrant, has felt it necessary to relinquish his charge of the Church in Stratford. He has for some time past regarded himself as only holding office until some younger brother could be found to come and take his place; but although he has been physically incapacitated for any decidedly aggressive movement in that rising town, we had hoped that he would have been able to labour on, in a quiet way, for some years longer. We know it was in his heart to have done so, and perhaps he may even yet render occasional service to the churches. But our brother has already spent a long life in the ministry,—about thirty years of it in this country,—and has arrived at an age when most men feel the need of repose and retirement, and we sincerely hope he may live to “a green old age,” and realize the fulfilment of the promise, “And it shall come to pass, that at evening time it shall be light.” W.

Zion Church, Montreal.—Our building will not be finished till May. It is announced that the congregation may worship in the preaching hall [this phrase under protest—Ed.] on the first Sabbath of that month, but in this expectation your correspondent does not participate. The new building will possess some marked advantages over its predecessor, and for these we are chiefly indebted to the zeal and untiring attention of the Chairman of our Trustees, Mr. J. P. Clark.

The Wolfe Street Mission continues to prosper. The congregation of adults and children which now regularly assemble at the Mission building, is sufficiently large and encouraging to require the undivided attention of a Pastor. A young, active, sociable, Christian man, well acquainted with what Sam Slick calls “human natur,” one who can visit the poor and destitute, and, without diminishing his claim to respect, make them feel at home in his society; one who can advise them in their troubles, and cheer them in their struggles, is, it appears to me, the man who alone is fitted for this post. I hope one such may be found to accept it. Dr. Wilkes has been authorized to seek for a suitable Pastor for the work.

The Mission Building Committee intend to commence the erection of a church building for this Mission early in May. They have purchased the stone, doors, and windows of the old St. Paul’s Church building, for this purpose. The edifice now proposed to be erected will accommodate about 280 adults, and supply a large room for Sunday and week-day schools, &c. It will be so constructed as to be easy of enlargement, when necessary. The cost will be \$5,000, exclusive of the price of the land, which was bought and paid for last year. One half of this sum has been contributed by the congregation, and the other half will be lent by the Church.

Montreal, 18th April, 1868.

TOGA.

Rev. C. Duff, writing from Liverpool, N. S., on the 14th ult., sends this full and interesting report:—“A year ago I wrote you something of what the Lord was then doing in our midst. The work (chiefly at Beach Meadows), then reported, has proved itself to be a blessed work; enduring in its character and fruitful of good to others. The converts of that revival went forth last summer to their work on the Labrador coast, and the Lord was with them in their ships, speaking peace to troubled souls. They returned to their homes at the end of the season, and some of them have been in the woods during the past winter shedding around them a light which has led others to glorify their Father who is in heaven. I told you last spring, that we had also somewhat of revival in the congregation in Liverpool; and so much was then given to us that our friends

have kept up their weekly prayer-meeting regularly, without the presence of the pastor, and have always had a sufficient number to occupy the time usually given to such a meeting.

This winter has also proved to be a "time of refreshing from the presence of the Lord." The Baptist church in Liverpool commenced, I think, about the middle of February, to hold a series of extra meetings; their pastor, the Rev. Mr. Munroe, stipulating as one of the conditions that they should pray for a revival in all the churches in the place. The Methodists also then commenced, and so universal has the work become that not only the town, but Milton and all the surrounding community, is moved by its influence. The people here are so *homogeneous* that religious and political influences sweep localities as fires sometimes do their forests. The Baptists have already added over forty to their membership, and probably half as many more, having been received by the church, are *waiting to go* "down into the water" when the season shall become suitable. The Methodists have taken in about one hundred and twenty; and twelve were added to our own church, at the church meeting held in town. More are coming forward, and probably will be added by each of the above mentioned bodies. Congregationalists, Baptists, and Disciples or "Campbellites" (in Milton) are all adding to their fellowship also.

The past year has thus been indeed a "feast of harvests" with all the dissenting [what do you mean, brother? we know of no such people.—Ed.] denominations in this locality; and even "the church" had one last spring—one however, (confirmation,) peculiar to itself. The last accession to the Congregational church, makes the number ninety one that have been added now within a little more than a year; forty eight of whom have been baptized by affusion. The work is not yet done. Those who are still out of Christ are affected. For the last four weeks, the church bells in the town of Liverpool have rung as regularly every day on an afternoon and evening, and the people have gone to church, as universally, as on the former Sabbaths. But there is a limit to human strength: "Ye are not straitened in me; but ye are straitened in your own selves."

Revivals bring work not only for the time being, but afterwards; the latter perhaps the most difficult. I might give you other phases of religious matters in the community from a Congregational point of view; but the time has not yet arrived for doing this. A revived state of religion in the church and community has done more to put an end to old Congregational troubles than any *management* that the wisest could inaugurate. I trust, therefore, that God will continue to vouchsafe to us his presence, both in the conversion of sinners, and in the up-building of his people.

It will not be out of place to add to this sketch, that after our Union Meetings, last fall, in Milton, I visited *Margaree*; as brethren Black and Burpee had previously done. On the visit of each, some were added to that church—all told amounting to upwards of thirty. Since January, I have received two encouraging letters from this people. They carry on a Sunday School and public service regularly without a Pastor, though they are very desirous of securing one. This is a very interesting field of labour, and one to which a Congregational minister should be sent, and in which he should be supported.

HARD TIMES have prevailed to a fearful extent during the last winter in many parts of Nova Scotia. Our County (Queen's) has, I believe, suffered less than any other in the Province; and yet there has been much greater destitution, here, than one from the west is in the habit of seeing there. Of cash, there is little or none, moving; but we are living in hopes. As a consequence, our missionary subscriptions are smaller this year than last. This is not because the people are unwilling to give; but because they have not got the money. One thing, however, is very gratifying,—and if the hard times have only contributed to this end, they have been a blessing and not a curse,—and that is, the want of employment has given the people time to attend the extra means of grace; and consequently, an opportunity of thinking on better things.

In Nova Scotian POLITICS, too, you have now an interest. Canada has all along *misunderstood* N. S. You may depend upon it, there is no play about the

repeal movement. It is engaging in it deeply the heads and hearts of the very best men every where throughout the Province; and their leaders are both able and earnest—more than enough I think for anything the Dominion Cabinet possesses.—C. D.”

P. S.—We are sorry for you in the loss of Mr. Elliot, but rejoice in our own gain. C. D.

Installation at Belleville.—On Thursday, 16th ult., Rev. W. Hay was duly installed into the pastorate of the Congregational church at Belleville. The service was held in the afternoon, and was well attended. Rev. K. M. Fenwick presided, and after devotional exercises, in which Rev. W. McLaren also took part, briefly explained the nature of the service, and called upon a representative of the church and the pastor-elect publicly to state the giving and the acceptance of the call. This being done, Mr. Fenwick offered the installation prayer and was joined in the laying on of hands by Revs. J. Wood and F. H. Marling. The address to the Pastor was delivered by Mr. Marling from Matt. xxviii. 20. “Lo! I am with you always, even unto the end of the world.” The address to the people by Rev. J. Wood was postponed until the evening, when a social meeting was held. At this, a goodly company assembled, other denominations being well represented by their ministers and members. After an excellent tea, Dr. Hope was called to the chair, and addresses were delivered by Revs. John Wood, W. McLaren (Canada Presbyterian), Septimus Jones (Episcopalian), J. Preston and —Burwash (Wesleyan), J. Wild and A. Carman (Episcopal Methodist), K. M. Fenwick, W. Hay and F. H. Marling. The interest of the people appeared to continue unabated until after eleven o'clock. With the proceeds, the lecture room will be finished. The day was one altogether of happy augury for the cause in Belleville. The Congregational Church there is but small at present, but they have a neat building erected and paid for by the exertions of the late Rev. J. Climie, to whom fraternal references were often made during these services. The town is growing, and Mr. Hay has already begun to make his mark upon the community. His welcome upon this occasion was one of marked cordiality, while the brethren to whom he had been so long known were able to bear emphatic testimony to his services, abilities and worth.

Peter Keeshik's Report.—The Secretary of the Indian Mission sends the following from one of the native teachers on Manitoulin Island. We have slightly corrected his orthography, but leave his language untouched:

“West Bay, Feb. 6, 1868.

“REV. SIR,—By the mercy of God, I am again sending these few lines to you, to inform you that we, or I, am still doing as well as I can in teaching. The number of children who attend the school is about the same; but these children are not allowed to come to the Sunday School. Yet I sometimes have 7 or 8; to those I talk to them with all my might, looking to God to help me, &c.

“All the children were stopped one time, not to come in to my school, by the priest and some of the leading men. To this matter they held many councils, and also they have made a petition to the Government that they want a Catholic school teacher, and telling the Government that we are disturbing them very much, &c.

“They don't even allow me to go and to speak into the councils, but one time I had enough courage to go into the council and say few words to them, and saying to myself, if they put me out doors, it's nothing at all; for I want to say something to them very much. So I went in and take my seat on the centre of the room; the room is large and full of people; and when I took my seat they were all quiet for about two or three minutes, but looking at me. There I sat about quarter of an hour, watching a chance for my speech. At last I got up, and ask a permission to speak. As soon as I said this, one of the leaders said, no; and said, we don't want you to speak,—and wanted me to sit down. But knowing the man is no judge, nor a lawyer, nor a magistrate, I paid no attention

to him, and my speech went round, and I said as much as I wanted to say in regard to our school and their mistake, &c.

"Two days after the children came again, and I hope they will continue so. Our meetings on Sundays are getting better, as some of the Indians came lately from *Wcqua-mik-kong*. Those belonged to the Protestants once; they say they going to stay here till Spring. And few of the Indians wished me to tell the Government, or to the Society to tell the Government, not to send any teacher, as not all the Indians are willing to have a teacher from that quarter, because they say they have no money to pay the teacher. I told them that it is not my business to send any letter to the Government, and let them do what they please; and I said, if the rest of the Indians know that I do such things, they would at once put me out of this place. I further told them to send their children to our school; to which they say, they will; and one man said, if the other teacher comes, he said he would not send his children to that school; he would rather send them to our school, &c.

"We have to watch our girls when they go for water. Some girls and boys want to hurt them; but, thank God, we are all well at present; hoping you will remember us when you pray,

"I remain, your humble servant,
"PETER KEESHICK."

Movements of ex-Canadians.—Rev. David Dyer, superintendent of the Albany City Mission and chaplain of the Penitentiary, has been induced by the state of his own health and that of his wife to resign his position, but the officers of both institutions have declined its acceptance and offered him a vacation of four months; and he purposes to sail for Europe in a few weeks.—*Congregationalist*, April 2.

Pastor Daniels, of Normal, Illinois, (once of Zion Church, St. John, N. B.,) having accepted the post of Historian and Correspondent of the Colorado River Scientific Expedition, will leave his parish the 1st of May.—*Advance*.

Rev. B. M. Frink was installed Pastor of the Central Congregational Church in Portland, Maine, on the 9th ult., by a numerous Council, to whom he presented "a statement of church-membership from the Congregational church in Mount Vernon, N. H., also a letter of Dismission and Recommendation from the same." *Christian Mirror*.

"Rev. John Rogers of Stanstead, P. Q. (Province of Quebec), has been engaged to supply the pulpit in Derby on alternate Sabbaths."—*Congregationalist*.
Derby is just over "the lines," in Vermont. The church there has often been supplied by the Stanstead pastor. Rev. John Fraser was once there as a "stated supply."

Missionary Extension.—Before many weeks elapse our esteemed and beloved brethren, who have been appointed for our missionary work in the far North-West will be on their way to their respective field of labor:—Rev. Geo. Young, chairman of Toronto District, to Red River; Rev. P. Campbell, of Rockwood, to Edmonton House and Woodville; thereby relieving Rev. John McDougall, who, under the direction of his father, Rev. G. McDougall, will commence the mission among the Blackfeet Indians; and Rev. Egerton R. Young, of Hamilton East, to relieve Rev. C. Stringfellow, at Norway House. While it is generally admitted that we have already been too long without a missionary at the Red River settlement, and that the steps that are being taken to supply that want is meeting with the most hearty approval of our people, peculiar interest has been taken in the mission to the Blackfeet Indians; their fierce, warlike and untamable character making Gospel light and Gospel teaching to them all the more needful. Our excellent friend, H. A. Brethour, Esq., of Brantford, offers to be one of six to support a missionary to those benighted Pagans for a term of three years. Are there not five others anxious to enjoy the privilege and share the

honor of sending the Gospel to the tribes of the Blackfeet on the Upper Saskatchewan? Any such offer will be gratefully received by the Rev. Dr. Wood, General Superintendent of Missions, or by the Missionary Treasurers. So much interest having already been felt in this movement of our Society by esteemed Christian friends of other Churches, some of whom have not only become subscribers but have thought that a special appeal for these particular missions would meet with a most hearty response, and secure a large amount of special contributions for their support, may we not hope that these expectations will be abundantly realized?—*Christian Guardian*.

Ladies' Seminary.—We are pleased to observe that Dean Hellmuth is taking active steps to establish a Ladies' Seminary in this city. The undertaking could not be in better hands. Those who have seen Hellmuth College rear its walls and at once take rank with the most prosperous and efficient high schools of the land, need no assurance that a tireless energy and a sound judgment will be brought to bear on the new enterprise. The Dean asks those favourable to the undertaking to subscribe for one or more scholarships. Each scholarship is of the value of \$200, payable in four quarterly instalments of \$50 each, the holder being entitled to one nomination to a course of three years' tuition in every department of the school, including modern languages. It will be clearly understood that no donation is thus asked, but merely an advance of tuition fees. Suitable buildings will be erected on a beautiful site—in large grounds tastefully laid out—constructed with an especial view to the convenience, comfort and health of the occupants, and in accordance with the most modern improvements. The Seminary, says the Dean's circular, will be presided over by an English lady of established character and experience, who will be assisted by an efficient staff of teachers in the various departments. The modern languages will be taught by natives of the different countries; while singing, music, drawing and every other branch calculated to aid in training young ladies for their future position in life, will be adequately provided for. It is the intention to have the Seminary erected and ready for the reception of pupils on the 1st of September, 1869.—*Evening Advertiser, London, Ontario*.

Peers in the Pulpit.—Lord Radstock, we read, is preaching in the drawing room of Lady Harriet Cowper, in Paris, to an invited company of aristocratic English residents and visitors. Other titled gentlemen are performing a kindred work in London and elsewhere in Britain. And now we read that, in the seat of Government of the Dominion, Lord Cecil, an officer of the Rifle Brigade, is following the same course. The Ottawa correspondent of one of our contemporaries says:—

“At 8 o'clock last evening Lord Cecil preached the Gospel in spirit and power to a crowded audience in Webster's Hall. The subject was the *prodigal son*. He distinguishes the saint from the sinner with singular accuracy, assigning to each his portion. He also, with Christian discernment, distinguishes between the form of religion and the power, denouncing the former with great severity. He has no fellowship with an unregenerated ministry, comparing them to the citizens in the parable feeding their hearers with husks. He is death on Ritualism and baptismal regeneration. He holds forth Christ before the sinner with a steadiness and persistence that will gladden the heart of any saint. He urges upon men to come to Christ as they are, to come now and obtain a *present and perfect* salvation. One of his favorite hymns and one which he often sings,—“Just as I am without one plea,” is characteristic of his services.

“He strenuously maintains that the believer *knows* when he has passed from death unto life, and repudiates the contrary idea. He holds that faith in Christ gives to every believer an assurance of his acceptance. Peace and love flow into the mind the moment Christ is believed and received. Assuredly his addresses will never bear criticism. A critic would make sad work of him. Nevertheless, his addresses are calculated to do good, and for that reason will commend them-

selves to every spiritually-minded man. He is doing good. He told me last evening that several precious souls were brought to Christ, and asked if sinners were converted among us. He is emphatically a man of one idea—*Christ and Him crucified*—and so intensely does this truth shine into his heart, that it almost blinds him to other truths and duties connected with the cross. He is not perfect, nor does he acknowledge himself to be perfect; but he strenuously holds that he is perfect in Christ, and has nothing to fear. He is a man probably about 30 years of age, distinct in his utterances, and delivers truth in its native vigor and uses plainness of speech. He was a sinner and a gambler, and sought happiness in earthly pleasures while in the night, but God saved him. Such is his own account. There are four or five officers that support him in his labor of love; but, as a general thing, his companions-in-arms or superiors have little sympathy with his movements. He is a plain man, plain in his apparel, and apparently humble in his demeanor. In short he is like another man, and like another devoted christian, though he is a lord."

Dalhousie College, Halifax, Nova Scotia.—A correspondent of the *Canadian Baptist* gives the following account of College matters in Nova Scotia. "A word in reference to that suspicious item, entitled 'Government grant.' When the Earl of Dalhousie was Governor of Nova Scotia he induced the Legislature of the day to appropriate \$12,000 of the public funds for the erection of a building for a university to be conducted on the same plan as that of Edinburgh. This institution, which he succeeded in getting largely endowed, was never able to compete successfully with the denominational colleges, though its funds were so managed as to accumulate rapidly. Two or three years ago, the last of several efforts to resuscitate it, was made by the Government of the day. It was to be made a Provincial University. The various religious bodies were invited to establish and endow chairs in it. All except one or two declined, on the ground that they had their own institutions, that they preferred them, and could not do more than support them. They went further. The Episcopalians, Methodists, and Baptists unitedly *protested* against the scheme as flagrantly unjust, inasmuch as it gave to the one or two denominations who, having no permanently established colleges out of Halifax, were in a position to appoint professors, all the advantages of fine buildings, costly apparatus, &c., at the public expense. The result of this protest was the acceptance, under *protest*, of a compromise, as a temporary settlement of the vexed question. The principle underlying this compromise, but which, it is claimed, is not satisfactorily carried out by it, is, it will be perceived, the perfect equality in the eye of the law of all religious sects. The government, having, by converting Dalhousie College into a Provincial University, indirectly and probably unintentionally conferred certain advantages upon one or two sects in respect to their educational works, thinks that the just equilibrium can best be restored by giving to each of the colleges of the other bodies a sum of money equivalent to the advantages given, under the new arrangement, to those which have established chairs in the University. The difficulty is not yet permanently settled, but this is the history of the '\$400.'"

The '\$400' referred to is a grant to the Baptist College. The above story shows what a muddle any government gets into when aiding education through the denominations.

Baptist Theological Seminary.—The "Canadian Literary Institute," at Woodstock, of which Rev. Dr. Fyfe is Principal, closed its Theological Session for 1867-8 on the 20th ult. There had been 33 Divinity students. The examinations were pronounced satisfactory.

Sensation Sermons in Toronto.—During the winter we have had a number of what have been called "sensation" sermons from the Rev. Wm. Stephenson of the Adelaide Street Wesleyan Church, who delivered a fortnightly series on "City Life," under such rather startling titles as "The Story of a Broken Heart," "The City by Midnight," "The Secret Out; or the Voice of Blood;"

which, the last especially, sound more like the titles of *Ledger* stories or dime novels, than of religious discourses. They have had the effect, however, of filling his church on Sunday-evenings to such an extent that it is often impossible to obtain even standing room; and he claims that much good ensued from their delivery, as testified by parties calling upon or sending letters to him. The series was concluded about two weeks since, and supplemented by a sermon last Sabbath evening to professional and commercial students. Mr. Stephenson is perhaps the foremost pulpit speaker of Toronto, and can deliver an earnest, feeling address. He speaks with a fluency which becomes even rapidity at times, and has a great command of language. His speaking, in the opinion of many, is marred by a redundancy of words, and using them occasionally out of their meaning. He is a middle-aged, portly man, with curly, light brown hair, and an open, benevolent and jovial-looking countenance, and looks as if he enjoyed life thoroughly. While many are disposed to decry sensation preaching, and attribute his conduct to a mere love of notoriety, after all, is it not something gained to get a hearing from those who previously seldom or never attended a place of worship even though the ministerial dignity should be a little lowered by the introduction of "sensationalism" into the pulpit?—a question, doubtless, more easily asked than answered, for there is much to be said on both sides.—*Cor. Montreal Witness.*

Rev. Dr. Burns, Emeritus Professor in Knox College, Toronto, on the eve of a visit to Britain, received from a number of friends in the city, a purse of \$600, as a testimony of their personal esteem, their appreciation of his public services, and their sympathy in his recent bereavement by the death of his youngest son, W. H. Burns, Esq. The venerable Doctor is still travelling and labouring, as of yore, with scarcely abated energy.

Free Visitors' Pews.—Our Wesleyan friends have introduced a valuable improvement on the family pew system, in their new church. A few friends have made up a purse, and rented a couple of pews, to be free for strangers and visitors. For convenience, a neat placard in a gilt frame hangs at the church entrance, which states their number and location, and invites strangers and visitors to these seats. It is well known that thousands, especially in great cities, sensitively avoid churches for fear of disturbing the holders of pews. Even in our towns and villages, travellers and visitors would more freely enter strange churches if more inviting provision were made for them. In the Wesleyan church, the great financial success of providing for the whole debt of such a spacious and beautiful edifice was largely owing to the generous aid of friends in the country for miles around. And it is a pleasant return, in addition to the usual church hospitalities, to provide extra free pews to tempt these often to visit the church they have helped to erect.—*Brampton Times.*

[Is not the above a very sensible solution of one of the difficulties of the pew-rent system, accommodating the occasional without incommoding the constant attendants?—Ed. C. I.]

Obituary.

Mrs. JOHN THOMAS.

(EXTRACT OF A SERMON IN ZION CHURCH, TORONTO, BY THE PASTOR, MARCH 22, 1868.)

Not long since it pleased God to take away one of our youngest Church members; quite lately, he has called to himself one of our oldest,—the very oldest person literally on our roll,—one of the first members of this church, and by far the oldest church-member among us, since her membership in the church below extended through the long period of seventy years. Mrs. Sarah Thomas was born in Frome, Somersetshire, England, on the 5th of March, 1782. At the age

of sixteen she joined the church there, under the pastoral care of the Rev. Timothy East. She came with her husband to Canada in 1832, and to this city in 1834.

At the formation of this church, under the ministry of the Rev. Mr. Merri-
field, she became one of its members, and continued in its fellowship till her
death, in her 87th year, on the 11th inst. Of her nine children only one survives.
Three of them died in England and five of them in Canada. On their account,
in illness and death, she had much sorrow, and to herself and her husband the
first part of their Canadian life was one of much trial. But her faith in God
never failed; and through bereavement, difficulties, disappointments, losses,
bodily weakness, and growing infirmities, she held on her way to the better land.

She was known and respected by many, and during the years of her detention
at home, by the weakness and infirmities of old age, she was often visited and
communed with. Of late she appeared to be maturing for the skies, triumphing
over physical feebleness and irritability, and looking calmly forward to the rest
and home above. In her the words of the text, Job v. 26, have been fulfilled.
She came to her grave in a full age, sixteen years beyond the Psalmist's estimate,
as a shock of corn cometh in its season. Through the seventy years of her
religious life she was ripening for the skies. Through various changes, through
blessings and bereavements, through joys and sorrows, through health and
sickness, with helps and hindrances, through youth, maturity and old age, the
preparation went on, under the Supreme Husbandman's eye, till the golden
grain was ripe; and then the transfer gently and quietly took place to the
kingdom of heaven. And now the partner of a married life of sixty-five years
survives, not so much to mourn separation as to expect reunion, not so much to
remember the past as to prepare for the future.

Gleanings.

EPISCOPAL GNATS AND CAMELS.

[The *Independent* has the following capital verses, from the pen of a good churchman,
suggested by certain recent events.]

I saw a bishop lying flat,
Choking in gasps of agony,
Trying to swallow down a gnat
That in his gullet chanced to fly.
The insect had, while on the wing,
Seemed buzzing out, Tyng, Tyng, Tyng, Tyng!

Again I looked: with mouth agape
The bishop takes a stertorous nap;
When lo! a camel staggers by,
Loaded with priestly panoply:
Bales of vestments on his hump,
While here a crucifix appears,
A box of candles galled his rump,
And smoking censers scorched his ears.
Before, behind, a savory crowd
Of greasy monks, with alb and cope,
Intoned and chanted, crossed and bowed,
Like Father Agapius or the Pope.
The bishop slept; he took no note;
The caravan marched down his throat.

Was't Rome I saw, or was it not her?
Or did I dream, dear Bishop Potter?