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# THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, OCTOBER, 1871.

No. 4.

## PRESBYTERIAN AND METHODIST UNION.

Ecclesiastical Unions are the order of the day. It is not so very long ago since, in most strong Churches, the authority of the ruling powers was so peremptorily asserted, and the value of "every pin of the Tabernacle" so inflexibly maintained, that men of strong individuality and imperious conscientiousness, and men with a "kink" or a "bee in their bonnet," could not help becoming separatists. We are the last people that should speak disparagingly of Dissenters of any kind. The fact is, that the attractions of a mother church are so strong, and the sacrifices required of seceders so great, as to prevent any reasonable man from going out into the cold except upon occasion of the direst necessity. Nor can we doubt that while in some cases revolt against established authority has arisen more from self-will than from any worthier motive, for the most part these movements have been dictated by convictions so clear and strong, that to repress or violate them would have been to commit suicide upon the soul.

The Reformation in Germany, France, Holland, Britain, and Switzerland, is a conspicuous case in point. The emigration of the Pilgrim Fathers is another, as is the exodus of the 2000 Nonconformists in 1662. In later days we may refer to the Secession from the Church of Scotland, to the coming out of the Free Church, and to the upspringing of the several offshoots from the original Methodist body.

But Churches are growing wiser now-a-days. Authority is not pressed so far, and is exercised in a gentler spirit. A greater liberality is applied to the interpretation and enforcement of "Standards". The distinction between substantial unity and precise uniformity is better appreciated, and Christians find that they can agree though they differ. Hence the drift of the age is strongly in the direction of reuniting the scattered fragments of homogeneous organizations. After much slow wooing, and in spite of not a few coy protestations, some ecclesiastical marriages have been already celebrated; and the parties concerned find the wedded state so much better than single blessedness, that they want companions in their joy. Our Presbyterian brethren, in England, in the Colonies, and in

the United States, have made much progress in this good work. They would fain complete it. And the Methodists seem at length to be taking practical steps toward the same end.

Confining ourselves at present to what is passing within our own bounds, the Canadian branch of the Kirk of Scotland and the Canada Presbyterian Church are on the eve of an amalgamation into one body. Very little now separates them, and the spirit pervading both bodies is such that all remaining matters of difference will, in all likelihood, be got over. Strange as it may seem, the Kirk is more eager for the Union than the other body. The simple fact is that it is the weaker body, and suffers most from separation. The terms of Union are wisely made as few and as simple as possible. As to the basis, the Standards common to both bodies are adopted, with the proviso that the Establishment question is to be left open. The amalgamated Church will stand upon its own feet, and any special and organic connection with any Scottish body will cease, while fraternal relations will be maintained with other Presbyterian Churches. As to Worship (including of course the question of Hymns and Organs) existing usages are to be allowed, and future legislation left to the united body. The most difficult practical question is that relating to Queen's College. A resolution adopted by the Committee of Conference favoured the maintenance of a "Presbyterian University" with Provincial Theological Halls. In the Kirk, there is a warm attachment to Queen's, but in the Canada Presbyterian Church, there is strong opposition to the Church undertaking the work of general education, and many leading men would rather remain as they are than be saddled with such a burden. We need scarcely say that we sympathize with them. To us, it seems that a solution of the difficulty might be reached, if Queen's College were set apart as an independent institution, made as thoroughly Presbyterian as its supporters chose, but not under Church control.

As the matter now stands, the Basis of Union has been generally approved by both Churches, and details have been referred to Committees, whose reports will be submitted to a special meeting of the C.P. Assembly, in Toronto, November 7th. The Synod of the Kirk will meet also, about the same time, if summoned by the Commission of Synod. By these bodies, the subject has to be referred to Presbyteries and Kirk Sessions, and, if these inferior courts consent, after the terms have been finally settled, the Union will be consummated in June, 1872.

The Methodist amalgamation does not appear so close at hand. A basis of Union has indeed been agreed upon by a Committee of representatives from the various Conferences, which seems to have been framed by taking something out of each system—a bit of Episcopacy, a measure of lay-representation, and undivided clerical administration. The Wesleyan Conference will consent to Lay-delegation if the people wish it, as represented in the Quarterly Meetings. But the Primitives must have Lay-representation throughout in Administration as well as in Legislation. Whether any compromise can be effected, time will show. The spirit

of the various bodies seems to be fraternal, while points of difference are outspokenly brought forward.

Now, what have we to say to all this? Of course, we fail to see the Scripture authority for the system of "Church Courts" on any basis; or for the right to constitute a Church system according to the discretion of John Wesley or any other man. But as for our brethren who read the Bible otherwise we can only say that we are glad, for the sake of the general interests of religion, to see their sub-divisions reduced to the smallest possible number.

It is very interesting to us furthermore, to see that all these movements towards Christian Union proceed upon Congregational principles. The widening of the basis of Communion, in making Creeds as short and simple as possible, and in giving them a liberal interpretation, is one instance. The allowance, which is the first step to the universal adoption, of the Voluntary Principle, is another. The admission of the principle of Lay-Representation, is yet another. And the referring of such questions as those of Hymn-books and Organs to the local congregation is one more. At the rate at which our good brethren are moving who can tell how much nearer they may come, a few years hence?

We must express, however, a certain misgiving that comes over us, in contemplating the formation of these mammoth Church-organizations. They are too much like that huge system of pseudo-infallibility, which has oppressed the world so many centuries, whose yoke it cost some nations so fearful a struggle to throw off, and which now reasserts its power in a loftier style than ever. The growth of Great Powers, in Church or State, tempts to insolence and tyranny. Even good men can hardly bear the intoxication of wide dominion. It is some consolation, however to remember that the existence of several such bodies will constitute a certain "balance of power". With the old Church of Rome, the Church of England, the Pan-Presbyterian Church and the Conference of all the Methodists, watching one another, we shall hope that neither will attain to a dangerous predominance.

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"THE CHRISTIAN MONITOR, AND CONGREGATIONAL RECORD."

We have received a specimen number of a monthly 4-page sheet under the above title, proposed to be published at Liverpool, Nova Scotia, at 50c. a year, under the charge of Rev. C. Duff. We observe also that at the recent meeting of the Congregational Union of N. S. & N. B., the project was approved and guarantees given for one year. The following extract from the prospectus shows in what a friendly spirit towards our own enterprise this new periodical has been established; and we are gratified to learn, from other sources, that our circulation in the Maritime Provinces is likely to increase, rather than diminish. Were we to be driven off the field, we should regard it as a calamity to the churches of both Unions. We hope that our sister Journal may fulfil every hope of its founders, and constitute that means of direct local inter-communication which they feel they require. Let not our brethren in that quarter, however, leave us to

glean from it all items of news from their field, but send them to us direct, still. Says the prospectus.—

"Unless we have made up our minds always to remain few in numbers; unless we are resigned to struggle on without those aids which other denominations in the Maritime Provinces possess, and which they could in no case dispense with, our question can only be answered in the affirmative. We are by no means insensible to the very great service rendered us by the CANADIAN INDEPENDENT, and we yield to none in our admiration of the ability with which it has always been conducted, and the kindly spirit which it has ever breathed towards these churches "by the way of the sea." It will ever be needed by us. We shall not cross its track. We shall always labour for its increased circulation; but if a magazine is needed not less so is a local paper, which shall be the acknowledged organ of Congregational principles so dear to us all, but in these Provinces, too little known and too often misunderstood and misrepresented."

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#### UNIVERSITY COLLEGE—THE NATURAL HISTORY CHAIR.

The most violent assaults on *Christianity* in our day are those professedly based on the study of Nature. To make God's Works contradict His Word, would indeed be a victory for unbelief. The High Priests of Nature, who just now have the ear of the world, are unhappily, in too many cases, if not disbelievers in a Creator and Ruler of the universe, yet bitterly opposed to the idea of such interventions in its order as the Christian miracles are claimed to be. A teacher of this school, in a chief seat of learning, imparting a sceptical bias to successive classes of students, would do much to leaven a whole province with pseudo-scientific errors that would sap the very foundations of faith in God and the Bible. We are therefore deeply gratified to be able to say, that we believe that the new Professor of Botany and Zoology in University College, Dr. Alleyne Nicholson, of Edinburgh, is not of the Darwin or Huxley type of naturalists, while bearing the highest testimonials to his professional attainments and teaching power. We trust that he may do the work in Toronto, which Principal Dawson performs so ably in Montreal. As we go to press, there is a rumour that Professor Young is to succeed Dr. Beaven in the Mental and Moral Philosophy Chair. Such an appointment would be hailed with universal satisfaction.

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#### THE "TRUNK MURDER" CASE.

All the world has joined, and none too loudly, in the hue and cry against the vile acts of the abortionist by which poor Alice Bowlsby came to such a dreadful end. Earnestly do we hope that the terrible warning against all tampering with illicit love—and the almost impossibility of concealing crime, will not be unheeded. But there is another lesson of the occasion that must be plainly spoken of, repulsive as the task may be. These abortionists, male and female, are very numerous. They make enormous fortunes, and build splendid mansions. And who are their customers? Not the unmarried alone, but many wives who would fain escape the burdens of motherhood. Family physicians are importuned to perform such services for their regular patients. "French families"—of two or

three—are the fashion. This deadly practice is creeping into Canada. We know of cases in which the medical profession has invoked the aid of the pulpit in exposing its enormity. The Press advertises, unrestrictedly, the nostrums by which the same end is professed to be secured. So many are likely to be deceived into thinking that “there is no harm in it,”—that we must proclaim that to destroy the life of the unborn, is to MURDER the child, if not the mother also.

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### HENRY WARD BEECHER ON THE MINISTRY.\*

The difficulties with which ministers had to contend at the present day were greater than in earlier times. The chief difficulty now was not persecution. A man who was only half a man, if he knew he was to be burnt at the stake within ten years, would find his spirit rise to meet the emergency and be strengthened by it. It did not consist in opposition, in ridicule, or in poverty; all these tend to draw out and strengthen the manhood within. The great difficulty now is infidelity; which dissolves the vitals out of his preaching so that it becomes powerless. Your duty as ministers is, not to be system-builders, not to be sermon-builders; you are to be men-builders. “Follow me and I will make you fishers of men,” or as St. Paul has it, “builders of men, edifiers.” You are to make men true men, to raise and ennoble their manhood; you are to meet them face to face, man to man; to combat them, not as a city, not as a parish, not as a congregation, but as individuals, and you are to subdue them by the power of your faith. A man who has intense faith in what he says, has a tremendous power; so much so that he will often convince those who think his logic at fault by the mere force of his own consciousness of the truth; but let this perfect confidence be lost, let him even begin to doubt, and his power is gone. A minister may have great learning—he may understand all science—he may be possessed of eloquence—he may be a painstaking pastor, but if he have not this intense inward faith and earnestness, he does not come within gun-shot of being a good minister. There is the powder and the ball, but without the match there will be no explosion. You eat a piece of bread; it does not long remain bread, it becomes part of you; you partake of some meat, it becomes part of you; and your axe feels it, your plough feels it, whatever you come in contact with feels it. So you must receive the truth into your heart, and by accepting it unreservedly, make it part of yourself; you must affiliate yourself personally with Christ, and then you will have power. A minister sees a man in his congregation; he studies him as an engineer studies a fort. An army assembles before a hostile fort: the general studies it, examines it all round, finds out which is the steepest side and which is the weakest—then, having formed his plans, he orders the attack. So a minister must study his man, must ask what his business is, and find out what family he has, what is his character, and how he is to be influenced; and then, having formed

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\*Outline of an address delivered to the students of the Congregational College, at Montreal, 20th September, 1871.—From the *Daily Witness*.

his plan, to go at him and keep at him. He may not know that his minister is thinking of him, but he will be pretty sure to feel before long that something is after him ; and so he must work on each member of his congregation individually. Your business is not to make Presbyterians, although I am persuaded that there are as good men in the Presbyterian Church as the world ever knew ; not to make them Methodists, though I believe the Kingdom of Heaven has been taken by storm as often by Methodists as by any other denomination ; not to make Episcopalians ; my mother was an Episcopalian, and I think she stands fully as high in Heaven as the Virgin Mary. I have a great respect for Episcopalians. Your duty is to make them men, perfect men, in Christ Jesus, and let them decide what other thing they will be ; that is of little moment. This was the work of the Primitive Church, not teaching dogmas or elaborating systems of faith, but elevating individual character, and forming all over little communities of men who had attained to a higher idea of life, purer thoughts and holier aspirations ; and men joined them not because of their creed, but for the fruits of this creed—their noble lives.

A minister should be pre-eminently a happy man, he should always wear a smile on his face, and should be so genial in his disposition that every one would love him, and the children would all wish to be ministers because he has in his heart that which will sustain happiness. Not so the sceptic. There had been in times past a scoffing infidelity, a defiant infidelity, a persecuting infidelity, and a careless infidelity ; but the infidelity of the present day was a melancholy infidelity. He had seen thoughtful men—noble natures—who could not believe, and resembled children who go away crying from home. Conscious oneness with Christ was the true foundation of happiness. He knew men so holy that he was not worthy to unloose the latchet of their shoes ; and he would willingly give all his showy qualities a thousand times over if it were possible to be as good. When I first became a minister in a poor settlement out West, I was very poor. My parents were so poor, they were only rich in one thing—plenty of children. I had no money. The very suit I wore was a second hand one which had belonged to Judge Burton, of Cincinnati. For years I had no library but my Bible, and had to gnaw at that. I was so poor that I could not take a letter out of the post office for a week because I had not 25c. to pay the postage. I had sickness in my family ; I was sick myself. Since then I have seen what the world calls better days, but I have never seen such good days. There was nothing between my soul and Christ ; I was happy ; I had bargained for hardships when I went into the ministry ; I rather desired them ; I have been in the ministry nearly forty years and have seen all phases of it, and yet have never repented for one hour my choice. If I had to begin life over again and was offered my choice of any occupation with the assurance of success in any, I would invest again in the ministry. It is the highest business—the top of all the professions. You will see your companions going ahead of you in many ways. Let them go—your wealth will be in your heart. It will last. I hope you will see some hard times. It is

not good for us that all things should go well with us. We are apt to grow cold and careless. Hardships soften us and draw out our affections. After all what is money? its only object is to bring happiness, and we can often be happiest without it. May God speed you all.

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LIBERTY AND OBLIGATION.

BY REV. J. ELLIOT, OF HALIFAX, NOVA SCOTIA.\*

BELOVED BRETHREN,—As this Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick is convened in Halifax, I would that it had devolved on some brother from a distance to deliver the annual address.

But, having last year been called to preside at the meeting in St. John, I must needs occupy this position to-day for a short time as retiring Chairman; and, before proceeding to say more in that capacity, I tender to you, in the name of the people here stately assembling, a respectful and cordial welcome, with prayer to God that this Annual Session may prove not only of value to the whole of our Union, but an immediate and signal blessing to the congregation somewhat recently formed, and the church more recently organized in this place of worship.

Since the last meeting of this Union great movements in the kingdom of Christ and the kingdoms of this world—some of them involving much of the painful, others wearing a gloomy and portentous aspect, and not a few teeming with tokens for good—have arrested the attention of many, conveying great lessons from the God of providence and of all grace.

“The Lord reigneth, let the earth rejoice.” “Why leap ye, ye high hills?” ye aspiring systems of professed infallibility, of avowed infidelity, of vain superstition, of high sounding theory? “This is the hill which God desireth to dwell in.” “The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

In connection with the fulfilment of this grand prediction, two great principles, now rapidly gaining on human thought, are yet to be far more fully and practically recognized; and, to submit a series of views and considerations in regard to those principles looked at conjointly, is the principal object of this address.

Our subject is this:—THE CONJOINT PRINCIPLES OF LIBERTY AND OBLIGATION. These principles are not at all new in the universe. They are co-extensive with the moral creation. When Jehovah laid the foundations of the earth, “the morning stars sang together, and all the sons of God shouted for joy.” How long they had previously existed is not revealed to us; but from the light shed on our minds respecting angelic natures, it seems perfectly clear that, placed at the commencement of their being in a probationary state, they were conscious at once of obligation and liberty of action.

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\* An address delivered at Halifax, on Friday evening, September 18, 1871, on retiring from the Chair of the Congregational Union of Nova Scotia and New Brunswick.



Had a compulsory principle been standing by as an agent of Jehovah to prevent the possibility of moral failure, there would have been no meaning worthy of God in creating them at all : inasmuch as to moral natures without liberty of action, the development of virtue, the enjoyment of their moral capabilities, their occupying a sphere of influence in keeping with their exalted place in the scale of creation, their living to the glory of God, would have been impossibilities.

Myriads of the heavenly host having ever continued in perfect unison of spirit with all their obligations, freedom has been and is to them an unspeakable blessing ; and they have developed a character to be everlastingly to the praise of the great Creator. Part of their number, abusing their liberty, failing of correspondence of spirit to obligation—"kept not their first estate"—were *allowed* to fall.

When the fulness of the time was come for the existence and development of a human nature, "God created man in his own image." Under obligation to "the Father of spirits," his nature was free ; and so was he placed in a position and state of probation. The terms of Jehovah, as a moral governor, indicate His love to "man primeval," and the greatness of the Divine benevolence : terms as light and easy as infinite wisdom deemed consistent with the possibility of developing a moral character at all. "Sufficient to have stood though free to fall," obligation was violated, liberty abused, the fall *allowed*.

The whole of the Divine procedure in relation to human nature in its fallen condition proceeds upon the recognition of the conjoint principles of liberty and obligation. In the history of the Jews under the Old Testament dispensation, we trace that recognition, not only in the moral law and the concomitant warnings and admonitions which implied that, whilst under obligation to obey, their liberty of action remained untouched ; but we see it equally displayed under the theocracy in connection with contribution to the cause of humanity, and the support of religious observances.

The God of Israel made known to the people His mind, and gave them His directions in regard to tithes : but there was no compulsion. If a Jew refrained from paying tithes, he committed sin and exposed himself to manifestations of the Divine displeasure ; but he was not compelled to pay ; his property was not seized by force, neither was he cast into prison—as is clearly indicated by the words "Will a man rob God ? But ye have robbed Me. But ye say, 'Wherein have we robbed Thee ?' In tithes and offerings. Bring ye all the tithes into the store house, that there may be meat in Mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Dr Stoughton, in his valuable essay in "Ecclesia," makes the following remark :—"To plead the Jewish tithe system as sanctioning a legal charge on land is not merely to modify the method of contributing, it is really to shift the rights of revenue from voluntary tribute, and to place them upon another and entirely opposite basis."

Amid the brighter and fuller light of the New Testament dispensation, nothing

is clearer than that God our Saviour and the inspired apostles always proceeded upon the recognition and approval of the conjoint principles of liberty and obligation. He whose love "passeth knowledge" allowed the rich young man to go away to his great possessions. Peter said to Ananias, "While it remained was it not thine own? And after it was sold was it not in thine own power?" Whilst the Primitive Churches were taught by inspired apostles, their obligation to live not to themselves but to the Saviour, and to give of their property to the cause of Christ as God had prospered them, a recognition of the conjoint principles of liberty and obligation pervaded the whole.

Had the mind of God, in regard to those great principles, been clearly understood and duly regarded by all who have professed and called themselves Christians from apostolic times to our own day, far different from what it is would have been the history of the Church. But, ever since zeal without knowledge, and misguided benevolence, blending with love of power and lower qualities of human nature, brought the principle of compulsion into association with the Christian religion, the action of the conjoint principles of liberty and obligation has been sadly checked, and the whole sphere marked out for them by the hand of God has been sadly disturbed by the unscriptural interference of the hand of man.

To principles as really as to persons may the testing words of Jesus be applied: "By their fruits ye shall know them." And can we fail to agree with the many Christians of different denominations who not only believe that the compulsory principle is condemned by its fruits, but who trace with thankfulness the many currents of thought and feeling, far and wide in Christendom, that are rapidly increasing in number and volume, loosening the roots of the compulsory principle, and putting on strength in opposition to all Church and State alliances? That the compulsory principle is gradually losing what hold it has had on human minds in different nations is what few, if any, thoughtful observers can fail to see. With admirable candour and love of truthful representation, the Dean of Westminster (a bright light in the Church of England) has recently placed on record the following statement:—"It is urged that throughout all the countries of Europe where there is any breath of liberal opinion stirring, in France, Germany, Spain, Italy and Switzerland, the separation of Church and State is the one cardinal article of the liberal creed on which men of all shades of liberal opinion are agreed." And in the able paper of which this sentence forms a part, nothing is to be found at all indicating that Dean Stanley is himself of a different opinion. The Episcopal Church in Ireland, recently disestablished, is now thoughtfully engaged in the work of the Redeemer, without State support and free from State control; and we all know how recently the question of disestablishment deeply moved the minds of many in the British Parliament when looked at in relation to separation of Church and State throughout the British Empire. Many members of the British Established Churches, as really as multitudes outside their pale, evidently see that such a change is not far distant; whilst some of them, notwith-

standing all their Established Church associations, are already prepared to hail that coming event.

Now, whilst these great changes are so rapidly advancing, *Is the Church in danger?* She may be in danger; but, if so, the danger lies not in that quarter to which the eyes of the adherents of the compulsory principle are so prone to turn. There is no danger of her suffering loss by being severed throughout from the base alloy of a principle that is not from heaven but of earth; but there may be danger of her failing rightly to improve those principles of liberty and obligation which the great Head of the Church is gradually freeing from the interference of compulsion, and setting in a large place in alliance with himself. God has joined together the principles of liberty and obligation; and "what God hath joined together let no man put asunder."

No people on the face of the earth are more loudly called upon, by the rapid advancement of religious freedom, to be faithful to their principles, than are Congregational Independents: for they have exerted a very marked influence towards moving out of the way the principle of compulsion, and promoting the spirit and principles of civil and religious liberty. To this many distinguished men, not of our own denomination, have borne their willing testimony.

In this connection may fitly be quoted some words of the great Henry Lord Brougham, delivered in the British House of Commons, June 1st, 1824, in the course of a "Speech in the case of the Rev. John Smith, the Missionary." After a few preliminaries, he proceeded to say:—"Mr. Smith is, or, as I unhappily must now say, was a minister—a faithful and pious minister—of the Independents,—that body much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil and religious liberty, and, holding fast by their own principles, have carried to its utmost pitch the great doctrine of absolute toleration: men to whose ancestors this country will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us: for they, I fearlessly proclaim it, *they*—with whatever ridicule some may visit their excesses, or with whatever blame others—*they*, with the zeal of martyrs, the purity of the early Christians, the skill and the courage of the most renowned warriors, gloriously suffered, and fought, and conquered for England the free constitution which she now enjoys! True to the generous principles in Church and State which won those immortal triumphs, their descendants still are seen clothed with the same amiable peculiarity of standing forward among all religious denominations pre-eminent in toleration; so that although, in the progress of knowledge, other classes of Dissenters may be approaching fast to overtake them, *they* still are foremost in this proud distinction." (Speeches, vol. ii. p. 54.)

If this testimony is true, then so much the more does it behove Congregational Independents to be faithful to the principles of liberty and obligation.

"Freedom," says H. W. Beecher, "has no magical power to produce goodness or happiness. Freedom gives at most only opportunity, possibility. It leaves

free to do good or evil." This being so, it is easy to see where danger lies. However rapidly the lingering influence of the principle of compulsion may be removed, were liberty abused and obligation neglected, the blessing would be far away.

In view of what has been advanced, let us now indulge a few practical thoughts in regard to Individual Christian Churches—Church Associations—Christian denominations in relation to each other—and the whole household of faith in relation to the world.

#### 1st. *Individual Christian Churches.*

To all the members of the individual Christian Church we say, "Stand fast in the liberty wherewith Christ has made you free;" but forget not the union of the principles of liberty and obligation. "One is your master, even Christ, and all ye are brethren;" but one of the number may be the chosen and appointed pastor of the rest, and whilst he is under obligation to aim, as he has opportunity and as God may enable him, to contribute to the edification, the comfort and prosperity of the Church, they are under obligation to contribute of their substance to the support of the ministry of the Gospel as may be needful and as God has prospered them—"to know them which labor among" them, "and are over" them "in the Lord;" and to esteem them very highly in love for their works' sake—to be at peace among themselves—to receive one another as Christ has received them all to the glory of God—to walk in wisdom towards them that are without—and to live not to themselves but to the Saviour.

#### 2nd. *Associations of Churches.*

It is not for the churches composing this Congregational Union to seek one to rule over another, or collectively to exercise authority over the individual churches; but, whilst in this respect also we are free, we are all as churches under relative obligation, to "love one another with pure hearts fervently"—to be helpers of each other's joy, prosperity and usefulness, and to co-operate, as circumstances may allow, in the service and work of the Redeemer. It has been well said by the editor of the *English Independent*, "Churches are mutually bound by the most sacred and urgent obligations to each other: and these grow not out of accidental relations, or transitory emotions, but are created by the supreme and necessary laws of Christ's kingdom, and of Christian life."

#### 3rd. *Christian Denominations in relation to each other.*

Multitudes who are of the household of faith are "not of us" denominationally; but Christians of all denominations, free from each other's control, are under relative obligation—obligation to "endeavour to keep the unity of the spirit in the bond of peace"—to "provoke one another to love and good works"—and to seek in every way according to Scripture to manifest and act out a spirit of mutual recognition as "heirs together of the grace of life." Called upon by the Father of spirits to "honour all men," we should feel under special obligation to honour the "children of God;" and can we be said to honour them if we do not

cherish profound respect for the conscientious exercise of their judgment in the service of the Lord? "If any man have not the spirit of Christ he is none of His;" and, remembering the prayer of Jesus "that they all may be one," can we fail to feel under solemn obligation to cherish such a spirit, and to pursue such a course in relation to Christians of all denominations as shall tend to the promotion of Christian unity, co-operation of effort and brotherly love! "Grace be with all them that love the Lord Jesus in sincerity."

*4th. The whole Household of Faith in relation to the World.*

"The Father sent the Son to be the Saviour of the world;" and the great commission is this, "Preach the Gospel to every creature." No power, civil or ecclesiastical, has any right—any warrant from on high—to compel Christians or any part of mankind to contribute to the furtherance of the Redeemer's cause; but, by the proclamation of the Father, "Ye are My witnesses, saith the Lord," by the words of the Son, "He that gathereth not with me scattereth," and by the great charge of the Holy Spirit, "Ye are bought with a price, therefore glorify God with your body and your spirit which are God's," obligation is laid on the conscience and heart of the Church in relation to the whole world.

Not forgetting the significant words, "Beginning at Jerusalem," and the claims of the country in which we dwell, all the churches in the Union should seek to do something towards the spread of the Gospel "far hence among the Gentiles;" and we believe that no mode of doing so could be more suitably presented to your thoughts than that of contributing to the funds of "the London Missionary Society"—the Society of British Congregational Churches in behalf of heathen nations—a Society signally blessed by the Lord in Africa, the South Sea Islands, India, Madagascar, and many other parts of the earth.

In conclusion—Let us not fail to remember that, important as are the conjoint principles of which we have been speaking, it is quite possible highly to prize Christian liberty and truly to acknowledge Christian obligation, without having risen above a low level in Christian life.

Slight and feeble will be the power of a sense of obligation over the springs of action in our immortal nature, unless as permeated and kindled into sacred ardour by a Saviour's love.

Mere thought, however accurate, mere conviction, however deep, in regard to Christian obligation, would leave us without a fulness of life and power, unless as we feel with Paul "The love of Christ constraineth us."

If we would have all our Christian liberty sanctified to the Lord, and all our sense of obligation a living and growing power in Christian life, what need we but far more of the conjoint influence of a Saviour's love, and of love to the Saviour?

Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

"Brethren—The Grace of our Lord Jesus Christ be with your spirit. Amen."

## British and Foreign Record.

Speaking of the Queen's health, which debars her from taking much part in public entertainments, the *English Independent* says:—"The upper ten thousand demand court gaieties, the vulgar crowd demands royal pomps, and without these, we fear, the monarchy cannot be maintained. The Prince of Wales might supply in a great measure the enforced absence of his royal mother on public occasions, if he chose to show an interest in the national welfare, and would cultivate the arts of popularity. It is a thousand pities he does not. We have quite enough of real work to do as a nation without being troubled with discussions about forms of government." This style of remark is getting all too frequent; we wish we could say there was no occasion for it.

Rev. R. W. Dale has declined a call to Clapton, London, being constrained by his Birmingham flock to stay with them. He was induced to think of leaving by the overwhelming pressure of outside public duties, and by the difficulty of developing a true Church-life in such a Church as Carr's Lane, whose members are scattered so widely.

Methodism in England is "giving" a little. Rev. W. Arthur has moved in the direction of giving the laity seats in Conference. Ministers are allowed to remain more than three years in a charge.

"The Commune" was "scotched, not killed," at Paris. Its designs, extent and influence are becoming more apparent, and are awakening no little anxiety among the rulers and the best citizens of various nations. It is Democracy "with a vengeance." It preaches more than the equality of the working classes with those hitherto above them,—their supremacy, rather. It would make the State the grand organiser of industry, the banker for all the people. By force of law every one is to be found employment, no one is to work too hard, and all are to be secured from want. It would prevent accumulation, and compel the equalising of all conditions. Such a monstrous creed seems so abhorrent to reason and all wholesome feeling, that it is scarce credible that it should find adherents; yet such are the tenets enthusiastically held and industriously propagated by the International Society of Working Men, which is a compact organization with branches in every country in Europe. Its silent spread and formidable dimensions are ominous signs of the time. Worst of all, it is utterly irreligious. If that alienation of the working classes from the Church, of which we have so often heard, has led to this result, it is a very sad one.

The *Tribune* (N.Y.) has been "interviewing" the school authorities of New York city to ascertain to what extent the law is conformed to that requires the Bible to be read in their public schools, and finds that it is a dead letter. In most of the wards of the city the Roman Catholics control these as well as other matters, and of course exclude it, in some instances introducing the R. C. catechism instead. The *Independent*, while not in favour of forcing the reading of the Bible upon those schools where the Catholic children are in the majority, thinks the present Boards of Trustees have held sway long enough, and suggests that one of the first things to be done after the overthrow of the city government will be the reclamation of the schools from the ruffians into whose hands they have fallen.

"The Cheney case, which was last week polemical, is this week dramatic." The Bishop having appointed a confirmation service in Christ Church went, a

Sunday or two ago, to fulfil the appointment. Mr. Cheney awaited his arrival "in surplice, bands and scarf," and offered him his hand with the salutation, "Good morning, Bishop." That dignitary, however, refused the hand extended, and declined in any way to recognize him. The wardens then told the Bishop that they should in no way oppose his officiating, taking the whole or any part of the service, as he pleased; but that Mr. Cheney must not be excluded from the chancel of his own church. Whereupon the Bishop read a written protest, which he had brought from home with him, to the effect that he had been obstructed in the fulfilment of his duties in a manner which neither personal respect nor official propriety allowed him to disregard; that the officers of the church had arbitrarily dictated to him that he must acknowledge and receive as worthy and competent to stand at the altar a minister degraded, after trial by his peers, from his office; and that under this injury and compulsion he had "no honourable alternative but to submit to the force and retire from the church." And all this because Mr. Cheney will not pronounce a child "regenerate" by the act of baptism! But why does not Mr. Cheney "come out," like a man, and like a Christian, and have no further fellowship with the semi-popish community that has shown itself so unworthy of him? We hope he will yet.

They have had a small rebellion in the R. C. congregation at Hudson, N. S. Bishop Conroy having reinstated Father O'Sullivan (who had made himself very offensive to the people), in his former charge, has found that that kind of thing can't be done in America, as it could in Ireland. One Saturday evening, not long since, a large meeting of the parish was held at St. Mary's Hall, and a resolution to resist to the last extremity the reinstatement of Father O'Sullivan over the church was unanimously adopted. A strong guard was placed around the church Saturday night and Sunday morning; but, contrary to expectation, Father O'Sullivan did not make his appearance. Prudence evidently appeared to him to be the better part of valour.

"When thieves fall out, honest people will get their due," and there is at last some prospect of this for the much oppressed and long-suffering people of New York. The "Tammany Ring,"—i. e., the leaders of the Irish Catholic party,—has been broken. Whether Mayor Hall did not get what he thought to be his proper share of the plunder or not, or for what other reason cannot now be told; but he and Comptroller Connolly have fallen out, and as we write (Sept. 20.) New York is on the verge of a civic revolution. Judge Barnard has granted an injunction, prohibiting the Mayor and Connolly from issuing any more treasury warrants, until the city accounts are investigated; the Mayor has dismissed the Comptroller who claims that the Mayor has not the power to do so; and a crisis is upon the city of the gravest importance. A riot is imminent. A sad comment this on *universal suffrage*. It is asserted by a Democratic member of Congress, that since January 1, 1869, the indebtedness of the city has increased by \$163,000,000!

The Young Men's Christian Association of Saratoga, N. Y., entered a complaint last year against the Hon. (!) John Morrissey's gambling house in that place, which was coolly *pocketed* by the foreman of the Grand Jury. Failing in that way to obtain its suppression they now propose to purchase it, and convert it into a Christian Club House.

The Directors of the American Education Society, at their July meeting, took action, whereby in time to come, their funds will not be appropriated to young men who are in the habit of using tobacco. This action was taken, the Directors say, because "it is becoming more and more manifest, that the use of tobacco in our colleges is a very great evil, and the men aided by us, in common with others,

are exposed to the temptation. No one will for a moment contend, that young men are likely to receive any real good personally from the use of this drug; nor will it be any other than a hindrance to them in the work of the ministry, and in all the appropriate work of life. To save them from falling into the habit is worth much to them and to the world." Capital! And now let the various college boards refuse to receive into their Divinity halls young men who use the nasty weed, and a great step will be taken in the abatement of this most disagreeable social nuisance. We have a great deal of sympathy for old men who find it difficult to *abandon* the habit, but none whatever for those who are deliberately forming it.

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## Literary Notices.

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The recent development of the publishing (or republishing) business in Canada, claims some notice at our hands. Old and new books are being rapidly issued by Toronto and Montreal houses, under special arrangements with the authors, if copyright, and are finding ready sale not only in the Dominion, but, as we are informed, in the United States also, where they undersell the "protected to death" issues of American presses. Of course the bulk of the works thus issued are of the "light reading" variety, inasmuch as the popular demand for these is far greater than for more substantial food. Yet the latter class are not unrepresented. Our publishers may do a great service, if they will educate, as well as cater for, the public taste.

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Magazines of local origin are multiplying in Canada. In Montreal has lately appeared a *British American Magazine*; in Toronto, a *Canadian Magazine*; and there is announced for the New Year *The Canadian Monthly*, partly original and partly selected. We hope these are not too many to live, in addition to those already published. But it is a healthy sign that a demand is felt for such periodicals of our own, and the rapid growth of the resources of the country ought to warrant the publication of a literature that will be "racy of the soil," while not forgetful of old times or the old world.

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The *New York Daily Witness* has attained, in ten weeks, to a circulation of 12,000, more than its Montreal namesake has reached in as many years.

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As a hand book of current events, to refer to for those dates and facts which every one knows in general, but few accurately, we would recommend *The Annals of Our Time*, from the accession of Victoria, June 20, 1837, to the Peace of Versailles, February 28, 1871, by Joseph Irving. (London: Macmillan.) Compiled with extreme care, fulness and condensation.

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At last, and at last, Henry Ward Beecher's *Life of Jesus, the Christ*, is announced as positively to appear in the present month. (New York: J. B. Ford & Co.) It is to be sold only by subscription. It is sure to have an enormous sale. From the long period that has elapsed since it was undertaken, it may be presumed to be the ripest fruit of the gifted author's mind. We do not expect a scholarly work, but we shall be sorely disappointed if the insight and sympathy of Beecher's great heart, the vividness and glow of his imagination, and his matchless power of making others see what he is seeing, do not present to us such a picture of our Divine Lord as no other uninspired hand has drawn.



Two massive and masterly treatises on the Atonement have lately appeared in Scotland, *The Doctrine of the Holy Scripture concerning the Atonement*, by Professor F. J. Crawford, of Edinburgh University (Blackwoods), and *The Doctrine of the Atonement as taught by the Apostles*, by Rev. G. Smeaton, D.D. (T. & T. Clark.) Of course these works present the subject in the old school point of view, but the learning, candour and devoutness of their authors are recognised on all hands. We should read on all sides of such a doctrine as this. Yet another work on the same subject and from the same school is *The Atonement: in its Relation to the Covenant, the Priesthood, and the Intercession of our Lord*, by Rev. Hugh Martin, M.A. (Philadelphia: Smith, English & Co.)

Dr. Ernest Navile's *Problem of Evil* has been translated into English by Rev. E. W. Shalders. (Edinburgh: T. & T. Clark.) The translation is well done, and the book is one of great ability on its most difficult theme.

The second series of the *Boston Lectures* (1871,) on Christianity and Scepticism, has now appeared. (Congregational Publishing Society. 12mo, \$2) The questions treated of are principally in Biblical criticism. The following is the table of contents:—The Relations of the Bible to the Civilization of the Future, by Professor Phelps; The Primeval Revelation, by Professor Mead; Moses, by Rev. Dr. J. P. Thompson; Joshua and Judges, by Professor Tyler; The Hebrew Theocracy, by Rev. Dr. Bacon; The Prophet Isaiah, by Dr. John Lord; The Gospel of the Hebrew Prophet, by Rev. Dr. Cheever; The Apostle Paul, by Professor Fisher; Criticism Confirmatory of the Gospels, by Professor Thayer; Jesus Christ Himself the All-Sufficient Evidence of Christianity, by Professor Talcott; Exclusive Traits of Christianity, by President Hopkins. A single lecture on each of such wide subjects as these cannot be expected to be "exhaustive" of the subject; but the condensations of fact and argument by such first class men may be all that busy men will have time to read: we hope not more than poor but studious men will find money to buy.

Within small compass, an able reply to some modern forms of unbelief, disbelief, and misbelief, may be found in *Culture and Religion in some of their Relations*, by Principal Shairp, of St. Andrews. (New York: Hurd & Houghton.) Huxley, Matthew Arnold and others are handled with a quiet powerfulness, which will be most effective with thoughtful readers.

*A Harmony of the Four Gospels*, by Frederic Gardiner, D.D., (Andover: W. F. Draper,) is highly spoken of by competent critics. There is an edition in English (\$2,) and another in Greek (\$2.50,) each with appropriate annotations. For the latter Tischendorf's text (8th edition) is adopted, the various readings being given. Such a work is essential to a thorough study of the Evangelists.

One of the most interesting works on Missions is a volume contained in Macmillan's "Library for Sunday Reading," *Pioneers and Founders, or Recent Workers in the Mission Field*, by Miss C. M. Yonge. The authoress is a strong Churchwoman, as appears in this book, but her subjects are taken from the missionaries of all denominations, including John Eliot, David Brainerd, C. F. Swartz, H. Martyn, Cary and Marshman, the Judson Family, the Bishops of Calcutta, S. Marsden, John Williams, Allen Gardiner and C. F. Mackenzie. Her rule, not to write of the living, excludes such names as Robert Moffat, David Livingstone and William Ellis. But the life and work of each one in the above list is described with rare literary grace and spiritual sympathy.

# The Sunday School.

## PROVINCIAL CONVENTION.

The Eighth Provincial S. S. Convention will be held in London, on the 10th to 12th October. It will be a Mass Convention. Delegates were to have sent in their names for entertainment to Rev. J. Natrass, on the 28th September. The Grand Trunk Railway will give return tickets for one fare, on certificates presented at commencement of journey. All other roads receive certificates on the return journey, the Great Western charging quarter fare, the Northern, one-third, and the remainder free. The following is the programme:—

**TUESDAY, 10th OCTOBER.—OPENING SESSION.**—Chair to be taken by J. Young, Esq., M.P., President of the S. S. Association, at 2.30 p. m. Devotional Exercises, Appointment of Nominating Committee. Address by President. General Secretary's and Treasurer's Report. County Secretaries' verbal Reports. Report of Nominating Committee. Appointment of new Board of Officers. Adjourn at 5.00 p. m.

**SECOND SESSION.**—President elect in the chair at 7.00 p. m. Devotional Exercises. Address by President (twenty minutes). "The County Conventions of the past year," by Rev. W. Millard (twenty minutes). "How shall we increase the spirituality and religious efficiency of our Sabbath Schools?" by Rev. W. Guttery (thirty minutes).

**WEDNESDAY, 11th OCTOBER.—THIRD SESSION.**—8.30 A. M.—Devotional Exercises (one hour). "What are the special difficulties of Country Schools, and the best remedies?" by———(twenty minutes). Short addresses on same (thirty minutes). "Illustrative Teaching," (thirty minutes). Announcement of Questions from Answer Drawer. "Mistakes in Sunday School Teaching," by Rev. J. Alexander (twenty minutes). Short addresses on same (twenty minutes). Adjourn at noon.

**FOURTH SESSION.**—2.00 P. M.—Devotional Exercises (twenty minutes). 1. The Teacher describing his preparation of his Lesson; a Lesson from the "Berean" Series, by Rev. A. Sutherland (thirty minutes). 2. Lesson taught to an Infant Class; a Lesson from the "National Teacher" Series, by Mr. Alt at B. Savage (forty minutes). 3. Lesson taught to a Senior Class; Lesson from the Edinburgh Series, by Rev. John McEwen (forty minutes). Adjourn at 5.00 p. m.

**FIFTH SESSION.**—7.00 P. M.—Devotional Exercises (twenty minutes). "How shall Parents be properly interested in the Sabbath School, and what are their special duties to it?" by———. "What are the objects to be met by the Provincial Convention?" by Mr. S. B. Scott (twenty minutes). "The Songs of the Sabbath School," by Mr. W. Howard Doane, of Cincinnati (thirty minutes). "The right spirit for the Sabbath School worker," by Rev. A. H. Munro (thirty minutes).

**THURSDAY, 12th OCTOBER.—SIXTH SESSION.**—8.30 A. M.—Devotional Exercises (one hour). "Religious Meetings for Children," by Rev. Wm. Williams (twenty minutes). Remarks by Convention (twenty minutes). "Teacher Training," by Rev. Dr. Waters (twenty minutes). Report on Answer Drawer to Questions previously proposed (twenty minutes). "Equipment necessary for a Sabbath School," by Rev. Wm. F. Clarke (twenty minutes). Remarks by Convention. Adjourn at noon.

**SEVENTH SESSION.**—2.00 P. M.—Devotional Exercises (twenty minutes). Time and place of next Convention, and other unfinished business. Mass Meeting of Children at 3 P. M. Adjourn at 5.00 P. M.

**CLOSING SESSION.**—7.00 P. M.—Devotional Exercises (twenty minutes). "Present Aspects of the Work," by Rev. Hugh Johnston (thirty minutes). "A call for Labourers for the Sabbath Schools," by Rev. Thomas Griffith and Rev. Geo. H. Wells. Farewells.

The consideration of the foregoing topics will be interspersed with Singing, to be conducted by Mr. W. H. Doane, Musical Composer, of Cincinnati. Delegates are requested to come prepared to say how much their Schools will give to the Association. \$1,500 are wanted.

TORONTO S. S. ASSOCIATION.—This Association, which held so successful a series of meetings last winter, will resume its monthly sessions immediately after the London Convention. During the first week in December an "Institute" will be held on the evenings of one week, from Monday to Friday, conducted by Rev. J. H. Vincent, D. D., of New York. Although no hospitality is provided for, visitors from any quarter are welcome to attend the services.

## Foreign Missions.

### LONDON MISSIONARY SOCIETY.

MADAGASCAR.—The *Chronicle* has intelligence from this Mission up to the month of May. The missionaries at the several stations continue to report progress both in numbers and intelligence. The press is sending forth its sheets by hundreds of thousands. A native ministry is being trained. Education is being vigorously extended. The congregation at Isotry has completed a new chapel, capable of holding 800 people. It is usually well filled. The church numbers 120 communicants, an increase of 7<sup>9</sup> over the previous year. The general intelligence of the people is reported as "low," but improving. Candidates for church membership have all received six months' instruction, and many of them have learned to read. A new brick church has been recently opened at Amparibe. Fourteen evangelists are employed in that district of country, under the superintendence of the Rev. W. E. Cousins. Upwards of 700 persons can now read, most of whom have been taught by the evangelists. The 131 preachers of 1869 have increased to 378 in 1870. Many of them are very intelligent, and even educated men. Several of them possess English commentaries on the Scriptures, such as Barnes' Notes, and the Religious Tract Society's Commentary. [The Queen is having Barnes' Notes translated into Malagasy.] "Hundreds of these preachers on Sabbath day, and week day, will toil three, five, ten, or twenty miles, and even more than that, over weary roads, under the fierce blazing sun, to preach Christ's Gospel in the villages." Twelve new students were admitted into the Theological Institution in January, on probation. The total number now in course of training for the ministry is 38. "The regularity of attendance, the diligence, perseverance and progress of the majority of these young men, the evidences of increasing power and wisdom, have all been encouraging." The general state of the Church at Ambatonakanga ("the Mother Church of Madagascar") is pleasing and encouraging, though scarcely so much so as last year. The afternoon congregations have somewhat declined, owing to the fact that "the people are oftener without a missionary to preach to them than with, missionaries being few, and the chapels very, very many." The baptisms during the year have been 125, of which 90 were adult. The additions to the Church number 95 during the same period. The entire number of members is 430. They have raised for evangelistic purposes, the poor, and general objects, about \$580. Mr. James Barker has 26 pupils in his school at the palace, mostly adults, learning reading, writing, arithmetic, geography, etc. He has also "a class of about 17 pupils in the house of one of the most important officers here, which the Queen feels very anxious about."

MONGOLIA.—The Mission among the Mongol tribes has been re-commenced. Peking has been made the basis of operations. The Rev. James Gilmour is the

missionary. He has met with several individuals intimately associated with the former mission, and has obtained from them much valuable information. Among these is the aged evangelist Shagdur, who has written a most interesting letter to Mrs. Swan, the widow of a former missionary.

CHINA.—The Rev. Messrs. Muirhead and Owen have made extensive missionary tours in the Districts of Suchow and Pu-tung and the Rev. J. Stronach in the neighbourhood of Amoy, and everywhere were listened to with interest and without interruption. Among other places visited was Kwan-san, celebrated for its literary examinations, which are sometimes attended by 10,000 students. The people, they report, “were seemingly acquainted with us and our doctrine.” Mr. Owen preached, on an average, six times a day, and the native evangelist who accompanied him did the same. On Sunday, May 7th, Mr. Stronach baptized eleven converts at Sam-Bang; preached to a crowded congregation in the chapel,—the largest in all that district,—administered the communion; walked to the District city, distant “an hour and forty minutes;” performed the same duties, and baptized six more converts, “making in all thirty baptisms since Wednesday, and there are hundreds of other applicants.”

#### MISSIONS OF THE AMERICAN BOARD.

Mr. Doane, writing from Ponape, one of the stations of the Micronesian Mission, says:—“Our last communion of the old year added sixteen to the church. To-day we open the new year by baptizing unto the Lord eighteen. The ‘drops of mercy’ continue. All through the past year God was with us, and he continues, in the opening of the new year, to show his presence. If I mistake not it will be a more glorious year than the past. Quite a number stand propounded for admission at the next communion. I hear of movements on other parts of the island showing an interest. In quarters heretofore very dark there is now a disposition to attend meetings and to hear the word. I can’t but feel that this is but the foreshadowing of a blessed work there, and my heart cries out for help—help to mould this now pliable mass. Had we the teachers, Ponape would soon show another scene from what it now presents. I am confident the whole island could be reached.” Over 150 have been received into the churches of this Mission during the year, and quite a number are now on probation. Morning and evening, every day, Mr. Doane’s room devoted to the natives has been crowded with persons coming to receive instruction. Under the influence of an intemperate King, however, drunkenness is reported to be on the increase. Of another “very dark” portion of the island, Mr. D. says, the King of another tribe has broken away from the false gods of Ponape, and “prays and speaks in meetings.” The charm of the idols of his tribe, consisting of a large stone and tree, has been destroyed. February 26 he received twenty members into the church at Ona, and on the Tuesday following married 70 persons, who thus signified their turning to the Lord.

CEYLON.—Mr. De Riemer, at Batticotta, writes, in April, of a new chapel opened at Pungertive, and of one at Moolai rapidly approaching completion. He has been visited recently by a young Brahmin, and a very old Sivite priest, who for 60 years has officiated in the largest temples. The Brahmin boldly denounces the sin and folly of idolatry; the priest, who had been describing the daily increasing want of respect of the people for their Gooroo, and other religious teachers, when asked, “Do you not see in all this the shadow of the future, indicating that Christianity will soon take the place of the Tamil religion?” replied with emphasis, “Undoubtedly! Most certainly! The time is very near at hand. Only a few days.” The church at Tillipilly has made arrangements for reaching the whole field connected with it, by means of lay preachers among its members during the year, for the purpose of making known the Gospel. One man has joined it who formerly rebuilt an idol temple, almost at his sole expense. Two

have joined the church at Batticotta ; two at Oodoopity ; and there are five or six candidates at Panditerrippo.

**MADURA MISSION.**—The congregation ten miles from Tirumangalam has lately much increased in size. The members generally belong to a "comparatively high" caste, and are rapidly advancing in knowledge. Tirumangalam has received three on profession. It has now two churches with 150 members, and more than twenty congregations, composed of persons living in forty different villages, and containing in all nearly a thousand members.

## Obituary.

### MR. FRANKLIN P. GOOLD, OF BRANTFORD, ONT.

The church in Brantford has again met with a severe loss, in the sudden decease, at Ottawa, on Sunday, the 3rd September, of Mr. Franklin P. Goold, for nearly thirty years a prominent citizen, and a much esteemed and active member of the Congregational Church. He had left home some seven or eight weeks before, expecting to be absent about that length of time, on business connected with the Atlantic Mutual Insurance Company, in whose employ he was travelling as Inspector, and was in his ordinary excellent health and spirits until the week previous to his decease, when he wrote home that he had not been very well for several days, but that his family need not feel any alarm, as there was nothing seriously the matter. On the Thursday, however, he suffered from what was supposed to be an attack of rheumatism of the heart, which for over an hour caused him very severe pain, but which soon left him as cheerful, and apparently as well as ever. Friday he cautiously spent chiefly at his lodging, at his friend Dr. Logan's ; but Saturday he was again busy, and about the city all day ; feeling quite well, with the exception of occasional twinges of the pain in the arms, and in the region of the heart, complained of on Thursday ; and in the evening sat with, and enjoyed the company of, some friends of Dr. Logan, until about 10 o'clock, when he retired to bed. He rested usually well during the night, but awoke with a return of the pain on Sunday morning at a little before five o'clock, when his moans aroused Dr. Logan, who came at once into his room to attend to him, and found him sitting on the side of the bed, with his hand upon the region of the heart. Mrs. Logan also came, immediately after, to do what she could to relieve him. Everything was done that medical skill and kindness could devise to alleviate his sufferings. But no human help could avail anything. His hour was come. His sun was setting in the West. The shadow upon the dial was gone down. The vital organs refused any longer to work. Neither physician nor patient, however, imagined the end to be so near as it was.

Mr. Goold had telegraphed his family, the evening before, his intention to leave for home on Monday morning. The cabman had been instructed to call for him in good time for the early train, and everything was in readiness for his departure. But while the doctor sat beside him with his finger on his pulse, and his sympathizing lady sought to relieve his faintness by fanning him, Mr. Goold, turning to her, said in his usual pleasant manner, "Not quite so hard, if you please ;—there—that's nice ; very nice ; thank you!"—and with one gentle sigh, the pulse ceased to beat, and all was over. The spirit had returned to the God who gave it ! The cabman came on the following morning, in good season, for his "fare," but only to learn that Franklin P. Goold had taken his last journey,

to

"That undiscovered country from whose bourn  
No traveller returns."

His death has been a great shock to the whole community in the midst of which

he had so long resided. Having been so widely known, and so generally esteemed for his pleasant and courteous demeanour, the intelligence spread with great rapidity through the town, and filled every heart with the deepest sympathy and commiseration for his bereaved family, upon whom this distressing bereavement has come without a moment's warning. Their greatest comfort, however, lies in the assurance that the husband and father was found prepared, and that when the midnight cry was heard, "Behold the bridegroom cometh," his lamp was trimmed and burning, and he ready to enter in with him to the marriage supper of the Lamb.

Mr. Goold was born in Hanover, in the state of New Hampshire, but removed in early life to the town of Holly, N.Y., where, we believe, he first made a profession of religion, in connection with the labours of the Rev. Mr. Burchard, the Revivalist, and united with the Presbyterian Church. Coming to Canada, about the year 1844, he settled in the town of Brantford, and connected himself with the Congregational Church, then under the pastoral oversight of the Rev. Thomas Baker, since which time he has been one of our most active and liberal members. On more than one occasion he would, without doubt, have been elected to the office of deacon, but although willing to serve it in any private capacity, he would not consent to his name coming before it as a candidate for that office. He had formed such a conception of the qualifications requisite for the discharge of the duties of the diaconate, that he would not accept a position which, in his severe judgment of himself, he could not fill to his own satisfaction. Well would it be if all who are elected to office in the church were equally conscientious!

His attachment to the church, in its darkest hours, was strong and unwavering, and many proofs did he give, both to it and its pastor, of his warm and affectionate interest in its welfare. None worked harder than he in time of revival; and although subject, through constitutional temperament, to great fluctuations of feeling, none deplored more than he the decay of its spiritual life.

Mr. Goold was the last surviving brother of a family of six sons and five daughters, two of his sisters being yet living. All the family were hopefully converted in early life, and all of them were in the habit, with one accord, of ascribing their most lasting religious impressions, and their salvation, instrumentally, to the influence of a godly mother, for whose memory they ever cherished the warmest and holiest affection.

The death of his only remaining brother, about a year ago, seems to have impressed him deeply with the feeling that he would not long survive him. Several times recently he has expressed to his family his conviction that "he should not see *surety*;" and so it has proved, for he has left us at the age of *fifty-eight*. The presentiment caused him no alarm, however, for he was never more cheerful than during the week previous to his death. "Doctor," he said, addressing his kind host in Ottawa, shortly after the attack of Thursday, "I wish you to give me your candid opinion as to the amount of *danger* that may attend these symptoms, for I am not afraid to die." He "knew whom he had believed," and why then should he fear?

His remains were brought to Brantford for interment, where they were followed to their last resting place, in the family burial plot, by a large concourse of sorrowing friends, among whom were six or seven of the clergymen of the town. A funeral discourse embodying, in substance, the foregoing references to his personal history and character, was preached by his pastor, Mr. Wood, to a crowded congregation, from Eccles. vii., 4: "The heart of the wise is in the house of mourning," &c. Our brother leaves behind him a widow and four children (happily well provided for), to mourn his loss. Few men will be more missed among us, whether from his place in the church, the family, or the community at large. He was eminently kindly and sociable in disposition, a warm friend, a tender father, and a loving husband. Let us think of him, not as lost, but only "gone before," and learn to be "followers of them who through faith and patience inherit the promises."

## Correspondence.

### CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—The topics, on which it was my purpose to address you this month, must give place to the more interesting matters I have now to communicate.

On the evening of the 20th, the thirty-third Session of the College was opened in Zion Church in the presence of the professors, students, and a respectable audience. The Principal presided and conducted the devotional service. The address was delivered by the Rev. Charles Chapman, M.A., on the topic of *The Scepticism of the Age, and the consequent need of an Educated Ministry*. To attempt to give you an abstract of so able and scholarly a production would be to do it an injustice. I trust it will be in your hands for publication next month, and that you will find room for its insertion, as it deserves careful perusal on the part of both ministers and people.

Another pleasing feature of the proceedings was the presence of the Rev. Henry Ward Beecher, who has been here on business matters for the past few days. He very cheerfully responded to the invitation of the Principal "to say a few words" to the students, and

for half an hour he discoursed, *more suo*, words of wisdom. The enclosed report of his address, taken from the *Daily Witness*, conveys a very good notion of what he said.

At the conclusion of the service, many of the audience, and all the students, were introduced to Mr. Beecher. The College is under great obligation both to Mr. Chapman and Mr. Beecher for their valuable services.

At the meeting of the Board held on the 15th, there were presented four applications for admission to the full course—two from Ontario, one from Quebec, and one from Nova Scotia. Of these, three were admitted on the usual probation: the case of the other was deferred, because he did not put in all the papers required by regulation. But there is every reason to believe that he will be ultimately admitted, and thus the number for this Session will be *thirteen*. Of this increased number let the Churches thankfully take note, and let them show forth their thankfulness by augmented and prompt contributions to the expenses of the Institution.

Yours cordially,

GEORGE CORNISH.

Montreal, Sept. 21st, 1871.

## Official.

### ONTARIO EASTERN ASSOCIATION.

The semi-annual meeting of the above Association will be held at Lanark, on the evening of Thursday, October 26, 1871.

Essay by Rev. K. M. Fenwick, of Kingston, on "The responsibility of individual relation to Christ."

Essay by Rev. W. M. Peacock, of Indian Lands, on "The Christian doctrine of Justification."

Written sermon by Rev. R. Lewis, of Belleville.

Plan of sermon from all the brethren on Isaiah lvi., 11: "He shall see of the travail of his soul, and shall be satisfied."

On Monday, October 30, will be held the annual missionary meetings of the two churches of Lanark

J. DOUGLAS.

Lanark, Sept., 1871.

### WESTERN ASSOCIATION.

Owing to the Provincial Association of Sabbath School Teachers meeting in London on Tuesday, Oct. 19, the day fixed

for the assembling of the Western Association, it is deemed advisable to postpone it until Tuesday, November the 14th. The meeting will be held in Stratford; first session beginning at 3 o'clock P. M. The *Sermon* will be preached by Rev. William Hay, Scotland. *Exposition* of Col. iii. 1-4, Rev. R. Brown. *Essays*—by Rev. E. Barker, "Immortality out of Christ;" by Rev. T. M. Archer, "Regeneration" *Review* of R. W. Dale's sermon on "Amusements," by Secretary.

All churches in the district are expected to be represented by ministers and delegates, who will please send notice of their coming to Rev. E. C. W. McColl, before the 7th November, so that arrangements may be made for their entertainment.

J. A. R. DICKSON,  
*Sec.-Treas.*

Toronto,  
Sep. 25th, 1871.

### THANKSGIVING DAY.

The following Resolution was adopted last June by the Congregational Union of Ontario and Quebec.

"In reference to a communication received from the General Assembly of the Canada Presbyterian Church, recommending Thursday, November 16th, for Thanksgiving Day, be it resolved:—

"That this Union, while preferring some day in the month of October, do

concur in the above recommendation and request that the Congregational Churches of the Dominion observe Thursday, November 16th, as a day of general thanksgiving."

Since the above action was taken, several other Christian bodies have similarly concurred in recommending this day, prominent among whom is the Synod of the Toronto Diocese of the Church of England, whose circular letter indicates a gratifying tendency of our times towards courteous Christian co-operation among all denominations in movements of such general concernment.

We hope that the day thus unanimously recommended by the Christian Churches of our land will be better observed by all, and with more heartiness, and concert of services, than any previous Thanksgiving Day.

EDWARD EBBS,  
*Secretary C. U. of O. & Q.*

Ottawa, 23rd Sept., 1871.

### WIDOWS' FUND.

Received since last communication, from Markham and Unionville, \$5.25.

Ministers will please bear in mind the collections arranged at the Union Meetings to be made at this season.

J. C. BARTON,  
*Treasurer.*

Montreal, 20th Sept., 1871.

## News of the Churches.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK met this year in Annual Session in Halifax, commencing on Thursday evening, the 7th September. The Rev. S. G. Dodd preached the Annual Sermon, from Mat. xxv. 32. "And he shall separate them one from another." The discourse was an excellent one, and the subject the separating forces of Christianity. Of the personal members of the Union previously on the list, the following were in attendance:—Rev. Messrs. J. Elliot, R. K. Black, J. R. Kean, S. Sykes, C. Duff,

S. G. Dodd and J. Whitman. And the delegates:—From Keswick Ridge, Mr. J. Griffiths; St. John, Mr. James Woodrow; Milton, Hon. F. Tupper and Mr. W. H. Freeman; Cornwallis, Mr. Philip Brown; Sheffield, Mr. Archibald Barker; Yarmouth, Mr. Freeman Dennis; Halifax, Messrs. R. H. Skimmings and E. Smith; Liverpool, Rev. J. Melvin and Mr. W. H. Anderson.

The following honorary members were in attendance:—Rev. Dr. Wilkes, delegate from the Congregational Union of Ontario and Quebec; Mr. Nighswander,



of the Congregational College, Montreal; and Mr. Andrews, of Halifax.

The Union was organized the same evening, and Committees appointed.

Application for admission was made by the Rev. W. Williams, of Sheffield. Application was also made by the Rev. J. McLellan and the church recently known as the First Presbyterian Church of Maitland and Noel, N. S., now Independent, for admission to the body. Mr. McLellan, Mr. David Crowe and two other officers of the church were in attendance, and gave all the information asked for by the Committee of the Union.

On Friday, Saturday and Sunday mornings there were prayer meetings, and on Friday evening a Missionary Meeting of an interesting character—addresses being delivered by Revs. Dr. Wilkes, S. G. Dodd, W. Williams and others.

On Friday morning, after the routine business, the retiring address was given by the Rev. J. Elliot, which was voted to be published in the CANADIAN INDEPENDENT.

The Rev. S. G. Dodd was elected Chairman for the ensuing year, and Mr. James Woodrow, Secretary and Treasurer. The Rev. J. G. Baylis having united with the Church of England, sent a request that his name be removed from the roll of the Union. On motion it was resolved that his request be complied with. The Rev. W. Williams was added to the list of personal members by vote of the Union.

On Saturday morning the Committee of the Union reported as follows on the application of the pastor and church of Maitland and Noel:—"The Committee of the Union report that several months since they received a communication from a church in Maitland and Noel signed by its pastor, 11 elders and 105 members (and 95 other adherents) to be received into this Union. The Committee proceeded to enquire by correspondence with the proper officers of the Presbytery with which they had been connected, and otherwise, as to the character and standing of said church and its officers, and in doing which they had the advantage of the estimate formed by two of our ministerial brethren who had, at request of said church, visited them and

ministered to them. They have also had communication during the greater part of Thursday, with the ministers and three elders appointed by the church to lay all the facts pertinent to the case as presented to us, before the Committee. The result of such investigation may be stated as follows:—1. The church and its officers, in steadfastly maintaining what they regarded as godly discipline, found an insuperable interference outside their own organization; and regarding the constitution of things admitting this as defective, they withdrew and used their Christian liberty in forming themselves into an Independent Church, and thus adopted a course which we consider Scriptural. 2. In making this change, they expressed their unabated and entire confidence in their pastor who had laboured among them in the Lord for ten years; and they used the liberty which they have of the Head of the Church, in calling him to continue his pastoral office and work with the same mutual pledges as aforesaid existed, and also in requesting other church officers to continue in the exercise of their ministries. 3. After the most rigid examination, the Committee find nothing which affects unfavourably the Christian character of either the minister, the elders, or the members: and they find that for nine months they have been peacefully and with persistence seeking to do the Lord's work in the department for which churches are organized, and that there is evidence of a revived interest in Divine things among the people. 4. With the utmost respect for the conscientious convictions of Presbyterians and others in relation to church government, and the rules by which it is administered, it cannot of course be expected that this Union will take cognizance of them in judging of this matter, inasmuch as by our principles as a denomination, we necessarily dispute their accordance with Scripture, and hence the Committee has restricted its consideration to points involving moral character and Christian freedom. In respect of the former, the said church has had to deal with slanderous imputations of immoral conduct upon minister and elders, which, however, are demonstrably without foundation, and the Committee regard them as entirely clear

in this matter. 5. The Committee therefore do not see any valid reason against complying with the request of said church, and recommend the Union cordially to receive it. The Committee recommend that the Rev. Jacob McLellan also be received; but that, inasmuch as certain statements have been made in the public prints which give unfavourable impressions, it be left to the Union Committee to enquire for and examine any evidence relating to his moral character beyond what we have already obtained; and that in the event of their coming into possession of evidence subversive of that which we have now received, they have power to declare this reception null and void."

The report of the Committee was adopted, and the Secretary directed to furnish copies to the CANADIAN INDEPENDENT, the Halifax Presbyterian Witness and the Congregational Record.

The statistical report of the Secretary showed a pleasing advance in some of the churches in membership. Resolutions were adopted in favour of Temperance principles, the Congregational College, and the CANADIAN INDEPENDENT. Rev. Dr. Wilkes presented the salutations of the Congregational Union of Ontario and Quebec; and also addressed the Union on behalf of the College. A letter was read from Rev. E. L. Foster presenting the salutations of the Maine Conference.

A vote of thanks was passed to the friends in Halifax for their generosity and hospitality. The Union Committee for the ensuing year was elected as follows;—Revs. S. G. Dodd, Chairman; R. K. Black, Missionary Secretary; J. Elliott, C. Duff; Hon. F. Tupper, Messrs. Edward Smith, R. H. Skimmings, Isaac Burpee, and James Woodrow.

The Union resolved itself into Committee to consider a proposed Congregational monthly newspaper, and the Committee reported favorably to the Union concerning the proposed private enterprise, and encouragement was shown in connection therewith by guarantees, &c.

On the Sabbath morning, Rev. Dr. Wilkes preached in Salem Church, and in the evening Rev. R. K. Black. In the afternoon addresses were made to the Sunday School by Rev. S. G. Dodd,

and Messrs. Nighswander and Griffiths. After the evening service the Lord's Supper was commemorated. Several of the pulpits were supplied by ministers in attendance at the meetings.

The gathering was of a very harmonious character, without any unpleasant words to mar its usefulness. The Union will meet next year at Keswick Ridge, N. B., commencing the first Thursday evening in September.—J. W.

#### CENTRAL ASSOCIATION MEETING.—

This meeting was held at Georgetown, on the 19th and 20th Sept., according to appointment. There were present: Revs. S. T. Gibbs, H. Denny, W. W. Smith, J. Unsworth, J. G. Manly, F. H. Marling, M. S. Gray, and D. Macalium. Delegates from the churches:—Messrs. J. Barber and T. Swain, Georgetown; and Messrs. Farquhar and Scott, Toronto. Rev. E. C. W. McColl was present from the Western Association. The afternoon of the first day of meeting was spent in attending to various matters of business connected with the Association, and in the evening, in the absence of the appointed preacher, the Rev. J. G. Manly, by request of the Association, kindly undertook the service, and preached from Titus iii., 4—6. This service was much enjoyed by those present. On the second day the Association met and spent an hour in a devotional service, at which a number of friends connected with the Georgetown church were present. After this, Rev. F. H. Marling was appointed Chairman for the present year, and Rev. D. Macalium, Secretary. The subject of "Regeneration" was then introduced by an address from the Secretary, which formed the subject of discussion and remark till the close of the morning session. In the afternoon, after arranging as to the places for the winter and next autumn meetings, and agreeing on a programme for the former, some time was allowed to the Review Club. On resuming, in the absence of Mr. Higgins, who was to have read an essay on the "Relation of the Pew to the Pulpit," Rev. W. W. Smith, by request, introduced that subject, which was then for some time discussed. These discussions, both in the morning and afternoon, were interspersed

ed with prayer and singing, and were found instructive and profitable. Plans were then read on the common text by most of the ministers. In the evening a public meeting was held, at which brief addresses were delivered by all the brethren present.

The following is the programme for the winter meeting, which is to be held at Markham, beginning on Tuesday, 16th January, 1872, at half-past two P.M.

Review, by Rev. J. Unsworth, of "Dale on Baptism."

Sermon by Rev. S. T. Gibbs.

Essay on "Ritualism among Protestants," by Rev. J. G. Manly.

Exposition, by Rev. M. S. Gray.

Common text for plans by all the brethren, Heb. x., 38. "If any man draw back, &c."

Preacher for Tuesday evening, Rev. J. G. Sanderson.—D.M.

SCOTLAND.—The Congregational Church in the Village of Scotland was re-opened after enlargement, and re-fitting, on Sabbath, Aug. 27th, when sermons were preached by Revs. W. F. Clarke, James Hay and Robert Hay. The morning subject was Deut. 32, 9-12; the afternoon subject was Luke 18, 37; and the evening subject was Matt. 7, 24-27. Good congregations attended all three of the services, although the weather in the early part of the day was anything but favourable. A social was held in the church on Monday evening, at which addresses were made by the brethren already mentioned, Messrs. Wood of Brantford, Robinson of Bedford, Vining (Baptist Minister) of Scotland, and others. The meeting was enlivened by music from the choir accompanied by the organ. The entire occasion was one of no small interest. Thoroughly over-hauled, repainted out and in, new seated and furnished the church is now a very commodious, neat and comfortable spiritual home. There were present at the re-opening services, the pastor's two brothers.—James, after circumnavigating and railroading the globe and spending many years of missionary labour "in foreign realms and lands remote," and Robert, after a brief exile in Illinois; also the pastor, under whose administration 27 years

ago the original frame of the church had been put up. Reunion and reminiscence added their charms to the other pleasing features of the occasion. There were realized by Sabbath collections, proceeds of social and sale of fancy articles contributed by the ladies, \$157.51.—*Com.*

PARIS.—We have borne false witness against our neighbour, and humbly cry—*Pœccati!* Hardly was the ink dry upon our last issue, when the deacons of the Paris Church requested Rev. W. H. Allworth to take a three weeks' "absence from home," they providing supplies, and presenting fifty other arguments of such a solid character, that their pastor could hold out no more, and set out upon a "working holiday," taking a Sabbath each in three vacant churches. All parties in the transaction have our hearty congratulations.

BRANTFORD.—The Bazaar and Social, got up by the young ladies of the Congregational Church, last Friday evening, was a most agreeable and successful affair. About two hundred persons were present, in their most sociable mood, most of whom carried away from the Bazaar tables something from the pretty and varied assortment of fancy and useful articles which were exposed for sale. The sum realised was nearly \$80, which, with the proceeds of the last Bazaar, will be expended in improving the school-room.

A very pleasing episode on the occasion was the presentation to Mr. James Wilkes, who has been Librarian of the Sunday School from the time of its organization, *over forty-three years ago*, of a very handsome gold-headed cane, with the following inscription engraved upon it.—"To James Wilkes, Esq., from the Congregational S. School, Brantford, Sept. 1, 1871." Master Charles Waterous read the address and Miss Jenny Woodyatt, at the appropriate moment, handed Mr. Wilkes the cane. Mr. Wilkes, who was taken entirely by surprise, replied by returning his very warm thanks for their very beautiful present, and saying that it had always afforded him great pleasure to assist in the Sunday School, and that he hoped he might yet

be able to serve them for many years longer in the same capacity. To which we add our cordial Amen!—*Expositor.*

build a parsonage at Unionville, and committees were appointed on building and the choice of a suitable site.—*Com.*

**STRATFORD.**—Rev. E. C. W. McColl has resigned the pastorate of the Congregational Church at Stratford, but may remain there until 1st January.

**WHITBY.**—The Church at Whitby has been encouraged by many generous responses to their appeal for aid in building a parsonage and school-house and other improvements. The exterior of the church has been painted in good taste, and the plan and specifications for the house are in the hands of the committee. There have been received towards the whole undertaking, from weekly subscriptions and sums of \$1. \$106.70; from socials, \$136.68; subscriptions in Whitby and elsewhere (\$50 to \$2), \$125 00; total, \$368.38. A legacy of the late Mr. J. W. Gilvray for this purpose was \$200. And there are promises, in various sums, from \$100 to \$5, amounting to \$460 (\$400 in Whitby). Total, \$1,028.38. The aid thus received and promised is gratefully acknowledged, and it is hoped that a generous public may be relied on for the second thousand dollars still required.—S. T. G.

**LONDON.**—Our correspondent from this western city sends us a pleasant item:—On Mr. Wallace's departure for Montreal, September 11th, he was quietly presented with a purse of some \$65 (in addition to the agreed stipend), as a mark of esteem.

**SIMCOE.**—We understand that Rev. R. Parsons has left Simcoe, and is at present in Michigan.

**OWEN SOUND.**—We are glad to learn that the congregation has much increased since the opening of the new building, and still more that a considerable accession has been made to the membership, 10 on profession, others hopeful.

**MEAFORD.**—The Congregational Church in this growing town, so finely situated on the Georgian Bay, with a good wheat country in the rear, and soon to be connected by a branch of the Northern Railway with Toronto, would be very glad to welcome an enterprising pastor. Although the membership is small, there have been good congregations during the vacation services of the students who have been there for the past three summers, and there are good stations in the country. For any one who is willing to begin on a small salary, and work his way up, here is a fine opening. Mr. Henry F. Goss, Secretary of the Church, or Rev. J. Unsworth, Secretary of the Missionary District, can give further information.

**PINE GROVE.**—The friends here have taken in hand the building of a parsonage. A building committee has been appointed: and it is hoped that the house, on a piece of ground adjoining the chapel, will be completed by winter.

**BROCKVILLE—PRESENTATION.**—On the 5th ult. a meeting was held in the Congregational Church, Brockville, of the friends of Rev. Alexander McGregor, of various denominations, on the eve of his departure for Yarmouth, Nova Scotia. Mr. H. S. McDonald, M.P.P., was called to the chair; prayer was offered by Rev. — McGillivray; and a farewell address was read by Mr. T. McMullen, accompanied by a purse containing \$360. This was feelingly acknowledged by Mr. McGregor, who was followed by other ministers and laymen in short addresses. The amount has since been made up to \$400.

**MARKHAM AND UNIONVILLE.**—At a special church meeting held some weeks ago by the Congregational Church in the above places, it was resolved to

**MELBOURNE.**—We believe that it has

not been noted heretofore, in this place, that Rev. J. Campbell has resigned his charge at Melbourne, and is now upon his farm in West Arran, Ont. The vacant field, including Windsor, with perhaps Durham attached, would constitute a laborious but interesting sphere for a suitable minister.

**BROOKLYN AND BEACH MEADOWS, NOVA SCOTIA.**—The Rev. J. R. Kean has resigned his charge at this place, and we understand, intends leaving shortly. We trust that this field of labor will not long be left vacant. It contains many who love our Lord Jesus Christ in sincerity; and, though they have had very little training in true Congregational polity and principles, they are warmly attached to the Church whose ministrations God has blessed to their conversion and spiritual edification. Apart from this, we know of no field of labor in which a minister is so constantly led to feel the necessity of earnest, faithful, evangelic effort. You preach to-day, but some of your congregation may leave to-morrow, to find a watery grave before they hear another sermon, or perhaps before another Sabbath dawns. As to the difficulties that still exist here, it is, we think, quite competent for the Missionary Committee to institute inquiry and suggest remedy, as they affect both directly and indirectly the funds of the society. Let this be done speedily.—*Christian Monitor*.

**REV. JAMES HAY**, one of the trio of brothers who have been trained at the Congregational College, has recently arrived in Canada from Australia, where he has been settled for some years. We believe that he purposes remaining on this side of the globe. After taking part in the re-opening services at his elder brother's church in Scotland, Ont., and visiting his parents in Warwick, he went on a visit to Rev. R. Hay, in Illinois. He is a man whom Canada should retain, when thus homeward bound.

**THE REV. HORROCKS COCKS** occupied the Rev. Mr. Marling's pulpit at Bond

Street Congregational Church on Sunday evening, and at the prayer meeting which followed, briefly explained by invitation the objects of the National and Colonial Immigration League, of which he is both Secretary and a very liberal supporter. The league is formed with the double object of strengthening the bonds of union between the Mother Country and its Colonies, and promoting immigration to the Colonies from Great Britain. It does not favour the immigration of the destitute or pauper class, but assists pecuniarily deserving artisans and others who may from want of work or other causes be desirous of immigrating, but do not possess sufficient means to effect that object without help. The league has thus aided the immigration to Canada of no less than 1,500 persons during the present year, all of them being an effective and valuable addition to the population of the Dominion, and with hardly an exception now doing well in their new country. Mr. Cocks, after attending the Emigration Conference in Ottawa, proposes to visit the Free Grant District, his object being to obtain from personal enquiry all the information he can of the advantages offered by Ontario to British immigrants.—*Globe*, 19 Sept.

[Mr. Cocks is a Congregational minister, and has been pastor in Lancashire and London. It is possible that he may himself remove to Canada in another year.—Ed. C. I.]

**ONTARIO TEMPERANCE AND PROHIBITORY LEAGUE.**—At the meeting of the Ontario Temperance Union, in Toronto, 7th September, an amalgamation was effected between that body and the Ontario Temperance League, under the above title. The Rev. Alexander Sutherland is President; Mr. Mungo Naswith, Treasurer; and Mr. John Garven, Toronto, and Rev. W. Scott, Oshawa, Secretaries. The headquarters of the League will be in Toronto. During the meeting it was resolved to procure the introduction of resolutions into the Ontario Legislature covering the principles of prohibition, and appointing an official enquiry into the effects of the Liquor Traffic. Further, in view of the immense difficulties of securing absolute prohibition, it was resolved to petition

for the abolition of shop licenses, the suppression of saloons, giving municipalities power to prohibit the sale of liquors, and providing for a more effective inspection of licenses.

**TORONTO RELIGIOUS TEMPERANCE MEETING.**—A meeting has lately been commenced in this city, on Sunday afternoons, of the same character as that carried on with so much success in Montreal. It is held in the Temperance Hall, at 3 o'clock. Visitors to the city are cordially invited.

**REV. W. LUMSDEN, M.A.**, "formerly a Presbyterian Minister," says the *Church Herald*, was ordained in Hamilton by the Bishop of Toronto, on the 23rd of July. He is at present Rector of the Oakville High School

**REV. S. B. JOHNSON**, whose ordination and settlement over the new church at Winfield, Kansas, we noticed a short time since, died August 26th, after a short illness. He had preached for several years as an unordained minister in England and Canada. It is thought that over exertion and scanty means of living hastened his death.—*Advance*.

**THE PROVINCIAL SYNOD** of the Episcopal Church in Canada is a body composed of clerical and lay representatives of the several Diocesan Synods of Ontario and Quebec, meeting as a Lower House, and of the Bishops, composing an Upper House, or "House of Bishops." The Diocesan Synods meet every year, and the Provincial Synod once in three years. It possesses supreme jurisdiction over the entire Church. Special interest was attached to the meeting of 1871, from the fact that the Synod of Nova Scotia was expected to become affiliated on the occasion; and that body had taken the needful steps to that end, but a blunder of their Secretary, in citing the wrong Act in the official documents, invalidated the legal proof of their application, and it had to be laid aside. It is expected that in due time

all the Dioceses of the Dominion will be incorporated into one General Synod. The new Lectionary, adopted by Parliament in England, was accepted for use in Canada, after 1st January, 1872. An important address was made by Chief Justice Draper, in relation to the legal status of clergymen of the Church of England. He contended that the laws successively enacted in relation to the celebration of marriage in Upper Canada indicated a recognition of an inherent power in the Anglican clergy, in virtue of their orders, to perform that function. He also urged that the latest Act, 20th Vict., by its silence on the requirement of license or banns, favoured the contraction of clandestine marriages. A committee was appointed on the subject. It was proposed to allow the House of Bishops hereafter to elect as Metropolitan the Bishop of any Canadian Diocese, and, after strong opposition, this was carried, the consent of the Montreal Synod to be first obtained.

**MONTREAL.—ZION CHURCH YOUNG MEN'S ASSOCIATION.**—The annual meeting of this Association was held last Thursday evening in the rooms of the Congregational College, in the rear of Zion Church. There was a very large attendance of the young men of the Association and friends. The following were elected office-bearers for the coming year, viz.:—W. S. Goodhugh, President; J. M. M. Duff, 1st Vice do; Charles Cushing, B.C.L., 2nd Vice do; W. S. Walker, Secretary and Treasurer; W. J. B. Paterson, J. M. Cochrane, G. S. Kennedy, B.A., R. McLaughlan, R. W. Wilson, A. Birks, and J. Shaw, Committee. Short addresses were given by the President elect and the Rev. Chas. Chapman, M.A., upon the workings and objects of such Associations, and the great good that was brought about by young men being thus banded together for mutual improvement and instruction.—*Witness*, Sept. 23rd.

Plato being told that some enemies had spoken ill of him, said, "It matters not; I will endeavour so to live that no one shall believe them."

## Good Words for the Family.

### JOY OF SAVING THE LOST.

In Mr. George Kennan's fascinating "Tent Life of Siberia," is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr River. After a journey by dog-sledge for two hundred miles over drifted snow, they reached the spot where they conjectured the missing Americans to be buried away under the snow. Mr. Kennan and his companion are well-nigh perishing themselves from a cold which has sunk the mercury to fifty degrees below zero! The feet of their poor dogs spot the white snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge, and is fast falling into the sleep of death. Suddenly at midnight, Mr. Kennan hears a faint, long-drawn halloo across the wintry waste. It comes from one of his "Chookchee," who has gone on in advance. He hurries to the spot, all the blood in his veins throbbing at his heart. As he comes up, he discovers the Chookchee standing by a small black pipe projecting from the snowbank. The lost wanderers must be under it.

"Thank God! thank God! I repeated to myself softly," says the heroic writer, "and, as I climbed upon the snow-drift and shouted down the pipe, 'Halloo the house!' I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow-cellar, and seized hold of my long-lost friends, my over-strained nerves gave way, and in ten minutes I could hardly raise my hand to my lips."

Reading the above thrilling scene in my friend Kennan's book, I found the tears steading down my own cheek in sympathy with the brave fellows who had perilled their lives in order to rescue their lost friends from death by cold and starvation. After concluding the narrative, which had almost the sweet "lineament of a Gospel-book," I opened my Bible, and read this parable which Jesus spake:

"What man of you, having a hundred sheep, if he lose one of them, doth

not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing." With this vivid scene of Siberian search fresh in my mind, I read this exquisite parable with new delight. I seemed to see our Divine Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truant must have strayed. He may hear its bleatings afar off. He goes until he finds it. He does not beat it for straggling; but pulling it out of the mire or drawing it from the tangled thicket, he layeth it on his shoulders—the clean carrying the unclean, the holy carrying the unholy. Beautiful picture of Jesus the sin-bearer! Every saved soul has been upon Christ's shoulders. When he "bare our sins," and "carried our sorrows," then was the befouled yet precious load upon Jesus's shoulders. Yes, and he bids us "cast our cares upon him too! The whole load he takes up joyfully.

The transcendent joy in heaven over a saved soul is not confined to the angel bands. It is only witnessed by them, and partially shared by them. It is "in their presence" that the celestial rapture breaks forth. But the supreme joy is in the bosom of the *enthroned Redeemer!* His was the sorrow, when he was "exceedingly sorrowful unto death." His is the joy, when he presents even one repentant sinner "before the presence of his glory." He sees of the travail of his soul and is sacrificed.

O, beloved Saviour! When we behold thee on thy throne, the Shepherd amid his ransomed flock; thy victories complete; the last wandering sheep brought home; the last recovered jewel glittering in thy crown: then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified Church was worthy of all bitter agonies of Him who came to seek and to save the lost! "Worthy the Lamb that was slain, to receive power, and riches, and strength, and honour, and glory, and blessing, forever and ever."—*T. L. Cuyler.*

## PRACTISING THE SERMON.

In a story about the mission among the Ojibway Indians, Mrs. Helen C. Weeks relates this incident in the *Youth's Companion* :—

One trouble still remained, even among the converts, for, with very few exceptions, the women and children stole, continuously, every small article on which eyes had to be on the watch to prevent the disappearance of the thread, or scissors, they could lay their hands ; and when they entered the "teachers" houses, all or any of the little things one ordinarily leaves about.

An evil at any time, it was doubly so then, when every thing must be brought on the backs of men, and supplies could only come once or twice a year. So when at last the only remaining auger disappeared from the mill where they had been working, and the keg of nails was found to have been skilfully tapped, Mr. Ayre determined to make a personal application in the sermon he was preparing for the next Sunday, and accordingly urged, even harder than usual, that as many should come as the room would hold.

Sunday came ; a fair spring day, and not only were the women and children in their usual places, but all around the room squatted the older men ; chiefs, and braves, and old hunters, fresh paint on their faces, hair shining with fish oil, the gayest blankets and finest bead-work, and all with the pipe they would have smoked steadily, had not Mr. Ayre made special request that they would not. Many of the women had by this time learned to sing the hymns which had been translated into Ojibway ; and as they joined with the missionaries in the sweet old tunes, the Indians listened with great satisfaction.

A little, a very little stir was perceptible, as Mr. Ayre slowly and solemnly gave out his text, "Thou shalt not steal."

Every eye was fixed steadily on him as he went on, telling them, in the simplest and most intelligible words he could use, of the guilt and meanness of taking what is not one's own, and how fully the Bible showed them the wrong of such a course.

"You are honest with one another,"

he said, "whether you are Christians or not. I go by your lodges and see them left with only a pine bough across the door, and yet all respect that sign, and would be ashamed to steal from the one who had left it unguarded. You teach your children not to steal from one another.

"Why, then, do you steal from us ? We came among you only to do you good. We have left our homes and our own kindred behind us. We are alone here with you, trying to show you the right way to heaven, trying to make you do as the Great Spirit wishes. Some of you are really His children and wish to obey Him, but do you do this when you take from us the little we have ? Is there not some one here this very day, who has stolen, perhaps often ?"

Looking about as he spoke, Mr. Ayre paused a moment, never dreaming an answer would be given, but simply stopping to give his words more effect, when right before him, up rose the old chief, Ma-dwa-ga-non-ind, tall and stately, and, wrapping his blanket closer about him, said, slowly,—

"Who is there here who has not stolen ? Let my children speak to the teacher, if there is one who has not, or let them tell what they have taken ?"

There was a murmur through the whole assembly. Then an old woman near the door stood, up and in her cracked and shaking voice, said,—

"I have stolen many times, but everything is now gone. Here, though, is one needle I took yesterday, when my hand had no thought in it ;" and coming forward, she laid the needle on Mr. Ayre's desk, while he with difficulty kept from smiling. Then came a buzz of confession.

"I have taken a gimlet." "I have many times stolen thread and pins." "I have taken away, at night, the young peas and beans." "I have taken the auger, but shall bring it back to-morrow."

"Now you are nearer right, my friends," said Mr. Ayre, at last, when there was silence. "Bring back what you have taken, and resolve never to steal again. The Great Spirit forgives all who repent of wrong-doing, and try to do better, and He will forgive you."

"Ho ! ho !" said all, together, their



strongest sign of approval, and so the sermon ended.

The next morning a crowd of men, women, and children were at the missionaries' doors, each one bearing some stolen thing, or the substitute for it, from a pin up to a sack of potatoes; and from that time, save in a very few instances, their property remained untouched.

Would a white congregation have been as ready to make restitution, even if they had been equally impressed?

### THE FIVE WOUNDS IN THE ROMAN BODY.

Pere Hyacinthe—say rather Charles Loyson—has issued an address to the Roman Catholic bishops throughout the world, in which he calls them to look upon the Church, the bride of Christ, pierced like its Lord, with five wounds. They are the wounds:—The first, the wound in the right hand, is the hiding of the Word of God. That wound which has crippled the left hand, is the oppression of intellect and conscience by the hierarchy. The spear which has entered the heart is the enforced celibacy of the clergy. The feet have been disabled by worldly policy on the one side, and superstitious pietism on the other. This member of the Church of Rome, having thus specified the wounds of the body which he loves, and to which he would adhere, declares that the issue is, whether or not the nineteenth century is to have its Catholic Reformation, as the sixteenth had its Protestant!

### AN EASY PLACE.

Rev. Henry Ward Beecher some time since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request:—"Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied:—"Don't be an editor, if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor a mechanic; neither a soldier nor sailor. Don't study. Don't think. Don't work. None of them are

easy. O, my honest friend, you are in a very hard world! I know of but one real 'easy' place in it. That is the grave."

### THE CARPENTER'S SON.

"Is not this the carpenter's son?" Then it is probable that those hands used the hammer, the adze, the saw; and has not this circumstance for ever and for ever hallowed the implements of labour? The consecration of the divinest life descends on the humble workman; he can boast of hereditary honours to which the wearers of the surplice, the alb, and the gown, the wielders of the crosier and the readers of rubrics, can make no claim. "For by their occupation they were tentmakers" Not mercly the Master, but His apostles and first disciples, belonged to the great fraternity of labour; thus, the most important names in the pages of sacred literature, Saviour, Kings, Lawgivers, Apostles, combined with their great functions the toil of the body as well as the exercise of the mind. —E. P. Hood.

### LOSSES.

Upon the white sea sand  
There sat a pilgrim band,  
Telling the losses which their lives had known,  
While evening waned away  
From breezy cliff and bay,  
And the strong tides went out with weary moan  
One spake with quivering lip,  
Of a fair freighted ship,  
With all his household to the deep gone down;  
But one had wider woe,  
For a fair face, long ago,  
Lost in the darker depths of a great town.  
There were some who mourned their youth,  
With a most loving ruth,  
For its brave hopes and memories ever green;  
And one upon the West,  
Turned an eye that would not rest  
For far-off hills, whereon its joy had been.  
Some talked of vanished gold,  
Some of proud honors told,  
Some spake of friends that were their trust no more;  
And one of a green grave,  
Beside a foreign wave,  
That made him sit so lonely on the shore.  
But when their tales were done,  
There spake among them one,  
A stranger, seeming from all sorrow free,  
"Sad losses have ye met,  
But mine is heavier yet,  
For a believing heart hath gone from me."  
"Alas!" these pilgrims said,  
"For the living and the dead,  
For fortune's cruelty, for love's sure cross,  
For the wrecks of land and sea!  
But, however it came to thee,  
Thine, stranger, is life's last and heaviest loss."  
—Francis Browne in London Athenæum.