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CONGREGATIONAL PERIODICALS, BRITISH AND AMERICAN.

The following article was prepared for our December number, but omitted for want of space. Though appearing somewhat after the beginning of the New Year, it may be of some service in sharpening that appetite so vividly described by a correspondent in our present issue. We recommend our wealthier lay members to subscribe for some of these publications, and give their pastor a reading of them. A few neighboring ministers could unite in procuring some, as the Review Clubs already do, and we confidently expect some response from Mr. Brown's appeal to friends in England.

We avail ourselves of the near approach of the new year, to bring under the notice of our readers the chief periodicals published or patronized by Congregationalists in Britain and America.

First of the British publications, we would name, *The British Quarterly Review*. It was founded by Dr. Vaughan, in 1844, to serve as the quarterly review of the educated Nonconformists, and as a means of presenting in a fitting guise, the distinctive truths held by them, in their application to public questions at home and abroad, to literary men of all churches. It was counted an audacious enterprise for the Dissenters to set up a competitor with the famous reviews conducted by men who could command the ripest learning of the old universities. But the man who took this task in hand knew his own powers and the resources at his disposal. He aimed at the highest mark, and hit it. On most questions of politics, history and general literature, and especially on those of science, the articles in the *British* have been fully worthy to rank with those in the *Edinburgh*, the *Quarterly*, and the *Westminster*. Those on Biblical subjects, on Christian Doctrines, and on Church History, have often been superior as well as more numerous. Nowhere have there appeared abler defences of Christianity against modern assailants, while the essays on ecclesiastical questions have of course exhibited those views of religious liberty and equality, and of the relations of the State

and the Church, in reference to Britain and all other countries, which Non-conformists hold to be so vital to the welfare alike of the body politic and ecclesiastical. It has thus rendered an invaluable service to the cause of truth, by gaining for it a hearing in many quarters where no other voice could utter it, and by winning for its adherents the respect of those who had reckoned all *Dissenters* ignorant, vulgar, and revolutionary. Dr. Vaughan, after sustaining the great labor and responsibility of founding the *British Quarterly*, and of conducting it for twenty-one years, relinquishes his charge at the age of seventy, but will still contribute to its pages. The new editors are, Rev. Henry Allon, the gifted, versatile and popular pastor of Union Chapel, Islington, and Rev. H. R. Reynolds, President of Cheshunt College, an accomplished scholar and a devout christian. In their hands it may be expected to be well sustained. This Review ought to be included in the American reprints issued by Leonard Scott & Co., New York. But it is only accessible in the English edition, which is very handsomely printed. It costs six shillings sterling per number, or a guinea a year, and can be obtained either direct from the publishers, (Jackson, Walford & Co., London,) or through a bookseller. We heartily recommend our pastors and leading men to get it, even if they have to form clubs for the purpose.

The quarterly *Journal of Sacred Literature*, founded several years ago by Dr. John Kitto, is now under the charge of Rev. B. H. Cooper. We cannot speak of it from personal knowledge, but from notices of its contents which we see from time to time, we judge that it is ably conducted, and that it admits articles of the stricter and the freer schools of Biblical criticism.

Among the English monthly magazines, the *Evangelical* is the oldest, but how different a thing now from the magazine of that name first published in 1793. A copy of that first number being in our possession, we can make the comparison. It is edited by Rev. Dr. John Stoughton, a cultivated christian gentleman, and while decidedly orthodox and Nonconformist, is always charitable, rarely controversial, and uniformly interesting and edifying. With it is stitched up the *Magazine* of the London Missionary Society. Its price is six-pence a number. Each month it supplies a fine steel engraving of the likeness of a minister of the body.

The *Eclectic Review*, once the vehicle of the weighty articles of Robert Hall and John Foster, has now passed into the hands of the Rev. E. Paxton Hood, who seems to write most of the articles, if we may judge from internal evidence. Mr. Hood is an indefatigable literary workman, a humorist, with a somewhat morbid sense of independence, and rather disposed to run a tilt against things as they are, yet a manly, genial, vivacious writer. His magazine is very readable. It is priced at a shilling.

The *Homilist*, intended for preachers, is conducted by Rev. David Thomas, D.D. It is an able publication, but too self-conscious for the highest great-

ness, and has a lofty way of looking down on every one, that is at times insufferable. It is much given to picking holes in the "old orthodoxy," not always without reason, but sometimes, it would seem, from very captiousness. "Two of a trade never agree." The intense dogmatism of some Old Light and New Light advocates, makes their controversies of little service for the discovery, elucidation or defence of truth. Notwithstanding this serious drawback, however, the *Homilist* is a stimulating production for a minister to read, especially to one in the loneliness of a Canadian missionary field. It is published monthly, at eight-pence sterling.

The *Christian Spectator*, has been conducted by Rev. E. White, but now comes under the care of Rev. H. H. Dobney. It is marked by much ability and independence, is strongly Nonconformist, and aims at the reform of many things in Independency. We seldom see the *Spectator*, and therefore cannot speak of it so fully as we wish to do.

The *Christian Witness* and *Christian Penny Magazine* are the cheapest of all the monthlies. As everybody knows, they were founded by Dr. Campbell, and though many have imitated the example, to him belongs the honor of first establishing a threepenny and a penny religious periodical of a good class for the million. Since the beginning of this year, the *Witness* has been under the charge of Rev. John Kennedy, of Stepney. With the change of editor, it assumed a new form, being extended to fifty-six pages, and printed in larger type. The matter is always good. The *Christian Penny* is conducted by Rev. F. S. Williams, of Nottingham, with great skill. It is admirably suited to the young, instructive, fresh, and story-full. No two English magazines are more suited to our Canadian churches than these.

The *Scottish Congregational Magazine*, published at fourpence, is able conducted by Rev. R. Spence, of Dundee. The *Irish Congregational Magazine*, edited by Rev. R. Sewell, of Londonderry, is issued at two pence, and is excellently adapted to its local design.

We must say a few words on the English Congregational weekly news-
 . The *Patriot* is the oldest of these, and in our judgment the best as a denominational journal. It is conducted with great spirit and talent, though it has not (we believe) a recognized editor-in-chief. A skilful office-editor "gets up" the paper very deftly, and most of the leading articles are furnished by prominent ministers of the body. The reviews of new books are written with remarkable ability. The transactions of the Congregational Churches in Britain are given with great fulness, and denominational, missionary, and general religious intelligence from all quarters is carefully gathered up. Able correspondents are engaged in the Colonies, the United States, and Europe. The *Patriot* vigorously defends the old faith, yet "has understanding of the times" now passing over us. Its price in England, unstamped, is three pence per week, seventeen shillings a year.

The *Nonconformist*, as its name implies, is devoted chiefly to questions bearing on the connection of the Church and the State. Its editor, Edward Miall, Esq., was formerly a Baptist minister, but over twenty years ago, devoted himself to the service of the newspaper and of the "Society for the Liberation of Religion from State Patronage and Control." He has pursued his main purpose with uninterrupted pertinacity, through evil report and through good report, arraying from week to week a mass of telling facts and cogent arguments, in favor of the Freedom of the Churches. He has been well abased, a mark for incessant denunciation, but has outlived it all, and lived it down, and now his name is a name of power in England, as that of an honest, capable, fearless man. He was lately a member of a Royal Commission on Education; has been a member of Parliament, and may rise to higher distinctions yet. He has lived to see Churchmen put to the proof, and that with triumphant success, the power of that willingness they so long derided; and to hear them groan under that bondage to Cæsar from which he has labored so hard to deliver them. When the Church of England is at last free, it will owe its liberty in no small measure to Edward Miall. The *Nonconformist*, though specially devoted to the cause of church liberty and equality, also fills the place of a general weekly religious newspaper, and that with great vigor and various ability. It is of "advanced" views on almost all subjects. Its price is the same as that of the *Patriot*.

The latest born of our three weeklies is the *British Standard*, now the sole charge of Dr. Campbell, who has resigned the *Witness* and the *Penny*, and given up the *British Ensign*. The veteran editor is a marvel of industry, at seventy years of age. Though relieved from some editorial labors, it is only to free himself for writing books, a "Life of George Whitefield" being his present task. He has done good service in his day, in breaking down the Bible Monopoly, and in promoting a cheap periodical literature. But as a newspaper editor, he has failed fully to command, or at least to retain, the ear of the Congregational body in England. His protests against "Negative Theology" have probably done some service, but their violence and personal acrimony have at the same time done much harm. The *Standard* has excellent features of its own, and some able men are co-operating with the editor. It gives more information of movements in other bodies than the other papers we have referred to. It is published at the same price.

Turning now to American Congregational periodicals, the chief place among the quarterlies is due to the *Bibliotheca Sacra*, published at Andover, Massachusetts, by W. F. Draper, and edited by Professor Park and Dr. Taylor. It will begin its twenty-third annual volume in 1866, and was never so strong as it is to day. Perhaps we need not say more of it in our own words, as we have at hand the following notice from the *Patriot*, of the number for January, 1865:—

"This well-known and, unquestionably, foremost theological review, in the English language, needs no recommendation from us to announce or exalt its merits. We simply record its appearance, and desire to tempt our readers to its purchase and perusal, by recording its contents, and offering them a prelibation of the same in one or two specimen extracts. We regret that, owing to the very heavy advance in cost of paper and printing in America, the size of this review will be slightly diminished during the ensuing year. In many periodicals we could wish for hydraulic necessity of some kind to compress their loose and littering verbiages: but the *Bibliotheca* is so firmly compacted with solid and rare material, that we grudge excessively any curtailment. However, the editors will doubtless compensate the diminished space by a costlier *étalage*. The present number justifies the assurance. On the first inspection of the articles we thought the contrary. There is no article that stands out pre-eminently, that catches the eye, and ensures the first delicious thrust and rip of the paper-cutter—no article of profound scholarship or philosophic breadth and insight—no article that strikes at the heart of great modern controversies, such as we generally meet with in the review. Hence, for the moment, we were disappointed. But now, on closing its pages, we have more than recovered from our splenetic fit. Every article is sound, clear, remarkably readable, and full of suggestive and felicitous thought. A better evening's reading for a minister whose antennæ are restlessly quivering, and whose probe is ever on the dart, for some 'winged' thoughts which he may utilize on the Sunday; whose emptied mind longs on the Monday for the rush of new elements to fill the void, we cannot conceive or advise than may be got with this number of the *Bibliotheca*. In fact, it is ministers' *penmican*—all of it."

Less known to most of our readers is the *New Englander*, edited by Professor Fisher, of Yale College, and published at New Haven. It is not, like the *Bibliotheca*, an exclusively theological review, but takes a wider range, looking at political, literary, and other questions from a New England point-of-view. It has been faithful to Liberty in dark days, and has done good service in many fields. It is more distinctively Congregational than the Andover quarterly. They are both published at \$3 per annum.

The *Boston Review* was founded more recently by a number of ministers who craved for a stricter form of Calvinism than is advocated in the *Bibliotheca*. It has some able writers on its staff. It is a quarterly, price \$3.

The monthly magazine is not a form of periodical that our American brethren, now-a-days, make much use of. The quarterlies absorb the carefully studied dissertations. The weekly paper deals with questions of the hour.

In Boston there are two Congregational weekly papers published—the *Puritan Recorder* and the *Congregationalist*, the former being the Old School paper, and the latter the New School. The *Recorder* occupies a somewhat similar position to that of the *British Standard*. It "trembles for the Ark of God," and is rather on the look-out for heretical symptoms. It is carefully edited, and is a valuable paper. It has just published its jubilee number.

The *Congregationalist* is a more lively sheet, not less sound, as we judge, but of more hopeful spirit and less inclined to straitness. It is well-conducted in all departments.

There are Congregational weeklies in other New England States,—in Maine, one or two; in Vermont, the *Vermont Chronicle*, admirably man-

aged: the *New Hampshire Journal* was, we fear, killed in the war; Connecticut, we believe, has one; but they aim to serve the churches in their own States, and hardly aspire to general circulation. The same may be said of some papers in the West, which indeed can hardly live in face of the competition of the last publication we can now notice.

The *New York Independent* was established some seventeen years ago, as the organ of our denomination in the commercial metropolis of the United States. It was determined to make it a first-class journal from the first, so that it might occupy the same relative position in the country at large as the daily press of New York holds in comparison to all other political papers. The office-editor—on whom often-times more of the real efficiency of a journal depends than on the writers of leading articles—has been throughout Rev. Dr. Joshua Leavitt, a man of unsurpassed adaptation for the post. Three other editors were engaged, Rev. Drs. Bacon, Thompson and Storrs, who always worked harmoniously together. Besides these a number of eminent writers were secured as contributors to the *Independent*. And a strong paper they made of it, which rapidly sprung into a leading position. It was especially out-spoken and fearless on slavery, and its multiform involvements with religion, churches, and public affairs. The original idea of the American religious newspaper was that it should be a paper of religious news, fit for Sabbath-reading; of the British, that it should be a paper of general news conducted in a religious spirit. The *Independent* has some time since conformed to the British model, by introducing political and commercial matter; thereby, no doubt, greatly increasing its own circulation, and gaining a hearing for its own views in divers quarters in no wise Congregational. It is now a great power in the State: its appearance is watched for, and its utterances marked and quoted everywhere. We know not exactly what were the inward causes of the change, but some five years ago, it was suddenly announced that the three editors had been replaced by Henry Ward Beecher, long a leading contributor. But Pegasus was not made for the plough. Mr. Beecher soon gave place to Mr. Theodore Tilton, who is now Editor-in-Chief. We must say that we liked the paper better under its former editors. There was more of literary culture, less of questionable doctrine. But though we often quarrel with it, we always want to read it, and can forgive it many faults, almost its *Anglophobia*, for its brave and able advocacy of the rights of the Slave and the Freedman.

WOOD CUT OF THE BRANTFORD CHURCH.

We are much pleased to be able to present our readers with the beautiful engraving herewith published of the new Congregational Church in Brantford. We trust that other churches also will secure, as they can do at a moderate cost, a similarly well executed woodcut of their places of worship, which will be of interest and value to themselves in many ways, and allow us the use thereof for the magazine. The following details will be read with interest:

ARCHITECTURAL DESCRIPTION.

The building is of a composite style of architecture, combining some features of both the Norman and the Italian.

It is erected of white brick with stone dressings, the extreme outside measurement being 89 ft. by 46.

The roof, and the spire (which rises to the height of 165 feet), are covered with Canadian blue slate, presenting a pleasing contrast in colour with the material of which the house is built. Access is gained to it by a double flight of broad and easy steps, eight in number, with three within the tower, and leading to a single front entrance, the doors of which have very wisely been made to open *outward*.

The main room is 66 feet in length by 42 in width. The walls are finished in imitation of stone, with handsome cornice, dressings over the windows, and ornamented panelled ceiling, all in white, and contrasting very pleasantly with the grey stone of the walls.

There are six windows on each side, each being composed of four large lights of glass, the lower ones 28 inches by 42, and the uppermost ones, with circular top, four inches larger, the whole being surrounded by a margin of figured colored glass, six inches in width.

The body of the house has two aisles, and is furnished with four tiers of pews, with black walnut caps, and richly carved scrolls of the same wood, 80 in number, and affording accommodation for about 430 persons.

The desk or pulpit, which, with the railing along the front of the platform on which it stands, is of black walnut, is of an exceedingly chaste appearance, and is elevated about 28 inches above the floor of the house, the Communion table being placed upon a lower platform immediately in front. A recess behind the desk, handsomely panelled and ornamented, adds greatly both to the appearance of the building, and to its acoustic qualities, which are unsurpassed by those of any house of worship with which we are acquainted.

The church is provided with one end gallery, with an exceedingly light and tasteful front, and possessing the novel feature of a handsome semi-circular centre for the choir and organ.

The building is heated with hot air, and brilliantly lighted with one central, and four smaller pendant gaseliers.

The entire cost has been between \$8,000 and \$9,000, the whole of which has been paid or pledged, a *third* subscription, amounting to about \$1,200, having been recently raised by the Church and congregation to provide for remaining liabilities.

“GLORIA IN EXCELSIS DEO!”

REGISTRATION OF BIRTHS, MARRIAGES AND DEATHS.

We are pleased to see that a glimmer of light has penetrated into the Canadian Legislature on the subject of the registration of what are called “vital statistics.” There are few countries in the world that make any pretensions to a system for collecting such facts, whose system is so clumsy as that of at least *Upper Canada*.

The ministers of the various denominations have there been expected to make annual returns of the Births, Marriages and Deaths occurring within their respective charges. This is the one and only provision on the subject. Let us look at its practical efficiency.

In respect to marriages there ought to be no difficulty, for the simple reason that ministers enjoy a monopoly of the right to perform that rite, and a return from every minister would give the number of marriages, with all particulars. But the present act (20 Vic. cap. 66) is marked by some

flagrant omissions in the provisions for registering a marriage. In section 3rd it is enacted that "*every clergyman or minister shall, immediately after the solemnization by him of any marriage, enter in a book to be kept by him for that purpose, * * * a true record of such marriage, embracing all the particulars set forth in the body of the schedule hereunto annexed,*" &c. Now, among these "particulars" are the "Names" of the "Bridegroom," "Bride," and "Witnesses," which in almost all countries are required to be signed by the parties themselves, as they most assuredly ought to be. But this requirement of section 3rd seems to many, and we confess we agree with them, to make it necessary that the officiating minister shall alone and with his own hand "enter" those names in the book. Some ministers make the parties sign; others write the names themselves; and others follow both methods, as it may be most convenient in each case. An important point of this kind ought not to be left so doubtful that a mistake could be possible. Again: in the "body of the schedule" itself there are at least three omissions of particulars which ought to form part of every marriage registry, viz., 1. The previous condition of the parties, whether "bachelor" or "widower," "spinster" or "widow;" 2. Whether the marriage is performed by license, or publication of banns; 3. Strangest of all—the minister's name! There is actually no place for that! He has to take another line for the purpose, or omit it altogether. It is also required that every minister shall "return a list * * * of all marriages by him solemnized," annually, "to the Registrar of the County in which such marriage (*? marriages*) shall have taken place." A minister may have married people in a dozen counties. Ought he to go to the Registrar of each? Of course, no minister does it, but deposits his return of all marriages with the Registrar of the county in which he resides. But in so doing he does not conform to the letter of the law.

With regard to births, nothing could be more absurd than to expect ministers to make return of them. Had doctors or nurses been required to this duty, there might have been some reason in it. But the Legislature did not intend that the clergy should assist at the advent of every interesting stranger, or be perpetually on the hunt to discover the additions made to every family. The requirement proceeds upon the supposition that every child born will be baptised, and that thus ministers will ascertain the facts pertaining to its birth. But large numbers of the people of Canada from conscientious scruples do not practice infant baptism; and large numbers neglect it from indifference. So that a great portion of the children born are never entered upon a baptismal register. It is moreover a very questionable thing for the government to require the names of persons to whom a church ordinance is administered. Should we not think it a usurpation if they required the names of communicants at the Lord's Supper? But on the other hand, it is a great hardship, that might be attended with very serious consequences as to the proof of legitimacy and the succession to property, that *there is no legal method in Upper Canada by which the birth of a child can be registered apart from his baptism.* Whether a baptism be registered at all, or if registered, returned, is in many cases a very doubtful matter.

In the case of deaths, the proof of which is often so important, the Government look to the clergyman. But he may not be called upon for any service: not a few interments take place without a minister's presence. And neither in this instance nor that of baptisms has the Government any right

to call upon pastors to perform civil duties, and that without compensation.

We are not sure indeed that the law in regard to the returns of births, marriages and deaths, C. S. C. 22 Vic. c. 33, s. 32 (we do not now refer to the "Act for the Solemnization of Matrimony in U. C., 20 Vic., cap. 66), contemplates obtaining anything more than the bare *numbers* of persons born, married, or dead, and this for merely statistical purposes, not for the sake of furnishing any authentic evidence of the facts in detail for the sake of family interests. If so, such a requirement is utterly useless, for very few ministers make returns, and if every one did, they would be very incomplete and unreliable, and would leave us with no legislative provision for proving a birth or a death.

During the last session of Parliament, Mr. Alexander Morris, M. P. for Lanark, obtained a committee to enquire into this matter, and that committee reported in favour of a Bill requiring that every birth and death should be notified, as in England, by the family in which it occurred, to a *civil* officer, —the clerk of the municipality or the assessor, who should receive a fee for registering the same; and that ministers should *receive* from the authorities a small payment for making their returns of marriages, as a compensation for their trouble in so doing, in addition to their fees from the parties married for performing the ceremony. In these provisions the committee have hit upon the true principle, and we hope that the details will be worked out skilfully. Then, each family will have a legal security for the record of facts so important, the Government will have its statistics, and ministers will only be required to make returns of their performance of that one function of theirs which has more of a civil than an ecclesiastical character. In France, and some other continental countries, the law requires in every case a "civil marriage" before a Government official, which is complete for all legal purposes without an ecclesiastical ceremony. Yet the great majority of the people prefer to have their marriage afterwards "blessed" by the church. In England, a marriage can also be legally performed by a Registrar, without a religious service. We know nothing here to call for such a provision. It is in accordance with the religious feeling of our people, that their marriages should have a sacred character imparted to them by the services of a minister of the gospel, by the word of God, and by prayer. But in so far as the registration is concerned, the minister acts as an officer of the Government, and should be remunerated and held responsible accordingly.

FRENCH CANADIAN MISSION.

The Secretary of the French Canadian Missionary Society wishes us to remind the Congregational Churches of Canada, of the request made by him for a collection on its behalf, from which he has received no response.

REV. S. W. MAGILL.

We understand that this gentleman, under the advice of Dr. Wilkes, will visit the Congregational Union of Canada, in June next, to engage the sympathies and practical co-operation of that body in the work of the American Missionary Association among the Freedmen of the South.

JOHN VINE HALL.

(Continued from Page 237.)

It is very pleasing to turn to the second portion of this good man's life, and gaze upon the beautiful and untarnished picture of more than forty years' earnest consecration to his God and Saviour. Delivered from the thralldom of his besetting sin, his path is now an upward one of pleasantness and peace, and he treads it not with alacrity merely, but with intense enthusiasm. He seemed always under the influence of the sentiment:

"Love I much? I've much forgiven, I'm a miracle of grace."

Burning with desire to make known to others the Saviour he felt to be so precious to his own soul, he laid himself out in every way he could for the spiritual good of those about him. His own family occupied his first thoughts, and for them he was unceasing in fervent prayer and faithful endeavour. The revealings of his diary show a depth of tenderness and a delicacy of affection, that are at once bewitching and instructive. He was a most exemplary husband, and a truly model Christian father. Would there were more like him in these respects! He manifested much interest in the spiritual welfare of his servants and workmen, laboured much on behalf of the prisoners in the County jail, and in short was ready to every good work. In February, 1818, he became connected with the Independent Church at Maidstone, of which he continued a member upwards of thirty-six years. He filled the office of deacon in that church twenty-four years. He was indeed a helper of the truth, his pastor's right hand man, always at his post, not only on the Sabbath, but at the week-evening prayer meeting and lecture. His motto was: "God first,—business next,—pleasure last." He visited much among the poor, and never went to their abodes empty-handed. If he gave tracts to the poor he wrapped up pence in them, and after his death his coat pockets were found stored with packets of this kind, ready for him to give away in his walks. He was "instant in season and out of season" in speaking to others about their eternal welfare, and often records in his diary the pleasure he felt in thus preaching Christ. He wrote many private letters commending the Saviour to those who knew him not. He had more than ordinary conversational powers, and held the pen of a ready writer. These talents he cheerfully devoted to the service of his Lord and Master. But the great work of his life was the preparation and circulation of "THE SINNER'S FRIEND." This unpretending and simple tract ran through an amazing number of editions during its author's life-time, and its multiplication still goes on. The instances of its usefulness that came to Mr. Hall's own knowledge were very numerous, and the blessed results of this one agency will only be fully disclosed in eternity. The origin and history of this little publication are most interesting as showing what humble talent may achieve, if truly consecrated to the Lord's service. Mr. Hall was very fond of "Bogatzky's Golzen Treasury." Feeling deeply concerned that books of this kind were not more easily attainable by the poor, it occurred to him that a small selection might be made from his favourite book, printed, and distributed at a low price, or gratis, in the town where he lived. With some hesitation and no little searching of heart, lest he should act without an eye single to the glory of God, he at length applied himself to his benevolent task. Selecting thirty portions from Bogatzky, and writing two portions himself by way of introduction, he put his little work to press,

beginning with an edition of one thousand copies. On the 29th of May, 1821, his tract appeared, in a neat, blue cover, bearing the title of "THE SINNER'S FRIEND." On the very day of its publication, he commenced the work of gratuitous distribution. Filling his pockets, he sallied forth to scatter the good seed he had prepared. The first copy was given to an old associate at cards and dissipation. The next was to a poor woman, who not only received the present thankfully, but promised to distribute ten among her neighbours. From these beginnings he went on in the good work he had begun, until in less than two months the first edition was exhausted. A second of two thousand copies was got out, and that was ere long succeeded by a third of three thousand. Other and still larger editions were published, and as the tract became more widely known and was in more general request, many cheering instances of its usefulness came to light. The author gradually withdrew the passages from Bogatzky, and added portions from his own pen, until at last, with the exception of "A word to the Poor," it was all his own composition. As edition after edition appears, it is deeply interesting to note with what humble, grateful joy, he praises God for using so unworthy an endeavour for the promotion of His glory,—how earnestly he consecrates each new supply to the Lord, taking the first copy of each edition to the throne of grace, and praying over it, and with what constant fervour of supplication he follows gifts here and parcels there. Never was precious seed more faithfully watered, and never did humble Christian endeavour prove more fruitful of good to human souls. To cite even a few of the many cases in which the tract was made instrumental in the salvation of souls, would extend this narrative too much. Suffice it to say: that many hands besides those of the author became busy in its distribution, and it was a welcome visitor to the high and low, rich and poor. Royalty itself derived spiritual benefit from it, engaged in its circulation, and recorded its usefulness. The Dowager Queen Adelaide distributed great numbers of it during her life-time, and a copy of it was lying under her pillow when she died. A copy was sent to the Queen and Prince Albert, and in a most interesting reply of acknowledgment by the Secretary of the Privy Purse, it was intimated that the tract was already known and prized at the palace, while the Secretary bears his humble testimony to its practical usefulness, several cases of which had come under his own personal observation. An entry in Mr. Hall's diary dated Jan. 16, 1865, records his receipt of the first copy in the Chinese language, and his having on his knees presented it to the Lord with praise and prayer, and then he adds: "What mercy that I should be spared to witness the publication of *two hundred and ninety* editions of the tract, in *twenty-three languages*, comprised in 1,268,000 copies. All praise to the Lord, for it is entirely his own work in putting it into my heart to write this apparently mere trifle, which the Lord has so graciously accompanied with his blessing to sinners." "THE SINNER'S FRIEND" is a very unpretending, simple tract; there is no fine writing in it, and it has often been spoken of slightly; but it contains the essential truths of the gospel, plainly stated and warmly enforced. Born of holy zeal, nursed and sent forth with much prayer, God has been pleased to rank it with the weak things that confound the mighty, and every Christian heart will respond "Amen!" to the author's oft-repeated ejaculation, "*To Him be all the praise!*"

It would be most interesting and edifying to advert to many incidents in this good man's life, to quote from his diary passages that shed light on his

daily walk with God so close and hallowed, to give extracts from his letters, his notes on passages of Scripture, &c., to select a few of the filial reminiscences that form one touching chapter of the memoir, and to paint the closing scenes of a career so marked with displays of the goodness and grace of God. But this sketch, already so protracted, must draw toward a close. Spared to a remarkable age, never the subject of painful infirmity until the few closing months of his life, blest with uniform health and a wondrous flow of spirits, happy in having his quiver full of dutiful, affectionate and successful children, his last years passed under the ministry of his son Newman, at Surrey Chapel, fervent in zeal, abundant in labour, and happy in God, nature at length yielded to decay, and breathing forth the name of Jesus "the wheels of life stood still at last," and he was caught up to the companionship of the redeemed in heaven.

"What welcomes greeted him! From many dear friends gone before, with whose hearts his own had beaten in warm response as they spake of Jesus—from hundreds, perhaps thousands of ransomed souls who had been guided to heaven by his instrumentality—from the angels to whom he had given so much blissful work in their 'rejoicing over one sinner that repenteth,'—above all from Him whose name had so long been music to his ears—the thought of whom had so long ravished his heart."

Before his death, he had told his about-to-be-widowed partner where to find a letter after his decease. It closes thus: "Grieve not dearest that your ever tenderly loved husband is taken from you only to be *restored* in the Lord's time, but rather *rejoice* that his soul is relieved from its tenement of clay, to be 'forever with the Lord.'" Yes, *forever* with the *Lord*. I hope there may be no presumption in the assertion, nothing rash, irreverent, or bold—nothing unbecoming a poor redeemed sinner, in whose heart the Lord Jesus has held occupation so many years—ever a million, million times welcome guest,—always the *delight* of my life, the *joy* of my soul.

"Our blessed, merciful God will never leave you, never forsake you. We have *proved* and *experienced* his faithfulness.

"As my soul has long mourned over my sin with deep repentance, my God has forgiven it too—but I have never forgiven *myself*, nor have I ever ceased to feel the deepest sorrow. But God be praised, 'the precious blood of Christ cleanseth from *all* sin,' yes, even from *my* sins, crimson as they are. And oh! what special mercy that I have long been delivered from all fear as to the article of *death* or the *act* of dying. Whether my body expire in agony, or in peace and gentleness, I know the Lord will give me *dying* grace, and I wish to know no other will than His. I love Him too warmly to distrust Him a single moment."

John Vine Hall was no common man. And he was no common Christian. By nature he possessed many fine qualities which, hallowed by grace, made him an eminent servant of God. He had physical manliness and courage, and these dedicated to the best of causes, made him "a good soldier of Jesus Christ." He was a conscientious Nonconformist, and while courteous to all, bold and uncompromising. In business he was a pattern of diligence, punctuality and prudence. Maxims like those of old Richard were always in his memory and on his tongue. He was generous and unselfish. Discovered imposition never induced him to stay his givings. Being in the bookselling line, he supplied his minister with books and stationery without charge, in addition to his regular contributions, and as deacon when the subscriptions

were tardy he always advanced the amount due, that his pastor might be subjected to no anxiety or disappointment. He had a most tender spirit, and his sympathy was ever ready to flow forth to the needy and suffering. God's great mercy toward himself was ever in his mind, and from the noblest of motives he was always ready to show mercy. He was the central source of affectionate warmth and unselfish effort to make others happy in the family circle. The domestic pictures given in his memoir are very lovely, and make one feel that if every household were but ordered as was his, earth would be "paradise restored," spite of its troubles and trials. His religious experience after his escape from his great besetment, was one of joy and peace, of strength and victory. One dark shadow was however constantly flinging itself over his pathway: the remembrance of his past wickedness. He dwelt in this shadow too much, and his wife and son Newman, felt constrained sometimes to reason with him on this account. "Once," he says in his diary, "N. preached a sermon expressly at his father, for making complaints of the pain of retrospection of past sins. Text, 'Why art thou cast down, O my soul?'" But this was erring, if at all, on the right side. Too deep a sense of sin is not a prevailing blemish in religious experiences now-a-days. His faith in prayer was most remarkable, and his life furnishes several striking instances of answers to prayer. He was personally most strict in all his conduct, and yet showed much charitable consideration for others. The modest character of his Christian confidence and joy, was a very prominent feature in his religious character. One or two illustrations of this are so impressive and instructive that we cannot forbear quoting them. In one of his interviews with the Rev. Rowland Hill, that eminent preacher asked after his spiritual welfare, to which Mr. Hall replied "I am just where you left me." "What," said Mr. Hill, "got no further?" "No," said Mr. Hall, "not a step." "Where was it then?" inquired Mr. Hill. "Rejoicing with trembling," was the reply. "Be sure and stop there," eagerly responded the venerable Evangelist, "don't go a step beyond. I've sometimes met with people who got further than that, and when I have asked about them, they had got out of sight altogether. My old book says: 'Blessed is the man that feareth always.'"

This modesty of confidence is also illustrated by the following conversation which took place a few days before his death. His son Arthur had been speaking of a meeting of the Tract Society held some years previously at Maidstone, when one of the speakers, referring to the number of souls saved through reading the "THE SINNER'S FRIEND," said, "What a clapping of hands there will be when the author enters heaven." J. V. H.—"When? Ah, if I ever get there?" A.—"Why, you don't mean to say you have any doubts? Are you not certain you'll get there?" J. V. H.—"Well, I've no doubts, because Christ came to save sinners, and I am one. If I got up to the gate, and any there should object to such a sinner going in, I can fancy another one saying—'O, but you *must* let him in, he has got a drop of the Master's blood upon him, and that cleanseth from all sin. 'No, I cannot doubt. I don't think the devil would much like me in hell. He would be saying,—'Turn that psalm-singing, Christ-loving fellow out.'" Then he added: "Arthur, never give up hope for the vilest—your father is an instance of God's mercy, for he was one of the vilest." His favourite seal, an enlarged copy of which is stamped on the volume containing his life, expressed his only and habitual confidence,—the cross, an anchor, and the words, "Other refuge have I none."

Objection has been made by at least one religious reviewer in England, that so frank and unreserved a history of John Vine Hall should have been made public by his gifted son. "Want of correct taste," "Fanatical devotion to a particular crotchet," and "lack of filial reverence" are attributed to the editor by the reviewer in question. We regret to find such views expressed in a journal of so high standing, sterling excellence, and wide influence as the *Patriot*. In the preface to his father's autobiography, Mr. Newman Hall makes most graceful and touching reference to the sense of duty which compelled him to "publish a record of painful circumstances which half a century of godliness and philanthropy had obliterated from the memory of every one but the father who wrote it." Filial reverence and love impelled him to the task he has performed so nobly and so well. The diary was left in shape for publication, and the duty of editing it was on several occasions solemnly entrusted by the father to the son. Moreover, that cannot be "correct taste" whose maxims condemn the principle on which the biographies of the Bible are constructed. The defects as well as excellencies of Scripture characters are faithfully delineated. And this alone is true biography. A memoir which blinks at the sins, and magnifies the virtues of its subject, is a piece of deception. If biography be not a truthful picture of both the lights and shadows of the life it professes to record, it had better not be written at all. We more than half suspect that it is the bearing of this remarkable narrative upon the "particular crotchet," viz.: total abstinence, which has provoked adverse criticism. Religious people in general, and even the mass of Christian ministers of all denominations, in Britain, are very far behind on the temperance question. Influenced by the conservatism which is a national besetment—having an inborn and an inbred jealousy of all innovations and novelties,—they have not examined and will not examine, the claims of this important reform. "Fanatical devotion" and "particular crotchet" are pretty fair specimens of their mode of characterizing the zeal of temperance men, and the principle of total abstinence from intoxicating drinks. Even the well-earned repute, earnest piety, great influence and eminent usefulness of Newman Hall cannot save *him* from being despised for his advocacy of teetotalism!

For ourselves, we heartily thank him for the life-like portrait he has given to the world, of a tempest-beaten, sin-tried, but through grace divine, victorious soul. It must do good. It will help struggling, buffeted, desponding ones. It will encourage believers in their fights and fears. It will waken many a responsive echo in the subjects of godly sorrow that worketh repentance unto life. It will cause multitudes to sound forth anew the high praises of their God and Saviour. We should like to see a copy of this memoir in the possession of every family that understands the English tongue. It would make multitudes uneasy. We see not how a professing Christian not yet committed on the side of temperance, can read it without many a qualm of conscience, and many a doubt as to whether his influence is being rightly exercised. Self-reproach and conviction of unfaithfulness, might ripen into the adoption and earnest advocacy of a principle which however much it may be despised and decried, is the only hope of the drunkard, and the only cure for the manifold evils of intemperance.

This deeply interesting history sheds a flood of light on the mutual relations of religion and total abstinence. "Preach the gospel," say some, "and leave particular reforms to take care of themselves. If you can get people

to be Christians, that is enough,—every thing else will be all right then.” The history of Vine Hall contradicts these positions. He was a Christian, but had he not become a total abstainer, he would have been a lost man. And how many have there been, who, with piety as indubitable and sincere as his, have brought discredit on themselves, and dishonour upon the cause of Christ, for want of adding to their faith, virtue and knowledge: *temperance*. Grace works by means. It never dispenses with creature agency nor with rational precautions. Vine Hall’s total abstinence became a necessary part of his religion. Without total abstinence his religion was an insufficient barrier against temptation, and without religion his resolve to abstain would have been powerless as a dam of sand opposed to the roaring Niagara.

Temperance people have not sufficiently appreciated the important principle involved in this case. How often have poor enthralled inebriates, writhing and chafing in the chains of evil habit, been pointed to the pledge as though there dwelt in it some magic power to deliver the bondslave of sin. The pledge is merely a human resolve,—and the trouble with every slave of habit is not how to *make* but how to *keep* resolves. The wretched hosts of drunkards are tormented by the utter weakness and failure of their firmest purposes. They find their best resolves mockeries. It is at this point that the almighty help and saving grace of the Lord Jesus Christ are needed. The various temperance bodies have contained a large element of pious people, but alas! we have not with sufficient earnestness preached Christ to the poor drunkard. Is it not unreasonable to expect the victim of intemperance first to conquer in his own strength the Goliath that overtops in giant stature and far exceeds in fatal might all his other sins, and then come to Christ for deliverance from his punier and dwarfer sins? We need to introduce the drunkard to an Almighty deliverer from all sin. Christ the Saviour, and total abstinence the means, must be our gospel to the drunkard. The pledge in dependence upon divine help is the only safe direction. Vine Hall’s history proves this. So does the history of multitudes beside him. Only the other day, we came upon the following simple narration in a religious paper which at once illustrates and corroborates what has just been said. It also is an autobiography, though a very short one :

HOW A DRUNKARD WAS CURED.

“I was once a hopeless drunkard, a poor lost man. My friends made every effort to save me, but it was of no use. I resolved, again and again, with many tears, to break off from the cruel bondage, but couldn’t. I took the most solemn vows that I would reform; but Satan was too strong for me, I could not stand to them a moment.

“In despair I went to the Fishing Banks. There I felt drawn towards a poor young fisherman, whose face was very pleasing. There was a world of happiness in his face. I liked to look at it; and he kindly showed me how to fish. At last, out of gratitude for the little favours he had showed me, a perfect stranger, I pulled out my flask of liquor and offered him a drink.

“‘No,’ he said ‘I never taste intoxicating drink, and I ask the Lord Jesus to help me never to touch it.’ I looked at him with surprise. ‘Are you a Christian?’ I asked. ‘Yes, I hope so,’ he said. ‘And does Jesus keep you from drinking intoxicating drink?’ I asked. ‘He does, and I never wish to touch it.’

“That answer set me thinking. It showed me a new power, one that I had never tried. I went home that night, and said to myself as I

went, 'How do I know but Christ would keep me from drinking if I asked him?'

"As soon as I got to my room, I knelt down and told the Lord Jesus what a poor miserable wretch I was—how I had fought against my appetite, and had always been overcome. I told him, if he would take away my love of drink, I would give myself up to him for ever, and ever love and serve him. Jesus took me at my word. He *did* take away my love of strong drink then and there; so that from that sacred hour of casting myself on his help I have not tasted a drop of liquor, nor *desired* to taste it. The old thirst for it is gone. When I gave myself to Jesus, I received him as a power in my soul against every enemy of my salvation, and he saves me in his infinite grace."

Finally, this case exhibits the usefulness of the temperance cause. We are often asked what good is being done by these organizations and efforts. If we had no other answer to give, it would suffice to utter the name of "JOHN VINE HALL." We have portrayed very fully his experience as a Christian, and narrated at much length his usefulness as a labourer in the field of religious endeavour, that, tracing all up to his espousal of total abstinence, cause and effect may be seen in close union. And this is no rare instance. Many such trophies adorn the triumphal arch that is building in readiness for the day when this good cause shall achieve universal victory. Many such gems are polishing up for the crown which Jesus shall one day put upon an enterprise despised as he himself was on earth,—but to be honoured at last as he is in heaven. We often enunciate the sentiment that one soul is worth more than a thousand worlds. If the temperance reformation had rescued but one soul from ruin, and put it on an upward plane of progress toward God and heaven, it would be worth all the effort and expenditure it has cost. How much more when it has been owned of God in the rescue of multitudes.

Let us take courage in its advocacy. It is not yet marching through the world in silver slippers. But it is destined ultimately to do so. "There's a good time coming," when the curse we now deprecate shall be done away. Our example, influence and endeavours are helping the grand and glorious consummation. Swear we then over the tomb of John Vine Hall, in the name of God, and our common humanity:

"perpetual hate
To all that can intoxicate."

W. F. C.

Correspondence.

MISSIONARY LOOK-ON.

DEAR EDITOR,—We have now quite a pile of epistolary correspondence and look-out on the present aspect and future prospects of our missionary cause, all with the best intentions and purest motives; still there is the difficulty felt by an old country cobbler when a little urchin put in his head and said, "They sent me for the shoes." "Did they send the money with you?" "No." "Ah! that's the difficulty."

Few of our receiving brethren venture to write to you, but they look on with more than ordinary interest. Perhaps enough has been said *pro* and *con* on the subject—*action* and *unanimity* are what we now need.

As frequently said, we as a body and as a country have peculiarities that can only be understood fully by ourselves. The special work assigned to Congregational Churches by the Head of the Church, from the first day of their existence both in the father land and in the colonies, is as much called for at this moment as ever it was, viz., to contend earnestly for the spirituality of Christ's Kingdom—the Churches to be composed of all “beloved of God, called to be *saints*.” Just in the measure in which we be faithful to our trust in this respect will we be certain to have small and poor churches among us, Churches, notwithstanding, precious in the eyes of our Lord, and worthy of sympathy and aid. Too great a pressure put upon those churches on the subject of becoming self-sustaining, exposes them to several evils: one is to keep people from uniting with them that approve of their principles, and put away some stingy characters to churches richer in this world's goods; another is the very strong temptation to lower the standard of admission, in order to be delivered from the sickening strictures and under-rating that have been so keenly felt by missionary pastors for years past.

The day we become laxer than we are in our admissions and discipline, our work is done; the Lord will find others to do His will, and work out His purpose. Now, free from foreign interference, let us cordially and cheerfully go to our work. If we have drones in the hive, let them be turned out. I believe we have none. Where there is an open door to preach the Gospel, and a Church testifying for Christ, let it be sustained, and let dear brethren in the ministry who could be much better off in money matters but for their attachment to principle, be encouraged. A kind word, letter, or look, will do far more to help on the end the General Committee have in view, than all the why's and what's can do. And more deeply impressed with God's declaration, “Not by might, nor by power, but by my spirit,” let us pray more. An abundant shower of divine grace would lead us to cry out, “What has God wrought!”

The Lord is sure to approve of every effort having in view the saving of souls, irrespective of denominational selfishness, and of every Church that shall tremble at His word. Yet a little while, and the principles we have hitherto contended for will become triumphant. The mouth of the Lord of Hosts hath spoken it.

Truth, prayer, love and liberality, and the work is done.

Cordially yours,

January, 1866.

A MISSIONARY PASTOR.

WHO IS TO BLAME?

DEAR EDITOR,—As I journey on my pilgrim way, I fall in with many who profess to be seeking the Heavenly City, and I hear one and another complain of coldness and want of spiritual life. I cannot stop to listen to these complaints, because I am commanded to press onward towards the mark of the prize of my high calling in Christ Jesus; but from what occasionally reaches my ear, I hear that it is not of *themselves* these persons are complaining; no, they rather seem to say each of them, “every thing and every body is cold, *but myself*.” Sometimes the church is cold, then the minister is cold, or the officers of the church are cold, and then every member of the church is cold, *save one*. I cannot help thinking, dear Editor, that there is some mistake about this, and recommend every man to examine himself.

It is not very long since that I got into conversation with one of these complainers about the coldness of the church. I will give you, in substance, the conversation. I began as follows, "My brother, I am sorry I have not seen you so often in your place at church lately, why do you stay away?" He replied, "I go to hear Mr. —. I can get some good from him; his sermons are so intellectual, they give me something to think about all the week. Our minister is"—this and that and the other, a long list of bad things which I will not repeat—"when I go to hear him, I come away colder than when I went." "My brother," I said, "I do not find it so; perhaps you do not speak to the Master; don't you remember that he says, 'I will be enquired of?' Let me ask you, do you ever pray for a blessing? I do not mean a general blessing on the services of the day, but a special blessing for yourself. Do you ask, 'Lord what wouldst thou have me to do?' If there is nothing done by the church, it is because there is nothing done by individuals. Let us walk on and talk by the way, and if we move onward, we may hope to feel some warmth; our hearts may burn within us if we talk by the way. Can you hear of the crucified one,—the man of sorrows,—the despised and rejected one—without loving him? Can you hear what he did for you and not be ready to do something for him? What more do you want to "think of" than the love of Jesus to poor sinners? You may depend upon it, my dear brother, the cold of which you complain is not from without, but it is *within*. What have you done for the cause of Christ lately?" "Oh," said he, "I have felt so cold of late, I have not felt as if I could do any thing." "Now, my brother, the truth is out. How can you expect to feel any warmth, if you do nothing? 'Thinking' will not make you warm or the church warm. I read in my Bible, that the Master not only gave to his servants authority, but he also gave to every man his work. We have all something to do. Satan tries very much to persuade us that if we sit down and *think*, Christ will do all that there is to be done. This is a sad mistake. My dear brother, let us be careful to do the work the Master has given us to do. I am very much mistaken if they who are constantly looking only for something to 'think about,' do not become so cold that they chill all around them, and give an icy feeling to every thing they touch." It may be true, dear Editor, that our churches are cold, that our ministers are not so warm as they might be; but then, are not the members cold? I remember an old saying, "Let each one mind one, then all will be minded." And if every one of us would make this coldness a personal matter, not a church question, each one praying that God would send the Holy Spirit to warm every heart and especially his own, and if every one would set about the work that God has given him to do, and do it heartily, as unto the Lord, there would be no more complaining of coldness in our churches, but all would be life and activity; the cause of God would prosper, sinners would be converted, souls would be saved, Christ would be exalted, the Holy Spirit would be honoured, and God would be glorified.

Let every one of us then pray for this blessing, and if we pray in faith, the love of Christ will warm every heart, and instead of the voice of complaining that is now heard, travellers to that better land will sing joyfully as they go onward, and there will be cheerful companions for

ENGLISH NEWSPAPERS FOR CANADIAN MISSIONARIES.

DEAR BROTHER,—I am now a "missionary pastor" of something like four years' standing, and know somewhat of the hardships and privations, as well as the pleasures of my honourable station. If required, I might state several things that have stood, and still stand, in the way, preventing me from giving myself wholly to the work; but such is not my intention at present. I wish to say a few words about the difficulty of some missionary pastors in securing the advantages of our denominational literature. For me, some such paper as the *Globe* is a necessity. My better-half joins me in saying, "so is the *Montreal Witness*." The latter we can read, and then distribute to the people in my mission fields, where it is gladly received. No objections to "old numbers."

The *Canada Farmer* and the *Canadian Independent* are also necessities—the former because its suggestions help to develop schemes for "self sustentation" the latter because it is the only medium of communication between the brethren and the churches. After remitting for all these, it is difficult to see how \$6 can be spared from an annual income of £60 for the *Patriot* or the *Nonconformist*. I am over twelve miles from any Congregational minister—some of my brethren are more isolated still. Thus, of necessity, we have to be pretty much "self-supporting" in our knowledge of Congregationalism. Now, I want to know if some of the good folks either on this side or the other of the Atlantic cannot do with their *Patriots*, &c., what I find it good to do with the *Montreal Witness*, viz.: "read and circulate." Some kind person sent me the *Patriot*, which contained Dr. Sturtevant's sermon before the Boston Council. It was long after date but I read it with avidity, and now it is laid by us as an oracle. Late in December I saw the last number for October. Brother Duff and I read it with intense delight. It was new to us. I make these hints not for myself only, but for my brethren of like tastes and circumstances.

You, Mr. Editor, can put these suggestions under Brother C.'s heading,—
"A bold and more vigorous policy." I have been "bold;" perhaps some others will be "vigorous."

Yours, respectfully,

ROBERT BROWN.

Garrafraxn, January 17, 1866.

NOTE.—We recommend the above to the attention of our recent visitors from England. Very few of our Canadian pastors, especially those labouring in newer settlements, ever see an English newspaper. But all would receive one with as much eagerness as our correspondent. We have no doubt that Dr. Smith or Mr. Poore could easily find twenty or thirty persons in England who would mail their *Patriot*, *Nonconformist*, or *Standard*, a week after date, to our missionaries, and would be glad to have so valuable a use for it.
—ED. C. I.

The wedding ring is put on the fourth finger of the woman's left hand, because, it is said in the original formulary of marriage, it was placed first on the top of the thumb, with these words; "In the name of the Father;" then on the next finger, with the words; "And of the Son;" then on the middle finger, with: "And of the Holy Ghost;" and finally on the fourth, with the "Amen."

SAYING THINGS.—We oftener say things because we can say them well than because they are sound and reasonable.

Trans-Atlantic Retrospect.

DR. VAUGHAN ON RELIGION IN AMERICA.

We gave, in our issue for October, some extracts from Dr. Vaughan's account of his visit to the United States. We have not been able to find room till now for the remarks of so sagacious an observer on religious matters in that country.

CONGREGATIONALISM IN THE STATES.

"The Orthodox Congregationalists present 2,856 churches, served by 2,045 ministers, and the church members last year were 259,110. But these figures give no idea of the number of churches in the United States that are really Congregational—that is, that are self-governed, in distinction from the churches which allow their self-government to be more or less infringed by Presbyterian or Episcopal authority. The Baptists, in all their sections; the Christian Connexion; the Methodists called 'Wesleyan,' and some others; the Universalists, and the Unitarians, are all, in fact, Congregationalists, and the churches of all these bodies united amount to nearly 25,000. Add to this aggregate of Congregationalism for the United States, the aggregate from Great Britain and her colonies, and you have more than 30,000 churches in the world that may be said to be Congregational. Taking the word Congregationalism in its mere conventional sense, the Congregationalism of America has its chief seat in New England. But, taking the term in its largest sense, as denoting churches whose government is essentially popular, it is diffused over the four sections of the Union—New England, the Middle States, the Western States, and the Southern States, in about equal proportions.

THE WORKING OF VOLUNTARYISM.

"The Voluntaryism of the United States is so far efficient in meeting the religious wants of the community that no Protestant has any wish to see it meddled with by the State. The difficulty which is sometimes felt for a season, where the population is new and thinly scattered, is accounted nothing in comparison with the mischiefs which it is seen would follow from Government intrusion in such matters. Wherever a village comes, the village spire or turret is sure to be seen rising from its midst. If there be but one edifice, the presumption is that it is a Presbyterian, a Baptist, or a Congregational church, and possibly it may be used by more than one denomination. But the provision is sure to be made, and you will probably see more than one such structure where you might suppose one would have been enough. If places of worship, and large supplies of ministers could make a people religious, the people of the United States should be the most religious people in the world. My travelling companion tells me, that from an elevation near New Haven he could trace no less than seventeen Congregational churches, all being, in the language of the country, parish churches—that is, churches in which as many of the people in the place as desired pastoral assistance might obtain it. Of course, the religious denominations in America have no ancient cathedrals, no churches that were once connected with venerable abbeys; but the architecture of their churches, both in city and country, will admit of comparison with that of our own new or recently-built churches, though the wealth of the United States at present is not much more than half that of Great Britain. Such are the virtues of willingness in a good cause, when in the hands of men who have the courage to trust it.

DENOMINATIONAL BIGOTRY.

"I wish I could speak of the absence of State intrusion with regard to religion as having sufficed to lay the spirit of religious bigotry; but that I cannot do. It is quite true that in America no religious sect is entitled to take precedence of any other. In the eye of the State, and in the eye of the law, the ministers of

religion, and the professors of religion, are equal. So far the civil power does not destroy, does not in the slightest degree impair any man's civil right under a religious pretence. An English Nonconformist does not find himself brought face to face with this great fact without a painful remembrance of the deep social wrong to which his conscience subjects him in his own country. But were this wrong annihilated, we might still be some way from paradise. One would suppose, that where the civil power bears with all the differences of religious communities as it does in the United States, the communities themselves would learn to bear with each other. But unfortunately this does not follow. Where State preferences are withdrawn the most will be made of ecclesiastical preferences. If I cannot be told that I should go to a particular church because it is the State Church, I shall be very sure to be told that I ought to go there because it is the only true Church. All opinion contrary to the opinion of the partizan is error, all error comes from some bad quality in the man who errs, and what more fitting than that bad names should be given to bad men? The *rationale* of all persecution lies there. Hence the Catholic of New York is found to be as exclusive as the Catholic of Vienna; and many of the Episcopal clergy in that city are as highminded, in the ecclesiastical sense, as the same class of men in Canterbury. I saw enough when in the United States to enable me to understand how pleasant a thing it might be to a rabid Presbyterian to discharge vitriol at a Congregationalist; and I suppose there are Congregationalists who know how to deal with such amiable polemics after their own manner. We want the American liberty, all of it, and something more. Political persecution is dying a lingering death. The death of social persecution will be more lingering still.

SHORT PASTORATES.

"I have been assured that in some of the Congregational churches of the United States, there has been not long since a deep and steady movement of heart towards a religious life. Where this state of things has been reported, I have no doubt that it happened; but I regret to say, the general condition of the churches of this order in New England does not appear to be by any means satisfactory. Time was, it seems, in those States when the connection formed between a pastor and his parish, or congregation, was regarded as a connection for life, and when it often lasted so long. But a great change in this respect has been at work for some while past. Not only has this connection come to be commonly of a very short duration, but a large number of churches seem to have learnt that it is best to avoid electing a pastor at all, preferring to engage ministers for a longer or shorter time simply as preachers. In the *Boston Recorder*, a little before the meeting of the Council in that city, a well-informed correspondent called attention to the following facts touching the state of Congregationalism in the states of New England:—

"In 1863, there were reported in these States 1,424 churches. Of these churches 730 were supplied with pastors; 469 with stated preachers; and 225 were vacant.

"There were also 1,580 ministers reported in the statistics. Of these 738 were pastors, 429 stated supplies, and 413 unemployed either as pastors or stated preachers."

"In the following extract, the case is presented still more definitely,—

"Nearly half of the Congregational churches in New England are either supplied by stated preachers, or are vacant; while we have an excess of unsettled ministers over the pastors of one hundred and four. In two of the States, Maine and Vermont, there are more stated supplies than settled ministers. The churches in the several States are supplied thus:—

Maine.....	71	with pastors,	121	with stated supplies.
N. Hampshire	82	" "	64	" "
Vermont.....	71	" "	84	" "
Massachusetts	319	" "	113	" "
Rhode Island.....	13	" "	7	" "
Connecticut	174	" "	80	" "

“By comparing the statistics of 1859 with those of 1863, embracing a term of four years, we find a gain of twenty-four per cent. in the number of churches having stated supplies, and a loss of nearly five per cent. in those supplied with pastors; the gain averaging six per cent. yearly, and the loss of one and one-fourth per cent.

“During the same term there has been a loss of eight per cent. in pastors, and a gain of twenty-two per cent. in stated supplies.’

“Truly, if this is the pass to which things may come, there is danger of our boasting of our Congregationalism much beyond warrant. It may be, that it is not always desirable that a pastorate should be life-long; one change, and perhaps a second, in a fairly protracted life, may be expedient, both for minister and people. It may also be, that some of these vacant churches, as among ourselves, may be small, too small to sustain an efficient pastorate. But, when every imaginable concession shall have been made, the condition of affairs which the preceding figures indicate, seems to me in a fearful degree significant of evil, and prophetic of evil. It implies a sad spiritual declension, and it must lead from bad to worse. Would we might see such a movement against it as shall promise an effectual reform. The pastoral office is assuredly of Divine institution. Virtually to prescribe it, is to condemn the authority which has given it existence. Such a sin will not fail to bring its retribution.”

AMERICAN AND ENGLISH CONGREGATIONALISM.

“One point in which the Congregationalism of the United States is a more sober, and perhaps a wiser system than our own, I should not forget to mention. It eschews the name *Independent*. I am not sure that it is wise in doing that, but it does so for a reason. It admits that no one Congregational church has authority over another, and that so far, all Congregational churches are Independent. But when a church is disposed to elect a pastor, it is usual to ask the pastors and churches of the neighbourhood to express their opinion in ‘council’ as to the fitness of the intended proceedings. This judgment of ‘council,’ is not necessarily law; but the usage is that it should be sought, and the feeling is that much weight should be ceded to it when given. The philosophy of this custom is, that as churches should study to be at peace within themselves, so they should study to be at peace with their neighbour churches. *Their institutional Independency is not to mean moral isolation, With governmental efficiency at home, it befits them to combine spiritual unity abroad. This wise policy the New England Congregationalists have received from a wise ancestry. To our American brethren I would say respectfully but earnestly—Hold to it. To our English Congregationalists I would say—Go and do likewise.* But even in New England, I am told, this custom is falling into disuse.

PECUNIARY LIBERALITY.

“Greatly to the credit of the American churches is the liberality with which they have sustained all their religious and benevolent institutions during their four years of war. The Congregationalists have borne their full share of this burden, and have borne it cheerfully. And, besides contriving to meet all the old demands upon them, and even going beyond the old limit, they have made large contributions special to the crisis through which they have passed. I scarcely dare trust myself to name the amount of the contributions that have been made to the Christian Commission to promote the religious interest of the army; and to the Sanitary Commission, designed to extend relief to the sick or wounded, whether friend or foe. The utter recklessness of human life and of human suffering which seemed at times to characterize the war spirit in the North, shocked many English minds inexpressibly, and the feeling thus awakened led many to express repugnance to their war policy in strong terms. But, if the whole case be duly weighed, it will be seen, that for this dread resoluteness there was a reason, and that under it there flowed a current of Christian and humane feeling, deep and steady.”

STYLE OF PREACHING.

“Concerning the preaching in the United States I had small opportunity of judging. Care was taken that my business was to preach myself, and that little space should be allowed me for listening to others. Englishmen know something of the sermons of Henry Ward Beecher, and something of the discourses of Dr. Bushnell. But neither of these gifted men can be taken as specimens of American preaching generally. The free, discursive, popular eloquence of Beecher, and the refined philosophical thoughts of Bushnell, are alike remote from the kind of preaching which may be said to be characteristic of the American pulpit. The Methodists, to the credit of their good sense, discountenance reading sermons. It is not known among them, and they have their reward. I was sorry to learn that the reverse was the custom in most of the other denominations, and I have reason to think that the common manner of reading lacks the force and fire necessary to make reading effective on the popular mind. An old Scotchwoman was one day praising Dr. Chalmers very highly on her way home from church, when a divine who heard her said, ‘I wonder at you, mother, in talking so; the man read it all, and you know what you have said against reading sermons.’ ‘Aye,’ was the reply of the good dame, ‘*but such reading as you!*’ Yes—there is a secret, and a secret which only a few of those who read sermons ever come to know. Some men can be more efficient as public instructors by reading than otherwise. But such men should be exceptional. It is not necessary that they should be the rule. It is expected in New England, as I heard, that sermons should be short. I thought the expectation a bad sign. When sermons are good—good not only in what they contain, but in the spirit of freedom and freshness with which the preacher delivers himself—we do not find the people often expressing the wish that their minister would ‘use shortness.’ There are sermons that are too long, be they short as they may. From all that I could learn, my conclusion is, that in American preaching, taken generally, there is a good measure of intelligence, the enunciation of sound doctrine, and of right principles, with a grave sort of earnestness, but that it is sadly wanting in emotion, embracing little of the persuasive. In this deficiency we, perhaps, see an effect of climate. But why should *secular* oratory in America be impassioned, and religious oratory so much wanting in that element?

EPISCOPALIANISM IN AMERICA.

“It may seem strange that the Episcopal Church, keeping to the model of the Church of England, should be highly influential in America. To find the elements of harmony between Church-of-Englandism and Republicanism may be difficult. But the fact is, the Americans who have become Episcopalians, if they have not ceased to be Republicans, consist mostly of persons who see much in the Republicanism before them that is not to their taste. It is often said that the higher and more cultured class of men in the United States never touch politics, which really means that they cannot be said to be really Republicans. For the same reason the same parties seek a place apart from the ecclesiastical bodies whose polity is of the more democratic cast. Such persons are shocked by vulgar insolence at the hustings, or through the press, still more if presenting itself within the pale of a church. They will face none of it anywhere if they can avoid it. In the Episcopal Church there is a settled service, leaving little to the good or bad taste in the minister, and a moderated popular influence, giving security against annoyance from that quarter. The vulgar is precluded—everything is graceful and orderly. This form of religion, moreover, is known to be that of the Queen of England and her Court, and of the rank and wealth of England for the most part; and, let some Americans rebel against it as they may, the opinion and taste of England have potent influence in the United States. Of course, it should be admitted that a man may be an Episcopal Church-of-England man from higher considerations than these; but the lower considerations, I imagine, do much more than the higher to make men Episcopalians in America.

“The discipline of a Congregational church should be such as to secure its spiritual character; but the most fitting mode of securing that end in one set of

circumstances and in another, may be considerably different. There is nothing in Congregationalism, rightly understood, that should necessitate offence to the upper and cultured classes of society. But let it be administered in heedlessness of all special feeling in that quarter, and the natural consequence will follow. The upper and cultured classes will be lost to it. To occasion that loss without necessity—and necessity for it there is not—would not only be a great folly, but a great sin. I venture to say thus much, not only to Congregationalists on the other side of the Atlantic, but to some who are not so far away.

THE CLERGY AND POLITICS.

“Recent events will probably be found to have given new force to the feeling by which many have been drifted to the less popular ecclesiastical organizations in America. De Tocqueville records it as a significant fact in his time, that the clergy of the different denominations in America cautiously abstained from meddling with politics. Their churches, he remarks, would not tolerate them in doing otherwise. In this respect a great change has come. During the last four years the ‘drum ecclesiastic’ has sounded louder than any other. Christian pastors have taken the first place among secular politicians, and the passions which have moved the civic organizations in the State, have moved the spiritual organizations of the Church in an equal degree. It is easy to see how, in these circumstances, the ecclesiastical will be affected anew by the political. If the preacher is to become as much politician as divine, and preaching is to be transformed into a sort of Sunday newspaper—what next?

CHURCH ARCHITECTURE.

“I have spoken of the exterior of places of worship in the United States, but I should add that in their interior they are generally spacious, light, and cheerful. My impression had been—I know not why—that little of the light or cheerful belonged to them. I remember well the picture of Ward Beecher’s Church that was present to my imagination. It was that of a vast space, covered in the galleries and below with dingy-coloured pews, filled chiefly with men, and those for the most part of the less agreeable American physiognomy—a thin hard-featured immobile race. But on entering the church at Brooklyn, I found myself in a place as bright as a May morning, the congregation before me consisted largely of well dressed females, the men were mostly young men, and the whole was, in appearance, just such a gathering as might be seen in one of our own suburban chapels, where a popular preacher brings his crowds about him. So, in little things, as in greater, nearer acquaintance corrects misconception. The general construction of the place is good, and the open platform pulpit, with its light deskwork in front, from which the orator addresses the assembly, is admirable. The platform is also felicitously low.”

Concerning the civil war itself, we will make but one more extract :

“Had the case been one of simple secession, though that would have involved an infraction of the Union, there are those who would think the South had a fair right to take that course for reasons satisfactory to itself. But we know the case was not of this nature. The thing contemplated by the South was the consolidation of an odious oligarchy under the name of a republic ; the juxtaposition of independent slave States by the side of free States ; and the diffusion of the slave system to any extent that might be deemed expedient. It was a bad cause. It was not the cause of liberty. It was not the cause of humanity. It was not the cause of peace. It might have given independence to a tenth of the Southern population, consisting of the landholders and slaveholders, but it must have entailed systematic wrong everywhere else ; and must have perpetuated feud—chronic war between North and South. For without a fugitive slave law rigorously enforced, how could the two powers have existed in any sort of amity—and was the North to submit to *that* ?

“This has been the case of the Federals. And I frankly confess, that while there have been many things said and done by the North, which, in my judgment, have fully justified some of the strong things that have been said against

it, their cause, in this view of it, has been a just cause, and I see not how they could wisely have taken any other course than they have taken. Lincoln gave utterance to the real truth, when he said, 'The Union without slavery if possible, the Union with slavery if necessary; at all events the Union.' There was no cant in that. It was characteristic of the directness and honesty of the man. But the talk that has been obtruded upon us about the war as a grand war of emancipation, as if that had been its first and great object, has been so much damaging mystification. Men have seen the *untruth there*, and have learnt to distrust the case everywhere."

We must needs omit the descriptions given of the physical aspects of America, and its growth in population. Our readers are also familiar with the condition of the freed slaves, the operations of the Freedmen's Bureau, and the discussions on negro suffrage. One suggestive passage on the latter question, as much moral as political, shall have place.

"If those Southern States are allowed to exercise their State rights in regard to the suffrage, and to determine that question for themselves—the course which President Johnson would cede to them—it is easy to see that the franchise of the coloured man will be a very small affair, and the bad blood between the black man and the white will probably become more bad than ever. If the Congress, on the other hand, should venture to supersede the right of those States in this matter, and shall dictate to them their future law in relation to it, the effect of that course must be to deepen the alienation between the South and the North, and to stimulate the black man against the white in a degree that may lead to issues not readily foreseen. Come what may, the two races in those Southern provinces will never mix, and every new element of freedom ceded to the colored men will be as the dropping of a new ingredient in the cauldron of passion ever separating between them and their former masters. Those Northern States which gave up negro slavery long since, seem to be really less reconciled than ever to the negro; and the Southern landholders who simply despise their negroes as slaves, will be found to hate them (a much stronger passion) as freedmen, and, to make the matter worse, will often mingle fear with their hate. Even in the past, the planters of the South have known what it is to fear the negro. It was this feeling that prompted them to guard the mind of their victims so jealously against every influence that could really enlighten it, extinguishing the soul that they might the better secure the service of the body. But if they have feared in the past, what will they do in the future, when freedom and growing intelligence shall give to the many the few competent to lead them, and the power it may be to send men of their own race to plead their cause in Congress? Southern men have assured me that if emancipation had meant expatriation, they would themselves have been emancipationists. But they were fully aware that the intention of the North was to free the slaves of the South, and to leave them on the soil of the South, and they say they knew but too well what that would include.

"But the American mind is a mind of inventive power. It may prove equal to the grave exigency before it in this quarter. God grant that it may! But enough is patent to show that the victories of Sherman and Grant have left other victories not less difficult to be gained."

QUARRELLING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and, what is worse, blunts the sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peaceably and quietly we get on, the better for our neighbours. In nine cases out of ten, the better case is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet.

Official.**CONGREGATIONAL MISSIONARY SOCIETY OF B. N. A.**

The Churches, Stations, and District Secretaries will please remember, that by appointment of the Society, the annual accounts close on the 1st of April. Up to this date I have not received from the four districts of Canada more than \$100. I borrowed from a friend fully one-half the amount to pay the January quarterages. This has to be repaid, and the whole amount due on the 1st of April to be provided by collections prior to that date. I am forbidden to close the year in debt, carrying it over to the following year.

HENRY WILKES,
General Secretary-Treasurer.

Montreal, January 15, 1866.

News of the Churches.**CONGREGATIONAL CHURCH, OTTAWA, OUT OF DEBT.**

"A Congregationalist," sends to the *Daily Union* newspaper at Ottawa, Dec. 11th, 1865, the following interesting and cheering statement:—"Two years ago, you were kind enough to give publicity to a statement of mine respecting the erection of the new Congregational Church, the cost, and its financial position as regards building operations, &c. The debt remaining on this neat and substantial church edifice at that time amounted to upwards of \$800, which I am happy to state is now entirely removed, and the pastor and people have the pleasure and satisfaction in meeting for worship in their new church *free from debt*. This has been accomplished by the energetic exertions of the church and congregation, and the kind assistance of a few personal friends (in England) of Rev. J. Elliot's, who continue to manifest a deep interest in his welfare and prosperity. This sum may appear small to many, but when it is taken into consideration that only six years have elapsed since the above gentleman first appeared in Ottawa as the representative of the Colonial Missionary Society, and at that time there was not a Congregational Church in existence here, it speaks well for the pastor, the people, and their friends, and is another proof, if one be wanted, of what an amount of good may be accomplished by a few united and devoted minds."

CHURCH AT NEWMARKET.

We are happy to find that the Congregational Church at Newmarket, notwithstanding the removal of some members, and the loss of their pastor, is still exhibiting many signs of vitality, and is hopeful for the future. They are supplied every Sabbath morning by a student from Knox College, in connection with some Presbyterian stations, and on the intervening days by Congregational preachers. They have a fund in hand for completing the spire of the church, and are able to promise \$300 towards a minister's support. We trust that they may soon obtain a settled pastor.

MARKHAM AND STOUFFVILLE—RECOGNITION SERVICES—SELF-SUPPORT—MISSIONARY MEETING.

It was briefly noticed in our last, that Rev. B. W. Day had resigned his charge at Turnberry and Howick, and accepted a call from Stouffville and Markham. He commenced his labours in his new field on the first Sabbath of January. On Tuesday, 23rd ult., at 2 p. m., he was publicly recognised as pastor of the two

churches at a service held at Stouffville, where Mr. Day will reside, and therefore have his post office address. The service was opened by Rev. H. H. Budge, of Whitby, who made an introductory address, and asked the members of the church present (of whom there were a considerable number both from Markham and Unionville) to signify their desire to have Mr. Day as their pastor, by rising, and requested the pastor elect to indicate his acceptance of their call in the same manner. After which, the recognition prayer was offered by Rev. F. H. Marling. The charge to the pastor was delivered by Rev. J. G. Sanderson, of Oro, and the address to the people by Mr. Marling. The attendance was large, and the services were entered into with evident interest.

At 5 o'clock, a bountiful tea was provided by the ladies of the congregation, to which about 150 persons sat down. No charge was made, but a collection was taken up afterwards, to assist in defraying the expense of the minister's removal. It amounted to \$13.45.

In the evening, the Missionary Meeting was held, the above named gentlemen, with Rev. Mr. Godson, W. M., being the speakers. The house was crowded above and below, and the meeting was full of life and interest, and quite successful in a pecuniary point of view.

It should be premised, that on the previous evening, the first meeting in the eastern section of the Middle District, was held at Unionville, by the same deputation. The chapel was well filled by a most attentive audience. Wm. Eakin, Esq., presided. The collectors had done their work as usual beforehand, and brought in \$30, double the amount of last year, to which the collection added \$5 more. These facts were a sufficient inspiration to the speakers. The liberality of the people was the more commendable, since *they had just resolved*, in concert with their fellow members in Markham Village, *to declare themselves self-supporting*, and to make up their moiety of the pastor's salary among themselves.

The Stouffville church has not yet taken action on this matter, but there is no doubt that they will follow the example of their co-partners. At the Missionary Meeting, there also the collectors were ready with their lists and the money, missionary boxes were brought forward, a good collection made, and nearly \$55 were paid to the deputation, within \$5 of the amount in 1865.

On Wednesday evening, the Missionary Meeting at Markham was held, some friends being present from Stouffville and Unionville. The collectors, though equally laborious, had not been quite so successful as in the other places. The whole amount from this part of the field was \$26, making a total of \$116.17, or 5 cents more than in 1865, while the Society is relieved of a grant of \$100 heretofore made to these churches.

The friends at Stouffville have already begun to accumulate a fund for the erection of a *parsonage*. We trust they will proceed vigorously with so important an undertaking. Every rural church ought to have a dwelling for its minister.

It will be seen from the above statements that Mr. Day enters upon his work with every prospect of comfort and success. He has been very cordially received by the people.

THE COLLECTION ON FOREFATHERS' DAY.

The first fruits, pecuniarily, of the Boston Congregational Council, were gathered in about the time of the anniversary of the landing of the Pilgrims in New England, December 21st. The Council recommended that \$200,000 be raised for church building, to be distributed by the American Congregational Union. Of 3,000 churches, 1,000 report having made contributions, amounting to \$116,000. Another appeal is to be made to the 2,000 unheard from.

Miscellaneous.

PHILIP SHARKEY, THE CONVERTED BLACKSMITH.

Philip Sharkey, the subject of the following narrative, was a blacksmith at Kilmarnock. He had been brought up a Roman Catholic, but had long abandoned the creed of his early days. He had become infidel in his opinions, and profligate in his habits. Moreover, with a vigorous but undisciplined mind, and warm affections, Philip was one of those who are naturally fitted for being ring-leaders in their little circles. His influence in this way was accordingly very great. To use his own words, he had been "for three and fifty years the deevil's honest servant." His reputation among his comrades may be judged of from what one of them said to me. "Ah!" he exclaimed, "I see through you; you want to *convart* me. But try your hand on Sharkey; he's a merry one, and you won't go without your answer from Phil."

Our intercourse, which continued for two or three years, was barely tolerated on his part. He would gladly have dropped it; but poor Philip's kindness of heart did not permit him to be rude, and he never took any step more decided than quietly to slip the bar in the door when he saw me coming. My one object, never lost sight of, was, in the gentlest way to awaken his conscience, while at the same time I kept ever before him Jesus as God's gift to him, and as available for him now, and here, just as he was. His one object was to keep these subjects far away, and to waste time on unprofitable topics; or, worse still, to pick out little holes, as he thought, in the Scripture story. But though he struggled hard to resist the truth, it was, as the sword of the Spirit, "quick and powerful."

"Man," said he one day, "you make me miserable. You don't speak to ither folk that way, do you?"

The eye of God had been following all the windings of this poor wanderer, and the set time for his recovery was now come. *God himself did it all.* It was something to hear the story, the second morning after his conversion occurred, from his own lips, trembling with emotion, while the tears trickled down his blackened cheeks; but it is comparatively nothing to read it here on paper, without the feeling and without the tears. I will try, however, to give it as nearly as possible in his own way.

"Who was speaking to you, Philip?" I asked him one morning in his little workshop, where I had found him, with open mouth and enlarged heart, praising the Saviour.

"There was naeboddy speakin to me at this time; but I'll tell you't a.' On Tuesday morning, after my breakfast, I took my Bible, and read a wee bittie o' the third o' John. Weel, as I was reading, there was an awfu' thoct took a haud o' me; it stanged me jist like a bee, an' put me that I couldna read ony mair."

"What was that thought, Philip?"

"Weel, it began wi' this. I saw that Nicodemus was a guid man, a saint beside me, and yet even he couldna be saved, unless he was born again; and my conscience said to me, 'What 'll come o' a dyvour (a worthless fellow) like you?' I kened I had tried to be guid; and, though I hadna managed it yet, I expected to manage it sometime; but to be *born again*, borne *owre* again, I had ne'er tried that. I had ne'er thoct o' that ava' (at all), an' didna understan hoo it was to be dune; and yet unless I was born owre again, I couldna see the kingdom o' God. I was dumbfounded, an' ha'ena mind whether I let the book fa', or flung it frae me; but I got rid o't and gaed out to shake aff the fear and trouble that it had brocht on me. But it wadna shake aff. 'Hoots,' said I, 'it is a nonsense.' But something in my heart said, 'It's no nonsense, but it's a true.' I gaed into the smiddy, and began to work, and tried to forget it; but no, it grew waur and waur, till I cauldna bear 't. I never was in such a state in my life. If ever onybody had a taste o' hell, it was me on Tuesday, staunin' wi' the hammer in my haun' before the studdy there, an' the sweat breaking on me in perfect horror. There was hell opening its very mouth before me, an'

there was I just steppin' into 't; an' a' that I had been doin' for three and fifty years was only heapin' up sin on my ain head. 'Oh,' said I, 'if I never, never, had been born!' It was awfu'. I couldna bear't; so I creepit doon on my knees in the corner, owre among the coals there (it's a braw long time since I was on my knees before), and cried out for mercy.

"Weel, I believe I got it. When I was on my knees saying I dinna ken what, a strange light filled my mind. I saw things clearer than ever I did afore; na', things I never saw afore. I had aye kent I was bad enough, and had aye ettled (intended) to be better some time; and though I had never managed it yet, I blamed mysell for no being earnest enough, and thoct that the next time I tried I wad pit out a' my pith (strength), and mak a richt reform. But I never saw till I was on my knees there, that it was a' far past that already; that even though I could mak' mysell better, I wadna be a bit nearer the mark, for I was *lost already*, and a' my strivings, reform or no reform couldna alter that. But along wi' this I saw anither thing; that salvation was a' settled tae for me by the Lord Jesus; that afore ever I had sinned awa', he hinsell had ta'en the sin, and suffered for the sin, and sae completely settled salvation *for me*, that naething was left for me to-dae, but just thankfully to tak' him at his offer. Oh, man, hoo my heart grippet at it! and I rose filled wi' wonner that the Lord Jesus wad hae onything to dae wi' a creatur' like me. It's wonnerfu'; but it is the blood of Christ that cleanseth from *all* sin. If I was in heaven afore, I hae been in heaven ever since. I never was happy till noo, an' I believe that I hae never stoppet prayin' nicht nor day sin' syne. I prayed a' nicht yestreen in my dreams."

It was with the deepest emotion that Philip told this, and with wonder at the grace that could stoop so very low as to reach him. "But," said he, "ye'll no tell onybody."

"What, Philip, are you ashamed of the Lord Jesus?"

He was slightly hurt at this, and said, "No, I was nane ashamed o' Satan when I served him to my ain sorrow; and do you think I'll be ashamed o' my Saviour? No, no; but to tell you the truth I'm no just sure that it will staun'. Wait a wee, an' see. I hae mony a time tried to be guid, but it aye wore aff in a day or twa; an' oh, if this should wear awa' tae! But I hope no, for I ne'er felt onything like this; but still I'm a puir weak creatur' an' if I canna dae the cause ony guid, I wadna like to dae 't ony ill." I encouraged Philip to trust in God for his keeping, and after prayer we parted.

But he could not keep the secret himself. God's candle in him shone out through the crovices of the crazy bushel with which he would have covered it, and refused to be hid. That very day he was at the prayer-meeting; and as soon as his old companions visited him, they found him a *new* man in word and spirit. God's word was in his heart like a burning fire shut up in his bones; so it burned its way out in spite of his plans, and like the prophet Jeremiah he could not stay (Jer. xx: 9). He was regularly at the daily meeting. One day he said, "Hoo comes it that folk pray sae different frae what they used to do? Lang syne a prayer used to be the dullest thing I ever heard, but noo it's a perfect treat."

"Ah, Philip," the reply was, "the difference is less in the prayer than in yourself."

He was a most eager student of God's word. His two great subjects of regret were, that he had wasted his life in sin, and that he had never till now seen the glories of God's word. Of his past life he said, "It seems to me that I hae been a' my days like a man castin' his coat to grip butterflies."

A few days after the great change, he told me of a little struggle he had on a point of conscience. In his work an opportunity had occurred by which he could have made a few shillings in some way, which, though justifiable on the principles and practices of his class, was certainly not so on those of God's word. Still it had been a little struggle, especially as the tempter strove to bewilder his conscience with sophistries; but in answer to prayer, he had got direction as to what he ought to do, and also strength to do it. "But," said he,

"if it had been a fortnicht since, it wadna hae cost me a thocht; but noo I hae naething to dae but please the Lord Jesus in everything."

Six weeks after his conversion he caught cold, and his illness, four months after that, issued in death. All this time he delighted in God's word. The Psalms were exquisitely sweet to him. The Gospel by Luke was as much so. As for the Epistle to the Romans, he could not get through it. Verse by verse, he hung over its golden treasures; and, unwilling to lose any of them, instead of pushing forward, he turned back again and again to the beginning.

"Have you got through Romans yet?" I said to him one day, having before left him about the twelfth chapter.

"No," said he, "I'm fear't I'll no get through't here; I hae begun 't owre again."

He would have been quite as fond of other Scriptures; but he was not spared long enough to enter so fully into them. The rich and glorious exhibitions given in the Epistle to the Romans of God's *free grace* as reigping over man's *utter ruin*, were the food on which Philip's hungering soul delighted to feast. His only confidence was in *grace*—free, full, unbounded grace. Unless he were dealt with in mercy, mere mercy, nothing but mercy, mercy that was ready to give him free and complete forgiveness of *every sin*, he felt he could have no hope. But he saw with unusual clearness how such mercy reached him through the Saviour's blood, and he found perfect peace in resting with confidence on the strong statements of God's word about Jesus and his work. His favorite text was, "The blood of Jesus Christ his Son cleanseth us from all sin. Not long before he died, his wife said, "But Philip, are you no fear't to deo. I declare I'm fear't when I think o't."

He replied, "No, Peggy woman, what wad I be fear't for frae a man that deed for me?"

"But, Philip," said I, "have you never any trouble at all when you think about your sins?"

"No," said he, "I canna say I have; the blood of Jesus Christ cleanses from *all sin*. Ye see the view I tak' o't is this: *God says it, and I just believe it*. There are some men so true that I would actually lippen (trust) my soul to their words. Indeed they might be mista'en; and so I wadna like to stake my soul on their judgment; but I could at least lippen my soul to their truth. No, no, they wadna kenninly deceive a pair creatur' to his eternal ruin. Weel, then, is the Lord Jesus waur than them? Ye ken, he canna be mista'en; and is his word no to be trusted as weel at least as the best o' men's?" Here was the rock on which Philip built his house—*Christ's blood* and *God's word*.

I never referred to the doctrine of election, but Philip once did, and only once, having found it in the Epistle to the Romans. He said he had formerly abhorred it; "but," said he, "There it is, plain enough, in Romans. An' deed, it's just as plain in my ain case; for I wasna seeking God at a' when he socht me; and I'm sure if he had let *me* alane that day, I wad hae let *him* alane."

Philip, like the rest of God's children, was no stranger to spiritual conflict. He found the life of faith to be a life of fighting. "It's my ain heart that bothers me," he would say, "my ain bad heart."

Another passage of Scripture to which he constantly referred was, "Thou art my hiding place" (Ps. xxxii: 6). "It's wonderfu'! most wonderfu'! *my* hiding place! *mine!* I used to hide frae God; but noo I hide *in* him. I used to be fear't for him; and noo a' my comfort is to be beside him."

One day I found a young man at his bedside, and spoke to him; but he avowed unbelief.

"Ah," said Philip, "James' great loss is that he's far owre wise. He kens a heap; but, pair man, he does na ken that he's a sinner. That's his want. Yesterday he rose and gaed out, saying, 'Hoots! Phil; what way are ye aye harping on thae gloomy subjects? Think of something cheerie, man.' And what think ye, were the gloomy subjects he spak' o'?" The love o' God, the blood o' Jesus, the blessedness o' salvation, the glory o' heaven. An he ca's thae *gloomy!*"

"Weel," said the young man, "they are gloomy enough to me."

"Ah! James," said Philip, "my warst wish for you is, that the Lord may mak' them as sweet to you as to me. Man, they make this bed the very gate o' heaven."

His disease progressed, but his confidence never faltered. It was all based on free, full grace, through the precious blood of Christ. One evening a neighbour of his who was ailing in body, and also exercised about his soul, said to him, "Yes, Philip, I believe God is willing to forgive me; but you see I'm bound to be terribly scourged, I have been such a sinner."

Philip's reply was, "No, no, man, that won't do. Nane o' yea', ye ken, hae a right to speak about sin an' scourgin' like me. But my comfort is that the Lord Jesus took a' my sins, and was scourged himself for them, eighteen hunner years since. It's his scourgin' gets them forgi'en to me. As for this illness o' mine, I look on't as God's dealin' wi' me in love for my ain guid."

Philip's end drew nigh; it was perfect peace. Psalm xxii: 6, and I John, i: 7, became more and more precious to him.

The last time I saw him, he was sorely distressed in body, but calm in soul. With great effort he gasped out, word by word, slowly and painfully, "When—ever—I breathe—my—last here—I just drap—drap—into—Christ's—arms." He clearly wished to say more, but could not. He took my hand, gave it a gentle squeeze, smiled with a happy smile, and glanced upwards. We met no more.

"Is not this a brand plucked out of the fire?" And is not the gospel of the grace of God still, as in the apostle's days, the power of God unto salvation to every one that believeth?

Careless reader! The man whose story is here briefly told was no *worse* than you; and oh, if his sins so distressed him, why is it that your sins do not distress you?

Troubled and anxious reader! This man was no *better* than you. Will you, not, then, be encouraged by the ready welcome and the abundant mercy which he received to go at once to the same Saviour? Listen to that Saviour's loving words: "Him that cometh to me I will in no wise cast out" (John vi: 37).—*London Tract.*

SILENT SERMONS.

Divine service is conducted by signs at the Deaf and Dumb Institution in Liverpool, every Sunday afternoon, for a congregation of over a hundred deaf mutes. The service consists of two parts—the prayers and a sermon—each occupying about half an hour. The order observed is that of the Evening Service in the Prayer Book. The Prayer Books which are used have numbered pages, and every facility is afforded to enable the attendants to follow the service by written directions conspicuously placed. The Lord's Prayer and the Creed are said together by the gentleman who conducts the service and by those who are present. The Psalm (one of those for that day of the month) is said in alternate verses by the principal and his assistant. The lesson is taken from the epistle, Gospel, or one of the lessons of the day. On a late Sunday it was Genesis i., and was read (if we may use the expression) by a gentleman who is himself deaf and dumb. This division of the work is not only desirable but necessary. Human strength would be very hardly taxed by the continuous effort of addressing a congregation for an hour, not only with the hands and arms, but with the exercise of almost every muscle of the body. The sermon is taken from some published volume, and is chosen for its appropriateness to the peculiar character and need of the class addressed. The solemn truths are set forth to this strangely interesting congregation by signs which convey the sense, for this is the mode of communication here employed, and not the spelling of letters upon the fingers, which merely give the words. That might be done without fully conveying the meaning, but by the mode adopted the sense is actually represented and made vivid. It is

done with the solemnity and reverence becoming the subject, and is received with silent and rapt attention. This laborious work has been undertaken at the earnest request of the deaf and dumb people themselves. It is performed by Mr. David Buxton, the principal, whose qualifications for his own office are of course the indispensable qualifications for his other work.

Poetry.

WHERE REST IS FOUND.

Long did I toil, and knew no earthly rest;
 Far did I rove, and found no certain home;
 At last I found them in His sheltering breast
 Who opes His arms, and bids the weary come:
 With him I found a home, a rest Divine;
 And I since then am His, and He is mine.

Yes! He is mine! and nought of earthly things,
 Not all the charms of pleasure, wealth, or power,
 The fame of heroes, or the pomp of kings,
 Could tempt me to forego His love an hour.
 Go, worthless world, I cry, with all that's thine!
 Go! I my Saviour's am, and He is mine.

The good I have is from His stores supplied;
 The ill is only what he deems the best;
 He for my Friend, I'm rich with nought besides;
 And poor without Him, though of all possess:
 Changes may come; I take or I resign;
 Content, while I am His, while He is mine.

Whate'er may change, in him no change is seen;
 A glorious Sun, that wanes not nor declines;
 Above the clouds and storms he walks serene,
 And sweetly on His people's darkness shines:
 All may depart; I fret not, nor repine,
 While I my Saviour's am, while He is mine.

He stays me falling, lifts me up when down,
 Reclaims me wandering, guards from every foe;
 Plants on my worthless brow the victor's crown;
 Which, in return, before His feet I throw,
 Grieved that I cannot better grace His shrine,
 Who deigns to call me His, as He is mine.

While here, alas! I know but half His love,
 But half discern Him, and but half adore;
 But when I meet Him in the realms above,
 I hope to love Him better, praise Him more,
 And feel, and tell, amid the choir Divine,
 How fully I am His, and He is mine.

HENRY FRANCIS LYTE.