

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

THE
Canadian Independent.

SEPTEMBER, 1869.

CONTENTS :

Rival Claims.....	85
Concerning Revivals.....	87
The Duty of giving to the Lord.....	92
Christ and the Controversies of Christendom	96
Home Department:	
THE SCULPTOR OF BRUGES—MY REMINDER—ONLY BELIEVE— WALKING WITH GOD.....	98-105
Literary Notices:	
THE WORK AND OFFICE OF THE CHRISTIAN MINISTER—CHRIST THE BREAD OF LIFE—THE WOMAN QUESTION—STEPPING HEAVEN- WARD—OLD TOWN FOLKS, &c.....	106-108
British and Foreign Record:	
THE IRISH CHURCH—THE REV. THOMAS BINNEY AND THE KING'S WEIGH-HOUSE—GOOD NEWS FROM SPAIN—THE CHENEY CASE, &c.....	109-112
Correspondence:	
EDITORIAL—THE FLY IN THE POT OF OINTMENT -LETTER FROM REV. E. BARKER	113-118
News of the Churches:	
BURFORD—GLANFORD—REV'DS. E. EBBS—J. G. BAYLIS—A. BURPEE —B. M. FRINK—J. M. SMITH—THE ANGLICAN SYNOD—WESLEYAN METHODIST CONFERENCE—NEW CONNEXION CONFERENCE—PRIM. METHODIST CONFERENCE, &c.....	119-122
Official:	
WIDOWS' AND ORPHANS' FUND.....	123
Obituary:	
REV. DR. BURNS.....	124
Gleanings:	
LUCK AND LABOUR.....	124

TORONTO:

PUBLISHED BY ALEXANDER CHRISTIE, 34 KING STREET EAST.

TERMS:—ONE DOLLAR PER ANNUM IN ADVANCE:

HUNTER, ROSE & Co., PRINTERS.

Your attention is invited to the following specialties,
which are of real value, viz:—

Gardner's Quinine Wine Bitters

Is one of the most reliable TONICS and BITTERS in use. It is put up in quart Wine Bottles. Price \$1.00.

For Indigestion, Fever, Ague, Headache, Loss of Appetite, Lowness of Spirits, Nervousness, and for General Debility, it will be found invaluable.

Ladies and Children suffering from Weakness of Constitution, Loss of Appetite, and the various diseases peculiar to them, may use these BITTERS, according to the directions, with much benefit.

GARDNER'S BAKING POWDER, UNRIVALLED FOR PURITY AND EXCELLENCE,

In 3 ounce packets, 7 cts., 5 ounce packets, 10 cts., 1 lb. packets 25 cts., and 6 lb. packets for \$1.25.

Fourteen years steady demand induced the proprietor to distribute this BAKING POWDER for Sale, in most of the Principal Towns and Cities in the Dominion, the flattering testimonials of its excellent quality, and the large orders constantly coming in, prove the effort made a complete success.

THE EPILEPTIC CURE,

Prepared by J. GARDNER from the formula of a Physician of Paris.

The wonderful effect the taking of it has in preventing the fits, should induce all subject to Epilepsy to use it. In bottles, price \$1.

Ask for Gardner's Epileptic Cure.

GARDNER'S "DOMESTIC COUGH REMEDY,"

Is a preparation whose merits, in giving immediate relief to a Cough, stand pre-eminent, and from its pleasant taste and harmless composition, the proprietor is induced to bring it forward and give it publicity, and he now offers it to the public as one of the best COUGH REMEDIES extant. It is put up in bottles at 25 and 50 cents each.

The above valuable articles can be procured from Grocers, Druggists and General Dealers in all parts of the Dominion.

J. GARDNER, Chemist,
457 NOTRE DAME ST., MONTREAL,
Sole Proprietor and Manufacturer.

WHOLESALE ORDERS SOLICITED.

Price Cards forwarded on application.

WATCHES, JEWELLERY, &c.

ESTABLISHED 1839.

JOHN WOOD & SON,

IMPORTERS OF EXTRA QUALITY

GOLD AND SILVER WATCHES OF ALL KINDS,

MANUFACTURERS OF FINE JEWELLERY,

325 NOTRE DAME STREET, MONTREAL, OPPOSITE THE SEMINARY,

(The Old Stand occupied for many years by the late WM. LEARMONT.)

AGENTS FOR "TAUNLON'S" FINE ELECTRO-PLATED SPOONS, FORKS, &c.

JAMES THOMSON,

Painter, Glazier, Paper Hanger, &c.

READY-MIXED PAINTS ALWAYS ON HAND,

ROOM PAPERS, WINDOW BLINDS, &c.

354 YONGE STREET, TORONTO.

WORKS OF INTEREST TO CONGREGATIONALISTS.

CONGREGATIONAL INDEPENDENCY: in contradistinction to Episcopacy and Presbyterianism: the Church Polity of the New Testament. By RALPH WARD-LAW, D.D. *Canadian Edition, large 12mo., 354 pp., cloth. Price 75 cents: to any P.O. in the Dominion Post free: 90 cents.*

DECLARATION OF THE FAITH, CHURCH ORDER AND DISCIPLINE OF THE CONGREGATIONAL CHURCHES: adopted by the Congregational Union of England and Wales, in 1833: 12 pp. 16mo. 3 cents each, 25 cents a dozen, \$1.50 per 100. Post free, 4 cents each, 10 copies 25 cents, 60 copies, \$1.

THE INTERNAL ADMINISTRATION OF THE CHURCHES; or, Congregationalism viewed from within: by Rev. Henry Wilkes, D.D., Montreal. 80 pp. 16mo. price reduced to 7 cents each, 60 cents a dozen, in paper covers: 12½ cents each, \$1.20 per dozen, in cloth: Post free, 1 copy, paper cover, 10 cents: in cloth, 17 cents.

THE CONSTITUTION AND ADMINISTRATION OF THE KINGDOM OF CHRIST: by Rev. George Robertson, Thurso. 112 pp., 16 mo., paper cover. "A brief manual, for early instruction, and after-reference." 12 cents each, post free, 15 cents.

ALEXANDER CHRISTIE, 34 King Street East, Toronto.

THE TORONTO TEA COMPANY.

ESTABLISHED to supply the public with Genuine Teas, at wholesale prices, in any quantity from a quarter of a pound upwards.

ALL PURE AS IMPORTED.

A large stock always on hand of every kind, and fine flavour. Families and large Consumers WILL EFFECT A GREAT SAVING by purchasing their Teas from the Toronto Tea Company.

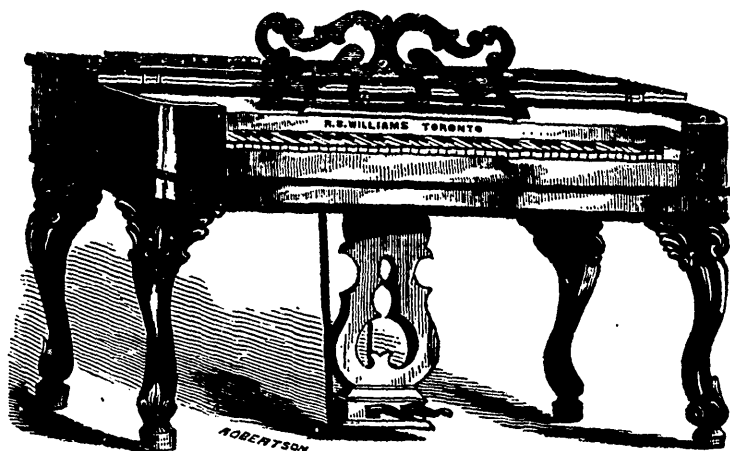
The Finest Coffees Imported are those sold by the Toronto Tea Company, Possessing great strength and fine flavor, and being free from adulteration with unwholesome ingredients, they are more economical to use than a great deal of the Coffee offered to the public.

ALL WE ASK IS A TRIAL

TORONTO TEA COMPANY,

No. 186 Yonge Street, Toronto.

R. S. WILLIAMS,



MANUFACTURER OF

VICTORIA ORGANS

—AND—

MELODEONS IN ALL STYLES.

OUR INSTRUMENTS ARE ACKNOWLEDGED TO BE SUPERIOR
IN TONE AND FINISH TO ALL OTHERS.

Prices Low for First Class Instruments.

UNION COMPANY PIANOS,

IN ALL STYLES.

THESE PIANOS ARE REALLY EQUAL TO ANY MADE
AND WARRANTED.

☛ LIBERAL TERMS TO PURCHASERS. ☛

R. S. WILLIAMS,

No. 143 YONGE ST., TORONTO.

DYSPEPSIA

cured by using Dr. Colby's Anti-costive and Tonic Pills. They regulate the Bowels, correct the Liver, clear the complexion, and renovate the system. They are composed of active ingredients in a highly concentrated form, and strike at the root of disease, curing almost like Magic. Sold by all dealers.

BEAUTIFUL! SPLENDID!!

is the verdict given by all who use HUNT'S EMPIRE HAIR GLOSS. It makes dry, harsh, stiff hair, soft, glossy and beautiful. It cleanses the scalp, removes pimples, strengthens the glands, prevents the hair from falling, and will certainly make it grow strong, luxuriant and beautiful, and is only 25 cents per bottle. Sold everywhere.

RHEUMATISM

and all other aches and pains leave the body on application of JACOBS' RHEUMATIC LIQUID. We will warrant it to cure Burns, Frost Bites, Chilblains, Sore Throat, Lame Back or Side, Sprains, &c. Some of the cures it has effected are almost too WONDERFUL for belief. Many have been saved by it from impending death and restored to life and health. No family is safe a day without it; HUNDREDS of valuable lives and thousands of dollars may be saved annually by its use. As a preventive of contagious diseases nothing ever before invented can compare with it.

We authorize all dealers to refund the money if it does not give entire satisfaction.

S. J. FOSS & Co.

EXTENSIVE ADVERTISING may secure a large sale for a comparatively worthless remedy, but *intrinsic value* as a universal family medicine is the only thing that will secure the wide-spread and constantly increasing favor with which Colby's Anti-Costive and Tonic Pills are received.

THE ANTI-BILIOUS properties of Dr. Colby's Anti-costive Tonic Pills render them peculiarly valuable to people of bilious habits. They stimulate the liver in the secretion of bile, and its discharge through the biliary ducts. In all troubles caused by irregularities of the liver they afford an effectual remedy.

AN OLD CUSTOMER who has used Jacobs' Liquid for many years says, "The truth is not half told. In fact the virtues of Jacobs' Rheumatic Liquid are impossible to enumerate in an advertisement. Its daily use daily discovers some new virtue not before awarded to it." Try one bottle and prove our assertion true.

S. J. FOSS & CO.

HUNT'S EMPIRE HAIR GLOSS is the *Ne Plus Ultra* of all preparations for the Hair.

It is cooling to the Head.
It removes pimples from the Scalp.
It prevents the hair from falling.
It prevents the hair from turning prematurely grey.
It relieves Headache.
It is a nice soothing application to the face.
It renders the Hair soft and pliable.
It is the cheapest Hair Dressing out.
It is the best Hair Dressing known.
It does not promise what it cannot do.
It removes Dandruff.
It only needs to be tried to be liked.
It is warranted not to injure the Hair.
Sugar of Lead is *poison*
Most Hair restorers contain Sugar of Lead.
Hunt's Empire Hair Gloss *does not*.
It contains no mineral of any kind.
It contains no vegetable poison.
It is warranted to give satisfaction.
If not, the money will be refunded.
Try a bottle, it costs only 25 cents.
The genuine has our signature on wrapper.

S. J. FOSS & Co.

CONCENTRATION THE GREAT PRINCIPLE. The system of infinitesimal doses of medicine diffused in gallons of injurious stimulants exploded. All useless materials discarded. The active principle only of the most POWERFUL and efficient remedies known, concentrated in a small convenient form. HABITUAL CONSTIPATION CURED. All diseases of the Stomach, Liver and Bowels, permanently relieved by using Dr. Colby's ANTI-COSTIVE AND TONIC PILLS, Sugar Coated. Recommended by the Medical Profession.

ALL SUFFERING FROM RHEUMATIC AFFECTION, Bruises or Lameness of any kind, should procure and use Jacobs' Rheumatic Liquid. As an application for Chilblains nothing can approach it. Ear ache, Tooth ache, Colds, Colic, Side ache, &c., yield instantly on application of this justly renowned medicine.

GLAD TIDINGS FOR ALL. Those who have no hair may have it. Those who have plenty may preserve and BEAUTIFY it. Those who are losing it may have its loss arrested. The hair strengthened, beautified, restored, by using HUNT'S EMPIRE HAIR GLOSS, cheapest, *cleanest*, BEST. Don't rest till you have tried a bottle. Sold by all Druggists.

S. J. FOSS & Co.,
Sherbrooke, Que.

SESSIONS, TURNER & COOPER,

MANUFACTURERS, IMPORTERS,

AND

WHOLESALE DEALERS

IN

BOOTS AND SHOES,

No. 8 WELLINGTON STREET WEST,

TORONTO, ONT.

JOHN TURNER.

JAMES COOPER.

1869.

MONTREAL DRY GOODS,

WHOLESALE.

JAMES P. CLARK & CO.,

No. 162 MCGILL STREET, MONTREAL,

HAVE NOW RECEIVED THEIR

Fall Importations of Dry Goods,

FOR 1869.

AGENTS FOR THE

MONTREAL COTTON MILLS.

JAMES P. CLARK & CO.,

162 McGill Street, Montreal.

Montreal, 1st September, 1869.

THE ONTARIO FARMER;

A MONTHLY JOURNAL OF

Agriculture, Horticulture, Country Life, Emigration and the Mechanic Arts;

Edited by W. F. CLARKE, five years Editor of the *Canada Farmer*.

Subscription Price,—One Dollar per Annum. Invariably in Advance.

Premiums given for obtaining Subscribers. Send for a Premium List.

The *Ontario Farmer* and *Canadian Independent*, mailed to new subscribers for one year, to one address, for \$1.50. To old subscribers of the *C. I.*, \$1.75.

Orders and remittances to be addressed to

HUNTER, ROSE & Co.,

Publishers for the Proprietor,

86 KING STREET, TORONTO.

BLANK CHAPEL DEEDS.

BLANK DEEDS FOR CONGREGATIONAL CHAPELS IN ONTARIO, in duplicate, one copy on parchment and one on paper, with instructions for filling up, &c., prepared by order of the Congregational Union, and adapted to the requirements of the latest Registration Law of the said Province, may be obtained on application to Mr. A. CHRISTIE, 34 King Street East, Toronto, or to the undersigned.

Price \$3 per Set, payable in advance.

F. H. MARLING,

Secretary-Treasurer, Congregational Union of Ontario and Quebec.

Toronto, 24th June, 1869.

KRIEGHOFF'S

Improved Patent Spring Iron Mattresses,

Patented in Canada, the United States and Great Britain.

They are a perfect novelty, Comfortable, Cleanly, Vermin Proof and Durable, and yet only Half the Price of the old fashioned wooden box Spring beds.

Warranted any length of time.

E. KRIEGHOFF, PATENTEE AND MANUFACTURER, 20 Melinda St., Toronto.

W. GEORGE BEERS,

SURGEON DENTIST,

NO. 12 BEAVER HALL TERRACE, MONTREAL.

"*Canada Journal of Dental Science*," Monthly, \$3 a year. Editors: W. G. Beers, C. S. Chittenden, and R. Trotter.

JAMES SMITH,

ARCHITECT AND DRAFTSMAN,

OFFICE—NO. 11 KING ST. WEST, TORONTO.

SPECIAL ATTENTION GIVEN TO CHURCH ARCHITECTURE.

CHURCH BELLS.

THE Old Established Troy Bell Foundry, (Established 1852,) continue to Manufacture those bells (which have made Troy celebrated throughout the world, and which have been made at this establishment, during the past seventeen years) for Churches, Academies, Plantations, &c. Made of Genuine Bell Metal (Copper and Tin). Hung with Patent Rotary Mountings, the best and most durable ever used. Thirty 1st Premiums—Gold, Silver, and Bronze Medals—and over One Thousand unsolicited Letters of Commendation have been received. Written guarantees with every bell, to prove satisfactory or be returned and exchanged. Illustrated Catalogues sent free upon application to

JONES & Co., TROY, N. Y.

Beware of attempts to deceive. This is the only Bell Foundry at Troy.

Edinburgh Life Assurance Company,

FOUNDED 1826.

HEAD OFFICE, 22 GEORGE STREET, EDINBURGH.

ACCUMULATED AND INVESTED FUNDS OVER

ONE MILLION STERLING.

HEAD OFFICE IN CANADA,
WELLINGTON STREET, TORONTO.

J. HILLYARD CAMERON,

DAVID HIGGINS,

Chairman, Canadian Board.

Secretary, Canadian Board.

AGENCIES IN ONTARIO.

Amherstburg George Wilson.
Barrie J. Murray Smith.
Belleville P. F. Davy.
Brockville H. C. Jones.
Bowmanville J. O. L. Gibson.
Bradford Gibson Cook.
Berlin William Millar.
Brantford A. B. Cook.
Brampton George Green.
Chatham G. K. Atkinson.
Cobourg James Auston.
Clinton John Ridout.
Caledonia R. A. McKinnon.
Cornwall G. C. Wood.
Collingwood Chas. Macdonell.
Cumminsville F. W. Colcleugh.
Dundas
Drummondville James Sargant.
Elora G. McMillan.
Fergus D. G. Munro.
Frankford J. D. Warren.
Galt Wm. Carlyle.
Georgetown James Hollinrake.
Goderich John Haldan.
Guelph George Palmer.
Hamilton W. F. Findlay.
Hastings J. H. T. Bleasdel.
Ingersoll
Kingston R. V. Rogers.
Lindsay Ernest D. Orde.
London L. Lawrason.
Lucan Robert Fox.

Milton Wm. Laidlaw.
Mitchell
Markham G. C. Caldwell.
Napanee W. S. Williams.
New Hamburg Kenneth Goodman.
Newcastle R. Fothergill.
Niagara
Newmarket A. Boulthbee.
Orillia Frank Evans.
Orono W. W. Trull.
Oshawa W. H. Pellow.
Ottawa W. H. Smithon.
Owen Sound C. McFayden.
Paris John McCosh.
Peterborough George Edmison.
Picton H. W. Branscombe.
Port Hope P. R. Randall.
Prince Albert T. C. Forman.
Sarnia W. J. Keays.
Seaforth R. B. Moodie.
St. Catharines Calvin Brown.
St. Marys L. Cruttenden.
St. Thomas J. P. Martyn.
Stratford P. R. Jarvis.
Streetsville Jas. E. Rutledge.
Trenton David Robbin.
Whitby L. Fairbanks, jr.
Windsor Geo. Grant.
Woodstock Alex. Finkle.
Walkerton W. A. McLeen.
Welland County Anderson Lundy.

CANADIAN DOMINION DIRECTORY

FOR 1870-71.

THE Subscriber proposes to issue in SEPTEMBER, 1870, if sufficient support by Subscriptions and Advertisements can be obtained to cover the cost of Publication, a CANADIAN DOMINION DIRECTORY, comprising the Provinces of

ONTARIO, QUEBEC, NOVA SCOTIA AND NEW BRUNSWICK;

TO WHICH WILL BE APPENDED THE PROVINCES OF

Newfoundland and Prince Edward Island.

The Directory will contain the names of Professional and Business Men, and of the principal Inhabitants in the Cities, Towns and Villages, together with a large amount of General Information, including Alphabetical Directories of Post Offices and Postmasters, Banks, Governmental Departments and Employés, Houses of Parliament, Law Courts, Educational Departments, Custom Houses and Officers of Customs, Ports of Entry, Tariffs of Customs, List of Patents of Inventions, Canals, Railways, *Railway and Steamboat Routes*, Benevolent and Religious Societies, Clergy of all Denominations, Registrars with their Divisions, Newspapers and Periodicals, &c., &c.; also, Statements of Imports and Exports, Revenue, Expenditure, Trade, Population, &c., &c.

TO BE CORRECTED TO AUGUST, 1870.

The *Canada Directory* for 1857-58, published by the Subscriber, contained the Names of the principal Inhabitants in 1,339 Cities, Towns and Villages in Upper and Lower Canada. The CANADIAN DOMINION DIRECTORY for 1870-71 will contain a short description of at least 3,500 Cities, Towns and Villages in the Dominion of Canada, and the Provinces of Newfoundland and Prince Edward Island, together with the Names of the Professional and Business Men and of the principal Inhabitants.

TERMS OF SUBSCRIPTION:

Dominion of Canada Subscribers	\$12 Cy. per copy.
United States "	\$15 Cy. "
Great Britain and Ireland "	£3 Stg. "
France, Germany, &c. "	£3 Stg. "

RATES OF ADVERTISING will be made known on application to the Publisher.

No Money to be paid until the Work is delivered.—This notice is given for the reason that unprincipled men have, on several occasions canvassed for, and collected moneys in advance, on account of Books which they falsely represented me as being about to publish

Persons desirous of aiding in the Publication of the CANADIAN DOMINION DIRECTORY for 1870-71, will please send in their orders for Subscriptions and Advertisements to

JOHN LOVELL, *Printer and Publisher.*

23 and 25 St. Nicholas Street,
MONTREAL, May, 1869.

W. WILLIAMS,
BERLIN WOOL AND FANCY GOODS WAREHOUSE,

SIGN OF THE WORKBOX,

184 YONGE STREET, AND 127 KING STREET EAST, TORONTO.

Now showing a large and varied Stock of all Goods in the above line, including the finest makes of Berlin, Fleecy and Fingering Wools; German Wool Work in Ottomans, Slippers, &c., &c. Embroideries, Braids, Trimmings, Buttons, &c. New styles in Ladies' and Children's Hats, Hoods, Head Dresses, Breakfast Shawls, &c., &c. Stamped Goods in continual variety, together with all Novelties connected with Ladies' Fancy Work.

Orders by mail faithfully executed.

The Trade supplied with Stamps for Braiding and Embroidery. Stamping to order of every kind; Monograms, Crests, Flags, &c., designed and executed.

N. B.—PRICES LOW.

THE
Canadian Independent.

VOL. XVI. TORONTO, SEPTEMBER, 1869.

No. 3.

RIVAL CLAIMS.

Our valued contemporary, the *Christian Guardian*, takes us to task for the article we copied into our last number from the *Advance* on the question, *Is Congregationalism sectarian?* In the first place, he thinks "it is not very modest, nor charitable for any section of the Church to turn to sister churches, in this self-satisfied style, and say, You are all sectarian; but we are free from sectarianism. To claim superior excellencies for ourselves, as compared with others, may gratify our self-conceit, but it proves nothing. This is the very fault, in a somewhat different form, that is so offensive and objectionable in High Church bigots. They assume that in several important particulars they are lifted high and dry, out of all comparison with those unfortunate sects that are not in the 'Apostolic succession.'"

In the next place, he objects that what is said of the Methodist Church "is not according to fact. It is not true that in order to being a Methodist, one must believe in falling from grace," etc. Methodism has a well defined system of doctrines, believed and inculcated by all its ministers, but "a candidate is not compelled to subscribe any creed, in order to become a member of the Methodist Church. There is only one condition required of those who offer themselves for membership in the Methodist Church, viz., a desire to flee from the wrath to come, and lay hold on eternal life. We depend upon a living, personal experience of salvation, to conserve purity of doctrine, rather than upon creeds and confessions of faith."

And lastly, he argues that "if it be true that Congregationalism has no standard of doctrine, or unity of faith, this may be a very questionable virtue. All the worse for Congregationalism, some people would say. This claim is also put forth by others. Unitarians, Universalists,

Plymouth Brethren, and all classes of Free-thinkers, claim to have no creed."

The argument of our contemporary does not hang together very well, but if we understand him aright, it amounts to this—Congregationalists are just as sectarian as Methodists, notwithstanding all claims to the contrary. But Methodists are not sectarian, since they "depend upon a living, personal experience of salvation," as the qualification for membership, rather than subscription to a creed. For Congregationalists, however, to act upon this principle, alleged to be characteristic of Methodism, and make "evidence of love to God, and devotion to his cause," the only condition of membership, is "a very questionable virtue"—one "all the worse for Congregationalism!"—for it is only in the sense of not making it a test of membership that we can be said to have "no standard of doctrine;" and it is not true, in any sense, that we have no "unity of faith." We have, for the sake of convenience, a "Declaration of Faith, Church Order, and Discipline," containing the generally received views of the denomination, which, if our *confrere* has not seen, we shall be happy to send him; but to which neither ministers nor members are required to subscribe, as we prefer to have them *tell us*, in their own terms, what they believe, rather than to tell them what they must believe. Our aversion to creeds arises therefore, neither from "indifferentism as to doctrinal truth," nor from the desire to conceal anything, as is sometimes the case with the other religionists whom he names, but because we think it a more excellent way to make THE BIBLE the standard of faith, and spiritual life the qualification for membership, convinced that only thus can Christians become visibly "one in Christ Jesus."

We are entirely at one with the *Guardian* in his exaltation of "living, personal experience of salvation," above all mere forms and creeds. The Church of God, in its noblest and widest sense, is composed of all who love the Lord Jesus Christ. We love to conceive, and sing of it in the sublime language of the TE DEUM of Ambrose of Milan,

"When thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to *all believers!*"

And we hold that all who give credible evidence of citizenship in that kingdom, should be welcome to the fellowship of every church on earth; that while the door of the visible sheepfold should be too "strait" for mere formalists, it should be wide enough for *all Christians*—not immersed Christians, as some say, or Calvinistic, or Arminian

Christians, as others say, but emphatically for all Christians! The principle laid down by the Apostle in the 14th chapter of the Romans appears to us to be absolute and imperative upon this point, and we dare not reject any brother, however we may differ from him on matters of minor importance, if "God hath received him" (v. 6). And we shall be truly glad to learn that our Methodist brethren see with us in regard to this principle, as asserted by the *Guardian*; although we must confess our doubt as to their acting upon it, so long as the condition of membership among them is only "a desire to flee from the wrath to come, and lay hold on eternal life." It would be much better, as it seems to us, to adopt the Scriptural qualification, and receive only "saints," "the faithful in Christ Jesus," who "have fled for refuge to lay hold upon the hope set before us!"

The question raised by the *Guardian* as to our modesty or charity in inserting the extract upon which he animadvert is of very small moment, and scarcely deserves reply. Neither we, who alone are responsible if impropriety has been committed, nor the denomination we have the honour to represent, "claim superior excellencies for ourselves;" although, if we were a little "self-satisfied," it would not be very surprising, after the high encomium passed upon Congregationalists, as "perhaps the least of all tainted with bigotry," by the Co-delegate of the Wesleyan Conference at our last annual meeting. We do, however, claim superior excellence for *the system* we think we have found in the New Testament, and are endeavouring, to the best of our ability, to work out; and when our contemporary can produce the same Divine authority, or even thinks he can, for *his* ecclesiastical system, it will afford us no small degree of satisfaction.

CONCERNING REVIVALS · PART II.

BY THE REV. W. W. SMITH.

(Continued from page 59.)

ARE THEY NEVER SPURIOUS?

In answering the question, "Are Revivals never spurious? let us use an illustration which will suggest itself to most minds as being pertinent to the case. Take men in the aggregate as you would personally and singly. Do not individual cases of conversion (so called) often prove spurious, by producing none of the fruits of faith? The man has been

under conviction—if not of *sin*, at least of coming wrath ; he has obtained some kind of peace : whence he got it, or on what principle, he scarcely knows ; but he thinks he has it. He speaks of having “got religion.” He can tell the place where he got it, but not the source whence it came. He speaks of *peace* ; but it is peace in *feeling* he has sought, and imagines he has found ; while the Bible speaks of peace in *believing*, (Rom. xv. 13.) The consequence is, that he endures *but* for a time. His joy and peace sprang suddenly up without root, and wither in the very sunbeams that strengthen the healthy plant ! As with a work in one man’s mind, so may a work be in the aggregate. The whole movement may be of this spurious kind. A uniform type of experience may be set up, and those who have no such precise experience set down as deceived. Or much error may exist in looking at conversion as the *end* of a Christian’s life, instead of the first great effectual *means* to an end,—that end a never-ending life of holiness, spent in God’s service,—begun here, continued in eternity. When people are taught or permitted to rest on the experience of some hour, whose joy never returns, when they imagined their sins in a moment taken away, and know to the end of their days that they are children of God, *because* of the rapture of that hour, we may well doubt the reality of the conversion. The last time I was in a certain town, I attended a meeting at which a part of the exercise was the relation of experience. About twenty-five had spoken, and with so much similarity, that I could know before the lips were opened what the testimony was going to be. Not a word of daily succouring grace ; of spiritually digesting some gracious promise of the Scriptures ; not a word of exaltation of Christ, as the sin-bearer, ever present ; but all *I* and *me* throughout ; and my spirit got no refreshing, till a man stood up and told us that six months before he was a poor condemned sinner, that he went to Christ, just as he was, with nothing in his hand, seeking only for *mercy*, and He opened the door and took him in ! and that daily Christ walked with him, all undeserving as he was. God makes known to us the plan of salvation in his word. We have no promises, no hope, but what is found there. Nature, art, human wisdom, give us more. And in special religious efforts, where the Bible is little studied, if at all, and where rapturous half-unconscious traces and hallucinations of the mind are accepted as the best evidences of regeneration, we would be wise to shake our heads and wait. Such was not the experience of Christians in former days, nor of those who now on earth are walking with God. People who find genuine peace in Christ at Revival meetings, generally find it in connection with some special text or texts applied with power to their hearts by the Holy Spirit. They know who saves them, and the words they have so thoroughly digested tells them *why*. It is therefore a good practice to enquire of professed converts at Revivals, “What special *promise*, or thought connected with Christ, or passage of the word was made the means of bringing you to embrace Christ and to find peace ? No genuine convert will be disconcerted at such a question ; and in almost every case will be able to give a distinct answer. In fine, the same tests must be applied to Revival work as a whole, as to assumed individual cases of conversion, and in the light of these there are cases of both which are not genuine.

INSTRUMENTALITIES.

It is often thought, that to put a Revival in progress, some celebrated Evangelist or Revivalist from a distance must be brought. This is trusting in man, and has no promise to support it. But God has promised to hear *prayer* offered in faith. And the first step then toward a Revival is to pray. But this pre-supposes something. And that is an earnest desire that God's glory may be advanced, and that souls may be saved; which must lie deep at the foundation of all such prayers. And then there must be a healing of differences among brethren. The brethren at Jerusalem "were of one heart and of one soul," and therefore none need be surprised at the statement of the very next verse, that "*great grace* was upon them all," (Acts iv, 32, 33.) There must be no shrinking back of the members from the work. Every one must place his best efforts, his abilities (be they small or great), and, to a large extent, his time, at the service of the Church, and let *the Church be the judge*, as to how much of these shall be demanded of him! A pastor may be ever so stirred up to this work, but if he cannot communicate his own fire to the membership—if differences *will* remain unhealed, and prayer-meetings *will* continue deserted—he will have no Revival! If there is a Church, in connection with which Revival efforts are made, *that Church must work!* If they were blessed with a Revival in the midst of their dissensions and spiritual apathy, the monstrous conclusion might be arrived at that the best way to have grace revived in the hearts of others, was to have it first die in our own!

A pastor will always be the better for assistance, however, in his work, from other ministers and preachers. One reason is that two united in the conduct of a meeting will make it more interesting, and impart more vigour to it than one. And more people will come out to hear, and coming to hear, may be led to obey. Another reason is, that much pastoral visitation is necessary through the day among enquirers, during the progress of a Revival movement, so that no influence may be lost. The pastor is the man upon whom this labour chiefly devolves, and he only can do it well; for he knows the peculiar circumstances of each, and such persons will be more communicative to him than to any stranger whomsoever. And doing this labour through the day, he cannot for any length of time, with safety to his body and mind, undertake the sole conduct of the meetings from night to night. If it should be asked, "Why should such meetings be continued from day to day or from night to night?" We answer that one cause of the difference between the results of Sabbath preaching only, and preaching from night to night in Revival movements, is the frequency of the services in the latter. An impression may be made upon the heart at the Sabbath meeting, but Satan and the world have six days in which to rub out that impression; and well do they make use of the opportunity! God's word indeed is like "a hammer that breaketh the rock in pieces," and, like a hammer it is generally with continuous and repeated blows. Look at the workman striking the quarried rock. He does not expect to break it at one blow; but he patiently taps, (with sharp rather than heavy blows), upon the same spot, till the rock divides before him! So with the preaching of God's word. An impression one night, is deepened

the next. The man who is willing to attend such means of grace as are within his reach, comes when those means are thus multiplied, every night; he cannot keep away. It is, as expressed by the poet, as if

“A spirit in his feet”

had led him thither. God's Spirit brings blow after blow to fall upon the same spot of his sore conscience, till at last, no longer seeking to resist, he falls at the Saviour's feet, and owns his subjugation! Now, friends of Revivals, knowing and seeing this, wisely carry on their efforts in a continuing series of meetings in one place, and among one people, as long as sinners appear to be awakened, or while circumstances permit.

Prayer-meetings during the day, for the special benefit of inquirers, are found to be useful and to have blessed results. It is seldom that every member of a family can be at all the evening meetings; but every member of the family can be *either* at the meeting during the day for inquirers, or at the larger evening meeting. At such meetings impressions are deepened; love is quickened; yearning souls unburden themselves in prayer; ministers become more acquainted with individual cases, and (by no means the least result), Christians are induced to open their mouths in public prayer and spiritual advice, and commit themselves to active labour. Many Revivals are checked, as before an untimely frost, by a fear on the part of ministers of the rank and file of the church taking too actively hold of the work, and wresting the guidance of it from their hands. Shame upon that minister of Jesus Christ, who is afraid of the brethren in his church doing too much for the Master! In visiting from house to house, or going from pew to pew with messages of spiritual comfort; in active participation in the prayer-meeting, and (in the case of some), exhortation and counsel from the public desk, the members ought to find their work, and be encouraged in it. Thus will their own graces be active; thus will earnestness and talent be blessed for God's use; and not the least effect of a well-fanned and well-conducted Revival, is the turning of the hearts of some among the young men toward life-labor in the Gospel.

In the conduct of the meetings themselves, probably no rules could be laid down, or plan sketched out, but would need revising and remodeling, as circumstances themselves varied. The one peculiarity that distinguishes these meetings from others, is the personal and *individual dealing with inquirers*. So important is this, that no general Revival may be looked for where a determination is arrived at to have no “Inquiry Meetings.” So blessed and uniform is the result of such exercises, that a very serious question arises out of it, which I desire to put to you, brethren, in this shape, “Why not have a short inquiry meeting, say for twenty minutes or half an hour, at the close of *every Sabbath evening service*?” At these, let perfect liberty prevail, every Christian feeling at liberty to converse with saint or sinner, as opportunity occurs or the Spirit suggests.

It is astonishing how much alike is the experience of all conversions. The same sense of insecurity and danger, the same desire to *do* something to mitigate God's wrath and obtain his favour, the same unwillingness to trust Christ *wholly* and believe Him *instantly*, the futile endeavour to find peace where peace was never found, and at last, in the spirit's

sorest need and darkest depth of despair, the same crying out to *Christ to save!* Then peace, joy, fulness! A wonder that God's plan should be so simple, and yet we so long in comprehending it; and a wondering whether others know it is so easy, and if so, why they do not embrace it? Now, the experienced worker in Revivals knows all this. He can often tell the poor soul how it feels, and what the feeling will end in. He knows just what to prescribe, because his spiritual diagnosis is correct. He who has obtained such experience will be most useful in a Revival. And he may be one's nearest ministerial neighbour, or a member of one's own church. But it will be found that one pastor's helping another in Revival effort, is a most excellent arrangement, and mutually beneficial. A minister will often draw a larger congregation in another locality than in his own, and his preaching, if only because of the freshness of novelty, be more valued than at home. Evidently then the stranger is the man to do most of the preaching, and the settled pastor the man to do most of the visiting. Nor should the pastor feel the least approach to jealousy or uneasiness that such should be the case. When he returns in kind the other's labour of love, the circumstances will be reversed, *he* will be the warrior for Christ, the *other* the armour-bearer behind him.

It is probable that many of the most pleasing results of Revival efforts are lost, by omitting to warn converts upon one point. Satan generally hides himself from a new convert for a few weeks or months, hoping he may fall into the snare of self-righteousness. The convert should be warned of this, and put on his guard. Everything may seem fair—no storms—no conflicts. "Surely" he begins to say, "those old Christians must have stumbled at imaginary fears, and fought imaginary foes! *I* find nothing difficult in the Christian course!" "There was once a time," said good old Bishop Latimer, "when we thought we could drive the devil out of England with the ringing of holy bells, and such like fooleries, and Satan did think it fine sport, and did hide himself!" But when men were stirred up by the Reformers' preaching to put faith in Christ Jesus, and have no confidence in the flesh, he came out of his hiding, and raged and fought! So Satan will do his best to break up or prevent Revival efforts, by sowing dissensions in the Church, by getting up opposition and slander in the public, by provoking jealousy of what is called "lay effort," by introducing rant and cant into the utterances of the Revival workers, or substituting omens, dreams and visions, for solid and intelligent resting upon Jesus; or failing in all these, then to puff up new converts with pride, give them a little respite from temptation, then come on them like a whirlwind, dash them down, and laugh at their discomfiture!

CONCLUSION.

In conclusion, Brethren, we see around us a world lying in wickedness; we see churches of Christ planted on every hand like isolated garrisons in an enemy's country. We see how weak they are where we would like to see them strong. And we see a method of conflict, which, not disparaging or setting aside existing modes of spiritual warfare, adds a supplementary set of tactics to the manual of the Christian soldier. We have seen the system work. We can point to the victories won among us by it. We find that like "the spirits of the prophets that are subject

to the prophets," it is not a wild flash that runs its meteor-course incapable of guidance; but an earnest persevering series of efforts in one place and among one people, to awaken them, and when awakened to lead them to Christ. We find that sinners have been saved by it, that churches have been built up by it, saints cheered, instructed and revived, and earnest hearts turned toward the Sabbath School and the pulpit to find spheres of usefulness. Is it not a glorious thought that the Spirit of God is so ready to work? We get waked up in some certain place; we hold a series of earnest meetings. We feel condemned at having laboured so little in the past, and now we labour the more. The Spirit blesses the work, and many are saved. Now, the Spirit was just as ready to work before as now! This work might have been done long ago. Souls now absent or apparently hopeless, might have been added to the number. Whose is the blame? Ours; for we did not put forth the effort, although the Spirit was waiting. May not this be the case with many of us to-day? Work to do, yet our hands hanging down! The Spirit ready to bless, and we not at all anxious to be the bearers of that blessing! O, for a baptism of the Spirit, that will lead us so to work, that God who makes all work effectual, may let us see a continual round of Revivals: His work mightily prevailing, and souls in countless numbers "delivered from the power of darkness, and translated into the kingdom of His dear Son!"

THE DUTY OF GIVING TO THE LORD.

BY A LAYMAN.

DEAR SIR,—In the hope that the following thoughts may be productive of good, will you give them a place in your columns.

The duty of giving to the Lord is as plainly and clearly taught, both in the Old Testament and in the New, as is the duty of loving your neighbour as yourself, and should no more be ignored than that of providing for one's family and household.

Yet, looking at the meagre results achieved by the Church of Christ, in comparison with what might have been expected, had His professed people been faithful in the manner and amount of their giving, does it not argue, in language too plain to be misunderstood, that the money entrusted to us, by an ever gracious Father, has not been returned to Him as largely as it should have been, for the blessing of the world?

Is the question, then, not a legitimate one—What can be the cause of this state of mind and heart? One reason, we fear, is this: an over-anxiety for the acquisition of worldly wealth, the desire for show, and for a life of ease, after a certain point in acquisition is attained.

Another reason for such small giving may be, however, the want of right understanding of the principle, "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." Whatever is one's position in life it is our Heavenly Father who places us there. Through His blessing on the work of their hands, many of His children acquire wealth. He favours their plans, and enables them to carry them to a successful issue; smiles

upon them in their basket and in their store, and gives them all that heart can wish, and they live at ease.

Now, were all the true children of God ever to bear in mind that these Blessings are from Him, and say in their inmost souls, "Not unto us, oh Lord, not unto us, but unto Thy name give glory," they would, with devout feelings of gratitude, lovingly desire to return to Him who has prospered them, such a proportion of those gifts as would make glad the pastors of the churches, supply the motive-power to the ecclesiastical machinery, and radiate blessing and good fruits all around. Nor would such loving devotedness rest there; it would give, and pray, and work, that all the ends of the earth may hear of the Saviour's love.

But let us see how this duty of giving will practically develope itself. The writer, in giving his *own* views on this whole matter, desires to do so with deference and Christian love, in the hope that good may result from it.

First, then, next to providing for the wants and comfort of one's family, is the duty of seeking the welfare of the church and people with whom he is identified. This includes, primarily, the support of the ministry of the Word. On this point we hold, in the language of Paul the Apostle, that "they who preach the gospel should live of the gospel;" but in looking at the miserable stipends the pastors of too many of the churches receive, is it not too plainly evident that the people need to be instructed in their duty, and that their liberality needs to be greatly enlarged. The preacher of the gospel ought, surely, to be kept without carefulness, and have wherewithal to *decently* clothe his family, educate his little ones, keep them in ordinary comfort, and to be able also to fulfil, as he is so constantly called upon to do, the Apostolical injunction, "given to hospitality."

Professed lovers of the Saviour! is it not for a lamentation that these educated men, forbidden by their position from undertaking any other employment to supplement an insufficient income, should be left thus, to struggle through life, with corroding cares, often unable to meet their small bills when presented for payment, while yet they are labouring for the welfare of their people, from the beginning of the week to its close? Let conscience answer.

It would be greatly more to the credit of a people to refuse to call a man to be over them, "in the Lord," than to ask any one to serve them as their pastor, and afterwards keep him in starving circumstances. Their sin would be less in so doing.

Were it not for trespassing on your valuable space, I would shew, as I might easily do, that it is the interest of a people to lay liberally to the hands of their pastor, first, to keep his mind easy in his study, and free from forebodings of pecuniary difficulties; second, to enable him to purchase the books, constantly issuing from the press, that are necessary to keep him informed on the various subjects with which he is continually dealing, and to enable him to maintain his position as a leader of the flock; and, also, to provide himself with suitable reviews of the current literature of the day. But I forbear; in the hope that other and abler pens may recur to the subject.

Next to the support of the pastor, our giving must have relation to the activities of the church. First, there is the *seemly* appearance, internal

and external, of the sanctuary. Its arrangement should ever be attractive, and no amount of self-denial, on the part of the worshippers, to make it beautiful and pleasant, will be too great, so long as simplicity is kept in view, and there is no apeing of the Temple at Jerusalem.

The earnest workers of the church always need money in their efforts to do good, and to ameliorate the distresses and sorrows of the poor, both within and without the church. Though much is done in large cities for these, how sadly deficient is the Church of Christ in its efforts among that class who shared so largely our Saviour's sympathies, in the days of His flesh! To His true disciples He ever says, emphatically, "go ye and do likewise." And to whom can they look for relief and sympathy if not to those who profess to be His followers? Christians of every name, the Saviour whom you call Master and Lord, calls upon you, if you love Him, to copy His example in this work. Care then, oh! care for the poor. A true Christian beneficence, however, will not be satisfied with attention to such objects as those mentioned above, but will extend its hand, in loving sympathy, to the "regions beyond us;" first, that the gospel's joyful sound may be enjoyed by all in our own country; and, next, that those in far off lands may be similarly blessed. Our earnest desire and aspiration will be—

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spread from pole to pole."

Our remarks thus far, have had reference, chiefly, to those who have the ability to give. To such we write, give "as the Lord hath prospered you," and see that it is done by you, as "good stewards of His manifold mercies," with much prayer, that a blessing may follow your gifts.

There are many, however, who are not in a position to give largely, but who are earnestly longing to do what they can to carry forward the good work of the Lord in the earth. Well, to them we say, the widow's mite met the Lord's approval. It is not the amount that we give to which He looks, but the motive with which we give it. The gospel rule is, "according to what a man hath, and not according to what he hath not." The earnest prayers of such are heard in Heaven; and who may divine the glorious results to the world of the fervent breathings of those who may be called "His hidden ones?"

THE TIME OF GIVING.

The writer is of the opinion that the best rule for this is that laid down by the Apostle: "On the first day of the week let every one of you lay by him in store as God hath prospered him." The weekly system, for many reasons, is the best, and in the case of most people, much more easily managed than the quarterly, half-yearly, or yearly plan. It has the great advantage of enabling all concerned to pay as they go, and thus carrying out the injunction, "owe no man anything." The blessings we receive from our Father, come to us daily and hourly, and shall we grudge and withhold from Him a *weekly* offering? Besides, by contributing weekly, we can give more liberally than by the half-yearly or yearly mode. Try it, Christian friend, try it!

There is another most important matter to be borne in mind in this connection, viz., the duty of educating our children to give, so that they may do their share towards the support of the gospel. For this purpose the little ones should, week by week, have a small sum to drop into the collection plate or bag, as their contribution, and, like all habits, this will grow and strengthen as they rise up to take the places of their parents. We attach great importance to this, and would earnestly urge Christian parents early to inculcate this duty upon their children, giving them, at the same time, the reason for so doing. No matter how small the coin, let it never be omitted, either at public worship, or in the Sabbath school, or the missionary meeting. Were it not encroaching on your valuable space, one would like to point out the beneficial results of this training on our dear offspring themselves, but these considerations will very readily suggest themselves to every reflecting mind.

Believers in the Lord Jesus Christ, thus have I endeavored plainly, but kindly, to express a few thoughts on the subject of giving, because of the deep conviction I have that the Lord's people are not doing their duty, and are hindering their Master's work in the earth, by their unfaithfulness in this regard. Have we forgotten that all are but *stewards*, and that we know not how soon the mandate may go forth, "Give an account of thy stewardship, for thou mayest be no longer steward?" Is there in the hearts of God's children the watchfulness there should be, against the encroachments of the love of gold? Avarice is a most insidious foe to peace of mind, and growth in grace, and "eats as doth a canker," into the noblest feelings of the heart, chaining to earth those expansive desires of love and benevolence which would otherwise go forth to bless the race, and which, felt only in an infinitely higher degree, prompted the Divine Saviour to give Himself for the life of the world.

We have a striking illustration of the influence of this love of gold in the case of the young man that came to our Lord, asking, "Good Master, what good thing shall I do that I may inherit eternal life?" The test to which our Saviour put him was, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me." But he loved his gold too well, and the last we learn of him is, "He went away sorrowful, for he had great possessions." The antidote, however, for this ungodly passion, is to be found in obedience to the Divine injunction, "Give as the Lord hath prospered you;" "The Lord loveth a cheerful giver." Let us remember that "there is that giveth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

The influence of large-hearted liberality on the general prosperity of the Church of Christ, and the blessed results to be expected from it on society in general, are topics which must be left for another article, should your pages be available.

Meanwhile, the earnest prayer of the writer is, that all who have tasted that the Lord is gracious, may be led of the Divine Spirit, to cultivate this grace more and more, ever keeping in mind the sublime petition in the Lord's prayer, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven."

Yours truly,

A.

CHRIST AND THE CONTROVERSIES OF CHRISTENDOM.

The following extract from Rev. R. W. Dale's truly eloquent address before the Congregational Union of England and Wales, at its last May meeting, will be perused with much interest. We much regret so to tantalize our readers, for we are conscious that we are only giving them about enough to whet their appetite, and leave them to long for more, but our space forbids a more copious extract:—

“As if all these great and various controversies were insufficient to task the strength and courage of a single generation, a keen, learned, and relentless criticism is sweeping like a destructive tempest over the whole of our sacred books. That ‘higher criticism,’ the ultimate aim of which is, we are told, to ‘discover what actually happened,’ and which refuses to be satisfied with what is ‘only related to have happened,’ is attempting in these last days to reconstruct out of what it regards as the confused, unsifted, and untrustworthy literature of ages of credulity, passion, and fanaticism, the whole of that wonderful story which has solaced the sufferings, sustained the strength, and inspired the sanctity of so many generations of saints. The Pentateuch and the Acts of the Apostles are alike impeached. The history of the foundation of the Jewish state and the history of the origin of the Christian Church are both to be rewritten; but the tragic miracles of the Exodus and the awful mysteries of Sinai are to be excluded from the first; and from the second the diviner glories which bore witness to the supernatural commission of the Lord Jesus Christ while He was on earth, and which signalized his return to the Father.

“To this attempt the ‘higher criticism’ is impelled, not by its native instincts alone, but by the whole temper and spirit of our times. The supernatural is to be expelled from every province in which its presence has hitherto been recognized. Human thought and volition are but functions of man's physical organization. The history of nations is the necessary development of laws which may be discovered by human science, and over the action and results of which no will, human or divine, has any control. The material universe, with all its majesty and beauty bears no witness to the power and wisdom and beneficence of the eternal God: ‘The heavens no longer declare any other glory than that of Hipparchus, of Kepler, and of Newton, and of all those who have contributed to establish their laws.’

“For centuries there has been no such crisis in the religious thought and life of mankind as that which is now impending. Hostility to the Christian faith, deeper, sterner, and more systematic than that which terrified our fathers in the most volcanic and tempestuous hours of the French Revolution; theological confusion and uncertainty far more chaotic than that which followed the revolt of Northern Europe against the infallible Roman Church; these are the perils which we have to encounter. The time for speaking lightly of these tremendous controversies has long gone by. If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four Gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we

might look on calmly, and wait for the issue of the conflict with indifference.

“But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon; but it is rapidly concentrating its strength and fury above one sacred Head. This is the real issue of the fight—is Christendom to believe in Christ any longer or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a theological system, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. This is surely enough to stir the Church to vehement enthusiasm, and to inspire it with its old heroic energy. It is a controversy not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to his power and glory.

“All the troubles of Christendom are ours. The faith of Christ and the fortunes of the Church are involved in the debates of Parliament, in the theories of social reformers, in the speculations of men of science, in the perplexities of theologians. We have not merely to evangelize the heathenism of remote countries, and the heathenism at our own doors; we are debtors to the barbarians, to the wise as well as to the unwise. The old controversies and the new concern us as deeply as they concern other Christian men; and so much as in us is, we, too, must be ready to preach the Gospel to them that are at Rome also.

“But I ask again, What are we to do? Must we lecture to our congregations on Kant, Fichte, and Schelling, and try to discover for ourselves and to reveal to them “The Secret of Hegel?” Must we discuss the Positivism of France, and the degenerate Transcendentalism which, during the last twenty-five years, has been making such startling progress in Germany? Is it the duty of everyone of us to investigate the history of civilization and the philosophy of national life, and to determine for ourselves the true limits of the functions of Governments? Are we unfit for our work unless we are familiar with all the schemes for the social regeneration of mankind which have fascinated the intellect and the imagination of France from St. Simon to Fourier? Must we pursue the history of the protracted conflict between the Patriarchs of the East and the Bishops of Rome, and the discussions of Roman theologians themselves on the rival claims to infallibility of Popes and Councils? Should we devote our days and nights to the controversy—stretching over a thousand years—on the doctrine of Transubstantiation, ransack the Fathers to discover how much of novelty there was in the theory of Paschasius Radbertus, demonstrate the essential Protestantism of Ratramnus and Rabanus Maurus, follow the vacillations of Berengarius and challenge the authority of the Council of Lateran? Must we plunge into the abysses of modern criticism, read whatever has been written at Strasburg and Tubingen, and master all the theories which have divided the scholars of the Continent on the authorship of the Pentateuch, the comparative trustworthiness of the Books of Kings and Chronicles, the origin and formation of the four Gospels, and the integrity of the history of the Acts of the Apostles?

“Life is not long enough for such labors as these, and if we ourselves were equal to these intricate and exhausting discussions, our congrega-

tions would have neither heart nor strength to listen to them. Our people come to us wearied with sorrow, distracted with the cares of business, anxious about their children, mourning for the dead. They are conscious of sin, and are yearning for a deeper and more perfect peace with God; conscious of spiritual darkness and weakness, and longing for the inspiration of the Holy Ghost. I believe as firmly as any one that no Church discharges its duty to man and God that does not produce thinkers and scholars competent to take their part in all the religious conflicts which disturb and excite the intellect of Christendom; and I also believe that we may sometimes discuss in the pulpit the critical, social and philosophical theories which are imperiling the faith of our contemporaries. But such discussions can be attempted only occasionally by any of us; and very many of us must leave them altogether untouched.

“Again, therefore, I ask, What are we to do? It appears to me that our true course is plain and direct. We have one duty to discharge, which includes all others. We have no new Gospel to preach; we must preach the old Gospel still, and preach it to all men. Christ is the Prince, and Christ is the Saviour of the human race. That is just as true to-day as it ever was. It is not for us to rescue either individual men or nations from the doubt, from the misery, from the confusion, or from the sin by which they are distracted and oppressed, but for Christ. I want to show that by preaching Christ we shall best discharge our duty to this troubled and restless age.”

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from page 68.)

The sculptor almost lost the count of time; night and day were nearly the same, in the darkened cell; and one day was so like another in its dull monotony, that Hans only knew that spring was coming by the almost imperceptible increase of light.

One morning, when he awoke, a ray of sunshine had pierced the aperture, and a narrow bar of golden light rested on the wall. Hans leaped from his couch with an exclamation of delight; and, in his childish glee, leaned his head against the wall, that the bright beam might kiss his cheek. It looked cheerful to him all that day; he even found heart to sing, and drown the clanking of his chains, as he walked to and fro. With Madame Guyon, he could say:—

“My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart’s at liberty.”

Early next morning he awoke, and lay watching for the arrowy beam to shoot through his tiny window. How he had pined for sunshine

during the winter months! and how he blessed this little ray, as it noiselessly entered, quite as willing to shine upon his rough stones as on the tapestried walls of the palace. And now, with returning light and warmth, came back, with renewed intensity, the longing to be at work. He would gladly have performed the meanest office, rather than continue this life of unbroken idleness.

One night, the prisoner became conscious of an unusual commotion in the city; faint sounds penetrated the thick walls; and a red glare for a few moments flashed across the ceiling of the dungeon. By this sign he knew that it must be the May Festival, and that the priests were even now going by with the supposed relic, which he had refused to worship. Looking back on the year that had passed since that event, lonely and interminable as it had seemed, Hans did not feel a single regret; and instead of sleeping that night, he spent its hours in earnest supplications for renewed strength; consecrating his life afresh to the Saviour, and with strong cries, interceding for his deluded countrymen and his persecutors.

The ceremony that year was concluded by the performance of mass, at midnight, in the principal church in Bruges, with unusual pomp and magnificence. The high altar and smaller shrines were illuminated by a thousand wax candles, and wreaths of spring flowers crowned the heads of saints and virgins. Ecclesiastical milliners had put forth all their ingenuity to render the draperies and vestments as gorgeous as possible; and the sacred chests had been emptied of their silver, gold, and jewelled treasures, to make the dazzling display complete. The spicy fumes of incense filled the air, gently stealing over the senses of the worshippers, and producing a delicious, dreamy languor. The sweet voices of singing boys penetrated the misty atmosphere, now swelling in full chorus, now dying away in such soft lingering notes, that the hearer knew not when they melted into silence. Then the breathless stillness was startled by one solitary flute-like voice, beginning the "Hymn to the cross"—a tender melancholy strain; and as the roof re-echoed with the singer's thrilling, plaintive tones, Cuthbert prostrated himself before the altar, overpowered with emotion. His senses were intoxicated by the impressive sight, by the perfumed clouds, floating incessantly upwards, and by the seraphic music that produced an agony of delight; and in a passion and rapture of, what he believed, genuine devotion, the tears forced themselves from his eyes.

But, in reality, his worship rose no higher than the spicy vapours, or the chorister's sweet lament. How could his soul rise, while his senses were so absorbed? How could it wing its way upwards, so heavily laden? He had never learned that genuine devotion draws its inspiration straight from heaven, and not from the imperfect, deceptive, influences of earth. Why was Hans, in his cell, so strong after prayer? He had none of those "helps to devotion" that have suddenly and professedly become indispensable to more than one class of worshippers, even in our own day. No sentimental emotions stirred the prisoner's even pulses; no gauze, jewels, changes of raiment, ornamented candles, or satin banners, assisted him in his confessions of sin, or in his aspirations after holiness. He knew what it was to worship "in spirit"—to shut out earth, and let in heaven. If he saw the glory of God, what

were any other sights to him? If he listened to the music of angels, did he miss the voices of singing men and singing women, who so frequently seek to exalt themselves rather than the subject of their song?

When Cuthbert had ended his postures, and genuflections, and theatrically-graceful performances, he felt thoroughly satisfied with himself, and with the exquisite sensations the service had produced. Such rhapsodies, such an elevation of soul, he thought, the saints themselves had never surpassed. In this frame of mind he entered the confessional. Indulgences were always freely granted on the night of the Festival; and very light penances or fines were imposed upon those who had deeply transgressed, or absented themselves from this sacrament, since the last exhibition of the relic.

Again and again Cuthbert pronounced the words, "*absolve te*;" and with light hearts the penitents had risen from their knees—many of them to spend the remaining hours of darkness in committing fresh sins, of the burden of which, in due time, their consciences would be relieved by the dispensing words of the priest. The church was almost deserted: the candles on the altar were extinguished; and only the perpetual lamps burned before the shrines of favoured saints—their small circles of light seeming to increase the darkness beyond. But as Cuthbert emerged from his retreat and looked around, to see if his duties were ended, the newly-risen moon poured in a flood of light through the painted windows, staining the marble floor with soft, rainbow hues, across which lay the long shadows of the pillars, whose capitals were lost in the gloom above. The priest paused, to drink in the solemn beauty of the scene, thinking himself alone—when a female figure emerged from the shadows, timidly crossed the moon-lit pavement, and knelt before him.

"Do you wish to confess?" said Cuthbert, looking curiously down at the penitent, whose head and face were covered by a thick veil.

"Yes; if not too late," replied a trembling voice.

The priest gave a slight start: he recognized the voice, and with a triumphant smile, bent down and said softly, "Auka Gerhardt, have the saints at last heard my prayers for thee?" She made no answer, and suffered herself to be led towards a small altar, where a lamp swung before a charming picture of the Virgin.

Seating himself, Cuthbert made her kneel, and uncover her face. Auka hesitated a moment; then flung back her veil, and looked pitifully at him, saying—

"Nothing, but my misery and your kindness, could have given me courage to come."

"The Church gives you a thousand welcomes," replied Cuthbert, in his tenderest tone of encouragement, looking at his young convert with pardonable pride and satisfaction.

She had been born of German Protestant parents; and though left an orphan at eight years of age, Auka had still remained true to the faith, professed boldly by both father and mother. Her life had been a changeable one, since the death of her parents. Left unprovided for, she had been cast upon the kindness of Protestant friends; but misfortunes had overtaken some, and persecutions driven others into exile; so that at

seventeen years of age, Auka again found herself without a home. It was then that Jan Van Hoven, a distant kinsman, and wealthy citizen of Bruges, offered her a shelter in his mansion; but very different did Auka find the charity of the rich Flemish family, to the cheerful hospitality of her humble German friends.

The female members of Van Hoven's household directly conceived a dislike to the stranger, on account of her great personal attractions, and her persistence in continuing a Protestant—that folly they, of course, had expected she never would have dreamt of maintaining against their will. Cuthbert, their favourite priest, was speedily informed of this; but after an interview with the stranger, he advised them to keep Auka's heresy a secret, if possible. He had no doubt, he said, about her conversion to Romanism, but it might be the work of months; and they must have patience. If the Church gained this soul, special indulgences would be granted to the family who had rescued her from perdition. The ladies were flattered—and obeyed; but they were not so strict as they might have been, in their confession of the countless ways in which they managed to make their relative's life wretched. She was watched with sleepless jealousy, and permitted no society but their own; Cuthbert's were the only kind words she ever heard, and his smile the only one that greeted her.

Gradually his fascinating manners and real sympathy won her entire confidence; indeed the priest himself was the greatest recommendation to his Church; and the kindness shown to Auka, where she most expected harshness and contempt, threw her off her guard. He never seemed eager for her conversion; but he constantly alluded to his own faith, deplored the mistaken zeal of some of its professors, and the inconsistency of others; drawing, at the same time, so attractive a picture of the Church as he saw it, and declared it really was, that Auka's prejudices gave way. Cuthbert's sophistries blinded her; and, not possessing a copy of the Scriptures, she had to draw upon her memory alone to refute anything he might advance; and as he carefully avoided openly attacking her belief, there was no direct necessity to arm herself for its defence. The priest knew better than to give her this advantage; he saw what a weapon the Bible was with heretics; he saw how even quoting the sacred words put unnatural strength into them. Auka to be conquered, must be kept from controversy.

After eight months of the incessant petty persecutions of the Van Hovens, and the artful persuasions of their priest, the unhappy girl was overcome. She attended mass for the first time that night; and who shall describe her feelings, as she rose from her knees, after making her obeisance to the altar! The deed was done; there was no going back now; she had dipped her finger in the holy water, and it seemed as if an ocean rolled between herself and her childhood's faith. She dared not think of the past—she must never think of it again: she would only remember what Cuthbert had told her, and perhaps sometime she would feel at peace with herself. In fact, it was the priest she believed in, and not his religion. But having taken the decisive step, Auka was not the one to compromise: she would do everything the Church required; she would stay and confess that night. Others looked happy after that

sacrament—perhaps it would relieve her heart of its oppression and sadness; at least, she should please the indulgent priest.

Auka had not told anyone of the step she intended to take, and Cuthbert counted upon a much longer siege; for when he alluded to the peculiar attractions of the Festival Mass, she had been silent. She had kept aloof from the procession, but waited for the midnight service—shame even then delaying her from the confessional until it was nearly too late.

“I am very ignorant about what your Church requires, Father; I hope you will still condescend to be my teacher,” said Auka, after the priest had given her a silver cross to kiss, in token of her sincerity.

“Surely,” said he, “It is our most delightful and honourable mission to instruct the lambs of the flock. My heart has been heavy to-day, remembering that one whom I love as a brother is still in the bonds of Satan—led astray by error. Our hands are weakened when the enemy prevails; but I did not know what consolation the blessed Virgin had in reserve for me to-night, that I should have the joy of welcoming another believer into our holy communion. And you must not call it *my* Church now,” continued he “it is *yours*, or, rather, *ours*; we are one in faith henceforth;” and he took her cold, trembling hand in his. “As your spiritual guide, I have a right to comfort you in trouble, to advise you in every step you take, and also to know your most secret thoughts and desires. Are you willing to accept all my offices, Auka?”

“Yes indeed, Father; you are the only friend I have; the only one who cares to know anything that concerns me,” replied she wearily.

“The Holy Mother cares for you, my child. My poor persuasions would all have been in vain, if she had not inclined your heart, and drawn you, by her irresistible love, to the true and only rest.”

Cuthbert proceeded to confess her; cautiously directing his questions, so that nothing, as yet, might startle or offend; and certainly, if Auka did not feel the rest of which he had spoken, she was quieted and soothed as he laid his hands on her head, absolving her from all sin.

The torches of the revellers lighted the maiden home. The Van Hovens had just returned, and were enquiring what had become of the “German heretic,” as they called her, when she entered; and in answer to their questions, Auka calmly stated what she had done. It was evidently an unexpected avowal; and after a moment’s pause, Jan remarked—

“It is well that you have taken this step, for I had determined to-day that my house should no longer harbour you, in spite of good Father Cuthbert’s opposition. You must have shared the fate of Hans, the sculptor, who last year was committed to prison* for refusing to kneel before the holy relic. Now they will hand him over to the Inquisition, as he well deserves. Thank the Virgin, Auka Gerhardt, that you have escaped a similar fate!”

The words pierced Auka to the soul, “thank the Virgin!” She bitterly reproached herself, as she lay awake that night in her little chamber; and would have given worlds to recall the last few hours—to change places with faithful Hans. Cuthbert might call her what he would—she was an apostate; and in her heart she said there was no help for her now, and what she had done could never be undone.

Let us look into the prison cell again, on the fourth of May. The sweet chimes were filling the air outside, and faintly through the loophole came the oft-repeated refrain; but Hans did not hear them that day, nor the belfry clock slowly strike twelve; nor did he hear the door of his cell slowly unclose, and a footfall cross his floor. A week ago he would have hailed anything in human form that came to break the dull sameness of his existence, though it had been a messenger to fetch him to trial; for not even a jailor's visits had been permitted—his allowance of food, &c., being introduced into the cell by a mechanical contrivance, that could be moved by invisible hands.

The strip of sunlight lay upon the wall, and before it stood the sculptor, as eager and absorbed as if he stood in his own studio once more. As Cuthbert entered—for he was the intruder—a regular gentle sound reminded him of bygone days, and coming close behind the prisoner, he saw that which made him smile, and yet sigh.

With a long rusty nail as a chisel, and a piece of broken stone as a mallet, Hans, with indomitable perseverance, had already produced on the wall a rough outline of a crucifix. A month ago he had found the nail, and rejoiced over it as if it had been a key to open his dungeon. No thought of escape, however, entered his mind. With great difficulty he had detached a small piece of stone from his doorway, and with these rude implements had commenced his last, but greatest work.

It was only when the golden bar shone upon that one little spot in his wall, that he could continue his loved pursuit; and the heavy chains on his wrist made every stroke in the hard stone painful and doubly laborious. But what will not love accomplish! His whole life was sweetened; he had something to live for; he saw his work slowly developing, in spite of his hindrances; and never had his polished tools or fair blocks of marble given him such real pleasure as this rusty nail, that shapeless stone, and these coarse outlines on that dungeon wall. Cuthbert watched him unobserved; watched the thin hands and fettered wrists; watched the workings of his eager face; and marked his unshorn hair and beard, his attenuated, but still active frame.

A cloud suddenly obscured the sunbeam, and Hans, with an impatient exclamation, turned round and faced the priest. For a moment Hans looked bewildered; and dropping his rude mallet, wiped the great drops from his brow, and pushed back his tangled hair. But when Cuthbert spoke, and held out his hand, the prisoner seemed to realize that this was no dream, but really his old friend. "Well, Cuthbert," said he, "have you come to see how the bird frets and chafes in its narrow cage?" "No, Hans; whatever I thought when I came to visit you last year, before I left I knew that you were brave and strong; that nature had given you a spirit that could not easily be crushed."

"Nature? No, Cuthbert, she never gave me the strength and courage I then felt, and do still feel. Nature bade me despair, and pine away in fruitless longings; she told me to hate my persecutors. When I listened to her, I was weak—weaker than even you first imagined me to be. 'Tis my blessed faith that makes me strong; that has made this dungeon at times a very Paradise; that made me hopeful and patient all last winter, when scarce a gleam of light struggled through yonder little opening.

(To be continued.)

MY REMINDER.

I have a beautiful illuminated text in my little parlour—the words, “Whatsoever He saith unto you, do it.” It was the gift of a lovely young friend, who brought it to me and asked me to find the right place to hang it.

“Ah, Emma,” I said, as I looked up at it after I had placed it upon the wall, “what a beautiful text! What a reminder of one’s duty every hour in the day!”

“Yes,” she said, “I have the same in my chamber. The first thing that my eyes rest upon in the morning is the text, and I wonder, when I awake, if I shall have courage to go forward in my day’s duties, doing whatsoever my Master bids me.”

Yes! there it hangs, the beautiful text, in blue and gold and divers colours. I do not know how many times during the day my eye turns to it, and my heart turns to it too: I think—

“Whatsoever He saith unto you, do it.”

What does he say unto me, a plain, quiet woman, in my own quiet home? Does he bid me go forth and do some great thing, and bring some honour upon myself and family? I think not. My path of duty does not seem like that. God appoints us each a place in His great vineyard, and gives us work to do, and he saith unto us, “Do it.” Mine is a quiet lot,—daily duties, daily cares, daily labours, daily sorrows, and daily blessings. Here is my work, my life,—work in my home and about my home; and the Master saith, “Whatsoever thy hand findeth to do, do it;” and when anxious and troubled, like Martha, about much serving, He says, “Cast all your cares upon him, for He careth for you.” I never thought much about this text until it hung in my parlour. I hope it will prove a silent and effective teacher, and tend to keep me in the path of duty.—*Exchunge.*

 “ONLY BELIEVE.”

A YOUNG MAN’S ACCOUNT OF HIS CONVERSION.

At last, when I had lost all hope, these words were deeply impressed on my mind, “believe on the Lord Jesus Christ, and thou shalt be saved.” I cried out in an agony, What is believing? What is real scriptural faith? Lord teach me! I know nothing! If Thou save me not, I perish!

It was then brought to my mind —“Cast all thy care upon him!” I cried, Lord, the burden of my sin is all my care, and may I cast this upon Thee? Wilt thou receive such a sinner! I know Thou art able to save me, and Thy blood is sufficient to atone. But art Thou indeed willing?

It came into my heart—“Only believe.” I felt a rising hope, and cried. I will. But my sins stared me in the face, and I thought, Oh, it is impossible! My sins have been so secret, so complicated. It came to me again—“Only believe.” I thought it cannot be now. I must repent more—be more in earnest. It is impossible He should be so

merciful, to forgive all my sins *now*. It was applied a third time—"Only believe." I said, Lord, help me to believe, and to cast my soul upon Thy free mercy. Let me know that I am indeed born of Thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost. I am lost! Thou hast said, Come unto me, all ye that labour and are heavy laden, and I will give you rest. I am weary and heavy laden; I *come*; therefore the promise is for *me*.

Whilst I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in His promises. Then I was happy indeed. His love was shed abroad in my heart; and those precious words were applied, He that loveth is born of God. Now, if I had a thousand souls, I could have trusted Him with them all. I found a real change in my heart. I was a new creature. I was a child of God. Reader—it is "*only believe!*"—*Gospel Message*.

WALKING WITH GOD.

"He walked with God." O wondrous condescension,
That One so high and holy
Should stoop to earth to lavish his attention
On man obscure and lowly!

"He walked with God," of Enoch it was written
In intercourse divine,
E'en when his fellows bowed down, idol-smitten,
At the unhallowed shrine.

Earth's annals tell us of illustrious sages,
Their wondrous deeds assert;
But here is one whose name outlives the ages,
With deathless glory girt.

He walked with God in constant, close communion,
As friend communes with friend,
No faithless wanderings marred the blissful union,
And glorious was his end.

Not in the valley dark his feet were hurled
Thro' mystery and gloom;
Not in the dreaded grave his form was buried,—
He 'scaped the cheerless tomb.

"And was not, for God took him" without dying.
To him was honour shown,
Who, when his kindred were to idols crying,
Dared worship God alone.

And not to Enoch only was it given
This dignity to boast,
We all are called to walk with God, yea, even
The ones that wander most.

O! honour this beyond all human telling,
That I, a wayward child,
Who always have against him been rebelling,
Should thus be reconciled.

And more, be of his friendship a partaker,
 And, in life's lonely hours,
 Draw consolation from creation's Maker
 To stay my falt'ring powers.

And tho' I cannot in the end be taken
 Unstricken home to bliss,
 When death my vision seals I shall awaken
 To see Him as He is.

To revel in the joys that once, despairing,
 I thought I'd ne'er attain,
 And meet the many loved ones that are faring
 With me on life's rough main.

—*Christian Guardian.*

Literary Notices.

Books on preaching and pastor-ing are in much demand at present, if we may judge by the supply; and some very valuable manuals have appeared from time to time. The latest is that of the Rev. John M. Hoppin, the accomplished professor in these departments of the Theological Seminary at Yale College,—*The Work and Office of the Christian minister.* Although every man has to "make himself," in a very important sense, yet he can do so all the better for hearing the experience of the wise, and observing the mistakes of the foolish. No rules can make a preacher; but extempore slapdash is not more edifying than formal correctness. We want nature, but nature cultivated and directed. We hope Mr. Hoppin's book will soon appear in a cheaper form, for a handsome octavo, got up in modern American style, and costing three or four dollars, is simply a temptation to country parsons to break the tenth commandment.

Any work from the pen of Dr. John McLeod Campbell, of Row, will receive the respectful consideration of thinking men. We would therefore mention that he has recently issued a third edition of *Christ the Bread of Life*, (London: Macmillan & Co.) the aim of which is to shew the truth which is contained in such a passage as John vi., as opposed to the error of the real presence of our Lord in the bread and wine. He shows that, so far from the Sacramentarian doctrine being taught in such texts, it is utterly inconsistent with them, and is but a shallow and external substitute for a deep spiritual truth. Some of the author's peculiar views, to which we must demur, come out in this treatise; but notwithstanding this, and an involved and difficult style, it is able, original, and reverent, and will set one thinking.

The "woman question" is being pretty well ventilated. Among recent writers, on the subject, are John Stuart Mill on *The Subjection of Women*; Dr. Horace Bushnell, *Female Suffrage*; *The Reform against Nature*, and Rev. J. D. Fulton, of Boston, *Woman as God made her*. The titles

of these works sufficiently indicate the positions they are meant to sustain. No doubt these discussions will do good. The number of occupations which a woman dependent on her own exertions may follow, will be increased, of which there is great need. At the same time, it must be remembered that one chief reason of the over-crowding of seamstresses, and similar situations is the growing aversion to domestic service, in which matter young girls make a very great mistake; for such work is as honourable, as light and as well rewarded as work in the shops; the living is usually far better; and greater liberty in the evenings is a very doubtful good. But while we should be glad to see the sphere of woman's work enlarged, and her compensation increased, we have no desire to see her transformed into a man. The difference of sex is natural and unchangeable. The modes of life in man and woman were never meant to be the same. This thrusting of the gentler sex into public life is an inversion of all womanly instincts; the best women do not desire it. In some instances, indeed, as where a woman takes a man's place, being the head of a family, the owner of property, the manager of business, and the payer of taxes, it seems but reasonable that she should have the privilege of voting. But these cases are quite exceptional; and we are satisfied that if women were once treated just as men are, they would soon wish old times back again.

It is long since we have read so charming a story, so true to life, so wholesome, and so religiously helpful, as *Stepping Heavenward*, which has been published as a serial in the "Advance," and is now, we are glad to see, to be issued as a volume. Its author is Mrs. (Rev. Dr.) Prentiss of New York, whose books, "Susan's Birthdays," &c., have been so popular among juvenile readers. The present story gives, in the form of a diary, the experience of an ardent and generous girl, afterwards a loved wife and mother, who, through many outward and inward trials, grows onward in the Christian life. The said diary is an honest record of daily struggles, failures, mortifications, successes and joys,—not a sketch of life as it ought to be, but of life as it is. We heartily commend it to our lady readers as a most skilful combination of the interest of a story with the higher value of a book of devotion.

Mrs. Stowe's *Old Town Folks*, which we are somewhat late in noticing, is marked by all the characteristics of its author, vivid descriptive power, and intense sympathy, with reverential rebellion against some of the teachings of the fathers. We presume that it reproduces, with general fidelity, the state of society in New England at the end of the last century. As to its theological portraiture, it seems to us that in this matter, as in others, Mrs. Stowe's passion, as a dramatist, for a "strong" character and a "strong" situation, betray her with unintentional exaggerations, especially in presenting exceptional individuals as types of particular classes. Her pictures are in false "proportion;" what they gain in effect, they lose in accuracy. In her efforts to lop off certain excrescences of the Puritan Theology, she imperils the life of the noble old tree.

Mr. John Lovell, of Montreal, has issued the prospectus of a *Canadian Dominion Directory* for 1870-71, to be issued in September, 1870. It is to contain lists of the principal inhabitants of 3,500 places in the several Provinces, including Newfoundland and Prince Edward Island, with a large body of information on public matters of general interest. There is no doubt of Mr. Lovell's perfect competency to get up such a publication as this—in respect to materials and typography—in the best style. His "Canada Directory" (1857-8), is a sufficient guarantee in those respects. But, having lost heavily by that publication, the issue of the one now proposed will depend on the encouragement he receives from subscribers and advertisers. We wish him abundant success. The price of the *Directory* is to be \$1.2. (*See advertisement.*)

Few writers are more competent to speak on *Man in Genesis and Man in Geology* than Rev. Joseph P. Thompson, D.D., of the Broadway Tabernacle, New York. An accomplished scholar, specially "up" in archeology and very specially in Egyptology, yet a Christian believer, he is admirably fitted to mediate between old beliefs and new discoveries. The present work, in which "the Biblical account of man's creation" is "tested by scientific theories of his origin and antiquity," is a very timely publication. The theories of Darwone, Owen, Huxley, Lyall, Vogt and others receive due attention. The Sabbath Question and the Woman Question come up for incidental discussion. The volume, which is to appear early in this month, is a duo-decimo, price \$1. Publisher, S. R. Wells, New York.

A specimen number of the "*Gospel Message*," a monthly paper of 16 pp., to be edited by the Rev. J. A. R. Dickson, of London, Ont., and published by Mr. F. E. Grafton, of Montreal, lies before us. Its object will be, as its title imports, the proclamation of the "faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners;" "not for profit, but to do good in the name of the Lord." Some of our contemporaries are disposed to sneer at the assertion of such disinterested benevolence, though we think entirely without reason. The editor is "determined to steer clear of all controversy and to know nothing among men save Christ Jesus, and him crucified." He also promises, in addition to things new and old from his own pen, terse and telling articles by the best writers of Canada, choice selections from publications of kindred sympathies in Britain and the United States, and information of the work of God in every land, but especially in Canada. A good prospectus, truly, although one that will be very difficult to fulfil with fidelity to truth and righteousness so far as the first item is concerned. However, we wish our brother great success and usefulness in his new enterprise. His editorial, in this first number, is spirited and earnest, and his selections are good. But we think he is in error when he claims for his new periodical the distinction of being the only Evangelical messenger in the country.

British and Foreign Record.

It is no slight benefit that, in connection with the Irish Church debates, the question of Concurrent Endowment has been raised, and, though rather informally, yet effectually, settled. The old Whig Lords—such as Russell and Grey—openly advocated the scheme. The Tories, even the Bishops, would have accepted this or anything else—the endowment of Mohammedanism even, in order to retain public subsidies for their own church. The “philosophic liberals,” in their serene impartiality to all religions, would have hailed such a measure as the inauguration of a brighter day. Even Mr. Bright would have preferred this plan. But the Catholic authorities, after much of “I will, and I will not,” did not favour the proposal; the genuine Protestantism of Ireland revolted against the simultaneous endowment of Truth and Error; all Scotland was in arms; in England the sturdy Non-cons blew their trumpet with such a certain sound as to rally all waverers to the battle; and the Wesleyans broke their too continual silence on public questions; so that, though there was some faltering in the Establishment, for love of the loaves and fishes,—the mighty force of public opinion made itself felt in Parliament, and the Commons sustained the Cabinet in its resolve. It would have been a monstrous thing, as a matter of principle, and a source of endless entanglements in practice, to have had Papist, Prelatist, and Presbyterian feeding together at the same crib. Had the Government merely subsidised the churches without controlling them, it would have been an utterly vicious piece of public policy; but to have undertaken any superintendency of these ecclesiastical bodies, in the nineteenth century, would have appalled the stoutest ruler of men. Thankful are we that the good sense of the nation, even more than of its rulers, saved Britain from such “confusion worse confounded.”

It is a good thing to have the Irish Church thoroughly disestablished, and, therefore, no longer occupying any position of privilege and precedence in respect to other bodies; but the allowances that have been made to it, or its members, as a compensation for “vested interests” and “private donations,” are enormously large, and will produce further discontent. The rapacity of the Episcopal Bench has provoked the sharpest rebukes even from English churchmen. Archbishop Tait has surprised the country by his fanatical proclamations of the dependence of Christianity upon State support. Altogether, the course pursued by the Lords Spiritual has done more to hasten their own exclusion from the House of Peers, and the separation of the Church of England from the State, than anything that could have been done by Nonconformists in ten years of most active agitation.

Now that the question is settled, it is edifying to see how quickly and how quietly Irish Episcopalians are acting on the homely old rule, “If you can’t bring your situation to your mind, you must bring your mind to your situation.” There will be floods of lamentation over departed

glories, a world of discussion over all possible forms of organising the new Church body, but things will settle down somehow in the end, and, we venture to say, in a good practical shape. One point is already clear, namely, that the laity are to be incorporated with the Government of the future Episcopal Church of Ireland. Anything like the exclusively clerical convocations of England will not be tolerated. We fully expect to see the Church do its work far better, in the maintenance and propagation of the Gospel, when it no longer "lifts its mitred front in Courts and Parliaments," but has to live among the people and work with them day by day.

The Rev. Thomas Binney has resigned the pastorate of the Weigh House! But when he preached his Farewell Sermon, on the fortieth anniversary of his settlement, "his eye was not dim, neither was his natural force abated." His voice will still be heard, no doubt, occasionally, there and elsewhere, and to the last, many ears will listen eagerly to whatever may fall from his most eloquent lips. We trust that his pen will be busy, so that we may have left to us the results of his strong, sound, honest, wholesome, and true-hearted thinking on the great problems of our time. Fearless in the search after truth, singularly impartial and sympathetic in dealing with the views of other men, prepared for all new light, but not madly revolting against old dogmas, clear and candid in every utterance, loving and reverential in spirit—we scarce know a public teacher more likely to be helpful to those who, in a troubled time, are painfully struggling toward the light. Those who have come into personal contact with him, can never forget the brotherly kindness and the fatherly thoughtfulness of his counsel and his aid.

From a recent sketch of his life, we learn that Mr. Binney, a native of Newcastle-on-Tyne, spent seven years of his youth in a bookseller's shop, and while there, though working long hours, steadily devoted an hour or two every day to self-improvement, especially to English composition. To that early self-culture he himself ascribes whatever of success he has had as an author. Take a note of this, young men! and gather up the fragments of your evenings, that nothing be lost. Mr. Binney studied theology at Wymondley College (afterwards removed to London, and called Coward College, one of the five institutions still later composing New College), under Rev. J. Morell. His first pastorate was at Westport, Isle of Wight, where he preached the "Practical Sermons on Faith," since published. In 1829, he was called to London, as co-pastor with Rev. J. Clayton, sen., who died in two or three years after. The former meeting house was in the upper part of the building where foreign goods coming into London were *weighed* by His Majesty's Customs officers, and which was, therefore, called "The King's Weigh House." The new one was built on Fish Street Hill, at the foot of which stands the Monument erected after the Great Fire. It was at the laying of the foundation stone of this building, in 1832, that Mr. Binney delivered the address, a *not* to which contained the expression that "the Established Church destroyed more souls than it saved." A storm of controversy arose upon this, but Mr. Binney, in two or three pamphlets, published

under the name of "John Search," proved that he was but quoting what Evangelical Episcopalians had said many a time before in speaking of the dearth of the Gospel in the Church. He has been, ever since, a sort of recognised mouthpiece of Dissenters, though, of late years at least, a singularly moderate one. His position now is one of patriarchal influence, not only in his own community, but among Christians of every name. He has also been a great friend of the young, and many is the young man that has been rescued from infidelity, and saved from immorality, by his powerful preaching. His books have been, for the most, detached fragments put together—a few sermons or newspaper articles—hardly one written as a book for publication only. Yet they are gems in their way. The Colonies will always have reason to hold Mr. Binney in loving remembrance. He was one of the founders of the Colonial Missionary Society, and has been one of its wisest counsellors. He has visited Canada and Australia. His four sons are in the latter. To us, his visit was paid in 1845. He was in broken health, and he found us in trouble among ourselves, but to those who met him, that brief glimpse will always be memorable.

But we must stay our hand, or we shall linger too long, for most of our readers, over a name that will always be venerated by us, who remember the quickening of every pulse under his mighty ministry, in our boyhood, in England—sat at his feet in Canada—and received his paternal welcome on revisiting our native land. God's smile be on his latter days!

Good news reaches us from most of the large towns in Spain concerning the introduction of Protestantism among the people. One pastor in Madrid writes: "In the month of November, 1868, our place of worship at Madrid numbered only thirteen attendants. In the month of January, 1869, it counted two hundred persons. Now we have a sanctuary which contains eight hundred to one thousand auditors." The Madrid correspondent of the *London Star*, in a recent letter says: "The avidity with which religious information is sought in that city is remarkable. In November, last year, the London Religious Tract Society established a stall for dissemination of religious literature. At first, copies of the Gospels and the Bible were given away, but the demand exceeded the supply, and it was found necessary to sell the books. As many as 3,000 copies of the Gospels were sold in one day. Upwards of 5,000,000 of tracts have been given away, and on Good Friday, the Puerta del Sol resembled a vast reading-room, for almost every promenader had a tract. It is estimated that 200,000 Gospels have been disposed of, and an edition of 1,000,000 is coming from the press. Besides Protestant religious services on the Lord's day, others are held during the week, which are attended by women in considerable numbers. It is believed that many Romish priests are prepared to profess Protestantism.—*Christian Advocate*."

The Rev. Charles E. Cheney, Rector of Christ Church, Chicago, described by the local Press as an able and earnest preacher, of the Evangelical stamp, who has, for some time past, been in the habit of omitting from the Baptismal service the word "regenerate," wherever applied to the infant baptised, has,

as a consequence, been recently brought to trial for his offence, by his Diocesan, Bishop Whitehouse, before a Court of eight High Church clergymen, all who sympathize with Mr. Cheney's views and conscientiousness having been avowedly excluded from the commission. To this procedure, Mr. Cheney, by his counsel, raised a variety of objections, chiefly against the jurisdiction of the tribunal, all of which, however, were overruled by the Court. Failing thus to arrest the prosecution, he applied for and obtained an injunction from a Judge of the Supreme Court of Illinois, stopping all further proceedings until the matter could be heard before his Court.

The Judge, who is himself an Episcopalian, was very severe in his criticism of the procedure of the commissioners, especially their refusal of the right of challenging, declaring that "there is not probably a tribunal—certainly no civil tribunal—and I doubt if there ever was before a Court Christian, that overruled summarily an objection of that kind." The presentment he described as "absurdly illegal," and concluded his summing up of the case by saying "this tribunal ought not to proceed. Not a civil tribunal in the land—not a case since the time of Scroggs and Jeffreys—can be found in which injustice so great has been attempted. This is my judgment."

Of course the Right Rev. Prosecutor is awfully scandalized at the decision, and at the rebellion that is likely to grow out of it, and, therefore, appeals to the Supreme Court. What the issue will be nobody can foresee, for "the glorious uncertainty of the law" is proverbial. Meanwhile, the religious Press is earnestly discussing the case, some taking the ground that the ruling of the Judge is "an unwarrantable interference in matters purely spiritual and ecclesiastical;" while others, and among them the *Advance* and the *Congregationalist*, sustain it "as a new but very necessary practical application of the idea of a Court of Justice; a needful safeguard to the civil rights which may be imperiled by ecclesiastical haste, prejudice or tyranny; and a warning against the looseness and inconsiderateness with which ecclesiastical courts often act."

The entire vote in the Methodist Church on Lay Delegation seems likely to be about 200,000. The total vote thus far reported is 187,210, and there is a majority of 44,878 for the proposed change, giving laymen a voice in the annual conferences. It is estimated that a full vote would reach 250,000, and some journals are already beginning to favour setting the vote aside, on the ground that it is too small to be any fair expression. One of the Methodist papers in the United States, in alluding to the itinerate character of the clergy of that Denomination, who are transferred every two or three years from one church to another, states that they are subject to an annual expense of more than \$1,000,000 for moving. Rather an expensive "method" that!

Our spirited contemporary the *Advance*, which has just completed its second volume, announces as one of several new features that will add interest and value to the new volume, that by special arrangement with the publishers of *Plymouth Pulpit*, it will begin in its next number the regular publication of the sermons of Rev. Henry Ward Beecher as they are delivered from Sabbath to Sabbath, carefully reported, and revised by himself for the press. The many readers of the *Advance*, whose number, we are glad to say, is steadily increasing, will thus have the privilege of listening to the inspiring words of the Brooklyn Pastor at their own firesides.

Correspondence.

EDITORIAL CORRESPONDENCE.

ST. JOHN, N. B., August 2, 1869.

We promised in our letter from Portland, to enter in our next more into particulars with regard to the objects and modes of working of Young Men's Christian Associations, as presented at their Convention. And first, it was conceded by all that their primary object should ever be the moral and spiritual improvement of *young men*. Mr. Hodder, of London, Mr. Moody, of Chicago, and others, strongly insisted upon this point. The Young Men's Christian Association in London had originated in a combination of the young men in a haberdasher's establishment, in St. Paul's Churchyard, to pray for the conversion of their employer. Their prayers were heard, and their employer having come to appreciate their efforts on his own behalf, threw himself heartily into their work, and provided rooms on the premises where meetings could be held for prayer and Bible class instruction, and the result was the organization of the present flourishing Association. Its work has been largely of the character referred to, and has been remarkably blessed.

Mr. Moody thought we needed more work and prayer, and less talk. We read, not of the Resolutions, but of the *Acts of the Apostles*; and every member of a Christian Church, and of a Young Men's Christian Association, should be engaged in some work, whatever he is most "hot" upon, whether it be Temperance, or Sunday Schools, or Tract distribution. Some most interesting cases of usefulness resulting from this last named form of Christian effort were narrated, which we would like to repeat did space permit.

Dr. Chickering mentioned that he knew of merchants who never wrote a business letter without enclosing a little leaflet of the Tract Society, or adding a line or two, commending the subject of religion to the attention of their correspondents.

A gentleman from Lawrence, Mass., spoke of the energy and success with open-air preaching, and domestic prayer-meetings had been conducted by the young men in that city. One young lady had complained that she could not go to walk in the cemetery, or on the common, but she would find some meeting being held by the members of the Association.

Mr. Moody declared that the whole of the city of Chicago had been divided into districts, and was visited every month by the young men, and others associated with them, in some one or other of the various forms of Christian work. The attempt was thus made to *reach every soul*.

In Baltimore, much had been done among the news boys and boot blacks, in providing suitable lodgings and eating-houses for them, in getting them into Sunday Schools, and in apprenticing them to useful trades.

In other places reading and coffee-rooms had been established as a counter-attraction to the saloon and billiard-table, and much good had resulted from these efforts, usually at very small expense, as the rooms generally became self-sustaining after a little while.

Great good had also been done in the way of finding employment, and boarding-houses of a proper character for young men coming to large cities. Mr. McBirney, of New York, gives his entire attention to this branch of effort, and is to be found at the rooms of the Association every day for the purpose of assisting strangers to suitable employment. Several cases were narrated in this connection of touching interest, bringing tears to the eyes of all present, as they heard of friendless young men saved from starvation and ruin by means of such efforts.

All these and other forms of Christian activity, it was urged, should be carried on, as far as practicable, *through the churches*. Mr. Moody was ap-

plauded to the echo when he declared, in his emphatic manner, "If there were one drop of blood in my veins that was not loyal to the Church of God, I would let it out before I go to sleep to-night!"

The question, how to obtain buildings and accumulate building funds, came up for discussion during the proceedings of the Convention, and I had hoped from that discussion to have obtained some light for some of our feebler and poorer Associations in Canada upon this point. But nearly everything reported there was on so large a scale, that when it was over I felt I had learned hardly anything but this, that they are accustomed to a style of *giving* and of *doing* things in the United States that has not found its way into the Dominion as yet. We have less wealth among us, of course, than they have; but where our most liberal men give *tens*, they give by the *hundreds* and *thousands* of dollars. It is nothing very uncommon for them to raise \$50,000 or \$100,000 for a new building, or to wipe out a debt on one already erected, in the course of a few hours. It is done chiefly, perhaps, by a few "big licks," to use one of their expressive, though not very refined, phrases; but we could endure the coarseness of the phrase, if we could only see *the thing* transplanted to Canadian soil. New York has thus given to its Association a building worth \$350,000; Chicago, one valued at nearly \$200,000; and other cities in proportion. Small towns were named that had raised from \$15,000 to \$20,000 for similar purposes. A good illustration of this liberal spirit was furnished at the Convention by the pledging there and then of over \$6,000 towards carrying forward their mission work in the West and South. There was quite an exciting scene when an English sovereign, contributed by Mr. Hodder, was put up to auction, and Chicago, after contending with New York for its possession, finally obtained it at \$150. Another was immediately put up in the same way, and knocked down to New York at the same figure. Then a Maximilian dollar (very scarce) was contributed, and sold at about \$50, when some less wealthy and disappointed bidder said, "he would give a dollar for a *look* at it;" and so it went round the house, till the fleeting hours forbade the giving of longer time to the matter.

Altogether the Convention was a very noble and spirited one, and we came away from it with the feeling that if we do sometimes hear of some very naughty things done among our neighbours over the border, they are a very noble people after all; that, in short, like Jeremiah's figs, "the good are very good, and the evil very evil."

From Portland we took steamer, on Friday evening, to St. John, N. B., where we had engaged to spend three sabbaths, in supplying the pulpit of Union Street Church, left vacant by the departure of Rev. Mr. Hastings, the late pastor, to England.

The wind and sea were propitious, and noon the next day brought us to Eastport, Maine, and about four p.m. to St. John. Eastport has no interest for the Canadian, beyond the fact that just across the bay lies Campobello, the *rendezvous* of the horde of Fenian rag-a-muffins that in the summer of 1866 threatened to swallow up three millions of poor, oppressed "Canucks" at a gulp! Only their pity for us prevented the catastrophe.

The coast of Maine and New Brunswick presents an extraordinarily rocky appearance, and must be fit for—we know not what—but certainly not for agriculture. Where it is habitable at all, it is inhabited chiefly by fishermen, with here and there a village of lumbermen, many of whose odd-looking craft we passed as we steamed our way up the Bay of Fundy. Business of that kind seems to be quite lively, for we counted as many as forty sail in sight at one time.

St. John is very prettily situated on a kind of inlet off the Bay of Fundy. As you enter the harbour, the city surrounds you, and being built upon the same rocky elevation (we can hardly say *soil*) as that already referred to, it presents a very striking appearance. We should scarcely call it *handsome*,

for although it possesses some fine public buildings and residences, these are not sufficiently numerous or prominent in the *coup d'œil*, to warrant the use of such a term. It is one of the oldest of our Canadian cities, having been discovered by Champlain, June 24th, 1604, and was called St. John, after the *Saint* of that name, to whom that day has been assigned, (with as much probability, doubtless, as any other) in the Romish Calendar.

Its present population, including the suburb of Portland, which, although under separate municipal government, is to all intents and purposes, a part of the city, is estimated to about 45,000. To a stranger, its streets and houses present rather an odd appearance, some of its main thoroughfares having been literally blasted out of the rock, leaving many of its dwelling houses perched up upon their very solid foundations from ten to fifteen feet above the level of the roadway. For short-winded pedestrians and quadrupeds, locomotion is even now anything but easy. How it was accomplished before the grading was done we cannot pretend to say, for the hills must have been more numerous than those of Rome, and about as bad to climb as Bunyan's Hill—"Difficulty." We should imagine it was a real paradise for shoe-makers and farriers, for the sidewalks, with the exception of a bit of plank in one or two places, and about as much of flag-stone, are either of *gravel* or *granite*, while the roadway is often hewn out of the same imperishable material. No need of your Nicholson pavements there!

Many of the older houses are frame buildings *shingled all over*, walls as well as roof, as is common throughout the Lower Provinces. The more recent structures, however, are either of brick or frame, clap-boarded, as with us, and are of a good class. The city generally presents a thrifty and enterprising look, when it isn't enveloped, as it very often is, for days together, in a *fog*! The atmosphere has been, we are told, remarkably free from it this summer, but for eight days of our stay there, the fog never "lifted," and the steam-whistle on the island in the mouth of the harbour, never ceased to sound, at regular intervals of a little over a minute, day nor night!

St. John is fairly entitled to share with Brooklyn, N. Y., the honourable distinction of "the city of churches." They are, perhaps, not as large, as a general rule, as in some other places, neither are they remarkable for architectural beauty; but, from the windows of our room, we could count no less than twenty churches, with one or two exceptions Protestant, as the Roman Catholic population is comparatively small. We were told that, including those in Portland, there are about forty churches in the city, the Presbyterians and Baptists owning the largest number, the Church of England and Wesleyan Methodists coming next, and the Congregationalists bringing up the rear with two very respectable buildings, capable of accommodating about 500 persons each.

We were unable to see as much of the country, or as many of the churches, in the Lower Provinces, as we had expected, in consequence of the lack of the facilities of communication we are accustomed to in Ontario and Quebec. Particularly is this the case in Nova Scotia, to no place in which was there anything more frequent than a weekly or semi-weekly service by steamer. To visit Liverpool, Milton, or Yarmouth, and return to St. John for the sabbath, was, therefore, next to impossible; and involving, as it would have done, over a hundred miles of stage travel, by the execrable road described by Dr. Wilkes, in last October's number of the *Canadian Independent*, with the very slender satisfaction of passing *the night* with some one of the brethren resident there, we abandoned the attempt. We visited Halifax, however, but to our great disappointment and regret, found that Bro. Elliot was absent from home on a visit to Bro. Black, at Milton; so that we saw but little of the city beyond its exterior, which, so far as its public buildings and places of business are concerned, is superior to that of St. John, although while about equal in population, it appeared to us to be behind its rival in thrift and enterprise. Not being acquainted with

any of the members of "Salem" Church, we neither gained access to the building, nor learned anything concerning the progress of the cause. Bro. Elliot, however, has since written us, expressing his extreme regret at not having met us, and communicating the following interesting intelligence in relation to the Church in that place:—"Amid matters requiring much care, we continue," he says, "to be encouraged. Our Sabbath School now numbers over eighty, and eight have been added to the Church since its organization in March last, six of them by profession—one of them a case of remarkable interest." He also adds that Mrs. Elliot, who has been laid aside for some months with a severely hurt ankle, "is now really, though not rapidly, improving."

We also visited Frederickton and Sheffield, N. B., spending a day or two very pleasantly in the latter place, with the Rev. R. Wilson and family, and addressing his people at his week-evening service. But our time, and the space at our disposal, both demand that we should bring our letter to a close. And so with a new interest in everything pertaining to the Maritime Provinces, and their Churches, especially in those in St. John, we commend them to the prayerful regard of all the sister Churches throughout the Dominion.

W.

THE FLY IN THE POT OF OINTMENT.

DEAR SIR:—There can be but one opinion as to the general excellence of the address given by the retiring chairman at the late anniversary of our Union: the retrospect it takes of the progress of our principles from the time when the 120 met in an upper room at Jerusalem: the prospect it presents of the future triumphs of our principles, when they shall so universally prevail as "to be prized by all who love the kingdom of God;" the eulogy it pronounces upon the Union, as well as the historic reminiscences it gives; the political allusions that it makes; the pecuniary arrangement that it recommends, and its delightful anticipations of our complete independence of transatlantic aid, all render it a most interesting document. But alas! there is a fly in the pot of ointment: gladly would I remove it, privately if I could, and cast it into the shades of oblivion for ever; but it cannot be removed without bringing it to the light. The address says, (page 8, of July number, line 20, "we come together, drawn and held by interest in one common cause, *harmony of doctrinal opinions*, and brotherly love." Is it so? Do all our doctrinal views accord? Is not the bond of our union harmony of our *distinctive principles* as Congregationalists, rather than harmony of doctrinal opinions. If not, what becomes of our motto, "One is your, master *even Christ*, and all ye are brethren"—not, one is your master even Calvin, or Arminius; but one is your master *even Christ*. Are we not one in *Him*. He it is in whom, to use the language of the address, both the stand points meet." In recognizing the Holy Scriptures as our rule of faith and practice, we adopt every doctrine contained therein; are we not therefore "independent" of any merely theological "school" of doctrine? if otherwise, then we are not a Congregational Union, but a doctrinal union—not a union formed and founded upon the broad and firm basis of the divine word, but a union founded upon oneness of doctrinal "opinions," as our respected brother says. Is it even so? Then again, at page 15, line 14, the address says—"With the churches, I think, should rest, what the Master's authority and spirit, alone can bear—the *onus of orthodoxy*." If the Master's authority and spirit, only, can bear the onus of orthodoxy, why lay that burden upon the churches? True, the churches should possess the Master's *spirit*; but cannot possess His authority. The address goes on to say "should not every church have in its constitution, an explicit declaration of the school of theology to which it belongs, and the *cast of doctrine* its ministers shall teach,

be matter of open agreement in forming the pastoral relation?" and again at line 33, "as Congregationalists we treat churches not as children, but as men, and ask them, "In what *school* of evangelical sentiment will ye be instructed? From which of the two great standpoints of Christianity, the human or the divine, will ye contemplate religion?" While copying this, Mr. Editor, I imagined the apostle Paul addressing these words to the churches of his day, and I fancied some sturdy Congregationalist rising up and replying, "We know nothing about your schools of theology, or your stand-points; *preach Christ* to us—a *whole Christ*; Christ in the glory of his Godhead; Christ in the depth of his humiliation; Christ in the greatness of his love; Christ in the preciousness and power of his atoning blood; Christ in the prevalence of his intercession; Christ in the purity and perfection of his human nature; Christ in the plenitude and power of his office; Christ as revealed in the Mosaic dispensation; Christ as the substance of the past, and as the light and hope of the present and the future." Imagine Timothy or Titus, saying to their respective churches, "My friends from what standpoint of Christianity will ye contemplate religion? the human or the divine? Both are on the Rock of ages; both are in the person of Christ; both have the sympathy of every true Christian heart?" "Well then", the astonished Ephesians and Cretians would say, "let us have *both*, if they are *both* in Christ; we want *no schools* of theology, or standpoints, but give us a *whole Christ*, and a *whole Gospel*."

Are ministers to bid their churches select *schools of theology*, in accordance with which they will preach to them, and ignore all truth that does not harmonize with the selected system? The first preachers of the gospel declared the truth as it is in Jesus, according with the Scriptures, and not according to any human system of theology; but as for those who in Paul's day classed themselves as followers of any particular apostle, who said "I am of Paul, and I of Apollos," the apostle found fault with all such; and so he would now with any who should say, I am of Calvin, or I of Luther, and I of Arminius. Paul asks, "Is Christ divided?" No, Christ is unity; His gospel is unity; His Church is a unity, unity without uniformity. Let the *whole gospel*, of which He is the sum and substance, be its foundation stone, Eph. 2, 20. Is preaching to be moulded into the "cast" of any system of theology in particular? Are not ministers the servants of Christ? Woe to the man who preaches to *order*; to please any sect, or school of theology; or who ignores any part of gospel truth that may not accord with some human system. Let the minister of God's word say with Micaiah, "As the Lord liveth, what the Lord saith unto me, that will I speak." How indignantly Paul would have replied to any such proposition as the one contained in the address—"We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but unto them that are saved, both Jews and Greeks, Christ the power of God, and the wisdom of God."

If the churches were to adopt the plan proposed in the address, they would be apt, instead of hearing to profit, to be considering whether what they had just heard was in accordance with the *school* or the *stand-point* they had bargained for. Rather let our denomination perish, than that our ministers should have to ask their churches by what system of theology they are to present instruction to them, or in what manner they will have their souls fed with one-sided knowledge and understanding.

The address goes on to say "the two great truths of divine sovereignty, and human freedom are indisputable—that we are workers together with God, and that He originates salvation in us, and not we in ourselves, may be held without clashing in our own conscience, or against the convictions of our brethren." Very well, then why not *present both*? Why not give a *whole gospel*? What God in his word hath joined together let not man put asunder. Why seek any particular *school* of divinity? The word of God is a unity always consistent with itself, although there are in it truths which our

finite minds cannot harmonize. I once knew a minister who preached a *whole gospel*. If his text leaned to Calvinistic views, he gave the text its bearing; if to Arminianism, he gave it its arminian bias; but without dreaming either of one system or the other; and this was right. We are not called to *reconcile* the truths of the divine word, but to believe and *preach* them. Let them be equally subjects of faith; we are to believe on the testimony of the revealer, and wait, "till death and heaven reveal the rest." Why talk about systems, and stand points, and schools of theology? Why should we narrow down the grand and glorious, and soul-expanding truths of the divine word to this "system" or to that? Why should we take a one-sided doctrinal system, and spend our lives in endeavouring to bend all revealed truth into accordance with *that*? Let us take the *whole* Bible, and make *it* the object of our faith. Truth lies between two extremes. The Bible is the school of Theology for Christians; the whole, pure, unsophisticated, unsystematized, unfettered word of God. May we all love, and devoutly receive all scripture truth. "The night is far spent, the day is at hand;" soon we shall know, even as we are known.

SENEX.

[We think our correspondent has somewhat misapprehended the meaning of our late chairman, whose object is not, to commend a one-sided presentation of the gospel, but rather to make all such doctrinal differences as those referred to open questions, and to recognize a call to the pastorate of a Congregational Church as a sufficient guarantee of orthodoxy to render a man eligible to membership in the Union. But the subject is so important, and the spirit of the letter is so excellent, that we concluded to insert it. Ed. "C. I."]

LETTER FROM REV. E. BARKER.

MR. EDITOR:—You compel me to ask sufficient space in the Magazine, to correct an expression in that part of your report of the Union meetings that relates to my application for admission. You say:—"objection having been urged to the incompleteness of the statement of doctrinal belief accompanying Mr. Barker's application." The objection was not to the incompleteness of the statement of belief; but rather, as Dr. Lillie said, to the too great completeness of the form of application. In the amended form, the statement of doctrine was the same as at first, the alteration was simply the omission of a paragraph, which seems to have been erroneously construed by some members of the Union, as denying their right to ask *any* statement of belief, and as a challenge to re-open the discussion of last year, relative to the doctrinal basis of the Union as to Calvinism or Arminianism. For two reasons, this correction is urged:—1st. From the published reports, many have very naturally inferred that my orthodoxy was the point in question, and—worse than that—my honesty, as though I was guilty of "mental reservations"; 2nd. The Union is likely to be misunderstood as requiring of its members, adherence to particular systems of theology, in addition to what are usually known as the evangelical doctrines in which Protestant bodies in general are agreed. Should there remain any doubt as to the correctness of this explanation, it will be simply just that you publish my application in the two forms in which it was presented.

I am, yours &c.,

E. BARKER.

FERGUS, July 21, 1869.

News of the Churches.

Burford.—The Rev. J. Brown, who has recently resigned his charge in Burford and New Durham, sends us the following interesting account of his parting with that people:

DEAR BROTHER :—I wish through you to acknowledge the kindness of some of the friends in Burford. On the fact being made known that I had resolved to leave this place, an opportunity was sought by many to show their sympathy with myself and Mrs. Brown in our circumstances. The result was a very agreeable surprise last week. Two elderly ladies came early one afternoon to keep us at home. Tea over, while we were still ignorant of what was coming, carriages and pedestrians began to gather round our house. By dark about 60 persons, among whom were the greater portion of the members of the church, and many members of other churches had assembled. They spread a most luxurious table for themselves and us, in the true Burford style. After the tables were removed, Mr. Samuel Fluelling presented me the accompanying very handsome address and purse.

Mr. Brown :—It is with great pleasure that I represent your many true and warm friends here assembled, in presenting you with a purse of \$40.55. The sum is small indeed, but we hope it will be sufficient to convey to you our sympathies in your recent trials. We feel it our duty to strengthen you for future usefulness, by shewing you that you have not failed as a minister of the Gospel; but that you live in the hearts of the mass of the people. We feel too, that we are losing one possessed of ability, who has laboured faithfully, and one who, though often racked with pain has preached the Gospel with singleness of heart, and with a view to the glory of God, and the welfare of the church. And in Mrs. Brown, we also lose from our midst a noble, kind-hearted, and generous Christian woman. Compelled, however, in the Providence of God to part, we wish you God-speed. May you long be spared in health and strength of body and mind to spend and be spent for the cause of Christ. May we all be working while it is day, and meet at last in the better world above!

Mr. Brown has not sent us his reply to the address presented; but it was doubtless a suitable and very feeling one, for he adds in his letter,—“There are times when we specially look for and need sympathy, and this expression of affectionate regard came to us like balm to a wounded heart.” His P. O. address is now Caledon, Ont.

Glanford, Ont.—The church assembling in the stone meeting-house in Barton, having voted itself Presbyterian, and sought shelter under the wing of the Hamilton Presbytery, a number of the members, opposed to such action, have been making an attempt to revive the cause in the adjoining township of Glanford, apparently with a fair measure of success. Brethren McGill and King hold service alternately once every Sabbath, in the old church, with a respectable attendance, and have also organized a Sabbath-school. The house, however, is much out of repair, and the people are much in need of help and encouragement. Will not some of our more able men volunteer assistance?

Rev. E. Ebbs.—A letter just received from the pastor of the Ottawa Church informs us that he has seen it to be his duty to decline the call extended to him by the church assembling in Union street, St. John, N. B. It is in our heart to congratulate the Ottawa Church, and our Canadian (*antiqué*) brethren generally, on our brother's decision, were it not that in so doing we might seem to manifest indifference to the interests of the church in St. John. We

will only say, therefore, that we trust all parties will see the Lord's guiding hand in this result, and that the still vacant church will soon be directed by the same good Providence to an equally able and suitable man.

Rev. J. G. Baylis.—Zion Church, St. John, N. B., is about to become vacant by the removal of its pastor, the Rev. J. G. Baylis, to Danville, Q. Our esteemed brother leaves regretfully, and carries away with him the warm affection and confidence of the people there; but the climate affects his health so injuriously, that it has become absolutely necessary for him to leave. He enters upon his new sphere almost immediately.

Yarmouth, N. S.—The Rev. A. Burpee has resigned his charge of the Church in Yarmouth, and has been on a visit to friends in Philadelphia, and, rumour has it, is looking over into the green pastures of Congregationalism in the United States.

Rev. B. M. Frink, formerly of Magog, Q., has resigned the pastorate of the Central Congregational Church in Portland, Me.

Rev. J. M. Smith, formerly of Southwold, Ont., has removed from Sabula to Monona, Iowa.

[The following notices of Canadian Ecclesiastical bodies were unavoidably crowded out of our August number.—Ed. "C. I."]

The Anglican Synod of Toronto has had a very angry and excited meeting, the ill-feeling having been occasioned chiefly by the affairs of the Church Society. It is pleasant to think, however, that the conclusion was somewhat more peaceable, and that the unseemly controversy, arising out of the charges preferred by Mr. W. H. Boulton against the Hon. J. H. Cameron, is at last at an end. The motto of the Synod is henceforth to be, "Let us have peace." The amalgamation of the Church Society with that body (just effected,) it is to be hoped, will secure that result.

The question of patronage also created lively, and perhaps on the whole, healthy discussion, not a few of the members maintaining *the right of the people* to a voice at least, in the election of their ministers.

Rev. Mr. Carry said it was no innovation to give the people some voice in the choice of their clergyman. He appealed to history in this matter, and history told him that in older times the people of the Church of England chose their own Presbyters. It was easy to say that they were tending towards democracy, but the fact remained that the Bishop might say to him, go to a mission and stay there. But if the people did not choose to pay him, what was he to do?

On the other hand, Provost Whittaker thought nothing could be more unfortunate for a congregation than to have any say in the appointment of their minister. If other bodies, who have this system at work, are regarded, it is at once seen that it does not work well. For the very parties who have been most instrumental in putting a man into a charge, too frequently turn round on him and abuse him, just because he does not adapt himself to their particular fancy.

Sadly true, indeed, sometimes; but perhaps so shrewd a man as Provost Whittaker is reputed to be, can tell us whether, in such cases, it is the *system* or the *people that work it*, to which the blame attaches? We could point to instances, moreover, not far from Toronto, both east and west, where clergymen remain in charge, and have done so for years, in opposition to the well-

known wishes of the great majority of their congregation. Does that "work well?" A graver question still,—is that Scriptural and Apostolical?

Wesleyan Methodist Conference.—The report of the proceedings of this body in Toronto, is too voluminous for us to be able to present even a synopsis of it; we note, however, the following facts. 13 young men were ordained and received into full connexion, on Sunday June 6th. The President, Rev. W. M. Punshon, preached an eloquent and impressive sermon on the occasion. The membership of the connexion in Ontario and Quebec is stated to be 62,600, an increase of 2,156, or about 3 per cent.

The Rev. E. H. Dewart, late of Ingersoll, was elected editor of the *Christian Guardian*, by a majority of 37 votes over Rev. Dr. Jeffers, who has for nine years past filled that position.

The Female College, in Hamilton, is represented as in a highly prosperous condition. The attendance of young lady pupils (276) was the largest since its establishment. The cost of maintenance per annum is about \$17,000; income \$20,000. With the surplus thus obtained the trustees hope to liquidate the debt on the building in three or four years.

We are sorry to notice that the income of Victoria College for the past year has not met the outlay by \$4,000.

The Rev. W. F. Clarke presented the cordial salutations of the Congregational Union of Ontario and Quebec, and was very warmly received. He came, he said, with no set speech, but for the purpose of love-making, and he should therefore speak out of the fulness of his heart. He had always had a very warm side towards Methodism, and was reputed to be, by kindred and association, half a Methodist. He admired the class-meeting in everything but its compulsoriness. He was much indebted to the preaching of Methodist Ministers, many of whom were among his most cherished friends.

Mr. Clarke then proceeded to speak of the many points of agreement, doctrinally, between the Wesleyan and the Congregational bodies; as for example, in regard to the universality of the atonement, the supernatural element in conversion, spirituality in worship, and revivals of religion. In respect of church government he declared Methodism to be "the very *antipodes* of Congregationalism;" but he argued that we held sufficient in common to warrant us in bidding each other God-speed in our evangelistic work.

At the close of Mr. Clarke's address a resolution was moved by the Rev. G. Douglass, the Co-Delegate, and carried, expressing the satisfaction of the Conference with the statements, and affectionate salutations of Mr. Clarke, as the deputy of the Congregational Union, and cheerfully reciprocating them. Mr. Punshon, the President, in presenting the resolution, said it had given him great pleasure to listen to his address.

"The points of difference between us are really *infinitesimal*. We Methodists believe in salvation from first to last as being by the free grace of God. Equally we believe in perdition being from first to last solely in consequence of the unbelief and wilfulness of man. If we could believe in election without reprobation, we might admit the doctrine. Possibly we are nearer than we at first think. To the perseverance of the saints we have no objection; we only object to the perseverance of the sinners. We rejoice in the unity of the Spirit, and rejoice in all good. * * * * * In my own land—my own land still—I have often preached in Congregational churches. On one occasion, I preached one of the annual sermons for the London Missionary Society, and also once had the pleasure of preaching what might be termed the Baccalaureate sermon—though we do not have such long words in England—in Chesnut College. I have also had long and friendly intercourse with many Congregational ministers, both in England and Ireland. The Congregational body has done nobly throughout the world. It is indeed not going too far to say that Congregationalists have done some kinds of work that no other body could have done so well. You, sir, have given us

proof of the heart of Methodism—I might call it the *perfevour* of Methodism. This arises from the fact that you have Methodist blood in your veins—that indeed you are another of that noble band of men whom we have given to your denomination,—of whom the Rev. Henry Allon, the late Rev. Dr. J. Campbell, the Rev. T. Binney, the late Rev. Dr. Raffles, the Rev. Dr. Liefchild, and many others, were conspicuous examples. We wish you all success in your denomination, and pray that we may all be enabled to work for Christ, and finally meet in heaven.”

The Methodist New Connexion Conference met this year at Waterdown, Ont., and was opened by singing and prayer, the Rev. Dr. Cocker in the chair. The Connexion was well represented from all parts of the work, about 150 being present. Rev. J. H. Robinson, of London, was once more elected to the Presidential chair, an honour well bestowed, as Mr. Robinson has served the denomination faithfully and efficiently in many ways, and not least in his editorial management of the excellent denominational organ which he has conducted for so many years, the *Evangelical Witness*.

A report was submitted by Dr. Cocker, embracing, among many other items, the resignation of two or three ministers; also applications from several local preachers of other denominations for admission into the N. C. ministry. The resignation of Rev. W. Grandy, of Galt, whose name has been so prominently before the public in connection with the great revival there, elicited a lengthy discussion, which terminated in the passing of a resolution granting him the usual testimonial of character and standing. Mr. Grandy has, we understand, accepted the call of a Congregational church in the Western States.

The resolution brought before the last Annual Conference, in regard to Missionary grants and assessments and referred to the District meetings for their judgment, was again up for discussion, but was thrown out. The rule therefore of which so much complaint has been made, and as it seems to us, not unjustly, viz., of assessing each Circuit for a certain amount of Missionary funds, and deducting any deficiency from the grant to the minister, remains the same. A proposal also, to extend the term of a minister's appointment to a circuit to *five* years, instead of three, as at present, met with a similar fate, although by the narrow majority of eighteen votes.

We have not seen the statistics of this body for 1868-9, and therefore cannot give any information as to their progress during the past year.

Primitive Methodist Conference.—The Primitive Methodist Conference assembled in the Town of Brampton. Rev. R. Boyle was elected President, Rev. J. R. Swift, Vice-President, Rev. W. Bee, Secretary.

Messrs. Cade and Broadhouse have withdrawn from the Conference; the former having changed his views on the subject of Baptism. The Rev. W. H. Moody and J. R. Horwell have also withdrawn; but six young men were ordained to the ministry, thus more than filling up the vacancies that were created by these resignations.

The Connexional Institute is reported of very favorably. The Educational Committee recommended the removal of the Institute from Hamilton to Toronto, and the opening of the Institute to secular students.

The estimated expenditure for the coming year is \$1,750. The income \$800, leaving a balance to be raised by subscriptions, collections, &c., of \$950. Each member of the society is to be asked to give 5 cents toward that object. The report of the Bank Committee “was exceedingly pleasing and satisfactory.”

The Conference is seeking an act of incorporation.

The Upper Canada Bible Society, having determined upon a change in their mode of operations, are reducing the number of their travelling agents

to two. They desire to obtain the services of a permanent secretary, who will be competent to conduct the correspondence of the Society, supervise the financial operations of branches, together with the work of travelling agents and colporteurs, and extend the influence of the society generally. He will also be required to attend the anniversary meetings of some of the larger branches, and, for this purpose, it will be essential that he be able to address an audience with interest and effect. Applications, with testimonials, can be addressed to the Secretaries of the Society, Bible House, Toronto.

Young Men's Christian Associations of Ontario and Quebec.—The Second Annual Convention of these Associations will be held in St. Andrew's Church, Hamilton, on Wednesday and Thursday, the 8th and 9th inst., commencing at 2:30 P.M., on Wednesday. The Committee earnestly hope that all existing Associations will be *fully represented* at the Convention by their most *active Christian Members*. While, however, they seek thus to advance the peculiar interests of Young Men's Christian Associations, it is the wish of the Executive Committee to give the Convention a *broader scope*, and make it somewhat of the character of a "*Christian Convention*." Pastors and members of Evangelical Churches in towns where a Young Men's Christian Association has not yet been organized, are, therefore, cordially *invited*, and respectfully *urged* to send one Clergyman and one Lay-Delegate to sit as Corresponding Members. Such meetings of Christians, "regardless of denominational distinctions, to provoke one another unto love and good works, and to consider more especially the means by which the lay members of the Churches may accomplish more than heretofore in the service of Christ," cannot be without interest to any branch of the Church of Christ, and we hope, therefore, there will be a large attendance. Special invitations have been issued to a number of brethren in the United States, and also to Rev. W. Morley Punshon, M.A., and Daniel Wilson, LL.D., of Toronto; T. James Claxton, Esq., of Montreal; J. S. McLean, Esq., of Halifax; and other able speakers. Delegates and others expecting to be present will please notify Mr. Geo. A. Young, Chairman of Reception Committee, P. O. Drawer 55, Hamilton, immediately. In the assignment of Delegates to private hospitalities, preference will be given to those whose credentials are forwarded within the time specified (25th Aug.) All others are requested to report upon arrival in Hamilton to the Committee, at the Rooms, corner of King and Hughson streets. Arrangements have been made with the Railroad and Steamboat lines to convey Delegates attending the Convention at greatly reduced rates.

Canada Temperance Union.—By an unfortunate oversight on the part of the Executive, the Canada Temperance Union is announced to meet in Toronto on the afternoon of Tuesday, the 7th of September. We very much regret this clashing in the arrangements of the two organizations, inasmuch as many persons are desirous of attending *both* meetings, and will find it now impossible to do so. All we can say to such is, go to the one where you think you are most needed, and can do most to help forward the cause of the blessed Redeemer. We have received no circular with regard to the Temperance Convention, and therefore can give no particulars as to arrangements.

Official.

Widows' and Orphans' Fund.—Received from Brantford Church, \$8.

J. C. BARTON,
Treasurer, Widows' and Orphans' Fund..

Montreal, August 20th, 1869.

Obituary.

DEATH OF REV. DR. BURNS.

This venerable and excellent old man was taken to his rest on the 19th August, after a life of untiring activity and usefulness, at the advanced age of 81 years. From an obituary notice of him by the Rev. Andrew Kennedy, of London, we learn that the Dr. was born in Barrowstonness, Scotland, where, after going through a preparatory education, he became a literary and theological student of the University of Edinburgh, and was licensed to preach the Gospel in 1810, when 19 years of age. Soon after he was appointed one of the ministers in the large and populous town of Paisley, near Glasgow, where for thirty-four years he laboured indefatigably, not only in the pulpit and in pastorate work from house to house, but with the pen of a ready writer, producing a large number of publications, all bearing on usefulness around him and throughout the land he so much loved.

Dr. Burns took an active part in the discussions that eventuated in the Disruption of the Kirk of Scotland, and in 1843, along with four hundred of his brother ministers, came out of the State Church, with Dr. Chalmers and others at their head, and laid the foundation of what is now the Free Church of Scotland.

In 1844 Dr. Burns, along with Dr. Cunningham, came out on a visit to the Presbyterian churches in North America. The result was a large disruption here from the Church of Scotland, and fraternization with the Free Church. Dr. Burns went back to Scotland, but in 1845 came out with his family; was installed minister of Knox Church, in Toronto, and laboured in that large and onerous charge till 1856. He was then chosen Professor of Church History and the Christian Evidences in Knox College. The duties of his office Dr. Burns discharged with his characteristic energy. Growing infirmities, however, of age, made it necessary for him to diminish his work somewhat. The Synod designated him *Emeritus* Professor, and he still continued to act as he could, indeed beyond what might have been expected. He ever took a deep interest in the college and the students, and now he has gone, will remain in their minds with grateful and veneration remembrance.

Gleanings.

LUCK AND LABOUR.—Many people complain of their bad luck when they ought to blame their own want of wisdom or exertion. Mr. Cobden, a distinguished writer in England, thus wrote about luck and labor:—

Luck is ever waiting for something to turn up.

Labour with keen eyes and strong will, will turn up something.

Luck lies in bed, and wishes the postman would bring news of a legacy.

Labor turns out at six o'clock, and, with busy pen, or ringing hammer, lays the foundation of a competence.

Luck whines.

Labour whistles.

Luck relies on chance.

Labour on character.

Luck slips down to indigence.

Labour looks up to independence.

LEWIS, KAY & CO.,
WHOLESALE IMPORTERS
DRY GOODS,
MONTREAL.

ESTABLISHED 1818.

SAVAGE, LYMAN & CO.,

No. 271 Notre Dame St., Montreal,

CONTINUE THE MANUFACTURE OF

FINE GOLD JEWELLERY

IN ALL ITS VARIETIES,

—ALSO—

SILVER TEA & COFFEE SETS,

TRAYS, INKSTANDS,

Goblets, Cups, Spoons, Forks, Ladles, &c.,

COMMUNION SETS.

S. L. & Co., are Sole Agents for the sale of the celebrated ULYSSE NARDIN Chronometers and Watches.

No. 271 Notre Dame Street, Montreal.

HENRY SANDERS,
OPTICIAN,

No. 61 ST. JAMES STREET, Next Door to Dawson's Book Store,

MONTREAL.

MAGIC AND DISSOLVING-VIEW LANTERNS.

PRICE LISTS ON APPLICATION.

Opera, Field, and Marine Glasses, Mathematical Drawing Instruments, Theodolites, Levels, Circumferenters, Scales, Tapes, Chains, T-Squares, Rules,

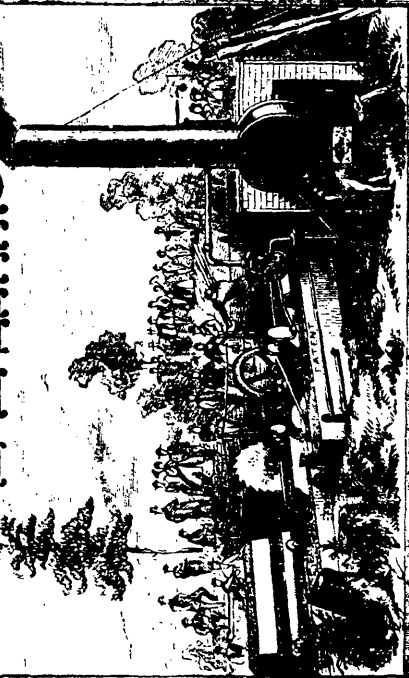
Electrical, Galvanic, Magnetic, and Telegraphic Instruments, Maker of Induction Coils, and every kind of Galvanic Battery known, including Smee's, Daniell's, Bunsen's, and Grove's, for Electro-Platers and Gilders, Covered Copper Wire, Binding Screws, Porous Stone, and Glass Cells, and General Philosophical-Instrument Maker.

AGENTS FOR MONTREAL AND NEW YORK PATENT SAWS.

ALL KINDS OF SAW MILL SUPPLIES
KEPT CONSTANTLY ON HAND.

BRANTFORD ENGINE

W. D. BRKS



FIRST PRIZE AND DIPLOMA AWARDED FOR STEAM SAW MILL IN OPERATION
PROVINCIAL EXHIBITION, HAMILTON, SEPTEMBER 28, 1884.

ENGINES

OF ALL
SIZES
UPRIGHT
HORIZONTAL
AND
PORTABLE

ALSO
PATENT COMBINED

PORTABLE
AND
STATIONARY

ENGINES
SINGLE
LATH & STAVE

MACHINES.
CHOPPING MILLS &c.

SAW MILL
CAPABLE

CUTTING

2000 FEET OF

LUMBER

IN A

SINGLE HOUR

GRIST MILLS

THAT WILL GRIND

100 BARRELS OF

FLOUR

WHILE USING

1 1/2 CORDS
OF
WOOD.

G. H. WATERBURY & CO.

Blake's Patent Belt Studs, Gummers, Swages, Cant Hooks, &c., Always in Stock.
S. J. P. & Co., Montreal