

T H E

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THE MISSIONARY MEETINGS OF 1867-8.

We publish on another page the first list of missionary meetings for the coming season, and will take the opportunity to offer a few suggestions in relation to these appointments.

So far as we are aware, there does not exist, in the Congregational Churches out of Canada, an organisation at all approaching to our own, in its voluntariness and completeness, for obtaining contributions for home missions. In the United States, an agent or secretary is usually appointed, at a salary, for each State, to superintend both the missionary work and financial collections. In England, county associations attend to the missions within their bounds, but collecting is left very much to the zeal of the several pastors, stimulated by special appeals at the association meetings. The amounts heretofore given have generally been wretchedly small, but under the stirring appeals and encouraging liberality of the treasurer and secretary of the general Home Missionary Society, have lately increased considerably. But a yearly visit to every Church, large and small, independent or aid-receiving—almost to every station—by deputations consisting of the pastors of the district, with the occasional valued help of a lay brother, familiar enough on this field in other bodies, is a new thing under the sun in Congregationalism.

There are two ways of looking at this matter, "as you view it." In one aspect, it seems too bad that these contributions should need so much pleading for and going after. Christian liberality *ought* to come forth spontaneously. There ought to be a regular setting-apart for religious and benevolent objects, an intelligent distribution of the amount among the several causes, and punctual payment at regular seasons without solicitation. The dunning and diplomacy that are often resorted to, and said to be necessary, to secure charitable contributions, are so degrading to a cause that bears our great Master's name, that we are sometimes tempted to fly off to the other extreme. The success of George Müller's Orphan Houses in Bristol, by whom over a million pounds have been received without direct application to a single donor, daily wants being laid in faith before God in prayer, is cer-

tainly surprising. Yet that instance does not prove so much as many think, for the publication of the annual reports of the movement in an *indirect* appeal for aid. So long as the eighth and ninth chapters of Paul's second epistle to the Corinthians stand in the Bible, we shall feel that we are on scriptural ground when we set forth the claims of a benevolent object, and use every honest argument to support it, not shrinking to use, if we may, the wisdom of the serpent as well as the harmlessness of the dove. The Apostle, in the passage referred to, appeals to some things in human nature that are not the highest. But the ideal of Christian giving—the point which we should ever be aiming to reach—is where the intelligence and generosity of the giver outrun the appeal, and gifts are “ready beforehand, as a matter of bounty.” It is saddening to think, that unless deputations and collectors go their rounds, a great part of our missionary funds would not be forthcoming; not that gifts are extorted, but that there is a certain indifference about the matter, which will not offer, though it may not refuse. Would not a richer blessing come down on our missions, if the tithes were *brought* into the storehouse?

This is one aspect of the matter; but there is a brighter one. We attach a high value to these annual services, as opportunities for fellowship and means of grace. “Paul said to Barnabas, ‘Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’.....And he went through Syria and Cilicia, confirming the Churches.” (Acts xv. 36, 41.) The association on these journeys of isolated pastors, the exchange of domestic hospitalities, the pleasures and the perils of the way, all form a healthy variation from the monotony of daily life. “As iron sharpeneth iron, so the countenance of a man his friend.” Many a knotty question has been solved, many a trouble eased by sympathy, and many an impulse imparted to a right endeavour, as we have travelled together on this good errand. For our own part, we will testify, that we have always come home refreshed in spirit, with a livelier sense of brotherhood, and a deeper conviction of the solid value of the work which our missionaries are doing. No small measure of that more than common degree of brotherly affection which prevails among us, may be traced to these joint services, year by year. But there is room for a much fuller development of the same benefit.

It is matter for congratulation, that the general tone of our missionary meetings is worthy of the cause for which they are held. They are *instructive*, *spiritual* and *grave*. “Jesting and foolish talking are not convenient.” Sometimes they have been occasions on which the deepest spiritual impressions have been produced, and souls converted to God! Should not this be the mark always aimed at—to *revive the living, to quicken the dead*? It is worth some previous thought and pains, to present the cause in a manner

befitting its importance, and likely to secure the end in view. The subjects of address appropriate to a missionary meeting are numerous and diversified, covering a wide range of fact and principle. We have lately heard the suggestion, and value it highly, that it would be most natural and interesting to present on these occasions, the missionary work of the Congregational body at large, in England and America, on the home and the foreign fields. These are the only denominational missionary meetings which our Churches hold, and it is right to make them complete in their scope. They are capable of a vast educational influence.

We have often thrown out the hint, and to some extent it has been acted on, that these annual visits can be utilised as opportunities for communication between the Society and the missionary churches, where anything has to be said by either party to the other. The deputations may often do a useful service by conferring with a Church or its officers in a friendly spirit upon their condition and affairs.

We must not fail to call attention to the fact, that the pastors of our Churches, with scarce an exception, are found so ready to undertake this service every season. It is honourable to their brotherly spirit and their missionary zeal. We trust that the meetings of the coming winter will be larger, more interesting, instructive and awakening, and more promotive of liberality, labour and prayer, than those of any previous year.

One more word—let us not fail to have prompt and complete reports of every meeting for the magazine.

A NEW-YEAR'S SUGGESTION.

The volume of the CANADIAN INDEPENDENT begins with the month of July every year, but new subscribers are received at any time, their subscriptions dating from the period of remittance, or from the beginning of the volume, in which case back numbers are supplied. Next month the second half-year of our fourteenth volume begins. It is the beginning of the calendar year also. Shall we not receive a long list of new names? Will not canvassers, intending to go to work "sometime," do it *now*? Fifty cents will secure the magazine till June, and a six month's trial is a good introduction to future acquaintance. We must also remind some that this is a good time to pay what was due half a year ago, perhaps long before.

Q. What shall a teacher do when one young man is continually talking and laughing with the other members of the class?

A. *Wait patiently, until that young man becomes quiet. He will not continue the contest long if the teacher patiently waits.*

CANADA IN THE ENGLISH PRESS.

The *Saturday Review* recently pointed out a singular phenomenon in the representation of the Colonies in the English newspapers,—namely, that, while the *Times* and other journals have their Own Correspondents in the Australian Colonies, and allow ample space to the parliamentary debates and cabinet changes occurring in that quarter of the world,—the older and more populous Dominion of Canada is being allowed to enter upon its new existence, and to develop its new and singular constitution, “unchronicleed, unsung.” “’Tis true, ’tis pity; pity ’tis, ’tis true.” But why? Has the gold of Australia dazzled and fascinated the eyes of Englishmen, so that they can look no otherwhither? Or, does the fact that nearly every one there has gone from England within a single generation, make them more anxious to be heard “at home,” and the “old folks at home” more anxious to hear from them? Or, does the feeling that it is the “manifest destiny” of British North America to be swallowed up by the United States, make our British friends indifferent as to what becomes of us meanwhile?

We call attention to the matter for the purpose of remarking that the same difference is observable in respect to ecclesiastical matters, at all events so far as Congregationalists are concerned. Each of the Australian Colonies supplies a correspondent to the *English Independent*, and not a month passes without the publication of several letters, narrating political transactions, the state of business, and church proceedings. The latter are described with considerable minuteness, even to tea-meetings, church annual reports, etc., etc.—But very little of this kind of matter appears from Canada. True, there is a correspondent in Quebec and one in Ontario, but their letters are “like angels’ visits, few and far between.” Not a word appears from the other provinces. The *English Independent* gives us a good word now and then for our “News of the Churches,” but does not copy the items, never so condensedly. And thus we remain unknown.

Has not this silence had a good deal to do with that misunderstanding of Canada, which has vexed us for so many years? We call upon all concerned to mend their ways for the future, and to let this rising Dominion, which is fast becoming knit into national maturity, be spoken for in a way that shall be worthy of her.

THE BAPTISM OF THE SPIRIT, THE TRUE BAPTISM.

Believers in the Lord Jesus Christ are distinct from the world, are actuated by different motives, and have different aims, hopes, joys, and sorrows. There can be no real fellowship between them and the openly wicked. “Can two walk together except they be agreed?” “What fellowship hath light with darkness?” True believers are the body of Christ; He Himself is the Head, and the blessed Spirit is the all pervading soul, that which constitutes the spiritual life of the body. The body of Christ is one; one with Him and its members one with each other. This unity is real, not necessarily denominational and apparent; differences of education, reading, study, and circumstances, will result in different modes of thought, and produce variety in what is merely outward and circumstantial, without affecting what is real and essential.

The unity of the church is not a dead uniformity. Such a state of things would be anomalous. Variety is the law of the universe, and can exist in

the church without conflicting with a unity founded in love, sympathy, cooperation and singleness of aim. The Lord's people have one Lord,—that is Christ; one Faith,—belief in Him; one Baptism,—the baptism of the Spirit. “For by one Spirit we are all baptised unto one body.” “There is one body, and one Spirit, even as ye are called in one hope of your calling.” Christians then are made members of the one body by baptism, but not by water baptism. Water baptism is an appointed rite, but it is *only* a rite. It is not real baptism, but the picture of it; just as the slain lamb offered upon the Jewish altars was not the real sacrifice for sin, but a type that symbolized it; just as the bread and wine in the Lord's supper, are not the Lord's body, but emblems by which it is set forth. As partaking of the Lord's supper is not really feeding on Christ, but a significant rite by which a spiritual act is represented; so water baptism represents purification, but it does not purify. It is a rite or outward sign to set forth an inward cleansing.

Water baptism is inferior to the true baptism; “I indeed baptise you with water,” said John; “but He (Christ) shall baptise you with the Holy Ghost and with fire.” The outward act of feeding on the emblems in the Lord's Supper, does not make us Christ's, but feeding by faith on the dear Redeemer Himself. So water baptism cannot of itself unite one soul to Christ. It makes no man better, purer holier, however the rite is performed. What the individual is before he observed the rite, that he is afterward. This is true, whether much or little water be used; whether the subject be plunged, or soaked, or washed, or scrubbed, or sprinkled, or the water be poured on him. The water does not change him, or make his heart clean: it is a symbol of cleansing, nothing more. The real baptism that cleanses and makes the Lord's people one by uniting to the one body, is the baptism of the one Spirit, by which “we are all baptized into one body.”

Baptism is not a word employed to denote a *mode*, but the designation of a christian rite setting forth a spiritual influence. We are not plunged into one body, nor dipped into one body, nor sprinkled into one body, nor poured into one body, but baptised into one body, that is, made one with the body by the purifying influences of the Spirit. Scriptural baptism is not plunging, nor sprinkling, nor dipping, nor pouring, but it may be symbolised by the use of water in any of these ways. It matters little how we employ the symbol, but it matters a great deal what we mean by its employment. There are divers modes of symbolizing the one baptism. The important thing in baptism is not a *mode*, but a *meaning*; a setting forth of the influences of the Holy Spirit.

Some may think it important that the type should correspond to the thing typified; if so, we should prefer the Bible to the lexicon for deciding how it should be made to do so. If the outward rite of water baptism should correspond with the spiritual grace which it symbolizes—we do not aver that it must,—then let us consider carefully what the Bible teaches us about the matter. All the cleansings by blood were typified by sprinklings. The sprinkling of blood or water by the priest's finger or a bunch of hyssop was all the law required. All the prophetic allusions to the influence of the Spirit, intimate that they were bestowed by effusion. Thus, “I will *pour* water upon him that is thirsty, and floods upon the dry ground; I will *pour* My Spirit upon thy seed, and My blessing upon thine offspring. Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you,” &c. “And it shall come to pass afterward,

that I will *pour* my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I *pour* out my spirit." "So shall he *sprinkle* many nations." Even so, the New Testament writers tell us the Holy Ghost was "poured out." See especially the tenth and eleventh chapters of Acts, "And he *fell* on all them that heard the word." His influences were "shed forth" in fulfilment of the promise. "He *came on* them." When Peter began to speak, "the Holy Ghost *fell* on them: then he remembered the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

The only mode then, referred to in the scriptures, with respect to the baptism of the Holy Ghost, is that of "pouring," "falling upon them," or being "shed forth." Those who follow the divine model in water baptism, and make the symbol correspond with that which is intended to represent, will pour or sprinkle the water, in baptism, on those in respect to whom the shedding forth of divine influences is symbolized. It is, however, unwise to contend for a mode, since it is the meaning which we attach to the rite that constitutes its value, and not the manner of its administration. If any man think otherwise, then, there are but the modes mentioned above referred to in the Bible, pouring, sprinkling, shedding forth, when the baptism of the Holy Spirit is referred to.

The baptism of the Holy Ghost is the shedding forth of His holy influences upon us, whereby we are purified, sanctified, instructed. When we receive those influences, we are "baptized into one body," whether the outward symbol has been applied or not. All who have the spirit of Christ, whether Jew or Greek, bond or free, whether they have submitted to the outward rite or not, are members of Christ and of the "one body;" but "if any man have not the Spirit of Christ, he is none of His."

Any form of administering the outward rite which effects exclusiveness, which breaks up the communion of the body of Christ, which separates the Lord's people, should not be regarded as christian baptism: since it is undoing what the Spirit of God has done, and making a schism in the body made one by the baptism of the Spirit. All believers are baptized by one Spirit into one body, or communion. When water baptism is made to conflict with the Spirit's work, and to bring christians out of communion with one another and the body of Christ, into a separate and conclusive communion: then it loses its christian character, being opposite in its tendency to the baptism of the Spirit which makes all believers one.

W. H. A.

Paris, Ontario, Sept. 3rd, 1867.

MATERIALS FOR OUR CHURCH HISTORY.—No. VIII.

REV. ANDREW REED, D.D., AND TORONTO.

Mention has already been made, in Dr. Wilkes' interesting recollections of the visit of Drs. Reed and Matheson to the United States and Canada, in 1834. (*C. I.* for June, 1867, pp. 478-481.) The *Memoir of Dr. Reed*, which we have lately had the opportunity of reading, supplies a link in the story of those early movements, which is worth preserving, though a chapter of the history that might have been, rather than of that which was. The following extract will be read with interest. It is from the octavo edition of the *Memoir*, pp. 276-279.

Not long after the formation of the Colonial Society, an urgent application came for an experienced minister in the important city of Toronto. Dr. Reed was very anxious about this vacancy. "It has been put," he writes, "to several ministers; but no one is found." And while he was recording the fact, the invitation to go was on its way to his own hand. The honoured names of Binney, Morison, Vaughan, T. James, Tidman and Palmer, are attached to the document which thus unexpectedly claimed his consideration. After a very natural reference to the missionary speech already mentioned (in which Dr. Reed had said that he was prepared to go upon a foreign mission, if his brethren so advised him) the address proceeds:—

"Personally, it would be with no little regret that we should witness your departure from this country. We have a high regard for you, and greatly appreciate your services, as a speaker and a writer, both to Christianity and to Dissent. We know the importance of the station you occupy, the largeness of your church, the love of your people, the ties which bind you to institutions of extensive usefulness, to have originated which, and to remain connected with them, must be admitted to be an object of pardonable ambition. * * * * We want a man whose high and established reputation shall make his appearance in Toronto welcomed by the people as that of an angel; whose talents shall secure attention; whose character shall command respect; whose piety shall win love; whose judgment shall call forth confidence; and whose powers to originate measures for guiding and governing other minds shall capacitate him for combining the moral energies of the city and the province committed to his cultivation. Moreover, we want a man whose departure from his present sphere shall be of a character so new and impressive in the history of our churches, as to draw all eyes, and produce a new order of feeling among ministers themselves, and thus do more to advance the cause of Christ than might otherwise be accomplished in a century." "Be assured, dear brother," they conclude, "that we have spoken nothing but the words of truth and soberness, although you may shrink from them by imagining that we estimate too highly the effects that would flow, on both sides the Atlantic, from the consecration of your energies to the cause of Christ in the city of Toronto."

On the receipt of this most honourable and weighty application, Dr. Reed felt that his duty was plain. He immediately submitted it to Mr. Collison (Tutor in Hackney Theological Seminary) who, somewhat reluctantly, called a committee in reference to it; Dr. Reed having prepared the needful materials for judgment. "The decision of this committee," he remarks, "is certainly of great moment to me and mine; but I can leave it with calmness in the hands of Providence, and would devoutly pray, not for any *given* issue, but for a *right* issue." This committee met in February, 1837, and came to the following conclusion:—That, after carefully considering the whole case, they could not commit themselves to the responsibility of recommending Dr. Reed to comply with the request of the Colonial Committee. Their negative rendered it almost impossible for him, as a prudent man, to go. The affair became very anxious and complicated.

"I found," he writes, "that many brethren so little sympathised with my simple declaration of readiness for foreign service, that they could hardly think it deliberate or sincere. My disposition has been, by one act, to convince them of mistake and of uncharitableness; but I must not enter into temptation. My sole reason for action must be the will of God; and, by His grace, nothing shall keep me here if it appears my duty to go, and nothing tempt me to go if it appears my duty to stay."

The committee now proposed, as an intermediate step, that he might go for two years, to set in order this important station. It is hardly surprising

that he declined this proposal, as involving too long an absence to be consistent with the preservation of existing connections. They then pressed him to give his services for some nine or ten months. To this Dr. Reed inclined, and agreed to submit it to his church, requesting Mr. Collison to preside over the church meeting. The result was considerable alarm amongst the members (of whom there were nearly 800 actually present) that, if their pastor once left them on this mission, he would never return. They pressed him to abide with them, and to suggest other arrangements for Canada. This result was, in many respects, a disappointment to Dr. Reed, and involved a painful suspense of nearly five months duration, with some peril of division in his congregation; yet, he closes his remarks on the subject by saying, "The way of the Lord is right. The conduct of my dear family has been most grateful to me."

After considerable exertion, he had the satisfaction of assisting to secure the services of two singularly devoted men in the persons of the late Mr. Roaf, of Toronto, and Dr. Wilkes, of Montreal, and says, "I have laboured for this as a good beginning; and it comforts me, that, if I may not go, I can help Canada from afar."

It is evident from the above, that the men who originated the Colonial Mission, appreciated with far-seeing sagacity the importance of having "the foundations of many generations" laid by the wisest master-builders; and to the great centres of provincial influence, would only send their best men. In such a spirit, also, they sent Mr. Stow to Adelaide, and Dr. Ross to Sydney, in Australia.

Another brief extract from Dr. Reed's life (p. 199) shall be added.

"While in Canada, in 1834, he had made himself acquainted with the grounds of discontent which showed itself everywhere in an ill-concealed hostility to the British Government; and when, in 1837, the news arrived in London that Canada was in a state of rebellion, he was ready on the instant to urge the grievances of the Canadians, who had never received the redress which they were led to expect through the commission of Lord Gosford. His evidence and opinions were sought by a distinguished member of the Government, Lord Glenelg; and he corresponded with some of the active politicians of the colony in reference to the demands put forth at the time of the Durham Mission."

The Home Department.

ARE THE CHILDREN AT HOME?

Each day when the glow of sunlight
Fades in the western sky,
And the wee ones, tired of playing,
Gostripping lightly by,
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter.
Echoing boyish strife,

We two are waiting together ;
 And oft, as the shadows come,
 With tremulous voice he calls me,
 "It is night! are the children home?"

"Yes, love!" I answer him gently,
 "They're all home long ago;"—
 And I sing, in quivering treble,
 A song so soft and low,
 Till the old man drops to slumber,
 With his head upon his hand,
 And I tell to myself the number
 Home in the better land.

Home, where never a sorrow
 Shall dim their eyes with tears!
 Where the smile of God is on them
 Through all the summer years!
 I know!—yet my arms are empty—
 That fondly folded seven,
 And the mother-heart within me
 Is almost starved for heaven.

Sometimes, in the dusk of evening,
 I only shut my eyes,
 And the children are all about me,
 A vision from the skies;
 The babes whose dimpled fingers
 Lost the way to my breast,
 And the beautiful ones, the angels,
 Passed to the world of the blessed.

With never a cloud upon them,
 I see their radiant brows;
 My boys that I gave to freedom,—
 The red swords sealed their vows!
 In a tangled Southern forest,
 Twin brothers, bold and brave,
 They fell, and the flag they died for,
 Thank God! floats over their grave.

A breath, and the vision is lifted
 Away on wings of light,
 And again we two are together,
 All alone in the night.
 They tell me his mind is failing,
 But I smile at idle fears,
 He is only back with the children,
 In the dear and peaceful years.

And still as the summer sunset
 Fades away in the west,
 And the wee ones, tired of playing,
 Go trooping home to rest,
 My husband calls from his corner,
 "Say, love! have the children come?"
 And I answer, with eyes uplifted,
 "Yes, dear! they are all at home!"

[ORIGINAL.]

MAGGIE'S LAST MESSAGE TO HER MOTHER.

It was a cold, dreary night, towards the close of November. The wind was howling and sweeping in fierce, irregular gusts, threatening every moment to level to the ground a wretched and dilapidated tenement, situated in a dark, gloomy street, in one of the worst localities of the city of R. In a room belonging to this building, if a place presenting such a picture of utter misery and discomfort could be dignified by such an appellation, sat, or rather crouched, a woman. Her face was buried in her hands, and she seemed lost in reflections of a most painful and bitter nature. As she raised her head, she disclosed a countenance wearing an expression of hard, silent grief—like one upon whom some great sorrow had fallen, and who was rendered unnaturally calm by the very intensity of the blow. There were no tears in her eyes, but they seemed to burn with a fierce, feverish light. She rose from the crouching attitude which she had hitherto assumed, and drawing out an old box, began carefully folding and arranging in it various little articles of dress, which had evidently belonged to a child. It was with a sort of deep, lingering tenderness, that she laid aside each little worn and faded garment; for oh! with what a strange, mystic sanctity does the great poet, Death, invest every object, however apparently trivial or insignificant, that is associated with the memory of a loved one, who has crossed the dark river! When she had finished folding the last article, she carried the box to a closet that stood at the farther end of the room. No sound of weeping escaped her, as she consigned to their place of concealment those relics of her lost little one. Lost, indeed, to that poor mother, for no sweet voice whispered in her ear those words of heavenly consolation, "Not lost, but gone before," and to her there was no hope of a glorious reunion. Mechanically she took up a little well-worn bible, evidently with no expectation of receiving either comfort or direction from its sacred teachings, but probably in fulfilment of a promise made to her dying child. As she opened the book, there fell from between its leaves a piece of paper. She was about carefully to replace it, supposing it to be one of her little Maggie's marks, when her attention was suddenly arrested by these words, traced in the irregular characters of a child's hand: "Mother, Jesus loves you; won't you love him too, and meet Maggie in heaven?" Again and again the poor woman read those simple, childish words. There was nothing new in them. Often and often had Maggie pleaded with her mother in those very words: but now they seemed to come home to that poor mother's heart with an irresistible power, as if they were, through her child, a direct message from God to her guilty soul. The fountain of her deep, stony grief was broken up; the eyes, which had burned before, but refused to weep, were now streaming in tears.

The one miserable candle, that had lighted her dreary room, had long since gone out, and the few scattered embers on the hearth had exhausted themselves; but still she sat, heeding neither cold nor darkness, her whole soul absorbed in the one burning desire to find the Saviour of her little Maggie. During the hours of this dreary night every sin of her life seemed to pass in dark array before her memory's eye, and to overwhelm her soul with the deepening thought that the love of Jesus could not embrace a sinner of so deep a dye.

On the morrow, which was the Sabbath, the poor woman felt that she could endure the burden of her guilt no longer, and she resolved to go to the house of God, where her child first learned to love the Saviour, hoping there to at least hear whether hers was a case beyond the power of Jesus' love. Her tears fell fast, as she put on her old thin shawl and faded bonnet, at the remembrance of how often her little Maggie had pleaded with her to go to the house of God, and at her own foolish and sinful remonstrance, that "she was not going to be looked down upon by the proud, dressed-up folks, who went to church." How sad it is, if any fellow sinner, on entering a house dedicated to His worship in whose pure eyes all are sinners, should ever feel that he is made unwelcome on account of poverty or station in life. But this poor woman had now no thoughts for how her personal appearance might strike any one, but with eager yet trembling steps entered the sanctuary. When the preacher at length gave out his text, she listened breathlessly, like a condemned criminal at the bar of justice, waiting to hear the judge pronounce his sentence; but the words of the text seemed to convey no ray of light to her burdened, despairing soul. She felt ready to faint with the sickness of disappointment, so firmly had she expected to hear from God's messenger some message to her trembling heart. The minister was just closing the bible when he repeated those wondrous words—so old, yet ever new—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, glorious, precious message! which, unaccompanied by the Spirit's power, we may listen to again and again with coldness or indifference, but when once His heavenly beams have dispelled the scales of darkness from our eyes, we feel that of all the many great and precious words and promises which the book contains, it is of all the most precious, the glad tidings of great joy to a lost and ruined world! The preacher spoke, in a few closing words, on the boundless fulness and the glorious freeness of the gospel provision. The invitation was to "whosoever," and that "whosoever" embraced every living human being on the face of the earth. Before the close of the service, Maggie's mother was enabled to bring the whole burden of her guilt to the Saviour, and to receive in exchange His spotless righteousness.

It is needless to trace the history of this poor woman further; suffice it to say, that the great aim and end of her life now was to spend and be spent in His service, who had done so much for her. "She loved much, for she had been much forgiven."

This simple story affords much encouragement to all those who are working faithfully for Jesus, not to be cast down, even although in life no fruits of their labour should appear. Maggie was not permitted to see that mother, for whose salvation she so earnestly longed, brought into the Saviour's fold; yet God used the last feeble message, after the little hand that traced it was cold in death, to bring that poor sinful woman to His feet. Let us, therefore, work cheerfully on, with firm faith and sweet confidence in His word, who has said that "in due time we shall reap, if we faint not."

W. P.

A HYPOCRITE may spin so fair a thread as to deceive his own eye. He may admire the cobweb and not know himself to be the spider.

Three things to cultivate—Good Books, Good Friends, Good Humor.

Three things to contend for—Honor, Country, Friends.

Three things to govern—Temper, Impulse, Tongue.

ONE DAY IN A PASTOR'S LIFE.

Dr. Todd of Pittsfield, Mass., gives the readers of the *Congregationalist* the following account of one day in a pastor's life.

It is Friday. Having been hindered all the week by extra calls, I set apart this day to writing a sermon, hoping to finish it before Saturday night comes.

I rise at five o'clock. Let us see; four letters to write before breakfast, and none of them on my own business. But postage is cheap if paper is dear. One is to enclose twenty dollars from good Mrs. T. to the Tract Society—half for soldiers and half for sailors in the navy. A real pleasure to write such a letter! A second to a young man who writes me that I should send him five dollars, he being destitute, his home in Maine, his father a deacon, his mother very pious, and his minister's name so and so, and he, too modest to call in person, and too conscientious to work where people are wicked! He wants me to send it at once to the post-office! I find that the man whom he names is not the minister at that place. Does he think me a fool, or ministers in general all fools? Well, I have answered the letter, but about the five dollars, that is a secret of my own. The four letters are answered, and now breakfast and worship. I then go out to see my horse "Billy," and examine if he is all right. Hardly out of the barn before I am called in. A young man wants employment—bring good recommendations. I run around among my friends without success. I then send him where I am sure he will get employment.

Now for my study and sermon. No, a gentleman from another town wants to see me and "talk over" about a supply for their pulpit. I mention the best man I can and he is off at ten o'clock. Now for the study. No, a man from a distant part of the town sends me word that his child is sick, and wants me to come and see it and the family. So "Billy" has me help him on with the harness, and we go and come. It is now twelve o'clock. I will have one hour to write! Hardly, hardly! My neighbour has a great swarm of bees come out, and they are hanging on the tree, and won't I please come and hive them, for he don't know how to manage them? Bee bonnet and gloves! I go over, and mount the ladder, and saw the limb, and bring down the bees in a scientific way, and get them housed in their new home. They are beautiful creatures, albeit their stings are awful. But, neighbour, why do you use the old box-hive, since Langstroth's is so incomparably better? Well, they will do nicely now.

It is now one o'clock, and the dinner bell rings. Can't I eat very moderately, and write this afternoon on my sermon? Ah, no! no! my family tell me that a young lady several miles off is to be buried at two o'clock. She belonged to another denomination, but their minister is gone, and they want me to "be sure and attend the funeral." Come, down with the dinner—hurry, hurry, or I shall be too late! "Billy, why did I take the harness off? We must go again, Billy."

What a funeral! A young girl, beautiful and white as a lily, lies in that coffin! But what a respect paid to her! She had been a teacher the last five years—a natural teacher, who could subdue and draw all to her. How many young hearts have received impressions from her that will go down into the soul, and help form character! How much seed hath her gentle hand sown! What a multitude to attend her funeral—at least fifty carriages of one sort and another, and all the region moved, Shakers and all, to come to her funeral. How much of character and respect can be earned in a few years, by a gentle, unselfish laborious spirit! Many rise up and call her

blessed. A beautiful flower, with the dust of earth shaken from it, and now transplanted to the garden of the Lord to bloom forever.

Well, I get through the services, come back, and then go up a mile north to the cemetery, to be with the family when they deposit the dust there. It is now nearly dark as I reach my home. How jaded and exhausted I feel! I wonder if other ministers get so tired and weary? We have tea and worship, and before I have time to go into the garden, or to meditate over a single thought, the bell rings for our evening meeting. I must go to that. There will be just about fifty present—the same tried ones who are always at our prayer-meeting. Every one of that fifty will expect me to meet them as fresh as the morning and cheerful as hope singing at the gates of day. They all suppose that this is the only duty I have had to-day. How can I be otherwise than cheerful, hopeful, instructive, and interesting, when they come to receive the impress of such a spirit on theirs! Why need a town pump ever to suck? How can a man who has nothing to do but be the master of a great flock, and be at everybody's call, ever feel weary? Tell me, will ye?

Well, it's half past nine in the evening! Anything more to-day? Yes. A young minister has come in—a good fellow, (only I wish he was a little more—!) who wants a parish. I give him the best assistance in my power.

Now, here is the literal record of one day. Not one of the people with whom I have labored, with the exception of Mrs. T. and her twenty dollars, belonged to my flock! And I have not done one duty which I would not do, and which I am not willing not to do, cheerfully. But where, all this time, are my sermon and my studies? How little will my people understand, day after to-morrow, why I can not and do not bring a sermon that is original, clear, instructive, and impressive. They are not to blame that they can not; but should they not believe that their minister does all that he can, and honestly intends to? I am not now speaking of my people, but of every congregation who have a frail, imperfect man to minister to their spiritual wants.

THE NEW BOOK.

It was a beautiful morning in early summer; and Nelly, seated by her chamber window, was thinking what a pleasant time she would have before school to read the tempting story-book which came in the mail of the evening before; but hardly had she finished the first page, when the door opened, and her mother entered, holding in her hand her employment. She said, "I am sorry to spoil your pleasure this morning, my child; but if you will run up these seams, I think I can finish your dress to day; and it will be my only spare day this week."

Her mother, laying the work on a chair, hastily left the room.

"This is just the way," thought Nelly. "It is either work or lessons. I never can have any time to read or to spend as I please. And as for the dress, who wants a new dress? I have enough dresses; and, if I do need another, there is no hurry; my white one would do one more Sabbath as well as this barege;" and a dark frown shaded the bright face.

She happened to turn her head toward the little table by her side, and her eyes rested on the beautiful gilt-edged and golden-clasped Bible, a present from her Sabbath-school teacher a few days before. She remembered her love for her teacher, and the sadness of parting, even for the summer; and the

thought of her promise to read this Bible, and try to become daily more like the Saviour, brought the tears to her eyes, and she exclaimed, "Oh, how could I forget it so soon!" and, taking up the little Bible, she clasped it lovingly to her heart. Then, kneeling by her bed, she prayed earnestly—more earnestly, it seemed to her, than ever before—for strength to guard against temptation, to conquer her selfish and sinful feelings.

With a happy face, she took up the work which her mother desired her to do; and, seating herself in the low rocking-chair, her busy fingers finished the sewing just as the first bell rang for school.

Hastening to the sitting-room, she handed the nicely-folded skirt to her mother.

"You have done it very quickly, indeed; and the neatly-basted hem is quite a surprise, as well as a help," said her mother. "But I am more pleased at the cheerful manner in which you gave up the greatly-anticipated pleasure of the new book; for I know it cost you a struggle."

"O mamma!" said Nelly, "if you know how wicked I felt at first, you would not praise me. I felt as if you were very unkind, and as if I never had any pleasures, when I have so many. And it was only when I happened to see my beautiful Bible, and remembered my promise to my Sabbath-school teacher, that I felt how wrong I was in indulging such feelings."

"You have gained a victory over yourself, my darling," said her mother; "and you have learned your great need of constant watchfulness, and firm reliance upon a strength greater than your own."—*Child at Home.*

TO YOUNG MEN.

The *Mercantile Times* gives the following seasonable rules for young men commencing business:

The world estimates men by their success in life—and, by general consent, success is the evidence of superiority.

Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others.

Base all your actions upon a principle of right; preserve your integrity of character, and in doing this, never reckon the cost.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore, look well to your duty, when your interests are concerned.

Be neither lavish or niggardly; of the two, avoid the latter. A mean man is universally despised, but public favour is a stepping stone to preferment.—Therefore, generous feelings should be cultivated.

Say but little; think much; and do more.

Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.

Avoid borrowing and lending.

Wine-drinking and cigar-smoking are bad habits. They impair the pocket and mind, and will lead to a waste of time.

Never relate your misfortunes, and never grieve over that which you cannot prevent.

Correspondence.

NOTICES TO CORRESPONDENTS.

The spirit of writing seems to have set in upon our friends with great power, at this season; and we are right glad of it. It does them good to utter their thoughts; and it does their brethren good to read them. We want to have the CANADIAN INDEPENDENT "racy of the soil." But this prolific condition compels us to say a new word on the old theme of *brevity*. It is much easier to write a long article than a short one. It is much easier to say to an editor, "do as you like with it, cut it down at your discretion," than to revise it yourself. But a good mechanic would rather build a new house, or make a new piece of furniture, than repair an old one: and we have spent more time, in our excess of kindness, in licking into shape overgrown or unshapely productions of contributors, than in penning our own. We do not grudge this labour with young and inexperienced writers, but when it is put on us by skillful penmen—we must "strike!" An apology for undue length does us very little service; it does not make room for those other articles which are so urgent to get in, and the crowd of which, every month, is so great, that "we groan, being burdened" with the impossibility of accomodating them. In our *sanctum*, we are not in the mood of travellers, who gossip with one another by the hour to wile away the time; or of friends, who want to have a long evening's "crack" together; we are in a business office, at the busiest hour of the day; and we want every one to say his say in the briefest style possible, and then—make room for his waiting neighbours. This, be it understood, not because we do not enjoy the first caller's company, but because we do not like to keep his neighbour waiting. The old rhetorician's rule—"strike out every other word"—is a pretty good one, especially for those chatty writers, whose pens can caper over reams of paper without thinking of being tired. This is the day of three-minute speeches, and of one-page articles. The shorter the "piece" the sooner it will get in. It is *not* the wise man's "voice," that "is known by multitudes of words." It is just because we want to give every one a hearing, that has a good word to say, that we protest against stealing their time or space.

One word to those whose articles do *not* get in, especially to poetical contributors. There are a score of reasons first for delay and then for omission, which we cannot state here publicly, or by private correspondence. Time fails for the latter, and the task is too delicate. We must ask our friends to attain as nearly as possible to that state of mind which Dr. Campbell, in a fit of what Mr. Binney called "sublime impudence," inculcated upon his readers, (we believe in the preface to a volume of tl. *Christian Witness*,)—"The public creed concerning an editor ought to have but one tenet; and that one—INFALLIBILITY." "So no more at present from yours truly."

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

DEAR SIR,—I am not sure what subscriptions have been reported by me for the present year, but after the needed letter of Prof. Cornish, and your own notice of last month, it may be well to shew cause of hopefulness. I therefore report in tabular form from the beginning of present year, what I have received from the following churches, and against this I place last year's subscription, shewing the increase:—

	1867	1868	Increase
Bowmanville, per Dr. Lillie	\$26 00	\$9 00	\$17 00
Stouffville "	20 20	15 50	4 70
London "	24 43	.....	24 43
Stratford "	17 00	.....	17 00
Southwold "	19 70	.....	19 70
Hamilton "	10 00	12 00	00 00
Georgetown "	12 00	.....	12 00
Guelph "	24 05	.....	24 05
Bramosa "	13 25	.....	13 25
Kenwick Ridge, N.B. "	5 00	.....	5 00
St. Johns, N.B. "	16 00	12 00	4 00
Yarmouth, N.S. "	30 00	.....	30 00
Liverpool, N.B. "	2 00	.....	2 00
Bond St. Toronto	40 00	37 00	3 00
Paris	65 50	63 46	2 04
Manilla	18 00	10 00	8 00
Zion Church Montreal, up to date	503 00	262 50	240 50
	\$846 13	\$121 46	\$436 67
Off Hamilton, decrease			2 00
Total Increase so far for 1867.....			\$434 67

You must not however imagine that this is all due to the strong representations made by yourself and Prof. Cornish. You will perceive that the first thirteen were taken up by Dr. Lillie and that up to this date only two churches have responded since the publication of your urgent appeals. Some people are very difficult to awaken out of sleep. If they should be wide enough awake now to read this, allow me to suggest that they appoint good collectors. Zion church, Montreal, has nearly doubled just because their collectors have given themselves to it, whereas heretofore it has been left to the "Free pew system." What you please and whoever pleases! If the College or any other of our institutions is to prosper, it must be that our collectors be efficient and put their shoulder to the wheel.

On another item of encouragement financially—for that is all I am called upon to say anything about—I would inform you that arrangements are at length being perfected in the reconstruction of Zion Church by which the College will after this year be free of rent. This will be a great saving.

JAMES P. CLARK,

Treasurer, Cong. Coll. B. N. A.

Montreal, Nov. 20, 1867.

MINISTERS' STIPENDS AGAIN.

MY DEAR SIR,—In the October number of the C. L., notice is taken of the action of the C. P. Church in reference to the stipends of their ministers, both missionary and independent, to secure a minimum stipend of \$600, with a manse, for each minister. Your significant "Could we?" at the end led me to supply the ellipsis thus—Could we not do likewise?

It is admitted that such a movement is necessary in the Congregational Churches of the Dominion, for churches, missionary committees and editors, religious and secular, with a host of said-to-be-able writers, with one voice declare that the salaries of the majority of pastors are utterly insufficient.

Let me, then, in the absence of "able papers," say a few words that may be applicable to our position in Canada.

For many years have I had deeply at heart the prosperity of our Congregational Churches, but for years was puzzled and grieved that so many promising young men, educated in our College, should leave the country and find homes and fields of labor "across the line."

A few years in the pastorate reveals the mystic cause, for, from all that I have been able to gather, inadequate support has been the principal cause of their removal. If then, these brethren, years ago, were compelled to remove for this cause, why should it be thought surprising that latterly others have felt that they must seek for fields of labor where they would not be crushed with oppressing and wearing anxieties to make ends meet? So long then as this pressure is felt, as at the present time in many quarters, will men be unsettled in their work. For there is no disguising the fact, that if a pastor is harassed to provide for his household, he cannot give, as he ought, a whole-souled attention to the duties of his sacred office.

This is admitted—what then is the remedy? How are our ministers, as a body, to be better paid?

Strike for Independence, and develop the resources of the churches, say the ultras. Consolidation, careful husbanding of our means, and judicious action in uniting weak Churches with a view to speedy independence, say the moderate men; while the more conservative say, Hold fast what thou hast, and be thankful—our friends across the water are willing to help us—they mean well, only they like to work in their own way.

Whom shall we follow? The first-named can scarcely expect a sufficient increase of subscriptions from members and adherents to justify such a step as they propose, especially if any should be so wicked as to compare their giving with that of others. We know men will do this, though they should not.

The second course is more reasonable, yet in this there is danger of injuring two churches by giving to one pastor the work of two, and in many cases would, we believe, be simply ruinous.

The last-named have reason to believe that the Colonial Missionary Society and their newly-appointed secretary approve the policy, now seeking to augment the stipends of Canadian Congregational ministers.

In the November number of this magazine, Dr. Wilkes says, "They would have us continue to encourage the Churches to pay their pastors better, by granting aid on condition of the Churches doing more for themselves." *But there's the rub.* We believe that not a few of our Churches are doing about all that can reasonably be expected towards pastoral support. Others, we believe, are far from being up to the mark, and these, either from bad training or early association with larger bodies, are the hardest to bring up to the proper standard.

Until this is done, we do not see, if the Society's rule be carried out, any immediate prospect of the desired increase. We are thus placed in a dilemma—how shall we get out of it? Surely, not by sleight of men or cunning craftiness; but, by a steady purpose, keeping distinctly before us the grand object of all our exertions, the prosperity of Christ's kingdom, taking the expressed desire of those who have helped us, and who are willing still to do so, as an indication of encouragement, on one hand, and on the other, using all our endeavours to educate the people in this duty.

On this point two or three practical difficulties seem to be in the way of attaining the much wished for end. Such as come to our mind we submit with the utmost deference. The most simple and satisfactory course would be to increase the income of our Missionary Society, add something to present subscriptions for pastoral support, and claim the promised aid. Failing this, we turn to face the difficulties, and should some smile at them and their solution, let those who can suggest better remedies do so.

First: in the rural Churches a wrong impression prevails. It is this—that the minister keeps a horse for his own benefit. This costs from \$60 to \$100 per annum—a serious item out of \$500 a year, to say nothing of the purchase of necessary vehicles for winter and summer use, with all the other items of expenditure connected with the wear and tear of the same. Now if the Churches would just think that it is for their benefit, and assume the responsibility of providing for their pastor's horse, what an addition would the pastor thus realize to his hitherto inadequate income. This would not be a heavy matter, if a proper arrangement were made placing equally on the families of the congregation this just responsibility.

Another difficulty is, that few of our Churches have parsonages, hence in many cases nearly one-fourth of the income is swallowed up in rent. On this point I must not enlarge, but I think that a determined effort on the part of the whole membership would in a few years overcome the difficulty.

The other is the only additional difficulty; we refer to our Missionary Society. And we ask—instead of the rule that now obtains favor could not one be adopted, more likely to relieve the oppressed? Could not the Society say we *must* raise the standard of remuneration if we are to carry on our work vigorously?

Seeing that our friends in England have acknowledged that this reform is needed, and that one in a responsible position has said "that he always thought their stipends too small," it does seem, since many have left us, and that others have serious thoughts of following them, or consider themselves as "moveable," that some bolder policy should be introduced.

If all our Churches were notoriously delinquent, then the rule that obtains would be just. But if many of them are doing nearly their utmost in this matter, it is hard to punish the innocent with the guilty.

In view of these facts, could not an advance be made, if not from last year's surplus, by a special application for that purpose? If this could be done even to a small extent, coupled with the assumption on the part of the churches of the expenses already referred to, much of the present pressure would be relieved.

But if these suggestions are naught, then spare the oft-repeated note concerning "a smaller grant next year," which though addressed to the Churches, and meant kindly, falls nevertheless most keenly upon the pastor.

Praying that some definite and wise action be taken by our Churches and Missionary Society to keep the men we have, that brethren have patience to do the Lord's work in our growing country, and that many of our young men may give themselves to the blessed work, I remain yours sincerely,

RICHARD LEWIS.

Lanark, Nov. 8, 1867.

“NOVEL WAY OF COLLECTING PEW KENTS.”

DEAR SIR,—Will you allow me to correct an error in your notice of the paragraph in your last number, copied from American exchanges.

You state that the plan adopted in Zion Church, Montreal, has been “adopted in many other churches and *with invariable success.*” As a matter of fact, I know that two Montreal Presbyterian Churches, who tried the scheme, have long ago given it up, as untenable. In Zion Church itself, a very respectably signed remonstrance against the system, was lately presented to the trustees. So very doubtful is the success, and so many the drawbacks, that I believe the trial would not be repeated were the church safely back to old system. There is a smack of republicanism, however, about the view, that pleases many; the so-called “free pew” catches the ear so pleasantly, but in reality the pews are less free, less under the control of the church and its officers, than under the old system. Nor are they even so “free to strangers.” One might have come in olden times as a stranger for months, and have been gratified with a sitting, but under the new system a person has no sooner been found out, than there is a desire to allocate him, the inevitable linen bag follows him from pew to pew with the request for a voluntary subscription, pressed on by the wants of the church, in a way that reminds one unpleasantly of the cabmen’s well known, “What you please, sir?” But the pews are less “free to strangers” also because the allocated pew occupants hold to their allocation with a tenacity greatly in excess of those paying a fixed rent. There seem also to be more numerous causes for irritation. One does not like to see the unoccupied part of his pew, allocated to strangers. The pew allocator has to handle this matter with so much delicacy, he must solicit leave to allocate, where he knows there is plenty of room. Then again, families hold to the best pews in the church, which they should be no longer able to retain, that is, if a conscientious regard to the interests of the church were taken into consideration. It is impossible, without offence, to convey to them what they evidently have ignored, that strangers are kept out of the church, who, not being sufficiently enlightened, deprecate the system. In short, “free to strangers” turns out in the working to be quite a fallacy.

That the plan should be incomparably more successful than the old one, in raising dollars and cents, the two Presbyterian Churches and others referred to, having tried both plans, now deny. It is however so low ground to assume in a christian church, that I care not to dispute the point.

In correction of the paragraph commented on, however, I may be allowed to say further, that it evidently owes much to the American editor’s gloss. That we have “*all the children weekly contributors to the church,*” is true in no sense that would not be true under any system that passes round a collecting bag. I have this moment accidentally before me, a list of the contributors; and not only are there no children’s names, but there are few, very few of the names of the young of either sex on that list. Again, “*little and often*” was our motto, and many still conscientiously adhere thereto, but the number is diminishing fast, and annual subscribers and those in arrears are quite considerable.

Permit me to notice one more objectionable feature in this novel way, and it is the old fact that while the allocated pew is held to be as much the property of the allocated person, or persons, and indeed after a lengthened occupancy, is by them deemed almost inalienable property, yet, being unpaid for, this tenure is, in case of any just or unjust cause of offence, very lightly held.

There are parties who aided by this slight tenure seem to hold themselves always in readiness to "leave the church." This is a very sore evil, having extensive ramifications, but I will not enlarge on it, lest any application of the principle should give unmeaning offence. I have already written a longer letter than I intended. It is written in a shape that you may or may not publish just as you think right. I am aware that some who advocate the novel way of collecting pew rents, are of opinion that anything that may be said on the other side is not worth listening to, far less of publishing. I shall be satisfied with having presented my views on the matter, to you as my private friend, and I remain, very faithfully yours.

JAMES P. CLARK.

Montreal, November 20, 1867.

[We must defer comment on the above, and meanwhile shall be glad to have other testimony as to the facts of the working of the plan. —ED.]

THE PURITAN DOCUMENTS.

DEAR SIR,—I am not sure that it would be beneficial to anticipate the explanations which Mr. Pullar's "*explanations*" certainly require. For many reasons, it is to be wished that he perform his promise, respecting "*argument*," so we leave that for the present.

I beg however to remind the Puritans, that their giant fathers, and John Owen among them, had no doubts on the Trinity; none on Total Depravity, none on the Decree of Personal and Eternal Election; none on the fallen disabled Will of Man; none on the reality of Spiritual Regeneration; none on the nature and reality of Christ's Sacrifice. This last was to them a sacrificial bloody, vicarious, redemptory Atonement, which *purchased* a people peculiar to Himself. They did not waste words on its extent, for they knew that the divine mercy is *infinite* in extent, and yet, in spite of hostile criticism, is *limited*, and limited to believers. Its nature and reality were the questions then as now, and to this point I invite the attention of your correspondents, who have honoured my letters on Puritan Catechisms with their attention. The Puritans were *not* Pelagians, they were *not* Arminians. Neither did they consider such sentiments the Gospel, they did not bid them "God speed," nor receive them to their houses.

Your correspondents are severe on the old Puritans for believing that the civil magistrate had anything to do with religion. Would they find fault with the civil magistrate for punishing by fine or imprisonment the public violation of the Sabbath? Would they petition the civil magistrate to restrain the railway traffic on the Lord's day? It would be curious to see how they would do it. Let them explain.

May I remind them of the good days of the great and good Oliver, the Lord Protector? It was not his faith, and he was a Puritan.

May I remind them that the first thing the "Pilgrims" did in Massachusetts was to set up a state church, and they were Puritans? Their magistrates often called their clergy together to settle the affairs of the church and state too. No person could vote or hold office in the Commonwealth who was not a member of that establishment. The Puritan church was supported by regular assessments levied by law upon the whole population indiscriminately; several Quakers were banished or hanged for opposing it; several Baptists, four or six, I forget which, were publicly flogged by the common hangman, in

front of Fanenil Hall, Boston, for the same offence. I appeal to the Quakers' and Baptists' histories in proof of this. Yet I do not take it on me to condemn it. Mr. Pullar need not refer to Herod, this reference perhaps may do

As to Scotland, notwithstanding her attachment to the Gospel, and her use of the Puritan documents, I have yet to learn that from that good day to this, she has been remarkable for ignorance of the oracles of God.

Yours in Christ,

Vankleek Hill, Nov. 19, 1867.

WM. LUMSDEN.

THOSE PURITAN CATECHISMS.

MY DEAR SIR,—As the writer of the Union Report, the paragraph in which relating to the use of a catechism, has called forth so much animadversion, I beg to say, that I had not the slightest idea of recommending the introduction into our Sabbath Schools of “the Shorter and Longer Catechisms, bound up usually with the Westminster Confession of Faith,” as one of your correspondents supposes. I am confident, moreover, that the Union in adopting the report had no such understanding of the paragraph. I think I am as ardent an admirer of the Puritans as any man amongst us, but I very much doubt if they thought themselves qualified to erect “standards” for the Reformed Churches for all time to come. Indeed, John Robinson charged the first band of adventurers, who were about embarking in the “*Speedwell*,” at Delft Haven, for the shores of America, “to follow him no further than he followed Christ; and if God should reveal anything to them by any other instrument of His, to be as ready to receive it as ever they were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of His holy Word.” And afterwards, by way of enforcing his exhortation, he added, “it is not possible the Christian world should come so lately out of such anti-Christian darkness, and that full perfection of knowledge should break forth at once.”

Bishop Coxe, of New York, recently boasted that the standards of the Anglican Church had remained the same for three centuries, while those of all other communions had undergone more or less of change. Such a boast would be much more in place in the mouth of a Bishop of the Church of Rome, for only an “infallible” Church is competent to settle finally and authoritatively all questions of faith and polity for all future time. Truth is undoubtedly immutable as its Author, but to suppose that the Thirty-nine Articles, or the Westminster Confession and Catechisms, contain all truth, and nothing but truth, is to suppose that the Christian Church has learned nothing during the centuries which have elapsed since they were first promulgated.

I cordially endorse, therefore, all the objections urged against the catechisms aforesaid, by Mr. Pullar, and “*Minimo Minimus*,” for although, taken as a whole, they form a very valuable compendium of theological teaching, and one that might advantageously be employed in Bible Classes and in families, by persons of intelligence and discrimination, I should hold up both hands against their being issued with the *imprimatur* of the Congregational Union.

At the same time I think some other catechism, more in harmony with the well understood views of the denomination, both in England and on this continent, might be adopted by us; or if such could not be found, one could

be prepared for us that would be very helpful in the instruction of the young in the doctrines and duties of the Christian religion. Most of the leading denominations of the Dominion have their own catechisms, and although that may appear to some minds a reason why we, who are aiming at more catholicity of feeling than some others, should *not* have one, I cannot help thinking that such a systematic method of teaching has great advantages where the spirit of sect is not allowed to rise above the spirit of Christ and of truth.

Again, therefore, commending the suggestion to the Churches and Pastors for their consideration, I am, dear Mr. Editor, yours ever,

Brantford, Nov. 19, 1867.

JOHN WOOD

Literary Notices.

The October number of the *Congregational Review* is a good one, well written, and dealing with topics of the time. First, by Dr. Bodwell, we have "The Preachers demanded by the day, and how to secure them," in which the characteristics of the age are well set forth, and an earnest plea made for strong and ready preachers, with some hard hits on common faults in seminary-training.—Dr. W. Barrows contributes an article on "Jewish Baptism in the time of our Lord, as related to Household Baptism," in which, more succinctly and clinchingly than we have almost ever seen it before, the point is *proved*, that, among the Jews, proselytes were baptised as well as (the males) circumcised, and that when the head of a family was so baptised, all his family were also. In the light of this practice, so perfectly familiar to the Apostles and their contemporaries, he interprets the command, "Teach all nations, baptising them," as conveying, to a Jew's mind, the injunction to baptise converts *and their families*—so that a command to *omit* the children would have been necessary, *not one to include them*.—"The Cycles of History" are eloquently described, in relation to Providence and Redemption, by Rev. W. W. Andrews.—Writing on "The Meeting-house and the Ministry," Rev. C. L. Woodworth deals some heavy blows against the modern New England system of private proprietorship of pews and churches, as excluding the poor and enslaving the ministry; and pleads for the system, to which most of us in Canada have attained, but which nevertheless leaves us human nature to contend with, of having the house of God free to all, the church managing all ecclesiastical affairs without a "society," and the support of the Gospel provided for by a Weekly Offering.—"John Howe's Blessedness of the Righteous," is in the worthy hands of Dr. Leonard Withington.—The origin of "The Douay or Catholic Bible," its errors, and its inferiority to the English Authorised Version, are ably shown by Rev. A. P. Rich.—"Short Sermons" and "Literary Notices" close the number—

The *Congregational Review* was established some ten years ago, as an organ of the Old School among American Congregationalists. It now recognises the denominational unity of faith declared by the Boston Council, and, having added to its staff some able men, east and west, is doing a good work: not so elaborately learned as the *Bibliotheca Sacra*, nor yet, be it whispered, quite so tough and out-of-the-world. (Boston, M. H. Sargent, \$3; to Home Missionaries, \$2. Volume begins with the year. Pp. 640.)

An article in the *Quarterly Review* for October, on the *Talmud*, ascribed to Mr. Emmanuel Deutsch, of the British Museum, who has devoted a large part of his life to the subject, has attracted very general attention and admiration, as throwing a flood of light on one of the very few extant specimens of Jewish literature; one that has heretofore being considered little better than a string of "old wives' fables." The writer of the article has acquired an affluence of learning on a very recondite subject, familiar to very few of even reputed Hebraists, and sets forth the results of his investigations in a style which literary grace and religious earnestness combine to inspire with a rare eloquence. The word "Talmud," means "study," or "learning," and the books bearing the name are the record of the traditional expositions of the law of Moses which had been gradually accruing since the Captivity, but were not committed to writing till A.D. 200.

"The Talmud is the literature of the Jews for a thousand years, including all the elements of Babylonish, Persian, Greek and Roman culture. Though not written till after the New Testament, it is virtually intermediate between it and the Old Testament. It tells us all that the Jews thought and did during the most important period of their history, for it is the great commentary by which we may explain the New Testament. How such a commentary has come to be so long neglected is simply a mystery and a marvel." The Talmud contains as an esterie doctrine for the learned, those pure ethics and that exaltation of the spiritual above the formal in religion, which our Saviour and His apostles taught openly to the common people. Hitherto, this treasure has been hidden in a language little known, the text being found in scarce manuscripts and different versions. Now, however, it will doubtless be thrown open to biblical students, and will form another and most important link in that series of scripture defences and illustrations, which, in an age when scholarship is so hardly pressed into the service of unbelief, the good Providence of God has arranged that the buried monuments and literature of ancient peoples, which are being exhumed at this time also, shall furnish for His Holy Word.



The New York *Independent* has enlarged itself once more, by a column to every page, and promises that the increased space shall be given to reading matter, not to advertisements. It also announces a number of contributors, new and old, to its pages, among whom are not only radical reformers of all creeds, but also several of those leading Congregational ministers in Illinois and elsewhere—Dr. E. Beecher and Dr. J. P. Gulliver for instance—who so lately renounced the *Independent*, and aided in setting up the *Advance* in its stead. It is stated elsewhere that the publisher, Mr. Henry C. Bowen, has recently paid a visit to Chicago, and held a conference with some of these gentlemen, and here we have one result. The editor, Theodore Tilton, in announcing these arrangements, reaffirms as the religious basis of the paper the command of love to God and our neighbour, which, some months ago, was declared to be one which a Jew or Mohammedan might set forth, and, standing alone, to amount to a denial of Christ and Him crucified. He also says that the journal will have much to say on religion, something on politics, but nothing on theology, which he will leave to the theological seminaries. He might as well have said that he would have much to say on politics, nothing on law, which he would leave to Congress and the Courts. Probably, however, the regained contributors have assurances that nothing will be said

“against the Truth.” We know that one of most popular writers for its columns takes the ground, that such a power as the *Independent*, read in the highest places, and penetrating into circles which no denominational newspaper can reach, is a pulpit not to be given up to errorists and doubters. Since the overhauling it has lately received, it has certainly become more religious than it was for some months before.

Prayers from Plymouth Pulpit, (New York, Scribner, \$1 75,) form an almost unique publication, being stenographic reports of some of the prayers offered by Rev. H. W. Beecher in the services of his church. He has consented to the issue of this volume, but has not revised it for the press. There are many that think that Mr. Beecher, wonderful as he is as a preacher, is still more wonderful in prayer. It has not unfrequently happened, that strangers who have stumbled and been scandalized at his utterances to men, have been melted and won by his addresses to God. In these, there is no levity; yet the Beecher-mind is not pre-eminent for reverence; and thus freedom and boldness especially mark the prayers offered in the Plymouth pulpit. They are constructed on no recognized model; they are not a system of theology in the second person singular—as too many prayers are: but they are the unconstrained outpourings of a heart *loving* and trusting God, uttered in that rich language and through that exuberant imagery in which the author *thinks*. Not the least source of their charm and their power to help other souls to pray, is that unreserve with which “the deep things of a man” are spoken. We are speaking, however, not of the book, which we have not yet seen, but of our personal recollections of the things which it contains. Though we shall enjoy reading it, it will not be without a shudder at the thought of carrying reporting for the press to such a length. A man must have marvellous self-command, “simplicity and godly sincerity,” who can pray “in spirit and in truth,” when he hears the scratching of the phonographer’s pencil. The silent congregation often seems too much like an “audience:” but the thought of every word going into type must immensely aggravate the danger. We would by no means advise—we would earnestly dissuade from—the adoption of these prayers as “forms” by any leader of public devotions, or any imitation thereof; but they can be read and studied to great advantage, personally and officially.

We believe that nearly everything that Rev. Newman Hall has published, has been reprinted in America, but he has not received one cent from the several societies and publishers. We presume that a different arrangement has been entered into with Messrs. Sheldon & Co., of New York, for whom immediately on his return to England, he is to prepare for the press a volume of sermons, which will also include an account of his labours among the working classes in England.

Dr. Murphy’s (of Belfast) *Critical and Exegetical Commentary on Exodus*, (reprinted by Draper of Andover,) worthily follows up his kindred work on Genesis. Both are learned and able, fearlessly face the difficulties raised by the Colenso and other schools, and meet the wants of the present time in a spirit of manly reverence.

Mr. John Murray advertises among his "New Works for November," *Life in the Light of God's Word*, by the Archbishop of York; the *Continuity of Scripture*, by Vice-Chancellor Sir W. Page Wood; *History of the Massacre of St. Bartholomew*, from the Archives of France, by Mr. Henry White; the *Huguenots in England*, by Mr. Smiles; and the *History of Latin Christianity*, by Dean Milman (popular edition, nine volumes post 8vo., 6s. each).

British and Foreign Record.

GARIBALDI AND THE POPE.—Everybody by this time knows the story of the Italian patriot's last futile attempt upon Rome. We do not therefore tell it again, but such an event must be interpreted as we are able. The heart cannot help warming towards the hero who has shown himself so brave in fight, and so matchlessly disinterested in victory. There is no doubt that the Roman people are most miserably misgoverned, or that Italy needs to be completed. The enterprise was one which success would have fully sanctified in the judgment of posterity. But, apart from its lawlessness and bad management, we must confess that our desire for the liberation of Rome is rather secular than religious. We do not expect great things from the destruction of the Temporal Power. We think it would "eventuate" as the separation of Church and State has done. So long as the Church is a stipendiary of the State, it is under bonds for good behaviour; witness, France. Where it is free, it plays fantastic tricks; witness, Ireland and Canada. So the Temporal Power keeps the Pope among the Sovereigns, and he is hemmed in on this side and that. Let him be a Spiritual Ruler only, and we apprehend that, as such, he will be stronger than ever. Still, for Italy's sake and Rome's, may they soon be one!

ENGLISH UNION MEETING AT MANCHESTER.—Last month we were able to sketch but a part of the proceedings of this important meeting. Chapel-building, the Romish tendencies of the age, and Missions, were severally discussed in the later sessions. Two effective meetings were held with working-men, and another for the advocacy of Congregational principles. A sermon was preached to the young by Rev. H. Batchelor.

EDUCATIONAL CONFERENCE.—During the sittings of the Union a conference was held on the Education Question, of very unusual interest. Twenty years ago, when Government aid to education in England began to assume its present character and dimensions, there was a division among our brethren on the subject,—a large and influential party taking up these positions with great earnestness, viz.: That education, to deserve the name, must be religious; but if religious, the State must not give it, or it would be teaching religion, a course fundamentally at variance with the voluntary principle. Mr. E. Baines, Mr. S. Morley and Mr. J. Crossley, were among the leading laymen who held this ground, with such ministers as the late Dr. R. W. Hamilton and John Ely. On the other side, however, were Mr. Binney, Dr. Vaughan, and not a few others. The anti-government educationists

carried the day, so far as to prevent the adoption of a State-aided system by the body at large, and did much to frustrate any comprehensive plan for the nation as a whole. But their work, in its constructive department, must be pronounced a failure, and it is now seen that Churchmen are carrying off the public grants and the children, that schools which are made the means of inculcating serious error are often the only ones that can be sustained, and yet, that large masses are growing up in ignorance. The public school system of America has meantime become better known, and that of Upper Canada has received especial commendation, so that gradually the minds of English Congregationalists have been coming round, with a large measure of unanimity, to the conclusion, that they ought, not denominationally, but in their places as citizens, to favour some general measure whereby all the youth of the nation may receive elementary instruction, the charge being borne, in part at least, by the public, government inspection allowed, but local management being insisted on. When such men as Mr. Baines, Mr. Morley, and Mr. Miall, are compelled to such a conclusion, the drift of public opinion must be overwhelmingly strong. Doubtless the passage of the late Reform Bill has expedited these conversions. The people who now have the power to vote, were not getting educated under the existing system, but educated they must be, even if some cherished theories have to give way.

THE WOLVERHAMPTON CHURCH CONGRESS.—We are somewhat late in noticing this remarkable meeting, yet we will not fail to call attention to it, as a noteworthy sign of the times. A Congress is just another name for what *we*, on this side of the Atlantic, call a Convention. But a *Church* Congress is not a gathering of representatives of all denominations, but of Churchmen only, all parties and schools among them, however, being equally welcome. It consists of clergy and laity, and the highest dignitaries take part in the proceedings. As far as we can gather, the meetings are open to all who constitute themselves members, but the proceedings are regulated beforehand by a Committee. Papers are read on practical subjects connected with the work of the Church, and while strictly doctrinal discussion is avoided, the body does not shrink from handling some delicate and difficult matters. For example, at the recent meeting, *both* sides of the Ritualistic question were ably argued, and in an amicable temper. The best ways of winning back Nonconformists occupied attention during one session; and the kindly and respectful tone in which Dissenters were generally spoken of, was quite a refreshing contrast to the superciliousness so long in vogue. Especial hope is entertained of regaining the Wesleyans, but these do not seem to listen to the wooing. Very few of even the most intelligent and candid churchmen at all understand the deep *religious* necessity for separation, that presses upon myriads of the followers of the ejected of 1662, for they seem to think that a few modifications would meet the case. The relations and conflicts of science and religion were discussed in a healthful spirit at Wolverhampton. Altogether, the free, manly and outspoken tone of this unofficial meeting is singularly unlike the helpless strivings for vanished power of a Convocation, or the secret debates and vague and stilted utterances of the Lambeth Conference, as the Pan-Anglican Synod is more correctly and euphoniously termed. The life-long captives of state-connection do enjoy a bit of liberty as much as any school-boys let loose.

THE REUNION OF CHRISTENDOM is certainly the order of the day. Not only are prelatical churches feeling their way to it, and Methodists of various connexions talking over the matter, but even Presbyterians, whose sense of the value of every pin of their tabernacles is usually so deep and indestructible, are beginning to feel that the dead controversies of two centuries or half a century since ought no longer to keep them rent asunder. In Australia and British North America good progress has been made towards reuniting those who, holding one standard of faith, one form of polity, and practising but slightly different usages of worship, are only distinguished by variations which, to outside spectators, generally seem very recondite. In Scotland the United Secession, composed of once separated bodies, is now negotiating terms of union with the Free Church. While in the United States not only do the Old and New Schools seem more likely to become one again, after thirty years of standing apart, but a convention has lately been held in Philadelphia of representatives of various Presbyterian Churches, who, after much prayer and free counsel together, agreed to recommend to the "supreme judicatories" of their several churches, to unite on the common basis of the Bible, the Confession of Faith, and the Presbyterian polity. But a still more remarkable circumstance was, that at the same meeting a delegation was received from a meeting going forward at the same place and time, of the Evangelical Episcopalians, in which Bishop McIlvaine, on the one side, and Dr. Hodge, of Princeton, on the other, gave utterance to their fraternal feelings in a manner that melted every heart in a great assembly. The said evangelical party are taking a bold stand in favour of their own liberty to preach wherever the door is open, and of recognising the "orders" of other Protestant Churches.



ALUMNI INSTITUTE.—One of the best of the new ideas to which the soil of the prairies has given birth, has sprung up around the Chicago Seminary. Once a year, for ten or twelve days, the old students come back to Alma Mater, to go to school again. A full programme of studies is circulated some time beforehand, and everyone is expected to be ready with his task. The professors lecture to them, and they instruct one another, upon the originals of the Scriptures, doctrinal questions, preaching, pastoral life, church-work, and a score of things that every young minister wants to know a great deal more about after he has been a year in the work. We have been favoured with a copy of the bill of fare for the meeting for October 21-31, 1867, and oh! how it maketh our mouth to water! One little scrap from a lecture by Professor Bartlett, on Habits of Study for the Pastor, we will find room for, hoping that our clerical readers will profit thereby:—

"Let me suppose the time of the Autumnal equinox, a medium-sized parish in the country, a minister in fair health and a family man, with a weekly prayer meeting on Wednesday evening.

"For the forenoons of the first week, except Monday. At 6 A. M., ready for work. Commit a Scripture text and work about house. From 6½ to 8½ (or 8¾), breakfast, prayers, miscellaneous work or "chores." From 8½ to 9, Hebrew Bible. From 9 to 1, sermon (arrested fifteen minutes before 1 for vigorous exercise). At 1, dinner, followed by "chores," newspaper, etc. Monday forenoon, from 8½ to 9, review Hebrew of previous week. Remainder of forenoon, miscellaneous work in the garden, at the wood-pile, helping the wife, round to the stores; write letters; general errands and arrangements for the week. Some time on Monday fix on the subject for sermon.

"Afternoons. Tuesday, Thursday, and (if need be) Saturday, from dinner till tea, parish calls including errands. Visit the sick, Tuesday (some prefer Monday; but better on one of your visiting afternoons). Monday, Wednesday and Friday, at home. Family "chores;" then general reading and study; but more or less by system. Monday, more miscellaneous, periodicals, etc.

"Evenings (except Wednesday and Friday). At 6½, tea; and prayers while the family are wakeful. Social time afterwards; talk, play, sing with the children till 8 o'clock. From 8 to 9 read with your wife. At 9 do what you please, except hard thinking. At 10, go to bed, or sooner if you need it. Wednesday evening, meeting; make some use of the Scripture you have studied. (If you have district meetings, hold them on the day of your parish calls, and take tea with your parishioners.) Friday evening, at home—*reception* (for old people and children, if necessary, in the afternoon too). Invite your people; and while happy to see them at other times, let them know they will then find you at home and expecting them.

"The evening readings with your wife may follow some method. Your own afternoon and evening readings should follow a plan, of which the details must be left to the individual.

"Each alternate week substitute the Greek Scriptures for the Hebrew; and, if you choose, to some degree alternate your general reading and study in the afternoon and evening.

"A plan like this ensures the study of the original Scriptures six days in the week, gives five long forenoons to the composition of sermons, provides for family duties and enjoyments, arranges amply for parish visiting and for receiving calls, leaves, if we include Monday, the principal part of three afternoons and a portion of four evenings a week for general reading and improvement. The afternoons might be given to heavier reading, and the evenings to lighter literature.

This plan may at least answer for a hint. If you do not adopt it, then devise a better, and, by all means, *adopt that*. You will be interrupted often, not to say constantly, in its execution. Yield pleasantly to all such interruptions as are manifestly providential; and just as soon as they are past, *come back invariably to your plan*, and adhere to it. In due time you will reap the fruit."

Official.

Sermons on Temperance.—Brethren will please bear in mind the resolution of the Union, requesting the ministers of our churches "to preach on the subject of Temperance on the Sabbath preceding the 25th December next, with the view of stirring up the people to the great importance of total abstinence from all intoxicating drinks."

Let us also commend to their attention, as well as that of all teachers and superintendents of Sabbath Schools, the resolution adopted by the Provincial Sabbath School Convention at its late meeting in Toronto, viz. :

"That this Convention, viewing with distress and apprehension the fearful ravages of intemperance in our land, and believing that it is both safe and Scriptural to abstain from intoxicating drinks, earnestly recommends to the teachers and managers of Sabbath Schools the inculcation of the principle of total abstinence upon the young, as one of the most effectual remedies for this parent evil."

In no way can this be better done, perhaps, than by the organization of a Band of Hope in connection with every school; and as I have had some little experience in the management of such a juvenile Temperance Society, I propose next month to give some such hints with reference thereto as may enable any one who is desirous of doing so to carry one on.

Brantford, Nov. 19, 1867.

JOHN WOOD, Sec. C. U. of Canada.

Central Association.—The winter meeting of this Association will be held (D.V.) on Wednesday, the 15th of January, 1868, at Pine Grove. The following is the order of subjects for the meeting, viz. :—

1. Plan of sermon from all brethren on the text, Matt. x. 16 ; the plan not to occupy more than five minutes in reading.
 2. A Paper, by Rev. B. W. Day, on the Study of the Bible.
 3. A Paper, by Rev. F. H. Marling, on the History of Religious Awakenings.
- Brethren are requested to come fully prepared, that the meeting may be both pleasant and profitable.

B. W. DAY, *Secretary.*

Stouffville, Nov. 17, 1867.

Widows' Fund. -- Rev. A. Duff requests me to alter announcement last month, thus :—

Sherbrooke	\$11 47
Lennoxville	7 45

Received since my last :—

Waterville.....	\$ 2 28
Warwick	4 15
Toronto, Bond St.	10 00

Montreal, Nov. 20, 1867.

J. C. BARTON, *Treasurer.*

MISSIONARY MEETINGS — 1868.

MIDDLE DISTRICT.

Bond-street } Toronto.. }	Jan. 14, Tu.	Revs. T. M. Teikie, R. Hay, B. W. Day & J. G. Manly
Pine Grove... "	15, W.	Revs. J. Wheeler, J. Sanderson, F. H. Marling.
Klineburg ... "	16, Th.	Revs. J. G. Manly, B. W. Day, C. Spettigue.
St. Andrews.. "	16, Th.	Revs. F. H. Marling, T. M. Reikie.
Bolton Village "	16, Th.	Revs. J. Unsworth, J. Sanderson and H. Denny.
..... "	19, Su.	{ The brethren will exchange pulpits, as they can arrange with each other.
Alton	20, M.	{ Rev. T. M. Reikie, J. Unsworth, J. Wheeler.
S. Caledon ... "	21, Tu.	
Georgetown... "	22, W.	Revs. F. H. Marling, T. M. Reikie, J. Wheeler, H. Denny
Churchill	23, Th.	Revs. J. Wheeler, H. Denny.
Trafalgar	24, Fr.	Rev. H. Denny.
Stouffville.... "	20, M.	{ Revs. Sanderson, J. G. Manly, C. Spettigue.
Markham	21, Tu.	
Unionville "	22, W.	
Whithy	23, Th.	{ Revs. R. Hay, B. W. Day, J. G. Manly.
Bowmanville. "	24, Fr.	
Manilla	27, M.	Revs. R. Hay, B. W. Day.
Rugby..... "	28, Tu.	{ Revs. R. Hay, C. Spettigue.
Oro	29, W.	
Vespra	30, Th.	
Newmarket... "	31, Fr.	
Colpoy's Bay. "	21, M.	
Owen Sound. "	22, Tu.	{ Revs. L. Kribs, R. Robinson.
Meaford	23, W.	
Kincairdine... "	24, Th.	
Osprey	—, —.	Rev. D. McGregor.

1. The "Central Association" will meet at Pine Grove, at half-past 2 p.m. on Wednesday, the 15th January. It is hoped all the brethren will be present.

2. The brethren will try to have all the monies collected before the Deputation visits them.

J. UNSWORTH, *Secretary.*

News of the Churches.

St. John, N. B.—Our St. John correspondent informs us that the Union Street Congregational Church, has been much improved in appearance during the past season. The singing gallery behind the pulpit has been taken down, at considerable expense, and the organ placed on the platform behind and almost on a level with the minister. Rev. Mr. Hastings, the pastor, has held open air services nearly all summer on Sabbath afternoons, which were attended by large audiences. On Sunday the 20th October, he commenced a series of lectures in the Theatre. The following account of which appears in the *Morning Journal* :

“SUNDAY THEATRICALS!”—So one might have exclaimed on Sunday afternoon on seeing the crowds pressing into the Theatre in King’s Square. They were, however, going not to a play but to a sermon, the Rev. Frederick Hastings being preacher. He addressed a very large, a very miscellaneous, and a very well behaved audience. Many of them did not look like church going people, but being all on an equal footing in the Theatre, they seemed to be quite at home. Mr. Hastings’ subject was “A Bad Bargain,” and his text, “What shall it profit a man if he gain the whole world and lose his own soul?” He first treated of bargain making, showing that people liked “to get a good bargain.” He then brought out and applied the ideas in the text in a plain, pointed, and kindly way, fitted to do a great deal of good. Some of the audience said on coming out that “the sermon was first-rate.” It would strike any one on hearing an address of this kind, that the preacher is compelled by the nature of the audience to be more direct and brief and to speak in plainer language than is usual in ordinary discourses from the pulpit. It might be well to see such services sustained by several ministers. It is too much for any one minister, who preaches two sermons every Sunday in his own pulpit, to keep them up. Mr. Hastings has done well to commence these sermons. He formerly preached occasionally in the Square in the open air. There is to be a service at the same hour on Sunday next.

The Rev. J. Elliot, Congregational Minister, in this City, has intimated to the Church and Congregation his intention of removing, in the Spring of next year, to Salem Church, Halifax, N. S., in connection with the London Colonial Missionary Society. The departure of the Reverend gentleman, from Ottawa, will be deeply regretted, not only by the members of his own congregation, but by a large circle of friends and admirers of other denominations. During his stay in Ottawa, in connection with the London Colonial Missionary Society, Mr. Elliot has proved, in all cases, zealous in the discharge of his duties, a hearty sympathizer with the unfortunate and distressed, and a true preacher of glad tidings and good will to all men. In his new sphere of action he will, we are sure, prove as useful and win as kindly feelings as he has done here.—*Ottawa Citizen*, Nov. 13.

Mr. Elliot’s removal from this city will be regretted, not only by the members of his own congregation, but by the whole community. Few clergymen have, during their stay in our midst, won for themselves such universal regard and esteem. While we congratulate our Halifax fellow-subjects on the acquisition of a preacher of no ordinary merit, a gentleman whose Christian walk and conversation have endeared him to all who knew him, we do so with feelings of no ordinary regret that their gain should be our loss. During his residence amongst us Mr. Elliot has not been an idler in his Master’s vineyard. Aside from the faithful performance of the arduous and more immediate duties of his calling, he has been a ready helper of every good work. And when he leaves our city he will carry with him the heartfelt wishes, for his future welfare, of all who had the privilege of knowing him.—*Ottawa Daily News*, Nov. 12.

Juvenile Temperance Meeting and Presentation, at Brantford.
 —The Public Meeting of the Band of Hope in connection with the Congregational Sabbath School, held on Wednesday evening last, was a decided success, the Church having been filled to its utmost capacity, some six or seven hundred persons having been present. One interesting feature of the meeting was the presence of the Band of Hope connected with the Primitive Methodist School, who came in a body, under the leadership of their Pastor, the Rev. S. P. Lacey. The exercises were commenced with prayer by the Rev. Mr. Wood, the organizer and Superintendent of the Band, who presided on the occasion. The programme consisted of recitations, dialogues, &c., interspersed with appropriate pieces of music, which were much appreciated, and one of which,—a solo, duet and chorus entitled, "Where do you journey, my brother?"—was repeated by request. The recitations were generally very well rendered, and were enthusiastically applauded by the younger portion of the audience, but as they embraced a great variety of subjects, by over twenty members of the Band, it would be impossible to particularize them. They were all of them, however, of a practical and useful tendency, and we have no doubt will be long remembered, and do great good among the young. Not the least interesting item in the evening's entertainment was an episode at the intermission, *not* in the programme, and of which the Rev. gentleman knew nothing. Mr. Goold having announced that some of the members of the Band wished to say something to their Superintendent, Master William Harper stepped upon the platform and began to read to Mr. Wood the following address, while Miss Lizzie Sears held in her hands the writing desk which accompanied it:

"Brantford, Oct. 30, 1867.

"To the Rev. John Wood, Minister, Congregational Church:

"Dear Sir,—We, the members of the Band of Hope, feeling grateful for the advantages which you have so kindly placed within our reach, would respectfully tender our thanks to you for your unremitting exertions on our behalf. And we hope you will accept the accompanying Writing Desk as a token of our appreciation of those benefits, and of our good feeling towards yourself."

Mr. Wood briefly returned thanks for their beautiful present, which was, he said, entirely unexpected; but which he should ever keep in remembrance of them, and value for their sake. He had felt a growing interest in the work, and had engaged in it, not from any hope of reward, but from a conviction that if anything effectual was to be done in the way of arresting the tide of intemperance in our land, it must be by pledging the young to total abstinence; and he hoped therefore they would all be faithful to the pledge they had taken. After the programme had been completed, the Rev. S. P. Lacey made a short but stirring address, the Band sang the National Anthem, and the Rev. Mr. Lowry offered prayer, and pronounced the benediction, and the meeting closed.—*Expositor*, Nov. 1

Politics in the Pulpit.—The *Pays* complains of the abuse of their position by the clergy to promote the interests of one political party and to belie the other. It says the clerical journals do not meet its arguments, and dare not defend the conduct of the bishops and *curés*, which it exposes; but only heap abuse on the *Rouges* and their journals. It gives an account of some of the sayings of M. Dupuis, *curé* of St. Antoine, who, it says, for three months before the election, preached little but politics, and who, on one occasion, gave his parishioners the following remarkable precept, which we have not met with in Scripture:—"Remember, my brethren, that if theft is a great sin, and adultery a greater, to vote for a *Rouge* would be even a greater sin than both the others." M. Dupuis still further said: "Those who have voted for the bad party cannot receive absolution without promising to leave it; and if you go out of the parish to seek absolution you will have stolen your absolution." Nor was this a mere threat on his part; for, when some Liberal parishioners of St. Antoine went to confess to him, he asked them a question he had no right to put; namely, "Did you vote for the bad party?" The penitent replied, "I voted for M. Geoffrion."

The *curé* insisted that he should promise to leave the bad party. The penitent replied that he conscientiously believed he belonged to the good party. The confessor refused absolution and shut the grating of the confessional. "What abominable conduct!" exclaims the *Pays*, and adds that there is still worse to be told. "The wives of some of those who had been refused absolution were also refused, because their husbands belonged to the bad party." Rev. Mr. Ricard, of Acton, said, on a recent Sabbath, to his flock:—"Remember what I told you before the elections. I will stick to it. Whoever has voted Rouge will not get absolution unless he admits, before two witnesses, that he was wrong, and promises to renounce the Rouge party for ever." The *Pays* adds that the Bishops will not expressly sanction such language but neither will they interfere with the *curés* who use it. Another *curé* told his people that if any of them voted for a Rouge, and took the Sacrament without confessing that he had done so, he would have committed an enormous sacrilege, and that "it would be better to put a match to his neighbour's barn than to vote for an excommunicated candidate." The *Minerve*—Mr. Cartier's organ—justifies the priests in the above conduct, and thinks it an honour to them to have the opposition of the *Pays*.—*Montreal Witness*.

Young Men's Meetings:—The pastor of Alexander St. Baptist Church, Toronto, has started one of these meetings with encouraging prospects of success. It is held every Monday evening in the basement of the house of worship, from 7½ to 9 p.m. Brother Alexander of Montreal has informed our readers from time to time, of some of the excellent results produced by the Young Mens' Meeting of his congregation, and we would recommend the establishment of similar meetings in connection with other congregations. There are three prominent objects, the attainment of which is sought through this instrumentality. 1st. The cultivation of the gifts of the young men by participating in devotional exercises. 2nd. Their increase in scriptural knowledge by the careful study of a portion of God's word, and 3rd. the development of plans of usefulness whereby each member of the "meeting" may have a work assigned him in the performance of which he may contribute his quota of service to the Master and His cause, more efficiently than by fitful and ill-arranged schemes. Rev. Newman Hall in his recent visit to Toronto, stated that in the church assembling in Surrey Chapel, it was a settled principle that each new recruit should have work assigned him. Is not one reason of the weakness of the churches to be found in the fact that they contain so many silent, idle members? Come, let us all set to work systematically, vigorously and prayerfully for the Master, and He will give an abundant increase.—*Canadian Baptist*.

Rev. Henry Ward Beecher's visit to Canada, at this time, had, for its object, a matter of business; namely, to obtain a copyright for his celebrated novel "Norwood." Such a right can only be obtained by a native or resident of Canada: but the length of residence is not specified, so that a single day may suffice. Mr. Beecher improved his business journey, however, for the purpose of seeing as much of Canada as the limited time that he could be absent from his own pulpit (a single Sabbath) would permit. He visited Quebec, examined objects of interest about Montreal, climbed the mountain, accompanied by Mrs. Beecher, to see the almost unrivalled view from its brow,—a sight which ninety-nine in a hundred of the visitors to this city miss. Many of our citizens called on him, and he had pressing invitations to lecture and preach, which he declined. There was a private gathering of a few ministers and other influential citizens to meet him on the eve of his departure, by train on Monday night, for Toronto. At this private gathering, which, notwithstanding its interesting character, we cannot of course report, several of the gentlemen present greeted Mr. Beecher with a few words of kindly welcome to Canada, and an invitation to return when he could spare more time, and allow his voice to be heard in public. To these greetings, Mr. Beecher replied with corresponding heartiness, stating that he had hitherto known and thought little about Canada, but he found on this his

first visit, that he should have known it earlier and better. He purposed, however, to come again, when he would have more leisure to respond to such invitations as he was obliged to decline this time.—*Montreal Witness*, Nov. 12.

“**Lincoln Memorial Tower**” for Surrey Chapel.—Rev. Newman Hall received in Boston *six hundred dollars* for the Memorial Tower!! The *Congregationalist* accounts for the miserable meagreness of the sum by the suggestion, that it was felt to be not a fit and delicate thing for Americans to go over to London, to build a monument to their martyred President. That work, in that place, belonged to Englishmen. An appeal, on the ground of what had been done in Surrey Chapel for America during the war, our contemporary thinks, would have brought thousands of dollars into Mr. Hall’s lap. Certainly, these circumstances are a lesson as to the way of “putting things.” In Canada, it was necessary to separate our contributions from association with the late President’s name, on account of its being so complicated with United States politics. Mr. Hall preached four times a day on two Sabbaths in New York and Brooklyn, one service in each city being in an *Episcopal church* (Rev. S. H. Tyng’s jun. and Dr. Thrall’s.)

Rev. T. L. Cuyler, in a letter to the *Congregationalist*, referring to the above suggestion, proposes that the American people build the tower and school rooms, as a testimonial of gratitude to the working classes of England, and to the pastor of Surrey Chapel. The sum he mentions is \$14,000, or \$10,000 in gold, that is, £2,000 sterling. Mr. Cuyler goes on to say: “Certainly we can never repay this noble and beloved messenger of Jesus for the precious gifts he has brought to our pastors and our churches. He has done the mightiest ninety-days’ work ever achieved by a Christian minister in America. Last Sabbath (10th November) he addressed *five* crowded congregations in Philadelphia: one of them was an audience of *negroes*, and they shouted and sang most vociferously under his moving eloquence. He will probably preach before the Houses of Congress on the 24th instant. Yesterday he passed at Princeton, as the guest of Dr. Hodge, addressed the theological students, and spoke four times within a few hours! Old Lyman Beecher never surpassed this, in *grit*, or grace. No man could stand such herculean efforts, who had not an iron frame, teetotal habits, a happy temperament, and an easy style of elocution. Oh, for more Newman Halls!”

In the *Christian World*, a London weekly religious newspaper, non-conformist, but unsectarian, published at one penny, the pastor of Surrey Chapel is reporting his observations during his American tour. The following brief reference occurs in one of his letters, dated Sept. 29, to his visit to Toronto.

“On Thursday we reached Toronto early enough to inspect the University of Upper Canada. Here the advantages of study and degrees are enjoyed by all, irrespective of religious differences. In the evening, two large congregations met in the largest Presbyterian and Methodist churches. To each, both my friend and myself preached. Yesterday morning at nine o’clock another church was well filled to hear addresses from us respecting Christian work in the old country. I cannot adequately describe the affectionate greeting we received or the regret with which we parted. Many accompanied us to the ship.”

Canadian Baptist Foreign Mission.—The anniversary of the Canada Auxiliary to the American Baptist Missionary Union, was held in Ingersoll on the 27th October. The Auxiliary was formed but a year ago, and the first annual report stated that \$2,000 had been raised, of which \$700 were for outfit. Mr. A. V. Timpany, an alumnus of the Woodstock Institute, had been accepted as a missionary, and received an appointment to the *Teloogooos*, in the Presidency of Madras, British India. He sailed from New York a week after. At the annual meeting, it being found that \$50 were still wanting to complete the missionary’s outfit, the spirit of liberality was so remarkably awakened, that, ere the meeting closed, over \$1,000 were subscribed! The work has evidently taken deep hold of the hearts of the denomination.

A Regular Baptist Tract Society was formed during the late annual meeting of the "Missionary Convention West" of that body, at Ingersoll. There is to be a depository for each local association. Rev. John Bates, of Woodstock, is the Chairman of the Committee of Publication. The Executive Committee are Revs. Dr. Caldicott, G. A. Macnutt and H. Lloyd, with A. T. McCord Esq., Treasurer.

The *Baptist* thus defines the scope of this denominational movement;—

"It is very far from the design of the originators of this movement to restrict the supply of tracts, to such as are exclusively denominational. The impenitent sinner has to be directed to Christ, *the Door of Salvation*, therefore, awakening and practical tracts must alike be found in their budgets; but we would not have them bound by those "Union" letters, whereby Baptists are constrained to shun "to declare the whole counsel of God" concerning the constitution and order of a New Testament church. Better to have union tracts exclusively, and union Sabbath Schools, than not to have any, but the delicacy or charity which would shrink from circulating the truth regarding baptism and the Lord's supper is not to be admired. We are Baptists because we believe that our views are sanctioned by the divine example of Jesus, confirmed by his express command, and illustrated by the practice of the primitive church, and we should be prepared to give good reasons for our belief whenever it is called in question. It would be very unwise in the distributor to go forth as a controversialist, but it would be consistent and highly desirable that when they find those who wish to know what Baptists believe, and why they believe it, they should be able to place a good treatise in the enquirer's hand. Our desire is not to proselytize but to have "the ancient landmarks" restored. We want to see the scandalous union of church and state dissolved. We long for the spread of correct views regarding a converted church membership. We are anxious for the day when all the professed followers of Jesus shall be loyal to the "One Lord," be actuated by the "one faith," and wear the badge of the "one baptism." Call this bigotry, sectarianism, what would you will.—We see no reason why we should feel ashamed to avow it, or should cease from urging upon the Baptist churches of Canada the duty of making simultaneous, systematic, persevering, prayerful efforts for its accomplishment."

Consecration of a R. C. Bishop.—The first consecration of a bishop that has taken place in Toronto, was held on Sunday, 10th ult., in St. Michael's Cathedral, when Vicar General Walsh was elevated to the prelatial rank. The services began at 9 a. m. and continued till 2 30 p. m., five hours and a half! The Archbishop of Quebec and eight other bishops were present. All possible pomp was given to the ceremonies, at the close of which a number of Catholic and Protestant citizens were entertained at dinner by Bishop Lynch at the Palace. A conference of the assembled prelates was afterwards held, for what purposes, and with what results, we must of course wait to hear.

The Wesleyan Missionary Society held its annual meeting in Whitby, on the 10th ult. and following days. This Society has charge of all the missionary work of the Connexion—English, Indian, French and German. The revenue for the past year was a little over \$70,000, and the expenditure about the same. The Society has an old debt of \$20,000.

The Church of Scotland, in Canada, has lost heavily by the failure of the Commercial Bank, \$144,000 of its Temporalities Fund having been invested in the stock of that institution. At a meeting of the Commission of the Synod, it was stated by Dr. Cook of Quebec that they had been receiving £1,900 annually from the bank, and proposed that the ministers not affected thereby and the laymen should divide the loss between them, each giving one half of the deficiency. It was finally concluded to appeal to the Church at large for special subscriptions to meet the next two half-yearly payments.

A New Bethel Church:—The *Thorold Patriot* says:—A very excellent movement has been made by Mr. Thomas Cooley, the agent for the St. Catherines Seamen's Friend Society, toward the getting up of a Seamen's Church at Lock No 18. The method adopted is rather out of the ordinary way of getting along with such matters. He calls upon the captains, mates and crews of the different vessels which are passing through the canal, who responded to the call with a generosity equal to the undertaking. No better plan could have been adopted, as the seaman will look upon it as his own Church, and will not be subject to that peculiar reluctance which seamen generally entertain in going into strange churches. Jack will find himself at home, and we have no doubt that much good will result from this righteous effort.

Dr. Tomkins in Brooklyn.—A Brooklyn letter to the *Congregationalist*, says that the evening after Mr. Hall addressed a crowded audience in Mr. Beecher's church, on European sentiments concerning America, a meeting was held at the same place under the auspices of the Young Men's Christian Association, to hear Dr. Tomkins. "The meeting was not large. The Mayor who was to preside, was unable to be present, and none of the advertised American speakers made their appearance. Dr. Tomkins, the Englishman who presents the scheme, a minister, physician, member of the English bar, newspaper correspondent, Secretary of the Freedman's Aid Society of England, &c. &c., spoke at some length, and the result of the meeting was a set of resolutions."

An Awfully Great Question.—A writer in the *Canadian Churchman* reverently discusses the question "whether a dean's hat is entitled to cords?" He quotes authorities to prove that bishops are entitled to wear on their hats four silk cords, deans two silk cords, and proctors and archdeacons two also, "but of worsted dyed black, with rosettes." And he quotes an authority to prove that these badges "caused that the Church's chief officers were held in great reverence by the people." Truly, and so they might! Those cords in the hat should be fully understood. What an increased effect they must give to the Gospel! But what about the New Testament plan?—*Christian Guardian*.

Obituary.

THE HON. AND RIGHT REVEREND JOHN STRACHAN, D.D.,
LORD BISHOP OF TORONTO.

The death of the venerable Bishop of Toronto, which occurred on the 1st ultimo, in the ninetieth year of his age, is an event which cannot be passed by in silence in the pages of this Magazine. Yet it is difficult for those of utterly antagonistic views, on so many subjects, to do justice to such an occasion. On the one hand, the fact that an old opponent lies dead, and cannot raise his voice in self-defence, stays our sharpened pen. For the same cause, when he can harm us no more, we do not need to stand in a defensive attitude. Moreover, long before his death, he had retired from that political arena, where he once was omnipotent, and where he tried to fasten upon us "a yoke which neither our fathers nor we were able to bear." And again, every added year of life, and all larger experience of men, makes us more and more guarded in dealing with any man's personality. The public side of a man is so small a part of him, and that is viewed through spectacles so strongly coloured by our own feelings, that we may often do great injustice to one of the contrary part. When men die, when their memoirs are written, when their outer and inner life on all sides becomes known, those who have said bitter things against them often find cause for shame. Ought not Christian men, desirous above all things to "speak the truth in love," to do for men still living what they will do for them when they

are dead? and at a newly opened grave shall they not speak much under the influence of the Roman maxim: *De mortuis nil nisi bonum*,—"Concerning the dead nothing but what is good?"

But on the other hand, this rule, if followed exclusively, would make history impossible, and deprive us of some of its most valuable lessons. And in the present case, the late Bishop was so long and so much a public person, and a man of character so transparent and so outspoken in his likes and dislikes, that there is less of scruple in speaking of him as he seemed to our eyes. We shall therefore give some outline of his career, bearing in mind the rule, "Nothing extenuate, nor aught set down in malice."

To those who never saw Dr. Strachan, we may say, that in person he was under the average height, and appeared still shorter from a slight stoop; his frame was evidently robust, though not stout; his blue eye was clear, and his complexion fair, fresh, and bright, a fine proof of a healthy old age. There was not much dignity in his bodily presence, and even his episcopal costume gave him little of the aspect of the priest; but he looked like a well-preserved old gentleman, and a shrewd man of the world,—as he was. In his personal habits he is said to have been very abstemious,—he worked hard all his life long, and enjoyed work,—he was full of indomitable pluck, and could enjoy a hearty laugh. It was a sign of the buoyancy and boyishness of his nature, that he used to go about the streets whistling, of course, unconsciously. In his speech, he was incurably Scotch, and Aberdonian at that, pronouncing "glorify," for example, as "glawrifee,"—and yet he thought he had got rid of the dialect entirely, and used to quote his own example to his students, in proof that an early habit of that kind could be overcome, saying these very things in the broadest Doric all the while! Strange example of the capacity for imposing on himself that is often found in a very clever man.

In 1778, at Aberdeen in Scotland, and of poor parents, John Strachan was born. His father died when he was young, and as soon as the son completed his education at the University of Aberdeen, at nineteen years of age, he assumed the support of his mother and sisters, by taking charge of the Parish School at Kettle, Fifeshire. He was on the point of being appointed assistant to Professor Brown in the department of Natural Philosophy, Glasgow University, but the arrangement was not carried into effect. In 1799, when only twenty-one years of age, he was invited by Col. Simcoe, Lieutenant-Governor of Upper Canada, to organise and superintend a University in that Province; but upon his arrival after a tedious voyage, he found that the Governor had returned to England, and that no provision had been made for his support or work. At this point, a Montreal tradition relates that he could have had a call to the Kirk Congregation in St. Gabriel Street, but was dissatisfied with the remuneration offered. So far he was a Presbyterian, though not educated for the ministry of the Church of Scotland. In the family of Mr. Cartwright, of Kingston, a lay-member of the Church of England, he found a hospitable home, as well as congenial employment in the education of that gentleman's sons. There, also, under the direction of Rev. Dr. Stewart, he prepared himself for "holy orders," which he received from the Right Rev. Dr. Mountain, Bishop of Quebec, in May, 1803. It is an interesting circumstance, and comforting to other beginners, that he felt exceedingly agitated on preaching his first sermon. Upon his entering Priest's orders, in 1804, he was appointed to the mission at Cornwall, where he also took charge of a grammar school, at which the late Chief Justices Robinson, Macaulay and McLean, and other Provincial celebrities, were among his pupils. He also performed a good deal of missionary work in the surrounding country. In 1812 he was appointed to the Rectory of York (as Toronto was then called), and continued to reside in this city for the remaining fifty-five years of his life. In 1825 he became Archdeacon of York, there being then but one Bishop over the whole of Canada, Dr. Mountain of Quebec. In 1839 the Diocese of Toronto was constituted, and Dr. Strachan became its first Bishop, holding the office till his death.

In the good old times of Colonial government, when legislative and executive material was scarce, the chief ecclesiastical and legal authorities of a colony

were always called into the Governor's Council. Thus, in Upper Canada, Dr. Strachan, while still a simple Rector, became a member of the Executive Council in 1818, and continued to serve in that capacity for fully twenty years, that is, until the introduction of Responsible Government. He was also a member of the Legislative Council, or Upper House, nominated for life by the Crown. In those days, the British system of holding Colonial Ministers of the Crown responsible to the Colonial Parliament was denounced as "republican" and "disloyal." The Governor was held to be responsible to the Sovereign, through the Sovereign's advisers, to the Imperial Legislature; but that he should act only through a ministry able to command a majority in the Canadian House of Assembly, was the most horrible political heresy. Among the upholders of Prerogative against Responsibility, no one was more inflexible, bold, and dexterous than John Strachan. Rightly or wrongly, he had the credit of being that "power behind the throne greater than the throne itself." Successive Lieutenant-Governors, strangers to the country, were as clay in the hands of the potter under his firm will, local knowledge, and personal influence. It mattered not what measures were passed by the lower house of Parliament, or how faithfully they represented the people; the Legislative and Executive Councils would throw out every liberal measure without mercy. Even Governors and Secretaries of State for the Colonies sometimes remonstrated in vain. This unrelenting obduracy doubtless provoked the Upper Canadian rebellion.

Among the measures forced by the power thus usurped upon the people of that Province, there were none on which the late Bishop's heart was more set than the establishment of the Church of England as the Church of the Colony, and the bringing of all the institutions of higher education under its control. The Clergy Reserves, that is, one-seventh part of the lands of Upper Canada, reserved out of all government surveys of wild lands, "for the support of a Protestant Clergy," under an Imperial Act passed in 1791, were placed, in 1819, one year after Dr. Strachan came into the Executive Council, under the care of the Episcopal clergy. It was assumed that the said clergy were also fully established in Canada, and, so late as 1828, a non-episcopal minister was imprisoned for marrying a couple, while all "Dissenters" were told that they were merely "tolerated" in the country. The ministers of the Church of Scotland, as belonging to a body that was also established, and claiming that this was not an English but a British Colony, persistently urged their demand for a share in the proceeds of the Reserves, but it was a long time before the demand was conceded. In 1824 or 1826 the Anglican clergy obtained the right to sell the Reserves, and a few years after certain portions of those lands were set apart as permanent endowments of Rectories in various parts of the Province. The Lieutenant-Governor, Sir John Colborne, just before returning to England, was about to sign, privately, the patents for the endowments of a hundred Rectories, and had proceeded as far as the fifty-seventh, when the matter came to the ears of Peter Perry, of Whitby, a Radical Member of the Assembly, who at once brought the subject before that body, then in session. The storm of indignation that arose prevented any more patents from being issued, but the fifty-seven have been confirmed as legal by the courts of law. Among them is that of the Rectory of Toronto, now said to be worth £2,000 a year. Several others are of considerable value. It was intended to have had "parishes" endowed in every part of the Province. As it is, the wealthiest inhabitants of many cities, towns and townships have their clergymen provided for them out of the public domain.

Another kindred project was the monopolising of the funds set apart for University education. The munificent endowment provided for a college at Toronto was attached, by Dr. Strachan's management, to an institution as thoroughly Episcopalian as Oxford or Cambridge, more so than those ancient seats of learning have now become. Little by little, he was forced to let go his hold; and when, at last, in 1849, the desecularising of the University was complete, he shook off the dust of his feet for a testimony against it, as a "Godless" establishment, and at seventy years of age betook himself once more to Britain to secure funds for the endowment of Trinity College, of which every Professor and every graduate must sign the Thirty-nine Articles. Well do we

remember the indignant energy with which he declared, at a meeting of the Synod of his Diocese, when some recent proposals for a joint University were under discussion, "I'll never consent to be vamped up with a parcel of other Colleges."

Bishop Strachan was doubtless an ardent educationist, but it was upon the highest Church principles, schools being regarded as an adjunct to the church and under its control. He never took kindly to the unsectarian Common School system, but to the last claimed for "The Church" the *right* to educate at least its own children in its own way.

When, after the Rebellion, the two Canadas were united, and Responsible Government became the recognised principle of Colonial administration, the Bishop retired from political life, and confined himself to his episcopal duties. In these he was vigilant and laborious. He was by nature a ruler of men—keenly sagacious, strong-willed, and—for a man of opinions so decided—unusually just. He had no sympathy with "Evangelical" views; but Evangelical clergymen had a fair proportion of the "patronage" in his hands. One of them now Dean Grasett, was his curate and successor in the Rectory of York, and one of his chaplains. We believe that he was kind and considerate to the inferior clergy, though impatient of contradiction. He lived to see his Diocese divided into three, by the separation from it of that of Huron, to the West, and Ontario, to the East, with voluntary endowments of \$40,000 each for the support of the Bishops. His own salary (of £1,200) was provided by the Imperial Government, under a system long since abandoned for new Colonial Episcopates. In 1853, foreseeing the impending secularization of the Clergy Reserves, and the final extinction of his early dream of the national establishment of his beloved Church, he took steps for setting his house in order under the new condition of things. Protesting to the last, almost passionately, against the "spoliation" of the Church, he now contended that as the State would no longer maintain neither should it control her; and began to lay the foundations of that system of self-government by Diocesan and Provincial Synods, which has spread with remarkable rapidity into other Colonies. It was with "trembling steps and slow" that the earliest movement was made upon this untried path. The constitution of the Church in England, bound hand and foot by the Royal Supremacy, afforded but little aid; that of the Protestant Episcopal Church in the United States was much more closely followed. The Bishop had the good sense to include the "order" of the Laity in the composition of the Synod; rightly judging, that, if the Church must henceforth depend chiefly upon the liberality of its members, the old cry of "no taxation without representation," would be heard again. A purely clerical body, like the English Convocations, would never enlist popular sympathy and co-operation. And this idea was not merely taken—in form—from the American Synods, but acknowledged to be found—in substance—in the Primitive Christian Church. The infusion of so much of Congregationalism will doubtless work for good among those who cast out our name as evil. Yet the deceased prelate took care that his own office should be shorn of none of its dignity and power; for the consent of the three orders, Bishop, Clergy and Laity, is necessary to the adoption of any measure by the Synod so that "his Lordship" has a veto upon everything. When the proposal was mooted to give, as in the American Church, the other orders power to carry anything over the Bishop's veto by a certain majority, he put his foot upon it and crushed it to death, saying, "I'll never sit here as Moderator of a Presbyterian Assembly!" When the Synod of the Toronto Diocese was formed, the Royal Supremacy was supposed to extend to the Colonies, and Royal Patents for Bishoprics were supposed to be in full force. All such rights were therefore carefully reserved in the preliminary Declaration adopted by the Synod. But ere Bishop Strachan died, he presided at the consecration of his coadjutor and successor, chosen by the Synod, instead of being nominated by the Crown, and made a Bishop, not under Her Majesty's mandate, but that of the Metropolitan of Canada. These results of the Colenso judgments he and his brethren came to receive not only with submission, but even with thankfulness and joy in their new found liberty.

Whereabouts the late Bishop stood, doctrinally, we cannot very precisely define. He was a thorough High-Churchman, holding to Apostolical Succession and Sacramental Grace, most tenaciously; and teaching that men came to Christ and were connected with Him through the Church. For the rest we should call him an orthodox believer of the churchly stamp. Apart from their sacramentarian quality, such of his sermons and writings as have fallen in our way seem to be marked by a good deal of what is known, theologically, as the "legal" element.

His public addresses were of a robust and manly sort, with a great deal that was wholesome and sensible in them, all expressed in good language. When he had occasion to strike, he struck hard blows. There never was any mistake about what he meant to say.

Bishop Strachan must have had many personal qualities that won the hearts of those who had personal intercourse with him. He was hospitable and generous, ready to help a stranger or the poor, public-spirited and loyal. He was a doughty combatant as long as the battle was uncertain; but when he was beaten, he did not sit down to cry, but retreated in good order to the next line of defence. He was not a polished courtier, but his kindness of heart and bluff outrightness made you sure that as much as he said he meant. Perverse as his ecclesiastical principles and political conduct appear to us, most ruinous to public liberty and contrary to scriptural teaching, he was at least consistent in them to the last. With a Bishop's leaning to a Bishop, he always cultivated friendly private relations with the Roman Catholic prelate in the same city; and the story goes, that an invitation and acceptance were couched in these forms: "The Lord Bishop of Toronto presents his compliments to Dr. Charbonnel, and begs the honor of his company to dinner, on the — inst., at — o'clock." "The Lord Bishop of Toronto presents his compliments to Dr. Strachan, and will be happy to accept his invitation to dinner on the — instant." Whether such hospitalities were extended to any "Dissenters," we know not. He was on pleasant, neighbourly terms with many of them, clergy and laity. With his fellow-student, Dr. Chalmers, he maintained a correspondence as long as that illustrious friend lived. But never, for a moment, or by any act, did he recognise as "valid" the "orders" of any minister outside of his own church. "In all the British colonies," said he, in a Charge (1847), "we alone are entitled, as holding the Divine commission, to break the bread of life to the people."

Of late years, the infirmities of extreme old age gradually impaired his physical and mental energies, but it was only just in time to prevent the sea from lying vacant at his death, that he consented to have an assistant Bishop, the choice of whom, after a protracted contest, fell on his devoted friend, Archdeacon Bethune. But at length the aged Bishop dropped his staff, and "fell on sleep." The animosities of former years had well nigh died away, and the citizens attended to the grave, with every demonstration of respect, one whose name will fill a larger place in the early annals of Ontario than any other. The funeral pageant partook largely of a military character; and we could not but think that such a feature was appropriate at the obsequies of one who, in life, had proved himself to belong to the "Church militant." Under the altar of the fine Cathedral of St. James, at which he ministered for more than half a century, were reverently laid to rest the mortal remains of the oldest man in the Anglican Episcopate, saving one, whom he much resembled, Henry of Exeter.

VELVET TONGUES.—When I was a boy, I and a number of my playmates had rambled through the woods and fields till, quite forgetful of the fading light, we found ourselves far from home. Indeed, we had lost our way. It did so happen that we were nearer home than we thought; but how to get to it was the question. By the edge of the field we saw a man coming along, and we ran to ask him to tell us. Whether he was in trouble or not I do not know, but he gave us some surly answer. Just then there came along another man, a near neighbour, and with a merry smile on his face. "Jim," said he, "a man's tongue is like a cat's; it is either a piece of velvet or a piece of sand paper, just as he likes to use or to make it; and I declare you seem to use your tongue for sand paper. Try the velvet, man, try the velvet principle."—*Blind Amos.*

Gleanings.

KITTY'S JOY.—“Why so happy, little one?” said a gay lady of the world to a child whose face was shining with peace.

“Because God makes me so; and how can I help it?” said Kitty.

“I wish I were as happy as you,” said the lady.

“You might be, I am sure,” said the little one. “God wants you to be happy too.”

“I suppose it is because you are so good that you are so happy?”

“No, indeed,” said Kitty. “I am not good at all; I am very bad, and have got a bad heart.”

“How, then, are you so happy?”

“Because God has forgiven all my sins,” said the little one; “and I am so happy!”

“How did you get this?” said the lady.

“I just went to God with my sins; and he took them from me; and I have been so happy since!”

“Then you don't care about being good?”

“Indeed I do,” said Kitty. “I never cared about being good till I got my sins pardoned; and now that I know that God loves me, I would do anything to please him. But I did not get pardon by being good; I got it by just going to God for it.”—*Young Pilgrim*.

VOLTAIRE ON MARRIAGE.—Voltaire said: ‘The more married men you have, the fewer crimes there will be. — Marriage renders a man more virtuous and more wise. An unmarried man is but half of a perfect being, and it requires the other half to make things right; and it cannot be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar or a bird with one wing can keep a straight course. In nine cases out of ten where they commit crime against the peace of the community, the foundation of these acts is laid while in a single state, or when the wife is, as is sometimes the case, an unsuitable match. Marriage changes the current of a man's feelings and gives him a centre for his thoughts, his affections and his acts. Here is a home for the entire man, and the interest of his better half keeps him from erratic courses, and from falling into a thousand temptations to which he would otherwise be exposed. Therefore the friend to marriage is the friend to society and to his country.’

A WORD TO PARENTS.—Robert Hall's love of sincerity in words and actions was constantly apparent. Once while he was spending an evening at the house of a friend, a lady who was there on a visit retired, that her little girl of four years old might go to bed. She returned in about half an hour, and said to a lady near her, “She has gone to sleep. I put on my nightcap, and lay down by her, and she soon dropped off.” Mr. Hall who overheard this, said: “Excuse me, madam; do you wish your child to grow up a liar?” “O dear, no, sir; I should be shocked at such a thing.” “Then bear with me when I say, you must never act a lie before her. Children are very quick observers, and soon learn that that which assumes to be what it is not is a lie, whether acted or spoken.” This was uttered with a kindness that precluded offence, yet with a seriousness that could not be forgotten.

It was the memorable petition of a godly banker, as, morning by morning, he went to his place of business, “Lord, give me the faith of Abraham, the wisdom of Solomon, and the patience of Job.”

WEALTH does not always improve us. A man, as he gets to be worth more, may become worth-less.