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

THE  
**Canadian Independent.**

JUNE, 1870.

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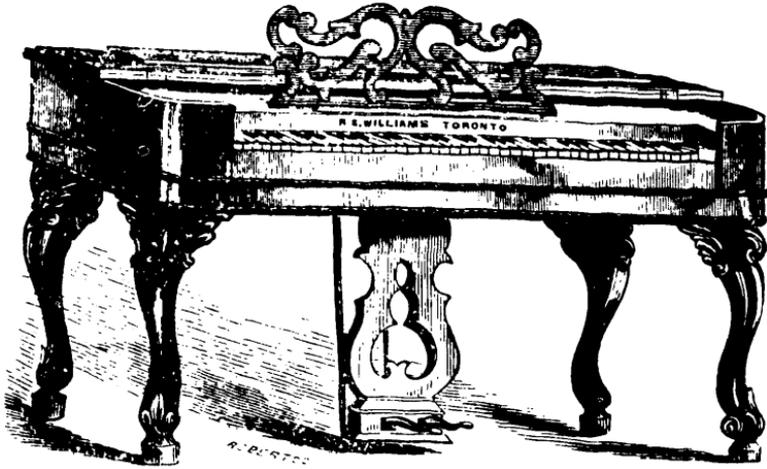
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THE

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A MONTHLY MAGAZINE, 40 pages, 8vo.,

IN THE INTEREST OF THE

**CONGREGATIONAL CHURCHES.**

—EDITOR:—

REV. JOHN WOOD, BRANTFORD,

WITH THE SPECIAL CO-OPERATION OF REVS. F. H. MARLING AND W. F. CLARKE.

Published on behalf of a Company, by Mr. ALEXANDER CHRISTIE, 34 KING STREET EAST, (P. O. Box 468), TORONTO. Annual volume begins in July; subscriptions may commence at any time. Terms: One Dollar per annum, in advance.

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CONTENTS:

1. Editorial and Contributed Articles. 2. Literary Notices. 3. The Home Department. 4. British and Foreign Record. 5. Correspondence. 6. Official. 7. News of the Churches. 8. Obituaries. 9. Gleanings in Prose and Verse.

While principally meant to serve as a medium of communication to the Congregational Churches in the Dominion of Canada, and containing official reports of denominational proceedings, and News of the Churches, it also contains a digest of British ecclesiastical affairs, papers on important questions, and other interesting matter, much of which cannot be found in other periodicals.

This Magazine is published on the first of every month. Terms:—10 cents per number; one dollar per annum, payable in advance.

THE

# Canadian Independent.

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VOL. XVI.

TORONTO, JUNE, 1870.

No. 12.

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## CHURCH CONGRESSES.

The hospitality of the good people of the city of Toronto seems likely to be severely tested during the present month, for almost simultaneously with the Congregational Union, four other ecclesiastical bodies will meet there, in annual convocation, viz., the Conferences of the Wesleyan and the Primitive Methodist Churches, the General Assembly of the Canada Presbyterian Church, and the Synod of the Anglican Diocese of Toronto, comprising in all over a thousand ministers, besides elders and lay delegates, who are admitted to participation in the deliberations of all these assemblies, except the Conference first named.

Already we observe that some alarm is felt at the prospect—although, whether the phenomenon of such a cloud of black coats, and white neckties, is regarded as the portent of famine, or of tempest, does not appear—but the *Guardian*, in a recent issue, warns any members of the Conference who may have contemplated bringing their wives with them, that—they had better not—in fact that all such property must be “at the risk of the owner.” We are sure our cotemporary could not have been betrayed into so ungallant an act, except under the pressure of dire necessity, and we devoutly hope that no such *caveat* will issue in regard to Congregational wives! There is an old saw about “All work and no play,” that will apply equally well to both sides of the house, and it is really too bad if those who have been “keepers at home,” all the year round, cannot, occasionally, at least, go up with their husbands “to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.”

The assembling of so many ecclesiastical bodies in the same city, however, is a coincidence deserving of more than ordinary notice. Of course, many of the ministers connected with these several organizations

will not be present, but after making all allowance for absentees, we have no doubt that it will be by far the largest assemblage of the Canadian churches and ministry ever brought together. Could not an occasion so auspicious be improved by a united communion service, or a grand Evangelical Alliance meeting, with an address by a representative man from each of the denominations named? Such a gathering might accomplish great good in demonstrating the substantial unity of all true believers, and helping to remove the misunderstandings, and soften the asperities, which even yet mar our denominational intercourse.

Our own Union meeting is likely to be a large and important one. Toronto is central to the great majority of the associated churches, and has, on that account, usually commanded the attendance of a larger number of ministers and delegates than any other place. The approaching meeting, we are sure, will prove no exception to the general rule. The papers to be presented on "The Christian training of the young," and the discussion which is to follow, will doubtless be stimulating and useful, and not less so, we hope, the conference on "The duty of Christians and Christian churches in relation to the cause of Temperance." The latter strikes us as being especially timely and important. Never was it more needed. The subject was once somewhat old and hackneyed, but that is so long ago, that a vigorous and earnest discussion of it will now be something *new*. The hope also held out by our Secretary, Mr. Marling, of an address by some distinguished American brother, on the Pilgrim Fathers, seems likely to be realized, Dr. Edward Beecher, of Galesburg, Ill., having been deputed to visit us by the Memorial Convention lately held in Chicago.

The interest of the College meeting will centre, of course, in the election of a new Principal and Theological Professor. The action of the Board of Directors, and the concurrence of the Committee of the Colonial Missionary Society, as reported last month by Prof. Cornish, leave no room to doubt that the Rev. Dr. Wilkes, of Montreal, will be chosen to fill that position. An election so important, however, should not be allowed to go by default, but should receive the earnest personal attention of every subscriber who can be there.

Apart, however, from any features of special interest connected with the approaching meeting, every member of the Union ought to make an effort to be present, and to contribute his quota to the enjoyment and profit of the occasion. It is our one annual opportunity of brotherly intercourse, and fellowship at the mercy-seat, which, although once or

twice slightly marred by "irrepressible" brethren, is too precious to miss for the mere apprehension of such a thing happening again. Barnabas must come as well as Peter, our "sons of consolation" as well as our "sons of thunder." All the more need of the former if the latter are to be there, that their words may distil like oil on the troubled waters of controversy, which free thought and free speech are ever liable to stir up. Only let us carry the spirit of Christ up with us, and seek new supplies of his grace with every fresh engagement, and then we shall realize the conception of the poet,—

"When, free from envy, scorn, and pride,  
Our wishes all above,  
Each can a brother's failings hide,  
And show a brother's love!"

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#### THE COMMUNION QUESTION.—CONCLUSION.

DEAR SIR,—In former communications I have shewn, that the practice of requiring believers' baptism to precede church fellowship, is established on Christ's command, and apostolic example. As you appear to wish to close the discussion on this subject, I am willing to do so, unless you have "any fresh light to throw upon it." We have both had opportunity to shew our opinions, and the result must be left with the Disposer of all events.

You decline to prove "that baptism, upon profession of faith, is to be confined to Jews and heathen," unless I can "adduce from the New Testament an instance of a child born of Christian parentage being baptised on his making such profession."

I always understood that Christians are to learn their duty from what the New Testament *does* teach, not from what it *doesn't* teach. The New Testament is silent on the question which you propose. If, therefore, you feel yourself at liberty to confine believers' baptism to Jewish and heathen converts, because the New Testament does *not* give an example of the baptism of a believer born of Christian parents, you may do so. I require something more substantial as a rule of conduct than the silence of the New Testament.

In noticing my "retort" about holy water and wax candles, you say, "baptism having superseded circumcision, in the administration of which children had always been associated with their parents, there was a moral certainty that it would be administered to them, as circumcision had been of old, unless it was expressly limited to adults."

Not quite so fast, Mr. Editor. You assume what you require to prove. Where did you learn that baptism has superseded circumcision? When, and by what authority was circumcision abolished?

You complain that I have not taken any notice of your thrice repeated reference to Rom. xiv. 3, 4. My reason for that was because I did not consider that these verses had any bearing on the subject under discussion. You also made reference to the mode of baptism, the Abrahamic covenant, baptism of households, &c. I have not taken any notice of

either of these topics, for the same reason. I am willing to discuss those questions with you one by one, but I decidedly object to discuss them all at once. Such a confused method of handling subjects has a tendency to perplex rather than edify.

I will now endeavour to tell you the meaning of Rom. xiv. 3, 4, not because these verses bear on the communion question, but because you request an explanation of them.

From various parts of the epistle to the church in Rome, we may learn that it was composed partly of Jewish and partly of Gentile believers. In accordance with their usual peculiarities, some of the Jewish believers at Rome were inclined to observe the things which Moses had commanded. A considerable part of the Mosaic dispensation had reference to "meats and drinks." If, then, a Jewish believer had doubts about the lawfulness of eating certain things, he was to be treated with forbearance. The stronger brother who believed that he could "eat all things," was not to despise the weaker brother who only felt at liberty to "eat herbs." The weak brother was to be received notwithstanding his scruples about meats and drinks, and the strong brother was not at liberty to despise or judge him. If a convert from Judaism, or even heathenism, who had scruples about eating certain kinds of food, were to ask for admission into a Christian church at the present day, it would certainly be the duty of that church to receive such a one, and not presume to judge another man's servant.

I am, dear Sir,  
Yours faithfully,

G. M.

Warwick, May 11th, 1870.

It is impossible not to admire the complacency with which our correspondent insists that he has proven his point, and were his arguments only equal to his confidence, our little passage-at-arms would undoubtedly be the "end of controversy" on the subject. We submit, however, that he has produced neither Divine command nor Apostolic example for restricting baptism to believers, or for excluding believers from church-fellowship, because they don't happen to agree with you as to the mode of its administration.

Our brother is in error in supposing us to have asserted that baptism in adult age is to be confined to "Jews and heathen." We only said that the "men and women" of whose baptism we read in the New Testament were Jews and heathen, and therefore naturally and properly received it on embracing the Christian religion. Now, however, when so many Baptists and others, neglect their duty, and forsake the good old Apostolic way of household baptism, the rite has often to be administered to "Christian" believers, as the next best thing in adult age. "But from the beginning it was not so," and we may therefore learn much of "what the New Testament *does* teach, from what it *don't* teach," G. M. to the contrary notwithstanding.

We always suspect a Baptist opponent of feeling himself exceedingly "hard pressed" when he has to demand proof "that baptism has superseded circumcision." We have usually found that to be their *dernier resort*. Our correspondent is *in extremis*, and he bethinks himself of the

old objection,—“where did you learn that baptism has superseded circumcision?” Why in the New Testament of course, and in particular, in the Epistle to the Colossians, chap. ii. 11, 12, where it is directly spoken of as the “circumcision of Christ.” It will not do to say in reply, that the expression quoted refers, not to baptism, but to the renewal of the heart, for that would be to make the Apostle speak of regeneration as the exclusive characteristic of the Christian dispensation. And besides, even if our interpretation of the passage could be shown to be incorrect, the points of resemblance between baptism and circumcision are such as to leave no room for questioning that the one has taken the place of the other. Both were made the divinely appointed rite of initiation into the Church of God. Both symbolize the same great univereal want—that of inward spiritual cleansing. And both signify the adherence of the parties receiving them to the covenant of which they were made the seals. Who then can doubt that, as the Lord’s Supper has superseded the Passover, “Baptism has superseded Circumcision?” And if so, must there not be considerable force in the conclusion, the premises of which are resisted so desperately?

G. M. at last notices our argument from the Epistle to the Romans, xiv. 3, 4, but denies “that these verses have any bearing on the subject under discussion.” What then *is* the subject under discussion? Is it not whether a godly, conscientious, Pede-baptist who is “weak in the faith,” [of immersion,] and “esteemeth every [way] alike,” and who, being “fully persuaded in his own mind” of the validity of his baptism, “giveth God thanks,” and “regardeth not unto the Lord” the mode insisted on by his stricter brethren ought to be “received” to the Lord’s table since “God hath received him”? Our correspondent surely cannot believe that the Apostle’s language applies only to “meats and drinks,” and if he will just compare our paraphrase with the original text, he will see that, *mutatis mutandis*, the principle which Paul has laid down there is the very one for which we are contending. We hope yet to see him acknowledge it, and what is of infinitely greater moment, to see the time referred to in the extract from the *Watchman and Reflector*, out of which this discussion first arose, when, close communion being no longer in the way, “the two great Congregational bodies shall be able to unite in ordinance and organization, as they are now united in doctrine and polity.”

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### TOO CONSCIENTIOUS.

The following paragraph appeared, without note or comment, in the *Toronto Globe* of the 13th ult. :—

“About thirty men employed by the Grand Trunk Railway Co., at Point Edward, were refused work on Monday, for declining to work on the previous Sabbath, in unloading the propeller “Coldwell.” Five of the same number left the service rather than submit.”

All honour to the five brave men who “were not afraid of the King’s commandment,” and chose rather to suffer than to sin! Let us have their names! Many a man has been lionized, and feted, and toasted, for his “pluckiness,” or his public spirit, without being half as deserving! There is true heroism in “enduring grief, suffering wrongfully,” for

conscience sake. It is easy to "play the man" when your fellows look on and applaud you: it is a much harder task when your employer threatens to dismiss you, and there are any number of men ready to take your place, and call you a fool for your scruples. Again we say, let us have their names!

Such men deserve our congratulations more than our sympathies. They have the reward of an approving conscience, and they will not long lack employment. If the petty tyrant who dismissed them does not know the value of servants who fear God, somebody else will. Like General Havelock's "saints," who could always be relied on "where duty called, or danger," these men need no better testimonial for faithfulness, honesty, and sobriety than their dismissal from the service of the Grand Trunk Railway "for declining to work on the Sabbath."

But what of the other twenty-five, whose consciences dictated the same course, but whose principle was not sufficient to carry them through? Who will answer for the consequences of thus trampling under foot all their moral instincts, and compelling them to bow down at the shrine of Mammon? And what of the thousands of others, on the pay-list of the same Company, thus systematically trained to set at naught alike the laws of the land and the laws of God? Is there no protection for them? Must their Sabbath's rest forever be dependent on the whim of some Superintendent, who, perhaps, "fears not God, neither regards man?"

We suppose that if the case were inquired into, some one would make out the unloading of the "Coldwell" on Sunday to have been a work of necessity, if not of mercy; or else, if that could not be done, that the soulless corporation commonly known as "the Company" was alone responsible for it. The general manager, the traffic superintendent, and all the station masters, would protest their anxiety to put a stop to Sunday labour, and—it would go on just as before! Of this, however, we are quite certain, it can never be necessary to break God's law; and the day is coming when He who commands us to "Remember the Sabbath day to keep it holy," will both bring home the guilt to the right parties, and punish them. Meanwhile, we can only hope that the Sabbath Reformation Society will prosecute its good work, and by legal, if it cannot by moral means, compel all public companies to observe the Day of Rest.

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#### PILGRIM FATHERS' MEMORIAL CONVENTION.

DEAR BROTHER,—I was present at the above mentioned Convention as a delegate from the Executive Committee of the Congregational Union of Ontario and Quebec, and beg to report to the brotherhood at large through your columns. The object of the Convention was, to do honour to the memory and principles of the Pilgrim Fathers, and devise some fitting commemoration of this, the two hundred and fiftieth anniversary of their landing on Plymouth rock. The Convention was held at Chicago, in connection with the Triennial Convention of the Congregational Churches and Ministers of the North-West, a body which manages the affairs of the Chicago Theological Seminary, and keeps a general outlook and oversight of all denominational affairs of common interest in that great and growing region. The meetings were held in the spacious

hall of the Young Men's Christian Association, [Farwell Hall,] and were attended by from 1500 to 2000 persons. Wednesday, April 27th, was the opening day of the Memorial Convention, which commenced business at 2 p.m. by the appointment of Rev. Dr. Edward Beecher as temporary chairman, and by voting to hear the Inaugural address Rev. Dr. Bacon had been announced to deliver, before proceeding even to the nomination of Committees. This address was deeply interesting and instructive. It was delivered without notes and in the most animated style, completely rivetting the attention of the vast audience, and making an hour glide away quite imperceptibly. It was especially valuable, as clearing up some historical points in regard to the ecclesiastical ancestry of Congregationalists, and shewing them to be descended, not from the Puritans, but from the Separatists, the Reformers and come-outers of their age, who acted on the Scriptural principle of leaving the Babylon of State Churchism, and boldly founding churches on the New Testament model, taking as the great central principle, *membership conditioned on spiritual character*. Perhaps you can find room for the conclusion of the Doctor's address, as a specimen of the stirring things that fell from the lips of "the old man eloquent."

"We see how plenteous has been the harvest. We are witnesses to-day that one soweth and another reapeth. One hundred years after the landing at Plymouth, in the year 1620, there had been chapters written in the history of England of great significance. In the year 1720, Puritanism in England had become extinct, merged into Separatism. The exclusion of the Puritans from the Church of England, by the act of non-conformity, in 1662, converted them and their successors by force into Separatists. They gave up, at last, under the necessity, under the very force of despair, the hope of any further reformation in the Church of England, by which they could be brought back again, and they began then—they had already begun—100 years after Robinson, to fill England with free churches, churches on the Congregational and Separatist principle. And of the evangelical dissenters of England to-day, not counting the Methodists, who rather repudiate the name, numerous as they are, powerful as they are, they are all standing on the platform of Robinson and of the Separatists. Such is the harvest that has been reached there.

"When the Puritans began to follow, and planted themselves at Salem, and when they formed themselves into a church, they took the form of the Congregational church, and brethren from Plymouth Rock came and gave the right hand of fellowship and ordination; and when, two or three years later, the great emigration under Winthrop took place; when long epistles were sent back to their friends in England, acknowledging their fellowship with the Church of England—that is to say with the Church of Christ in England, when they had become acquainted with the colonists of Massachusetts Bay, they began to form their churches substantially after the same form. And that Pilgrim church of Leyden and Plymouth have thus given the laws of form and growth and development to the churches, all the Puritan churches—as we sometimes call them—of this continent, as well as of old England.

"We are met here to-day from the breadth of a continent to commemorate the saintly virtues of these heroic servants and martyrs of God. Before us here is a photograph that was taken of the National Council, when they sat gathered round the rock—forefathers' rock of Plymouth. One of the moments of my life which stands out clearest and brightest in my memory is the time when we, a thousand of us nearly, gathered from every State between the Atlantic and the Pacific—sat upon the Burial Hill, proud in the declaration of our faith transmitted to us by the men who were buried there.

The Pilgrim Fathers are at rest  
 Go stand on the hill where they lie,  
 When the earth's warm breast is in verdure dressed,  
 And summer's throned on high.

The earliest ray of the golden day  
 On that hallowed spot is cast,  
 And the evening sun, as the day is done  
 Looks kindly on that spot last.

The Pilgrim spirit is not dead,  
 It walks in the moon's broad light,  
 And it watches the bed of the saintly dead  
 With the watching stars at night.

It watches the bed of the brave who bled,  
 And shall guard that ice-bound-shore  
 Till the waves of the bay where the Mayflower lay  
 Shall foam and freeze no more.

The hymn, written by Rev. Dr. Bacon, was sung, commencing :—

“ O God, beneath thy guiding hand  
 Our exiled fathers crossed the sea,  
 And when they trod the wintry strand  
 With prayer and psalm they worshipped Thee.”

After singing, the Convention proceeded to organize itself,—appointed permanent officers, and drafted Committees. B. W. Tompkins, Esq., of Connecticut, was elected President. Several Vice-Presidents and a staff of Secretaries were put in office, but I need not consume space with official lists.

On Thursday morning, the Convention listened to a very beautiful address by Rev. Dr. Post, of St. Louis. It fairly glittered with gems of thought, and was especially striking in the distinction it drew most clearly between *idolizing* men and *idealizing* them. Dr. Post is a scholar, a thinker, and a writer of great power, but he is no orator. In some men's mouths, his address would have been a perfect electric battery, as it was, you had to pick out the thought pearls from the dust of a very dry and tame delivery. A single paragraph to verify what I have said of this magnificent address, is all I dare ask you to squeeze into your crowded pages.

“ Another result of this secularization of the age was that religion had become a matter of *eclat*—titles, an imposing array of ritual and arrangement, something that would strike the senses. The æsthetic element was made to predominate over the moral and spiritual ; salvation had got to be a fine art, preaching was an entertainment, and decorum was the chief grace, and inelegance the unpardonable sin. The doors of the kingdom of this secular church were wide enough to admit Belial and Potiphar, and all the host of this world's lusts, but Lazarus and his rags could not crowd in. Tears of penitence were all very well, but they must flow gracefully ; instead of babes and sucklings constituting the kingdom of heaven, anything like false grammar, or anything but the purest Addisonian, could never reach the mercy seat. To the upholders of this secular church, the spontaneity of religious life was something simply dreadful ; they wanted no religious liberty. This class, who were ready to “ die of a rose in aromatic pain ”—what a figure would they make marching along with the old Ironsides ! ”

“ The Business Committee reported through their Chairman, Rev. Dr. W.

W. Patton, a series of resolutions, which, after discussion and modification, were enthusiastically adopted, as follows:—

"1. *Resolved*, That the landing of the Pilgrims at Plymouth, like the exodus of the Israelites from Egypt, the founding of Rome, and the rise of the reformation under Luther, marks a grand epoch in human history, and ought justly to be celebrated as having led the way to results both in church and state of almost unequalled magnitude.

"2. *Resolved*, That in the assembling of so large a national convention of the representatives of the principles and polity of the Pilgrims, at a point more than a thousand miles westward of Plymouth rock, and drawing its members in part from churches two thousand miles still further west, we see a reason for devout thanksgiving to God, who has given such permanence and extent to the results of their labours and sacrifices.

"3. *Resolved*, That as the Pilgrims recognized an educated and pious ministry as the right arm of the church, there can be no more fitting monument in their honour than by liberal donations to aid the colleges and theological seminaries of our Congregational churches in establishing their institutions upon the broadest and most permanent basis.

"4. *Resolved*, That as the local church was the centre and circumference of the Pilgrim ecclesiasticism, it becomes us during this memorial year to see that it is made strong for its work in every community; and we do therefore recommend that the effort be earnestly made by the churches which are under the incubus of a debt, to discharge, by a special Memorial offering, all their liabilities, and thus put themselves in condition to promote effectually every department of Christian enterprise; and also that new churches be similarly erected as monuments to the memory of the Pilgrims, in the localities where they may be needed.

"5. *Resolved*, That a committee of five be appointed by the Chairman to set forth a condensed statement of the characteristic ideas to which the Pilgrims gave power by their self-denying devotion, and to whose continued advocacy and application we stand solemnly pledged before God and man.

"6. *Resolved*, That in the erection of the contemplated Congregational House, at Boston, for the valuable public library of our denomination, and as a permanent home for all our benevolent societies, we recognize an enterprise worthy of liberal aid by Congregationalists in all parts of our land.

"7. *Resolved*, That in commending these and other appropriate special objects to individuals and to churches, we would caution them not to diminish their offerings to the Christian causes which make their annual appeal to the benevolent, but to let their memorial contributions be a superadded gift presented by willing hands in honour of the deeds wrought by the Spirit of God through our Forefathers, and in gratitude for the blessings bequeathed by them to us, to our country, and to the world; and this convention would express the hope that these plans will be carried out with such zeal and liberality as to secure the raising of not less than three millions of dollars for these special objects.

"8. *Resolved*, That the system of public schools, inaugurated by our Pilgrim Fathers, on the basis of God's holy Word, and now generally adopted by the States of the Union, is one of the choicest portions of the inheritance received from them, and should be firmly maintained against assaults from whatever quarter, as essential to public morality and the permanence of free institutions.

"9. *Resolved*, That the triumph of the ideas and principles of the Fathers in the late civil contest, emancipating and enfranchising four millions of blacks, and giving nearly equally important disenthralment to 8,000,000 of whites, imposes a vast responsibility, and offers a grand opportunity for the dissemination of the religion of the Pilgrims; and in this memorial year of their landing on these shores, we pledge ourselves to renewed effort to preach the gospel and plant its institutions in the South.

"10. *Resolved*, That the Pilgrim Memorial Convention recommend to the Congregational State Conferences and Associations, and to churches organized in other local bodies, to unite in measures for instituting on the principle of fellowship, excluding ecclesiastical authority, a permanent annual or triennial national conference.

The Committee of five appointed by the fifth of the above resolutions made a most admirable report which was adopted by acclamation. It is as follows:—

"Assembled in Memorial Convention on this two hundred and fiftieth year from the landing of the Pilgrim Fathers, we, Elders and Messengers of the Congregational Churches of the United States of America, gathered, as we are, a thousand miles from the spot where they planted the living germ of our institutions, and in a region that both then and two centuries later was a wilderness, desire here with a devout gratitude to record our growing sense of the greatness of their services to the church, the nation, the world, and to the Lord Jesus Christ.

Disowning all idolatry of men, we do yet thankfully commemorate the clear insight with which they grasped and held the primal principle of ordering their faith, and life, and ordinances, and discipline, and polity, by "the primitive pattern of the word of God."

We honor them for the distinctness with which they apprehended the high manhood and true nobility of the regenerated soul, as well as the perfect safety of God's own guidance; and for the holy boldness with which they dared to cut clear of all adventitious aids, and cast themselves forth upon the Word and the Spirit of the living God.

We reverence them that they so heartily accepted, what even Luther distrusted, the full competence of the "peculiar people," the regenerated people, to govern themselves under the leading of the Holy Scriptures and the Holy Ghost. It thus became their privilege to reinstate the apostolic principle and practice, that "a particular congregation" of believers only, "rightly constituted and ordered, is a true, complete, and independent church,—whereof the officers are elected and all the affairs are conducted by the whole body of that Christian congregation,—wherein the elders administer only by consent of the church,—and whereby councils may and should be called for advice but not for government or jurisdiction."

We venerate our Pilgrim Fathers that they and their fellow-confessors first in modern times renounced all waiting for the civil power to accomplish spiritual reform, and openly advocated "Reformation without tarrying for any."

At the same time we admire them for the catholicity of their spirit, in that, following the almost solitary leadership of the saintly John Robinson, their pastor, they freely recognized and communed with other "Reformed" or evangelical "congregations" as true churches, and thus practically exemplified that grand principle—"the unity of the Spirit in the bond of peace."

We thankfully acknowledge the pre-eminent sagacity that early planted the school house close by the meeting house, and laid down the open Bible in the heart of the Free School.

We wonder at the singular insight which in the Mayflower Compact gave that matchless definition of genuine democracy,—"just and equal laws" "for the general good;" and at the divinely vital force which thenceforth laid its moulding hand upon the institutions of this nation.

And while we commemorate their principles, no less do we appreciate their illustrious example; their profound humility and prophetic self-denial, in their "great hope and inward zeal of laying some foundation for the advancing of the gospel of the Kingdom of Christ in these remote parts of the world, though they themselves should be but as stepping stones unto others;" the devout obedience with which in the utmost pressure of their mission, on a

winty coast, they kept holy and honorable the Sabbath of the Lord; the serene courage, like that of men who have learned to die, but never to surrender, in which they saw half their ranks mowed down by death, but cast no wishful look behind: the high Christian equity wherewith the first generation of Plymouth colonists never possessed "one foot" of Indian land except by honorable purchase or negotiation with the native tribes; the living faith that labored on, avowedly resting on the Divine assurance, "one soweth and another reapeth;" the admirable union of the most reverent faith with the most unfettered thought, in the determination to follow men "no further than they followed Christ," and to "receive whatsoever light should be made known to them from His written word," by whatsoever other instruments of His God should reveal anything to them; and that sublime "covenant of the Lord," "to walk in all His ways, made known or to be made known unto them, whatever it should cost them."

For this, our goodly inheritance of deep principles and lofty Christian example, we here render all the thanks and all the praise, not unto men, but unto God—their God and ours—who raised them up, qualified, and made them strong for their mission. And we now pledge ourselves to carry forward their principles, so far, and so far only, as they are the principles of Christ. We humbly pray for a double portion of the same spirit, so far as it was from the Spirit of God, that we, their spiritual descendants and heirs, may have the fidelity, self-denial, large-heartedness, generosity and courage, to go forth bearing the precious seed of primitive gospel light, life and love, from sea to sea, and from the river to the ends of the earth."

Rev. Dr. Beecher presented also the following resolution, which was adopted:—*Resolved*, That we recognize the goodness of God in the fact that the principle of the independence of the local church, as advocated by our fathers has so far pervaded the ecclesiastical organizations of our country as to be in the majority; that it has increasingly invigorated the convictions of the local churches of other denominations in the recognition of their divinely given rights and powers; that the principle of the organization of the church of regenerated men with a regenerated ministry, as defended by our fathers against severe antagonism and persecution, has gained and is gaining power in all evangelical denominations; and that He has furnished a principle of Christian unity adequate to unite all Christians in local churches, and that by these things we are encouraged to hope for the final triumph of all the principles that are involved in the purity, unity and victory of His church in our land and in all the world.

The only other item in the proceedings which I shall draw upon your space to report, is one which will be hailed with much pleasure by such of your readers as expect to be present at the approaching Annual Meeting of the Congregational Union of Ontario and Quebec. I was charged by our Executive Committee to do my utmost to secure some representative man from among our American brethren, to be present at our Union Meeting, to echo to us the utterances of the Convention, and to inspire us with its enthusiasm. I am happy to say that I succeeded in this part of my mission, and that we are to have Rev'd. Dr. Edward Beecher with us, providence permitting. The Dr. is to come as a delegate from the Convention, he having been appointed by a very hearty unanimous vote in that capacity, at my request, and on my motion, as a member of Convention. There are few of your readers, I imagine, who do not know that Dr. Edward Beecher is the senior surviving member of the renowned Beecher family:—that he is author of one of the most masterly works on Baptism extant; also of "The Conflict of Ages," a book of great originality and power, though it advocates a

strange theory of human pre-existence in another state of being;—that he is thoroughly orthodox, having none of Henry Ward's erratic tendencies; and that he is not only a very able man intellectually, but deeply earnest and spiritual. He is withal a fine speaker. Altogether, his presence will add much interest to our meetings. Rev. Alexander King, of London (Eng.), who was at the Convention, also gave me his promise to be present with us if possible, and I have since learned that he has made positive arrangements to do so. It is not unlikely that Rev. Dr. Patton, editor of *The Advance*, may add a third special attraction to the approaching occasion. Should he come, it will be in the interest of his paper, which, since the *Independent's* defection from Congregationalism, has many claims to be considered by us, the organ and exponent of American Congregationalism most worthy of our patronage.

In view of the expected appearance among us of a delegate from the Convention, I have purposely made this report consist of business details and resolutions, such as could hardly be embodied in the address of a representative, and from notes, comments, and impressions of which such an occasion was of course very fruitful.

I am, dear Brother,  
yours very truly,

WM. F. CLARKE.

Guelph, May 16, 1870.

### EARNEST WORDS TO PREACHERS.

Make no apologies. If you have the Lord's message declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money go to work and earn it. Let your beard grow. Throw away your cravat. If you do not want to 'break down,' make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, 'As I said before,' if

you said it before, say something else after. Do not end sentences, passages of Scripture or quotations with 'and so forth'; say what you mean and stop. Leave out all words you cannot define. Stop *preaching and talk to folks*. Come down from your stilted ways and sacred tones, and become as a 'little child.' Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One *fact* that you have seen or felt is worthy a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live so you are not afraid of them. Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence *ah* with a terrible *gaspah*, as if you were dying for want of *airah*, as some good people *doah*, and so strain their lungs *sah*, and never find it out *ah*, because their friends dare not tell them *ah*, and so leave them to make sport for the Philistines *ah*. Inflate your lungs.

It is easier to run a saw-mill with a full pond than with an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water. Aim at the mark; hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill a man quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep, because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Have a clear head and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God, if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live up to it. Keep your distance from sin. Do not play with edge tools, nor fool with temptations. Look to stars instead of weather-cocks for guidance. Be in earnest, but not wild. Keep open ears, and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say *no* very sweetly. Keep out of debt. Do not let any one owe you more than you are able to lose. Speak to the people like your Master, as they are able to hear. Do not feed bones to babies. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient toward all. Make friends with the children. Be cheerful with the young. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember, each sermon may be the last you shall preach, or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the word.—*The Christian*.

# The Home Department.

## THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Concluded from Page 424.)

Cuthbert's prejudice against, and distrust of, all Spaniards made him unwilling to apply to Count Avallo; but he had no better plan to suggest; and as soon as he left the council-house he made enquiries, and soon found out where he lodged.

Avallo was in Antwerp, and his request to withdraw for a time from the army had been refused by the Duke of Alva, in such a manner that, although his health was really broken from the effects of his wounds, he would not stoop to renew his request to the haughty general, and had sent to Philip himself for leave of absence, and now he was awaiting his royal master's will.

That morning, his confidential servant, Montello, was assisting the Count in his toilet, and freely communicating fragments of news that he had just gleaned. Like his master, he was disgusted with what he saw and heard on every hand; and, like himself, was secretly inclined to the Reformed faith.

"I have heard enough, Montello; it is the same sickening story of hanging, and burning, and drowning; I should fare no better myself if it was known that I read or even possessed this book." The Count drew from his pocket Anka's New Testament. His servant took the hint, and withdrew, leaving his master to its study, which had become a daily habit with him.

Half-an-hour afterwards, Montello came back; he shut the door carefully, and coming close to Avallo, said, in a tone he tried in vain to steady: "There is a priest demanding to see you." The Testament disappeared directly, but Avallo did not seem disturbed.

"Did he state his business?"

"No, sir, he wishes to see you alone, on a matter of urgent necessity, he said. But, sir, he is one of the members of the 'Council of Blood;' his coming bodes no good."

The Count's face slightly changed, not with the shadow of fear, but with a natural feeling of repugnance, as at the approach of some noxious reptile. "Delay will not alter his errand, Montello, so bring him in directly."

Cuthbert, the priest, who was ushered in, was in every way the opposite of what the Count had expected to see. Instead of the grossly animal or cunning Jesuitical type of face (varied specimens of which types might be seen round the Council board), his visitor's countenance was stamped with kindness and refinement; he looked more like a man of dreams than of actions, and a deep and settled melancholy increased the attractiveness of his appearance. "Those soft eyes surely never glistened at the sight of woe, except with tears," thought the Count: "the devil is wily, but he never could put on such a form of light as that."

Cuthbert begged permission to draw the bolt of the door. "My errand is a secret one, and would imperil your life, were it known; my own life is now not worth a beggar's wallet. I was a member of the Council; and worse than the torture-chamber of the Inquisition have been its sittings to me. Yesterday, they tried, and condemned to death, one whom you know; and, unless you can save her, Anka Gerhardt must perish at the stake."

"Anka Gerhardt;" echoed the Count, sinking back in his chair, and covering his face with his hands. "I need not ask for what crime she dies; her goodness and purity, the beauty of her life would be enough to reveal what was her fate."

"But she must not die, Count Avallo," said Cuthbert, positively.

"No, no!" exclaimed Avallo, "I will save her, though I lose my head. I have not forgotten how she watched over me with a mother's care and tenderness, and disappointed death of his prey, again and again. She gave me a better gift than my own mother; she only brought me to see the light of day, Anka brought me into the light of heaven. Tell me how you think I may best accomplish her deliverance. I am not in favour with the general, and you know his laws against leaving the country."

Cuthbert explained Anka's situation, and the manner in which he had obtained access to her; and after proposing and rejecting many schemes, it was arranged that the Count should try to procure her a passage in a Dutch fishing-boat; and if successful, they were to effect her escape from the cellar that very night.

Cuthbert excused himself from the Council, that day, on the plea of indisposition; but Cabrera was on the alert; his fine instincts warned him of incipient heresy, not far off, and he prowled about in the neighbourhood of Cuthbert's room, all day. Providentially other duties called him away towards the evening, and our priest stole out to execute his part of the scheme.

A little before midnight, Count Avallo, disguised as a watchman, was admitted into the Council-house, Montello, in a similar disguise, mounting guard in the street. Not a word had been said about Cuthbert's accompanying the prisoner; he felt it was too much to ask of Avallo on whom he had no claim; and he thought that Anka once safely away, he could manage his own escape, and join her in some foreign port. The great difficulty now lay in persuading her to leave him behind; and in his own mind he decided that Avallo must arrange it. Without hinting at any possible objections being made by Anka, he showed the way to the cellar, saying that he should stay outside and watch.

"We have met again, sweet sister," said Avallo, removing the high, broad-brimmed hat, that effectually shaded his face. "When I saw you last, I said that I would gladly defend you with my life, and I am here to make good my words. This is the proof of my sincerity," and he took the Testament from beneath his cloak, and reverently kissed it.

"You have read that book?" asked Anka.

"Indeed I have; at first, I confess, for your sake; now for its own. But there are only a few minutes to spare. A Dutch fisherman, whom you may trust, has promised to land you safely on the English shore. I am sorry to send you to a strange land, alone and unprotected; but I

know that good angels always attend your steps, and some day, perhaps, we shall find each other again, though I hope under happier skies."

"Alone!" exclaimed Anka, who had been silent with astonishment, "I am not going alone, Count; my friend goes with me, or I stay here and share his fate."

"Is that priest the friend you mean?" asked Avallo, equally surprised.

"Yes, the only one I have, except yourself. Did he not tell you that I would accept of liberty only on those terms."

"He only spoke of you; is he a heretic too? I guessed so, though he did not plainly tell me."

"Yes, and it must be known to-morrow; and then it will be too late to save him; not twenty Spanish counts could evade the vigilance of that Father Cabrera. I thank you a thousand times for your noble offer of service at such a fearful risk to yourself, but I cannot accept freedom, and leave my friend to die."

"But your presence cannot assist him here, and will only add to his sorrows."

"Our sorrows will soon be over, and we can then rejoice together," said she, with a blush.

Avallo frowned darkly, and coming to her side, he asked: "Was it to this man you had pledged yourself, with unspoken vows?" Anka bent her head. "And you ask me to save my rival; it is a hard thing to do." For a moment he entertained the thought of saving her, against her will; he almost believed that the priest would assist him.

"I do not ask you to save my friend," said she; "it is too much to expect, if, indeed, it were possible to be done; but do not speak to me of deserting him."

"You shall go together, Anka," replied the Count; "your devotion shames my jealousy and selfishness. It is possible to be done even at this late hour. Had the priest told me all this earlier, there would have been less danger, but we will hazard it."

Cuthbert was summoned, and their little plan hastily altered. He could hardly believe that he was not dreaming; such a prospect was too joyful to be true. Avallo took charge of Anka, and the priest accompanied Montello, each taking a different route to the place, where a skiff was moored, waiting to convey them to the fishing-smack, that was lying further out, ready to hoist her sails, directly her freight was safely stowed away.

With beating hearts, after many narrow escapes of detection, they stood beside the river. The night was very dark, and a small rain was falling, which, if uncomfortable, favoured their flight. The Count took off his cloak, and threw it around Anka, who was quite unprotected with any outdoor garment. "Pray for me sometimes, my sister," he whispered, as she stepped into the skiff. She grasped his hand, and tried to express something of the gratitude she felt, but her voice was choked, and her words were inarticulate. The Count detained her an instant, "You must take this in exchange for your Bible, which is worth more to me than all my possessions." As he spoke, he put a ring on her finger, which she afterwards found was of great value, and which he knew would provide them with the means of subsistence, when they first landed.

A few parting directions, a last adieu, and then the skiff was pushed off, and Avallo stood on the shore, feeling desolate and forsaken—wondering when his own release would come.

Silently, hand-in-hand, the fugitives watched the small light that guided them to their boat, the distance and danger lessening each moment. With trembling limbs they climbed on board, and crept down the narrow ladder to their hiding place; then, when they heard the sails flapping over their heads, and the free ocean surging around them, they wept for gladness, and kneeling down, poured out their souls in thanksgiving.

Cabrera ground his teeth with rage when he discovered how he had been out-witted; and, to add to his mortification, de Vargas always believed, or affected to believe, that Cabrera had himself stolen the pretty sister, and frightened away the soft-hearted, timorous priest. Count Avallo's recall came at length, but too late for him to reach his home.

"I cannot die in this foul atmosphere," he said to Montello; and although assured that he could not live a week, he insisted on beginning his journey. He pushed on to the borders of France, but could get no further; and for years after he had died in a wayside inn, and was sleeping in the little church of St. Aar, he was talked of and prayed for by Cuthbert and his gentle wife, in their cottage-home in England.

THE END.

### A SABBATH VISITOR.

It was a warm summer's day. I had been to Sunday-school and to church, and after dinner felt so weary, and my head ached so hard that I laid down for a nap, hoping to get rested before the evening service.

The bell rang, and soon one of the family came to my room, saying, "That Bob Green, who is in your Sunday-school class, has called to see you. I don't see why he should come Sunday. I should think he'd be satisfied with Sunday-school, if he's the kind of boy they say he is."

Now, I know that Bob was not a remarkably good boy, or even a good boy at all, but I never like to hear a word against my scholars, so I answered,

"Oh, Hattie, perhaps he is trying to do better, and wants me to help him; he has little enough help at home."

"Not that, I guess," laughed Hattie, "it's only last week I heard of his getting into some kind of a scrape with their next neighbor, who threatened to horsewhip him. Perhaps he's come to get you to help him out of that. Now's the time to give him a good scolding, and I'd do it."

"That will do, Hattie," I said; "please ask him up."

As she closed the door, I said to myself—

"What can have sent Robert here! On a Sunday, too. I have thought, like Hattie, that the Sunday-school would be sufficient for him. Perhaps he is tired, and wants a change." \* \* \* \*

"I got so tired of staying at home," Robert said, "so tired of myself, that I couldn't help coming to see you awhile."

"What made you tired of yourself?"

"Oh, everything. I don't like myself much."

"Why not, Robert?"

"Oh, because I am not good."

"What have you been doing?"

"Oh, I'm always doing. Last week I got into a scrape, and I'm so sorry. I'm all the time getting into scrapes and getting mad. I wish I wasn't myself."

"Who would you like to be?"

"Oh, I should like to be Jerry, that I read about, or John, that I see every day."

"But they are Christians. They love Jesus, and he helps them to be his children. They are not their old selves, and you told me last Sabbath, Robert, you did not want to be a Christian."

Just then to my great surprise, Robert's eyes filled, and his tongue failed him for a minute, then he said,

"Oh, I take that all back. I do want to be one of Christ's boys. I wanted to last week, but I was ashamed to say it."

"How long have you felt so, Robert?"

"Oh, ever since Harry was a Christian. I've seen how much better and happier he is, and I've kept saying to myself, 'If being a Christian helps Harry so much, I know it would help me.' To-day I made up my mind, and so I've come up here, if 'tis Sunday, to ask you to show me the way. Do you care?"

"Care! my dear boy," I exclaimed: "of course I care. I'm glad, oh, so glad, you have come. Your Saviour will give you a gladder welcome than mine. Let us kneel down here, and tell him all about it. Let us ask him to make you his own dear child."

Then Robert, in broken accents said,

"Dear Jesus, I'm so tired of myself, of my sins, and everything about myself, that I don't know what to do, only to come and give myself to thee."

Thus Robert came to that Jesus who turns none empty away. He went away rejoicing that he had got rid of himself and found the Saviour.

My head-ache and my heart-ache were all gone, and I said, softly, to myself,

"Oh, ye of little faith, wherefore didst thou doubt?"

While I had been doubting and fearing that thoughtless Robert would never be a Christian, at that very moment he was on his way to me, or, rather, on his way to Jesus.

"In due season ye shall reap, if ye faint not."—*S. S. Times.*

## A FRIENDLY TALK WITH PARENTS.

BY REV. THEO. L. CUYLER.

"His mother made him a little coat." The good mother who made the little mantle was *Hannah*, honored among women. The lad who wore it was *Samuel*, who grew from a beautiful childhood into the holy prophet and the honest judge. Hannah consecrated him to God from infancy, and placed him in the temple. Every year she "made him a

little coat," and took it up to Shiloh when she went to offer her annual sacrifice.

I will answer for it that the garment which this sensible mother wove for her darling boy was a sober and becoming one. She did not make the child a *doll*, to be overloaded with finery. Samuel was too sacred a being for such profanation, and so are all our children. I know of thousands of parents who have received from God a child, and then they turn the young immortal into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with upholsterings of silk and laces, and then torture its graceful freedoms into the tongs and screws of arbitrary fashion. On a certain Sabbath these parents brought their children to church, and formally devoted them to the Lord in baptism. But all the rest of the time they are consecrating their offspring to that *other* trinity—fashion, finery and folly! I tell you that this over-dressing of the body *strikes through* into the heart. It poisons the mind with affectations and most unchildlike greed of admiration and vain-glory. How can a stop be ever put to the crop of fops and fashionists, if children are to be trained into foppery and coxcombery from their cradles? How can our children be taught self-denial, frugality, humility and spiritual-mindedness, while their graceful forms are smothered under the artificial trappings of pride and extravagance? I am quite sure that when the sensible Hebrew mother "made a little coat" for her lovely boy, she remembered that he was "lent unto the Lord," and not to the lust of the eye and the pride of life."

But there is another meaning which I wish to give to this "little coat." In the Bible, dress is an emblem of character.—Christianity is spoken of as a raiment; we are exhorted to "*put on Christ*," to be "clothed with humility," and to keep our garments unspotted from the world. Nor is it a mere pun—a playing with sacred words to remind you that *habit* both signifies dress and signifies the disposition of the mind and its tendency to good or evil. The *habit* of doing right is the essence of godliness.

Now, we parents not only clothe our little ones; we also provide, in no small degree, the habits of their souls. We help to clothe them in garments of light and loveliness, or else in garments of sin and sorrow and shame. We make for them coats which no moth can consume—coats which they shall be wearing after we have mouldered into dust! Our children *put on* the example we set, and wear it. Not only what we say, but what we do, will be repeated in their opinions and their conduct. Our character streams into our children. It enters through their eyes and through their ears every moment. How quick they are to copy us! No photographic plate is more sensitive to the images which lodge there.—Our irritations irritate them. Our dissimulations make them tricky and deceitful. If a boy is handled harshly, and  *jerked into obedience*, he will likely turn out a sulky, obstinate creature; he will be just what our impatient rudeness makes him. If malicious tattle sours our conversation at the table, our children's "teeth will be set on edge." If we talk only "money, money, money," they will be greedy for sharp bargains. If we talk "horses," and "base-ball," and race-courses, etc., they will be on fire with a rage for sporting. If we give

our boys a *dollar* for the toy shop or the place of amusement, and only a *dime* for the contribution-box, we shall teach them that self-indulgence is of ten times more importance than charity. If we live for the world, they will *die of the world*, and be lost forever! The mind-garments which we weave they will wear. Long after we are dead, our children will be clothed in the habits we helped to fashion.

Mr. A—— has always thought it genteel and hospitable to offer wine at his table. His sons have learned to love it. They take something stronger, and quite too much of it! How does the father *like the coat* which he made for his boys?

Brother B—— has insisted that the theatre is “not so bad a place as the ministers would make out.” So he went occasionally, and took his sons and daughters. They grew fond of it, and of the seductive nudities which disgrace the American stage. His boys have been “set on fire of hell”; they have been led by the theatre to the saloon, and to the fashionable brothel! How does Brother B—— like the coat his boys are wearing?

Mrs. C—— claims that the ball-room is a good place to learn graceful manners. So she sent her daughters. They have learned *everything* the modern ball-room teaches—*everything* (not excepting the indecent “round dances.”) Her daughters waltz and dress superbly. But as she looks at them *from her dying bed*, how will she approve the moral apparel in which she clothed them? I rather think that “the ornament of a meek and quiet spirit” will look better than all the costly paraphernalia of the ball-room.

My fellow-parents! we are weaving our children’s habits every hour. We do it as clothes are made, *stitch by stitch*.—We do it by little things, and through unconscious influences. We are making the “little coats” which shall be worn, not only in this world, but in the world to come! Oh, how much it depends on us whether they shall “walk in white” among the glorified in Heaven! The property we can leave our children may be small indeed. We may not afford them an expensive education. But day by day we *can* be prayerfully, patiently weaving for them that garment of godliness, which shall grow brighter and brighter until they put on the shining raiment like unto those before the Throne.  
—*Independent*.

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### FAMILY WORSHIP AS IT SHOULD BE.

A correspondent of the *Watchman* found this family picture in his vacation wanderings:—

After the morning meal is finished, all the family gather in a pleasant room, each having a Bible, and with happy, cheerful faces, take their seats, the youngest being very near their father, that he may watch over her as she reads. To the question from the father, Where are we today? several voices hasten to give the book and chapter, showing that the Holy Word is being read in course. When all have found the place, the father begins and reads slowly and distinctly the first two verses, and the mother follows, then each child down to the youngest, who has yet to spell the longer words, and is encouraged when she succeeds, and helped if she fails in pronouncing them aright. If any verse of hidden

meaning occurs, it is explained, simply, clearly. A special promise, precept or command is applied gently, lovingly. Parents and children talk freely (there is the charm) of the words of Jesus. If the chapter be long, it is divided; if too short, another is read. Then the books are closed, the father begins a familiar tune, usually one of the Sunday-school hymns, that the little ones may all join—a hymn that shall have in it something about Jesus. How they sing! with the spirit and the understanding. All kneeling, the father prays, such a simple, earnest prayer—fervent thanks for the mercies of the past night, asking for the needs of each one for that very day,—“daily bread,” indeed. The trials and temptations of each are remembered; Jesus’ aid is asked for them, at work or at play! at home or at school. Personalities are not avoided here. The name of some member of the family is mentioned as special grace is implored in his or her behalf. Nor are others forgotten. The visitors among them feel drawn into closer friendship and love, as they hear the supplications for their welfare; while the whole church of God is commended to the care of “Him, who, watching over Israel, slumbers not nor sleeps.” How fervent are the special petitions for any who are sick or in sorrow! Finally, in unison repeating the Lord’s Prayer, they rise from their knees, feeling that Jesus has been there, and prepared them to go forth to the duties of the day with joy and gladness. Such a service has no weariness. It never exceeds half an hour; and if a city pastor, with the many calls upon his time and attention, can so conduct his family worship, why may not the merchant and the mechanic?

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### HEART MURDER.

*The Children’s Friend* tells the story of a little girl who went to bed with a heavy heart and whose sobs brought her mother to her side, seeking to know what ailed her:

“My child,” said her mother, tenderly, stooping down to her bedside, “what troubles you? Tell me.”

“Oh, mother, I am so glad you have come!” cried Alice, uncovering her head and seizing her mother’s hand; “I can’t say my prayers, and I can’t go to sleep.”

“Do tell me what’s the matter with my dear daughter.”

“Oh, mother, I killed Cousin Ruth in *my heart* to-day, I did!” and the tears flowed afresh. “She got angry, and I wished her dead. I can’t ask God’s forgiveness till I am friends with Ruth. He won’t hear me, for my heart has had anger and hatred in it. Oh, mother!” and the poor child sobbed as though her heart would break.

Her mother tried to comfort her, but there lay the cold heavy weight of sin upon her bosom, and she could take no comfort.

“Oh, if I could only see Ruth, and ask her forgiveness! then I could pray, and go to sleep,” she said, piteously.

“Mother can’t I go to Ruth’s house?”

Her mother thought a moment. She felt that to help her child to feel and act rightly on this subject was the most important of all things. “Yes, my child, you shall go,” she said.

Alice’s father was called, who, wrapping his weeping child in a blanket,

carried her into the next house, where her cousin Ruth lived. She was taken to Ruth's bedside. It was a melting scene to witness the confession, the entreaty for forgiveness, and the kiss of reconciliation. Then Alice wiped away her tears, and laying her head on her father's shoulder, she asked to be carried home.

Once more in her own chamber, Alice kneeled down and prayed to God to forgive her for the sin of hating Ruth. "Give me love in my heart," she cried, earnestly, "because it was love which made Jesus die on the cross for us; and oh, keep me from hating and killing anybody in my heart."

So did little Alice pray. Sin and conscience, love and hatred, had been fighting in her heart. But love gained the victory.

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*For the Canadian Independent.*

#### WOMAN'S RIGHTS.

To watch beside the sufferer's bed,  
 To soothe the mourner's woe,  
 To bathe the fevered, aching head,  
 To dry the tears that flow.  
 To smooth life's rugged path with love,  
 To fill the home with light,—  
 Faint shadow of the home above,  
 This, this is woman's right.

To guide the little trotting feet  
 That patter all around,  
 To teach the baby lips, so sweet,  
 Their first imperfect sound.  
 To lead the young in wisdom's ways,  
 And in life's morning bright,  
 Win them to love the Saviour's praise,  
 This, this is woman's right.

To smile on all that's good and true,  
 To frown upon the wrong;  
 To cheer the fainting, help the weak,  
 And make the strong more strong;  
 To hide the shadow on the heart,  
 That steals away its light,  
 Lest others know how deep the smart,  
 This, this is woman's right.

To hold a firm, yet gentle sway,  
 O'er many a willing mind;  
 To aid and counsel, day by day,  
 With heart both wise and kind;  
 To tread the wiles of Satan down,  
 In the Redeemer's might,  
 To wear at last the conqueror's crown,  
 This, this is woman's right.

MARIE.

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#### THE LILY OF THE VALLEY.

I thank my God, I feel that not alone,  
 On mountain peaks, his blessed sunshine glows  
 And dews drop sweetness: even here, far down  
 In meads, a lily grows.

I am His work who made the evening star ;  
Wherefore I lift to Him my flowerets bright.  
They die to-morrow, but to-day they are  
Beautiful in His sight.

I look upon the hills, and sometimes dream  
How they rejoice in morning's earliest light :  
And how serene, and strong, and still they seem  
To guard the valleys all the gloomy night.

'Tis said the heights are cold—it may be so ;  
That winds are keener there, and winters drear.  
I know not how it is ; I only know  
My God has placed me here—

Here in this little nook of earth—my own—  
And sent a sunbeam—mine—to cheer my heart ;  
He bids me bloom—perhaps for Him alone ;  
Is there a better part.

I bloom—stars shine—we bloom and shine for Him,  
We give our best—grand world and humble flower,  
A light through ages never growing dim—  
The fragrance of an hour.

So then He smiles, and takes with equal love,  
Our equal gifts, nor knows nor great nor small ;  
But in His infiniteness reigns above,  
And comprehends us all.

—*Exchange.*

## Literary Notices.

Dean Ramsay's "Preaching and Preaching," and Paxton's Hood's "Lamps, Pitchers and Trumpets," have shown what a wealth of anecdotal lore may be gathered concerning the clerical profession—so-called, for we do not hold to the "order" of "clergy," and we protest against the ministry being put among the "professions." Another work, traversing more thoroughly the same fruitful field, and bringing home a more abundant harvest, is *A Book about the Clergy*, by J. C. Jeafferson (London: Hurst & Blackett, 2 vols.) It traces the history of clerical life in England, from the time of Wycliffe downwards, with all the changes that have passed upon it from that period until now. The spirit of the book seems eminently fair, the Puritans receiving due justice at this churchman's hands. As the clergy have been the centres of all church-life, such a work must throw much light on the inner condition of the church throughout a very changeful era.

The *Memoir of Rev. W. C. Burns* has been written by his brother, Professor Islay Burns, whose graceful pen had already indited that of his father, "the Apostle of Kilsyth," and some exquisite *morceaux* of church history. Some of our readers will remember his sojourn in Canada—such scenes as his standing in front of Notre Dame of Mon-

treating, and predicting the downfall of Romanism, for which his clothes were torn from him by the infuriated mob, and again his uncalculating generosity, which would often empty his pockets, and send him home stripped of the outer clothing which he had given to some poor man on the way. But though his prudence might be questioned, every one was impressed with the eminent sanctity of his character. His longest term of service was spent in China, where he adopted the dress of the people, and early made himself acquainted with their language, winning many souls to Christ. No one can come in contact with this soul on fire, without being kindled by its warmth.

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An able monograph, on a subject of much critical interest, may be found in *The Gospel in the Law*, by Charles Taylor, M.A. (London: Deighton, Bell & Co.) It deals with the citations from the Old Testament in the New, about which, as to their language and application, it is well known that serious difficulties present themselves to the Biblical student.

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Among recent commentaries worthy of note, we must give a place to the works of Professor Godwin, of New College, London, on *The Gospel according to St. Mark* (London: Hodder & Stoughton)—of the late Dr. John Lillie on the *Epistles of Peter* (*Ibid.*)—of the Rev. Dr. David Thomas (of *The Homilist*) on the *Acts* (London: R. D. Dickinson)—of Dr. James Morison on *Matthew* (London: Hamilton, Adams & Co.) “The Speaker’s Commentary” is soon to appear, edited by Rev. Canon Cook, and having as contributors the Archbishop of York, Canon Westcott, Dean Mansell, Dean Howson, and a long list of other eminent writers, all of the Church of England.

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Whatever Rev. F. D. Maurice writes is sure to find readers and admirers; indeed few can escape the fascination of his intense yet dreamy style. His latest work on *Social Morality* (London: Macmillan) consists of twenty-one lectures, delivered by him as Professor of Moral Philosophy in the University of Cambridge. Clear and philosophical definitions are not in this author’s line, yet he sets you thinking, and lifts you into a pure and lofty sphere of thought and feeling.

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We have received, through a friend, the first two numbers of *The Congregational Miscellany*, a new periodical to be published monthly, at a penny, by George Gallie & Son, Glasgow, Scotland. It is in quarto form, three columns to the page; the first number consisting of 12 pages, the second being enlarged to 16, at which it is to remain. The editor’s name is not given, but his work speaks for itself, and we anticipate a lively, forcible, and useful publication. There has been a *Scottish Congregational Magazine* at 3d. or 4d., which is not superseded, so far as we know; but it has been heavy as well as solid. This cheap rival or companion will be far more popular. Singular it is to see how every such periodical in the old country is gravitating down to the penny, and how much matter, and of what good quality, can be furnished at that price. We trust the *Miscellany* will succeed. We are requested to state that Mr. Andrew Hamilton, Yorkville, will receive subscriptions; and

that 50 cents will ensure the mailing of one copy, monthly, for a year, to any address in Canada.

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*Winer's Grammar of New Testament Greek* has long been known as the standard work in its own department. The sixth edition (the author's last) is republished in English by Messrs. Clark, of Edinburgh, with extensive additions by Rev. W. F. Moulton, M.A., of the Richmond Wesleyan College, whose share of the work is done in such a manner as to win the warm approval of scholars.

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The third and fourth volumes of Dr. Stoughton's *Ecclesiastical History of England* (London: Hodder & Stoughton) have appeared, dealing with "The Church of the Restoration." The author's laboriousness in the collection of his materials, and rare impartiality in dealing with friend and foe, are well known. It is something to have a history of such a stormy time, written by a Non-conformist, in such a way as to do justice to his own spiritual ancestors, and at the same time to win praise from "those of the contrary part."

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We are very glad to see favourable notices, in our English exchanges, of the admirable Sunday School Books written by Miss Robertson, of Sherbrooke. *The Bairns*, or Janet's Love and Service, has lately been republished by Hodder & Stoughton. The preceding volumes have mostly had the same honour.

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*Religious Thought in England* (London: Strahan, 2 vols.) is the title of a work by Rev. John Hunt, M.A., which is highly commended for its ability and impartiality. It deals with the period from the Reformation to the end of the last century. Such a book was wanted.

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"THE ADVANCE."—This excellent paper, which Henry Ward Beecher says is now "standing fairly on the highest ground yet reached by religious journals in America," is offered to the public for one dollar, from June until January next. To all who would be glad to try *The Advance*, an excellent opportunity is thus offered. Address, *The Advance Co.*, Chicago.

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## British and Foreign Record.

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Rev. Alexander Hannay, Secretary of the Colonial Missionary Society, has been chosen, with singular unanimity, to succeed the late Dr. Smith as Secretary of the Congregational Union of England and Wales. We should think it was a wise appointment, for Mr. Hannay, in addition to excellent business qualities, has shown himself one of the "men that have understanding of the times, to know what Israel ought to do," having a firm grasp of great principles, and a large foresight of the future, and at the same time, gifted with the power of eloquent exposition. It strikes us, however, as somewhat strange, that the *English Union* should have to go to Scotland for a Secretary. The Home Missionary Society

went to the same quarter for Rev. J. H. Wilson. If we mistake not, Dr. Mullens, the very able Foreign Secretary of the London Missionary Society, is of the same nationality. These inhabitants of North Britain have a wonderful faculty of pushing ahead when they go to "the South." But England ought to raise her own representative men. We do not believe, however, that the question of which part of the United Kingdom the new Secretary came from, troubled the Committee very much. They wanted "the right man in the right place;" they found him, and put him in! The compliment was anticipated in an Englishman's being called to Dr. Wardlaw's pulpit, and in the brothers William and John Pulsford occupying two prominent posts in Glasgow and Edinburgh.

It is a position of no mean influence that will be occupied by the Secretary of the Congregational Union of England and Wales. That body is becoming more and more of a power, within the body and without. Its meetings are more largely attended, and its utterances more widely noted. Yet, as an association which disclaims all ecclesiastical power, and exercises influence by means of opinion only, being held together, moreover, by none but voluntary ties, it is not always easy to reconcile liberty and unity. We look forward to the administration of the new Secretary with much interest and hopefulness.

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The Bill for legalizing marriage with a deceased wife's sister, after passing through the Commons by a large majority, was defeated by one of *four* in the House of Lords. We presume that this indicates that in another session it will become law.

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Trinity College, Dublin, always open to students of all churches, but governed by Episcopalians, is adapting itself to the times by asking Parliament to abolish ecclesiastical qualifications for any of its offices, and to make it a thoroughly "national" institution. This ought to take the wind out of the sails of the agitation for a Catholic University, but we have no idea that it will, for what Cardinal Cullen and his following want is not equality, but ascendancy; and, in nothing will they strive for it with more persistency than in Education, from the infant school to the College. We wish we could see a stronger backbone in resisting their demands, on the part of those who fill the highest places in the State; but we have strong hope that the power of public opinion will carry all before it in the right direction.

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So Mr. Newdegate is not to have his Committee to sit upon the Inspection of Convents! More the pity, say we; for the fundamental interest of personal liberty demands that there be no Englishwoman subject to arbitrary imprisonment at the will of a power irresponsible to the State. But there is to be an investigation into the tenure of property by these monastic institutions; we hope it will be a sifting one, and that there will be given no "place by subjection" to the insatiable demands for every privilege on the part of a church that claims to rule the world.

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The Œcumenical Council, after all that has been said and done to the contrary, is to decide the Pope Infallible, as it was convened to do. The exposures that have been made, and by Catholics too, in the course of

the discussion, of the historical falsehoods on which the claim is built, the opposition of an able minority within the Council itself, and the protests of all Catholic governments against the promulgation of such a decree, will go far to neutralize the effect of such a claim on those that are without the pale of the Roman Church. But we pity the poor victims that are within. Where circumstances make it inexpedient to enforce the claim in all mundane matters, it will be held in abeyance, as Cardinal Antonelli told the Prussian Ambassador; but where that restraint is removed, the full weight of Mother Church's hand will come upon her hapless offspring. Every thought, word and act is to be subject to an old priest in Rome, who will speak with all the authority of Christ himself! We only hope that this crowning audacity of the Papacy will prove an instance of the

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"High-vaulting ambition which o'er leaps itself,  
And falls on t'other side."

There has lately appeared in England a visitor of a rare character, a Hindoo, who has renounced idolatry, embraced the faith in One God, and yet has not attained to Christian Faith, at least, as we understand it. His name is Keshub Chunder Sen, and he is the leader of a sect called the "Brahmo Somaj of India," a secession from the "Calcutta Brahmo Somaj," founded by Rammohun Roy. He has had a cordial reception from all parties. A welcome soirée was held under the auspices of the Unitarian Association, and addresses were delivered by Dr. Marks, a Jewish Rabbi, Rev. James Martineau, Unitarian, and some speakers of the "Evangelical" school, such as Dr. Brocks. A unique gathering, truly! What a sign of the times, when Young Bengal, educated in English Schools, forsakes the idols of its fathers, and turns—if not *to*, yet assuredly—*towards* the faith of Christ—certainly as far as "repentance towards God."

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The very full and interesting report of the Memorial Convention in Chicago, from the pen of one of our special contributors, renders it unnecessary for us to do more than call attention to the account he has furnished of its proceedings.

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A correspondent of the *Herald and Presbyterian*, in reporting to that journal the doings of the same Convention, confesses that, though Congregationalists proper occupy only a secondary place in tables of statistics, Congregationalism—the independence of the local church—has established itself in almost all Protestant American churches, and adds: "Our so-called Presbyterianism here in America is more than half Congregationalism; and that half, too, the working half. We have Presbyterian oversight of doctrine, but Congregational supremacy of finances."

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The Congregational Churches of California appear to think that "charity begins at home," and propose to commemorate the Jubilee of the Pilgrim Fathers by clearing their church edifices of debt during the year. The amount required to do so is \$28,500, and no doubt is felt that the effort will be successful.

Writing of the Pacific Theological Seminary recently established, the editor of the *Pacific* says :

"It often seems to some a small thing to have a Theological Seminary with only five students. But it should be remembered that this is only the first year. Oberlin Seminary has been in existence forty-four years, and its power in the great West has been very great. Yet it has not graduated in all but 251, or less than six for an average each year. The Chicago Seminary has about fifty students, but only seven years ago it was greatly encouraged because it graduated a hopeful class of five. It had then been in existence at least five years. Three of the ablest men had devoted their time to these few pupils. The Northwestern Seminary of the Presbyterian Church, at Chicago, has just graduated seven students. We have been surprised to find that the Oberlin Seminary has a productive endowment now, after forty-four years, of only \$40,000. The Pacific Theological Seminary has certainly \$50,000, and may have within the year \$75,000. Let none despise the day of small things. There are years of comparative obscurity and of no little difficulty before us. But ere we are aware we may find that our Seminary has become a light and a power in lands beyond the seas, as well as in scores of valleys, and a hundred churches of this coast."

By a table published in the *Baptist Missionary Magazine*, it appears that the average amount contributed per head for foreign missions, in the United States, is, among the Presbyterians, \$1.08 a member; Congregationalists, \$1.03; Reformed, 93 cents; Episcopalians, 31½ cents; Methodists, 23½ cents; Baptists, 19 4-5 cents.

The committee of arrangements have announced the programme for the ten days' conference of the Evangelical Alliance at New York. Such a meeting is looked for, as was never seen on American shores before. The European Delegation will number 150. Papers are promised from Profs. Tholuck of Halle, Hodge, Schaff, Dorner of Berlin, Phelps, Fisher, Hovey, Nelson and Dwight, Pres. Hopkins, the Earl of Shaftesbury, Henry Ward Beecher, Geo. H. Stewart, Pres. Woolsey, Hon. W. M. Evarts, Rev. Dr. de Pressense of Paris, Dean Alford, Bishops McIlvaine, Simpson and Cummings, Drs. Bushnell, McCosh, Hall, Patton, Storrs and Anderson, Count de Gasparin, etc., etc.

The Roman Catholics of the United States are "tapping the public funds," wherever they can manage it, as they have long done in Canada, for the support of their "charitable" institutions; but appearances would seem to indicate that they have gone pretty near the length of their tether in that direction. So strong has the feeling of indignation become in New York State that petitions have been numerous signed, asking Congress to propose an amendment to the Federal Constitution, forbidding any appropriation of public funds to sectarian schools.

The New York *Observer* rightly says on this subject: "It is not a question between Protestants and Romanists, merely. It touches the fundamental principle of our relations, as citizens, to the Church. If the State is to teach sectarian religious dogmas and practices, then let us have it so nominated in the bond; let us alter the Constitution and

establish a Church by law, and support religion by taxing the people, as they do in England. Our forefathers came to this country to found a Government on the other idea—the idea of leaving every man free to worship in his own way, to have his own church, and pay for it; and in the battle which the Romanists are pushing us into, we are to settle this question. We have no fear as to the result. The Romanists will be beaten, and the political party that sells the American birthright for the miserable pottage of Roman Catholic votes will go down before the intelligent principle and just indignation of a people determined to be free.”

What kind of liberty and education may be expected in any country where the Roman Catholic church holds undisputed sway, may be learned from the following letter from Cardinal Antonelli to the Bishop of Nicaragua:—

“We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enumerated ‘freedom of education’ and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well-known zeal, to see that the clergy, and above all the cures, do their duty.

“G. CARDINAL ANTONELLI.”

Father Damin will please take note. It will furnish him with a new illustration of the liberality of Holy Mother Church!

The women of Illinois, and Ohio, and elsewhere, “fearing,” as they say, “that a small minority of our countrywomen, by their boldness and misdirected zeal, may succeed in carrying a measure which we believe to be prejudicial to the highest interests of our sex, if not in direct opposition to both divine and natural laws,” are protesting against Female Suffrage. Among the memorialists are such names as Mrs. President Finney, Mrs. Professor Morgan, Mrs. Professor Ellis, Mrs. Professor Shurtleff, Mrs. Professor Smith, Mrs. Dr. Dascomb, of Oberlin, and Mrs. General Boynton, of Elyria. The position taken by these women is as follows: “We acknowledge no inferiority to men. We claim to have no less ability to perform the duties which God has imposed upon us than they have to perform those imposed upon them.

“We believe that God has wisely and well adapted each sex to the proper performance of the duties of each.

“We believe our trusts to be as important and sacred as any that exist on earth.

“We feel that our present duties fill up the whole measure of our time and abilities; and that they are such as none but ourselves can perform.

“Their importance requires us to protest against all efforts to compel us to assume those obligations which cannot be separated from suffrage; but which cannot be performed by us without the sacrifice of the highest interest of our families and of society.

“It is our fathers, brothers, husbands, and sons who represent us at the ballot-box. Our fathers and brothers love us. Our husbands are our choice, and one with us. Our sons are what we make them.

“We are content that they represent us in the corn-field, the battle-field, and at the ballot-box; and we them in the school-room, at the fireside, and at the cradle; believing our representation, even at the ballot-box, to be thus more full and impartial than it could possibly be were all women allowed to vote.

“We do, therefore, respectfully protest against any legislation to establish ‘Woman’s Suffrage’ in our land, or any part of it.”

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## News of the Churches.

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**Monument to Dr. Lillie.**—There has been erected, during the past month, in the Necropolis at Toronto, where the remains of the late Dr. Lillie are deposited, a marble headstone bearing the following inscription:—“To the honoured memory of Rev. Adam Lillie, D.D., born at Glasgow, 18 June, 1803, died at Montreal, 19 October, 1869, for thirty years Principal of the Congregational College of British North America, this monument is erected by his former students.” The piece of marble selected for this purpose is one of remarkable fineness and purity, hardly a speck or vein being discernable on its snow-white surface. The top is carved into the form of a plain gothic arch, and the whole is highly polished. There seems a peculiar appropriateness in the idea of the commemoration of the late Professor, by those who enjoyed the benefit of his instructions, and the privilege of so doing was claimed by them immediately after his decease. Doubtless, during the coming Union meeting, the members of that body will pay a visit to the last resting place of one who was so universally beloved, and whose vacant place will be so marked a feature of the occasion.

**The Rev. A. Burpee**, late of Yarmouth, N. S., writes us, from Abington, Mass., under date of May 20th:

“Please change the address of my ‘C. I.’ to Abington, Mass. Abington is on the Old Colony R. R., about 20 miles from Boston. I shall be glad to see you, or any of my Canadian friends, should you or they come this way. I have accepted an invitation to labor here, under hopeful conditions. My residence in New England will abate nothing of my love for old England or Canada.

“Yours very truly,  
“A. BURPEE.”

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## Official.

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**Union Committee.**—The Committee of the Congregational Union of Ontario and Quebec will meet in the vestry of Zion Church, Toronto, on Wednesday, 8th June, at 3 p.m., to prepare docket of business, receive report and nominate sessional Committees.

Toronto, May 23rd, 1870.

F. H. MARLING,  
Secretary.

**Congregational Union of Ontario and Quebec.**—The next annual meeting of the Union will be held in Zion Church, Toronto, on Wednesday, the 8th of June, 1870, commencing at 7.30 p.m., when a sermon will be preached by Rev. Dr. Wilkes (alternate Rev. R. Robinson). After sermon, the Union will hold a brief session for organization, including the appointment of Sessional Committees.

Each morning, during the continuance of the meetings, the hour from nine to ten a.m. will be spent in devotional exercises.

At the close of this hour of prayer on Thursday, the retiring chairman, Rev. H. D. Powis, will deliver his address, and the new chairman will be elected.

In addition to the ordinary business of the Union, two papers will be presented, by appointment of the last annual meeting, on "The Christian Training of the Young;" one by Rev. A. McGregor, in relation to the duty of Churches and Pastors in that behalf; and the other by Henry J. Clark, Esq., in relation to the part performed by Sabbath Schools. The Committee of the Union also propose that the Union hold a Conference of two hours upon "The duty of Christians and Christian churches in relation to the cause of Temperance," the subject being opened by Rev. W. Hay.

Public Meetings held during the session will be, 1. Thursday evening, Missionary meeting, to be addressed by a representative of each Missionary District, and of the Indian Mission. 2. Friday evening, a social meeting, of which the proceedings will be arranged by the local committee. The Rev. Alexander King, of Dublin, is expected to speak at this meeting. 3. Monday evening, the Annual Public meeting of the Union, at which an address will be delivered by Rev. Edward Beecher, D.D., specially appointed for the purpose at the late Memorial Convention, in Chicago, in commemoration of the Pilgrim Fathers, whose landing on this continent, 250 years ago, is the subject of jubilee services throughout the United States.

On Sabbath morning, Rev. J. G. Sanderson will preach in Zion Church. In the afternoon, the Congregational Sabbath Schools of the city will be visited, each by two members of the Union. The Lord's Supper will be observed in the Bond Street Church after the evening service.

F. H. MARLING, *Secretary.*

Toronto, May 20, 1870.

**Union Meeting, Travelling Arrangements.**—The several churches associated with the Congregational Union of Ontario and Quebec are hereby respectfully reminded of the twelfth standing Rule of the Union, which is as follows:—"A collection for the funds of the Union shall be made annually in each Church, on or near the Lord's Day, prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice—on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union."

At the Annual Meeting in Montreal, in 1869, it was necessary to deduct \$2.25 from the expenses of each minister and delegate, though one delegate only from each Church was included in the list. This year, the meeting will probably be largely attended. It is necessary therefore that the collections be correspondingly liberal.

The following are the arrangements made on the different routes of travel:

The Grand Trunk Railway will furnish Tickets to Toronto and return, at One Fare, "to all those going to Toronto especially to attend the above meeting, whether they are ladies or gentlemen, on presentation of Certificates from the Secretary of the Union, at commencement of the journey upon that Railway." Return tickets available till 20th June.

The Canadian Navigation Company will convey ministers, delegates and their wives, on presentation of a Certificate at starting from the Secretary of the Union, (which Certificate will be sent, *on application*, to the undersigned,) at the following rates, the first-named price being simply for passage, the second including meals and berths. To Toronto and back—from Montreal, \$8 and \$13.50; Cornwall, \$6.50 and \$11; Prescott and Brockville, \$5.50 and

\$9; Kingston, \$4.50 and \$6.50; Cobourg, \$2.50 and \$3.50; Port Hope, \$2 and \$3.50; and Bowmanville, \$1.75 and \$2.

The Great Western Railway Company will grant return tickets at one quarter of the usual fare to ministers and delegates, and their wives, who have paid full fare on that Road to Toronto, and present a Certificate to that effect from the Secretary of the Union, at the Yonge Street Station, Toronto, on or before the 18th of June. These Certificates will be issued at the Meeting.

The Stanstead and Shefford, and the Montreal and Vermont Junction Railways will give return tickets for one fare, on presenting a Certificate at the commencement of the journey; the privilege being extended to ministers, delegates and "visitors who go to attend the Meeting, and for no other purpose." These Certificates will be issued by Rev. J. Howell, Granby.

The Northern Railway Company will give return tickets at one-third the usual fare, from the 8th to the 20th June, to those who have paid full fare on that road to Toronto, and present a certificate from the Secretary of the Union to that effect. These certificates will be issued at the meeting.

Toronto, 16th May, 1870.

F. H. MARLING, *Secretary.*

**Membership in the Congregational Union of Ontario and Quebec.**—For the information of Churches and Ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished:—

CONSTITUTION, ARTICLE II.—"That it [the Union] shall consist of Congregational or Independent Churches, and of Ministers of the same Church order, who are either in the pastoral office or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting."

STANDING RULE 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 applicant 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 is particularly requested that any such applications be placed in my hands *before* the Union Meeting.

F. H. MARLING, *Secretary.*

Toronto, April 20, 1870.

**Congregational College of B. N. A.**—1. The Annual Regular Meeting of the Congregational College of B. N. A. will be held in Zion Church, Toronto, on Friday, June 10th, at 10 A.M.

2. A Committee of the Board of Directors will be appointed to meet and confer with any candidates for admission into the College next Session.

3. From date up to September next, all communications on College business to be addressed to the Rev. Dr. Wilkes, Montreal.

4. The following sums have been received during the current month:—

Church at Kingston.....	\$81 00	Indian Lands.....	\$10 00
Zion Church, Montreal...	55 00	Eaton.....	6 00
Sherbrooke.....	44 55		
Lennoxville ..	17 60		
			\$214 15

GEORGE CORNISH,  
*Secretary Con Coll. B. N. A.*

Montreal, May, 1870.

## CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Ministers, Delegates of Associated Churches, and Representatives of Corresponding Bodies, purposing to attend the 17th Annual Meeting of the Congregational Union of Ontario and Quebec, in this city in June next, are requested to give the earliest possible notice to the undersigned.

J. G. MANLY,  
*Pastor of Zion Church.*

162 Mutual Street,  
Toronto, April, 1870.

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**Canada Congregational Missionary Society.**—The seventeenth Annual Meeting of this Society will be held in Zion church, Toronto, on Thursday, June 9, 1870, at 3.30 P.M.

The General Committee (for names see first page of last Report,) will meet in the same place, to wind up the business of the year, on Wednesday, June 8th, 1870, at 2 P.M.

HENRY WILKES,  
*Gen. Sec.-Treas.*

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**Canadian Independent Publishing Company.**—The Annual Meeting of the Company will be held (D. V.) in Zion Church, Toronto, on Wednesday, June 8th, 1870, at 5 o'clock P.M. ☞ Tea will be provided, so as not to interrupt business.

A. CHRISTIE,  
*Sec.-Treas.*

April, 1870.

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## Obituary.

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### MR. AND MRS. ISAAC BURPEE.

Died, at Sheffield, New Brunswick, on the 8th April, after a long and painful illness, which he bore with exemplary patience and christian fortitude, ISAAC BURPEE, Esq., aged 76 years. And on the 11th April, aged 72 years, Phoebe Elizabeth, widow of the deceased, after a painful illness of six days, during which her christian character was fully exemplified. They leave a large circle of friends and relatives to mourn their loss.

Mr. Burpee was born in December, 1793, and at the age of 23 years united with the Congregational Church in Sheffield, with which his father, Mr. Jeremiah Burpee, was connected. Miss Coburn, his future partner in life, about the same time united with the Methodist Church, of which she remained for several years a consistent member. About the time of their marriage, fifty years ago, Mr. Isaac Burpee became a deacon of the Congregational Church, to which Mrs. Burpee subsequently transferred her membership, believing that it would best promote the spiritual welfare of her family to belong to the same church as her husband. Mr. Burpee was a quiet, persevering, earnest man, and for a half century sustained well his office as deacon, respected and esteemed by all denominations. Mrs. Burpee was long regarded as "a mother in Israel;" and while desirous to lay the foundations of success in life for her children, was more earnestly anxious they should secure the higher blessings. In all her correspondence with them, she omitted no opportunity of reminding them of the importance and necessity of personal piety.

During the successive ministries of Messrs McCallum, Porter, Lightbody,

and Wilson, Mr. and Mrs. Burpee had the satisfaction of witnessing the admission to the fellowship of the Congregational Church of a large number of members, a great many of whom have passed away, while another part remain to work for the Master. In the half century they have witnessed the departure of numbers to swell the membership of other churches at home and abroad. They had witnessed many changes, and the friends of their earlier days had mostly passed away before them. Their children have nearly all united with the Church of God, one of them a deacon of Union Street Congregational Church, St. John, at the present time.

Deacon Burpee went down into the dark valley with an unfaltering faith. His last words, "from the Cross to the Crown," were those of blessed hope and triumph. Mrs. Burpee, wearied with watching and care, was taken ill a few days before his death; and the blow that deprived her of a much loved husband was doubly afflictive from the fact that she could not be at his side in the last sad hour.

Mr. Burpee died on the 8th of April, and was buried on the 11th, his remains having first been taken to the sanctuary in which he had so long worshipped. The Congregational Church in Sheffield being at present without a minister, the Rev. Mr. Wilson, (Wesleyan) officiated, preaching from the text, Rev., 14, 13, "Blessed are the dead that die in the Lord, &c." The funeral was largely attended, and all felt that the community had lost one of its most useful and valued citizens.

Mrs. Burpee was graciously sustained by a higher power, and was enabled to lean on the strong arm of God. She repeatedly spoke of her precious Saviour, whom she had served for so many years. On the day of her husband's funeral she also passed away, the words of Toplady,

"Rock of ages cleft for me,  
Let me hide myself in thee,"

being the last that trembled on her lips. She was buried on the 14th, the same minister conducting the services, and preaching from the words, "Her sun has gone down," Jer., xv, 15.

Thus passed away in ripe years, two of Christ's earnest followers, who had completed nearly half a century of wedded life, and who had made a religious profession about 53 years ago. "They were lovely and pleasant in their lives, and in their death they were not" long "divided."

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## Gleanings.

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NELLY.

ONLY a little child,  
Who sings all day in the street,  
Such a tuneless song  
To an idle throng,  
Who pity her shoeless feet;  
A poor, pale, pretty child!  
With clothes so ragged and mean,  
And a wild, weird face,  
On which ne'er a trace  
Of childhood's joy can be seen.

Out in the damp, wet fog,  
Out in the sleet and the rain,  
Out when the cold wind  
Sends its blast unkind  
Through her again and again:

Out in the dreadful night,  
 By the hinge in the tavern-door,  
     In hope she sings  
     Of the pity that flings  
 Some pence on the beer stained floor.

Mothers who pass her by  
 Shudder with terrible fear,  
     Praying her fate may  
     Never be some day  
 That of their little ones dear.  
     Children who hear her sing  
 Stare at her features so wild,  
     O'er her life ponder,  
     Thinking with wonder,  
 "What, can she too be a child?"

Out in the damp, wet fog,  
 Out in the sleet and rain,  
     Out when the cold wind  
     Sends its blast unkind  
 Through her again and again.  
 Brought up in Satan's school,  
 Hell's abyss falling in,  
     Is there no pity  
     In this great city  
 To save her from shame and sin?

—*St. James' Magazine.*

**RELIGION VERSUS FASHION.**—The following from one of our exchanges, we commend to fashionable professors of religion, both in the country and the city :—

"A mother not long since was at the communion table on the Sabbath, and when an earnest appeal was made for an offering to help spread the Gospel abroad in destitute districts of our country, and in heathen lands abroad, she gave *five cents*, and afterwards complained before her children that calls of this kind were so frequently made. During the following week she paid out nearly *twenty dollars* for the merest shadow of a bonnet of the latest style for one of her children. A young woman, recently at a monthly concert of prayer for missions, gave a three-cent currency note into the collection box, and the next day paid several dollars for a more fashionable pair of ear-rings than those she was wearing. Not long ago a man, who had long been a member of a church, declared he had *nothing to give*, when an application was made to him for help to build a plain and much-needed house of worship, in a growing but poor district of one of our cities, yet in the course of the next few weeks he spent several hundred dollars at various fashionable watering places, entirely in pleasurable gratifications."

**FATHER HYACINTHE'S CREED.**—The following is an extract from a discourse delivered by the eloquent French Priest :—"Salvation in Jesus, by grace alone, through faith—salvation in Him, known and realized in blessed peace and power, lifts its possessor clean out of the world of superstition and delusion. It raises him above the reign of priestly mediatorship. The One High Priest, above does all the proper priestly work for such a one. A house and bonds are snapped asunder in a moment when the soul of a poor sinner finds its full rest in Christ. You need not prove to him that pains and penalties, purgatorial fires and priestly indulgences and absolutions, pilgrimages, high masses, and beads and censers, are all empty, needless and vain. No ! the vital principle of all these has been nailed already to the true cross. The principle of them no longer triumphs in his heart. Grace reigns there now.

He stands fast in the liberty wherewith Christ hath made him free, and he rejects every priestly interference that would bring him into bondage. The true Priest—the Great High Priest—has emancipated him from the thralldom of every usurper. The snare is broken and the captive has escaped.”

CENT PER CENT.—This little story is pithy :

“Im in debt,” was the shield with which the Doctor met all the assaults of the agents. The representative of the American Board came around.

“Have you called at the Doctor's yet ?” said the pastor.

“No, it's no use ; he is terribly in debt, he says.”

“Then let me try him,” responded the pastor. He called and made a solicitation.

“No pastor I can't subscribe. I am so deeply in debt.”

“Doctor how much interest do you pay for that borrowed money, for which you are in debt ?”

“Six per cent.”

“How much does the investment into which you put that money, bring you ?”

“Twelve per cent. There pastor you are the first man who ever caught me. Here is a donation.”

FACT.

We are all physicians to one another in the matter of giving advice. The question is, Do we act according to our own prescriptions ?

Some of you who read this are not Christians, but you are free to express your opinion as to what a Christian ought to be. He ought to honour his profession by being, first of all, an honest man in his dealings with men. Then, he ought to be generous, public-spirited and abounding in charities. He ought to be every way consistent with his profession in his religious duties ; regular in secret, family and social prayer ; a faithful student of God's word ; full of brotherly love toward even the humblest of Christ's flock, and laborious in leading men to the Saviour. All this you say he ought to be and do. You are right, but think a moment. Is he under any more obligation to be a Christian than you are ? “But he *professes* to be a Christian.” Yes ; but is he under any more obligation to *profess* to be a Christian than you are ? You have prescribed well for him. Now, do you take your own medicine !—*American Messenger*.

INTOXICATION.—When persons have taken sufficient alcohol to affect them, they are said to be intoxicated, the literal meaning of which is *poisoned*. The word is derived from *toxicum*, the Latin for *poison* ; from which we have the word *toxicology*, which signifies the science which treats of poisoning and poisons. We have, also, *toxic*, agents which signifies the state or condition of being poisoned. This state is, however, limited by general acceptance, to those “morbid,” “noxious” and “dangerous effects” produced upon the nervous system, which are accompanied by mental disturbance, delirium, or frenzy. Furthermore, it may be observed that alcohol is universally ranked among poisons by physiologists, chemists, physicians, and toxicologists, and all who have experimented, studied and written upon the subject, and who, therefore, best understand it.—*Youmans on Alcohol*.

Christians are the lights of the world. They are not dark lanterns. Some people seem to think they must always have a slide to slip over the bright side lest the world should suspect they belong to another country, and so take offence at their speech or carriage, but the Lord says, Let your light shine ! Speak for him ! Plan for him ! Work for him ! Live for him ! and leave the rest to him !

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