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T H E

# Canadian Independent.

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VOL. XIII.

TORONTO, DECEMBER, 1866.

No. 6.

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## GOING OVER TO "THE CHURCH."

The recent defection of some Canadian Congregational ministers to the Church of England, and the occasional adhesion of influential lay members of our churches to the same communion, are facts of sufficient general interest to call for some special notice in this place.

It is not at all in accordance with our feelings or convictions to take up these cases individually. The longer experience that we have of human nature and human life, the more we see of the complicated workings of thought and feeling in any mind, and of the influence of circumstances in forming opinion and determining action, the less inclined do we feel to enter upon personalities of any sort; and the more, to deal with essential *principles* of truth and duty.

But as the influences which have operated in these cases, may be fairly supposed to be likely to affect other minds as well, and as the leap from Congregationalism to Anglicanism has been generally considered a pretty wide one, it may be of service to examine anew the principles involved in such a transition.

It is not enough to say that in the practical working of Congregational churches, there are certain evils and defects which render ministers and members uneasy in the system. We must not only examine what we are going *from*, but what we are going *to*. It is no argument in favor of the Baptismal Office, that church meetings are sometimes disorderly.

Nor is it sufficient to point to many good features in the worship and working of the Episcopal Church, or to certain excellent men who minister at its altars. Such a line of argument would cover all the enormities of the Papacy.

Surely we ought to give no heed, in such a matter, to considerations of "good society," and the like. These arguments, in a religious question, worth *naught*, should never be endowed with the power of the cypher in numbers, giving ten, or a hundred, or a thousand-fold value to the weaker pleas to which they are attached.

In England, the necessity for nonconformity, arising from the entire subjection of the Church to the State, is very potent. It is nothing less than monstrous, that a Church of Jesus Christ should be bound hand and foot by the secular power; should be free to profess no doctrine, to offer no prayer, and to administer no discipline, except as prescribed by Act of Parliament or Order in Council. The Book of Common Prayer was moulded into its present form, the constitution of the church was fixed, and its subsequent administration has been directed by the Crown and Legislature, not by the body of Christ itself. The State has always taken care to keep the upper hand. Any inconvenient liberty taken by the Church has been promptly and harshly repressed.

Now, although it is true that State-Churchism in the Colonies, at least in these Colonies, never attained such a rampant growth as in the mother country, it must not be forgotten, that the Church itself made a desperate struggle to reproduce the entire Establishment system in every part of the British Empire; that it claimed exclusive endowments and supremacy over all other religious bodies; and only let go its hold upon the arm of the law when beaten away by the friends of religious equality on the one hand, and at last shaken off by the mother Church and mother State themselves, in Lord Westbury's judgment, on the other. Whether the Colonial Churches are yet to be entirely free, is not perfectly certain, for the required Imperial legislation has not taken place. Colenso flourishes his patent in the face of the whole Episcopate. But at all events, the mark of Caesar's sceptre is to be seen on every part of the system. The Church here inherits the Book with all its blemishes, as it has been made to suit Royal and Parliamentary demands. The declarations of Royal Supremacy cover a great deal more than the acknowledgment of the Queen as supreme judge in all causes in the courts respecting ecclesiastical persons and matters. The whole system is flavoured with the Church and State doctrine. When the best Churchmen are themselves ashamed of this, and are toiling to set themselves free, is it the time for those who have known liberty to return to the house of bondage?

We do not consider the question of the use of a Liturgy, so vital as many others. The Bible certainly does not prescribe one; neither does it positively forbid it. Yet the Bible unquestionably favours free prayer, nearly all its examples of prayer being strictly extemporaneous. Now, whatever may be abstractly possible in reference to some ideal liturgy, there is no doubt that *this* Anglican Liturgy, which alone is to be used in public service, discourages the cultivation and practice of Free Prayer. The minister is said indeed to be at liberty to pray as he will in the brief prayer preceding the sermon. But after an hour and a half of written service, what liberty is this? Free Prayer is *permitted* perhaps in certain by-ways, but it has no place of honor; it is under the ban; a man may observe every letter of the rubric, without offering a petition that is not put ready-made into his mouth. The Prayer-

Meeting, that fountain of refreshment, is no part of the system. It is an extra, an unauthorised addition; and we have heard of a Canadian Bishop calling a clergyman to account for venturing to hold one! Will the beauties of any liturgy compensate for this practical exclusion of public Free Prayer?

The *exclusiveness* of the system is a very grave objection against it. Though it may not be expressly asserted in the Prayer-book, it is tacitly assumed, and the attitude of the Church towards all other than its own clergy, is based on the assumption, that in its "orders" alone is to be found the title to be a true minister of Christ. Though a man may have consecrated his early youth to the Gospel, have diligently prepared himself for the work, have been set apart to it by the most wise and godly men, and have had the Master's seal upon him in the fruits of his ministry, all this avail-eth nothing, is not taken into the account; he must begin again in a lower order, just like the beardless novice who kneels beside him to have Episcopal hands laid upon his head. When once he has undergone that ceremony, he is cut off for ever from his old associates, and from multitudes of God's most honoured servants, in all recognition of them in the Church as ministers of Christ. If Robert Vaughan, or Thomas Binney, or Newman Hall, or Alexander Raleigh, or George Smith, or Baptist Noel, or Morley Punshon, should pass by that way, he may acknowledge them as the excellent of the earth in private, but he dares not ask them to preach for him! How many of us are willing to shut ourselves up in that position? A man born in it may remain there, bewailing his captivity; but to offer ourselves for imprisonment, when we have been free born, is another matter.

While we should be thus shut out from so much that is holiest and wisest among men, who would be our new companions? One party is going on toward Rome. Another halts on the same road. Another pitches an "Evangelical" camp. Another, rejoicing in his liberty, makes off in the direction of Rationalism. Yet all these are to be recognised as duly authorised ministers of our Apostolic Church; perhaps, by turns, as our Right Reverend Fathers in God!

The whole Anglican system, in so far as it is a system, is built upon the doctrine of Baptismal Regeneration. The Baptismal Office, that for Confirmation, the Catechism, the terms of admission to the Lord's Supper, the Sunday Services, the Order for the Visitation of the Sick, and for the Burial of the Dead, all agree most harmoniously with that doctrine; nowhere contradict it. One believing it, has no difficulty in using all the services in their plain sense. But one who holds the views known as "Evangelical," as opposed to the "Sacramentarian," has to supplement and explain, and resort to non-natural meanings, and what not? The words are there, plainly declaring spiritual regeneration in and by means of the sacrament—how can he get around them? We have never seen an explanation that met the case.

If any one *believes* in apostolical succession, with its episcopal authority

and exclusive orders, in the new birth's being imparted in baptism and developed to perfection by the other sacrament, no doubt the Church of England is his proper place, if not the Church of Rome. But if one denies all this, it surpasses our comprehension to discover how he can seek refuge in such a communion.

This is no time to take such a step. It is very evident that the Evangelical School is on the decline. It has very few men of eminence now in England. The Broad and the High Church parties are absorbing the talent and the energy of the body. In Canada, they control but one diocese out of five. Theirs is the losing cause. It has the fatal clog of inconsistency about it. They are in the wrong place. The High Churchmen are at home; they are not.

There were good reasons for that exodus of our non-conforming forefathers in 1662. The men who came out were neither fools nor fanatics. Those reasons remain to this hour in almost unabated force. Let us honour that noble deed by our adherence to it. Let us stand beside those on whom their mantle has fallen. There was Truth and Right in the testimony those spiritual heroes bore. There are elements of worth and power in the non-conformity of to-day, which the world cannot afford to lose. Yes, even in this freedom and self-government which scandalize some of our conforming friends. Our part is, not to forsake, but to develop and perfect it, to guard against its dangers, and to draw forth all its virtues. We set a high standard before us,—a spiritual worship, a pure communion, and a free polity. It is not to be wondered at, that we often fall short of so lofty an aim. Better to fail in the endeavour, than to give up all such aspirations. But we shall not, we do not altogether fail.

In our remarks above we have not drawn much distinction between lay and clerical adhesion to the Church of England. It is true, that the clergyman has a more direct responsibility for all the services which he undertakes to conduct according to the Book. But the layman places himself and his family under the influence and in the atmosphere of the system. He surrounds himself and them with all its teachings and habits, and invites the exercise of its moulding power. He is publicly identified with it. He says, in effect, that protest against its evils is uncalled for. And all this, while he may indignantly deny that doctrine of Baptismal Regeneration so plainly taught in the formularies, and which is the corner stone of the entire system of services and theory of membership. Suppose that a child is born in the house; can he ask a clergyman to pronounce it regenerated by the waters of the first sacrament? Can he teach his sons and daughters that "*therein*" they "became children of God, members of Christ, and inheritors of the kingdom of heaven?" And if not, is he in his true place, publicly upholding a system whose *essential* features, mark! whose very terms of membership, he regards as false and unscriptural? He

may have an Evangelical pastor to-day, but, next Sunday, the Bishop may send him a Ritualist or a Rationalist.

There is no hope that these services will be changed. Mr. Gladstone told a number of leading Nonconformists who privately met with him some two or three years ago, that by thousands of the best members of the Church of England the doctrine of Baptismal Grace was held with a tenacity that could never be relaxed, as a fundamental truth of the Christian religion; and that any idea of union, on the basis of a modification in that particular, was utterly out of the question.

We do not judge the consciences of the Evangelical clergy. If they are satisfied with their elaborate interpretations of the services in another sense,—be it so. They have their own right of private judgment, and their own responsibility to bear. But not a few of them have dared to say that they are *not* satisfied. Many excellent laymen deeply deplore the language of the Prayer-Book—but deplore it in vain.

We cannot but deem it the duty, therefore, of those who do *not* believe in the power of the State over the Church, in the divine right of bishops, in exclusive orders, and a sacramentarian religion, to stay where they are, and endeavour, by wisdom, patience, love and prayer, to cure or repress those weaknesses and evils of human nature which they find in our free churches.

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## REPRINT OF ENGLISH UNION PROCEEDINGS.

During the past month, while we were alternately feasting our own minds upon the ample reports of the Sheffield Union Meeting, and groaning over the impossibility of making every reader of the *Independent* partaker of the same pleasure, Mr. John Leeming, of Montreal, has had reprinted and has circulated through the churches, without charge, a large edition of the second part of the proceedings. For this rare act of enterprise and generosity we are sure that the whole body will heartily thank him.

The *Montreal Witness* has also issued a supplement, containing copious extracts from Rev. Newman Hall's address as Chairman, reprinted at the cost of several *members of different Churches*.

These facts suggest to us what ought to be done after every May and Autumnal Meeting of the same body, viz., one of these three things:

1. The purchase of a large quantity of the two numbers of the *Patriot* containing the report, for distribution in B. N. A.; or,
2. The reprint of the *entire* proceedings in the form now adopted; or,
3. The issue of the same matter in an extra number of the *Canadian, Independent*.

Who will help in such a work? Provided always, notwithstanding, that the very best thing will be for our friends to get the English papers themselves all the year round.

## MATERIALS FOR OUR CHURCH HISTORY.

At length, we are enabled to print the first of a series of papers, in which we hope to furnish accounts of the early days of Congregationalism in all parts of British North America. We do not promise what may be properly called a history of the churches and missions of the body. All that we aspire to at present, is, to prepare *materials*, which may be woven into a more systematic form by some future writer. One advantage of this method will be, that we can use the detached sketches of various writers who may have special information concerning different parts of the field. We once more urge upon the fathers and founders, lay as well as clerical, the *duty* of preserving from oblivion the interesting and valuable recollections which would otherwise die with them. The several Associations have been already requested to see to it, that competent writers engage in this work, within their respective spheres; but we also invite individual co-operation in the work.

We have already in hand a most interesting outline of the history, extending through a hundred years, of the Church at Chebogue, Nova Scotia, prepared by our historical contributor, Mr. James Woodrow, and one of a Canadian Church, by a writer nearer at hand. But, for several reasons, we begin our series of narratives with a paper on Quebec, the first part of which was prepared by Rev. Dr. Wilkes, for the *Harbinger*, a monthly magazine conducted by Rev. Dr. Carruthers, pastor of Gosford Street Congregational Church, Montreal, which lived for two years, viz., 1842 and '43, and from whose pages may be gleaned many an interesting item concerning "old times." But one other connected sketch of this character, however, appears there—of the Church at Stanstead, C.E., which also we purpose to republish.

We are much pleased to present the story of the Church at Quebec, as now completed by the same hand which began it a quarter of a century ago. It will be read with interest wherever the Magazine finds its way. The younger members of the body, who have inherited the religious liberties for which the fathers suffered, ought to know at what a price their own freedom was obtained. Nor must it be forgotten, that the disgraceful restrictions formerly existing were imposed and enforced, not by French-Canadian Catholics, but by the English High Church and Tory party, who then had everything their own way. A similar spirit animated the same party in Upper Canada. Yet in each Province, especially in the Western, there were liberal Churchmen who aided the so-called "Dissenting" bodies in obtaining their rights. We trust that we shall be able to secure for these pages a full record of the long and hard battles for religious equality.

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QUEBEC, 17— to 1866.

BY THE REV. HENRY WILKES, D.D.

It would appear from the information derived from several competent sources, that prior to the year 1800 a few religious soldiers stationed at Quebec applied to the London Missionary Society for a Minister of the Gospel to labour in that city. The call was responded to by that society, and two were sent out in that year; namely the Rev. Messrs. Bentom and Mitchell. On their arrival at Quebec, they found that the regiment had been removed, so that the applicants were no longer in that city, and they further found that with little to encourage, there existed very much to discourage their efforts. Mr. Mitchell proceeded to Montreal, whence, after a few weeks

absence he returned, reporting that in the present "Emporium of Commerce," there then existed no prospect of success in that work to which they were devoted. He proceeded, therefore, downwards to the Bay Chaleur, where it is said, he laboured during three years with considerable encouragement, and that on his retirement from that post, he was succeeded by the Rev. Mr. Pigeon. What were the ultimate results of these labours, is not known, nor whether or not there are now the remnants of a church there.

Mr. Bentom took lodgings with a cooper who inhabited a small cottage, and there commenced proclaiming the gospel to a few who gathered in his room. Soon thereafter the little congregation removed to the house of Mr. Hadden, and their increasing numbers rendered it needful to occupy a larger space in the second story of a public house. Here the place became too strait for them, so as to induce the removal of first one partition and then another, until the entire area was opened. On this place becoming too small they removed to the Freemason's Hall, where they continued for a considerable time with a congregation of about 200 souls.

During the summer of 1801, Mr. Bentom regularly organized a Christian Church in accordance with ancient Apostolic order, about forty disciples thus uniting together in the fellowship of saints. He moreover obtained the usual register, and performed all the functions of the holy ministry. Acquiring considerable popularity and influence, being favoured with much success, he did not proceed many years without exciting jealousy and opposition. The arch-enemy can always find willing human instruments to oppose the truth, when his kingdom is successfully attacked. Mr. Bentom laboured as a Minister almost gratuitously, deriving the chief part of his support from his services to the public as a medical practitioner. Of course, his encroachment on their province was disliked by the medical faculty.

On applying for his register for the third year, he was refused in a manner far from courteous. As a consequence he was virtually prohibited from celebrating the nuptial ceremony, and administering the ordinance of baptism; nor was he permitted to officiate at funerals, the public grave-yard having been closed against him. It may be supposed that the sentiment expressed concerning him was, "these that turned the world upside down have come hither also," and the enemies of the truth were determined, if it were practicable, to expel it from Quebec. The treatment to which he was exposed being not only unchristian, but unquestionably illegal, was resented by Mr. Bentom, who, finding it impossible to get redress, determined to try the power of the press on his persecutors. He took a journey, therefore, to the United States, and there printed a pamphlet which he had written entitled "Law and Facts," designed to expose the great injustice he had suffered.

Copies of this pamphlet were soon circulated in Quebec, and the author, Mr. Bentom, was arrested and prosecuted for libel. The late Chief Justice Sewell, then Attorney General, appeared on behalf of the prosecution—but no advocate had independence enough to undertake the case of the defendant. Mr. Bentom, nothing daunted, argued his own cause. The trial, which was by special jury, lasted from 10 a.m. to 5 p.m., and resulted in a verdict of guilty. The sentence was *six months' imprisonment* and a fine of *fifty pounds sterling*. For six months therefore was this good man shut up in prison, under cover of the law, in reality for the crime of non-conformity, though nominally for libel. Certain christian friends at Glasgow, Scotland, contributed and sent over the amount of the fine.



During the period of their minister's imprisonment, the church and congregation met regularly for worship on the Lord's Day—sermons were read, and devotional exercises appropriately conducted. At his request they wrote to Great Britain for another minister to succeed him. It should be remembered to the lasting honour of the then members of the Church, who during that period of "trouble, and rebuke, and blasphemy," were persecuted as the "offscouring of all things," that they displayed all fraternal regard for Mr. Bentom, and by their unceasing kindness, and visits to him in prison, alleviated his sorrows and fully shared in his designed disgrace. Amid the obloquy which ignorance and power both leagued to heap upon him and them, they developed a highly exemplary firmness of principle and consistency of conduct, which were of considerable influence upon the ungodly among whom they shined "as lights in the world." The Chief Justice Sewell, twenty-five years afterwards, virtually admitted, that the proceedings in Bentom's case were altogether contrary to the inalienable rights of conscience, an inequitable stretch of civil jurisdiction adverse to the command of Christ concerning the administration of evangelical ordinances and the worship of God, and a dangerous precedent which could not be justified. Nevertheless the act of the Canadian Parliament respecting the Congregational Registers, which act had been approved by the British Government from the commencement of the Provincial Administration, was directly and ever nullified and particularly set aside during the subsequent thirty years by that arbitrary decision of the Court of Law, and any effort to obtain the registers was unsuccessful until the Act 6th William IVth Chap. 19th, set the matter permanently at rest, and gave to Congregational Clergymen a *status* equal to any others; much to the chagrin of high-church bigots.

The Rev. Francis Dick, who still lives, a much loved minister in Scotland, succeeded Mr. Bentom, commencing his labours in the year 1805. He remained three years preaching faithfully "the glorious Gospel of the blessed God," without, however, that success for which his heart panted. The cause of his comparative failure lay obviously in those untoward circumstances by which he was surrounded. The complex opposition to "True Christianity," sanctioned indirectly by the adjudication of the Civil Court, became a barrier to the progress of the "truth as it is in Jesus," which unwearied efforts and zeal, failed at the time to surmount; and notwithstanding the urgent wishes of the people that he should remain, Mr. Dick withdrew from a scene where immediate prospect of doing good seemed to be extinct; and where in addition to these evils he suffered from ill health.

It should be stated in this connexion, that about the year 1804, this infant congregation originated and organized the Quebec Auxiliary Bible Society, which has never since ceased to exist, although at intervals so far dormant as to be little more than nominal. A further fact, which will be new to the friends of Sunday Schools, and which removes from Montreal to Quebec the honour of establishing the first Sunday School in Canada, must be here introduced. In the year 1806, speedily after Mr. Dick's arrival at Quebec, a Sunday School was organized in connexion with this Independent or Congregational Church, and continued for many years in successful operation. Indeed, amidst all the privations of the Church respecting the stated Ministry, that Sunday School was sustained; and during the latter five years especially, immediately prior to the final change in the relations of the congregation, by its alliance with the Kirk of Scotland, that school, with a branch of it which

was formed at Pres de Ville, was a great means of diffusing New Testaments and religious Tracts amongst the benighted population.

The Rev. Mr. Spratt succeeded Mr. Dick. He had been destined for the East Indies, but Providential circumstances intervening, he was led to Quebec, where he remained for several years, obtaining part of his support by teaching a school.

During the pastorate of Mr. Dick, a plan was adopted of making monthly Congregational collections, for the purpose of erecting a suitable place of worship. They were regularly continued until the sum of £300 was raised; and with that sum the site of the building so long occupied by this Church, in St. John Street, was purchased. In the year 1816, the edifice was erected at the enormous expense, for so plain a building, of about £2,400, exclusive of the cost of the ground. This large expenditure involved the congregation in pecuniary difficulties, which induced them to assent that Mr. Spratt should visit the United States and Britain for aid. He returned unsuccessful; and chagrined with his disappointment, he went over to the Episcopal Church, and removed from Quebec in 1820.

After an interval of about a year, Mr. Spratt was succeeded by the Rev. Mr. Purkis, afterwards of Laprairie, and now of Osnabruck or its neighbourhood, who remained at Quebec until 1824; in the autumn of which year, the Rev. George Bourne was invited to Quebec. He remained till October, 1829. A Religious Tract Society, which had been formed in the year 1816, was actively revived by Mr. Bourne soon after his settlement; by whom also the impulse was given to the more enlarged and successful diffusion of the Holy Scriptures in that district of the Province; and through whose instrumentality the patronage of the Governor, Chief Justice Sewell, and others, was eventually secured to the Bible Society.

During the succeeding five years after Mr. Bourne's settlement as pastor, the church had increased, and the congregation was united and slowly advancing—but the denial of the Registers for Marriages, Baptisms, and Burials, and the pressure of a heavy debt on the building, with the removal from Quebec of some efficient friends of the cause, and though last *not least*, the want of an organization in Great Britain amongst our vast and powerful body to assist Churches in the Colonies, induced the principal remaining members of the Church, which stood as it were alone in the Colony, to consider the expediency of releasing themselves from all their exterior difficulties by a union with the Kirk of Scotland. It is within the knowledge of the writer, that had there been then, as now, a Colonial Missionary Society, or had there been any efficient arrangements in Great Britain to secure a succession of Pastors, and to aid when pecuniary difficulties pressed on a sister church—such a union would never have been for a moment contemplated. But alas! none such existed in 1829; and the measure of union was finally decided upon. Mr. Bourne removed from Quebec, and the building, with a majority of the stated worshippers, was transferred into connection with the Kirk of Scotland. The Rev. Mr. Clugston became its minister, who was a faithful preacher of Christ's holy gospel. As might have been anticipated from the leaven which remained in the church, when the disruption occurred which ended in the formation of the Free Church of Scotland, this congregation went over to the retiring party, and after having erected a substantial edifice named "Chalmers' Church," disposed of their old one, and are now under the pastoral care of the Rev. W. B. Clarke.

But Quebec was not destined to be left without a Church bearing practical witness to the simplicity and glory of Apostolic order and principles. The Colonial Missionary Society was formed in 1836, in connexion with the Congregational Union of England and Wales; and its pioneer and agent, the Rev. H. Wilkes, visited Quebec in the spring of 1837, to ascertain what remnants there were who loved the order and fellowship of the primitive churches. He found several, and on representing the matter to the Society, they sent forth the Rev. Timothy Atkinson, of whose labours and success we must write hereafter. Meanwhile the details we have given, illustrate very powerfully the importance, yea, the necessity of such an organization of the churches at home and abroad, which, whilst it does not in the slightest measure trench on their independency of each other in their respective interior management and discipline, binds them into a holy brotherhood for mutual defence, mutual relief, and united propagation of the truth.

Mr. Atkinson arrived in Canada late in the autumn of 1837, and being cordially received by the above-mentioned remnants, together with a few who had gone thither from Montreal, he speedily commenced his ministry in the capital of Lower Canada. A room over an auctioneer's establishment in a central position was hired and promptly filled up by zealous friends, and was duly opened for public worship on the last Sunday of November, 1837. Mr. Atkinson's ministry was intelligent and earnest; accordingly, it was soon appreciated by increasing numbers. A site was purchased in Palace Street at a cost of £960 currency, which, however, was allowed to lie on the property at six per cent. interest, and an elegant and substantial stone structure was erected, in the Gothic style of architecture, at considerable cost. At this present the writer cannot lay his hand on the amount expended. The friends on the spot made sacrifices in order to erect the building, contributing "to their power, yea, and beyond their power;" and even then they had to ask some aid from friends in the United States, which was cordially afforded. This was obtained at the latter half of the year 1840. The following autumn was distinguished by the meeting of the Congregational Union of Lower Canada at Quebec, and on the 17th October, 1841, the new church building was opened by public services, the pastor and the writer preaching on the occasion: the latter from the text, *Psalms* xxvi. 8. The Lord greatly blessed the infant cause by considerable additions to the membership, and by a greatly increased congregation. This was a period of much prosperity, for which there was a general disposition to thank God and take courage. For a year and a half, or more, great unanimity and energy were exhibited.

If the unfavourable should be noted as well as the opposite, certain unpleasantnesses within the flock should have mention, disturbing its peace for a season, and interfering with its advancement. The summer of 1843 was the period of this chilling influence, while the commencement of that year had been marked by the withdrawal of Mr. Atkinson from the list of *missionary* pastors, the grants to him from the Colonial Missionary Society then ceasing. It is only due to him to say that this was of his own motion, and that while the congregation contributed liberally to his support considering their ability, his private resources had to be largely drawn upon. In the spring of 1845 our much esteemed brother Atkinson left Quebec and Canada for the United States, where he still lives and labours; and soon the Rev. James Drummond removed from Brockville and became the second pastor of the Church. During his incumbency grants from the Colonial Missionary Society had to be renewed. He toiled with characteristic zeal and energy

until the summer of 1849, when he was cut down by cholera. On the fifth of November, same year, Rev. A. C. Geikie, now in Australia, went to Quebec, and continued to occupy the pulpit until the spring of 1852. On his retirement, the Rev. W. H. Heu De Bourck, who was visiting Canada from Yarmouth, Nova Scotia, in search of pecuniary aid for the church building there, was invited to take the pastoral oversight, and accepted the call. During his ministry great and extensive improvements were made in the building, and some £800 sterling were collected by him in England to pay for them and a floating debt. On his return, finding the interest of the mortgage debt a burden, he induced friends on the spot to make special contributions, and went a long collecting tour in the United States, by which he obtained more than half the amount.

Mr. Heu De Bourck did not personally return to labour in Quebec, but found a sphere in the United States. The present pastor, the Rev. H. D. Powis, is his successor, during whose incumbency the mortgage debt has been entirely paid, so that there is no debt on the property whatever; and the church has become self-supporting. For several years grants to it have ceased, and it is hoped that liberal contributions will be received from it to our missionary funds. From the beginning until now this Church has suffered, as do all in the eastern part of the Province, by an incessant migration westward. There have been a sufficient number of members received into its fellowship to constitute more than one large Church; they who have gone from it, we may hope, have proved more efficient disciples elsewhere, because of their connexion with it.

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### THE PSALMODY FEVER.

Fever is a distemper that is not confined to the physical system of man. It fastens on the mind, and hence we have the "gold fever," the "oil fever," &c. Periodicals are subject to similar attacks, and just now the *Canadian Independent* has got the psalmody fever. This being the case, it is a dictate of benevolence to try and prescribe for it.

The endeavour to promote congregational rather than choir singing, is a most commendable one, and worthy of all encouragement. But care needs to be taken that we adopt wise methods. Unless this be done, the remedy may prove worse than the evil that is attempted to be cured. What we want to bring about is an intelligent participation in this part of the worship of God, by the entire assembly. "Let all the people praise God." How best to accomplish this is the question. That there is need of improvement in this direction must be at once confessed. A want of general engagement in this department of public worship is very extensively prevalent in most congregations. For this there must be both a cause and a cure. In some cases the choir have come to monopolize the singing by the adoption of a too artistic style of music, or by so frequent a use of new tunes, that silence has become a sort of habit with the people at large. In other cases, and this is a widespread evil, the tunes have been of so tame and unattractive a character, that nobody cares to learn or to sing them. This suggests the first bad symptom in the "psalmody fever," which the writer would diagnose. In order to get every body singing, a class of tunes is chosen which it is supposed every body can sing. The notes are of an equal length, and the entire collection is of pretty much the same style and character. To make up for a want of diversity

and variety of the tunes, they are to be sung fast or slow, loudly or softly, as the sentiment may suggest. When this modern method comes to be carried fully out, we shall in all probability have one universal tune, which will be accommodated to all words, by various elongations, abbreviations, and variations, duly provided for by rules and directions which will be committed to memory and reduced to practice in psalmody meetings.

We have long deplored the ruling out by modern psalmody-reformers of grand old tunes, because forsooth they did not square with certain musical canons. Our plan would be to alter the canons. But the course taken has been to ostracise the tunes, and if you ask for some glorious tune of blessed memory that has been wedded from your earliest recollection to a precious heart-hymn, you are told it is a violation of musical taste and propriety to sing such a melody. You submit, and keep submitting until the iron-heeled rule has crushed the very spirit of sacred song out of you. This, without doubt, is one of the causes that so few sing in public worship.

“Music hath charms.” There is a power in mere *sound* apart from any sentiment expressed in words. Not only does man confess this power, but even the brute creation yields to it. When you add to the power of *sound* that of lofty sentiment, such as we have embodied in our hymns, there can surely be no difficulty in getting people to join in such a delightful exercise. But the misfortune is that too many of our hymns are doomed to a double murder: first by being execrably read from the pulpit, and then being set to some execrable tune by the chorister. It is hard to say which murder is the more cruel, but between the two, many a grand hymn is slain outright. When a hymn is well read by the minister, a desire springs up in the mind of the hearer to sing it, and the pity is that the desire is frequently quenched by the wretched tune to which it is set. You are tempted to shut the book. At any rate you keep still, and refuse to be a party to so unsuitable a marriage as that of a magnificent hymn to a poor, common-place humdrum tune.

We know perfectly well what our scientific musical friends will say as they read these lines. It will be, “you are not educated up to a right standard of musical taste.” Perhaps so. But good music, like good painting or good sculpture, touches both the common and the educated mind. It will yield a degree of pleasure to ordinary people, and a higher, more refined pleasure to a cultured mind. At any rate, a style of music that requires a high musical education in order to be appreciated, is not fit for use in public worship. True preaching is heard gladly by the “common people,” as well as by minds of higher culture. Pretty much the same rule applies both to a sermon and a tune. Both must have something about them that will *stick*. Some tunes as Beecher says are “the very emptiness of fluent noise.” But a true tune fosters upon you. It rouses you up. The melody prints itself on your memory. You feel like trying a snatch of it again as you go home, just as you feel like talking about and repeating over the passages of a good sermon. People want to learn such tunes. They are glad to hear them again. It is characterless, tamely correct, powerless melodies, that they sicken and tire of at the first hearing. Tame correctness is as low an order of merit in a tune as it is in a sermon. The Sabbath only comes once a week,—we need its inspiration all through the other six days; therefore let us have sermons and tunes worth hearing, worth remembering, and worth repeating. It is a maxim that will apply both to a genuine sermon, and a genuine church-tune, *the people will want to hear them again.*

Our first prescription then for this case of fever is, make choice of a class of tunes that will stir up and fire the popular heart. Never mind the rules of Messrs. Gauntlett, Allon, Feaston, or anybody else. Didactic music will do for didactic hymns, of which the fewer we have in our books the better. A hymn should express or be adapted to produce emotion. So should a tune. People must *feel like singing* to sing aright, and you might as well try to subject laughter and tears to a stiff set of rules, as singing. People will feel like singing, if right tunes are used.

Another bad symptom of this fever, in our view, is, the attempt to teach music by short-hand methods. It is no compliment to the progress and intellectual activity of the age, that a royal road to psalmody is thought necessary. The principles of music, as laid down on the ordinary system, are not abstruse; they are easily enough acquired by any person of ordinary capacity and industry; indeed, we have known very stupid people who were thoroughly versed in them. It may be safely assumed that any one who is really in earnest to learn music, can and will do as by the orthodox method. The tonic sol-fa device always reminds us of a grammar somebody got up many years ago, the plan of which was, that the parts of speech were indicated by various colours: article green, noun red, verb yellow, &c. It taught grammar independently of its principles.

It may be questioned whether there is any need at congregational practice meetings to give instruction in music. There are always a proportion of the congregation already acquainted with musical principles, to whom it is wearisome and a loss of time to be going over the elements. Yet you cannot dispense with the attendance of your musical people at these meetings. Our advice is, teach no elementary principles on such occasions. Sing hymns devotionally. Let the pastor call attention to the subject of the hymns. Brief suggestions can be made to secure harmonious engagement in the exercise. Faults may be corrected and improvements suggested. Instead of attempting instruction in the elements of music, trust to those who understand music to lead the rest. In this way, the real end of such meetings will be secured.

Tame, humdrum tunes have become far more common since the tonic-sol-fa device was introduced. The reason is obvious. A measured, regular style of music, without sudden rises or falls, is alone adapted to such notation. Reform your tunes, attempt no superficial, smattering methods of learning music, make the exercise attractive and pleasant, and gratifying success will be the result.

The above will suffice at least for a first dose. In case of either convalescence or relapse, another prescription may perhaps be written for the patient's benefit.

W. F. C.

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[We are very grateful for the volunteered services of so skilled a physician, but he does not understand the case! We have advocated no abandonment of the "grand old tunes;" we could say for many of them all that "the doctor" says. We cannot, in a note, discuss the *solfa* system; but it has effected too much to be summarily put down. Our brother's idea of a congregational practice-meeting is one of the plans which we have advocated, the one which we personally follow.]

## A NEW "MISSIONARY EXPEDIENT."

The Rev. John Durrant, of Stratford, has invented and patented an ingenious contrivance for cleaning lamp glasses of all shapes and sizes. Being a contrivance required in every household, it is to be hoped a sufficient demand for them may spring up to yield substantial "aid" and comfort to our venerable brother, in that green old age to which a gracious Providence has spared him. What the "special contributor" has said in another capacity respecting this "expedient" may without impropriety be quoted here. The following is from the *Canada Farmer* of Nov. 5, 1866:—

"NEW INVENTION FOR CLEANING LAMP GLASSES.—We have received a communication from the Rev. John Durrant of Stratford, in which he informs us that he has taken out a patent for a new device intended to clean the interior of lamp-glasses. A sample of the invention accompanies the letter. We have tried this lamp cleaner on glasses of differently shaped concavities, and find that it instantaneously and perfectly accomodates itself to them all. It needs no adjusting with slides or springs, like some of the contrivances for the same purpose, being strictly self-adjusting. It is a very simple affair, so much so indeed that it at first excites your curiosity as to whether it will really do the work assigned it. A trial, however, at once convinces you of its efficiency. Mr. Durrant informs us that it will be extensively manufactured forthwith, and will probably sell at \$1.50 per dozen to wholesale dealers, and 20 cents each retail. As a Canadian expedient for what has come to be a universal want and a necessity in every household, we are glad to speak well of this invention." W. F. C.

## WEEK OF PRAYER.

By the recommendation of the *Evangelical Alliance* the services of this week are to be observed as follows:—

*Sunday, Jan. 6.*—Sermons on the presence of Christ with his Universal Church.

*Monday, Jan. 7.*—Thanksgiving and confession of sins.

*Tuesday, Jan. 8.*—Prayer: For nations; for "kings, and all in authority;" for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

*Wednesday, Jan. 9.*—Prayer: For the success of missions among Jews and Gentiles, and for a divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

*Thursday, Jan. 10.*—Prayer: For all who have suffered in the recent wars: for our brethren emancipated from slavery: and for our fellow Christians persecuted for the Gospel's sake.

*Friday, Jan. 11.*—Prayer: For Christian families, for schools, colleges, and universities.

*Saturday, Jan. 12.*—Prayer: For the Catholic Church, for all ministers of the gospel, and for the increase of holiness, fidelity and Christian charity among its members.

*Sunday, Jan. 13.*—Sermons: On the Unity of the Church, and the duty of believers to manifest it by mutual recognition and active co-operation.

HOW GAIN ATTENTION?—In order to gain and keep the attention of a class, one thing above all is needed. We have insisted on it so often that we are almost in shame to mention it again. We mean the ability to teach without books. We never see a teacher with question book in one hand and bible in the other, peering first with one eye at the question, and then with the other at the verse or verses referred to, and watching to see what words the scholar leaves out and what he puts in, but we think of a drill serjeant attempting, by a like method, to drill a squad of raw recruits in the manual of arms.

## The Home Department.

### MY LOVE.

Not as all other women are,  
Is she that to my soul is dear;  
Her glorious fancies come from far,  
Beneath the silver evening star,  
And yet her heart is ever near.

Great feelings hath she of her own,  
Which lesser souls may never know;  
God giveth them to her alone,  
And sweet they are as any tone  
Wherewith the wind may choose to blow.

Yet in herself she dwelleth not,  
Although no home were half so fair;  
No simplest duty is forgot;  
Life hath no dim and lowly spot  
That doth not in her sunshine share.

She doeth little kindnesses  
Which most leave undone, or despise;  
For naught that sets one heart at ease,  
And giveth happiness or peace,  
Is low esteemed in her eyes.

Blessing she is: God made her so,  
And deeds of week-day holiness  
Fall from her noiseless as the snow;  
Nor hath she ever chanced to know  
That aught were easier than to bless.

She is most fair, and thereunto  
Her life doth rightly harmonize;  
Feeling or thought that was not true  
Ne'er made less beautiful the blue  
Unclouded heaven of her eyes.

She is a woman; one in whom  
The spring-time of her childish years  
Hath never lost its fresh perfume,  
Though knowing well that life hath room  
For many blights and many tears.

I love her with a voice as still  
As a broad river's peaceful might,  
Which, by high tower and lowly mill,  
Goes wandering at its own will,  
And yet doth ever flow aright.

And on its full deep breast serene,  
Like quiet isles my duties lie;  
It flows around them and between,  
And makes them fresh, and fair, and green  
Sweet homes wherein to live and die.

J. R. LOWELL.



## LEARNING TO WALK.

Only beginning the journey,  
 Many a mile to go ;  
 Little feet, how they patter,  
 Wandering to and fro.

Trying again so bravely,  
 Laughing in baby glee ;  
 Hiding its face in mother's lap,  
 Proud as a baby can be.

Talking the oddest language  
 Ever before was heard ;  
 But mother (you'll hardly think so)  
 Understands every word.

Tottering now and falling,  
 Eyes that are going to cry ;  
 Kisses and plenty of love-words,  
 Willing again to try.

Father of all! O guide them,  
 The pattering little feet,  
 While they are treading the up-hill road,  
 Braving the dust and heat!

Aid them when they grow weary,  
 Keep them in pathways blest,  
 And when the journey's ended,  
 Saviour, O give them rest.

*Evening Post.*

## A SABBATH SCENE THAT OUGHT NOT TO BE.

BY MRS. BEECHER STOWE.

"How late we are this morning!" said Mrs. Roberts to her husband glancing hurriedly at the clock, as they were sitting down to breakfast on a Sabbath morning. "Really it is a shame to us to be so late on Sundays. I wonder John and Henry are not up yet. Hannah, did you speak to them?"

"Yes ma'am, but I could not make them mind: they said it was Sunday, and that we always have breakfast later on Sundays."

"Well it is a shame to us, I must say," said Mrs. Roberts, sitting down to the table. "I never lie late myself unless something in particular happens. Last night I was out very late, and Sabbath before last I had a bad headache."

"Well, well, my dear," said Mr. Roberts, "it is not worth while to worry yourself about it; Sunday is a day of rest; everybody indulges a little of a Sunday morning; it is so very natural, you know; one's work done up, one feels like taking a little rest."

"Well I must say it was not the way my mother brought me up," said Mrs. Roberts; "and I really can't feel it to be right."

This last part of the discourse had been listened to by two sleepy-looking boys, who had, meanwhile, taken their seats at table with that listless air which is the result of late sleeping.

"O, by-the-bye, my dear, what did you give for those hams, Saturday?" said Mr. Roberts.

"Eleven cents a pound, I believe," replied Mrs. Roberts; "but Stephens and Phillips have some much nicer, canvass and all, for ten cents. I think we had better get our things at Stephens' and Phillips' in future, my dear."

"Why? are they much cheaper?"

"O, a great deal; but I forgot it is Sunday. We ought to be thinking of other things. Boys, have you looked over your Sunday-school lesson?"

"No ma'am."

"Now, how strange! and here it wants only half-an-hour of the time, and you are not dressed either. Now see the bad effects of not being up in time."

The boys looked sullen, and said "they were up as soon as any else in the house."

"Well, your father and I had some excuse, because we were out late last night; you ought to have been up full three hours ago, and to have been all ready, with your lessons learned. Now, what do you suppose you shall do?"

"O, mother, do let us stay at home this one morning; we don't know the lesson, and it won't do any good for us to go."

"No, indeed, I shall not. You must go and get along as well as you can. It is all your own fault. Now, go up stairs and hurry. We shall not find time for prayers this morning."

The boys took themselves up stairs to "hurry," as directed, and soon one of them calling from the top of the stairs, "Mother! mother! the buttons are off this vest; so I can't wear it!" and, "Mother! here is a long rip in my best coat!" said another.

"Why did you not tell me of it before?" said Mrs. Roberts coming up stairs.

"I forgot it," said the boy.

"Well, well, stand still; I must catch it together somehow, if it is Sunday. There! there is the bell! Stand still a minute!" and Mrs. Roberts plied needle, and thread, and scissors; "There, that will do for to-day. Dear me, how confused everything is to-day!"

"It is always just so Sundays," said John flinging up his book, and catching it again as he ran down.

"It is always just so Sundays." These words struck rather unpleasant on Mrs. Roberts' conscience, for something told her that, whatever the reason might be, it *was* just so. On Sunday everything was later and more irregular than any other day of the week.

"Hannah, you must boil that piece of beef for dinner to-day."

"I thought you told me you did not have cooking done on Sunday."

"No, I do not, generally. I am very sorry Mr. Roberts would get that piece of meat yesterday. We did not need it; but here it is on our hands; the weather is too hot to keep it. It won't do to let it spoil; so I must have it boiled, for aught I see."

Hannah, had lived four Sabbaths with Mrs. Roberts, and on two of them she had been required to cook from similar reasoning. "*For once*" is apt, in such cases to become a phrase of very extensive signification.

"It really worries me to have things go on so as they do on Sundays," said Mrs. Roberts to her husband. "I never do feel as if we kept Sunday as we ought."

"My dear, you have been saying so ever since we were married, and I do not see what you are going to do about it. For my part I do not see why we do not do as well as people in general. We do not visit, nor receive company, nor read improper books. We go to church, and send the children to Sunday.

school, and so the greater part of the day is spent in a religious way. Then out of church we have the children's Sunday-school books, and one or two religious newspapers. I think that is quite enough."

"But somehow, when I was a child, my mother——" said Mrs. Roberts hesitating.

"O, my dear, your mother must not be considered an exact pattern for these days. People were too strict in your mother's time; they carried the thing too far, altogether; everybody allows it now."

Mrs. Roberts was silenced, but not satisfied. A strict religious education had left just conscience enough on this subject to make her uneasy.

These worthy people had a sort of general idea that Sunday ought to be kept, and they intended to keep it; but they had never taken the trouble to investigate or inquire as to the most proper way, nor was it so much an object of interest that their weekly arrangements were planned with any reference to it. Mr. Roberts would often engage in business at the close of the week, which he knew would so fatigue him that he would be weary and listless on Sunday; and Mrs. Roberts would allow her family cares to accumulate in the same way, so that she was either wearied with efforts to accomplish it before the Sabbath, or perplexed and worried by finding everything at loose ends on that day. They had the idea that Sunday was to be kept when it was perfectly convenient, and did not demand any sacrifice of time or money. But if stopping to keep the Sabbath in a journey would risk passage-money or a seat in the stage, or, in housekeeping, if it would involve any considerable inconvenience or expense, it was deemed a providential intimation that it was "a work of necessity and mercy" to attend to secular matters. To their minds the fourth commandment read thus:—"Remember the Sabbath day to keep it holy, when it comes convenient, and costs neither time nor money."

As to the effects of this on the children, there was neither enough of strictness to make them respect the Sabbath, nor of religious interest to make them love it; of course, the little restraint there was, proved just enough to lead them to dislike and despise it. Children soon perceive the course of their parents' feelings, and it was evident enough to the children of this family that their father and mother generally found themselves hurried into the Sabbath with hearts and minds full of this world, and their conversation and thoughts were so constantly turning to worldly things, and so awkwardly drawn back by a sense of religious obligation, that the Sabbath appeared more obviously a log and a fetter than it did under the strictest *regime* of Puritan days.

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### CHILD-PRAYER.

"O God! bless father and mother, and sister Mamy, and please make my boots go on easy," was the prayer of a little boy that prayed for what he wanted. He did not use a great deal of circumlocution to pray for things he did not want. His boots were the things that troubled him most; and it was very natural he should tell his Father about them.

To be sure, they were only *boots*—low, earthly things, that many good people would not think fit to carry to the throne of grace. Not so thought the little boy. He thought he had a right to go to his Father with anything that troubled him. Maybe his pinching boots had made him say bad words, and put him in bad humor. At any rate, he wanted them to "go on easy," and why not pray for the things that he wanted? How very natural for a child to say what it thinks, and tell what it wants!

It seems to me that children often have a truer idea of prayer than many grown people. They pray for what they desire with a beautiful simplicity of faith and trust. Older people pray more for the things they suppose they *ought* to pray for, than for the things they *really do want*. If they get an answer to their prayers, they are more surprised than they would have been had they not obtained it.

Many people pray for the heathen, for their country, for the prosperity of Zion, for the suppression of wrong and wickedness in general, and for the hastening of that "glorious day when all shall know the Lord, from the least, even unto the greatest"—leaving their own individual needs and wants quite out of the category of their supplications.

How many enter their closet and bend their knees to say something after this fashion: "O thou adorable Father! thou art the infinite, eternal, unchangeable Jehovah, the only wise God! who holdeth the earth in a balance, and the nations are as dust before thee; this world is thy footstool, and the inhabitants thereof are as vile worms in thy sight! Be pleased, gracious and Almighty Lord, to look upon the work of thy hand, and upon a vast multitude of miserable sinners, and forgive the trespasses of a whole world lying in sin and wickedness."

Would it not oftener be a more real expression of need and want to pray sometimes in this manner: "O God! be merciful unto me a sinner. I have been angry and done wrong. Forgive me, O my Father, for cuffing my child by the ears, when she tripped her foot, broke the platter, and spoiled my breakfast. Forgive me for speaking a hasty word to the servant, and a cross word to my wife. Make me more tender and patient, loving and forbearing. Keep me from wrong motives of action, from greed of gain, and from over-reaching bargains. Give me true and honest success in business; enable me to live a better man, and make a happier home."

Let us have more *child-prayer*. Let us pray more earnestly for the things we *really want*, and not be surprised if we obtain them.—*Independent*.

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### FAMILY GATHERINGS.

It is a sad confession to make, but I think most of us must own that the "family gathering" in the country even at Christmas-tide is not the most agreeable sort of social entertainment. There is too much predetermination to be jolly about such festivities, too much resolution to put up with Polly's temper and Jack's rudeness, and to please grandpapa (who is funded) at all hazards. When we find ourselves in the up-train again after that domestic holiday-week we are not altogether displeased that it is over, and secretly congratulate ourselves that there has not been a row. I am, of course, speaking of ordinary folks, such as the world is mainly composed of, and not of such exemplary people as my reader and myself. We have no family jealousies, no struggles for grandpapa's favour, no difficulties in having common patience with Polly, no private opinion—if he was not our brother—about Jack; no astonishment at Henry's success, no envy at Augusta's prospects. But with the majority of grown brothers and sisters, this is not so. Since they parted from one another under the paternal roof, their lines of life have diverged daily; their interests, so far from being identical, have become antagonistic. Margaret is as nice as ever, but Penelope is not a bit improved, and yet one must seem to be as glad to see one as the other. One must not only forgive but forget; it is not only (unhappily) necessary that we should be polite, but we must be affectionate—grandpapa will think it extremely odd, if we are not, "gushing."—*Chambers' Journal*.

## "DON'T BE SO STINGY."'

Katy B. stood by the parlor window during a heavy shower. Her Aunt Annie, who was greatly terrified by the sharp lightning, called to her:

"Katy, come away from the window, dear; it is not safe for you to stand there. Come and sit by me on the sofa."

But Katy, with her thoughtful eyes still fixed upon the white sheet of hail and rain, said in her lisping way, for she could not yet speak very plainly:

"No, aunty; if it *funders*, let it *funder*; it is God makes it *funder*, and he'll take care of me!"

The same little one, coming unexpectedly into her elder sister's chamber one afternoon, discovered her in tears.

"What's the matter Lulie?" she cried in a tone of deep sympathy; "what's the matter? what makes you cry?"

"Because I am wicked," replied Lucy, sobbing.

"Why don't you love God?" exclaimed Katy.

"No, I am afraid I don't."

"O, do love God, Lulie!" and Katy's little arms clung around her sister's neck as she spoke. "O, do love God, Lulie; don't be so *stingy*!"

## "GOOD INSIDE."

"Mamma," said a little girl to her mother one day, "won't you tell me how I can be good inside?"

"What do you mean?" asked her mother.

"Why, I mean I don't have right feelings in my heart. Papa calls me a good girl, and so does aunty, and most everybody; but I'm not good at all."

"I'm very sorry," said the mother.

"And so am I," said Kitty; "but I know my heart is very wicked. Why, mamma, when I was dressed to ride yesterday, and the carriage came to the door, you remember papa said there was no room for me. Well, I went into the house, and when you came back, aunty told you I had been very good about it. But she didn't know. I didn't say anything to her, but I went up stairs, and though I didn't cry, I thought very wicked things. I kicked the cushions about because I was so vexed; and I wished the carriage would upset and the horses would run away. O mamma, won't you tell me how I can be good inside?"

Now there are a great many children, and grown up people, too, who are like Kitty. They keep their lips from saying bad things, but they can't keep their hearts from thinking and feeling what is bad. If we want to be good inside, we must get our hearts changed. None but Jesus can do this. He says: "A new heart will I give them, and a new spirit will I put within them." Make the fountain pure, then will the streams which flow from it be pure also.

## THE FATAL EXAMPLE.

An individual residing in —— who was a promising Christian, universally esteemed a good man by those among whom he resided, and who had been for years superintendent of the Sabbath-school there, was away from home, and staying for a short period in a distant city.

With others, he one evening yielded to an invitation to visit the theatre, not, however, without some misgivings as to the propriety of his course. These,

however, were overcome, and he went; but whether the act was repeated, it is not known.

He returned home thinking that act would never be known to those among whom he lived. But some years after he was sent to visit a sick and dying man. He went, supposing it was to administer spiritual advice and consolation. As he sat down by the bedside, the dying man said to him, "You, sir have led me to ruin my soul. Some years since you were staying for a short time in \_\_\_\_\_ city. I was then living there, and had often been tempted to visit the theatre, but had been deterred by the conviction that it was wrong and dangerous. On a particular evening, as I stood in front of the building, hesitating whether or not to go in, I saw you go up the steps and enter. Immediately I thought, if Mr. \_\_\_\_\_, who is a member of the Church, and was my Sabbath-school superintendent, can attend the theatre, I surely may. I instantly went in, was fascinated by the performances, and continued to attend till all hesitation was gone, and with it all concern for my soul. In this state I am now; dreading the summons to appear before God I felt I must send for you, to tell you the influence of your example." Are there not other members of churches who are setting such examples? Ponder the result.—*Boston Recorder*.

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#### DO YOU TELL YOUR MOTHER?

A party of school-girls were whispering together in one corner of the school-room, and as another of their number came in, they exclaimed, "O Jane, do come here! We have a secret to tell you; but you must promise not to tell it to anybody for the world."

"Well," said Jane, then I cannot hear it, for I *never listen to anything that I cannot tell my mother.*" What a noble girl! and how much happier she must be than those who hide things from their mothers, and do things they would blush to have known.

Girls, how many of *you* do as Jane did?

I heard of a good man once who said, "*I never did anything that I was ashamed to tell my mother.*" It is a great thing to be able to say that, and I am afraid there are a very few boys now-a-days who can say it. Can you, my young reader? If you cannot, will you not make up your mind to live so after this that you can say it?

Tell your mother everything, children; and never do or say anything that you would be ashamed to have her know.—*Young Pilgrim*.

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THE BEST PART.—A little girl of five, on hearing it announced that a day of Thanksgiving had been appointed, and that there would be services in the church, supposed that if there was to be preaching there would also be the usual Sabbath-school session. Being enlightened on this point, she burst into tears and exclaimed, 'I don't think much of the Governor or the President either, to go to work and make a Sunday, and leave out the best part of it.'

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Don't dwell on the dark side of things; but on life's brightest aspect. He who goes into his garden to seek cobwebs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.

## Correspondence.

## NOTICES TO CORRESPONDENTS.

Last month we were compelled to preach *brevity* to our correspondents; this month the text must be *punctuality*. The "20th" had passed, the matter had been all provided and arranged, when letter after letter came in, all important, all urgent, all apologetic and hopeful that there would be room! This will never do: neither editor nor printers can endure it. We are too good-natured. We have been taken advantage of. But we can, we must, we will, and we *do*, put our foot down! We have even been obliged to defer communications arriving in ample time. Oh for a weekly!

## MINISTERIAL INCREASE.

MR. EDITOR,—What more fitting season to say something on the paucity of ministerial labourers in the Lord's vineyard, than that immediately following the Sabbath of prayer and contribution in behalf of our college? Death, removal and desertion have, of late, greatly thinned our ministerial ranks in Canada; and but few young men are found in our college to supply the deficiency. How is the number of Congregational ministers to be increased? is a question which now confronts the churches of the North American portion of our Empire, as well as those of the United States and some other countries. By way of an attempt to contribute in some measure to its solution, I would ask,

1st. Have the motives which are calculated to operate upon the minds of the christian young men of our churches, as inducements to their entering the ministry amongst us, been sufficiently held up to their view? To say simply, that we preach the gospel as a means of salvation to men, is not sufficient. Congregationalists generally, are clear and sound in the exhibition of all the truths of the gospel commonly understood to be essential. But so also are other denominations greater than ourselves in numbers, wealth, and social and political influence. If the preaching of the gospel then be simply the motive presented, our young men will be met with the potent consideration, why not enter the ministry where we shall come in contact with a greater number of souls, be better supported, and avoid the odium of standing alone, seemingly for the sake of opposition to others? The conversion of souls furnishes a powerful motive to the mind of young men to enter the ministry; but that alone is not the most powerful motive that we can adduce for them to enter the ministry amongst us. Let it be fully known, and the distinction unmistakably drawn: we bring the gospel "to every creature," to save from death and hell, as completely as Episcopalians, Presbyterians, Methodists, or any other Evangelical denominations; but, in addition, we bring the gospel with greater privileges and responsibilities "to every creature," than those which *they* bring with it.

Our principles, more plainly than those of any other body, say, "Each man on entering the vineyard has a work to perform; and the labourers already there, as *brethren*, call his attention to it; bid him God-speed in it; and then say, 'To your *one Master*, Christ, you stand or fall.'" To the carnal eye, such a position seems cold and awkward; but to him whose eye is single and who loves the work of his Master, what scope for usefulness

without hindrance is afforded! He has preached to him not only the doctrine of the soul's sanctification; but he has the privilege and responsibility of the work of a sanctified man set before him to be performed. It is glorious, thus to point men to the Lamb of God to have their sins washed away; but it is still more so in addition, to point them to the Prince of life as their only King and Exemplar, to whom they are to render the allegiance of their heart, conscience, mind and being, and after whose mind and life their minds and lives are to be fashioned. Whatever the presentation of such a work may prove to the mind of the spiritually-proud and semi-self-righteous, it cannot fail to prove a powerful motive to him whose ruling desire is to see men do the will of God on earth, as it is done in heaven.

Additional weight is lent to this distinction, as a motive in favour of Congregationalism as a field of ministerial labour, from the fact that communities and individuals trained in it, exert a moral influence upon a country, such as no others do. In this connection it has both in England and America a record of which none need be ashamed.

Again, Congregationalism is the only directly logical antagonism which the Church of Rome has, as a denomination. "The Bible and the Bible alone a sufficient rule of faith and practice," the great battering-ram of the Reformation, and that to which all protestant denominations point with pride as the key-stone of the protestant arch, find its living embodiment nowhere but in the Congregational principle. The Bible and the Westminster Confession; the Bible and the Book of Common Prayer; or, the Bible *and* anything else—Rome can withstand; but the Bible *alone* for a sufficient rule of faith and practice, saps her very foundations. This, with its sister position, the right of every man to receive the Bible in the best exercise of his own faculties, on which, also, Congregationalists so strongly insist, takes away the last seminal principle of the Church of Rome. It was this individual allegiance to God, found through the revelations of his Spirit, that enabled the Apostles and early christians to be strong in the Lord and in the power of His might. It was a sense of this individual responsibility to God as taught in the Bible alone, that led the Puritan monarch of England, Oliver Cromwell, to speak to the occupant of the Vatican as monarch had never before spoken to him. It is the same embodiment of the same principles that render the descendants of the Puritans of both England and America the most truly protestant people who live. According to this view, what a work is there for Congregationalism to do in these Provinces! I am fully persuaded of it, Mr. Editor; no other denomination has such responsibility in connection with Christ's kingdom as opposed to Anti-Christ, or in connection with the future welfare of British North America, as our own. The difference then between the Congregational principle and the principles of other denominations, as I view it, brings to light motives which, if clearly stated and fully made known, are calculated to determine even other christian young men than our own in favour of the Congregational ministry. No other denomination throws its ministry and its membership so much upon God and their own resources; no other builds up a people so sturdily moral and independent; therefore, the welfare of our country, of humanity, and of Christ's kingdom unite as motives to lead Christian minds to us and to our ministry. In comparison with such motives, what are wealth, numbers, and the influences thereof? He who is consecrated to Christ, and has the two classes of motives before him, looks not at the latter for a moment. Let us fearlessly and faithfully carry the principles of the gospel to their logical issues on all subjects, and seek their complete



efficiency in practical life, by the application of no other rules than those which the Saviour has given; and let us lovingly yet firmly, not for our own sakes but for Christ's sake, mark the difference between those who do and those who do not so proclaim and carry out the principles of the gospel on earth, and leave the results in God's hands;—they will be a great harvest for Christ's service.

C. D.

Speedside, Oct., 15th.

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## WHAT KEEPS BACK OUR YOUNG MEN?

*To the Editor of the Canadian Independent.*

MY DEAR SIR,—It appears from the reports which reach us from the United States, that there also a lack of candidates for the ministry exists. But one reason, at least, for this may be found in the recent war which has thrown out of its normal condition almost every department of religious, intellectual, and social life. In Canada, happily, no such cause has been in operation, nor any other general one, that I am aware of, to deter the young men of the several churches from entrance upon the work of the ministry. We hear no extraordinary complaints of unusually small numbers of students in attendance at Knox, Victoria, Queen's, and the other Theological Schools of the Province; and, hence, we may assume that their numbers are up to the average. That the denominations represented by these institutions should cry for more labourers, is an indication, and, also, a consequence of the extension of their several borders, and, no doubt, the needed supply will be forthcoming. But with us, the number of suitable candidates for the work of the ministry in our churches has, for some years past, been diminishing, until it has reached an annual average of about *one*. And this is not all, nor the worst; for we have not been able to retain in our midst many of those who have been trained in the College. For out of the whole number of *fifty-eight* (58) *alumni*, no less than *twenty-three* (23) have left our pulpits for other lands, or other denominations, or other kinds of labour:—to say nothing of those who have in like manner left us who were not *alumni*; and yet in Canada East we have at present three vacant pulpits; in the Lower Provinces there are some; and how many you have in Upper Canada, I know not: but there are no men to occupy them.

Now, there must exist some cause, or causes, for this discouraging state of things, *special and peculiar to us as a denomination*. These we ought resolutely to endeavour to discover and remove; for the crisis will not admit of procrastination nor of half-measures. Either we have our place and work in these Provinces, or we have not. We are proud to hold *that we have*. If it be so, for the honour of our Master, and for the good of our fellows, let us try to do our work and fill our place decently and efficiently: if it be not so, then let us retire from the field and give place to others. For the time has come for an honest and earnest effort to remedy what has been amiss in the past modes of action; and something more is required and demanded than annual meetings for prayer. In order to efficiency and success in our work as churches, Divine help and guidance must be complemented by human effort and self-denial.

I must not encroach upon your space by attempting to discuss all the causes which, as I conceive, have led to the present state of matters. I shall, therefore, confine myself to one; but in my opinion, a very potent one. I mean

the utterly inadequate salaries received by the majority of the ministers of our body. At the last meeting of the Union, the Committee of the Union made a presentment on this matter in the following startling words:—"As far as can be estimated, the average salary of ministers, saving those of city churches, is less than \$500 per annum; of 13 or 14, not more than \$400; of several, less than even that sum." I was sorry the Union adjourned without any discussion or formal expression of opinion on a subject so important. I know that brethren feel a delicacy in saying anything on this point, lest they should be met with the canting taunt that they are but unworthy followers of the Master, and that love for Him, and regard for the spiritual well-being of men, should raise them far above such earthly considerations as temporal emolument. All this I call *miserable cant*, and that of the worst kind, because it is used to cover and excuse a wretched meanness of soul in things spiritual, which men dare not manifest in things temporal. As a rule, ministers do try to imitate Christ, and do labour for the salvation of their fellow-men;—but are they, on that account, a whit the less men than others? Are their physical wants and necessities less than those of other men? Are their rights and claims for a fair remuneration for work conscientiously done, and time unsparingly given, less strong, as between man and man, than those of the professional man, or the merchant, or the mechanic? Nay, verily, but they are stronger; for the minister's work is of a higher and more difficult character, and he has to maintain for himself and family a style of dress and living more expensive than the others need do. And whence is he to educate his children, or purchase books, or get recreation, except from his salary? And yet, in the face of all these facts, what do we find? Why, that the mass of our pastors are actually in the receipt of a smaller income than a merchant's book-keeper, or than even a good carpenter gets. The income of many a clerk, schoolmaster, or skilled mechanic, is princely as compared with the minister's. Moreover, the training of the former is inexpensive, and as it goes on they earn their livelihood, nor does it unduly tax their mental and physical capacities: but in the case of the candidate for the ministry, the reverse takes place. Whether rightly, or wrongly, the Congregationalists aim at a high standard of education for their ministry, in order that it may be equal to the education and requirements of the times we live in. To gain this education, much expense on the part of the student, or of others, is incurred; four or five of the best years of his life are given up to study, during which he can, from the very nature of his work, do little or nothing to earn a livelihood; and his intellectual and physical powers are taxed to the utmost. And all the return he is to receive for all this, is \$500, or \$400, or \$300 a-year, except in the case of a very small number of city pastors; and of these, even, how many are paid adequately to the large amount of labour they have to perform? Ought this to be so? The question is one of *simple justice* between man and man, and is not to be disposed of by the use of empty, canting platitudes about "pure motives" and "eternal rewards," of which the mean souls of the speakers can form no conception. We have, however, very high authority for the rule:—"The labourer is worthy of his hire." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." If I make use of a man's intellect, skill, or education, for any purpose, I am bound in common honesty to fairly remunerate him:—why should not the same rule hold good in the relationship of the hearer to the preacher? As a general rule, a man may satisfy himself as to the estimation in which his labours, his talents, and his education are held,

by the sacrifices people make in order to enjoy the benefit of these. If, then, he finds them not appreciated nor estimated at their fair value, or at such a value as will enable him and his to live decently and honestly, he is fully justified in removing to another sphere where he finds a better appreciation and a more just and liberal recompense, nor does he deserve the imputation of "worldly-mindedness" for so doing. The Christian minister is supposed to be influenced in his work by higher motives than merely worldly ones, and he is so influenced; but that is no reason why those who avail themselves of the benefit of his services should allow him and his family to live, as is too often the case, in a worse condition, temporally, than is that of the clerk, or the clever artizan. The lawyer and the physician receive such remuneration as social usage has decided to be compensatory, and sufficient to enable them to live respectably. Why should a different practice hold in the case of the minister of God's word?

I am, of course, aware that many of our churches are weak in point of numbers, and poor in point of means, and cannot, therefore, do much more than they have done for the support of the pastorate. What should be done with such churches, it is not my business, at present, to suggest. Still, after all necessary allowances are made, in mitigation of the charge that lies against us, it remains clear, that much more might and should be done for the more adequate support of those who fill the important office of the ministry, whether it be in our cities and towns, or in the country.

Thus I have endeavoured to discuss one cause of the fewness of candidates for the ministry: others, doubtless, exist, and I trust that other pens will be employed in their discovery and treatment.

McGill College, Montreal, Nov. 17th, 1866.

GEORGE CORNISH.

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### REVIVAL MEETINGS AT MOLESWORTH.

MR. EDITOR,—I drop you a line or two, to say that two weeks ago, we closed a series of revival meetings at *Molesworth*, six miles west of Listowel, after we had kept them up nightly for five weeks. Our course was, to have a sermon, then a short season of praise and prayer, with sometimes a little exhortation or experience added; and, after inviting those anxious for their salvation to remain, dismiss the assembly. An opportunity was then taken of personally conversing with those who remained; a work in which I was occasionally assisted by brethren from Listowell, but I felt the want, throughout, of a steady co-labourer in the movement. *Two* brethren should always be joined in carrying on revival meetings. There was also a prayer-meeting in the afternoon, from house to house daily.

Fourteen or fifteen have given tokens of the new birth. The majority are women. As a class, the young men are almost untouched. How great is yet the need for labour! Some are apparently still seeking; or it may be, "halting between" the "two opinions"

I am advising them to form themselves into a Church. I shall do what I can for them, preach among them every second Sabbath, and once in the middle of every week (in the evening,) and work among them in a non-official way, as much as I can. They will be strong enough some day to support a Bishop of their own. Meanwhile, the Bishop of a neighbouring church *evangelises* among them; and hopes (by their request) to continue for the proximate future, so to do.

Listowel, 12th Nov., 1866.

W. W. SMITH.

## Literary Notices.

### RELIGION AND AMUSEMENT.

THE CHRISTIAN LAW OF AMUSEMENT: by Rev. J. L. Corning; pp. 102.  
 RECREATION: a Sermon by Rev. J. Baldwin Brown, see Volume entitled  
*The Home Life in the light of its Divine Idea.* RELIGION AND AMUSE-  
 MENT: an Essay delivered at the International Convention of Young  
 Men's Christian Associations, held at Albany, N. Y., June 1, 1866, by  
 Rev. Marvin R. Vincent, Pastor of the First Presbyterian Church, Troy,  
 N. Y., pp. 32.

The above-named publications relate to a subject which is pressing itself upon public attention, and in connection with which some knotty and perplexing questions of casuistry thrust themselves forward and imperatively demand solution. It is impossible not to see that resort to amusement is one of the tendencies of the present age, and that it is being indulged on a very extensive scale. One class of good people cite this as a proof of the degeneracy of the times, and an evidence that the world is growing worse. Another class regard this tendency as a providential counterpoise to the excessive mental activity and feverish excitements which are so characteristic of the day that is passing over us. Be this as it may, the tendency is obvious enough, and showing itself as it does in religious circles, it must be either fought against, or wisely guided. Which of these is the duty of the Church?

The three authors whose names are prefixed to this article, unanimously urge that the Church ought to control and direct the tendency in question. They argue that recreation in the sense of amusement, is a demand of our being, to be gratified within certain limits, not only without sin, but with the most beneficial results. Mr. Corning, who, at the time his little work was published, was Pastor of Westminster Presbyterian Church, Buffalo, and dedicates his book to Jesse Ketchum, the founder of that church,—goes quite fully into the subject, and so far as general principles are concerned, is very distinct and clear in his positions. He rather hesitates about their practical application, a remark which is even more applicable to the sermon of Mr. Baldwin Brown. Mr. Vincent is not so clear in the principles he lays down as the other authors, but he is bolder and more explicit in his endorsement of particular amusements, such as billiards, card-playing, the dance, and theatricals; in regard to which he contends that the Church has it in her power to “reform them altogether,” divorce them from the evil associations of the world, the flesh, and the devil, and press them into the service of piety.

Mr. Corning's book is divided into five chapters. The first is entitled “Sportive Recreation a demand of man's nature.” The second and third discuss the “Restrictions of Amusement,” in which those are condemned which are detrimental to health, which have an evil influence on the mind, which over-tax the intellect, and which are attended with an unwarrantable expenditure of time, thought, and money. In this chapter the author bears down very hard upon the evening entertainments which have of late years become so common even among religious people in our large cities, and at which though card-playing, dancing and other objectionable games are not tolerated; the display of dress, jewellery and equipage; gormandizing; late hours; and the like; are undeniable evils. Chapter fourth treats of the

“Art of Sanctifying Amusement,” and aims to show how to glorify God in it, and the effects that will follow from pursuing it with this object in view. The fifth chapter deals with the “Relation of the Church to Amusements,” contending that instead of “denying the mirthful instincts a place in a regenerate soul, those instincts should be allowed scope, and the Church, instead of letting the world cater for her, should make provision and arrangement for herself in the direction of giving scope to those instincts. The sermon of Mr Brown pleads for recreation as a necessity of our nature—assigns it a place mid-way between work and rest—deals hard blows at so-called “puritanical” ideas on the subject—contends earnestly for freedom in relation to the matter, without, however, defining the extent and limits of the freedom sought—is very sarcastic about certain entertainments in vogue among christian people which he describes as “the world’s honest amusements issued in small type for the diversion of professing christians and their children”—waxes warm in opposition to the “forbidding” principle, and would put in its place “moderation” and “self-control”—denounces dissipation and excess in the use of amusement—and concludes by exhorting that we “recreate with Christ in presence, who is as glad with us at our marriage festivals, yea, even at our sports and pastimes, as He is sad with us by our dear ones’ graves.” Mr. Vincent’s Essay dwells very much on the idea that Christianity was meant to “leaven lumps” in human society, and urges that it should be got somehow into the “lump” of amusement. He objects to all “*discriminating between amusements*” in the abstract, admits their liability to perversion and abuse, maintains that it is the Church’s duty to surround them with the needed guards, and contends that instead of fencing off this and that corner of the field of recreation, and putting up signs: “*All Church members are warned against trespassing upon these grounds under penalty of the law;*” it is a religious duty “to teach Christians how to avail themselves with profit and safety of any part of the field.” This Essay is, to a considerable extent, occupied with a defence of the Troy Christian Association, which, having connected with its rooms, “a large social parlour,” furnished not only with piano, pictures, periodicals and books, but with “games of checkers, chess, and dominoes,” had been denounced by sundry pious people as “*encouraging gambling.*” The objections to a Christian patronage of amusements are fully stated in this Essay, and if not thoroughly answered, are, to say the least of it, very skillfully parried.

We have noticed these emanations from the press, first, to express the conviction that the time has come when this subject must be courageously taken up, and more satisfactorily adjusted. At least an earnest, honest effort should be made to define the path of Christian duty in relation to the matter. Our second object is to make frank avowal of our own views, not dogmatically, but with openness to conviction, and readiness for either confutation or confirmation.

1. *First*, then, we are clear that recreation, in the sense of sportive amusement, is as truly a demand of human nature as food or sleep. Before advancing further, we beg our readers, especially any who think they see heresy looming up, to settle this point. Yea, or nay, does the human animal need to disport himself? Is there a provision for this, and a want of it in his nature? We shall not now go into a defence of this position. Few will question its correctness, while many will rashly assent to it, and afterwards be surprised at what they have done.

2. *Secondly*, a Christian must not pursue amusement for its own sake. He may not regard it as an end, but a means to an end. In so far as it promotes health and vigour, *recreates* the mental and physical energies, and fits for fresh application to the serious duties of life, it is valuable, and no farther. This limitation does not imply that amusements are not to be entered into with zest and interest. Their power to refresh and reinvigorate depends very much upon the actual pleasure they yield. They must be enjoyed to do good. But to resort to them simply as *pastime* or *kill-time*, cannot be reconciled with any Bible rules of Christian living.

3. *Thirdly*, a given amusement is to be fairly and faithfully tested by certain very plain rules, and the question of its admissibility thereby settled. It would be difficult, perhaps, to hit upon a more brief and comprehensive epitome of the rules now adverted to than that of Dr. Channing: "Innocent amusements are such as excite moderately, and such as produce a cheerful frame of mind; such as refresh instead of exhausting the system; such as recur frequently rather than continue long; such as send us back to our daily duties invigorated in body and spirit; such as we can partake of in the presence and society of respectable friends; such as consist with and are favourable to a grateful piety; such as are chastened by self respect, and are accompanied with the consciousness that life has a higher end than to be amused."

4. *Fourthly*, concerning the *vxota quæstio* of the amusement controversy, we have pretty decided views. That question is, *May Christians dance, play cards, and go to the theatre?* The three publications we have noticed, either avowedly or impliedly propose that the Church shall take these popular amusements under its patronage, reforming them of their abuses, and extracting from them the good there is supposed to be in them. We deem this very unwise counsel, for the following among other reasons: (1.) The abstract lawfulness of a thing is not of itself a conclusive reason for its adoption. There is a rule of Christian expediency which must come in upon the heels of abstract lawfulness. "All things are lawful for me, but all things are not expedient; all things are lawful for me, but *I will not be brought under the power of any*; all things are lawful for me, but *all things edify not.*" A thing then may be lawful, and yet be of *enslaving, unedifying* tendency. In such a case it is inexpedient. Some good people fail to note an important distinction which there is between a thing being lawful in the sense of *admissible*, and lawful in the sense of *obligatory*. It is not necessarily a duty to do a thing because it is abstractly lawful. There may be, and often is, a power of choice left, and this power is to be exercised after intelligently weighing the question, *Is it wise for me to do this lawful thing?* It is a principle in theology, that what God could not *wisely* do, it were *wrong* for Him to do. Does not the same principle hold good of human action? (2.) The abstract character of a thing may come to be concealed or lost among its associations. Ideal dancing, ideal card-playing, and ideal theatricals must be left out of view in this discussion, and we must look at these things as they are, and always have been. No person of common sense will argue that there is any thing wicked in the muscular action put forth in dancing. But certain concomitants are now, as it were, incorporated with it. The paraphernalia and usages of the ball-room, are well-nigh, if not quite, inseparable from this amusement. It includes the waltz, polka, and the like. A simple dance in the fresh air, on the green grass, is *not* what is now known by the term 'dancing.' 'Bishop' was once the name of a local church pastor, now

it is the name of an ecclesiastical dignitary clad in mitre and lawn sleeves, a lord over God's heritage; and you cannot get the word back to its original meaning do what you will. So 'dancing' now carries with it certain ball-room appendages—late hours—immodest styles of dress—rude and familiar handling of the person, and most egregious violations of the laws of health. Neither can you take a rubber at whist as the prototype of card-playing. This amusement must be judged as a whole, and in full view of the fact that if young people learn to play, they acquire the use of *the gambler's tools*. So of the theatre. There is no use of imagining what it *might* be. We know well enough what *it is*. While theoretically a school of virtue, it is actually and practically a hotbed of vice. The attempt has been made, time and again, to strip these things of their associations, but it has never succeeded. That class of people who love the dance, do so mainly for its concomitants. Card-players ache for the feverish excitement of high play, chance play, and play for money. And when the theatre has been temporarily put under a regime of strict morality, it has been deserted. Depend upon it, it is a mistake to discuss these things upon their supposed abstract characteristics. Their associations have become incorporated into their very texture and life.

(3.) A good thing may become so corrupted that it is the part of wisdom to throw it away. An apple, once rosy and sound, may become irreclaimably rotten. A joint of meat, once fresh and wholesome, may become tainted or fly-blown past recovery. A once virtuous youth may become so immoral that he must be disowned and banished the parental roof. Satan has managed to infuse the leaven of evil into certain amusements to such an extent that it is at least questionable if any human art can take it out, and surely it is the part of wisdom to wait until the leaven of evil is visibly purged out, before adopting them into Christian circles. (4.) We are not dependent upon forms of amusement that have been vitiated by sin and Satan. Is there no stream of unpolluted water within reach, that I must needs drink of the brook which the devil has muddied? Have I no building material at hand, and no constructive ability, that I must occupy an abode which reeks with filth, is peopled with vermin, and has become leprous from cellar to garret? Specification is out of the question at the end of this already too lengthy article; suffice it to say that there are forms of amusement free from objection, that there is no need to hanker after pleasures which have become through Satanic art, "pleasures of sin,"—that the field of recreation affords scope for inventive genius, guided by intelligent piety to strike out new diversions,—that a holy and prayerful vigilance must oversee our amusements, and that care must be taken to "abstain from all appearance of evil, and not to let our "good" be "evil spoken of."

W. F. C.

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OUR HYMNS: THEIR AUTHORS AND ORIGIN. Being biographical sketches of nearly two hundred of the principal Psalm and Hymn-writers, with notes on their Psalms and Hymns. A companion to the New Congregational Hymn-Book. By JOSIAH MILLER, M. A. London: Jackson, Walford, and Hodder.

This work is a valuable manual of hymnology and is, therefore, closely connected with the "Service of Song in the House of the Lord." Its author is a minister of our own Denomination in England, a man of varied scholarship and patient research; qualities which have stood him in good stead in the preparation of this volume. Though the book appeared but a

short time since, it has been favourably reviewed by the *British Quarterly*, *Patriot*, *Athenæum*, *Spectator*, *Freeman*, and by Mr. Spurgeon, in *The Sword and Trowel*. Favourable criticism in such diverse quarters speaks well for it. The scope of the work is thus stated by the author in his judicious preface:—"The reader will find in this work biographies of the writers whose psalms and hymns are found in the New Congregational Hymn-Book, and a particular account of every hymn there given of which there was anything of interest to record. All the biographical sketches have been written on purpose for this work, and several living hymn-writers have most kindly supplied original autobiographical information that has never been published before." Among these sketches, those of Watts, Baxter, Doddridge, Ken, Luther, Conder, Cowper, Newton, Montgomery, and Lyte, deserve special notice for the interesting facts and criticisms contained in them. Copious extracts would occupy too much space; otherwise, many of great interest might be given. But as a specimen of Mr. Miller's correct appreciation and criticism, take his remarks on Lyte's beautiful hymn,

"Abide with me, fast falls the even tide:"

"We find in it an impassioned earnestness, and a familiarity with the Master, tender, yet free from presumption, that reminds us of the best productions of St. Bernard and Gerhard. It was written when the author was approaching his end. It is the true utterance of a heart deeply feeling the need of Christ's presence, and strong in the confidence that it will not be denied." It is not satisfactory to find that the favourite hymn,

"My God, my Father, while I stray,"

is not given correctly in the New Hymn-Book; still less so is it given in the Sabbath H. B. In the former, the hymn consists of seven verses; in the latter, it has only six; but in "The Book of Praise," it has eight, and differs in many points from the version as we have it. "The talented and excellent authoress has informed the writer that Sir Roundell Palmer's text, as given in 'The Book of Praise,' is the correct one." This opens the question of the ethics of Hymnology editorship, on which Mr. M. is disposed to hold rather lax views. In his preface he makes as good a defence as can be made of the culpable, but too common, practice of altering (or as it is euphemistically termed "adapting") the text of the hymns of our old authors. Apart from the fact, that in most cases the alterations are for the worse, the practice is reprehensible on the ground of literary dishonesty or something akin to this. The prime and only safe rule in dealing with hymns, as with any other kind of literature, is to steadfastly keep to the text as it was written by the author. If a hymn be too obsolete in diction, or unrefined in sentiment, for modern use, the editor should reject it and seek elsewhere for something better adapted to his purpose. But if the practice of alteration, or adaptation, be allowed, a hymn may, in course of time, be deprived of all its essential original features. We actually knew a collection of hymns in which we read,

"When we can view our prospect clear,"

instead of the familiar

"When I can read my title clear,"

and other changes of a like character. How unjust to the memory of Watts would it be to father that altered, or "adapted," hymn upon him. The omission of stanzas, whilst admitting of a stronger defence, is scarcely less culpable. The hymnody of the English language is richer in true poetic



excellence and lofty devotional feeling than that of any other language. Hence, these valuable characteristics should be jealously conserved, and not frittered away through a too fastidious method of editing, which is only another name for hypercriticism. To those who enjoy our fine English hymns, whether in public or private worship, this book of Mr. Miller's will be of much use in enhancing that appreciation and enjoyment.

Montreal.

G. C.

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The *Bibliotheca Sacra*, for October, contains a rich store of first-class articles, not popularised by superficiality, but marked by thorough scholarship. The essays in this quarterly, on Biblical Criticism, Philology, History, and Philosophy, are always written by men in the front-rank,—while doctrinal discussions are conducted with equal ability. We would especially commend, as valuable alike to ministers and their hearers, the four sermons that have appeared during this year on Regeneration, by Rev. Austin Phelps, D.D., Professor at Andover. For the clear and impressive exhibition of the subject in all its aspects, and the vindication and harmonizing of the twin-truths of Divine Agency and Sovereignty and Human Freedom and Responsibility, we do not remember to have met with their equals. The *Bibliotheca* is to be enlarged next year by 100 pages. Its price is \$3, *in advance*, \$1 on credit. Publishers, Draper & Halliday, Cornhill, Boston. American postage, 4c. a number. Mr. F. E. Grafton, Montreal, is the Agent for Canada. He furnishes it, we believe, at \$2, Canada funds, including postage.

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Dr. Robert Vaughan has issued a volume entitled, *Ritualism in the English Church: in relation to Scripture, Piety and Law*. (Jackson, Walford and Hodder.)

The subject is of great importance at the present time, not only involving questions of vestments and ceremonies, or curious antiquarian researches, but touching the most vital doctrines. All the sanctity attributed to "the Altar," the profusion of rites at the "Celebration of the Sacrifice," and the variegated apparelling of the "Priests" and their attendants, are avowed consequences of the doctrine of the Real Presence of our Lord in the Bread and Wine. It is because they hold that doctrine so fervently, that the Ritualists are so much in earnest for its outward symbols: it is because they see that that doctrine is so unscriptural, and that it logically entails the whole system of Romanism, that good Protestants regard the ritualistic movement with such deep hostility.

Dr. Vaughan is admirably qualified to deal with this question. He is a veteran student of English history and law. He has waded those periods of our national history, when the Church of England was Protestantized, the subjects of especial research. He is an Evangelical Nonconformist, and knows why he is so. He is a large-minded man, has had long intercourse with Christian scholars in the Establishment as well as out of it, and has attained to the age of ripe knowledge and calm temper. Yet he has not subsided into philosophical indifferentism, but forms decided opinions, and utters them with earnest feeling, in pure and massive English. His book will be worth the study of those who would investigate in all their bearings one of the most powerful religious movements of our time.

## British and Foreign Record.

REV. J. L. POORE IN AUSTRALIA.—The following particulars are taken from the Melbourne (Victoria) correspondence of the *Patriot*. There is no one in Canada, whatever may be his feeling as to Mr. Poore's Missionary policy, that will not join in the regret expressed on account of the state of his health :

“The Rev. J. L. Poore has arrived, though, to the regret and sorrow of all, in very shattered health. The committee of the Union and the council of the College gave him a hearty welcome; and, as soon as his health will permit of it, a more public expression of regard to Mr. Poore will be made. He came as the first passenger from England to Australia by the new route, *via* Panama,—an honour of which he may justly feel proud.”

From the same letter we learn that at the first levée of the new Governor the Chairman of the Congregational Union took his place in “the circle” around his Excellency, together with the heads of the other denominations, judges, consuls, &c.; and that the Anglican Bishop and Clergy, in their address of welcome, expressly acknowledged that “there is no connection in this land between the Church and the State,” and that they “did not possess any superior privileges.” Just as it should be—and much better for *all* parties.

RITUALISM.—The rapid spread of ritualistic practices in the Church of England, and the lengths to which some of the leaders in the movement are carrying the thing, are calling universal attention to the subject. At York, during the Church Congress, but altogether apart from it, there was held an exhibition of “ecclesiastical millinery,” which drew curious or admiring crowds from day to day.

“The exhibition of Church vestments, plate, ornaments, &c., was not only astonishingly full, comprising a very large number of copes and other vestments of post-Reformational date, as well as those used at the coronation of Queen Victoria, and at that of all the previous sovereigns; but the Grand Hall (for several large rooms were occupied) is thus described, containing as it did the samples of present use in the Church of England:—

“From floor to roof it is covered with antependia, banners, copes, chasubles, dalmatics, tunicles, funeral palls, and other vestments—several hundreds of damask, silk, velvet, satin, and stuff, rich with embroidery and jewels, and most of them more or less of the old English or Gothic shape. Some of the copes-hoods are very splendid. Hundreds of places sent contributions for this long and handsome room—so that people may see with their own eyes how many laity and clergy of the Church of England are resolved to have in full their ancient heritage and proper rights, and nothing less. It is abundantly clear from the Exhibition under consideration that the movement is now becoming very general, and that we may soon look for people in authority becoming less and less opposed to its progress, if we do not soon see them helping it on. The fact that five M. P.'s are patrons of this Exhibition, that 120 clergy and laity of every diocese in England have joined to promote and ensure its success, is a sign of the times which will not be lost upon those who profess to represent and direct public opinion. At the present, however, its pecuniary success seems to be quite undoubted; for the rooms have been almost inconveniently crowded ever since their opening.”

In the Congress itself, no notice was taken of this exhibition, for good or for evil. Some Bishops have shown sympathy with the movement. Others

again have spoken out strongly against it. The *Times* has lately come out with great force in opposition. Its famous correspondent, "S. G. O." has poured out the vials of his wrath.

Rev. James Parsons, of York, preached forcibly on this subject immediately after the Congress. Dr. Vaughan, as we notice elsewhere, has written a book; and Mr. Binney has preached, and we hope will publish, two sermons on the same theme. The following article from the *Nonconformist* will be interesting in relation to our English co-religionists :

**RITUALISM AND NONCONFORMITY.**—A correspondent writes to inquire whether a paragraph concerning Ritualism in Dissent, which has gone the round of some newspapers, can be true? We had not thought it worth while to quote it, but as we have other remarks on the same subject, we may as well do so. It is from the *Church Review* :—

"How many now can point to a correctly-built schismatical place of worship; but the interiors are far more startling. In one town in Norfolk an Independent meeting-house has its organ and surpliced choir; its minister in his ordinary dress might be easily mistaken for a Catholic priest, with his long cassocked coat and straight white band. In another town in the same county an Independent Minister is accustomed to preach in a surplice. All this is done to vie with the Church, and to help in maintaining the hold Dissent has hitherto had on the young. Where there is a ritualistic service, is it not well attended by the young? Not so much by the younger members of so-called Churchmen's families, but by the young of Dissenting parents: and what is the result? That young Dissent is largely joining the Church, and thereby laying the foundation for future generations of sound and good Catholic Families."

The answer to our correspondent is, that we have no doubt whatever of the accuracy of this description. The weaker order of men are predisposed to catch the prevalent disease. Preachers who are conscious of their inefficiency as preachers, take to gown and surplices. Ministers who do not naturally command public reverence take to M. B. waistcoats, thinking that the tailor can do what their own characters have failed in doing. We fully expect to see shovel hats and bishops' aprons, and should not be surprised at gilt paper mitres. But neither religion nor Nonconformity is endangered by the weaknesses of theatrical escapaders. The men and the thing will find their level, and no one need be alarmed at the imagination that it will be a "high level." Those who are disposed in this direction may, however, take a hint from an opponent; and soon a hint is given in the *Clerical Journal* of last week. The *Journal* is discussing the influence of Ritualism on the common people, and comes to the conclusion that it does not attract them. It sees the success of Dissent, from the fact that it has hitherto abjured it:—

"When we come to the lower orders of the people, we find they are even more disaffected to these novelties than those above them. If we comprehend in those orders shopkeepers and mechanics, as well as labourers, we shall find that all their modes of religious thinking are opposed to what is sensuous and meretricious in the service of Almighty God. It is the baldness of externals which has, for the last hundred years, made Methodism, and kindred *isms*, what they are in England, and it would not be difficult to show that these religious bodies are losing their hold on the common people on account of their gradual introduction of æsthetics. It seems to have escaped the notice of those who write on the attractions of symbolism to the poor, that it is rather the doctrine that they may commune with God and be acceptable with him apart from priests and altars and visible sacrifices, which really binds them to the sects. The one item of extempore prayers, not demanded in public of an official minister only, but allowed to the poorest and most unlettered man, is a bond of union of the strongest kind, with vast masses of artizans and cottagers. Next to this is the lusty style of hymn-singing, in which all can join; and last, though not least, the plain and homely preaching which the conventicle used to afford them, now too much

exchanged for learned homilies which they cannot so well understand. A greater mistake could not be made than to think our Christianity is to become dearer to the hearts of the people by higher sacramental views, a higher official status of our priests, or an elaborate æsthetic and symbolic mode of worship."

The question is a very simple one. Is it possible for a bit of velvet or a whiff of smoke to make a man religious?

**PRESBYTERIAN ORGANS.**—The United Presbyterian Synod in England have adopted a resolution, after an earnest debate, allowing their congregations to use organs. The advocates of instrumental music declared that they were in great danger of losing their young people, and that they would repel Englishmen from their services unless they conformed to the customs of the country. The Moderator himself, Dr. McKerrow, plainly intimated that, with or without leave, his congregation (at Manchester) could not be any longer restrained from adopting the "box o'whistles." Others feared that it would lead to alienation from Scotland, chanting, liturgies, ritualism and Romanism.

THE EVANGELICAL ALLIANCE held its Annual Meeting this year in Bath, the contemplated assemblage at Amsterdam having been frustrated by the cholera. The Rector of Bath, Rev. C. Kemble, compiler of a well-known hymn book, took a prominent part in the proceedings. Representatives of the Continental and American Churches were present. The Alliance has effected something in bringing Christians of different bodies together, and abating sectarian bitterness, but far less than was anticipated at its formation. It has, however, rendered most effective service in the cause of religious liberty abroad, and has had the hearty coöperation of the British Government in its appeals on behalf of the victims of religious persecution. At this meeting Dr. McCosh gave an interesting account of the movement to organize, or re-organize, a Branch of the Alliance in the United States. A very interesting fact reported was, that the Imperial Commission for the Paris Exhibition of 1867 had granted the Alliance a hall for their meetings, and had also given permission for the erection of another for preaching and conference. Complaint is made by a friendly critic of the excessive length of some of the papers, speeches and prayers; and the American plan of enforcing a limitation of time is recommended.

## Official.

### MISSIONARY MEETINGS, 1866-7. WESTERN DISTRICT.

The following is the programme for this District:

Burford .....	Dec. 10, Monday	} Revs. W. Clarke, R. Brown, Armour, Hay.
Scotland .....	" 11, Tuesday	
Kelvin.....	" 12, Wednes.	
New Durham .....	" 13, Thursd.	
Norwichville .....	" 14, Friday	
Kelvin & N. } Durham.... }	" 16, Sabbath,	Rev. R. Brown.
Guelph .....	" 17, Monday	} Revs. C. Duff, W. F. Clarke, R. Brown, Wood.
Erazosa .....	" 18, Tuesday	
Garafraxa ...	" 19, Wednes.	
Green Settlt	" 20, Thursd.	

Southwold ...	Jan. 13,	Sabbath	Rev. W. H. Allworth.
" ..	" 14,	Monday	
London .....	" 15,	Tuesday	} Revs. Allworth, Dickson, Macallum, J. M. Smith.
Watford .....	" 16,	Wednes.	
Warwick.....	" 17,	Thursd.	
Forest .....	" 18,	Friday	Revs. Allworth and Smith.
Plympton ...	" 18,	"	Revs. Macallum and Dickson.
Forest .....	" 20,	Sabbath	Rev. J. A. R. Dickson.
Sarnia .....	" 20,	"	Rev. D. Macallum.
" .....	" 21,	Monday	Revs. Macallum and Dickson.
Stratford .....	" 14,	Monday	} Revs. C. Duff, W. W. Smith, Snider, Durrant.
Listowel .....	" 15,	Tuesday	
Molesworth ..	" 16,	Wednes.	
Howick .....	" 17,	Thursd.	
Turnberry ...	" 18,	Friday	
Tilbury .....	" 16,	Wednes.	} Revs. W. F. Clarke and Macallum.
Windsor .....	" 17,	Thursd.	
Amherstburg ..	" 18,	Friday	
" .....	" 20,	Sabbath	Rev. W. F. Clarke.
Tilbury .....	" 20,	"	Rev. D. Macallum.
Paris .....	Feb. 11,	Monday	Revs. J. Durrant, W. Hay, Pullar, Wood.
Brantford {	" 12,	Tuesday	} Association Meeting.
	" 13,	Wednes.	
Hamilton ...	" 14,	Thursd.	} Revs. W. F. Clarke, McGill, Allworth, Wood.
Barton.....	" 15,	Friday	
Mount Hope ..	" 15,	"	

*N.B.*—1. A lay delegate will, at the request of the committee, accompany the several deputations, where practicable, for conference with the churches with regard to the financial and other matters.

2. Brethren whose names appear on the deputations will please bear in mind that the honour of Christ, and their own honour, is involved in their fulfilment of these appointments where it is possible, unless they notify me at once that they cannot fulfil them.

3. Accounts close on the 31st March.

JOHN WOOD, *Sec. W. D. Com.*

#### MIDDLE DISTRICT.

Toronto, Zion	Jan. 14,	Monday	Revs. H. Denny, R. Hay, T. M. Reikie, B. W. Day.
Markham ...	" 15,	Tuesday	Revs. Robinson, Sanderson, Unsworth, Manly.
Unionville ...	" 15,	"	Revs. F. H. Marling, H. Denny, T. M. Reikie.
Stouffville ...	" 16,	Wednes.	Revs. C. Spettigue, D. McGregor, T. M. Reikie.
Newmark't...	" 17,	Thursd.	} Revs. J. G. Manly, J. Sanderson, C. Spettigue.
Oro .....	" 18,	Friday	
Whitby .....	" 17,	Thursd.	
Bowmanville ..	" 18,	Friday	} Revs. R. Robinson, B. W. Day, H. Denny.
Pine Grove...	" 17,	Thursd.	
St. Andrew's ..	" 18,	Friday	Revs. F. H. Marling, J. Unsworth, D. McGregor.
Z. C., Toronto	" 20,	Sabbath	Revs. R. Robinson (morn.), T. M. Reikie (even.)
Bond-st. "	" 20,	"	Revs. T. M. Reikie (morn.), R. Robinson (even.)
Bowmanville ..	" 20,	"	Rev. H. Denny.
Alton .....	" 20,	"	Rev. D. McGregor.
Bolton's Vil. ..	" 21,	Monday	Revs. B. W. Day, R. Hay, F. H. Marling.
Georgetown ..	" 22,	Tuesday	Revs. B. W. Day, R. Hay, F. H. Marling.
Churchhill ...	" 23,	Wednes.	} Revs. B. W. Day, R. Hay, J. Unsworth, H. Denny.
Alton .....	" 24,	Thursd.	
S. Caledon ...	" 25,	Friday	

Manilla .....	Jan. ....	Rev. T. M. Reikie (date at his option).
Bethesda, Oro "	21, Monday	Revs. J. G. Manly, J. Sanderson, R. Robinson.
Meaford .....	" 23, Wednes.	} Revs. Robinson, Sanderson, Spettigue, Kribs.
Owen Sound. "	24, Thursd.	
Colpoy's Bay. "	25, Friday	
Osprey..... ..	" 22, Tuesday	
Kincardine...	" 24, Thursd.	} Revs. D. McGregor, N. McKinnon.

The brethren and churches will please bear in mind the following things, as exceedingly desirable in connection with our missionary efforts.

1. That all subscriptions, as far as practicable, be gathered in before the meetings and lists duly ready.

2. That due publicity be given to the meetings, and every effort made to make them profitable.

3. That the brethren will faithfully observe their appointments, as the committee have done their best to arrange the whole for effectiveness.

4. Let us not forget that success is from the Lord, to whom, prayerfully in faith, churches and pastors should look, that the work of our hands may prosper.

November 14, 1866.

J. V., Secretary.

### SERMONS ON TEMPERANCE.

The pastors of the churches probably need no reminder of the annual request of the Union, with regard to Sermons on Temperance on the Sabbath before Christmas; but the present condition of the Temperance movement in Canada seems to require of us all, something more vigorous and energetic than an annual discourse, and I venture, therefore, to suggest the following, among other means, for promoting this much needed reform:—

1. A regular meeting, monthly or oftener, for addresses, music, &c., and securing signatures to the old-fashioned teetotal pledge.

2. The circulation of Temperance Literature,—Tracts, "Band of Hope Review," &c. There are many persons, especially among the young, who might be induced to take hold of this effort if a small supply, say \$5 worth, of such tracts as the "Ipswich Temperance Tracts," or those published by the American National Temperance League, could be obtained. They could be carried from house to house, and exchanged weekly or monthly, as thought most desirable.

The churches in every County Town in Canada ought also regularly to supply the Jail of the County with copies of the "Band of Hope Review," and "British Workman;"—\$5 per annum will procure an abundant supply of each for that purpose. We hope that where the military are stationed, they will also be included in this effort.

3. Much might be done, I think, by the organization of what I might call a Temperance Vigilance Committee, to look after intemperate people, and young men in danger of becoming such, and persuade them, privately and personally, to "let alone the drunkard's bane." Two might go together, one month, and report success or failure the next, and then other two might take up the same case.

4. The Sabbath School is also a most important field of effort on behalf of Temperance. Every proper occasion should be taken advantage of by the Pastor, the Superintendent, and the Teachers individually, to show the children the evils of intemperance, and the necessity of totally abstaining from the intoxicating cup. Bands of Hope, or Juvenile Temperance Societies

ought also to be formed to enlist, at the earliest moment, the sympathies of the young on behalf of this movement.

We trust that brethren in the ministry, and the churches generally, will all come up to help to roll back the tide of intemperance which now, more than for many years past, seems to threaten to flood the land. May the Spirit of the Lord lift up his standard against the enemy!

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

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### APPROACHING MISSIONARY MEETINGS.

There are three reasons in the way of claim, why the contributions of this year should be considerably larger than those of last year. And the true method of bringing this about is, for every individual who is able, to add a percentage up to doubling or trebling. Let 25 cents be brought up to 37½ or 50. Let 50 be superseded by \$1 00 or at least by 75 cents. The dollars might be turned into \$1 50 or \$2, and so on. Our increase must come in this way or it will not come at all. We cannot expect the givers of large sums last year to do more than keep them up at this time, which, indeed some of them may not be able to do.

The reasons are, 1st—The absolute need of an augmentation in the stipends of our ministers. As well set about proving that two and two are four, as to argue this point. It is self-evident.

2nd—If we are to live as a denomination we must grow, and this cannot be done without increased expenditure. If we are to hold our own, we must advance; this seems to be a law of the Christian economy. Our Master does not bless a stand-still, selfish policy.

3rd—We are striving for independence of aid from abroad. Such independence does not mean non-reception for aggressive work, but ability to carry on ourselves what has been undertaken.

Is there not another reason for increased contributions especially from the rural districts, in the satisfactory crop of the year, and in good prices?

There is nothing new or striking in these suggestions, but sometimes it is well to stir up one another by way of remembrance.

Again, what measures are to be adopted to promote aggressive work? The District Committees have no little responsibility in this matter. May not the intercommunion involved in the going out of deputations and in holding missionary meetings, be used in this direction? Opportunities are thus afforded for inquiry and for consultation. But above all let there be, in connexion with much united fervent prayer, every effort put forth to have the finances of the churches better organized, and the ministry kept without carefulness, that it may be free for its proper work. H. W.

Montreal, 22nd November, 1866.

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“If any one will tell me how truth may be spoken without offending some, I will spare no labor to learn the art of it.”—*Bp. Horne.*

**KIND WORDS.**—So that they be in season, it matters not how simple are the flowers one gathers by the wayside. A kind word when the heart needs it, is always grateful, though the grammar is very bad of him who speaks it.

The excesses of youth are drafts upon old age, payable with interest, about thirty years after date.—*Colton.*

## News of the Churches.

**Guelph—Annual Soiree.—New Church.**—From the following report our readers will see that the friends in Guelph are moving in the matter of church-building. They much need a new house, as their present one is behind the times, while the congregation is steadily growing. From such a minister and people, we expect a "model" structure. We understand that it is designed to build on the front of the present site, the old church being converted into a school-room. We heartily wish success to the enterprise.

A large and highly respectable number of people attended the Soiree in connection with the Congregational Church in this town, which was held in the Town Hall, on Friday evening, October 26.

Rev. W. F. Clarke, chairman, said that an erroneous idea had got abroad concerning the object of the soiree, the public being under the impression that it was a means to which they had resorted for the purpose of raising funds to assist in the erection of a new house of worship, whereas it was simply their annual soiree; still, they would be well satisfied to apply any surplus funds that might remain to them to the purpose before alluded to.

The first speaker, Rev. Mr. Hogg, chose for his topic, "Church Edifices." He began by explaining that the term "Church," in the New Testament, meant not the house of worship, but the body of worshippers, but was at length used to denote both the house and the assembly. The speaker went on to show how churches multiplied after Constantine had established Christianity as the religion of the Roman Empire, and how different was their configuration then from what it is now, being in shape octagonal, pentagonal, and cruciform. When the Gothic style of architecture was first introduced into Italy, the Italians regarded it as perfectly barbaric, and for his part he did not consider such buildings suitable, as they generally have an echo, or some such disadvantage. They may do very well for those who take delight in a gorgeous ritual, but for Protestants, their extravagant decorations, and their stained glass discolouring the clear light of Heaven, which is emblematic of the God whom Christians worship, make them entirely unsuited. He had no great love for the man who grudged expense in making a church spacious and comfortable. Such a building should be of faultless architecture. It would have a good effect more especially on the young, since beautiful architecture speaks through the feelings to the heart. He concluded with the wish that the projected structure might soon be proceeded with.

Rev. Mr. Duff, Eramosa, was the second speaker. Two thoughts had occurred to him; one was Consecration. The Christian Church, he believed to be modelled more like the Jewish synagogue than like the ancient temples. Everybody and everything about these old institutions was consecrated; priests, altars, even the very materials of the building were all inscribed "holiness to the Lord." He went on to show that it is a man's duty to consecrate to God everything he possesses, abilities, property, social influence, heart, affections; and gave an instance to prove the assertion which he made, that investments in Christ's cause were the most profitable that could be made.

The Rev. Mr. Torrance was next called upon. He was glad that it had leaked out the Congregationalists were to have a new church, and hoped that they would meet before long to lay the foundation stone, and shortly after that to see the cap-stone laid on the structure. The chairman, in his note of invitation had mentioned this as being the annual tea-meeting, and that word *annual* called up a train of thought. It meant that another year had passed, and carried us so much nearer to the brink of the grave. An eventful year it had been, eventful in the history of Europe, as well as in that of Canada. The speaker here referred to the changes which had come over some of the countries of central Europe. Again, great events had transpired in our own land. A horde of marauders had desecrated our soil, but they had been met in a manner calculated to impress upon the minds of those who were opposed to us that we are determined to preserve our hearths and homes, and *must* be left unmolested to develop



our own talents and interests. He further dwelt on the trials which were now progressing, and doubted not that the prisoners would meet with an impartial trial by British law. In concluding, he referred to the house of worship about to be erected, and hoped the congregation would be ready to make any reasonable sacrifice to purchase the boon of sitting down in a commodious building, also that they might long be spared to hold such meetings as the present.

Rev. Mr. Ball was next introduced: He said none could talk so long about churches as ministers, none could turn over the subject so well and examine all its phases, but this was not a matter of surprise since none knew so well as they the benefits of a good house, and the evils of a bad one. The joy of every minister in town would be second only to that of the chairman, when they could congratulate him on having a nice, clean church. One half the work of building a church is done when the site is selected, and he hoped they would make this house a model. Nothing should now divert them from the project; there would be plenty of cavilling, but they should pay no attention to that, they should go on with the work, and when it is finished they would love their pastor better, and love each other more also.

When Mr. Ball had concluded, the Rev. Mr. Clarke stated briefly how far they had gone in making preparations for the erection of a new house of worship. They had found great difficulty in selecting the site, but this was now settled. They had made some progress in circulating a subscription list among the members of the congregation; they had taken down fifteen names with an amount of \$1700; and after waiting on the rest of the congregation they would likely appeal to others.

The Rev. Mr. Wood was the last speaker, who thought that the subject of church-building must be well nigh exhausted, if it were not inexhaustible. A most important point when building was being done, was to have trustees who were at once intelligent, zealous and liberal, for a great deal depended on these men. They might talk as they liked about architecture, but he believed the main thing was to have a church that was out of debt.

The music by the choir was enchanting, and the performances of Mr. Kerrison and Mrs. Budd on the organ, were very superior.

The meeting was brought to a close by the singing of the National Anthem and the benediction.—*Guelph Advertiser*.

Rev. T. S. Ellerby was ordained a Deacon of the Episcopal Church in London, C. W., on the 30th October. He is appointed to serve a church at Exeter, a village on the main road from London to Goderich, with which is connected another station, six miles distant.

Rev. J. T. Byrne has tendered his resignation of the Agency of the F. C. M. Society, purposing to leave their service at the end of January, when he may, perhaps, take some pastoral charge.

Rev. J. M. Smith has resigned his charge of the Congregational Church at Southwold, C. W., and his resignation has been accepted, to take effect at the end of November. There have been 34 additions to the church during his pastorate, making over 60 members.

Conscience is God's spy in the bosom, and as a scribe, as a register, sits in the closet of our hearts, with pen in hand, and makes a memorandum of all our secret ways and secret crimes, which are above the cognizance of men.

Give a man brains and riches, and he is a king; brains without riches, and he is a slave; riches without brains, and he is a fool.