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THE NEXT MEETING OF THE UNION.

Once more the time draws nigh when the delegates of the Congregational churches of Ontario and Quebec, and those who serve them in the Gospel, will meet together in their annual convocation. We have so often availed ourselves of like opportunities to address them a preparatory word of exhortation, that little remains to be said on this occasion.

The Union Meeting is always full of interest and importance to the brotherhood of our faith and order. But, good as it is, how much better it might be! Who does not come away still hungry? We cannot express our own sense of the undeveloped *capabilities* of such a gathering. Think of it—after working “every man apart” throughout the live-long year, we come together into one place for four or five brief days, to take counsel on common interests, to enjoy personal fellowship, to ascertain the results of previous movements and to lay out plans for the future. It is a winding up of the denominational clock for another twelve months. How precious the time! how important the issues! what need of wisdom from above!

What is necessary, in order to have a good Union meeting? First, we would say, that the brethren should *meet*; that every minister and every delegate should be there. The humblest, the most silent brother may be assured that he will be missed if he does not come, and that his countenance will sharpen the face of his friends. We trust that no delegate will take the utterly anti-Congregational ground that “the ministers can transact the business without him.” Besides all the good a church-representative may do, the devotional services are a rich means of grace, and the business meetings are full of instruction,—an admirable training-school for future service to the church and the churches. We hope, therefore, that we shall see a *large* meeting at Hamilton, and that “the whole body” will be “compactcd by that which every joint supplieth.”

If we have a large meeting, we must have a large *collection* from every church, that there may be no difficulty in meeting every member's travelling expenses in full. We would especially commend the honorable conduct of

those churches, which, even when unrepresented by pastor or delegate, still forward their contribution. This is as it should be.

Speaking of large meetings, we are reminded that shortly after our last Union meeting, we attended that of the General Conference of Maine, and found a spacious church *filled* from morning to night, by visitors from all parts of the State as well as from the place of meeting. Shall we never attain to this? It would be a vast gain if we could. The personal presence of the churches in force would elevate the whole style of the meeting itself; and whatever good things were said and done during the session would be far more widely influential.

A very important item in the success of the meeting, is, the attendance of every member from the beginning to the end. We must confess that we have been astonished at the extreme parsimony of time practised on these occasions. What are four or five days, what would be a whole week, once in a year, for full deliberation on important matters? How often have we resolved in haste, and repented at leisure! These "wayfaring men that turn aside to tarry for a night," have much to answer for! We trust that we shall see the Union in full strength at its very first session, at ten o'clock on Thursday morning, and that on Monday evening the phalanx will be still unbroken.

Here let us address a word to the churches in relation to the "Union Sabbath." Some are so near to the place of meeting, as to allow of their being easily supplied. Others are near enough to be reached on Saturday, but too far to allow the preacher to return to the Union on Monday. To all of the latter we would say,—Do not drag your Pastor away at the middle of the feast! provide some supply *at your own charges*; hold a prayer-meeting; read a sermon; exhort one another; worship with some other congregation; do anything, (that becometh saints,) rather than break up the Union meeting!

The points of previous preparation and arrangement of business and engagement of speakers at the public services, we pass by—not as being of any minor importance, but because they have often been brought up before, and especially because we have reason to believe that the Committee of the Union have taken unusual pains, in these respects, to ensure success. Every moment is precious; every utterance should carry weight. May we hint to the members of committees, the importance of their being *all* present at their preliminary meetings—the Union Committee at 3 p. m. on Wednesday, the INDEPENDENT Company at 7. 30 that evening, and the General Missionary Committee at 9 on Thursday morning?

Our last word shall be our weightiest—"Brethren, PRAY for us!" Let each one that comes, "come in the fulness of the blessing of the Gospel of Christ:" and let each one that remains at home remember his brethren in council, in the closet, at the family altar, in the prayer-meeting, and the Sabbath assembly. Then, "God, even our own God, shall bless us."

THE CHURCH OF ROME AND THE MARRIAGE LAWS.

A very important case is pending in the Court of Chancery for Ontario, involving the question of the right of a Roman Catholic Bishop, in that Province, to marry parties without the license or banns required by all Protestant ministers. A marriage had been celebrated by Bishop Lynch; the wife had been deserted by the husband; she sued him for alimony; when he set up the plea that the marriage was null and void (under "Lord Hardwicke's Act," 26 Geo. II. cap. 33). The law of the case is argued in a series of articles in the *Upper Canada Law Journal* (September, October, November and December, 1867), from which we condense the following statement.

In favour of the validity of the marriage, it was urged that the free exercise of their religion being guaranteed to Roman Catholics at the capitulation of Quebec,—and marriage being a sacrament,—that matter was subject only to ecclesiastical regulation. On the other hand, the fact that the very first statute of Upper Canada (32 Geo. III. cap. 1), adopted English law as to all "civil rights," was adduced to show that Lord Hardwicke's act then came into force.

The privilege of celebrating marriages, first confined, as under English law, to clergymen of the Episcopal church, has been extended under successive Upper Canadian enactments to ministers of all religious denominations (in 1798, 1830, 1847). But none of these acts expressly mention the priests of the church of Rome. For their powers in the matter, we have to refer to the terms of capitulation, the treaty under which Canada was ceded to Great Britain, and subsequent legislation, imperial and colonial.

The terms and treaty referred to, guaranteed the free exercise of the Roman Catholic religion, only "so far as the laws of Great Britain permit" (Treaty of Paris); and "subject to the king's supremacy, declared and established by an act made in the first year of Queen Elizabeth." The "accustomed dues and rights" of the clergy were to be enjoyed, "with respect to such persons only as shall profess the said religion" (Quebec Act, 14 Geo. III. cap. 83). In the debates in Parliament, upon the passing of this act, it was explicitly announced that the position of the Romish church was one of "toleration," the English church being "established." The office of the R. C. Bishop is nowhere recognized in the fundamental statutes. The English law officers of the Crown, in 1811, reported that all powers derived from the Pope in virtue of his supremacy lapsed to the English crown at the conquest. Lower Canadian legal decisions restrict the claims of the clergy to parochial dues and tithes. So that, it is argued by the *Law Journal*, "the onus is on the R. C. Bishops to show that they have any larger authority than the officers of the other churches in the Province."

THOUGHTS ON FORMING AND DISSOLVING THE PASTORAL RELATION.

On Congregational principles, every church has power to choose and ordain its own pastor. It has the same power to dismiss, that it has to ordain and install, *without* the aid of a council. This, we believe, is the common practice of Congregational or Independent churches in England and Scotland.

But American Congregational churches form and dissolve the pastoral relation with the advice of councils. The church, having become acquainted with the character and habits of the candidate, and approving of the same, give him a call to become their pastor. Adherents, or members of the

“society” worshipping with them, may be and generally are invited to unite with them in this call.

If the call be accepted by the candidate, a committee of the church, with the candidate, agree on certain neighbouring churches, who shall be invited to compose the ordaining council. “Letters missive” are sent to these churches, signed by said committee.

The pastors and delegates invited assemble and organize. A record of the doings of the church and candidate is read. They then proceed to examine said candidate. If they are satisfied in regard to his qualifications, they arrange for public services. According to this arrangement, the candidate is installed over the church as pastor.

The work of this council is to review a previous act of the church. If they approve, they proceed to induct the candidate to the pastoral office; this being only the consummation of the previous act of the church.

The same principle obtains in calling a council to consider any previous act of the church for *dissolving* the pastoral relation. In both cases the calling of a council is a standing rule in our American Congregational churches. Some of the reasons may be given.

1. The office of the pastor is of such weight and solemnity, that there should be a service of special consecration to that office, and of special prayer to God that the pastor may discharge his duty in a becoming and faithful manner. Such is the nature of the services observed when the pastor elect is inducted into office.

2. These services, properly conducted, heighten the pastor’s own conception of the importance of his work. The public interest manifested in the work he has chosen, and the care expressed by surrounding churches, tend to impress his own mind more deeply with the sacredness of this divinely appointed office.

3. It deepens the conviction of the church and society in regard to *their* duty. The solemn covenant between the pastor and the people is not only sealed now by mutual agreement, but by inviting neighbouring pastors and churches in council, they call on them to witness this covenant, which they voluntarily pledge themselves faithfully to keep. Being encompassed by such a cloud of witnesses, the conviction will be more deep in the church, that every man will be expected to do his duty.

4. The installed pastor is to have fellowship with other pastors and churches. They are branches of one Christian family. Confidence in each other’s views of doctrine and church polity is necessary. There must be general agreement and interchange of Christian activities and courtesies. And neighbouring churches are interested that the newly settled pastor should be approved by examination as to his ability, his fitness for his work, and his soundness of faith. This is satisfactorily done through the ordaining council giving their unanimous public approval.

5. Though the council of churches has no ecclesiastical authority over any church, yet their approval or disapproval of the pastor-elect has great power over the public mind. The case of Rev. Mr. F., of Massachusetts, may be given as an illustration. A few years ago he was cited before a council of churches, to answer charges which seriously affected his moral character. After a full examination of the case, he was pronounced guilty; and it was decided that he was not a proper person to preach the gospel. But he had friends and influence. He appealed to the civil courts of the commonwealth, and was acquitted. That court declared him *not* guilty. But this did not change the mind of the Christian public. In a few churches he was invited

to preach. But nearly all refused to "fellowship" him. He was not permitted to preach in their churches. To them the decision of the council was law, though it uttered nothing authoritative. That council only said, "We have examined the case, and are satisfied that he is not a suitable person to preach the gospel. We shall not fellowship him, and we advise others to take the same course." No compulsion was used. Not a word of authority was uttered. Yet such is the respect paid to councils, that their influence in church matters is much greater than that of civil courts.

6. If the pastor is installed over a church by the aid of a council, there are special reasons for *dissolving* that pastoral relation in the same way; for it would be *uncourteous* to do otherwise. Besides, the impression would be, that there was something wrong on the part of the pastor, which led to his leaving abruptly,—or on the part of the church left, something blameworthy, concerning which they did not wish to ask advice, or which they did not choose to make public. Such an act could not fail of weakening the confidence of sister churches in that pastor, or in the church, or in both. Laws of courtesy should prevent such acts of dismissal where neighbouring pastors and churches united in the installation.

In a council called by the church and duly organized, there can be nothing hidden or clandestine. Its meetings are open and public; and though purely advisory, it has great influence in and beyond that church. It is an appeal to the public for the wisdom, justice and truthfulness of their acts. And public opinion is a strong agency—a powerful ally.

I repeat, the calling of a council in forming and dissolving the pastoral relation is eminently Congregational. The pastor should claim it as well as the churches. A few years ago, Rev. Mr. S was preaching in the town of B., Vt. He was a popular preacher; his influence was great, and his prospects of usefulness full of hope. But it began to be rumored that he was unsound on vital points of doctrine. The church could not agree on the question of inviting him to become their pastor. A council was called. The case demanded a large one. Ministers and churches from the surrounding country were invited; also the presidents and professors from both Middlebury and Burlington Colleges. After a careful searching and prayerful examination, he was found to be *all right*—sound in doctrine, and in church polity purely Congregational. From that time the confidence of the people was restored—confidence in the man and in his ministry, such as they could not have enjoyed but for that council. This fact illustrates what may often occur, and the benefit of councils. While they aid the worthy, they help to keep the unworthy and those who teach error from our churches. They preserve in greater purity the faith, and define more clearly the old landmarks of the Puritan fathers. These occasional public meetings in council, with a distinct object before intelligent, cultivated, Christian minds, tend to promote harmony of belief and mutual progression of views in our churches. It is a fact, that these public services have an educating influence on the lay delegates, and on the church and congregation in attendance.

We admit that the gathering of councils costs time and money; but the advantages are a full compensation.

The examination of the pastor-elect *may* be conducted in a way that shall confuse the candidate, and place him in an unjust and unfavorable light before the church and people. Such evils do occur—evils that can and should be guarded against with wisdom, careful study, and a high regard for the reputation and success of the pastor, the purity of the church, and the glory of God.

THE BIBLE CLASS.

It is not unusual in this age of precocity to find a laxity and outgrowth of interest in the Sabbath-school and especially the Bible-class, among scholars during or soon after their teens. In reviewing the "cause and cure" it is customary to do so from the one stand point of the teacher; and on the principle that a physician is greatly aided in diagnosis by the statement of his patient, I beg leave to submit a *scholar's* view of Reform.

I deferentially submit the propositions that Bible classes make their schemes of study, or their methods of study, so entirely evangelical, as to be a mere repetition of the Sabbath School; that their system is too formal and mechanical, and not adapted to develop reciprocal interest between teacher and taught; and that doctrinal difficulties which arise from misconception of Scripture and the prominent theological questions of the day, and upon which many young men seek instruction, are either superficially examined or altogether ignored.

We suppose the origin of the Bible class was the want felt by those of mature years for a higher and different standard of study than that usually offered in the Sabbath School, where the curriculum is necessarily adapted to the young mind. In the latter we learn the first and paramount principles of faith and religion; in the Bible class we more literally study the Bible.

The Bible class differs from the church as more conveniently a place for study than worship. We cannot ask questions, nor argue with the preacher in the pulpit; he very properly has it all his own way. In the class, however, we question and analyze, and there is more active mental reciprocity, because the individual study beforehand, brought together, develops in the aggregate, clear conceptions of any difficulty.

We respectfully suggest an alternate scheme for the Bible class, of topics embracing difficulties and errors in religion; by which may be explained and disproved those doctrines opposed to the fundamental principles of the Bible as we understand it: a scheme also embracing the highest intellectual study of such subjects as the Creation, and the history, authenticity and inspiration of the Bible, &c. Take the prominent forms of Infidelity, and prove them untenable; Unitarianism, and prove the Divinity of Christ; Universalism, and prove eternal punishment; the entire Pentateuch and the book of Joshua, and prove Moses right and Colenso wrong—all from direct testimony of the Bible. Neither ridicule nor denounce; calmly prove and establish truth *by analytical discussion*. It would be well, too, to show that there are subjects, such as eternal duration, infinite space, &c., beyond human comprehension; why they are so, and why we should be satisfied to let them remain so.

The object of such studies should be identical with their objects in theological colleges;—not so much to make arguers, as to strengthen faith and supply material for self-defence in time of need. If they are proper in one place they cannot be irrelevant to the other: food for future shepherds cannot be poison for present flock. All Atheists, for instance, are not too obstinate to be convinced *if you can* convince them. Is it right to remain ignorant of the means to do this, and, as it were, make them justify their principles by our inability to prove them wrong? It seems inconsistent that a knowledge of the difficulties and errors emanating from a false view of Scripture should not be considered as a necessary and liberal part of religious study in a Bible class, as the primitive and present errors of Science are in secular schools, in the study of astronomy, geology, medicine, &c. If certain doctrines have proved stumbling-blocks to some, why refuse others,—who are

just as likely to fall—a chart to guide them? And where can scepticism or difficulty be more safely explained than in the reciprocal Bible class?

Among other branches of study, I would suggest the history and principles of Protestantism, Congregationalism: and—let not a mere comma separate what is to follow—the two R's, Romanism and Ritualism. How many really know the first and leading principles of our religion and the fruits of the Reformation? how many of the young men of our Congregational churches know the principles and history of our denomination? It may seem trifling to suggest the two R's, but not so when we consider the gigantic efforts secretly and openly made by the Church of Rome to undermine Protestantism. The Jesuits' church of Montreal advertised in the public press a Sabbath evening "retreat" for Protestants, and so successful was their invitation,—flavoured by gorgeous service, magnificent music, incense, and splendid decorations in the most beautifully frescoed church on the continent,—that hundreds of our co-religionists attended, and were dosed with expositions of Romish doctrines and "heretical errors." One hundred conversions are boasted of in a year. Under the church, and forming part and parcel of it, is a theatre and concert room, where bazaars, dramatic representations—often caricaturing the Protestant clergy,—and other attractions are used to induce the attendance of young men; and it is a fact, that the Protestants are always strongly represented in the audience. The custom of attending the "Gesu" became so fashionable that several of our Protestant clergy were obliged to warn their congregations from the pulpit.

We will find Roman Catholics to be well posted in their several creeds, and able to argue on their doctrinal beliefs; which form part of the education of Roman Catholic schools. Now, why should we not study in the Bible class the errors of Romanism as seen in the apostacy, idolatry and anti-christianism of its church?

Another church here,—Protestant, so called!—dovetails Romish practices into the services of the Episcopalian church of England; has its ornaments and candles on an "altar" canopied and surrounded with paltry gold tinsel and decoration, more like a magician's platform than an altar dedicated to the worship of God. Gowned aids assist in intonings and mutterings as unintelligible as Latin to lower intellects; while the attitudes and genuflexions remind one of those lines of Cowper,

"Those foppish airs
And histrionic mummery, that let down
The pulpit to the level of the stage."

by which

"The weak are moved, but are not taught."

I have no doubt but that in some Protestant pulpits there are as rank Romanists as the Pope himself—as there were during the Reformation; and this may offer an explanation of the reason why Protestant clergymen are now and then heard of "going over to Rome." When a part of a denomination of the Protestant church attempts to justify the doctrines of the objective presence in the Lord's supper, the mass and confession, &c., is it not time to educate a strong army of intellect in self-defence and opposition? Young men, as a rule, are the first to come under the influence of these milk-and-water Protestants, and the Bible class might fitly embrace Ritualism its scheme of study. Any one of these studies mentioned may be the instrument of every kind of instruction desired in the class.

Every subject should, of course, be studied from a christian and scriptural, not a critical and sceptical point of view; and an irrevocable principle be made to submit every doubt and argument to the tribunal of Scripture, and to make every authority subservient to its interpretation. It is more infallible than either the Pope or Colenso.

The class should meet in a separate room if possible, half an hour before the school: our class once occupied the front pews of Zion Church in the afternoon. The subject for study should be read from the pulpit, or posted up conspicuously, the Sabbath preceding. A few brief essays of five minutes each on the subject of study, might precede the lesson. The class might adjourn to close with the Sabbath school.

The principle should be indoctrinated in the school, that the proper development of the scholar is from the school to the Bible class.

I think that the permanent success of Bible classes, especially in towns and cities, depends upon their distinction from the Sabbath School, or any other missionary or congregational work of the church. Once they are assimilated, the class loses its interest for young men; for there's no use mincing the matter;—young men do not like to attend a class for presupposed study, and find themselves victims to preaching, without a chance to ask a question or be enlightened upon a difficult point. If a class could attract scholars and create interest by simple existence there would be no need of reform; but when you have to meet recruits half-way, and conciliate indifference and opposition—for this is the material most needing culture—it cannot be an insignificant work to organize the Bible class upon a system of interest as well as usefulness, that would be more attractive.

Montreal, April, 1868.

W. G. B.

CONCERNING ORDINATION.

BY WILLIAM WYE SMITH.

The next position I have to uphold, concerning what may be called the minor politics of the church, is that "the ceremony of ordination only ratifies and completes, but in nowise extends or enlarges the office or the powers intended to be conveyed by the election." There is a radical difference between the sacramentalists and other people, on the subject of ordination. With the former, ordination is the investing certain persons with a certain *status* and character, and the conferring of certain spiritual powers and privileges, by persons who are themselves competent to do so, upon the persons so ordained. With other and plainer people, ordination is the publicly installing a person in the office to which he has been already elected, and by the same authority as the election. To measure therefore, the gifts, privileges or status, obtained or enjoyed by the ordained, we must, under the latter system, look to the election; to the intention with which the election was made, and to the parties making the election. And here let me premise that I do not intend to reason about "ministers." The term is vague and general. We shall drop the term when reasoning about the officers of a christian church. These are of two classes, bishops (sometimes also called pastors and elders) and deacons. Ministers there may be many, without office or rule in the church. Joshua was Moses' minister, and John Mark was minister to Paul and Barnabas (Josh. i.; Acts xiii.), and Apollos was a minister (1 Cor. iii.), though he was probably never in the pastoral office. A minister is a servant; and as

a church is a public body, the services rendered by one who is a servant to this public body, must be of a public nature. And every man who publicly serves the churches is a "minister." We have no right to take Scripture designations, and apply them in ways not authorized by Bible use; of which the unscriptural and unauthorized use made of the terms bishop, church, presbytery, confirming, priest, &c., should be a sufficient argument.

The fact is sometimes allowed to drop out of sight, that the work of a church is twofold; (1) The ministering in the church; and feeding the church of God; edifying and exhorting each other;—and (2) The spreading the gospel in the world around. We endeavour to combine the two in our public services on the Lord's Day; and the larger number of sermons we hear, are intended to benefit the unconverted; for the reason that unconverted persons, in large numbers, are always present in our assemblies. And the fact of a twofold work being done by the same person, and on the same occasion, tends to keep out of sight the distinction in the work. The church is a constituted and public body; and no member has the right of publicly teaching *in* the church, without the church's sanction or authority. Private labours in the church are already sanctioned and provided for, in the constitution of every christian church;—it is in our *Magna Charta*: (Heb. iii. 13; Col. iii. 16; 1 Thess. v. 14; Phil. i. 27; &c., &c.) And labour outside the church, and for the conversion of the world, is the duty of every christian, as far as he has opportunity and ability. Now this work of *gospelizing* or evangelizing is open to every christian, with or without the action of the church. For evangelizing without the action of the church, see Acts viii. 4; for evangelizing under the sanction of the church, see Acts xiii. 3. Sometimes one is best, and sometimes the other. Sometimes a brother evangelizing on his own convictions of duty, will shame a lazy church into active work for Christ; and sometimes a brother will judge it expedient to seek the sanction and prayers of the church, in connexion with his enterprize. Especially will this course commend itself, if his work needs pecuniary sustentation in order that it may be prosecuted with vigour. The principle contended for, is that the *right* of preaching the gospel to the world without, is inherent in every man's christianity. It comes to him along with the pardon of his sins. He need wait for no license, appointment, designation, or ordination, to do so. He may, or may not, be called a minister by the churches—but a minister he undoubtedly is, according to the New Testament. He may, or may not, have conferred upon him, or choose to use, the courtesy-title of "Reverend." If, however, he intends to devote his whole time to evangelizing, he will need support; (unless he is rich—and very few rich men are christians; or rather, very few christians are rich—God knows too well what is good for them!) This support he must expect only from the church, and the church (whose corporate rights are just as tangible as his individual rights,) cannot be expected to support a work it has not sanctioned. So it comes about that churches send out their members as evangelists. And when they do send them out, it is very proper to "fast and pray, and lay their hands on them" (Acts xiii. 3) when sending them away. This is ordination to the work of an evangelist. But this evangelist is not an officer in the church, any more than an ambassador to a foreign court is, by virtue of his appointment, an officer in the home government. He is not a deacon; and if he becomes a member of another church, in which it is desirable he should be a deacon, he must be elected to that office. He is not a pastor; and if he becomes such, it must be by distinct election to that office; and the

church should instal or ordain in office him whom it has chosen. It may neglect to do this, even as many other things are neglected; but it must not plead Scripture precedent or license for the omission.

We assert, then, that to preach the gospel to the world, a man needs no human authority. If he wishes to have with him in his labours the *prestige* and support of a constituted, and perhaps well-known church, let him seek the sanction of that church, and go forth as its agent, missionary, or evangelist. When his agency ceases, by his becoming a member and a bishop of another church, he must look to the church he has joined, and not to the church he has left, for such ministerial *status* as it is desirable he should have. If his ordination to the work of an evangelist did not make him an elder in the older church, most assuredly it does not in the newer. And though his connection with the old church, as its agent or missionary, might give him a certain *status* or character, when preaching at large in the world, it certainly confers upon him no *status* in the new and organized church to which he has now transferred his labours. That church only has the right to say who shall teach, and who shall bear office within it.

If the churches are really equal, and really independent, then an officer of A, coming to B, can have no official rights at B; for the simple reason that his ecclesiastical allegiance and responsibilities are all connected with A. As soon as his connection with A ceases, by his joining the church at B, he can only have such rights at B, as the church there gives him. He could not now return to A, to claim any official authority there. But surely, if a man's ordination had a perpetual virtue anywhere, it ought to be where he received it. But if the brethren at A repudiate that brother's official power among themselves, can they, by virtue of that same lapsed and superseded election and ordination, insist upon and maintain his having power at B?

There are only two grounds in ordination. It is either, (1) a sacramental act, in which the ordained receives some spiritual power, gift, or influence, from the ordainers; and which, existing in them by virtue of their own ordination, are transmissible by them, and of course transmissible by him,—a holy inoculation, with infinite powers of transmission: or, (2) it is the induction or installation into an office already conferred, and by the authority that conferred the office. There is no middle ground. If the sacramentalists claimed to be inspired men, we could easily say to them, "Show us a proof of your apostleship. What gifts of healing, interpretation, or tongues, have you?" But as their claims do not rest on their being themselves inspired, but on a valid and unbroken succession of sacramental touches from men who were, we ask, "Since you assert this succession to be so indispensable, where is your ecclesiastical genealogy?" and secondly "Since this spiritual influence or power does not show itself in the visible and audible manner of the inspiration of Apostolic times, what proofs have you to offer of its existence? Has it any blessing, or success, any unity and brotherhood, any inherent christian power, not found outside itself?"

But let those who have been disposed to scout the claims of the "Apostolic Succession" distinctly understand, that if there is any virtue in the ceremony of ordination, which is not derived from the church interested in the ordination, it must be derived from the Apostolic "succession." Trace the matter up. Four elders or bishops meet to ordain a fifth. Is it by virtue of any power in themselves? Perhaps the answer will be, "Yes; for ordination must be by those already in office." How did they get into office? by virtue of the election of some church? or by virtue of their ordination?

If by the former, the brother they have met to ordain is already an elder, fro the church has already elected him. If by virtue of the latter, then we demand their apostolic genealogy; for the same necessity now asserted to exist, of having validly ordained bishops to ordain a bishop, must have existed at every ordination up to the Apostics.

Apostolic succession of hands is unproved und un-proveable; and of no account if it were proved. Equally vain and empty must be the dependent theory of officers' presence being indispensable to ordain an officer. It must often have happened that a church came together to instal or ordain its *first* elder. And if it never happened, the unused right would be just as good as ever. The grand principle yet remains, that a church may do for itself all things necessary for its own complete organization; or, in the words of the first English "Declaration," (1658,) "Every particular society of visible professors, agreeing to walk together in the faith and order of the gospel, is a complete church, and has full power within itself to elect and ordain all church officers, to exclude all offenders, and to do all other acts relating to the edification and well-being of the church."

When an ordination to eldership seems to be done by the church at large, (by elders from various churches,) it is easy to fall into the fallacy that the ordained has some sort of general office-power too. If *their* office-power in anywise extends beyond their own particular churches, why may not *his*? And, still holding the principle that inside the great domain of the church universal, there are no other lines than the limits of the individual churches, it is easy to think that if these lines are overstepped, (in an ordination under the authority of a council or presbytery,) there is an office-power conferred co-extensive with the church universal. But if there is no such virtue, and no such right,—if this matter of ordination remains intact with each individual church, as much as the power of managing its own finances, why is it, that in this matter alone, one individual church seeks to impinge upon any other, in its free action of constituting officers for itself, and giving them a *status* that cannot be impugned. If we elect officers for ourselves, all the churches will recognize them as such, and respect them. But if we presume to elect officers for the church at large, it is not to be wondered at, if we are at times mortified at the turn events may take. The power of a representative cannot be greater than that of his constituents. And if a man's office-power (I desire carefully to distinguish between this and preaching, and in many other ways serving the churches,) depends on the action of one individual church, it cannot be a hardship that his election and ordination by that individual church has not the same relation to every other church that it has to his own. When he resigns that office, he lays down all the office-power the church gave him, and becomes again the simple preacher of the gospel which any other christian may be. But his membership, his eldership and office-power, ended in one church, may be begun *de novo* in another.

[Once more it falls to our lot to put in a *caveat* against the High-Church Independency of our esteemed contributor. To us the above article seems to be haunted too much by the ideas of "office," "status," and "power," in reference to the ministry of the Gospel; while the New Testament speaks of it rather as a "work." Again, the writer *says* but little of a Divine "call" to be "separated unto the Gospel;" a call preceding and independent of that of the church, and which the church has simply to ascertain and recognise. Such a call is a different thing from the general commission

to "do good to all men as they have opportunity," which is laid on all Christians. It follows moreover from some of the positions assumed above, that the churches which can make, *can also unmake* "ministers of Christ" at their will, which, to us, is a monstrous conclusion! We must demur, also, to the tone in which "the ceremony of ordination" is here spoken of. We heartily admit that the assembled pastors and messengers of the churches can do nothing to place an officer over a church without that church's consent: but we would never attend an ordination again, if we were held as a mere figure-head, a representative of the ordaining church, sinking our own individuality, and meaning nothing of personal sanction, approval, and recognition, by our presence and participation. We hold to no "inoculation;" but we should value the "laying on of the hands" of men "whose praise is in the Gospel through all the churches," quite as highly as that of the lifting up of the hands of a diminutive church-meeting. We still contend, and with increasing earnestness, that eldership in a local church is not the only form of *Gospel*-ministry to which, first by the Lord Jesus Himself, and then by His people, a man of God can be consecrated, set apart, appointed—in other words, ordained. Surely, it is but playing with words, to say that a foreign missionary, for example, is no more than a private christian until his children in the Gospel elevate him to the eldership. But the above theory involves this consequence.]

MATERIALS FOR OUR CHURCH HISTORY.—No. X.

THE CONGREGATIONAL CHURCH AT SHEFFIELD, N. B.—*Concluded.*

BY J. WOODROW.

For a few Sabbaths Mr. James conducted service according to the manner of the English Church, and preached to a few individuals. There could not have been many Episcopalian families residing in Sheffield at the time, judging from a petition to Governor Carleton for a Church of England minister, &c., signed by some six or seven persons, but three of whom were freeholders. The Congregationalists demanded of Mr. James possession of the building, part of which was fitted up for a dwelling, and the other part for public worship. Mr. James wavered—at one time promised, at another refused. The following is an extract of a letter to Mr. J. at that period from Mr. Israel Perley:—

"Maugerville, 4th May, 1792.

" * * * If you were really inclined to become a minister of the Established Church, and others were inclined to have you so, go and prosper. Lay your foundation in truth and justice, and build up a Church, and in doing so, I would bid you God speed. * * * The Church has many flocks and herds—the Dissenters have but this little ewe lamb. You will say the Dissenters will be paid the value of their improvements, and so no harm done; but what if they should tell you those things were not intended for merchandise, why then must they be taken by force. * * * "

(Signed) "ISRAEL PERLEY."

By the advice of parties residing out of Sheffield, Mr. James was induced to put in possession John Chasewell, to keep the property in possession in his absence; then Chasewell was advised to keep possession himself; Mr. James was discarded by his new friends, and Mr. Beardsley was brought

down from Maugerville to conduct the service of the English Church once a month. Unpleasant feelings arose, as might have been expected. In a letter of Mr. Perley to one of the parties concerned, the following passage occurs:—

“If you are unable or unwilling to build a house for public worship, we will lend you one whenever convenient, and will make it so as often as possible, but don't think to hold it by violence.”

How Chasewell came to leave is not stated; it appears Messrs. Burpee and Coburn took possession peaceably on the 6th August, 1763, in the presence of James Galishan and Thomas McCreigh. The next day, the bailiff, accompanied by several magistrates, brought Chasewell, and forcibly put him in possession. How the Church got the property back again, and at what time, the writer has not been informed.

That the Congregationalists of that day had great difficulties to contend against we can well imagine. Shut out it seems they were almost exclusively from a share in the management of public affairs, although they were the first on the ground. Old accounts state that among the Loyalists were a number of officers who had taken the British side in the war of the Revolution; and these were mainly the recipients of the public offices, which were subsequently handed down as heir-looms in their families. Accustomed to command, expecting and receiving obedience from those who had been of a lower rank in the king's army, they expected the old settlers to recognize their authority also. We honor them because they stood up so nobly for king and flag, but the principles of liberty and constitutional government they were slow to recognize. To them the “old inhabitants” bowed not in submission. Sons of freedom-loving sires, they failed to do homage. For their devotion to liberty they were called rebels by the new comers. Of the state of New Brunswick at that period, I quote from Mr. Perley:—

“Men of ordinary capacities are preferred to places of profit, while men of superior abilities are neglected merely because they will not become sycophants or coadjutors with the others. Men of moderate fortunes will set themselves on the footing of noblemen, those of second class disdain to be a whit behind them; even such as are in debt more than they are worth must have their entertainments.”

A considerable number of the Puritan settlers tired of the strife, and having no hope in the overthrow of the exclusive spirit in which the affairs of the Province were managed, withdrew from the country; still a considerable number remained.

The next minister of the Congregational Church was the Rev. James Boyd, who had withdrawn from the Methodist body. Early in the present century the Rev. Edmund Eastman, of New England, was with the Church a short time. In 1811 Rev. Duncan Dunbar was sent out by the London Missionary Society. The ministry of Mr. Dunbar was brief, and his name is subsequently connected with the Baptists, of which body he became a leading man in the United States. Several efforts were made to get a successor to Mr. Dunbar, which met with failure. The want of a settled pastorate was a great drawback, and in consequence many were lost, and went to other denominations. The Americans gave but little sympathy, while to obtain a minister from England for the solitary Church was not so easy a matter. In the correspondence with the London Missionary Society a suggestion was made that a society be formed in England having for its object the supply of the Colonies with suitable ministers. Had there been a Colonial Missionary

Society at the beginning of this century, how different might have been the state of affairs in these Lower Provinces.

The London Society not having sent out a minister as requested, a call was extended to the Rev. James Thompson (Presbyterian) of Miramichi, which was declined. In spite of all these drawbacks the Church exhibited an active missionary spirit, which it had done from its earliest history, and large amounts were sent to the London Missionary Society from time to time. The Rev. Mr. Hill and the Rev. Mr. Howden spent a short time in Sheffield, after which the Rev. Mr. McCallum was secured through the London Society. When Mr. McCallum took charge of the Church in the year 1820, a number of the earliest inhabitants were still living: Fisher's history states that many of them lived to a great age. At length the Church had a settled ministry, but its troubles in connection with its property continued. Efforts were renewed to take from it the lot of land and buildings, which would have been a serious matter to the Church, as Mr. David Burpee wrote to the London Missionary Society when making a remittance of £40. Governor Smyth, in the year 1822, gave an order that the lot should be rented at public sale. As the hammer of the auctioneer fell the opponents of the Church thought the question settled; but they were again disappointed. The members of the Church refused to give possession, and soon after all efforts to take away the property were abandoned.

From the early settlement of the country, Congregationalists from Sheffield were continually leaving the place. Those who settled in other parts of the Province in time became mainly absorbed in other bodies. They settled, however, at Keswick Ridge in considerable numbers, and Mr. McCallum organized them into a Church in 1826—the Church over which the Rev. George Stirling presides. About the same time Mr. McCallum also organized a little Church among the Welsh residents at Cardigon. Mr. McCallum's ministry at Sheffield lasted over 20 years, and after his death the Rev. James Porter, now a resident of Toronto, became the pastor. Mr. Porter was at Sheffield when the Church in St. John was organized by Mr. Gallaway; and assisted in the ceremonies in connection with the laying of the foundation stone of the building in 1844. The Rev. Mr. Lightbody, Mr. Porter's successor, ministered a few years; after which the Church obtained its present pastor, the Rev. R. Wilson, who took charge about the year 1859, and of whom the writer need say nothing, as he is well known in the Churches of the Dominion, and is the efficient secretary of the Congregational Union of Nova Scotia and New Brunswick.

In the church itself it is said there has not been anything in the shape of a quarrel for half a century, uninterrupted peace and harmony having prevailed. During the same period there is another remarkable fact; all its members but one have been received into its fellowship by profession, while whole families have been dismissed to different places in the Provinces and in the United States. Education has been encouraged from the earliest period. Sheffield has not been without its "Superior" school, and at present there is an undenominational seminary with 30 or 40 boarders. From Sheffield have gone forth many young men who are now filling high positions as ministers, merchants, doctors and lawyers. For information in relation to Maugerville and Sheffield, and the Congregational Church, the writer has drawn from many sources. He would especially give credit to the Rev. George Ritchie, whose paper read before the Congregational Union, in 1862, is of much value.

As the tourist sails up the St. John, on the interval some 18 miles below the capital of New Brunswick, at a beautiful spot, he makes enquiry in reference to a neat white church edifice, which can be seen behind the trees lining the banks on the right hand side. He may be told its character; or perhaps informed it is a Presbyterian church, as people of other denominations persist in calling it sometimes to this day. On lot No. 15, so long battled for, stands the building in which worships the mother Congregational Church of New Brunswick, the oldest Protestant Church in the Province. The school boy and perhaps the school-teacher will say, the Loyalists of 1783 were the founders of the English speaking residents of New Brunswick; but the Congregational Church of Sheffield, or, as it was once called Maugerville, has existed a century; its members, the descendants in part of the Puritans who landed at St. John the 19th May, 1762, and made their way up the river. For many a year did the people of that church stand alone and bear the brunt of battle, with none to sympathise, and nearly all endeavoring to crush by force or proselytise to other bodies.

Why were those settlers placed there at so early a period? Had they any mission to fulfil? Some of the descendants of the early Congregationalists are disposed to speak of the history of the church as almost a blank—a hundred years of Congregationalism, and only a handful; while other denominations have risen, grown great, and absorbed even a large portion of the same Puritan element! The question may be asked in all earnestness, is its history a blank—is its mission a failure? Would it have made no difference to New Brunswick if its light had gone out, and Mr. James or Mr. Beardsley succeeded in drawing its members to another faith?

The adherents of that same church were the first to uphold the principles of religious freedom; and apart from religious considerations, all down through the history of the Province the main body have maintained their ground nobly as “sentinels to guard the rights of conscience.” Single-handed for a time they stood the battle’s brunt, and fought the battle well. In a religious point of view, if we are to worship the success of numbers, they have it not; if to be one of the smallest denominations in this Province is failure, then have they failed. Numbers stand not the test, however. The Sheffield church has stood for a hundred years an advocate for the independency of the local church, against all ecclesiastical encroachments. It has made perhaps little efforts to spread Congregationalism as a religious system; but it has silently thrown into society a leavening influence that has been in the way of ecclesiastical tyranny. Depend upon it, it was not established before the Loyalists, almost within sight of the spot that became the future capital of New Brunswick, for no purpose. Perhaps it has not fulfilled its mission as fully as it might have done; but there it has existed for a century (an “ancient” period for the English speaking residents of this Province) hard by the seat of government, to do a work that might not have been done without it.

There is a certain enthusiasm in connection with numbers; but Congregationalists count not success by that standard. The history of Congregationalism in its most favored places, is history of struggle, the history of sacrifice for the truth. The seed sown by Wickliffe took many generations to germinate to its fulness; the Congregationalists of the 17th century reaped the harvest. The success of New England was the success of the little handful who fled from Scrooby across the German Ocean to Holland, where they sojourned for a time, and were “sifted” in order that the right material

might be obtained for a true Puritan church on this side of the water. Congregationalism in America for many generations appeared to have little growth out of New England; but the time has come when the seed planted long ago, is bringing forth fruit in abundance.

Congregationalism had its dark days in the mother country; now it has triumphs. It has its days of weakness in these lower Provinces, but the leavening process has gone forward, and will go forward, until "the fulness of time comes" when it will have its outward as well as its silent successes. The minds of men in all denominations are becoming more and more prepared for its principles; and as Christian unity is sought after, it will be found that Congregationalism alone is the only platform on which union can be obtained.

When the present generation have gone to their rest, some other pen may be able to trace more of the influence of the Sheffield church and its principles, and point to greater successes, civil, religious and denominational.

[Mangerville was incorrectly printed Mangerville, in the former article.]

The Home Department.

THE RUBY HEART.

Under a fragrant blossom-bell
 A tiny Fairy once did dwell.
 The moss was bright about her feet,
 Her little face was fair and sweet,
 Her form in rainbow hues was clad,
 And yet the Fairy's soul was sad;
 For, of the Elves that round her moved,
 And in the yellow moonlight roved,
 There was no spirit that she loved.

Many a one there was, I ween,
 Among the spirites that danced the green,
 Whose hands were warm to clasp her own,
 And voices kindly in their tone;
 But love, the fondest and the best,
 Awaked no answer in her breast;
 Her heart unmoved within her slept—
 And "I can never love!" she wept.

She taught herself a quaint old song
 And crooned it over all day long:

"He prayeth best who loveth best
 All things both great and small,
 For that dear God that loveth us,
 He made and loveth all."

"But I," she said, "can never pray,
 Nor to His mansions find the way,
 For He will suffer not, I know,
 A creature unto Him to go
 Who has not loved this world below."

Slow wandering by the brook alone,
 She choose a pure white pebble stone,
 And carved it, sitting there apart,
 Into a little marble heart;
 She hung it by her mossy bed—
 "My heart will never love," she said,
 'Till this white stone turns ruby red."

One night a moonbeam smote her face
 And wakened her, and in its place
 There stood an angel full of grace.
 "Dear child," he said, "from far above
 I come to teach thee how to love.
 Do every day some little deed
 O' kindness, some faint creature feed,
 Make some hurt spirit cease to bleed;
 Then carve the record fair, at night,
 Upon thy heart of marble white.
 Each word shall turn to ruby red,
 And so much of thy task be sped;
 For when the whole is ruddied o'er,
 Thy bosom shall be cold no more;
 The souls thy careless thoughts contemn
 Shall win thee by *thy* deeds to *them*."

Upon the sorrowful Fairy broke
 Like sudden sunshine this new hope.
 Each day to some one's door she took
 A kindly act, or word, or look,
 Whose record, fairly carved at night,
 Blushed out upon the stony white;
 Till, somehow, wondrously there grew
 More grace in every one she knew—
 Each little ugliness concealed,
 Each goodness more and more revealed—
 As when you watch the twilight through,
 The sky seems one pure empty blue,
 Till o'er the paling sunset bars,
 Suddenly 'tis one sweep of stars!

So day by day, she found herself
 Grow kindlier to each little elf;
 Yea, even to the birds and bees,
 And slender flow'rets round her knees:
 The very moss buds at her feet,
 She came with warmer smile to greet,
 Till now, at last her marble heart
 Was ruddy, save one little part
 That gleamed all snowy as of old
 In the still moonbeams, white and cold,

Her task was almost done—she knelt
 And hid her glad wet eyes and felt
 Her soul's first prayer steal up to God,
 Like spring's first violet from the sod.
 Through all her being softly stole
 Such joy of gratitude, her soul
 Brimmed over like a brimming cup—
 And then a voice said, "Child, look up!"
 And lo! the stone above her head

Was a pure ruby, starry red ;
 And down among the flowers there flew
 Brushing aside the moonlit dew,
 A little, snowy, elfin dove,
 And nestled on her breast to prove
 Sweet trust in one whose heart was love.

—E. R. Sill.

SPARE MOMENTS.

A lean, awkward boy, came one morning to the door of the Principal of a celebrated school in England, and asked to see him. The servant looked at his shabby clothes, and taking him for a beggar, sent him around to the kitchen. The boy did as he was told, and soon appeared at the back door.

"I should like to see Dr.——," said he. "You want a breakfast, more like," said the servant, "and I can give you that without troubling him." "Thank you," said the boy; "I have no objection to a bit of bread, but I should like to see Dr.——, if he can see me." "Some old clothes, may be, you want," said the servant, again looking at the boy's patched trousers; "I expect he has none to spare; he gives them all away;" and without minding the boy's request, she went about her work.

"Can I see Dr.——?" asked the boy again, after eating his bread and butter. "Well, he's in the library, if he must be spoken to; but he does like some time to himself," said the girl, in a peevish tone. She seemed to think it very foolish to admit such an ill-looking lad into the Doctor's presence; however, she wiped her hands, and told him to follow her. Opening the library door, she said, "Here's somebody, sir, who much wishes to see you, and so I let him in."

We do not know how the boy introduced himself, or how he opened his business; but we know that after awhile the Principal laid aside the book he was reading, took up some Greek books, and began to examine the newcomer. The examination lasted some time. Every question which the doctor asked was readily answered. "You certainly do well," said the Principle, looking at the boy from head to foot over his spectacles. "Why, my boy, where did you get so much learning?"

"*In my spare moments,*" answered the boy. Here was a poor, hard-working boy, with few chances for schooling, yet nearly fitted for college by simply improving his spare moments.

Another boy, who often passed a book-stall, stopped, when he had a few moments to spare, and looked with earnest eyes on a Greek Testament. A gentleman who noticed him said, "Why, you do not know Greek, my poor boy." "Yes I do, a little," was the reply. It was then found that the boy, though one of a poor family, had, under great difficulties, had advanced himself some way in the Greek tongue. Such was his beginning. He grew up to be a learned Bishop of the Church of England.

Truly, are not spare moments the "gold dust of time?" How should they be treasured! and yet how are we apt to spend them? What can you *show* for them? Look and see. These boys could tell you how much can be laid up by wisely improving them; and there are many other boys, I am afraid, in jail, in the house of correction, in the gambling-house or tippling-shop, who, if you asked them when they began their evil courses, might answer, "In my spare moments." "In my spare moments I gambled money away." "In my spare moments I drifted away with bad companions."

Be careful how you spend your spare moments. Temptation always hunts us out in small seasons like these, when we are not busy. He gets into our hearts, if possible, in just such gaps. There he hides, planning all sorts of mischief. Take care, then, we repeat, take care of your spare moments!—*Child's Companion*.

Correspondence.

NOTICES TO CORRESPONDENTS.

For the reason given in the Preface, communications for the July number should be sent—unless other directions are given at the Union Meeting—to the *Publisher* of the *INDEPENDENT*, 34 King St. East, (Box 468, P. O.) Toronto.

Our exchanges will oblige by noting the directions to be given next month for the future address of their papers.

Despite of immense self-denial in restraining our own pen, and of robbing the “folks at *Home*” of their monthly portion, we have been compelled to put some valuable contributions in our will. Our fortunate heir will come at once into a handsome amount of savings.

In the course of the year, over *fifty* contributors have enriched our pages. The proportion of original matter is fully equal to that of the previous volume—30 per cent. editorial, and 40 contributed. What could we do without the magazine as a safety-valve?

PASTORAL ECCLESIASTICAL INSTRUCTION.

DEAR SIR,—If your space permits, I should like in a few words to draw attention to the above subject. And as I see that our Congregational Union, finding itself somewhat at rest in regard to matters of organization and negotiation, is about to sit down to listen to and consider matters relating to the life and work of the churches, I could wish their insertion in the June number, in the hope that some one may be led to echo, and impart weight and influence to my views.

There is, I think, a feeling current amongst us leading to a very sparing declaration and maintenance of our church principles, lest on the one hand there should be undue prominence given to a part of ‘the Truth’ which is subordinate, and on the other obstacles might be placed in the way of christian fraternity and union. Without attempting to define the amount of influence due to these considerations, I submit that, besides those reasons for the careful inculcation of church principles and obligations which are of general application, there are special motives under our system, and in the condition of our churches in this country, for thorough instruction on the subject.

One of these special motives is, the position more or less of active influence which each member of a Congregational church may and should exercise in the body. Another is the absence of previous instruction and information on the subject in the case of many who are received into our churches. Connected with this is a third, in the fact that when such uninstructed persons remove to another locality and consequently from the influence of the minister who perhaps formed their chief tie to a Congregational church, their new religious connection is determined rather by accident or personal influence

than by principle. I merely mention these as they can be easily verified from experience and observation.

The want of that indoctrination on church order, which in most cases is only attained by 'precept upon precept' and 'here a little and there a little,' produces frequently some such ideas as these:—"We are a little republic, independent; irresponsible.—Our minister is our hired teacher, if he does not suit us, we don't engage him any longer,"—with notions of individual church relationship to match. This is no caricature, and a church imbued with such views is easily disturbed and perhaps divided by any difference of opinion.

I have little doubt that the importance of the subject will be admitted by all, and therefore, without urging it on its principal but well understood grounds, I state my opinion that the required knowledge and conviction will in most cases only be produced by continuous pastoral instruction. An earnest member of our church who has now finished his course spent considerable pains in distributing the works of Orme, Wardlaw, and Robertson on the subject, and no doubt with good effect. But there are very many persons to whom, from want of habits of mental application to any subject, such treatises will be of little use, and such must be reached by oral instruction.

I should be very sorry to be supposed to entertain the idea that to be a good Congregationalist is nearly as important as to be a good Christian, but I should insist that, as those who have laboured in the work of planting churches of our order in Canada are at least as much convinced as ever of the value of our distinctive principles and the need of their perpetuation, every pastor should aim that each member of his church may "know how he ought to behave himself in the house of God, which is the church of the living God," and be able to answer the questions, "What is a Congregationalist?" and "Why are you one?"

May 14, 1868.

S.

REV. E. EBBS TO THE UNION.

DEAR EDITOR,—Having many strong affinities towards you and your fellow-workers in the Canadian field, revived by my recent visit, and rendered specially active by the near approach of your annual convention, my heart prompts the writing of a few paragraphs for your valuable magazine, as the only available substitute for personal attendance at your meeting. I had fully expected to be present with you, and should have much preferred the month of June as the time of my visit, had personal pleasure determined that question, especially as I longed to see the faces of many beloved brethren with whom I could not hold personal communion elsewhere than at your meeting. Moreover, the place of meeting has peculiar endearments to me, and I had counted on the great pleasure of renewing acquaintance with many old and young friends there. Ten years have elapsed since my removal from Hamilton to Paris, and though it has frequently been my privilege to meet the beloved flock since, I have never spent so much time among them as will be occupied by your meeting. To the many friends whom I expected then to meet I would, by means of your columns, convey loving salutations.

The brethren could hardly realize the mournful satisfaction afforded us in our deep sorrow, by their sympathizing recognition of our heavy bereavement,

at their last annual meeting. I had hoped to express to them in person my grateful appreciation of their kindness.

May your anticipated gathering prove to all a truly refreshing season!

With warm affection, yours,

Aurora, Ill., 18th May, 1868.

EDWARD EBBS.

[An interesting account of the new "Aurora Association," is necessarily omitted from the above.]

FREE SEATS vs. PEW RENTS.

MY DEAR SIR,—The following paper was prepared for and read at a meeting held in Zion Church, for the discussion of a motion on this question. I have been urged by very many of my fellow-members, who think more highly of the paper than I do, to send it to you for publication in the pages of the CANADIAN INDEPENDENT, should you deem it worthy of insertion.

GEORGE CORNISH.

Montreal, May 16, 1868.

The following reasons may be urged against the system of pew-rents recommended by the motion now before the church:

1. It is in direct contravention of the plan adopted by the church at the time of the erection of this building, and on the ground of which subscriptions were made and sought, and time and labour expended, by those who had the management of the church's affairs at that period of its history.

Among the published records of the church, for the year 1846, I find the following:—"September 16th was set apart as a day of special prayer, in view of a speedy occupancy of the new building. The plan of allocating seats, and for raising funds, was formally adopted and ordered to be printed for general use." That plan was as follows:

"*Plan agreed to prior to the Dedication of Zion Church, and circulated on that occasion.*—The order of management in this building assumes the following basis: 1. In the Christian Sanctuary, distinctions on account of relative measures of wealth or poverty ought not to have place. 2. It is the duty and privilege of every one who hears the gospel, and who enjoys the benefits arising from the services of the sanctuary, to contribute, according to ability, towards its support. The duty is distinctly enjoined in the word of God; the privilege appears in the fact that such a course is connected essentially with the Divine blessing. 3. The utmost latitude should be afforded in the house of God for the admission of strangers and of all who desire occasionally to worship therein."

Farther; in the same proceedings attention is particularly called to the following note:

"N. B.—At the opening of the Zion Church, it was set forth from the pulpit, and by a printed circular, that the erection of the building had been undertaken largely with a city and home missionary intent, that the numerous strangers who visited the city, and all residents in it, might have free access to its seats, without any fear of being considered intruders."

There can be no doubt that this action of the church, as here set forth, was in accordance with the spirit and intent of the great Founder of the Church, who sent forth his first messengers to their work "without purse or scrip," relying upon the Christian willingness and liberality of those who should become the recipients of the blessings they had to bestow. And it redounds to the honor of this church, that it should come to such a resolve as this, at a time when it was young and weak, and beset with the grave pecuniary difficulties incidental to the enlarged responsibilities it had assumed by the erection and occupancy of this building. Moreover, by its action, it showed to the other Independent churches

of this land, that it *had faith* in the principles of Voluntaryism and Christian willinghood, of which it professed to be the exponent; and, in this respect, it was far in advance of its sister-churches of that and subsequent times. Nor was it disappointed of its expectations. Year by year did it become a growing power for good, and a centre of healthful influence, to this community; its number of members and congregation steadily increased; and, in spite of commercial depression, and other embarrassments, its financial difficulties were overcome. And during these *later* years of its history, it has been enabled to incur, and to meet, larger pecuniary liabilities, both fixed and special, than it had ever before assumed. To my mind, these facts furnish proof, abundant and gratifying, both of the wisdom and of the success of the plan and policy originally adopted, and since acted upon, by the church. Nor do present circumstances, in my judgment, indicate any necessity for the abandonment of this policy. It is a serious business, in a matter that so vitally affects the power of the church for the performance of its proper work, to abandon a mode of procedure which has been so successful, for one which is, confessedly, difficult in its working, and of doubtful issue. And besides all this, it is only what is due to those who, in the past history of this church, have given so largely of their time, their talents, and their substance, for the promotion of its welfare and efficiency, that we should not rashly depart from the path they trod, but rather endeavour to maintain and perfect the successful course which they began. The religion of Christ is conservative of all that is good; destructive only of that which is evil.

2. It is in opposition to the spirit of the religion of Christ, inasmuch as it tends to the introduction of class distinctions into the house of God.

This church decided in accordance with the spirit of christianity, when it resolved,—that “In the christian sanctuary, distinctions on account of relative measures of wealth or poverty ought not to have place.” So long as men remain what they are, with mental and physical aptitudes for the prosecution of business and the acquisition of wealth, different the one from the other, “the rich” and “the poor” will be found among us. The Bible recognises the existence of these classes; but never, so far as the mere distinction between them is concerned, is it in favour of the rich, but rather on the side of the poor. In the economy of the Christian church, whatever distinctions may be recognized and allowed on the ground of superior piety, wisdom and knowledge, no recognition nor precedence is accorded to the *merely wealthy*, because Christianity forms its estimate of a man, not on the ground of *what he has*, but of *what he is*, and because a man may attain unto wealth irrespective of his moral character. It is not an essential condition, nor even an accessory, to moral worth. And hence in the New Testament, to give precedence to the rich, as such, is always condemned in the most unequivocal language. “God is no respecter of persons,” and those who have “men’s persons in admiration because of advantage” (or gain) are classed by the apostle with a very low and unworthy sort. And the apostle James writes thus in condemnation of this class distinction:—“My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poor, Stand thou there, or, Sit here under my footstool: are ye not then partial in yourselves?” and, “If ye have respect to persons ye commit sin, and are convinced of the law as transgressors.” Had the apostle witnessed the *actual working* of the pew-rent system, he could not have set forth its spirit and effect in more clear and telling language. For what does this system actually do? Putting the Christian Sanctuary in the same category with the Theatre or Opera-house, *by making it a source of revenue*, it partitions off its pews into classes according to their excellence, and puts such a price upon those which are accounted the best as falls within the power only of the well-to-do to pay. The effect of this is, that it says to the rich—“Go up higher;” “Sit thou here in a good place;” to the poor—“Stand thou there, or sit here under my footstool,” or in the “fourth line” of the gallery seats. Preference is given to the man of means,

who may be the merest worldlying, and may have no connection with the church ; whilst the aged member of the church, who has his done work manfully and efficiently by his self-denial, his zealous labours, and his prayers ; whose children have been consistently trained, and brought into the church, and have become sources of strength to it ; such a one, whose claims to Christian consideration and preference are thus of the highest possible kind, because of the mere accident of his poverty, is relegated to the back seats. Brethren, this is the system, and these its effects, which you are now called upon to adopt ! Can you conceive of any more thoroughly in keeping with the spirit of the world ; of any, more utterly opposed to the spirit of Him who ever delighted to honor, to help, and to bless the poor—whose followers we profess to be ? I cannot.

3. The system of pew-rents operates prejudicially to the aggressive work of the church on the masses of poor and ignorant men who are outside of its pale.

One grand function and duty of the church, is “ to preach the gospel to the poor ; ”—to invite and to attract all men, no matter how poor, how ignorant, how blind, to the enjoyment of the blessings which Christ presents. The Master himself made this function one of the leading characteristic marks of His Messiahship. He declared that He had been sent by the Father, and “ anointed to preach the gospel to the poor ; ” and in answer to the weighty demand of the Baptist, “ Art thou He that should come, or do we look for another ? ” He bade the messengers announce to John, among other marks of his Divine character and mission, that “ the poor have the gospel preached to them.” Just as the church, therefore, lays herself out for this great work, and succeeds therein, does she follow in the footsteps of her Master. It is her duty and her interest, therefore, to devise all possible means of attracting and bringing under her influence, the masses that are without. Does the system of letting pews, and exacting a rent for the same, help her in this work ? I am bold to affirm that it does not, that it can not ;—moreover, that it directly hinders her. In proof of this, I appeal to the history and experience of the churches of the Mother Country. During the past few years, the living churches there have not been content to remain what they had been, churches of the monied and middle classes ; and they have asked themselves the question, where are the poor, and the ignorant, and the vicious of our large cities ? *Why are they not with us ?* And, as yet, under the existing management of their chapels, they have not been able to gather in these classes. But no sooner was the expedient tried of throwing open the theatres, and other places of public resort, for the free proclamation of the gospel, than thousands flocked thither ; and, though steeped in poverty, squalor, and vice, they heard the Word with as much order and decorum, and apparent interest too, as do our ordinary congregations. And in the conferences that have been held with the working-men on this matter their representatives have urged, among other reasons for their non-attendance at the churches, the fact that they could not brook the slight put upon their position by reason of the class distinctions which they found prevailing in the house of God. It is not that the poor man and working-man expect to hear the gospel for nothing ;—they are too proud for that ;—but they are ready to contribute, and do contribute, to the extent of their means, when they feel that their manhood is not slighted. In this city, at the evening service of the Anglican Cathedral, and in other churches, and, at the Religious Sunday Afternoon Service, under the auspices of the Temperance Society, where the seats are free, large congregations have been and are still gathered together, very many of whom are not found in our regular assemblies. If the same has not been accomplished in this church, the fault lies not with our voluntary system, but elsewhere. When this church, more than twenty years ago, resolved to undertake the building, largely with a city and home-missionary intent ; and with the utmost latitude and facility for strangers, it put itself in the right position for doing the Master’s work and achieving success. And this brings me to my last objection ;—

4. That to adopt the pew-rent system now would be a retrograde step for the church to take, and inexpedient.

If the former positions which I have sought to establish are true, as, I think, must be admitted ; then this last follows from them as a simple consequence.

But apart from this, the step would be a retrograde one for the reason that the method of providing the ways and means, which has been in vogue among us so long, is one of high christian intelligence, faith and excellence; whilst the other system is of the earth, earthy. To contribute for the maintenance of the cause of Christ, and its extension in the world according as God hath prospered us, from a conscientious sense of privilege and duty, is a noble christian act, everywhere enjoined upon the individual believer and the church collectively, in the New Testament, by the Lord and His Apostles. To raise the funds of the church by an auction sale of pews, or by an assessment and exaction of a fixed rental, is nowhere so much as hinted at, or implied by any action of the early church, as therein recorded. To revert to such, therefore, would be a return to that which is akin "to the beggarly elements" of this world.

Finally, the step would be inexpedient. "Leave well alone," is an old proverb and a good one. This church has, at the present time, enough upon its hands, to tax its utmost energies, and to call forth its most prayerful anxiety, devotedness and zeal, without the intrusion of anything that may give rise to new discussion, or that may awaken new doubts and anxieties. Therefore, I say, let us re-affirm the sound principle and practice of our predecessors; and, in God's strength, gird ourselves anew with the resolve to give it a more hearty, manly, and conscientious working. Then will large success be ours to gladden our hearts.

Literary Notices.

The Australian Congregational Year-Book for 1868 has reached us, direct from Melbourne. It is as interesting as its predecessor. Prefixed to it is a well-executed lithograph of Mr. Henderson's new church, an imposing structure, over 90 feet square, costing £13,000.

In March, 1867, we called attention (p. 375) to a work on *The Theory of the Eldership*, by Principal Campbell of Aberdeen, in which the writer gave up the claim for a distinction between the "teaching" and the "ruling" elder; quoting at the same time from an approving review written by a contributor to the *Canada Presbyterian Record*, and a simultaneous communication to the same purport—though not referring to the book—in the *Presbyterian*, organ of the Kirk in Canada. The *American Theological and Presbyterian Review* for April has a notice of the same work by Professor R. D. Hitchcock, of the Union Seminary, New York, in which he says,—

"The drift of critical opinion is now decidedly in this direction. It is beginning to be conceded, even among Presbyterians of the staunchest sort, that Calvin was mistaken in his interpretation of 1 Tim. v. 17; that two orders of Presbyters are not there brought to view, but only one order; the difference referred to being simply of service, not of rank . . . Much less may we rely on Rom. xii. 8, or 1 Cor. xii. 28. . . . A better support is sought for the Lay Eldership in the New Testament recognition throughout of the right and propriety of lay participation in Church government; in the general right of the Church, as set forth by Hooker in his *Ecclesiastical Polity*, to govern itself by whatsoever forms it pleases." "As Presbyterians it is high time for us to stop this *Jure Divino* (Divine right) business altogether. *Jure Divino* Presbyterianism is no better than *Jure Divino* Episcopacy, or *Jure Divino* Congregationalism, except in so far as the polity itself is better."

We do not wonder that clear-headed and fair interpreters refuse any longer to build the pyramid of the Presbyterian church-court system on the apex of

proof to be found in 1 Tim. v. 17, or Acts xv. But did the Head of the church give it the "general right" "to govern itself by *whatsoever* forms it pleases?" Does not Paul say, "My ways which be in Christ, as I teach everywhere in every church;" "so ordain I in all churches;" "we have no such custom, neither the churches of God?" If the New Testament is appealed to at all, as to "lay participation in Church government," it will invest "the whole church" with that power. (Acts vi. 2, 3, 5; xv. 22, 23; 1 Cor. v. 4, 5; 2 Cor. ii. 6; &c.)

Young men in cities will go far before they find a better manual than Rev. T. Binney's Lessons from the History of Joseph, entitled, *From Seventeen to Thirty: The Town Life of a Youth from the Country; its Trials, Temptations and Advantages.* (Nisbet, 16 mo., 1s. 6d.) We need not say that the writer has been known, his life-long, as the young man's minister.

The Prodigal Son, by Rev. W. Morley Punshon, (London; J. Clarke & Co., 1s. 6d.) will have a special interest for Canadian readers just now. Our London namesake says,—“These four sermons are very good specimens of Mr. Punshon's style;—ornate, impassioned personification and picturesque representation are the arts by which he captivates and carries his auditors away, leaving a deep impression both upon the heart and conscience; for the colours are not the brilliant iridescence on the bubble; there is a solid substratum of thought, reasoning and sound sense in every address made by Mr. Punshon, whether on the platform or in the pulpit.” To which we may add that this is quite the impression made on our own minds by the author.

Dr. James Hamilton's Notes on the same Parable—first published in a costly form, with exquisite illustrations by Selous—have been reprinted separately. (Nisbet, 16 mo., 1s. 6d.)

THE PAY OF AUTHORS IN AMERICA.—Our Boston cotemporary, some time since, gave the following figures as to the compensation obtained by authors. For books, the common rate is ten per cent on the retail price of the work. The larger quarterlies pay from \$1 to \$5 a page. The *Atlantic Monthly* pays \$10 a page, and more to Holmes, Lowell, and a few of the very first class. Its pages average 700 or 800 words. The *Galaxy* pays \$4 per page of about 500 words. *Harper's Monthly* pays \$5 for a page containing double that quantity, and sometimes \$6, \$7, and \$8. The *Sabbath at Home* gives up to \$3 or \$4 for a small page. Among the juvenile magazines, *Riverside* pays \$5; *Our Young Folks*, \$4; *Our Boys and Girls* \$4.

British and Foreign Record.

THE MAY MEETINGS were proceeding prosperously in London, all the principal Societies reporting extended work and resources.

The Liberation Society, holding its Triennial Conference in the midst of the Irish Church debate, had a jubilant yet solemn meeting. Mr. Edward Miall nobly said, that he wanted to go aside to think and pray, rather than be lauded as he was.

The SCOTTISH CONGREGATIONAL UNION held a successful meeting in Glasgow, April 7—9. An English visitor states (in the *English Independent*) that the body is about to add to its practical mission work that utterance of denominational sentiments on various matters internal and external, which has made the southern Union such a power among the churches and in the land. Here is a singular item:—"On Wednesday morning, the ministers breakfasted alone, and the deacons had a similar gathering by themselves in the Trades' Hall."

The ENGLISH UNION MEETING and COLONIAL MISSIONARY ANNIVERSARY are held, as usual, just too late for us to record their proceedings this month.

THE TYNG CASE.—We have said but little on this subject, so amply ventilated elsewhere. But we must express our adherence to the opinion, that, however illiberal and unchristian the "Canon" violated may be, the course for large-minded clergymen is to agitate for its repeal, rather than to break it after promising obedience. Bishop Potter is consistently wrong: Mr. Tyng inconsistently right. If such repeal cannot be secured, after reasonable exertion to that end, let those whose hearts and consciences demand fraternization with other Christians come out and be separate from the exclusive body. If we were Churchmen at all, we should have to be High Churchmen. Low Churchism may be nearer to the Bible, but it is farther from the Prayer Book, and still farther from all the traditional genius of Episcopacy.

An amusing instance of "turning the tables" on High Churchmen of another class, has occurred in Rhode Island. Mr. Hubbard, an Episcopal clergyman in Westerly, having braved his Bishop by preaching for a Baptist neighbour, proposed to the latter to carry out their manifestation of brotherhood, by a joint communion service. But to that the "Regular" brother could not accede, and so was beaten by the Episcopalian in the race of liberality. Oh, fie!!

YOUNG MEN'S CONVENTION.—The Annual Convention of the Young Men's Christian Associations of the United States and the British Provinces, will be held this year in Detroit, commencing on Wednesday, 24th inst. We have no further particulars, and can only add one more word—"Go!"

A SALOON MEETING.—Having more than a mere curiosity to see the methods of Mr. K. A. Burnell in the saloon-preaching in which he has been so successful, we recently accepted an invitation to accompany him to one of these services. The saloon chosen for the evening's visit is known to the missionary workers of the city as one of the most inaccessible in Chicago, the proprietor becoming violently enraged whenever a professional ambassador of Christ darkens his door. Mr. B. entered in his usual quiet way, went directly to the proprietor, pleasantly but frankly stated his errand, and, strange to say, won permission for a fifteen minutes' talk. The saloon was full—more full than usual, as it always is on Sabbath evenings. Commencing in a conversational, unprofessional manner that immediately attracted attention, his first remark secured their sympathies. He saw by their dress that they were mostly mechanics. He had been a mechanic himself. But as a mechanic he had never seen the time when he could afford to spend a half-hour in a saloon: never in justice to his family could he spend ten cents for liquor.

Was a saloon a respectable place if they could not bring their wives and children there? From this he slipped naturally into talk of the dangers attending such habits, illustrating from facts coming under his own observation. The talk closed unpretendingly, as it began. But eyes were moistened under the home appeals, and it is hardly a wonder that after a fervent prayer, and a kindly, hearty hand-shake all round, a large number accepted his invitation to accompany him to church.

The men are rare that have the tact, the wisdom, the warmth of heart and especially the preparation in heaven-blessed labor of other departments of Christian work that so fit Mr. B. for this peculiar field. But his success, to which every week bears wonderful witness, hints to us how various are the methods of faithful labor the Master will own and bless.—*Advance.*

Official.

“Canadian Independent” Publishing Company.—The Annual Meeting of the members of the above company will be held in the Congregational Church, Hamilton, Ontario, on Wednesday, June 10, 1868, at 7.30 P.M. A full and prompt attendance is necessary.

Toronto, April 21, 1868.

A. CHRISTIE,
Secretary-Treasurer.

Congregational Union of Canada.—The next Annual Meeting of the Union will be held (D. V.) in Hamilton, Ontario, in the Congregational Church, commencing on Thursday, June 11th, at 10 A.M.

Arrangements have been made with the Grand Trunk and Great Western Companies to carry Ministers, Delegates and Visitors to the Union to and from Hamilton at a single fare. Those who travel by the Grand Trunk will be furnished with cards on application to the Secretary of the Union, *which they must present to the Ticket Clerk on purchasing their tickets*, when a double journey ticket will be given them for one fare. Those coming from the West may purchase tickets to *Paris*, and travel thence to Hamilton by Great Western Railway, those from the east will, of course, leave the Grand Trunk at *Toronto*.

Parties travelling by the Great Western Railway will pay full fare to Hamilton and will be furnished with a card by the Secretary of the Union, as in former years, entitling them to a *free return ticket* to the station at which they embarked.

The following is the tariff of fares by the Steamboats, to parties about to attend the Union Meeting at Hamilton. For return tickets, including meals and berths, to and from Hamilton, from the following ports:—Montreal, \$14; Cornwall, \$12; Prescott or Brockville, \$10; Kingston, \$8; Cobourg, \$5; Darlington, \$3; Toronto, \$1 50. For return tickets, *without* meals and berths:—Montreal, \$8 50; Cornwall, \$7; Prescott or Brockville, \$6; Kingston, \$4 50; Cobourg, \$3; Darlington, \$2; Toronto, 75c. Brethren will remember, however, that Rule 13 restricts the Finance Committee to the payment of expenses “by the cheapest route.” The Lake and River route must therefore be regarded as a *luxury* not contemplated in the Rule.

The Committee of the Union have made much more elaborate preparation for the Annual Meeting than ever before, and they hope, therefore, that it will prove one of unusual interest. The following papers are being prepared at their request:—

1. “Doctrinal Uniformity—how far desirable and attainable.” Rev. K. M. Fenwick.

2. "Why am I a Congregationalist?—or the contra-distinctiveness of Congregationalism." Rev. J. G. Manly.

3. "How can we better work our Mission fields?" Rev. W. F. Clarke.

4. "How can a Church best work its own field?" Rev. R. Lewis.

N. B.—Brethren are particularly requested to make arrangements before leaving home to be present at the commencement of the Session and to remain till its close. Also to make their statistical returns as soon after the 3rd of May as possible, and send copious "notes" of anything of interest.

The churches are respectfully reminded of the 13th standing rule, according to which the annual collection on behalf of the Union, should be taken up "in each church, on or near the Lord's Day prior to the meeting."

The Committee of the Union will meet in the Congregational Church, at Hamilton, at 3 P.M., on Wednesday, June 10th.

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

Union Meeting—Accommodation.—All ministers and delegates who purpose to be present at the annual meetings of the Congregational Union are requested to communicate their intention to the Accommodation Committee in Hamilton as early as possible.—*by the 1st of June at the very latest.*

All ministers and delegates to the Union, are requested, on arriving in Hamilton, to make their way to the Congregational Church, Hughson Street, where parties will be in attendance to direct them to their respective quarters.

Those who may arrange for their own accommodation are also requested to communicate—mentioning the names of the friends with whom they intend to lodge. Address to

DR. JAING,
Hamilton, Ont.

Applications for admission into the Congregational Union of Canada.—Churches and ministers wishing to become members of the Congregational Union, are respectfully referred to the first standing rule of the body, published with the minutes, which is as follows:—

"1. Application for admission to the Union shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee, for full enquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received."

It will greatly facilitate the work of the membership committee if all such applications be placed in my hands, as well as those for letters of dismission, *before the Union assembles.*

JOHN WOOD,
Sec. C. C. U.

Brantford, Ont., April 23, 1868.

Congregational Ministers' Widows' and Orphans' Fund Society.—The annual meeting of the above Society will be held in the Congregational Church, Hamilton, on Thursday, 11th June, 1868, at two o'clock in the afternoon, to receive the Report from the Directors, elect a new Board, and transact such other business as may come before them.

CHAS. R. BLACK, *Secretary, Board of Directors.*

Montreal, May 11th, 1868.

Congregational Missionary Society of B. N. A.—The next Annual Meeting of this Society will be held, pursuant to adjournment, in the Congregational Church, Hamilton, Ontario, on Thursday, 11th June, 1868, at three o'clock P.M., not half-past two as first announced.

The General Committee will meet in the same place at 9 A. M. of the same day.

HENRY WILKES,
General Sec.-Treas.

Montreal, April 20, 1868.

College Anniversary.—The Annual Regular Meeting of the Congregational College of B. N. A., will be held in the Congregational Church, Hamilton, Ontario, on Saturday, June the 13th, 1868, at 11 A.M.

A Committee has been appointed by the Board of Directors of the College with the view of conferring with and examining [during the Union Meeting] any who may purpose to present themselves as candidates for admission into the College, at the beginning of next session.

Congregational College, B. N. A.,
Montreal, May 6, 1868.

GEORGE CORNISH, M.A.,
Secretary.

College Receipts.—Since my last acknowledgment of receipts in the Feb'y number of the *Canadian Independent*, the following have come to hand :

Church at Kingston, \$51 50; church at Eaton, \$7; church at Garafraxa, \$4; church at Sherbrooke, \$40 44; per Mr. A. Begg, \$19 84; Rev. R. T. Thomas, Toronto, \$3; Mr. Meudell, Belleville, \$2; church at Pine Grove, \$4 32; church at Brantford, \$35 90; church at Milton, N. S., \$16; W. A. Wallis, \$4.—\$188.

Montreal, May 20, 1868.

J. P. CLARK, *Treasurer.*

News of the Churches.

Re-opening of Zion Church, Montreal.—From various sources, a letter from our attentive correspondent, "Toga," included, we learn that, on Sabbaths the 10th and 17th ult., the restoration of Zion Church being complete, special services of re-dedication were held, at which the following ministers officiated. On the 10th, morning, Rev. Dr. Wilkes, text, Acts xvi. 13; afternoon, Rev. J. B. Bonar (American Presbyterian), 1 Cor. iii. 11-13; evening, Rev. Dr. Jenkins (Kirk of Scotland), John i. 47; on the 17th, morning, Rev. D. H. McVicar (Canada Presbyterian), Matt. xxiv. 14; and evening, Rev. G. Douglas (Wesleyan), Rom. i. 16. There were large congregations on each occasion, especially in the evenings, and the services were altogether pleasant and successful. The pastor writes us: "The building is really beautiful inside—greatly improved." The *Montreal Witness* supplies the following particulars:—"The interior has been almost entirely reconstructed, and in some respects improved. Perhaps in no part is this more visible than in the ceiling, which, instead of being flat, as heretofore, is coved, and very tastefully ornamented. The galleries are new, and the pews therein arranged in curved lines, which adds greatly to the pleasing effect on the eye, whilst it causes every hearer to face the preacher. This always desirable effect is also secured in the body of the church; but here, by a strange perversity, as it would seem to us, angles have been used, which are disagreeable to the eye, especially when viewed from the galleries above. The backs of the pews, in the body of the church, incline at a comfortable pitch; but in the gallery they have been placed in the old, uncomfortable, perpendicular fashion. The general aspect of the church is one of lightness and elegance; and a certain richness is given by the judicious use of a bordering of stained glass in the windows; while a very beautiful oriel of the richest coloring gives warmth to the whole. The front of the galleries is painted in oak, with elongated panels in maple; and the pulpit, which is a simple, slightly ornamented structure, is painted in oak and elm. Of the organ—of which we shall have more to say in a few days—it may be here stated that it fills the recess wherein it stands, and its general appearance is that of those built at the present period. An elegant gasolier depends from the centre of the ceiling, and, whilst affording light for the evening service, enhances the general appearance of the interior at all times."—Dr. Wilkes stated in his sermon, "Twenty-one years and a half ago that very day, they had dedicated that house of prayer to God. Three years ago it had been enlarged, and now it had been reconstructed from its ashes, and they were a third time met within it, to seek renewed spiritual blessings."

One important item of general interest we must not omit: "We have secured an excellent College room, under the organ and behind the pulpit." Our friends in the commercial metropolis have not escaped the universal fate of builders, for, says the *Witness*, "between \$5,000 and \$6,000 have been expended in the reconstruction of the building more than was received from the insurance companies in consequence of the fire which rendered the reconstruction necessary. The old galleries were taken down and replaced with new ones, in consequence of a portion of the beams or foundations which sustained them having been discovered to be decayed, and consequently insecure." A large circle of Christian brethren, of various denominations, in Canada, Britain and the United States, to whom "Zion Church, Montreal," suggests pleasant memories and hopes of Christian work and worship, and of manifold helpfulness and hospitality, will join with us in congratulating pastor and people on their re-entrance upon their noble sanctuary, and in the prayer that it may be the birth-place and home of many souls, for long years to come.

We had hoped to present herewith, *apropos* of this occasion, an additional chapter of "Church History," in the shape of a sketch of Congregational movements in Montreal, but want of space has deferred the execution of the plan. We are not sure that the modesty of our readers in that quarter will not suffer from their finding themselves already occupying so prominent a position in the present number!

Presentation to the Rev. Mr. Elliot.—The social gathering which took place on Tuesday evening, 28th April, in the Congregational Church, for the purpose of presenting parting testimonials to the Rev. Mr. Elliot, on the occasion of his leaving this city to minister in Halifax, was numerously attended, many warm and personal friends, members of other congregations, being present with the congregation. Amongst others, we noticed the Rev. Messrs. Wardrope, Gordon and Stone, also His Worship the Mayor. A well supplied table was spread in the basement of the church. The evergreen decorations were very neat, and the mottoes much admired. After the good things had been discussed, and the choir had sung some suitable pieces of music, the chairman, G. Maclean Rose, Esq., in a few highly appropriate remarks, stated the object of the meeting, and called on Mr. Foote to read the address which had been prepared, Mr. Lamb presenting a gold watch and chain at the proper time. We can quote but one paragraph:—

"This love-offering very feebly expresses our regard for you as a faithful pastor, a wise counsellor, a sympathising friend, and a pattern of godliness and social excellence. We shall fondly cherish the remembrance of you; and not only your own flock, but the friends of Christ of every name have highly appreciated the benign influence of your whole deportment and labors in this city."

The ladies of the congregation having brought in and presented to Mrs. Elliot an elegant silver cake basket, sugar bowl and pitcher, the Rev. Mr. Elliot replied, referring also in eloquent and touching terms to the testimonial presented to Mrs. Elliot, and thanking the ladies in her name: after grateful acknowledgèment of the gifts received, he said,—

"In 1859 I came hither as an agent of the London Colonial Missionary Society, and the Canada Missionary Society conjointly, for the purpose of seeking to commence and forward a Congregational cause in this city. A few joined me in the enterprise. The Temperance Hall was rented, and in it I ministered for a time. In 1860 a Congregational Church was organized; and in 1862 this excellent stone edifice was reared and opened for worship. Somewhat recently the gallery was erected; and, through your liberality, aided by generous contributions from different quarters, the building is now free from debt. I am thankful to the great Head of the church, and to you, for the respectful, confiding, and cordial co-operation of my endeared friends, the Deacons of the Church, and not only of other members of the church, but of the congregation also." "Ever dear to me will be the recollection, not only of association with you, but of cordialities and co-operations in association with beloved ministerial brethren and other Christian

friends of different denominations in this city. In whatever other respects Ottawa may prosper (and in many respects it is growing rapidly) may it ever advance in brotherly love and charity, and increase with all the increase of God."

More excellent music was then given by the choir, when a deputation of the Ottawa Auxilliary Bible Society came forward and presented a handsomely bound large copy of the Bible. The Rev. Mr. Wardrope spoke in a very complimentary manner of Mr. Elliot, referring to his usefulness and the esteem in which he was held by his brother clergymen in this city. The Mayor, Mr. Friel, spoke of Mr. Elliot's worth as a citizen and a Christian. After a few remarks from the Rev. Mr. Stone the meeting closed.—*From Ottawa paper.*

Rev. E. Ebbs has received a cordial and unanimous call to the church at Ottawa, which he supplied for three Sabbaths in April. We are sure that the whole Congregational brotherhood of the Dominion would second this call, if they were allowed to vote. We hope it may be accepted.

The Pew-Rent Question in Montreal.—Our readers will remember that in the course of the present year, a vigorous discussion was carried on in these pages on the Pew-Rent question, by members of Zion Church, Montreal. In connection with the re-opening of the church, the matter was regularly brought up for discussion at a special church meeting, held on the 13th ult. The *Witness* gives an account of the discussion and its result, which we regret that our space forbids us fully to transcribe, as, in the matter of the Weekly Offering system, Zion Church is "the mother of us all" who practise it, and many churches will be anxious to know in detail what its long experience (twenty-one years) has developed for or against the plan. Mr. Cornish's communication, on another page, however, and the former ones of Mr. Wood and Mr. Clark, bring out nearly all the arguments used in the discussion.

"The motion was to assess sittings, on a scale varying according to the position of the pews, to meet all expenses. An amendment was moved, to the effect that a low scale of pew-rents should be adopted, so as to secure that all paid something, supplemented by a weekly collection, in which full scope would be allowed for voluntary liberality. After a lengthy, able and harmonious discussion, the amendment was put and lost, and also the main motion, both by very large majorities. A motion was then made to adopt the purely free system, allotting no seats, and asking no one what he would give; to which an amendment was moved, approving and reaffirming the plan adopted twenty years ago, and instructing the trustees to allot the seats in the repaired building in accordance therewith. This amendment was carried almost unanimously, and all appeared to be satisfied that every phase of the question had been fully presented and considered, and that the church had, by an overwhelming majority, indicated its preference. It should be explained that the allotment of pews and sittings is in the order of seniority on the church-roll."

A discussion of this nature, conducted and concluded in the good spirit here manifested, is an excellent illustration of the *educating* influence of the church-meeting. The Montreal people have got thereby a grip of the voluntary principle that nothing else would give them. Let this be put to balance occasional outbreaks under our free polity.

Testimonials to Rev. F. Hastings.—This gentleman, who has only been a short time in St. John, by his geniality of disposition and devotedness to his various duties, has endeared himself not only to the Congregational Church, but to our citizens generally. He and his family being now about to visit England for a few months, have recently been the objects of many acts of kindness. The Church has made liberal arrangements for supply in the Pastor's absence. A few adherents of the congregation recently presented Mr. Hastings with a purse of \$200. The Young Ladies presented substantial tokens of their regard, the Young Men an Address of which any pastor might be proud, and private individuals

many tokens of regard which cannot be publicly named. We congratulate Mr. Hastings on the estimation in which he is held in St. John, and wish him and his family a pleasant trip to "Old England" and *back again*, after a moderate vacation.—*Morning Journal*, St. John, N. B., 22nd April.

Donations to Rev. J. G. Sanderson.—A short time ago the members of the newly organized church at Vespra, sent, as a present, a load of oats to their Pastor, which, considering the high price of them this year, viz. 65c. per bushel, was no small gift. As an instance of the good feeling pervading the members we may notice an instance connected with bringing the gift. The good Deacon rose early one morning and went to the houses of the various members, and gathered from each a bag or two, which he wished to take that day to the residence of the minister, who lives a distance of fifteen miles from the Vespra settlement. One house was however passed by, it being known that no oats were there. This did not please the good man who dwelt there, and he kindly expostulated concerning such treatment, stating that if he had no oats he could purchase them; and immediately went and purchased a bag full, carrying them on his shoulder to the house of the Deacon. Since receiving the above the Pastor has received a gift from the young men of the Rugby Church, who seeing that the long drives he was continually obliged to take, with rather a heavy buggy, were not easy work for his horse, presented him with a light gig, suitable for seating one person only, not a very social conveyance perhaps, but all the better for that at certain times of the year. It is a thing that all country ministers ought to have, as thereby their well known desire for fast driving may be gratified.—*Com.*

Newmarket.—Rev. C. Spettigue has resigned the pastorate of the Congregational Church in Newmarket—and his resignation has been accepted by the church; to take effect on the 1st July next.

Markham.—The church in Markham desiring to have a minister resident among them, and devoting his attention entirely to that part of the field, Rev. B. W. Day has resigned his charge there, retaining that of Stouffville. This arrangement comes into effect at the end of the present month.

A Congregational Church in want of a Pastor.—Know all men by these presents, that the Congregational church at Speedside, Eramosa, wishes to obtain a resident Pastor. All honour is due to that indefatigable, Agricultural, Congregational Bishop of Guelph, who rides twenty miles each Sabbath and preaches three times in order to keep our pulpit supplied. Owing to his numerous engagements, and the distance from us, it is impossible for him to attend our Bible class, or Sabbath school, and other clerical duties. Besides, we are afraid of being accessory to breaking him down. Therefore, if the INDEPENDENT publishes this communication, and it meets the eye of a Pastor who is moveable, who is suitable for the field, and the field suitable for him, it may be the means of settling a minister, and a church getting a pastor, about the time of the Union meeting. Perhaps it would be well to be honest in explaining what kind of minister would be acceptable. 1st, we want a minister of undoubted piety; 2nd, one whose credentials are all-right; 3rd, other things being equal, a classical scholar would be preferred; 4th, we think every minister should be a teetotaller; 5th, we do not want one who is a slave to the vile weed, in any shape; 6th, He must not be an ultra-Calvinist; 7th, we want one who can preach without crutches, that is, without reading his sermons; 8th, a minister with a small family would suit us best, we could not support one with a large family. We do not intend to trouble the Missionary Society, further than to entertain the deputation, and contribute to its funds. Lastly, we would like our Bishop to rule well in his

own house. It does not look well for individuals or churches to be blowing their own trumpet, and should those whom it may concern, wish to know more about the church at Speedside, Eramosa, they are referred to our last minister, Rev. Chas. Duff's statement, as published in the *CANADIAN INDEPENDENT* of July, 1867, near the bottom of the 66th page.

JAMES PETERS.

Speedside, Eramosa, May 8th, 1868.

[The above proclamation is issued by the writer, on his own responsibility, as Deacon and Secretary of the church since 1845.—ED.]

Dr. Carruthers on Montreal in 1867.—The Revd. Dr. Carruthers, formerly of Montreal, but for over twenty years past of Portland, has communicated to the *Christian Mirror*—the Maine Congregational paper—the impressions received during a recent visit to the former city. A few extracts will be interesting to our readers. Speaking of church-extension, he says:—"The Methodists have done nobly in the way of extending their influence and multiplying their effective organization in this great emporium. With characteristic sagacity they have selected the best possible sites for their religious edifices, and have uniformly built them of such a size as to indicate the expectation of success. Within the last twenty years, they have more than tripled their churches in the city, putting to shame the miserable policy, so adverse to all experience, of seeking strength in the concentration rather than in the expansion of moral power. If there be any exception to the general rule, that 'the children of this world are wiser in their generation than the children of light,' the exception is to be found in the ecclesiastical designs and doings of the Wesleyan community. May the God of Israel still bless and prosper them! Congregationalism is nearly where it was twenty-five years ago, there being but one organized church of that body with a mission chapel sustained by it at the opposite extremity of the city. The Congregationalists are numerous, rich, and liberal, and, though not as yet lengthening their denominational cords, are certainly strengthening their Christian stakes, so as to bear a much heavier pressure than they have hitherto borne, in the way of evangelizing the city and vicinity. It will not do to quote Montreal otherwise than as an exception to prove the rule, as illustrating the expansive power of Congregationalism. Some allowance must be made for the extensive preference given by Scotch and English immigrants for their hereditary ecclesiastical forms of Episcopal and Presbyterian government, but every Ecclesiastical organization, to preserve its purity and power and even its existence, must be aggressive. Zion church is yet, we trust, destined to see a numerous progeny of similar organizations scattered over the expanding city of Montreal."

Of the Ministerial Association, he remarks:—"It was also the writer's privilege to attend the first of the Winter Meeting of the so-called Ministerial Association comprising—Presbyterians of various churches, [Methodists,] Baptists and Congregationalists—in all, quite a phalanx of earnest laborers in the vineyard of the Lord. The Association has existed for more than a quarter of a century, and has been productive of much real good, not only in the way of cultivating fraternal feeling amongst the Ministers themselves, but also of originating and carrying forward many philanthropic enterprises which might not else have ever been projected or sustained. It was indeed delightful to renew acquaintance with a body, several of whose original members still survived, and which still held forth the principles and breathed the spirit of its founders. It has been and is a pillar of strength to the Protestant cause, and a standing proof of the essential unity that underlies the subordinate diversities of form and order. Schemes, suggestions, hints springing from some warm heart have here 'effloresced,' as Chalmers would have said, into deeds of extended and enduring usefulness. Societies that might not else have existed have here their origin, and hence drawn their chief moral power. The management of these ministerial meetings (held weekly in Montreal) demands much practical sagacity. They may degenerate into mere gossiping assemblages, and result in any thing but intellectual

benefit or moral improvement. Our Montreal brethren secure both of these by such courses of conversational discussion as carry them, during the meetings of each winter, over a large portion of the ecclesiastical literature and evangelical enterprise of the day. The Association is, indeed, a *Unitas fratrum*—long may it live, and widely and still more widely may its holy and healthful influence extend!”

From a sketch of the American Presbyterian Church, we take one item: “There are some noble workers in this Church. By one of these, a merchant of large trade and high standing in the community, a Sabbath School was commenced less than twenty years ago, in a destitute part of the city—Sabbath evening preaching followed—and now there is a mission church organized and in very active operation. It was the privilege of the writer to accompany this Christian nobleman to his field of successful enterprise and to witness his fatherly and tender care of a people gathered together by his instrumentality and provided with the means of grace by his munificent generosity. It was a treat to see this merchant prince familiarly accosting and conversing with the poorest of the people, handing round the hymn books, and diligently attending to the comfort of the audience. It was a valuable chapter in the history of home evangelization.”

To the good Doctor’s republicanised vision, the political state of the Dominion did not appear very hopeful. One so long accustomed to the atmosphere of the Maine Law was shocked at the open prevalence of drinking customs. These are bad enough, but we must demur to the exaggeration, that “King Alcohol is virtually the sovereign of Canada.”

Rev. W. M. Punshon has come, and we have heard him! “Well—and what do you think of him?” We think that he is a right manly man, rarely gifted, and richly graced. His broad shoulders and well-rounded proportions bespeak at once his capability for work and for enjoyment. His countenance, though no model for a painter, is open, kindly and often humorous. His voice is scarcely musical, yet strong, and often finely modulated, while a clear, forcible articulation allows no fragment of a syllable to be lost. Massive thought, glowing imagination, finished diction, and commanding energy, give his addresses at once beauty and strength; and, better than all, Christ and Him crucified is the inspiration of his eloquence. In one brief address, he showed himself the man of business, the man of letters, and the man of God. Heartily do we welcome him to the Canadian field!

Trinity College.—The question of opening a medical school in connection with Trinity College, and abolishing the Test, have been referred to a committee of the Council of the Institution, to report on at some future day. During the discussion on the question, the Bishops of Toronto and Ontario, we understand, expressed themselves against abolishing the Test; but a suggestion was thrown out by some of the members, and warmly supported, that the College, together with all similar institutions in the country, should affiliate with the University of Toronto in conferring degrees in Arts. This, it was supposed, would secure a uniform proficiency, while a judicious selection of examiners would prevent undue favouritism. The subject will be again brought up.—*Globe*, May 13.

Anglican Church Society.—The Church Society of the Diocese of Toronto met in this city yesterday afternoon, the Bishop of Toronto in the chair. A motion to petition the Local Legislature to transfer to the Synod all the rights the Society possesses under its Act of Incorporation—and a notice of motion given, to confer on the Bishop the power of nominating to rectories at present held by the Society. The power is by Act of Parliament vested in the Society, but was by them conferred on the Bishop. The question will come up for discussion at the next meeting. The attendance of members was larger than usual.—*Globe*, May 12.

Rev. John A. Farrar, of Westfield, Vermont, (formally of Cowansville, P. Q.,) has accepted a unanimous call to the pastorate of the Congregational church in Knoxville, Pennsylvania. [A new church, organized in 1867.]—*Congregationalist*.

Gleanings.

LATIN VERSION OF "JUST AS I AM."

BY REV. S. W. DUFFIELD, JUN.

Ille qui sum, et sine spe
Nisi in tuo sanguine
Et in vocatu apud Te,
O Dei Agne, venio!

Ille qui sum, nec commorans
Ut purus sim, at obsecrans;
Ad Te qui nunc stas condonans,
O Dei Agne, venio!

Ille qui sum, in proeliis
Jactatus, et in dubiis—
Intra extraque semper lis,—
O Dei Agne, venio!

Ille qui sum, miserrimus,
Caecus pauperque penitens
(In Te procumbat animus),
O Dei Agne, venio!

Illum qui sum recipies
Et purum planè facies
Quod Tibi fido indies,
O Dei Agne, venio!

Ille qui sum!—Amâsti me
Et claustra fracta sunt a Te:
Nunc Tuus, Tuus unicè,
O Dei Agne, venio!

THE VATICAN MANUSCRIPT.—The illustrious Dr. Tischendorf, who has given to the world the ancient manuscripts of the New Testament, discovered by him in a convent of Mount Sinai, made a journey to Rome to obtain from the Pope the authorization of publishing also that other important manuscript of the Bible, called the *Codex Vaticanus*. Although he was well received by the Pope, he nevertheless did not receive the desired permission. He had to content himself with the privilege of collating the manuscript, and with the promise that Rome itself would publish it. This promise has not been forgotten; and at the World's Exposition at Paris could be seen a specimen of this new and important work, sent by the Polyglott Printing Establishment of *Propaganda* at Rome. The *Monde* of Paris speaks of it as follows:—

"This contribution consists of two copies—the one on paper made by hand for this special purpose at Fabriand, the other on parchment prepared at Rome—of the Gospel of St. Matthew—a part of the reproduction in *fac-simile* of the Greek manuscript of the Bible preserved in the Vatican library. The work of this reproduction has been going on for some time, and not less than five years will be needed to finish the whole. It is by means of type cast expressly for this at Leipsic that the writing of the manuscript is imitated in all its perfection. The entire manuscript is written in the large or uncial letter; but it is evident that a great deal of patient labor is necessary to study the different forms given to each letter in the body of the work. This is not all; the yellowish color of the ink,

the red color of the marginal notes, and even the flourishes of the pen of the copyist, are all faithfully reproduced.

"The work is entitled: *Bibliorum sacrorum græcus Codex Vaticanus auspice Pio LX. Pont. Max. Collatus studiis C. Vercellone et J. Cozza editus*. The edition will embrace five volumes of three hundred pages each, for the reproduction of the entire text, and one volume of annotations. Only two hundred and fifty copies will be struck off."

The *Tribune* has the following summary of books and new editions of books that have appeared in London during the past year:—Religious books and pamphlets, 819; biographical and historical, 194; medical and surgical, 160; poetry and the drama, 232; novels, 300; minor fiction and children's books, 544; travels, topography, and geography, 195; annuals and serials (volumes only), 225; agriculture, horticulture, &c., 64; English philology and education, 196; European and classical philology and translations, 161; law, 84; naval, military and engineering, 39; science, natural history, &c., 174; trade and commerce, 79; politics and questions of the day, 167; illustrated works, 85; art, architecture, &c., 34; miscellaneous, not classified, 339. Total, 5,204.

SCIENCE AND RELIGION.—Dr. Bushnell, in the March number of *Putnam* defines the relations which should exist between science and religion, with his usual clearness and strength on expression. His conclusion is:—"We are to say, Go on, gentlemen, for there is a much larger field to be possessed. As yet you have but scratched the world's surfaces, in what you call your sciences. Go deep; for the deeper you go, and the more unsparing your search, the better it will be for us. Wrench every subtlest and most secret thing from nature's bosom, and let us have it. We shall appropriate every true thing you bring us, and thank God for it. Only bring us no conceit, as if nature were the all, and science the all-exponent. What you call nature is but a very small affair, compared with God's high spirit, empire, and the vast immortal quantities, and powers, and passions, and truths, that build the eternal system it composes. Do not imagine that you are in a commission large enough to include and give you jurisdiction of things super-natural, when your only jurisdiction is of the shell. Be not in haste to put your sentence on the faiths of religion."

OBJECT TEACHING.—"I was," says Spurgeon, "in Italy last year, and in crossing the Alps with my wife, the sun was so hot that it scorched her face. She asked me to get her some elder-flower water. I started off to a chemist, and as I did not know a word of the Italian language, I looked through the jars and bottles in his shop, but could not find anything of the kind. I tried to jabber something in French, but he did not understand me, because it was no language at all. [Laughter.] I went away down to a little brook that ran through the town, and walking along the edge, I came to an elder-flower tree. I got a handful of the flowers, and walked off to the shop and held them up to the man. He knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, 'This is the life of Christ; this is the joy of being a Christian,' you will make an impression."

In the *Atlantic Monthly* for May, Holmes has the following queer paragraph:—"To know whether a minister, young or still in flower, is in safe or dangerous paths, there are two psychometers, a comparison between which will give as infallible a return as the dry and wet bulbs of the ingenious 'Hygrodeik.' The first is the black broadcloth forming the knees of his pantaloons; the second, the patch of carpet before his mirror. If the first is unworn and the second is frayed and threadbare, pray for him. If the first is worn and shiny while the second keeps its pattern and texture, get him to pray for you."