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THE

Canadian Independent.

VOL. XIV. TORONTO, SEPTEMBER, 1867.

No. 3.

NOTES OF A WORKING HOLIDAY.

The Editor of this magazine, having found that an account of his recent travelling experiences has been *heard* with interest, supposes that it may be *read* with interest also. He therefore tells his story to this larger circle of friends, but with the greater familiarity of the first person singular.

TWO KINDS OF HOLIDAY.

By an understanding with the church at my settlement, such as I would recommend every pastor and every church to enter into, I have a vacation of one month every year, during which the church provides supply for the pulpit. This vacation has sometimes been spent in work, and sometimes in rest; and the result of my experience is, most decidedly, that I would recommend the active to the idle form of récreation. Change of scene, associates, surroundings, and employment, are essential; but in the new place, work, I would say. Preach, speak, do good in every way. I am sure it is more restful than "loafing" on the mountains or the shore, or mere amusement all the day and every day. Those who live in the comparative quiet of a colony, do well to go into a place where life is more intense, where the friction of mind against mind is more close, and the plans of men have wider scope. Dwellers in the world's great centres, on the other hand, do well to reverse the process, and take a taste of "still life." I am happy to say, that having preached and spoken freely during this vacation, I have returned in health and vigour such as no previous excursion has given me. I would strongly advise every church to give their pastor a yearly holiday, and to "help on his journey after a godly sort," if needful. Send him to England now and then, if you can afford it. Depend upon it, you will have it all back sevenfold.

THE ERRAND.

My own immediate errand was to supply for five Sabbaths the pulpit of an Old School Presbyterian Church (West 23rd Street) in New York. The invitation having come through old friends in that city, unsought and unex-

pected, I regarded it as the providential answer to the question then stirring in my mind, Where shall I spend my holiday ?

I had several times visited the United States before, and twice as a *solicitor* (NOT a *beggar*, gentle reader,) of charitable funds. I had succeeded in this work ; but words cannot describe the free and elastic sensation I now experienced, in having my hat on my head instead of in my hand, and in having no secret trap to spring upon every man who might be civil to me.

Neither did I go as a candidate for another charge. So that I was free to speak my word for the Master as I had opportunity, with no ulterior and inferior end, and to enjoy the society of my friends, old and new. I fairly revelled in my liberty.

HEARTY WELCOME.

The Young Men's Christian Associations Convention, at Montreal, was a most happy introduction to my visit. The American delegates were so deeply gratified by the heartiness of their reception at our commercial metropolis, that they were eager to show every attention to a Canadian in return. Everywhere I was accosted by persons asking, "Didn't I see you at the Montreal Convention?" A bond of brotherhood was formed at once, by that fact. I have especial obligations to acknowledge to the Associations of New York and Brooklyn. Any stranger, however, going there, will find cordial sympathy and ready help. Let our young men remember this.

Personally, I received nothing but kindness throughout the whole time. And I am bound to say, that I heard much less of national animosity than in 1863, when the war was raging. Indeed, I heard scarcely anything of the kind. I do not say that it is not there; but I hardly met it.

The Montreal Convention has had a most happy effect, internationally as well as religiously. The Christian simplicity and heartiness with which General Russell and Sir Henry Havelock welcomed their fellow-Christians from the United States, left a profound impression on their minds. As I told the New York Association at their July monthly meeting, they had been like the man walking over a mountain in a mist, and terrified at a monster which was meeting him on the way; but when he came nearer found that the monster was a man, and the man his brother John. "So, till you came to see us," I said, "you thought that we Canadians were all sorts of evil things, but when you came nearer, you found that you met a man, your brother, your brother John—Bull." Oh! there is nothing like this meeting face to face, grasping hand in hand, talking, working, and praying together, to make men understand each other, and become one. Many of our people, who have not been much among foreigners, have prejudices that personal acquaintance would remove. For my own part, I have received too much kindness, and enjoyed too much Christian fellowship "on the other side," to have any other than a warm feeling towards my American brethren.

Yet this does not prevent my cherishing a supreme attachment to my own country, or a constant devotion to the service for which I was trained, in Canada. My answer to all invitations to come over, has been, for many years, "I dwell among mine own people." The hearty welcome awaiting me, on my return, at a special social meeting, confirmed this resolve.

MAINE GENERAL CONFERENCE.

From Montreal, I proceeded to Lewiston, Maine, to represent the Congregational Union of Canada at the annual meeting of the General Conference of the Congregational Churches in Maine. The church at Lewiston enjoys the pastoral services of Rev. U. Balkam, who was a delegate to our meeting in Montreal in 1863. That brother received me into his own house with all hospitality. His people have just erected a new church edifice, costing \$70,000, and seating over 1,000 persons, imposing in its appearance and complete in its arrangements. The Maine Conference meetings have often been described, but many readers of the magazine have not heard those descriptions. The General Conference is composed of clerical and lay representatives of the several County Conferences (14) throughout the State, and certain other persons who hold appointments from the Conference. To members thus chosen, the power of voting is restricted. They may not number more than a hundred, but a thousand persons attended the present meeting, of whom it was said that fully one-half were from outside the place of meeting. The proceedings of public interest take place in presence of this public assemblage. Formal business is transacted in brief sessions of the official body, held half an hour before or after the public meetings. During the session of the Conference, meetings of the Missionary, Charitable (W. & O.) and Education Societies are held. The session begins on Tuesday morning and closes on Thursday afternoon. The hour of prayer is from 5.30 to 6.30 a.m., at which time a considerable attendance is secured. The business session begins at 8.30, and lasts till 12, resumes at 2.30 till 5.30. Numerous representatives of religious societies are present, who are allowed, except in special cases, but 5 minutes. I occupied that time on behalf of the French Canadian Missionary Society, by request of its Secretary. Delegates from Corresponding Bodies were also allowed five minutes. The moderator's bell stopped me in full flow, that brother being kind enough to wish all prosperity to the Dominion of Canada, until it became the State of Canada; whereunto the Canadian delegate replied, that when the State of Maine was prepared to make application to be annexed to the New Dominion, it would be entertained with most respectful consideration. The general spirit of the Conference, though much more calm than that of the Young Men's Convention, was devout, earnest and fraternal. There was great promptitude, but I would not say hurry, in the despatch of business. The Committee of Arrangements had large powers, and directed the course of proceedings with a firm hand.

On most subjects, speakers were announced as prepared to lead, while others could follow as they would. Freedom was not sacrificed, while order and efficiency were certainly secured. I could not help wishing that our Union would take a leaf out of their book; and I believe it will, yet. The general topic taken up on this occasion was the Evangelization of Maine, which was so arranged as to include the work of Churches, Sunday Schools, Home Missions, Seamen's Societies, &c. The state of religion in the Churches was reported. Notices of deceased members were read. Two sermons were preached (in the morning), of which I heard but one, and that one of rare excellence, by Rev. Dr. Field, of Bangor, on Preaching the Gospel to the Poor. He pleaded their cause with great power and effect. One feature in the arrangements seemed very strange,—that in some of the more important services, even the Lord's Supper, the choir sang not only anthems, but hymns, to strange tunes, in the presence of a thousand people, nearly every one of whom would have been glad to join in!

At the close of the Conference, I remained over Thursday evening, to attend a public meeting of the Young Men's Christian Associations of Lewiston and Auburn, called to receive reports from their delegates to Montreal. One speaker went out of his way to say that he found Jeff. Davis in Dr. Wilkes' house, and that he heard him cheered at the railway station. I took the liberty of explaining that Dr. Wilkes had let his house for the summer to Mr. Davis' mother-in-law, as he would to any one else, with no political feeling, and thither the ex-President had gone when they had set him free; and further, that the Fenians, who came to shoot down the members of the Toronto Y. M. C. Association, were cheered and fêted all over the States. At least, these two facts might balance each other!

THROUGH BOSTON TO NEW YORK.

From Maine I proceeded next day to New York, *via* Boston, where I dropped in upon the Council dismissing Dr. H. M. Dexter from the Berkeley Street church, that he might take the editorship of the *Congregationalist and Recorder*. Such a weekly as they furnish takes the time of one whole minister, and a great deal more. There are three or four gentlemen on the staff of that paper, besides contributors.

By going to New York so early (30th June,) I was enabled to see several of the leading ministers, who run away for their vacations about the middle of July. I had the pleasure of hearing and seeing Dr. J. P. Thompson, Dr. Budington, Dr. Cuyler, Mr. Beecher, and others. Dr. Storrs I missed.

DEVOTIONAL SERVICES.

I found the question of "Sabbath Devotional Exercises" agitated there also. Dr. Storrs has introduced an order of service, in which the people read the Psalms alternately with the minister, and audibly join in the Lord's Prayer, while the choir sing less than usual apart from the congregation.

Dr. Budington is anxious to introduce it in Clinton Avenue Church, Brooklyn, and I had the privilege of attending a Church Meeting where the proposal was taken up. The opposition was strong on the part of many members, while others were in favour of the change. The matter was deferred, the pastor leaving it in all wisdom and fairness open to free discussion and to the decision of the members themselves. It was alleged by some that the change was generally acceptable at the Church of the Pilgrims, Dr. Storrs'; by others, that it was only adopted to prevent their pastor leaving them. The case of Surrey Chapel was referred to, and one English witness testified that the people were to a large extent indifferent to the liturgical service. The opposite of this was also asserted. Can any one tell us the truth? I understood that Dr. Thompson was about to introduce the same change into the Tabernacle service. Dr. Cuyler is against it all. He would adhere to the present method. The proposed change is but a small one; *it does not embrace forms of prayer*; but many are afraid that it will lead farther. A Presbyterian Church in Chicago has adopted it—perhaps more than one. I content myself with recording these interesting facts, abstaining from discussion.

THE GOSPEL IN GREAT CITIES.

The problem of the evangelization of a large city presses with painful severity on the Christian people of New York. Their population is growing with immense rapidity. The working people are crowded together in dirty, demoralizing and deadly tenement houses. Church buildings are costly, church annual expenses are high, church attendants display much style and fashion,—so that persons in humble or moderate circumstances are unable to come among them. Mission schools and churches reach the lower strata of the poor, but the intermediate class feel above these, while, alas! many need no external difficulty or excuse to keep them from a place of worship. The system of owning or renting pews at a high price is apparently fixed in the thoughts and habits of the people. At Dr. Cuyler's the rents are comparatively low, but the pews are many, and he is a popular man, so that he can fill them. The system prevailing in many of our churches, of a weekly offering according to every man's several ability, with an allotment of pews for the convenience of regular hearers, while yet visitors are made welcome, is one that avoids the dangers of the mere renting system, while it is quite as productive financially. I think we should adhere to it. It is attracting attention among our neighbours.

RALPH WELLS' MISSION SCHOOL.

I had the pleasure of visiting some mission schools and churches. Among them was the school taught by the celebrated Ralph Wells, at whose feet we hope to sit in the Sunday School Convention here next month. This is planted near the East River, on 19th Street, right among the tenement houses. Going to it you pass large blocks of four-story brick houses, nearly

every window filled with faces, showing a family to every floor, perhaps to every room. The Mission House, used for both school and church, is a very plain brick building, accommodating some 400 or 500. At half-past eight, when I arrived, the teacher's prayer-meeting was just beginning. It lasted till nine, the theme of the lesson for the day,—the Crucifixion,—being prominent throughout. The opening exercises of the school were varied, frequent singing (led by a lady at a piano), alternate reading, brief remarks interjected, and a prayer repeated after the leader, sentence by sentence. The hymns sung were printed on large sheets of calico, in view of the whole school. No hymn-book is used. They were the old hymns. "I saw one hanging on a tree," "When I survey," and so on, nothing of the sensational style. The order and stillness of the school were beautiful to see and to feel. We seemed to be under the shadow of the cross. The teachers had the morning for their work in the classes; in the afternoon the school was dealt with as a whole, not, as I fondly expected, by Mr. Wells on the blackboard, but by addresses from various speakers, myself among them, all on the great theme, "There they crucified Him." A church has grown out of this school, with forty-five members, the mission pastor being still sustained by the mother-church, Rev. Dr. Howard Crosby's, of which Mr. Wells is an elder.

THE NATIONAL BIRTHDAY.

The Fourth of July passed while I was there. It is given over to the boys—no public procession or assemblage, except to see the fireworks at night. Excursions innumerable go everywhither. The boys begin about sunset on the 3rd, and after thirty hours of the incessant discharge of fire-crackers, they begin to get a little tired, and our deafened ears have some relief.

THE CLOSED SEASON.

One of the last acts I had to perform,—and it was a sad one,—was to announce that the church would be closed till the 1st of September. But this is the almost universal custom. Not more than one in five is kept open in August. The church-goers are all away, fleeing from the heat. Often two, three or four neighbouring churches agree to let their remnants meet together, and have one supply for the whole. Repairs are effected at this season. Sabbath Schools are closed also. The people who cannot go away, are all around these churches, but they do not come! What can be done, everywhere, to draw in these non-attendants? If the fault be in our church arrangements, in our preaching, in our daily life, let it be found out and put away!

Looking over these "notes," I fear there are too many capital I's, but I count all the readers of the *Canadian Independent* my personal friends, and have written accordingly. Next month I propose to gather up some more of these recollections, of which the half is not told.

F. H. M.

AWARDING THE PREMIUMS.

On the 15th of August, according to announcement, the competition for the liberal premiums offered for obtaining new subscribers to the *Canadian Independent*, was closed. The publisher reports the following persons as the successful candidates for the several prizes :

1. Mr. Wm. Cooper, of Montreal.
2. Rev. R. Lewis, of Lanark.
3. Miss Emma Gray, of Toronto.
4. Rev. J. Douglas, of Lanark.
5. Mr. D. Finlayson, of Paris, Ontario.
6. Mr. Robert Hunter, of Ottawa.
7. Rev. J. Rogers, of Stanstead.
8. Mr. J. E. Martin, of Simcoe.
9. Mr. W. Edgar, of Hamilton.
10. Rev. A. Duff, of Sherbrooke.
11. This prize is not forthcoming, for the reason explained elsewhere.

The number of additions thus made to the circle of our readers, though scarcely equal to our anticipations, is, nevertheless, considerable, and will increase both the resources of the Company and the zeal of the Editor. We hope to retain every new subscriber, as well as every old one, as long as providential circumstances permit; and not only so, but to interest and benefit them to such a degree, that every one will become a canvassing agent among his neighbours. Several of those whose names are found in the above list performed their work, or part of it, as a labour of love, before rewards were mentioned. Some, we know, will not cease working, although we offer no more special inducements. New names have come in from others not appearing here, even in the few days since the list was closed. We hope and expect, therefore, to go on gaining all the year.

Once more would we tender our hearty thanks to the friends by whose generosity these prizes have been provided. We congratulate the successful competitors on having some personal recompense for their labours. And we trust that those who have not obtained a place among the first ten, will enjoy the consciousness that they have been doing a personal and public service, and will—try again.

The successful competitors will please inform the publisher of the route by which they desire to have their Prizes forwarded to them.

While writing on these matters, we wish to add one kind and earnest word to all our old subscribers who have not yet remitted their subscriptions, due before or since the first of July. Please to remit to the publisher, as soon and as much as you can. It is all needed to meet the obligations of the Publishing Company.

AN EXAMPLE.—We have Sunday-schools and classes for all grades among the young; and this is a work in which men of leading talent and position do not disdain to take part. The Attorney-General does not deem that his time is wasted in taking a class in the Sabbath-schools of the church which he attends in Langham-place, and we have reason to know that the personal influence exercised by him over his scholars is so strong, that after they marry, and become fathers of families, they still beg to retain their places as members of his class.—From *Lending a Hand*.

LIGHTS AND SHADOWS ACROSS THE BORDER.

We have freely given place, from time to time, to communications from or concerning ministerial brethren who have gone hence into the United States, and elsewhere. Many of our circle of readers want to hear of their old friends, and their experience may be a guide or a warning to others who may think of following on the same path. Let the truth come out, whatever it be; and let each man tell his story of life as he finds it. Sometimes it may make us uneasy; and sometimes content. To-day we have another budget of such reports to present.

The first, dated July 23, is from the Rev. D. C. Frink, late of Melbourne, Quebec, now of New Boston, N.H., who, in going to New England, was returning home. After a pleasant allusion to his new domestic happiness, he goes on to say:—

“My Church has a membership of about 165, and we now are having congregations of about twice that number. My people still have a Presbyterian name, but hold a Congregational order, and will soon, I trust, have the name.

“God has blessed my labours here and made me very happy. Of course, as I ever go to work as if I wanted a blessing, and expected God to be as willing for prosperity as myself, this sustains me as I labour with the hindrances incident to every Church.

“We have had a pleasant religious interest, warm and reviving, ever since I began work. Several have given their hearts to Christ. Some have united with the Church. Many are under religious inquiry.

“You can infer, what is true, that we are a united and happy people. Harmony I expect—I have a right to expect it, in God’s covenant with men. Men may differ, but harmony prevails in the victory of the brotherly love, wisdom, and order of the Church.

“Well, having these, I am so far happy. But because machinery runs well, it does not prevent work—climbing, reforming, and increase. So we are toiling and crowding every energy for souls—souls to be born and souls to be built up in our dear Saviour. Oh! but well said the dear McCheyne,—‘It is sweet to work all day for God, and to lie down at night beneath His smile.’

“Praying for Heaven’s blessing upon you, and rejoicing in its evidence,

“I am, as ever, dear brother,

“Yours for our dear Lord and Master,

“D. C. FRINK.”

The second letter—also enclosing “that dollar”—is from a brother whose health has compelled him to devote himself chiefly to a secular avocation in a Western State.

“I look with great pleasure through the *Independent*. Even the names of Canadian ministers and all their movements afford great satisfaction to one so far away. I cannot help a feeling of regret at hearing of so many resigning and running off to the United States. I really think they cannot feel at home in this country. There is too much *anti-British* sentiment manifested by the people generally.

“A salary of one thousand dollars may sound large in Canada, but five hundred dollars in gold there is equal to a thousand dollars in greenbacks here—taking into consideration taxes, high prices, &c.

“My opinion is, that the strongest admirers of Republican Churches will be disappointed, and, like Noah’s dove, will ere long be returning to Canada, the ark from which they came.

“I have not been engaged in any ministerial work, neither would I desire it, if, like some of my brethren, I had to remember the Fenians in my prayers, or address them at some political gathering, wishing them *God speed*, &c. The probabilities are, that I might be a little more orthodox—(shall I say?)—and

wish them speed somewhere else! I shall not say where. That foolish institution, Fenianism, has pretty nearly died out here and through this part generally. I think the people of Canada may rest at peace as far as that is concerned.

"I am glad to hear that ecclesiastical matters are looking so favourably in Canada, especially from a Congregational point of view. Here religion in all the Churches is below par. The people have got Church and State more strongly united than ever it was in England. It is true people do not pay tithes, neither are the ministers thrust upon the people at the point of the bayonet; but the pastor must agree in politics—he must preach politics—and he must pray politics—or he cannot find a charge over which he would be acceptable. In fact, Christ and Him crucified holds a second place in most of the Churches.

"I do not say this to please nor yet to displease the people where I am located: I am indifferent as to that: but simply to tell you what is the plain truth, which you may communicate to any who contemplate a move to the West."

The third witness shall speak in his own name, using great plainness of speech. The first seems to walk in light; the second in shade; but this one in light and shadow.

MY DEAR BROTHER,—Please give me space in the *Independent* to acknowledge, that it has touched my heart with a sense of sadness to read my name, in the "Narrative" presented at your late Union meeting, as that of one of several who had ceased to be labouring in the Congregational vineyard, and caused "a diminution of our number" that "could not fail to produce some depression among us with regard to the future of our work." Oh, none may tell how strong are the ties that bind some to their native land, however far they sojourn from it, or how precious and enduring is the love of those associations which memory, ever revisiting "hallowed ground," tenderly recalls! It is not of moment that I should state here what my reasons for crossing the lines were, but let it be known that incipient republicanism, or denominational apostasy, or unwillingness to "endure hardness," was neither among them; nor has it ever been my intention to remain many years out of Canada. But I must confess that I have learned during the past seven months as I knew not before, and as imagination, or poetry, or eloquence, could not have taught me, what patriotism and brotherhood are, and feel their influence with correspondingly increased and ever-growing sensibility. The lesson is worth more than rubies. I rejoice to have gained it, for surely it will give my life a nobler tone and a broader motive. Not now, indeed, in Canada am I, but doubly a Canadian; not among my kindred in flesh and my loved in Christ there, but all the more of them.

Great is the kindness I have met with here, alike from the ministerial brethren I have come into contact with, and the people to whom I am ministering. I am getting better support than I could hope for in Canada for at least some time. This place is very pleasantly situated, and is likely to grow. But I feel every day that one thing spoils it for a permanent home for me,—it is not, alas, in Canada.

Perhaps the confederation of the Provinces has done much to produce the *intensity* of feeling I have indicated. For what a grand thing it is for a young nation to be endowed with such an inheritance as Canada! With what breathless interest must all caring for the sway of righteousness and the welfare of man, watch its early course,—the plan it forms, the mould it makes, for its great future! And when that is the nation of which one in a foreign land feels himself in all his heart and inalienably a member, it is not strange if the sight should tend to make him long to be again at home. Yes, I am proud to declare that such is the effect on myself. My thoughts by day and dreams by night are of acting my part towards rearing up a people in Canada that shall fear God and eschew evil. Here, in this great country, whilst I see much that is most excellent, I see also what grievous sins may obtain among and curse a people enlightened as scarce another people is. A vile iniquity, that I will not now ask the editor of the *Canadian Independent* to let me name in print, is said on unquestionable authority, to be committed to an awful extent throughout all these

Northern States, and worst of all probably in erst Puritan New England. At least some *church members* commit it! It must be that the general conscience is dead to its wickedness. God forbid that a large proportion of Canadian mothers should ever dare or wish to limit the life of their offspring to a few unconscious months! Yet we may not comfort ourselves with the belief that there is no danger of such a thing. There is a great deal of inter-visiting between the two countries. It is my deep conviction that, however unpleasant the duty may be, the pulpit and the Christian press of Canada must zealously raise up a barrier against it, as the same agencies here must fearlessly fight for its destruction,—which they are beginning to do.

Probably there will be proposals made yet to change our laws respecting divorce, so as to give married people who are not satisfied with their mates, a chance of getting some one fairer, or richer, or more voluptuous, as they can cut here. If any one questions whether such a change might not be righteous, let him read Matt. xix. 9; if any one thinks it might be expedient, let him read the Chicago dailies. May the Christian forces of Canada so maintain the law of Christ, that no legislature there shall dare sanction its infraction!

But we must have a stringent Prohibitory Liquor Law in Canada. Personal observations since I came here has more than restored whatever confidence I lost in the efficiency of such a measure through reading Dr. Bacon's articles on the subject. This town used to be notorious for its drunkenness, and I believe is now less than is turned out by almost any tavern between Halifax and the thawed point of Walrussia; and I am told that the law has produced a remarkable reformation all through the State. Of course some still get drunk; but the operation is too difficult, costly, and uncomfortable to be very tempting. It is a good testimony in favour of the measure, that they who want it abolished are, as a party, opposed to erasing the word "white" from the State Constitution. The wicked are generally consistent.

I hope the Canadian "emigrant agents" will make the meshes of their nets so that they will let through all those Germans that intend to cast off in the new country even the little regard they may have been constrained, in the old, to shew to the Sabbath. They are making that day in the west very much what it is in Paris. It is not on them, however, that all the blame is to be laid.

If the American Home Missionary Society had as little patience with dependent churches as our Colonial had two years ago, it could do a fine amount of grumbling.

But I must close. You see, Canadian brethren, that my heart is with you still. I feel that coming west has done me great good. It has increased much my knowledge of life, and thus, I believe, my fitness for future work. High is my regard for the brethren who are endeavouring to Christianize these vast regions. May God give them abundant success! Whether, on the whole, their temporal circumstances are better than those of ministers in Canada, is a point I don't feel able to decide. Ministers are constitutionally poor, and so unfortunately free from many peculiar troubles and cares! That people in general are better off here than in Canada appears to me doubtful. Despite my homeward longings I am feeling happy, and am endeavouring, I trust not unblest, to serve Christ and a dear, generous people with earnestness and faithfully. But when I shall be told that a field, such as it would be wise for me to take, is open for me in my own country and among you, the earliest release I can honourably and conscientiously get from this will determine when I come to that.

Fraternally yours,

Sabula, Iowa, August 8th, 1867.

J. M. SMITH.

"CLEVER young people," says an English writer, "with not much reverence in their souls, are just the fishes to catch at hooks baited with little bits of science and philosophy, or scraps of the 'higher criticism,'—hooks by which they get dragged out of the 'living waters,' to flap about a little while, and then die on the dry grounds of infidelity."

PORTRAIT OF REV. F. H. MARLING.

When Rev. Dr. G. Smith was in Canada, he did us the honour to ask for a copy of our photograph, that he might procure the insertion of an engraving taken therefrom, in the *Evangelical Magazine*, each monthly number of which contains a portrait of some minister, at home or abroad. In June of the present year, the likeness accordingly appeared, being copied from a *carte* taken by Mr. H. O'Hara, of Bowmanville, though, unfortunately, not so faithful a representation of the original as another by the same artist at the late Union meeting. In reference to this matter, Dr. S. wrote us (23rd May, 1867) :—

“I obtained the consent of the Trustees of the *Evangelical Magazine* for your portrait to be published, and I am glad that it will appear in the June number. I hope it will be done well, and *I shall be glad if it leads any of our friends in Toronto to send for that periodical*. At any rate, it will give many friends in England an opportunity of knowing what manner of man you are, and will show the brethren in Canada that we are not wholly indifferent in England to our friends in the Colonies.”

This letter having arrived during the session of the Union, at Kingston, and having been communicated to the “CANADIAN INDEPENDENT Publishing Company,” meeting at the same time, Dr. Wilkes was commissioned by them to obtain a sufficient number of copies to furnish one to each subscriber to this magazine. They are accordingly issued with the present number. If we fall a few copies short they will be supplied hereafter.

If sufficiently encouraged by the state of the subscription list, and the co-operation of friends, it is the intention of the Company to issue illustrations of various kinds from time to time. Portraits of Dr. Wilkes and Dr. Lillie, and views of the Churches at Brantford and Gaelph, have been thus presented to the subscribers already.

Some further extracts from Dr. Smith's letter, of general interest, may close this notice.

“The death of Mr. Poore has very deeply affected me, as, I have no doubt, it has you. I learnt to know and love him for his truthful character and earnest zeal, when we travelled together on your side of the Atlantic, and I mourn the loss of a valued friend. Our loss is his gain. May we meet him in the land of perfect light and love!

“I am much pleased with the *Canadian Independent*, and congratulate you on its brightening prospects. I look for its appearance, and read it with much interest.

“It gives me pleasure to know that our *Hymn Book* is obtaining a place in our churches in B. N. A., and hope it will become in time as much prized there as it is here.

“My health has somewhat improved, and as I have an assistant minister, I hope it may, by relieving me from some part of my public work, tend to promote increasing strength.

“You may be sure that I often think, and not infrequently speak of Canada.”

Our good friend may be assured, in return, that his brethren in Canada “often think, and not infrequently speak” of him, and his most welcome visit.

FAILURE OF THE UNION PHOTOGRAPH.

The following circular tells its own story. We deeply sympathise with the enterprising and generous writer in his disappointment, but congratulate him on the pluck with which he says, "I'll try again." If he can bear his loss so patiently and hopefully, his fellow-sufferers cannot do less.

Ministers and Delegates of the Congregational Churches :—It is my unpleasant duty to inform you that a misfortune having happened to many of the negatives taken at Kingston, I am unable to produce anything like a complete picture of the Union. Should it be desirable I will endeavour to make arrangements to photograph the members of the Union at their meeting next year. You will please give your delegates this information. Regretting exceedingly the disappointment,

I am, respectfully yours,

H. O'HARA.

N.B.—All donations of single pictures promised to Churches will be filled by applying to H. O'Hara.

Bowmanville, June 21, 1867.

A DIFFICULT BUSINESS.

One of the most glorious employments on earth is preaching the gospel, but this business has its difficulties in common with other businesses; and it has this difficulty over and above others, that you have to ask *other people* whether you are to succeed or not.

It matters little to a farmer whether his neighbour is in sympathy with him or not. If the fences are kept up, and the laws of the land are observed which regulate our neighbourly relations, the sun and rains, and the natural fertility of the earth, and one's own industry, and one's own industry, with the blessing of God, will do all the rest. Our crops do not suffer by reason of the character of our neighbour. He may be in bad repute; he may be a narrow, mean, selfish, morose mortal, whom nobody loves, but he cannot keep the sun from shining upon us, or the rains from descending in their season. He cannot thwart our own industry, or blight by his scowl or his curse, our intelligent and persevering toil.

So with the merchant or the mechanic. All we have to do is to push our own way with the public, to offer them wares worth the money we ask, and to establish a character for fair dealing, and we can successfully compete with any one who may think it worth his while to compete with us.

But in the church it is widely different. Here every member is a partner in the firm, and assumes the right of an active interference in all that concerns the partnership. Some of these partners are worthy, excellent people, an honor to the partnership, and continually bring to bear an influence which tells to the benefit of the concern. But it is far otherwise with the rest. They have no public spiritual influence, Nobody in the community believes in their sincerity. Their temper is morose, their co-operation is capricious, their influence with mankind in favor of their church, and the interests of religion in general, is totally gone. The attraction of repulsion is the leading element in their character. Strangers soon get to know them and soon learn to shun them, and over the heads of these the poor and ever to be pitied mortal who happens to be the "pastor" (heaven save the mark!) of these old sheep has a task to accomplish, which, were he an angel, would perplex him, and, being but a man, confounds and covers him with confusion before the whole com-

munity—the task, namely, of filling a church and saving souls in the face of such a standing antagonism, such a standing nuisance, as these old sheep or young sheep are to the whole community! Every failure, every empty pew, every case of defection from the ranks is laid to this poor sinner's charge. He lacks talent, or he does not visit, or his sermons are too long or too short (though the latter is seldom complained of in these times, for homœopathy is the dose wanted now a days), or something else is the matter with him; at all events, he it is, and no one else, who is made responsible for all the failures that have occurred in the church from the very first day until now.

You may speak and write as long as you please against PURGATORY, but here it is now, palpably, visibly existent among us; among us Protestants, among us Methodists, scorching one poor soul with its hot flames from day to day, and that soul is the "pastor's." He is chained to a block of granite, his hands manacled, his tongue tied, his lips parched, and the mockeries of withered, salted hypocrites are constantly ringing in his ears: "there is nothing doing, no souls saved, no increase of congregation; we are going to the dogs, and must soon shut up our church doors." Talk of saving souls in such relations! Salvation is a million miles away from such a church. No minister can save souls in it. No angel could. Jesus Christ himself could not until it repented and did its first works. The first elements of a christian church are wanting in it—love, unity, co-operation, zeal—all gone; and here, in this wilderness of thistles, "the pastor" is expected to make a garden like the garden of the Lord. Poor soul! poor manacled, grieved and sorrow stricken man! What think you now of a contract to break a thousand tons of stone to mend the public highways! or clearing and logging up a windfall, or a job of providing stovewood for the next season for a whole parish? Would it not be heaven upon earth to your miserable lot?

And, after all, we do not know but we ministers deserve the purgatory we sometimes get into. We have been so afraid of losing a member, especially if he be rich, so afraid of a "decrease"—and there is so much corruption in all the church, that some of them will lure to their fold any scoundrel who may leave or be expelled from another church, so only they can weaken a rival and strengthen themselves—that we are afraid of applying discipline, we are afraid of dealing with men according to their works, and thus men become hardened in their sins. Their backslidings are not healed. They hang about the neck of the church like a millstone, and that for years, and the only virtue which a minister can exercise under such circumstances is the virtue of exercising patience, and retiring as soon as he can from such an uncongenial field.

Now, we think it is about time to make a stand in some of these cases. It is about time to have "a strike;" about time to have a swarm; about time to turn out the drones, or to let them leave the hive and let the bees swarm. Painful as the process might be, we do not know of a process that would honor God more, or restore health to some dying churches, than to separate the precious from the vile, to say to the drones, "You eat our honey and you bring none. You sting and devour the bees, and stand in the way of all revival and all advance. The church stands before the community as bearing the ill repute which your deadness, formality and carnality fix upon it, and we want you either to mend or go." The thing must be done sooner or later, and why not have it done now? Twenty or thirty people whose hearts and souls are one, who are zealous, devoted and self-sacrificing, are worth hundreds in whom these qualities are wanting. If this cannot be done

in a church, let us be content, as the apostles were, with some "upper room," and from thence work our way to the circles beyond. Earnestness will make itself felt in the end, and while it is true that no power on earth can galvanise a dead church, it is equally true that no power on earth can bury a living one. It cannot be hid long; it will be heard of and known, and its light will burst forth as the morning, and its righteousness as the noon day—
Evangelical Witness.

The Home Department.

LIFE AND DEATH.

Two angel sisters, Life and Death,
A solemn watch were keeping
O'er a cradle-bed where a little child
Smiled in its peaceful sleeping.

"This child," said Life, "if left with me,
Shall dwell in pleasant places,
Shall rest in silken tents of ease,
And walk through green oases.

"I'll give her cheek the rose's hue,
Her brow the lily's whiteness,
With songs her lip shall overflow,
Her life be crowned with brightness."

Said Death, "The child, if given to me,
Shall never hear the story
Of aching, breaking human hearts,
And earth's departing glory—

"Shall walk among the crowned souls,
In raiment white and shining,
Forever and forever more,
In the love of God abiding."

The baby opened wide her eyes,
As if into her dreaming
Their words had found a way, and left
Their deep, eternal meaning;

Then smiling, reached her arms to Death,
And on his bosom lying,
Was borne away, and never knew
Nor dreamed that this was dying.—*S. S. Times.*

MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight;
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.

It is not sickness, with her withering hand,
Keeping me low upon a couch of pain,
Longing each morning for the weary night,
At night for weary day to come again.

It is not poverty, with chilling blast,
 The sunken eye, the hunger-wasted form ;
 The dear ones perishing for lack of bread,
 With no safe shelter from the winter's storm.

It is not slander, with her evil tongue ;
 'Tis no "presumptuous sin" against my God ;
 Not reputation lost, nor friends betrayed ;
 That such is not my cross I thank my God !

Mine is a daily cross of petty cares,
 Of little duties pressing on my heart,
 Of little troubles hard to reconcile,
 Of inward struggles overcome in part.

My feet are weary in their daily rounds,
 My heart is weary of its daily care,
 My sinful nature often doth rebel ;
 I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine ;
 It is not heavy, yet 'tis everywhere ;
 By day and night each hour my cross I bear ;
 I dare not lay it down—Thou keep'st it there.

I dare not lay it down. I only ask
 That, taking up my daily cross, I may
 Follow my Master humbly, step by step,
 Through clouds and darkness, unto perfect day.

"GOD HELD MY HAND."

Katy Benson was the only child of kind, Christian parents, who tried by every means in their power to lead their little one to trust and love the Saviour. But, although Katy was naturally of a sweet, amiable disposition, she gave no evidence that she was a child of God. This was a great source of anxiety to her parents, who desired for her, above all earthly good, that she might be a little follower of the Lamb. Katy was not what is usually understood by a nervous, timid child, but from her earliest years she manifested a fear, amounting to actual terror, of thunder and lightning, and this fear she seemed quite unable to overcome. It was in vain that her father talked and reasoned with her on the subject, telling her that God was just as able to take care of her, in thunder and lightning, as when the sun was shining, and the birds singing, and all nature calmly and peacefully reposing. The thought of God, during a thunder storm, increased rather than diminished Katy's terror; for, young as she was, she felt that she was a sinner, and that God was angry with her on account of her sins; and although Katy had often been told of the loving Jesus, who died to save her from the just punishment of sin, she was not yet willing to trust in Him, as her Saviour. It was Katy's only consolation during a thunder storm, when Mr. Benson was at home, to nestle close up to him, and laying her little head on his shoulder, close her eyes, while her father held her hand. In this attitude she would remain until the storm had passed away. When Katy was about five years of age, she was taken suddenly and very dangerously ill, so that for some days her life was despaired of. But God blessed the means used for her recovery, and the doctor at length pronounced her out of danger. But

her parents had a source of even deeper gratitude to their Heavenly Father than the restoration of their dear little one from the arms of death; for God, in his infinite mercy, had used Katy's sickness as a means of bringing this little wanderer into His fold. Often during her sickness her father would sit by her bed-side, and talk to her of Jesus, and the tears would fill Katy's eyes to think of all the dear Saviour had done and suffered for a little child like her. It happened, one day, when Katy was much better, but still too weak to sit up, that her father and mother were called away, to a short distance, to visit a relative who was taken suddenly sick. During their absence, a severe thunder storm came on, the day having been unusually warm and sultry. Mr. and Mrs. Benson felt very anxious about their little girl, for, knowing how nervous and unhappy she usually felt during a thunder storm, they feared that, in her present weak state of health, the agitation of her mind might cause a return of the feverish symptoms, from which for some time she had been almost free. As soon, therefore, as her parents reached home, they hastened to the bedside of their little daughter. Mr. Benson taking her hand, said to her: "Was Katy very afraid of the thunder storm, and what did my little daughter do without father to hold her hand?" He was surprised to find that Katy appeared quite tranquil and happy, and, looking up into his face with a sweet smile, she exclaimed: "O, papa, I was not in the least afraid, for God held my hand!" And do you not think, dear children, that Katy had good reason to feel safe and happy with such a Father's hand? It may be comforting and assuring in times of sorrow or danger for a child to have an earthly father to hold his hand; but oh! how full of sweet confidence and safety must that child feel, whose Heavenly Father holds his hand! May God enable each dear child, like little Katy, to give his heart to the Saviour, and he will have the same loving hand that she had to lead him through all life's trials and dangers, and at last guide him in perfect safety to the Heavenly home. W. P.

ONTARIO.

BLIND EDWARD'S BAPTISM.

Edward Carter was blind. Of the six children, which were left for his widowed mother to rear, four were blind. She was a somewhat weary-looking woman. Well she might be, for her life's burden had been heavy with these family cares. Her principal courage and comfort was her Christian hope. Edward's face had been long familiar to me, for I had often met him feeling his way along the streets. Yet he did not feel his way much. His pace was generally as clear and rapid as any one's. To be sure, the cane was always in his hand. Sometimes he would stop and calculate his position with it, as if he were a little uncertain whether he was right. But usually you would have been surprised to see how readily he knew the street at which he wished to turn, and the gate or store-door which he wished to enter. But though his face had been long familiar, his character was little known to me. He had something of a reputation as loving a strong discussion. He was very upright and moral. Some one who had had special opportunities to observe his course remarked that Edward was disposed to be somewhat stiff in his own views, and, as respects personal religion, skeptical. To what extent this was true I had or took no chance to verify; but with this second-hand impression concerning him, I used to look with a sad kind of pleasure at the seat which he was now regularly filling in the village church. Three

years had gone by almost since I had commenced my pastorate, but I had not learned anything satisfactory respecting his religious state. I had not thought of him as very likely to be predisposed toward personal piety.

One afternoon he came into the study. With his frank, outright, broad way of stating anything, he addressed me by name with the remark, "I called to say that I think I should like to unite with the church at the next communion." Curious to learn what had brought about this seemingly abrupt and unexpected result, he informed me that at the last communion season he was seated in the gallery during the baptismal scene, when several children were consecrated by their parents to God. All at once, the thought came to him, as the shot from a rifle, "Twenty-three years ago you were brought to that same table and solemnly given by your mother to God. You are Christ's. You do not belong to yourself; yet for twenty-three years you have never owned your obligation by the voluntary yielding to your Maker. You ought to do it. You should do it now." Suddenly as this thought came, it did not go unheeded. Then and there, the man, Edward Carter, gave his heart to his mother's God. Conversation revealed the fact that whereas he had been blind, his spiritual vision had now become clear. He joined the church. Nine years have gone by and he still adorns his profession.

Many a cold winter night, when the ground was covered with snow and ice, did we use to see him alone on his way, two miles to the Young Men's Prayer Meeting. When his turn came to lead the meeting, it was an affecting sight. He would bring in the large bible for the blind, with its raised letters, and read his chapter with his ready fingers. When he gave out the hymn, he would repeat it entirely from memory. His prayer would follow and his remarks, in a remarkably round and full tone of voice and with singular clearness and precision of speech. As I sat there and looked and listened, the circumstances of his conversion would be brought into mind with rare pleasure. For it is among the chief joys of a pastor's life that he often has to admire the bloom and fruitage of some tree which was planted under his own eye, perhaps by his own hand.

Hardly even now, do I witness or perform that most beautiful and precious service, the ordinance of household baptism, but I think to myself—Perhaps there will be some young man, long absent from home, and perhaps long recreant to religious obligation, who will, like the blind Edward, say within himself, "I am a consecrated child; God forbid that I should live otherwise." Sure I am too, that such a fact stands for many others of a similar character, which amply attest the great spiritual value that attaches to the baptism of children on the faith of their parents. For if an ordinance, which would appear to have all its significance to the eye, be so full of suggestion to the blind, it ought not to be without profit to those who are not blind. When, therefore, I hear any one saying he is unable to see the beauty or utility of this ordinance, the thought will occur to me, He cannot see so well as blind Edward.—"Drus," in *Pacific*.

THE DEVOTED NEGRO.

The late Hannah More related, in the year 1782, the following anecdote, which she had just received on original and unquestionable authority:—

The captain of a Dutch ship having gone to dine with a superior officer on board another vessel, a violent storm arose, which prevented the possibility

of his returning while it continued, and which, in a short time, drove his ship into a state of complete wreck. He had left behind him, in the care of a poor black servant, two infant sons, the one four and the other five years of age. When the ship became unmanageable and was rapidly filling with water, the seamen found themselves so suddenly imperilled as to have scarcely time to lower the long-boat, and made a desperate effort for the saving of their lives. Amidst the bustle of their hurried and last exertion, the poor black servant of the absent captain coolly busied himself in tying his master's two sons into a bag, placing beside them some condiments and provisions, and making other hasty preparations to afford them a chance of safety. Just as his task was completed, the long-boat had been filled with the ship's crew, and thus ready to be pushed away from the wreck. Voices shouted to the negro, as he approached the side, that the boat was already over-loaded; that it would certainly sink if he attempted to force a passage for both himself and the boys, and that he must instantly resolve either to meet destruction in his own person or to abandon his master's children. "Very well," exclaimed the devoted and heroic negro, committing, without a moment's hesitation, the two boys to the boat, "give my duty to my master, and tell him I beg pardon for all my faults," and the next moment he plunged into the billows, not to rise again till the sea shall give up her dead. "I told this anecdote the other day," says Hannah More, "to Lord Monboddo, who fairly burst into tears. 'The greatest lady in this land wants me to make an elegy; but it is above poetry.'"

One cannot reflect on the remarkable devotedness of the negro, without thinking of the text, "For scarcely for a righteous man will one die; yet peradventure for a good man, some would even dare to die; but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The negro died for love to a kind and indulgent master, and for fond attachment to two smiling and affectionate children; and who does not applaud his devotedness? who is not deeply affected with his disinterestedness, as a display of bright and marvellous moral excellence? But the Saviour of men not only died, but died ignominiously, and in circumstances of unutterable anguish, for his own creatures, for rebels against his own government, for enemies to his glory, for despisers of his person, for apostates covered with infamy, and criminals stained with the foulest guilt; and yet how slow, how reluctant, how positively averse are men to laud, to believe, or even simply to acknowledge the disinterestedness and surpassing love and glorious excellence of Christ! When the negro's death for love of his kind master was mentioned, a British nobleman "fairly burst into tears," and a British Queen requested that it might be "made into an elegy;" but when the death of Jesus for love to his guilty and perishing creatures is proclaimed, alas! tens of thousands of both rich and poor turn away from the wonderful announcement, as a theme insufferably sanctimonious, or as one deserving to be thought of only amid the gloom and desolation of a season of extreme affliction. How different the conduct of cherubs, and seraphs, and redeemed men in heaven, who rest not day nor night to sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and strength, and honour, and blessing!"

R. W.

SHEFFIELD, N. B.

The Roman Catholics of New York are circulating tracts in the form, style, and general appearance of those of the American Tract Society, and are about to publish a children's paper for the use of Sunday schools.

Correspondence.

LATE REV. J. CLIMIE AT MURRAY BAY.

My dear sir,—As it may be interesting to the friends of deceased, I desire to say something about his abode at the above named watering place.

When I met him there incidentally a day or two after his arrival, he informed me that he had been complaining of weakness, arising, he thought, from being fagged out with work ever since the Union Meetings in June, of which he had been chairman. I believe he said also that his physician had advised him to seek change of air. It is to be regretted that, without friends and in unsuitable quarters, he appeared to be without advice as to self-treatment. In the firm hope of shaking off his malady, I learned that he had every day climbed wearily up the neighbouring hills, thus wasting instead of husbanding his strength against the coming struggle with that strong enemy who was already draining his life-blood.

The last time I saw him in public was at a Bible-reading, where, having offered a few remarks, he afterward said that he felt so weak that he ought not to have spoken. Thus with extreme reluctance he was, on Sunday the 28th July, obliged to succumb. On Monday he was gratuitously attended by Dr. Rowand, of Quebec, and on Wednesday by Dr. Goldstein of Cobourg. The disease (remittent fever) having assumed the typhoid form, Dr. Goldstein advised Mr. Climie's immediate removal to Quebec, where he should meet with proper treatment.

An excellent friend in need, Mr. D. Wilkie, of Quebec, had a bed prepared whereon the patient could be removed and continue to lie on board the *Magnet*, and under the charge of two gentleman passengers he was landed at the Marine Hospital. He was then apparently somewhat better, and was joined by Mrs. Climie, who was with him in his last moments.

His end was peace. Our good friend Mr. Wilkie, who read and conversed with him, says he never found such perfect satisfaction, so sure was he that whatever the result it was the will of God for good. There was scope enough for fretting discontent but not only did no murmur escape his lips, there appeared to be not a shadow on his mind.

I cannot conclude this communication without offering a word to your readers on the subject of these watering places, so far as I know them. Notwithstanding the blatant steamboat advertisements of the present year and the *couleur de rose* letters of newspaper correspondents, they are emphatically not the places for sick people. The accommodation, the stalls, misnamed bedrooms, the furniture, the attendance, the fare, may be all characterised by two words, *scanty* and *coarse*. And when we add that at Murray Bay the boarding-house keepers and their *domestiques* speak French only, you may imagine the plight in which poor Climie found himself. In a stall about 6 × 8 feet, on a short, narrow, and thin bed of straw, with sundry other adjuncts that reduced the stall almost to a den. Add to all this that there is no telegraphic communication, and that the postal arrangements are of the worst description, so that you are isolated from your home; and the picture is finished. The moral I wish to convey is, *sick folks* remain at home, where you can be nursed and cared for. Travelling for health and a month at the salt water is good for those only who are comparatively, I had almost said quite, well.

Montreal, August 12, 1867.

J. P. C.

[Rev. J. Wood also kindly wrote to us after this sad event. The following extract from his letter, dated August 8th, gives additional particulars:—

“Being in Montreal at the time, supplying Zion Church, I determined on visiting him on my way down to Cacouna again, and did so on Monday evening last. Mrs. Climie and infant had just arrived the day before. I found our brother unconscious, and breathing in a very laboured and painful manner, causing me to fear that pneumonia had set in, as it often does, in typhoid cases. Mrs. Climie was altogether friendless, and, as you may suppose, in great distress. I prayed with her, and did what I could to comfort her, and tried if it were possible to have Mr. C. removed to the Jeffrey Hale Hospital, but found that typhoid being regarded as an infectious disease, it was contrary to the rules of that institution to receive him. It was, however, too late to do anything for him, for the next morning he sank under the disease, and fell asleep in Jesus, shortly after I left Quebec in the steamer for this place. I have not learned particulars of his last moments, but we know that for him to live was Christ, and to die gain.”

We have also learned with shame and indignation, that during our departed brother's last hours, the treatment he and Mrs. Climie received at the Marine Hospital was actually inhuman. He was shamefully neglected, and she was treated with the greatest harshness. The facts we have heard ought to be known to the public, and reported to the government. It is intolerable, that a dying man cannot be decently treated at an institution supported by public funds.—ED. C. I.]

PURITAN CATECHISMS.

DEAR SIR.—On the 22nd page of the July number of the *Independent* there occur these words:—

“There are several other ways in which we could use the press to great advantage, and particularly in the religious instruction of the young. We greatly need a catechism, or a series of them, for use in the family or the Sabbath School. Such a method of instruction has proved itself invaluable in other lands, and we labor under a heavy disadvantage for lack of it.”

Now I request the writer of these words, or the Editor of the *Independent*, if the writer of these words should fail, to state whether the catechisms that have proved themselves thus invaluable are not the *Shorter and Larger Catechisms* bound up usually with the *Westminster Confession of Faith*? And again: Were not the *Catechisms* and the *Confession* also drawn up by Englishmen, by Independents, *i.e.*, Congregationalists in England, in London, in Westminster Abbey? And again: Will the writer state the scriptural objection to them, if any? And again: Is it right to build and ornament the tombs of the prophets, but reject their labors?

And now through you, Mr. Editor, and through the *Independent*, I beg to move the Congregationalists everywhere to reprint and publish the said *Confession of Faith*, the *Shorter and Larger Catechisms*, as Puritan documents and literature, or, if not, state the reason why.

WILLIAM LUMSDEN.

VANKLEEK HILL, Ontario.

If any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if thou thankfully receive the message, He that sent it will discharge the messenger.—*Enchiridion*.

Literary Notices.

THE NEW DOMINION MONTHLY, Vol. I. No. 1, August, 1867. Montreal : John Dougall and Son.

For over twenty years, the above publishers have successfully devoted themselves to providing a periodical literature for the people of Canada, at once cheap, sound, instructive, and interesting. They have now added to the Daily, Semi-Weekly and Weekly *Witness* newspapers, and the monthly *Messenger* tract sheet, a monthly magazine, which, coming to light at the inauguration of the *New Dominion*, borrows a name from that event.

The magazine is neatly printed, in small leaded type. There are a few wood engravings, which do not come out so clearly. The matter is varied, and *safe* for family reading. The greater part of it is selected, that fact being honestly acknowledged. With whatever taste and judgment this scissor-work may be done, however, *original* writing, on topics pertaining to the *country* and the *time*, will be necessary to give the *New Dominion Monthly* the power which we heartily wish it may attain. One of the most important features of that nationality to which Canada now aspires, is a native literature. There are the brains and the pens here to produce this, if fitting encouragement be given. The competition with British and American periodicals, commanding talent of the first class, is of course pretty formidable. But if our publishers will *pay* as theirs do, able writers will be found here as well as elsewhere, in due time. The limitation of the market for a Canadian periodical limits the resources at its command, but a moderate outlay in this direction would pay, in our opinion. The connection of the *New Dominion Monthly* with a popular newspaper, and the wider field now open for its circulation, give ground to anticipate for it a more successful career than former ventures in the same line.

The following is the publishers' prospectus :—The *New Dominion Monthly*, 64 pages, stitched in a handsome cover, a Magazine of original and selected literature, alike suitable for the fireside, the parlour table, the steamboat, and the railway. It is the intention of the editors to render this Magazine so interesting that it will be read *through* by old and young, and to render it unobjectionable to any reader. Terms, one dollar per annum in advance, or a club of nine for eight dollars. Postage—payable by receiver—one cent per copy. Address, John Dougall & Son, Publishers, 126 Great St. James Street, Montreal.

Some time ago we stated that a new Congregational paper was about to be established in Chicago, the commercial centre of the great and ever-growing West. We now copy its prospectus, from which it will be seen that it will appear immediately, and upon a basis that promises, even ensures, success. The *Advance* will probably be the paper for the West, swallowing up the small ones published in the several States. It has already absorbed the *Iowa Religious News-Letter*, and one of its editors, the Rev. J. Guernsey.

A national religious newspaper, to be called "*The Advance*," will be published weekly, from the first of September onward, in the city of Chicago. It will represent Congregational principles and polity, but will be conducted in a spirit of courtesy and fraternity towards all Christians.

The form will be what is popularly termed a double sheet of eight pages, of the size and style of the New York *Evangelist*. The pecuniary basis is an ample

capital furnished by leading business men and others, to be expended in the establishment and improvement of the paper, which is intended to be second to none in the country, in its literary and religious character. The purpose of its projectors is indicated in the name: their aim being to ADVANCE the cause of evangelical religion, in its relations not only to doctrine, worship and ecclesiastical polity, but also to philosophy, science, literature, politics, business, amusements, art, morals, philanthropy, and whatever else conduces to the glory of God and the good of man, by its bearing upon Christian civilization. No expense has been spared in providing for its editorial management in all departments, while arrangements are in progress to secure the ablest contributors and correspondents at home and abroad. The city of Chicago has been selected as the place of publication, because of its metropolitan position in the section of the country especially demanding such a paper, and the fact that it is nearly the centre of national population, and in a very few years will be the ecclesiastical centre of the Congregational Churches. Issued at the interior commercial metropolis, THE ADVANCE will contain the latest market reports, and able discussions of financial subjects, such as will make it a necessity to business men in all parts of the country. The editor-in-chief will be Rev. Wm. W. Patton, D.D., who resigns the pastorate of the leading church of the denomination at the West, for this purpose, and who has had many years experience in editorial labor. The subscription price will be \$2.50 in advance. Advertising rates made known on application. Address "THE ADVANCE COMPANY," P. O. Drawer 6374, Chicago.

It has been stated, says the *Congregationalist*, in the Chicago correspondence of several papers, that the capital stock of the "Advance" Company is \$50,000, of which \$25,000 has been subscribed in Chicago, and the same amount has been offered, in sums of \$5,000 or \$10,000 to the other principal western cities. This is all in the form of stock shares, each share carrying with it the right to vote in the annual election, by ballot, of the Editor-in-Chief, as well as of the Board of Directors. It is sought, by this provision, to guard against "a second defection like that of the *Independent*." We do not see it stated, however, in what way it is proposed to prevent the stock from falling into the hands of improper persons, and to guard against a still more lamentable possible defection, from that source. It is stated that Mr. James Brainerd Taylor Marsh, now of the *Oberlin News*, is to be business manager, and assistant to the Editor-in-Chief.

In these partial notices of the literature of our time, we must not omit mention of the *Memoirs of the Prince Consort*, lately issued by command of the Queen. Without attempting a review of a work, whose chief contents are already so well known to all our readers, we would earnestly call on our young friends to mark the rare purity and goodness of the Prince's early years. Such a youth would be utterly despised and ridiculed by our "fast" young men; but had he not at the time far more real enjoyment of life? And who can measure the blessing he brought to the Queen, to the Court, to the Nation?

May God, in His mercy, grant that his children and children's children may follow the example of "ALBERT THE GOOD!"

Professor C. E. Stowe, who paid us a visit at Kingston last June, has published, through Sampson, Low & Co., London, "*The Origin and History of the New Testament, Canonical and Apocryphal*"; designed to show what the Bible is not, what it is, and how to use it." (8vo., 8s. 6d.) Sacred Literature has been Dr. Stowe's favourite subject for many years. He is packed full of all sorts of knowledge upon it, and is ready to communicate. Buy his book.

Little boys, without a copper in their pockets, do, nevertheless, delight to look at the shop-windows of confectioners, money-brokers, and jewellers. They can't buy all these things; they don't know what half of them are; they wouldn't know what to do with them if they were theirs. Yet for all, they like to look at them. So we love to see, and even to hear of, such a book as the late Baron Bunsen's *Egypt's Place in Universal History*, translated into English, and published by Longmans, in five volumes. It is a great treasure-house of Egyptian learning, with speculations of more doubtful value.

A choice book of seed-corn must be "*The Pastor's Note-Book*; or, Preparations for the Pulpit, by the late Rev. Benjamin Kent." (London: Kout & Co.) Retiring, yet manly, a thorough scholar, a fresh thinker, and one that "walked with God,"—"devout men made great lamentation over" Benjamin Kent, and these remains will be fondly cherished by many who never saw him in the flesh.

Macmillan & Co. are about to issue a *Sunday Library for Household Reading*, in monthly parts and quarterly volumes. (Crown 8vo. Price not named. With illustrations.) Several eminent authors, more or less orthodox, have promised their co-operation,—M. Guizot, Mr. T. Hughes, the Rev. C. Kingsley, Mr. G. Macdonald, the Rev. B. F. Westcott, the Rev. F. D. Maurice, —and so on. The subjects are chiefly historical and biographical, but all in relation to Christianity.

The Fatherhood of God has been recently discussed by Ernest Naville, a Swiss author, and by Dr. Candlish and Dr. Crawford, Professors, respectively, in the Free and Established Churches of Scotland. The two latter have indeed "discussed" the subject in keen mutual criticisms. It is related to the whole system of Theology, and, simple though it may seem at first sight, involves the deepest and darkest questions.

The third volume of *Punchard's History of Congregationalism* has been published. (Hurd & Houghton, N.Y., pp. 455, \$3.) It brings the story down to the establishment of the Colony at Plymouth in 1626. A fourth and concluding volume is expected.

Do our Scottish readers want a fresh, complete, and impartial history of their own country? Do any others want one of a land that makes itself known and felt in every land? They can find it in the "*History of Scotland, from Agricola's Invasion to the Revolution of 1688*. By John Hill Burton." (Edinburgh: Blackwood. 4 vols.)

John Anthony Froude's *History of England*, is a contribution to our knowledge of the times of the Reformation, whose value is recognised by every critic. It is a learned, careful, original work, brilliant in style, bold and positive in opinion. You must use your own judgment and hear other witnesses as you read,—but of what book must not this be said? Ten volumes have already appeared, and more are to follow.

On the first of September, the *Boston Congregationalist and Recorder* is to be enlarged to eight pages. Price still \$2 50. We again commend it to those who want a New England Congregational paper.

The *Congregational Quarterly* for July arrived here on the 15th August. It is a good number, though so tardy. We should often borrow from this magazine had we more space.

British and Foreign Record.

THE ENGLISH REVOLUTION OF 1867.—So all parties are calling the Tory Reform-Bill. What shall the end be? One thing is clear, that it was inevitable. Parliament has been swept along by an irresistible tide. "Shooting Niagara," Thomas Carlyle calls it, and truly the rulers of England seemed to have been as powerless as a little boat in the foaming rapids. Old Reformers, in parliament and out of it, stand aghast at what has been done. They feel as if they were given over to the multitude. The revelations of the working of the Trades Unions are enough to make them shudder. But we are sanguine in the belief that all will yet work well. There was a dangerous process of social separation going forward in England,—property, wealth and power, in a few hands, on the one side;—labour and poverty, illegally banded together, on the other. Both classes will be disarmed of half their power for evil, when they are compelled to meet together. We have great faith in the practical sense and good feeling of the mass of the British people. They will accept the inevitable, and make the best of it. There is no doubt that the resistless drift of the present age is democracy-wards; that is, towards equal rights for all the people of a nation, rather than exclusive power and privilege for a class. Can any one say, looking at the great gulf fixed between the extremes of English society, that *that* state of things should be permanent? One of the most hopeful features of the case is, that so many in the highest classes are devoting themselves to the elevation of the lowest. If the aristocracy thus undertake the duties of their station, they may retain their place for many a generation to come. A hereditary peerage is not very defensible on abstract principles; we must even confess that we can be logically "cornered" on the subject of a monarchy as a doctrine of pure reason. But the world is not governed by abstract rules. Society, shaken together by revolution, or commenced afresh in a new country, soon settles itself down into classes of some kind,—strong and weak, among savages,—rich and poor, under civilization. English society has grown up from roots that strike wide and deep into past history. The people, as a whole, love monarchy and aristocracy. They enjoy the splendour of state ceremonies; they are proud of the old families; they would not have every lordly mansion pulled down, or every ancestral estate divided. They want a position above the rank and file, which they can themselves aspire to fill. Nothing but an infatuated selfishness on the part of the aristocracy themselves, will cause their overthrow. We believe it will do them no harm to know that they are upon their good behaviour. As for the throne, the unbounded popularity of the Queen during Prince Albert's life, and the mutter-

ings that have been evoked by her long eclipse, show how easy it is both to win and to alienate the people. The old Divine-Right-of-Kings doctrine has passed away, never to return. But if the British sovereign fills the throne worthily, no one will trouble himself about the abstract theory of a monarchy, but will enjoy the delightful sense of loyalty, asking no questions. And as to the people,—that was a most significant saying of Mr. Lowe,—“If they are to vote, we must educate them.” The strongest argument for a Reform Bill! It showed that the case had stood thus,—“They are nothing; they have no power; keep them in the dark; keep them down; they will be more content.” But now, they are something, and they must be taught accordingly. As with our own transplanted shoot, so with the parent tree,—the great need is the *Christianisation* of the people; and in that work lies the future hope of England. Romanism, Rationalism, Materialism, “the lust of the flesh, the lust of the eyes, and the pride of life,” all stand in the way. But God is for the Truth, and it must prevail! The old land has passed through many a convulsion before, and has always come out better. We believe it will be so now; that separated classes will be reconciled; that opposing interests will be harmonized; and that all ranks and conditions of men will be moulded together into one Christian England.

CHURCH-AND-STATE LEGISLATION.—The session of the Imperial Parliament, just closed, has been marked by decided progress on politico-ecclesiastical questions. Church-rate abolition, refused by the Commons in 1866, was sanctioned this year by a majority of nearly 100. The Lords will have to yield the point. The desectarianising of Oxford and Cambridge is advanced a stage, in like manner. A still more comprehensive measure of University Reform will be brought forward in 1868. The Irish Church Establishment is being rapidly abandoned to its fate; the only thing that can save it, is the endowment of the Romish Church, which God forbid! Lord Derby's government have made a stand in favour of the Irish National Education system, such as their Liberal predecessors—more shame to them—did not. As to University education, however, the separatists seem to be gaining ground. The Education question in England seems to be settling itself with surprising rapidity. The reports of the Rev. J. Fraser, Commissioner to the United States and Canada, have made a profound impression, and have cleared the way for some measure of a truly national character. The vagaries of the Ritualists, the aggressions of the Romanists, the undermining of the Rationalists, and the manifest effectiveness of the Free churches, all tend to the disintegration of the Church and State. Speed the day!

The *English Independent* “Topics of the Week” writer must try to be more accurate in relation to American matters. Horace Greeley was not the subject of a nearly “equal vote” (*E. I.*, Aug. 8, p. 1034,) for the Austrian mission. The form in which his confirmation came up required *unanimous* consent, as it was introduced without notice on the last day of the session. One member objected, and the whole affair was laid over without action. Again, it was not he, as stated in the same paragraph, but Mrs. G., that headed the female-suffrage petition. We may also point out to our valued contemporary, jealousy for whose character prompts these criticisms, that its proof-reading has been very carelessly done, frequently, of late, almost as badly as that of the *Eclectic Review*.

IS NEWMAN HALL coming to America? How heartily we should all welcome him! He was to have sailed on the 28th ult.

Rev. Dr. James Hamilton, of London, so widely known as an author, is slowly recovering from an attack of paralysis, which it was feared had affected the brain.

The friends of the Rev. T. Binney will be glad to learn he has so far recovered from his late accident that on Sunday last he was able to preside at the Communion Service, and delivered a most admirable address. Dr. Wilkes preached the sermon, and Rev. L. Bevan, the assistant pastor, conducted the previous devotional service. After the administration of the communion, Mr. Binney stated that a few particulars of his recent absence (which had been protracted exactly four months) would no doubt be interesting to the members, and mentioned that his severe accident was occasioned by a dog suddenly startling his mule, which immediately reared up and threw him heavily on his back, by which he was much injured. He was still unable to stand for any length of time, and therefore prevented from taking the full service, but he was again going from home for a month or six weeks, and hoped the perfect rest would render him able on his return once more to conduct the morning service. Mr. Binney also mentioned as a singular fact, that previously to his severe accident he had been suffering from great mental depression and lassitude, but that this had now entirely disappeared, and that he felt better than for several months past. Mr. Binney looked tolerably well, though his appearance was somewhat altered by his white beard, which gave him a more venerable aspect, but his voice was clear and impressive, and he mentioned his great thankfulness that after a pastorate of thirty-eight years he was once more permitted to preside over his attached church and congregation.

AN OUT-SPOKEN RITUALIST.—Dr. Lee, who is now a beneficed clergyman in Lambeth, says:—

“Our desire would be to *Catholicise the people* through the Church of England, and then *taking with us the fabrics of our Churches and their temporalities* re-unite with both East and West on the basis of the faith and discipline of the undivided Church. If the present policy of the English Church Union be generally accepted by Anglicans, it will not take ten years to seal such tremendous changes as have not been since the reign of Henry the Eighth.”

A most marvellous increase in the circulation of English newspaper and periodical literature is noticeable. Thirty years ago, 45,000,000—say forty-five millions—of newspapers were issued in one year, in England; last year 580,000,000—say nearly six hundred millions—were issued!! Thirty years ago 7,000,000 of periodicals were published; last year 50,000,000 were sold.

FOREIGN MISSIONARY CONTRIBUTIONS.—A writer in the *Congregationalist* says that the amount contributed last year by the Presbyterian and Congregational Churches of the country to foreign missions was \$878,364.66. “This does not include the amount contributed for the Missionary Ship. Including that, we have a grand total of upwards of \$900,000, raised for foreign missions among the Presbyterians and Congregationalists in the United States. It is almost twice as much as is contributed for that purpose by all other denominations.”

A proposal from the pastor to the children of the Sabbath School in Harwinton last spring to cultivate ten hills of potatoes each for the Sabbath School cause, has resulted in a contribution of \$16.43—a novel idea, and a good one in a farming community.

A correspondent of the *Church News* says that the ex-Bishop of Natal having been informed that no invitation from the Archbishop of Canterbury will be sent to him, has expressed his intention of coming over to England to claim a place in the General Anglican Council of next September. The same correspondent states that owing to the recent altered position of affairs which Lord Carnarvon's colonial policy has brought about, it is not improbable that Dr. Colenso may resign his letters patent—a step (he adds) which several of his broad Church allies in England have, for obvious reasons, urgently advised him to take.

THE JEWS.—On the whole face of the earth there are about 6,000,000 of Israelites, about half of whom live in Europe alone, and of these, the greatest part, 1,300,000 in Russia; in Austria, 900,000; in Prussia, 254,000; and in all the other parts of Germany, 192,000; in France, about 80,000; in Switzerland, 3,000; in Great Britain about 42,000; in Syria and Asiatic Turkey, 52,000; in Morocco and North Africa, 610,000; in East Asia, 500,800; in America, 250,000; in Belgium, 1,800; in Denmark, 6,500; in Italy, 4,500.

SOUND LOGIC.—The *Univers*, a Roman Catholic paper of Paris, advises the Ritualists of England to be consistent. However false their principles are, the *Univers* is right as to the conclusions to which they lead. It advises as follows: "The Lent is now quite at the threshold of the Church. It is to be hoped that the Ritualists in the High Episcopal Branch of Protestantism will use all the fine advantages it affords for spreading their Catholic views. If they study it with proper penitential decency, many elevated things will be whispered to their consciences that were never whispered to them before. Let them eat no meat on Wednesdays, Fridays, and Saturdays. Let them exist upon one meal and a quarter every day, excepting Sundays. Let them make the stations of the cross seven times a week on uncushioned knees. And let them not forget to think better than they have hitherto done of Mary the Immaculate, who gave the flesh and blood that redeemed them. Gentlemen, have good courage. Be consistent. Carry out your ritualistic syllogisms to the last legitimate corollary."

Official.

Congregational Union of Nova Scotia and New Brunswick.—The Twentieth Annual Sessions of the Congregational Union of Nova Scotia and New Brunswick will (D. V.) be held at Milton, Nova Sectia, commencing on Friday, 13th September.

The friends from New Brunswick, Ontario and Quebec will leave St. John by the steamer *Empress*, for Annapolis, on Thursday, the 12th, at 8 o'clock, A. M.

ROBERT WILSON, *Secretary*.

Sheffield, N. B., 16th August, 1867.

Provincial Sunday School Convention, 1867.—We have already announced that the Fourth Convention of the Sunday School Teachers of Canada, with ministers and other friends of the cause, will be held in this city on Tuesday, 8th of October, and two following days. We have now some further particulars to furnish.

The Convention will meet in Knox's Church at 3 P. M. on Tuesday. Every Evangelical Sunday School in Ontario and Quebec is invited to send two delegates. For these, bearing credentials on a form to be provided, and for ministers of the gospel, accommodation will be provided by the citizens. Applications for entertainment to be addressed to Box 1038, P. O., Toronto, by the 25th September. Members will receive directions to places of entertainment, at the basement

of Knox's Church. All teachers and friends of Sabbath Schools are freely invited to attend the sessions of the Convention.

Revs. B. W. Chidlaw and B. Frankland, of Cincinnati, and R. F. Burns, D D., of Chicago, Ralph Wells, Esq., of New York, and Mr. Stephen Paxson, of Illinois, S. S. Missionary, are expected to be present, as well as Mr. Philip Phillips, to conduct the service of song. Rev. Dr. Ormiston is to give an account of the International Sunday School Convention in Paris.

The subjects for discussion we have already given (see *Canadian Independent* for July). The prizes of \$50 and \$25 for the first and second best essays on "Sabbath School Conventions, their importance and objects, and the best method of conducting them," will be awarded by the following judges: Revs. A. Topp, F. H. Marling, E. H. Dewart, and W. Millard, and J. G. Hodgins, Esq. The Essays are to be addressed to Rev. W. Millard, General Secretary of the S. S. Association of Canada, Box 1077, P. O., Toronto, and must be in his hands by the 1st of October. Essays not to be longer than a sixteen page tract.

It is hoped that all possible publicity will be given to these announcements. A circular, with full particulars, including travelling arrangements, will be issued as soon as possible, through the County Secretaries, to all known Sabbath Schools. Any further enquiries should be addressed to the General Secretary.

We are happy to learn that Rev. J. McKillican has been engaged for S. S. missionary work in the Counties of Simcoe and Grey, having been lent to the Association by the Canada S. S. Union of Montreal for four months. He will report his labours at the Convention.

Congregational College of B. N. A.—Since the Union Meetings in June, I have received contributions from the following churches as the results of Rev. Dr. Lillie's visits, viz: from Bowmanville, \$26; Stouffville, \$20 20; London, \$24 23; Stratford, \$17; Southwold, \$19 70.

The united subscriptions from the above were, in 1865, \$34 54, and in 1866, \$16 50. This year they are \$107 33. Nothing need be added to prove the importance to the College of Dr. Lillie's visiting the churches annually as far as possible.

There can be no doubt but that these visits are spiritually also of great importance to the churches.

Montreal, 12th August, 1867.

JAMES P. CLARK, *Treasurer.*

Congregational College of B. N. A., Session 1867-8.—1. The Session in the Literary Course will begin on Monday, September 16th, in the Faculty of Arts, McGill College, on which day the entrance examination will be held.

2. The Session in the Theological Department will begin on Wednesday, 9th October.

Montreal, June 14th, 1867.

Geo. CORNISH, *Secretary.*

Central Association.—The next Annual Meeting of this Association will be held (D. V.) on Tuesday, the 22nd of October, 1867, in Zion Congregational Church, Toronto. The following is the order of subjects for the meeting, viz:—

I. *Ministerial Session*, on Tuesday, at 3 p.m., and Wednesday, at 9 a.m.

1. An Essay on the relation and duties of the Pastor to the young people of his charge; by Rev. J. Unsworth.

2. A review of Dr. Vaughan's book on "The Way to Rest;" by Rev. F. H. Marling.

3. Expository preaching, with an illustration; by Rev. J. G. Manly.

4. A written sermon; by Rev. J. G. Sanderson.

5. A plan from all the brethren on the text, 2 Corinth. iii. 18; the plan not to occupy more than five minutes in reading.

II. *General Session*, Ministers and Delegates, open to visitors, on Wednesday, at 2 30 p.m. An Essay on the best means of bringing out young men for the ministry; by Rev. R. Hay.

III. *Public Services*.—1. Tuesday evening (to be arranged by the Pastor and Secretary).

2. Wednesday evening, an Essay on the practical fraternization of the Churches; by Mr. G. Hague, Primary, T. Gray, Alternate. The subject of said Essay to be afterwards discussed by members of the Association.

J. UNSWORTH, *Secretary*.

Georgetown, August 8th, 1867.

Widows' Fund.—Contributions for the Congregational Ministers' Widows' and Orphans' Fund Society, which every church throughout the Dominion is earnestly requested to make on the first Sabbath in September, should be forwarded, without delay, to the Treasurer, addressed, "Mr. J. C. Barton, Montreal." Another annuity becomes payable by the death of Rev. J. Climie. Claims will increase; contributions should do the same.

Delegates to Corresponding Bodies.—General Conference of Massachusetts, Fitchburg, 10th September, Rev. A. Duff.

General Association of New York, Warsaw, 17th instead of 24th September, Rev. C. P. Watson.

General Conference of Wisconsin, Ripon, 2nd October, Rev. W. Clarke.

American Board.—The next Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in the city of Buffalo, Tuesday, the 24th of September, at 3 o'clock, P.M. The Committee of Arrangements have been obliged to anticipate the regular time of meeting, to make way for the State Fair notified for the same city, on the 1st of October. The good people of Buffalo offer hospitality to all the members, patrons and friends of the Board who may find it in their power to attend. But the Committee of Arrangements request the earliest possible information of the purpose of their guests. We cannot promise to provide for any who do not send us their names before the 10th of September. Cards of direction will be returned to all who address us in season. All letters to be directed to

WALTER CLARKE,

Chairman of the Committee of Arrangements.

Buffalo, July 25, 1867.

[This noble meeting may not be so near to us again for many years. Let Ontario turn out in force!—ED. C. I.]

News of the Churches.

Burning of Zion Church, Montreal.—There can be but few of our readers who have not heard that the spacious and pleasant house of prayer, in which Dr. Wilkes has ministered so many years, has been laid waste by fire. On the morning of Sabbath, 28th July, this sad catastrophe occurred. The cause of the fire, unless it were the act of an incendiary, is a mystery that has defied all explanation. It began in or near the organ, which stood in a recess behind the pulpit, thence ascended to the roof, passed along between it and the ceiling to the spire, and was not extinguished until the spire, falling on the roof, had broken it in, and brought the flames within reach of the apparatus of the Fire Department. The condition of that department, as to the inefficiency of men and hose upon the occasion, has been very severely reflected upon. Had both been in a proper state, the damage done would have been much less. As it is, the walls are uninjured, with the vestries behind the church, the main floor of the building, the basement, and the pews under the gallery. There was an insurance of \$16,000 on the church, and \$3,000 on the organ, which is expected to cover the injury actually done, but would not have been enough had the fire

been more extensive. (The good people there were sailing too near the wind. They may thank God's kind Providence, rather than their own foresight, that they are not \$20,000 short.) We understand that the feeling of the Church, at a meeting held immediately afterwards, was overwhelming in favour of restoring the edifice as it was, rather than of dividing into two bands. The work is accordingly being prosecuted with all vigour, so that it may be as far forward as possible before winter comes on. Meantime, the congregation has accepted the invitation of the American Presbyterian Church to worship with them, the ministers dividing the services. Accommodation was cordially offered by several other churches. Dr. Wilkes is expected home about the middle of this month. His pulpit has been supplied during his absence in England by Revs. W. Hay, W. H. Allworth, J. Wood, A. Duff, and J. G. Sanderson. The meeting of the Young Men's Convention, held in Zion Church in June last, will cause many persons in widely scattered places to sympathise with the body to which it belonged, in this disaster. It had been, of late years, the natural gathering place of many a holy convocation. The body of sister-churches looked to it as the Cathedral of the denomination. Its own habitual worshippers had found it none other than the house of God. May He prosper the work of its restoration, and fill it with His glory!

Toronto.—Corner Stone of New Church.—In the July magazine, a notice was inserted of the first steps having been taken, in forming a third Congregational interest in this city. We have now to report that on Wednesday afternoon, 20th ult., the corner-stone of the church-building was laid by Rev. Dr. Lillie. The site is on the west side of Church street, between Wood and Alexander streets, being an enlargement of that already occupied by the Mission School. The plans were prepared by Mr. James Smith, and are described as follows by a city paper:—

“This building, which is 64 feet long and 44 feet wide, will be built entirely of white brick and cut stone. There will be two handsome and commodious porches on the front, with a connecting passage between them. In the front of the church there will be a handsome three light window, the centre window being filled with tracery and stained glass. Over this window is a single ventilating window, having a carved corbel sill. The belfry will be nearly 90 feet high, finished with stone coping, and wrought iron ornamental vane, painted blue and gold. The church will be seated for 400 persons. The ceiling will be 34 feet high, panelled and supported with arched principals resting on moulded stone corbels. The pulpit will be a platform one. Over the pulpit will be a nab arched recess, with a stained glass tracery window in it, and on each side will be lancet stained glass windows. To the left of the pulpit will be a door entering the present school-room, which has been moved back and to one side of the new church, with lecture-rooms between. When completed, this will be one of the most convenient churches in the city.”

The services at the laying of the stone, saving that act itself, were held in the adjoining school-room, on account of the intense heat. The room was crowded. Mr. H. J. Clark presided. Rev. A. Lorimer (Baptist) announced the hymn. “And will the great Eternal God?” Rev. W. F. Clarke read the 122nd and 132nd Psalms. Rev. F. H. Marling offered prayer. Mr. George Hague then read a statement on behalf of the promoters of the enterprise, to the same effect as that already published in these pages, concluding with these words:—

“About the commencement of the present year the friends who had had charge of the enterprise for so many years came to the conclusion that the time had come for it to be consolidated by the formation of a separate church and congregation. To accomplish this, the building, the corner-stone of which was to be laid this day, was prepared to be erected: and those who were found together in the good work could not but remember with gratitude the hearty co-operation of members of other Christian Churches in the city. In the fellowship of labour with these there had been much joy in the past, and those who will now be identified with the enterprise devoutly trusted that this fellowship might be but the earnest and

the commencement of a long continued course of brotherly co-operation between the Church to be formed in that place, and the two existing Congregational Churches of the city (to whose pastors they had to express acknowledgment for many acts of kindness) and not only to these, the brethren of the same faith and order, but all other evangelical Churches in the city."

The company then repaired to the north-east corner of the building, where the stone was to be laid. In a cavity underneath was placed a sealed bottle, containing city, provincial, and denominational periodicals, Canadian coins and stamps, and a document in the usual form rehearsing the date and object of the ceremony. A beautiful silver trowel was handed to Dr. Lillie, who therewith spread the mortar, and, on the lowering of the stone pronounced it "well and truly laid, in the Name of the Father and of the Son and of the Holy Ghost."

On returning to the school-room, Rev. Dr. Wickson gave out the hymn "O thou whose own vast temple," and addresses by several ministers followed.

Rev. Dr. Lillie said he felt deeply interested in seeing another church going up in this noble city of Toronto, especially at a time when it was again getting its metropolitan importance. He was glad to hear that those who were managing the enterprise were prepared to co-operate and sympathize not only with those of their own denomination, but with Evangelical Christians generally. The pastor of one of the existing Congregational churches was present, and the other, if not out of the city, would also have attended. This augured well for the future. There were, moreover, ministers of other denominations present, encouraging the good work—another gratifying feature. He hoped fraternal feelings would continue and increase, and that much good would be done by means of the edifice now being erected.

Rev. J. G. Manly was expected to have addressed the meeting, after Dr. Lillie, but it was explained by the chairman, that, being absent from the city in a part of the country with which postal communication was unfrequent, it was supposed that the letter forwarded to him by previous arrangement, to inform him of the time of the present service, had failed to reach him. Rev. W. F. Clarke, being called upon, unexpectedly, expressed his warm sympathy with this movement, as one in the direction of church-extension, which, he thought, had not been taken up with fitting energy by the Congregationalists of Toronto, or they would have had five or six churches by this time. He then proceeded to illustrate, by ingenious comparisons between the "swarming" of bees and that of churches, the benefit of the latter process.

Rev. W. Stephenson, of the Wesleyan church, and Rev. Dr. Jennings, Canada Presbyterian, made brief addresses, expressing their good wishes for the success of the undertaking. Mr. Richard T. Thomas, the minister-elect, was affectionately remembered throughout the services, which closed with the singing of the Doxology, and the benediction by Dr. Lillie.

Dedication at Pine Grove.—We are glad to learn that the new Congregational Church at Pine Grove is expected to be ready for occupation during the present month. The dedicatory services will be held on Sabbaths 15th and 22nd inst. and a social meeting, "the feast of the dedication" on Monday the 16th. We hope that neighbouring churches in *Toronto*, and elsewhere, will show their sympathy by personal attendance and otherwise, on this interesting occasion. Above all, may the glory of the Lord fill the house!

Ordination at Waterville, Quebec.—On Wednesday, July 24th, Mr. George Purkis, lately of Dickinson's Landing, Ontario, was publicly ordained to the pastoral oversight of the Congregational Church and Society, Waterville. This pastorate has been vacant since the death of Rev. Jos. Forsyth, some months since.

The services were very interesting and edifying. No doubt much fruit will result to the glory of the Lord Jesus from the seed sown on the occasion. The pastors of the Congregational Churches in St. Francis District, with representa-

tives from some of the churches, met in the afternoon at the parsonage in Waterville, for prayer and the examination of Mr. Purkis in the usual way.

The public service for the purpose of ordination was held in the school-house. There was a very good gathering of people from the neighbourhood, and some from a distance. The press of the haying season probably prevented a larger attendance, yet the number was very cheering. The introductory services were conducted by Rev. A. J. Parker, of Danville. Mr. Parker preached a very instructive sermon from Acts x. 42, setting forth the Divine command to preach the glad tidings of salvation, and the importance of a regular ministry, urging upon all the duty of accepting the free invitation of the Gospel.

The usual questions were put to the Church and pastor-elect by Rev. J. Campbell, of Melbourn; Mr. Purkis in reply giving a clear statement of his views of Divine truth, of his own Christian experience, of his views of the work of the ministry, and his desire to exercise this in connection with Congregational Churches. The ordination prayer was then offered by Rev. A. Duff, of Sherbrooke, and accompanied by "the laying on of the hands of the Presbytery." Rev. E. J. Sherrill, of Eaton, gave to Mr. Purkis the right hand of fellowship, addressing to him a few earnest and loving words of welcome to the scene of his future labours, and to a coöperation in every good work and labour of love. Rev. L. P. Adams, of Fitch Bay, briefly addressed the newly-ordained pastor on the work of preaching Christ and Him crucified, as not altogether confined to the pulpit, but to be carried on every day at every opportunity of meeting his fellowmen. The church was then addressed by Rev. J. Rogers, of Stanstead. They were urged to esteem their pastor very highly in love for his work's sake; to uphold his hands, to labour with him, to cheer and encourage him, for the sake of the work in which he would engage. Throughout the whole the audience was most attentive, and all must have felt it good to be there. May the Lord of Hosts abundantly bless His own people and His work. A. D. Jr.

Collego Prospects.—We are happy to find from the official return, on another page, that Dr. Lillie's visits to the churches are replenishing the college treasurer's empty coffers. The Principal has been hard worked in travelling, preaching, and collecting, as he wished to cover as much ground as possible, and the time was short, but left Toronto on the 21st ult. in good spirits, *en route* for Nova Scotia and New Brunswick. Another year, a good share of these much-desired visits can be paid *before* the Union Meeting. We are glad to learn that there are at least three applications before the Board for admission to the full or the theological course. The Lord of the harvest is hearing prayer: let us pray more. Let the second Sabbath in October, this year, be one of effectual, fervent, and united intercession, and let those churches that have not contributed at another season do so then, without fail.

Rev. E. T. Bromfield, who came to Canada, in May last, from London with the intention of entering on some undertaking in connection with the periodical press, has established a new weekly journal, under the name of the "*Canadian Journal of Commerce, and Trade Advertiser for the Province of Ontario.*" It will be devoted to commercial interests, abstaining entirely from general politics. The first number, issued on the 16th ult. has a very neat appearance, and is filled with appropriate matter. It is published simultaneously in Toronto and Hamilton. The Editor and the Publisher has had large experience in connection with the English press, and we cordially wish him success in this new field. He has taken up his residence in Toronto, and will be prepared to render occasional service to the churches, as he may be able. Mr. Bromfield was received as a member of the Congregational Union, at its recent meeting, having presented to that body high testimonials from leading ministers in England.

Wesleyan Confederation.—Revs Lachlin Taylor, D.D., and W. Stephenson, the *Jupiter Tonans* and *Mercurius* of the Canadian Wesleyan Methodist Conference, have recently paid a visit to the kindred body in the Lower Provinces,

and have been received with much *éclat*, personally and officially, as was meet. There is a process of wading going forward, and we shall doubtless see, one day, the Wesleyan Methodism of all British North America confederated into one General Conference, meeting once in three or four years, for supreme legislation, with Annual Conferences in the several Provinces for administrative detail. There is at present a strong opposition to this, but it must come, sooner or later, for the Canadian Conference is already too unwieldy for its work. Mr. Punshon comes upon this errand. In the new arrangement of the constitution of the body, there will probably be a recognition of the lay element, which has been gradually creeping in, to every one's advantage.

Diocese of Ontario.—Bishop Lewis manages to keep the waters of Ontario boiling. Why can he not “manage” the Evangelicals as adroitly as his brother prelates of Montreal and Toronto, who are quite as High-Church as he is? To a disinterested on-looker, it seems that both parties are right, and both wrong. Each has a part of the prayer book; each can quote Church-of-England law and history, in its own favour. It is gratifying to see that the excesses of Ritualism are condemned, almost unanimously, in the Synod of each Canadian Diocese. Provost Whitaker, even, was quite decided and outspoken in his opposition. At present, all are waiting for the result of the Pan-Anglican Council of Bishops to be held this month; after which, probably, legislation will take place on the subject in the Provincial Synod rather than in the separate Dioceses.

Obituary.

REV. J. CLIMIE.

Died, at Quebec, on Monday the 5th August, Rev. John Climie, Pastor of the Congregational Church at Belleville, Ontario, aged 60 years.

It is with deep sorrow that we record the decease of a brother, who, at our Union meeting in Kingston, scarce two months before, appeared to retain so much of vigour, notwithstanding the prolonged sickness he had so recently endured. Elevated to the Chairmanship of the body, with the cordial good will of his brethren, who recognized the value of his long, arduous and faithful services, he entered into every part of the proceedings with great zest. How little did we think, that we should see his face no more.

We are indebted to Rev. W. W. Smith, of Listowel, who, surrounded by Mr. Climie's relatives, has had every facility for obtaining information, for the following interesting narrative. It is more extended than we are wont to furnish, but John Climie was no ordinary man, and his ministry covered an eventful quarter of a century. Our correspondence this month furnishes other particulars of the closing scene. The body was brought to Bowmanville, and interred in the public cemetery, on Thursday, the 8th ult., and on the following Sabbath morning, a funeral sermon was preached by Rev. T. M. Reikie, in the Congregational Church there, to a very large congregation, from Isaiah 57 : 1, 2. The sermon is published in the *Canadian Statesman*, of the 22nd ult. Rev. K. M. Fenwick preached a funeral discourse to the church at Belleville, on the 18th ult.

The subject of this sketch was the eldest son of Mr. (afterwards the Rev.) John Climie, and of Jane Stirling, his wife, and was born at Cumbushung, near Glasgow, on 19th February, 1807. The father was brought to the Saviour, in his youth, through the preaching of Rev. Mr. (afterwards Dr.) Paterson, one of the fathers of Scottish Congregationalism, who afterwards went to Russia. The

mother professed Christ at the early age of thirteen, in connection with the Established Church. At the age of eighteen, in the first year of the present century, she united with the infant church in Glasgow, gathered on Congregational principles, under the pastorate of Greville Ewing.

In 1820 the family emigrated from Scotland, and settled in the township of Dalhousie, county of Lanark, Upper Canada. Here they remained till 1832. During these years the father regularly conducted prayer and conference meetings at his own house, in addition to the ordinary domestic means of grace, and was thus, unconsciously to himself, preparing for the more public "ministry of the saints," to which he was afterward induced to "addict himself."

During these years the son John was growing up to manhood, with an insatiable thirst for knowledge, which never left him, and that disposition to *command* and be *first* in everything he undertook, which, sanctified by Divine grace, gave him in after years so much firmness of purpose, and a quiet scorn of consequences in all that he judged to be duty. The family efforts were directed to the cultivation of the soil. The soil was ungrateful. It was then new, and rough, and poor. In the latter respect it is unchanged still. There was an equal lack of opportunity, both for necessary educational improvement and coveted literary leisure. The settlement was, in its own homely fashion, very gay. Dances and "sprees" were of continual occurrence, and John mingled in them freely. In this, as in everything else, he took his position as a *leader*. Yet the power of family religion, and the blessing attending the prayers of godly parents for their children, may be seen in the fact that, though not for the world would he have had his gay companions to know the feelings that sometimes swept over him in the wildest of their revels, he confessed to a bosom friend, when on the way to a *dance*, that "he had been praying to be kept from *temptation*;" and on a similar occasion, repeated to the same friend a *hymn* he had composed on some Divine subject; he, who was at that very time celebrated through the settlement as the author of some of the "best songs" sung at every "ball" and "spree," and supposed to be utterly indifferent to anything more serious!

At this time he was a tall young man, slender in build, extremely agile in body, and lively in mind, with light florid complexion, very bright bluish-gray eyes, and light reddish hair. To a stranger, there was an *impetuosity* in his voice and manner which was apt to be set down to *pride*. To his intimates he was the soul of honour and of friendship. To his friends generally it must ever be a matter of regret, (as it was especially to the friend who was called upon to make the sacrifice,) that he laid it upon his brother-in-law, as a test of his friendship, to commit to the flames all the copies of his poems and songs he possessed, without any reservation whatever. To the writer, a few months ago, Mr. Climie expressed doubts of the wisdom of this proceeding. Had he taken advice of two or three literary friends on the matter, doubtless many of the pieces would have been found worthy to *live*, nor would they have cast discredit on the serious business of his after life. We have still the hope of recovering one or two of the more serious pieces from the tenacious memories of his early friends. A very few of them ever found their way into print. Of native printed literature there was scarcely a trace at that day. The second piece he ever submitted to the judgment of the public was called "Wallace's Farewell to Marion," which was published in the *Perth Examiner*, a local paper, and instantly obtained him celebrity and many friends. The brother-in-law already mentioned (Mr. W. Laurie,) states, as the first occasion of his acquaintance with Mr. Climie, the fact that the latter came to him to ask the loan of "Cobbett's English Grammar," for fireside study at home. Such incidents shew his thirst for knowledge, and determination to conquer obstacles. The same relative gives the amount of Mr. Climie's literary compositions, burned on the occasion above related, as sufficient, if printed, to have formed a large volume.

In 1833 the family removed to the township of Innisfil, near Lake Simcoe. John was now twenty-five years of age, had been married about a year, and had come up the year before the rest of his father's family. About this time he had begun seriously to reflect on the great end of life, and was earnestly groping

after Divine truth. He embraced, however, some misty views of Christ's manhood and Divinity, and of the Atonement, which were a great grief to his father: the only grief (apart from his tardy giving of his heart to the Saviour,) he ever caused him. From his earliest years his moral character was without a flaw, and his honouring of his parents was most exemplary. His father laboured and prayed with him, to win him from his error, for a while without effect; but "the prayer of the righteous availeth much," and before very long he was blessed in seeing his son come clearly to a right knowledge of Christ in all His glorious characters, and to cast himself unreservedly at His feet; his experiences and evidences all the clearer, that the scum of false doctrines had, after having risen to sight in his profession, been so completely removed.

In 1836 the Rev. William Merryfield, the first settled Congregational minister in Toronto, having become acquainted with the zealous and unobtrusive labours of Mr. Climie, senior, among his neighbours in Innisfil, came out at the request of the brethren there, and gave them his fraternal help and counsel at the formation of a church among them. The membership was six, of whom our late Chairman of the Union was one. The next year the church laid hands on John Climie, senior, and put him into the ministry by formal ordination as their pastor. Rev. John Roaf, who had been assisting at the ordination, got his eye upon the younger Climie, and judged there was in him some good service for the Master. A correspondence ensued, and in 1840 Mr. Roaf induced him to consent to go out as an evangelist. The place selected for his especial labours was "Scotch Corners," in Nottawasaga. It should be mentioned, however, that for some years he had been exercising his gifts as he had opportunity in the circle of the Innisfil church. He was a devoted and successful Sunday School teacher, and always ready to take part in any religious meeting. It was his custom on Sabbath mornings to rise sooner than usual, and visit two or three families (taking a sort of *circuit* in his way), to read and pray with them before the Sunday-School hour (which was in the forenoon, before preaching) He would then conduct his class—through the Epistle to the Hebrews, perhaps, which is especially remarked by those who at that early day sat under his teachings.

In 1840 the church at Innisfil, through its pastor, his father, formally laid hands on him, and set him apart for the work as an evangelist. Our deceased brother was never ordained again as a *pastor* in any of the churches in which he ministered. Mr. Climie was something over two years in Nottawasaga. The church consisted of about thirteen members when he left it in 1842. A church had been organized in Bowmanville in 1839, and the first pastor, Rev. Mr. Machin, on removing to Whitby, recommended the church to invite Mr. Climie, giving it as his opinion that he was the only man he knew who was likely to succeed there. On the invitation of the church he was induced to relinquish Nottawasaga and settle in Bowmanville. This was in 1842. After his settlement in Bowmanville, Mr. Climie's history becomes in some degree that of the denomination, and as our present purpose is rather to trace his early career, we will go back a little again.

During the time he was a member of the Innisfil church, he was supporting himself and his family by farming; sometimes adding to it a little potash-making; and withal at times hard pressed to make the "two ends meet." On one occasion, when a few pounds of Halifax money were urgently needed, or a debt pressing which he wanted to wipe off, he was boiling *potash* along with the brother-in-law already mentioned. It had come to the critical time when a good or bad "*mell*" would decide whether the sorely needed *pounds* would be forthcoming or not. Things seemed to be going wrong. In backwoods technicality, it was likely to be a "*mis-mell*." Climie slipped off into the bush; Laurie stirred the fire. In a little while he came back. "William," said he, looking into the kettle, "it's going to do, yet! I was *sure* my prayer was answered. I was just asking the Lord to help us." "Perhaps," said the other, "my *firing* had as much to do with it as anything else." "Don't say [that, William," said Mr. Climie, "for the Lord *does* hear his people, and *does* answer the prayer of faith." On another occasion, walking through the woods, he said to his sister, suddenly,

"Gloriana, did you ever think you might go wrong in your mind, thinking in the love of Christ to you? I have felt so. And for fear my mind would give way, I have often tried to curb my thoughts. But at last I resolved just to give my mind full scope! If I *should* lose my mind, it would be a good theme to go wrong on!" In his later years, he felt the need of nourishing diet to sustain him in his labours; but in the more robust days of his early manhood he evinced the most supreme contempt for the question, "what shall we eat, or what shall we drink?" Many a time did he deny himself a taste of some little delicacy that some honoured visitor, or some one he judged more in need of it than himself, might have better fare, and the simple crust he had reserved for himself was sweetened with the thought that some one gained by his self-denial. And on many a Sunday did he gather under his humble roof a number of neighbours and relatives, that they might not need to go home, and so miss his father's meeting, when there was nothing in the house to set on the table but potatoes and bread; plenty of these, perhaps; and most freely given; but the best of the meal, thankfulness and godly converse. Mr. Climie tried hard to live up to the injunction "Seek ye first the kingdom of God, and his righteousness;" and had a most soul-pervading trust that all other things really needed, "would be added." In 1835 or 1836 he was the organizer of a *Teetotal Society* in Innisfil, perhaps the first in the Province. He at least knew of none other as existing at the time. He always advocated teetotalism; putting it in its right foundation—as founded in christian principles.

He was some thirteen years pastor at Bowmanville. The church was very small when he went there. Many additions took place during his ministry. Mr. Climie was a strong believer in *revivals*; and was blessed to see, and fan the flame of several such awakenings. Here too, he met with trials. The faithful wife of his earlier years died in 1853. His father had been gathered home six years previously. In 1855, after resigning the pastorate, as a means of affording employment to his sons, as well as eking out a scanty livelihood, he established a printing office, and commenced the *Canadian Statesman* newspaper. In politics, it was very outspoken in the reform side. Mr. Climie, acting conscientiously on the principles, that with good men it is a *duty* as well as a privilege to take part in the politics of the country, and that a good man can go into nothing where he cannot take his christian principles with him, attempted the difficult but not necessarily impossible task of looking at all public events and questions from a christian point of view. Such a course, furnished, at times, abundant scope for reproach and ridicule; so that the "political parson of Bowmanville" became an epithet not unfrequently bandied about in the political press. On one occasion, when counselling the electors of the county, not only to labour, but to *pray*, for the success of the liberal candidate, he had an "honourable mention" in a left-handed sense, on the floor of the House of Assembly, where the premier, John A. Macdonald, smarting under the obloquy attaching to his transactions, with a mocking flourish in his tone, after reading to the House the article referred to, flung the paper on the floor, and exclaimed, "It was but a *small petition*, and the Lord granted it!" In 1863, when the Union met at Montreal, Mr. Climie was absent. But none of the brethren knew at the time that he was again *putting in* the liberal candidate for Durham. It was on the eve of a general election; and that he felt that the Union *could* do without him, but the liberal cause could *not*.

After devoting himself to his paper for a year or more—preaching, however, whenever asked—he removed to Belleville in 1857, but keeping up till his death an editorial connection with the *Statesman* at Bowmanville. As another illustration of his faith in God's providence, he once said to a friend, with reference to some financial troubles, "If the Lord does not see a way to *get me out of this trouble honourably*, he will remove me!" In 1853 took place what will long be remembered among us as "The Lanark Revival," which commenced under a sermon by Brother Climie at a meeting of a Ministerial Association. For months he laboured night and day in that county, and it was computed that 300 souls were brought to Christ; and *scarcely one of them afterwards fell away*. In the

ministry and in the churches, we find the precious fruits of that Revival all over the Western Province.

In 1854 Mr. Climie contracted a second marriage. Mrs. Climie died in 1857. In 1861, in Belleville, he married the amiable lady who now survives him. He leaves nine children, five sons and four daughters. Last year was a year of peculiar affliction and trial for Mr. Climie. Two grown-up and married sons were cut off within a few weeks of one another, and the father prostrated with fever, unable to raise his head! He left his bed very weak; in fact he never really recovered the shock his system then sustained. He was able to labour at Listowel last winter, preaching there seventeen nights in succession; but he was sick as soon as he got home. He seemed hearty at the Union meeting in June, but the fatigues of the chair no doubt injured him, as he never was well after.

His aged mother still survives, at Listowel, now past eighty-four. In his last letter to her, not four weeks before his death, he said that "his mind has been as firm as a rock" ever since his fever last year; indeed he has often expressed his sense of the nearness of God to him in his sickness. He spoke also of the possibility of his entering Heaven before her—a presentiment soon to be realized—and of a desire he entertained of writing his life. This he has not been permitted to do. His record is on high! Over his grave may well be placed the words written of another: "Here he lies, who never feared the face of man!"

W. W. S.

Mrs. CLIMIE, SEN.

The above was written on 19th August. On the 20th, at 8 p. m., the aged mother of our late chairman sweetly fell asleep in Jesus. The death of her eldest son seemed to hasten the loosing of "the silver chord;" and she followed him at an interval of only fifteen days.

W. W. S.

Mrs. LIGHTBODY, SEN.

Died suddenly at Garafraxa, Ontario, on the 25th July, 1867, in the 74th year of her age, Mrs. Dr. Lightbody.

Deceased was born and spent most of her life in Scotland. She crossed the Atlantic about twenty years ago. She was earnestly and eminently pious. Above fifty years ago, when efforts of the kind were not common, she had gathered around her, in an evening class, several hundreds of young women. She taught them sewing, combined with religious instruction. A Russian nobleman, visiting Glasgow, heard of this school, and came to see it one evening. On leaving, he said to the deceased: "Madam, many thousands in Russia shall yet have to thank God for what I have seen to-night." She also commenced and long took an active part in the Glasgow Young Women's Society. This society had for a number of years courses of lectures to young women, besides doing much otherwise to promote their religious and moral improvement. For many years she took a very deep interest in maternal associations, commencing and corresponding with many little praying bands. At the time she left Scotland, the one she most frequently attended numbered about 200 members. The writer has been informed by those who afterwards were mainly instrumental in carrying it on, that deceased had long been the very life of the meeting. The writer, having revisited his native land a few years ago, preached frequently in Scotland, and rarely did so without being interrogated concerning his mother, and assured by those who made enquiries: "We and many will have reason to bless God forever for her." On the voyage coming out, she had not only a regular system of tract distribution, but also a mother's meeting. Since coming to this country, she has providentially been called to move about to some extent. Wherever she has been, she seems to have left a blessing behind. The following extract of a letter from a locality where she resided some time, is but a specimen of many similar testimonials:—

"I have and shall have, with many others, reason to bless the Lord to all eternity that your dear departed mother was permitted to reside for a time in B.—, and form our monthly mothers' meeting and weekly prayer meeting, which have now been carried on for about eighteen years. Eternity alone can disclose the fruits."

She did much to gather together and stimulate such little bands in different parts of the country. Of her as a mother, the writer would just say: As far back as he can remember, she was in the habit of taking her children regularly with her into her closet, praying with and for them, and commending to them the Saviour. Her children all professed religion at an early age.

From the suddenness of her death, and her being deprived of the power of speech, she was able to give but little dying testimony; but her life will long speak in the memories of those who knew her.

St. Charles, Illinois, August 9, 1867.

T. L.

MR. & MRS. W. B. GREEN.

Mr. W. B. Green, and his wife Mrs. Green, two aged christian pilgrims, members of the First Congregational church, Hamilton, formed in 1835 under the pastorate of the Rev. David Dyer, have recently arrived at their Heavenly home. Only seven weeks separated them in their entrance upon the everlasting rest. They were both members of the church in Hamilton in good standing for the period of 32 years; both took a great interest in its prosperity, and were held in great esteem and affection by their fellow members.

Mr. Green was for many years an active and honoured deacon in the church, and rendered great assistance in the erection of the first church edifice and liberal support to gospel ordinances during his life. He lost his first wife, an eminently devoted and consistent christian, and a member of the same church, in 1855. His only son, William Green, with his wife, he had the pleasure of seeing united with him in the fellowship of the gospel a number of years before his death. He had a paralytic stroke in the summer of last year, from the effects of which he only partially recovered, although he was able for months to attend the house of God. The sudden shock he wisely took as the signal bell for his exit, and so it proved, for on the 18th of May last, as he was in the field with his son, he was suddenly called home, and in a moment, with one parting sigh, his spirit passed into eternity.

Of Mr. Green, his pastor remarked, in preaching his funeral sermon, "His theology was sound, but somewhat antiquated in its form; his loyalty that of the ancient time; and in church polity, as a congregationalist, he was steadfast and liberal. His attendance at public worship was most exemplary. Partly from natural constitution, and partly from his circumstances as a settler in this new country, he was the victim to some extent of anxiety and absorption in worldly affairs. As far as I have ever known or heard, he maintained throughout his whole career a consistent character.

"His experience as related by himself to me on various occasions, more especially at the time of his affliction last year, was that of a man conscious of many shortcomings, yet clinging to the Saviour with a humble hope of acceptance and salvation through his blood. He had his own infirmities and sins, which I doubt not are all forgiven and cleansed through the blood of the Lamb. He had his own measure of trials, though blessed with much providential mercy. In some respects the closing scene was enviable. In one moment he ceased to work and live; in an instant absent from the body and present with the Lord."

Mrs. W. B. Green, formerly Mrs. Downing, died on the 6th July last, just seven weeks after her husband, and her death was improved by the pastor of the Congregational church in Hamilton, on the 14th of that month, in the hearing of many sympathizing friends, some of whom had pleasing memories of the deceased in her long connection with the church, and its struggles in former days. For several years she had been rapidly decaying in her general health and the senses of sight and hearing were almost gone, but light from Heaven cheered the even

ing of her days. The following extract from a letter received since her death from one who knew her long and well, will set her memory in a clear and favorable aspect. "Mrs. Green emigrated to this country in 1833, and for a short time resided in Guelph. On her removal to Hamilton, she with her first husband, Mr. Downing, worshipped in the Episcopal church, then meeting in the Court House; afterwards, in 1835, they, with a few christians friends, formed the First Congregational Church. Mrs. Green's early years were much given to the gaieties of this life, but, having given herself to the Lord while yet young, she felt much in reflecting on the follies of past days. On coming out to this country, the family consisting of Mr. and Mrs. Downing and six daughters, four of whom died of consumption in early life. She had the satisfaction of seeing each one united with her own church, and having full proof their having given themselves to the Lord. Her general character was decidedly generous to a fault; in fact what she had she always gave with a cheerful heart. Whilst she had a house of her own, it was always open to the ministers of her own denomination, and christians generally. She was forgiving, kind and thoughtful for others. Her afflictions of late have been great. Blind for five years and not able to attend the house of God, she was left much to her own reflections, but her mind was strengthened with Divine truth, which was always shining forth upon her, although blind and very feeble. Her last years were embittered with many sorrows, but she was cheered and sustained to the last with the presence of her Lord and Saviour." In death she obtained victory through the blood of the Lamb. She has now joined her kindred in the skies. Not one of the original members of the congregational church formed here in 1835, now remains on our roll.

Hamilton, August, 1867.

T. P.

Gleanings.

HUMILITY.

Oh! learn that it is only by the lowly
 The paths of peace are trod;
 If thou wouldst keep thy garments white and holy,
 Walk humbly with thy God.

The man with earthly wisdom high uplifted,
 Is in God's sight a fool;
 But he in heavenly truth most deeply gifted,
 Sits lowest in Christ's school.

The lowly spirit God hath consecrated
 As His abiding rest;
 An angel by some patriarch's tent hath waited,
 When kings had no such guest.

The dew, that never wets the flinty mountain,
 Falls in the valleys free;
 Bright verdure fringes the small desert fountain,
 But barren sand the sea.

Not in the stately oak the fragrance dwelleth,
 Which charms the general wood,
 But in the violet low, whose sweetness telleth
 Its unseen neighborhood.

Round lowliness a gentle radiance hovers,
 A sweet unconscious grace,
 Which even in its shrinking, evermore discovers
 The brightness on its face.

Where God abides, contentment is an honor,
Such guerdon meekness knows ;
His peace within her, and His smile upon her,
Her saintly way she goes.

The Saviour loves her, for she wears the vesture
With which He walked on earth,
And through her childlike glance, and step, and gesture,
He knows her heavenly birth.

He now beholds this seal of glory graven
On all whom He redeems ;
And in His own bright city, crystal-paven,
On every brow it gleams.

The white robed saints, the throned stars singing under,
Their state all meekly wear ;
Their pauseless praise wells up from hearts which wonder
That ever they came there.

WHAT THE TELEGRAPH DID TO A MINISTER.—Of all the freaks of the telegraph, the following is the most laughable which has come under our personal knowledge. Not long since a graduate from one of eastern theological schools was called to a pastoral charge of a church in the extreme south-west. When about to start for his new parish he was unexpectedly detained by the incapacity of his Presbytery to ordain him. In order to explain his non-arrival at the appointed time, he sent the following telegram to the deacons of the church :—" Presbytery lacked quorum to ordain." In the course of its journey the message got strangely metamorphosed, and reached the astonished deacons in this shape :—" Presbytery tacked a worm on to Adam." The sober church officers were greatly discomposed and mystified, but after grave consultation concluded it was a facetious way of announcing that he had got married, and accordingly proceeded to provide lodgings for two instead of one.—*Boston Traveller*.

HOMILY ON PRACTICAL 'RELIGION.—'I want,' says Uncle Nick, 'and we all want a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing—a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from cotton bags, sand from sugar, chickory from coffee, alum from bread, lard from butter, strychnine from wine, and water from milk cans. The religion that is to advance the world,' says Uncle Nick, 'will not put all the big strawberries and peaches on the top and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced in bottles.'

How strangely many Christians neglect opportunities to do good ! They go to meetings of the church year after year, and never think of inviting a stranger or a friend to go with them. A word of kind earnest invitation might open the way of life to some soul.

A Persian writer says : " If a man knows, and knows that he knows, he will lead a happy life. If a man does not know, and knows that he does not know, he may live a tolerable life. But if a man does not know, and does not know that he does not know, he will lead a miserable life."

O Lord, take my heart, for I cannot give it ; and when Thou hast it, oh keep it, for I cannot keep it for Thee ; and save me in spite of myself for Jesus Christ's sake.—*Fenelon*.

Peace of conscience is begotten at the cross, and maintained at the throne.