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T H E

Canadian Independent.

VOL. XIII.

TORONTO, AUGUST, 1866.

No. 2.

THE FENIAN RAID.

When our June issue went to press, Canada was reposing in seeming security, and the once-dreaded Fenians had become a laughing-stock: but before it came into the hands of our readers, the whole Province from east to west was agitated by the tidings of an actual invasion, armed men were rushing to the frontier, and our brothers' blood had been already shed. The first Sunday in June, 1866, will be long remembered as the most un-Sabbath-like Lord's day many had ever seen. The sanctuaries were but half occupied. Railways and steamers were hurrying soldiers to the front. Newspapers were issuing extras every few hours, yet too seldom for the excited crowd that filled the streets. And at night, our dead and wounded were brought home to Toronto, while rumours multiplied of attacks and danger all along "the lines" of over a thousand miles. We have never seen the popular heart stirred to its depths as it was during that week, in which we seemed to live more than during whole months of common life. Now, by God's mercy, we have subsided into quietness, not knowing, however, when danger may break forth once more. It seems to us that so great an occasion should not come and go without mention, even in a non-political journal like ours. In such an emergency there are no parties,—the nation is one. Our part here is to look at the whole subject from the Christian's point of view, that we may "have understanding of the times and know what Israel ought to do."

It is a great satisfaction to feel that we had done nothing to provoke this outrage. Canada has done Ireland or the Fenians no wrong. None of our people that might be robbed, wounded, or murdered, could feel in his conscience that he had deserved such violence.

Looking at the doubtful, or more than doubtful, character of some of the wars in which England has been engaged, we have often felt as if we could hardly adopt the second stanza of the National Anthem. But in this case, we feel that we can come before a Holy God, and on His day, and in His temple, sing,—

O Lord our God ! arise,
 Scatter our enemies,
 And make them fall !
 Confound their politics,
 Frustrate their knavish tricks,
 Our hopes on Thee we fix,
 God save the Queen !

The occasion serves to test certain principles which seem very plausible in times of peace. It is said, that you cannot love your enemy when you are shooting him dead. But to love our neighbour in the large and true sense, means to love *every* neighbour, and kindness to the many often involves harshness to the few. It is not true kindness to a man to allow him to steal and kill unchecked ; while it is base cruelty to the weak to stand by and allow the strong to trample them down. God has "ordained powers" to "bear the sword," "avengers to execute wrath ;" an army is but an external police ; peace principles, logically carried out, forbid the baton as much as the bayonet. "God is love ;" yet He is a consuming fire : Christ is love ; yet "the wrath of the Lamb" is the most terrible of all wraths : and heaven is love ; yet there they sing hallelujahs over the destruction of God's enemies. Mercy without justice is as unlike God as justice without mercy. These have been times in which we learned to understand those imprecatory psalms, which, may be, have often staggered us ; to see why so good a man as David prayed thus concerning his enemies, the enemies of his country and of his God,—and how, in so praying, he was "moved by the Holy Ghost" to speak as a son of thunder, as much as when anon he filled the part of a "son of consolation." We may also see a strong light cast on certain parts of the Divine administration which often appear dark to us, especially on the punishment due to sin,—that high treason against the Majesty on high, that destroyer of the peace and joy of the universe. This indignation against wanton wrong, and this stern desire for its sharp and swift repression, that have swept through our souls as resistlessly as a mountain torrent, should brace us up to stronger and profounder views of law, sin and penalty.

There is no doubt left in our minds, therefore, as to the Christian duty of meeting force with force. Death and wounds, hunger and thirst, and other like hardships, are terrible things for our noble volunteers to suffer,—but the overrunning of our country by a horde of ruffians, the leaving of our women and children to their mercy, the repression of every manly instinct in our own hearts, the contempt of America, and the shame of England, would be evils immeasurably greater still. There is danger of demoralization in the camp, of the war-spirit mounting too high, and of the unnatural excitement injuring public morals in many ways ; therefore we pray earnestly that these days may be shortened : but we should run into other and worse dangers by allowing our enemies to pluck this jewel from Victoria's crown ; and Canada will be a more christian country under the red cross, than it could ever be under the green flag !

We are profoundly thankful that the christianity of our country is so well represented among the Volunteers; that among officers and men, among the foremost in the fight and the most enduring in the hospital and camp, and among those whose lives have been offered up for their country, there are not wanting the names that are so well-known to us on our church-rolls, in the Sabbath-school, and in the prayer-meeting; and that there is thus proved in our experience, what the lives of Christian soldiers in every age have shewn, that religion, for all its innocence and gentleness, does not take away, but develops, all that makes the man and the hero.

Yet must we also learn the lesson, to trust in God above all. "Except the Lord keep the city, the watchman waketh but in vain." In a case like this, it is easy to see how prayer availeth much; for here we have to do not so much with matter and with physical law, as with mind,—with minds to which the Divine mind has as free and constant access as the atmosphere has to the earth. God's Spirit can turn the counsel of our enemies into foolishness, can divide their tongues, and strike terror into their hearts; and He can endue the leaders and the multitude of those who stand and strike for the defence of their own homes and altars, with such skill and courage as that one shall chase a thousand, and two put ten thousand to flight. We have seen enough, in our recent short experience, to make us distrust the wisdom of man. Let us humbly place ourselves under the protection of God, who careth for this land. Let us confess before Him our own iniquities, and the iniquities of our fathers, for they be many and great,—many and great enough to deserve a worse chastisement than we have received from those whose "wrath He makes to praise Him," who are "the staff in His hand." And let us learn to "rest in the Lord" with some measure of that infinite calm with which he himself reposes upon the unerring wisdom of His own counsels, the strength of His Almighty hand, and the certainty of His eternal decrees!

BETTERMENTS.

Some of Her Majesty's subjects, we forget in what part of her dominions, call improvements made in houses or lands by the significant name quoted above. We purpose making some changes in the Magazine this year which we hope may deserve the same title. A word or two in explanation thereof.

1. In accordance with the suggestions of many friends, we purpose to provide more specifically for the reading necessities of "the mothers with the children." We are conscious that our columns have been occupied too largely with ecclesiastical business; but this has been inevitable. Now that we have a little more space, we shall gladly devote some of it to the family. We therefore open this month "THE HOME DEPARTMENT," where, in a prominent position and in legible type, the old folks and young folks at home will find something

specially for them. We hope, however, that they will take an interest in the other contents of the Magazine as well; as we are sure that many a man of business will often find a draught of "milk" as refreshing as the "meat" set before him. A rich store of material for this department invites the labour-saving *scissors*,—but shall we not have help also from the *pens* of those who have the gift of talking to children, and know how to "guide the house?"

2. We hope to make something more of the Literary Department of the magazine. Our aim will be to keep our readers informed of the appearance and character of such books as it will be appropriate for us to notice, and to gather up such interesting fragments of literary intelligence as we may find floating within reach. We are promised the co-operation of several writers on whose judgment our readers may depend for an answer to the questions that arise on seeing a book-advertisement,—“What sort of a book is that? is it worth my buying?” Besides the brief characteristic notices thus furnished, we shall make extracts from the able reviews appearing in our contemporaries.

3. We shall be happy to find room for "Notes and Queries,"—if our correspondents wish to ask questions, and will aid us in giving answers. This department, if properly conducted, may be very serviceable.

There are other visions before our eyes,—but, warned by past experience not to attempt too much, we will wait until *the next enlargement* for their realisation.

The matter that has hitherto appeared under the formidable title of "Transatlantic Retrospect," will hereafter be found under the simpler heading of "British and Foreign Record."

Under "Gleanings in Prose and Verse," will be found *short*, telling extracts on all sorts of subjects, which will give entertainment and stimulus for the spare moments of our busy readers.

Our aim will be to provide only choice matter, to pack it within the smallest compass, jealous of every superfluous word, to have something for everybody, and to make the *Independent* a thing that cannot be done without: and for all this we want the help of the best writers, the best readers, the best subscribers, and the best canvassers!

We are much pleased to be able to add that the friends of the Magazine, here and there, seem to be doing their part. *The number of new subscribers to date, is already greater than that added to our list during the whole of Vol. XII.* In Zion Church, in this city, an "Officer of Literature" has been appointed, according to an old suggestion of Dr. Campbell's; the claims of the Magazine have also been urged from the pulpit. In Paris, the Committee of the Church appointed for the purpose, have completed their canvass, and sent an order, *with the cash*, for 36 copies, instead of 16 last year. All the gay world follows the fashions set by the European Paris; the churches in these colonies could not do better than copy that herein exhibited by its Canadian namesake. P.S. Two deacons in Guelph send 33 names instead of 19.

THE UNION MEETING OF 1866.

In addition to the record given in our last number of the transactions of the Congregational Union of Canada and the associated societies, a few words of comment on the spirit and results of their recent meetings seem to be called for, in order that those who were not present may have a more complete idea of the occasion.

As to *numbers*, the meeting was smaller than usual, especially in delegates. There were forty ministerial members present, but only twenty-four representatives of the churches. We suppose we may thank those universal disturbers, the Fenians, for reducing the attendance, for, in addition to the usual difficulties of leaving home and business for a week, many, who might otherwise might have been at the meeting, were or had been "at the front," or were left short-handed through having sons or *employés* there.

The *spirit* of the meetings, however, was good—very good. In the devotional services, brethren drew near to God and to one another. In the business discussions, there was a free handling of the matters which came up for decision, and the result was a general agreement in the results arrived at, and an increasing degree of confidence in each other. The public meetings were also of unusual interest.

We gladly express the feeling which we heard on every hand, that at this meeting the Congregational cause in Canada showed itself to have "touched the bottom" and "turned the corner." Various depressing influences had been at work for several years past, and were felt to paralyse exertion in every direction. But those influences are being surmounted. There is a growing conviction of the value of our distinctive principles—that there is in them a power for good, an element of value in the christianisation of these colonies, which makes them worth contending for, and should forbid the absorption of these churches in the larger bodies around us. In our missionary movements the sense of internal power is waxing stronger, and the desire for independence becomes more irrepressible. Our missionary organization is in a shape requiring little or no alteration to enable it to run alone. Brethren found themselves unexpectedly unanimous upon the policy of first consolidating the work already in hand, and then looking at aggressive movements. We judge the conviction to be universal, that the time past may suffice for debates with the Colonial Missionary Society, and that there are but two alternatives open to us—to work with them quietly, or—to part. We look upon it as a matter of no slight consequence, that the necessity of increasing the salaries of pastors has forced itself prominently on the attention of the body. From the combined influence of the feelings and movements above alluded to, we look for an increase in the number of candidates for the ministry, and the consequent reinvigoration of the College. The Widows' Fund, in spite of the neglect of the majority of the churches, and the non-connection of so many ministers, is steadily gaining strength. And last, perhaps not least, the CANADIAN INDEPENDENT emerges from the Union meeting in ampler dimensions and on a firmer basis.

One feature of the late meeting we must not fail to notice, namely, a strong sense of the need of improvement in the mode of conducting business. We fully share, and have often expressed, the general feeling on this matter. Yet we are bound to say, that, having witnessed the proceedings of several ecclesiastical assemblies, to say nothing of municipal and parliamentary bodies, for entire freedom, yet courtesy and brotherliness, we have never seen our meet-

ings surpassed, while in the dispatch of business they excel a great many similar gatherings. We can thoroughly appreciate the desire of business men, whose time is precious, to have everything done promptly and with the *minimum* of debate. But it must be remembered, on the other hand, that the Congregational Union of Canada is a body, many of whose members reside hundreds of miles apart from each other, and can meet but once a year, so that various matters of great importance must be discussed and settled during one session. The meetings of such a body must be very different from those of a committee living in one locality, and able to meet every month, or oftener, if need be, or of a body meeting for devotional purposes only. It also follows from our being scattered over so wide a territory, that it is hardly possible to constitute committees which will represent the various sections of the country, and at the same time will be able to meet together during the year. Even in compact little England, the provinces, especially the large towns, such as Manchester, are very jealous of the centralisation of everything in the metropolis, and there is a constant process going forward in all the national religious institutions, in the direction of widening the basis of representation in the central committees, or of distributing the management through the various sections of the country. There are, however, certain arrangements that could be entered into which would expedite business, and make the meetings more stimulating and refreshing, spiritually, than they are now. As a contribution to these objects, we may one day offer a few suggestions for the consideration of our readers.

There is a very general desire among us, that the meetings of the Union should be *more spiritual and practical* than at present, that routine should be cut down to the smallest dimensions and "strife of words" repressed, so that more time may be given to exercises that would be helpful to the individual Christian, to pastoral and missionary labours, to the practical development of our principles in the working of every church, as well as to the vital force of our general organisations. There is a great deal pent up in the heart of every brother at these meetings, that it would do him good to utter, and all the rest to hear, were it drawn out from him. Why is it, that, go where we will, so few of the people of the place come out to the daily sessions? Are the house-keepers wholly occupied with their attentions to their guests? Are the churches indifferent to the proceedings? Or are the sessions too disputatious or too dry? With whomsoever the fault may lie, it is a grievous fault, that though the Union is nominally open to the public, *the public do not come*.

"We speak as to wise men: judge ye what we say." There are large capabilities for good in this yearly convocation, and we are jealous over it with a godly jealousy, that it may be put to the utmost service. We hope to see the time when, from year to year, every church will be represented, every minister will be present, all will come at the beginning and remain to the end, and every session will be filled with the spirit of power and of love and of a sound mind!

THE FUTURE OF COLONIAL EPISCOPACY.

In our "British and Foreign Record" will be found statements of great importance from two sources, representing the Church and the State, on the altered relations produced by the Colenso judgment between the Church established by law in England and its off-shoots in the colonies.

The distinct, forcible, and earnest expression given to such views in such a quarter, is certainly a sign of the times. We trust that it foreshadows the

acceptance by the ruling powers in church and state of the policy embodied in Mr. Cardwell's Bill. We may well felicitate ourselves, that those principles of simple justice and equality, for which Nonconformists in England and in all its Colonies have so long contended, against so much of obloquy and opposition, are at last recognised as the maxims which must underlie the legislation of the future. When these older Colonies were founded, an Episcopal establishment was regarded by statesmen as a part and parcel of their constitution, without question, as a matter of course. Dioceses and Rectories, all endowed from public funds, were to overspread the land. But the jealousies of the Roman Catholic, the established Presbyterian, and the Wesleyan churches, of any *exclusive* endowment of one church, and the sturdy opposition on far broader, truer, and more unselfish grounds, of the voluntaries, defeated the attempt. It was in Canada that the chief, at all events the earliest, battles were fought and won, though the Australian Colonies nobly followed up the work. And it is a most cheering example of the leaven-like power of a great and sound *principle*, to see how the position contended for by a handful of poor and much-reviled men, in this vast wilderness, has been first adopted as a fundamental principle of our own legislation; next, has been successfully contended for in the Colonies of more recent foundation, where also the establishment principle had been introduced; then, has been proclaimed, even by the Tory party through Sir Bulwer Lytton, in framing the constitution of British Columbia, as a fundamental rule of Imperial legislation on Colonial matters; and now, is seen to involve as an inevitable corollary, the independence of all the Colonial branches of the church of England upon the mother church and the Imperial government. We already see our way to another consequence; namely, that these Colonial churches, in their liberty and self-government, will exhibit so much elasticity and power, will be so liberal and so aggressive, and yet so conservative and orderly, as to provoke to jealousy their brother-churchmen at home, whose State-chains, though golden, are chains still. In whatsoever way the church of England seeks to act as a *church* it finds itself clogged by the law. It is the law that forces it to keep heretics in its ministry, even in the highest order. It is the law that declares its doctrine, regulates its discipline, prescribes its worship. It is a creature of the State, and is ever and anon most ignominiously reminded of its utter dependence. The best things in it are done by voluntary action outside of the law. When it is seen that its Colonial daughters can keep up Episcopal government, use the ancient liturgy, be as sound, more sound, in doctrine, and retain the full flavour of the "anglican spirit," will not the church in England also dare to break its bonds? The policy of the State, following the drift of public opinion, is all in the direction of "comprehensiveness;" the church must be "National," must include the whole nation, must neither shut out the Ritualists on the one side nor the Rationalists on the other. In this sceptical age, every doctrine will be questioned and denied. The doubting and the unbelieving among the clergy, as recent experience shows, will be protected in their benefices by law. But this will reach such a pitch, that the orthodox will bear it no longer, yet they will not be willing to come out and leave the ample revenues of the Establishment in possession of the Broad Church School; and they must at length acquiesce in that great change for which Dissenters have so long been agitating, the entire separation of Church and State. This is the only right solution of the great problem. It is true, that in several Continental nations, the Orthodox and the Rationalists have lain down together in the State pasture. But there are

three influences at work in England, which will go far to prevent any such result there. The first is, that the Government is far more popular; the people's Parliament is the true seat of the Royal Supremacy, and the church cannot be made so useful as an engine of despotic Government. The second is, that the religious spirit and life never penetrated all classes of society so widely and so powerfully as now; and this will be a salt to save the body from corruption. And the third, that the power of voluntary association, which Chevalier Bunsen pointed out as a grand distinction of the present age, has in England its most unbounded scope. These three influences seem to us likely to save the Church of England from acquiescing in its own destruction by rationalism. How wondrously God works, making the wrath of men to praise Him! The rationalising party will make the Orthodox feel that forced association with them is intolerable: while the Free Colonial churches will show how a church can live, live far more freely, and work more energetically, without the paralysing aid of Government. We may live to see the day when the great lion of English Episcopacy will acknowledge his deliverance from the net of a National Establishment, in part at least, to the little mouse of Canadian Voluntarism, which, gnawing at some of the meshes thereof, the Royal Beast, mistaking for an enemy, tried to crush with his mighty paw, but, happily for himself, tried to crush in vain!

The immediate results of this legal settlement of the independence of the Colonial Episcopal Churches, will probably be such as these.

The Bishops will surrender their patents to the Crown, and hold their offices by a tenure derived from the several Synods of their dioceses, being probably elected by those bodies, and ordained by Bishops already appointed in the Colonies. With the abolition of royal letters patent, we trust, will also pass away the title of "Lord Bishop." The Queen has a right to confer such a title, but it would be an impertinence for any body of her subjects, ecclesiastical or other, to usurp her place as the fountain of all honours and dignities within the realm. As the *Guardian* very wisely says, these "trifling matters of honour and precedence" are "much better, as they probably soon will be, given up." It would be a ridiculous assumption for a Bishop to wear such a handle to his name; and it would be yet more offensive to the ministers of other churches. In the Protestant Episcopal Church in the United States, to which English and Canadian churchmen are getting so fond of referring, a Bishop is addressed, "Right Reverend Sir." We cannot help also expressing the hope that with the shadow, no little of the substance of "lordship over God's heritage" will pass away. If a body of christians must have a chief pastor, though we cannot see Episcopacy in the Bible, by all means let him be treated with due respect. But we have seen examples of a sickening sycophancy to "his lordship" of Toronto, that have made us ashamed to see free born Britons capable of such cringing before a fellow-man. But here, "my lord" is patron of every benefice in his diocese, a system fatal to the independence of the clergy, though, we believe, on the whole, fairly administered in this case. He can put his foot upon any measure proposed in the Synod, and it is killed outright. He is "monarch of all he surveys;" his "right there is none to dispute."

As to Bishop Colenso, and any others of that school, we imagine that the new regime will make short work of them. The Metropolitan of Capetown and his Suffragans will now be able to carry out their decree, if, as we suppose there is little doubt, the Synod of Natal decide to remain united in one Province with the other South African Dioceses. The Queen's Patent has

been Colenso's stronghold. He told the people of the colony, that he had come back to do the work for which the Royal Head of the church had given him her commission. But take away the Queen's name, and simple *Dr. Colenso* collapses.

We shall not be surprised to find a "churchly" spirit going into excess of zeal, not only against Rationalism, but also and especially, against those who are unsound on Church questions. In the Church of Rome, and in some centralised Protestant bodies, an offence against ecclesiastical authority ranks with high treason in the state, at the head of all offences,—above error or immorality. In England, the law has often protected just liberty within the church, as well as indulged doctrinal license. When a clerical hue and cry is raised against a man, reason and justice speedily vanish. For example,—so eminent a man as the Bishop of Oxford joined in the condemnation of *Dr. Hampden* by the Convocation of the University, and afterwards confessed that having *since* read the writings of the condemned man, he retracted his vote! But for one who has the moral courage to do this, there are a thousand too careless to read, too cowardly to retract. We feel that there is great force in the following extract from the last Report of the Colonial Missionary Society, doubtless embodying the results of *Mr. Poore's* sagacious observations upon the state of matters in Natal.

The conflict between the rival bishops continues with aggravated bitterness. The one contends for supremacy and jurisdiction over his brother, in another and independent colony, the other, for freedom and life, and the result is the prevalence of a controversial spirit, which, however it may ultimately minister to religious freedom, true thought, and earnest piety, is, at present, productive of rancorous feeling, and the distraction of the community. On the one hand, a spirit of scepticism is widely diffused, and a disposition to dogmatise and question; on the other, a pretentious ceremonial formalism asserts its claims. The tendency of both these extremes is to set aside the supreme authority of the word of God. The one exalts scholarship, and philosophy, falsely so called, to an equality with Divine revelation; the other makes it void through Church traditions; and in the presence of these combatants many, professedly Christian, stand idly by, refraining from all participation in evangelistic toils, waiting till the gladiators have finished their wordy war.

The conflict waged is not for the supremacy of the Bible. It is as purely a sectarian schism as any that ever rent a Church. If the one bishop be rash, and would irreverently remove the ancient landmarks, his opponents are arrogant; and, instead of answering, denounce. The right of private judgment is denied, and priests claim to stand between man and his God. At one time people are armed against the danger of Biblical research, and at another are told they must exercise their understanding only to receive for truth what comes to them through their recognised teachers, although biassed by the bitterest partisanship. We doubt the genuineness of the zeal which throws the Scriptures into the shade, and drowns the voice of Christ himself in arrogant demands for ecclesiastical infallibility and supremacy, although both the combatants are equally bishops of the one united Church.

The sudden schismatical tendencies manifested by State-churchmen, when the State chains curb their priestly pretensions, and hinder their denunciations from proceeding to deeds of wrong, is worthy of note; and the manner in which ecclesiastical axioms held to be good and essential are rejected as absurd fallacies when found to run counter to their tyrannies, abundantly justify the Protestant axiom of "the Bible, and the Bible only!" It is evident that a free, vital, and independent Christianity is greatly needed for South Africa.

A traditional spirit of "comprehensiveness" will probably long continue to animate a colonial Episcopal church. An indiscriminate membership will ope-

rate in the same way. But such a Bishop as Henry of Exeter would play some fantastic tricks. It may be that in course of time the absolute monarchy of Episcopal rule will be limited by a Council of the Diocese, such as is appointed in the United States, to consult and act with the Bishop upon the more important matters that come under his jurisdiction.

We expect that the Anglican church will even gain in popularity and power under this new dispensation. Already we have seen how, when it has ceased to be politically obnoxious, by the settlement of the Clergy Reserve question, it has drawn to its communion, by various forces, many who would otherwise have held aloof. It will live and grow, and be a power in the land. Our sense of the unscripturalness and evil influence of some of its most prominent features, increases every day. But it has much truth, also many good men, and a form of service in which multitudes of devout people do most truly worship God. Our prayer is, that all which it holds of truth may be preserved and blessed, and all of error put away!

AN ADDRESS ON PSALMODY,

Delivered at the Annual Meeting of the Congregational Union of Canada, in Zion Church, Montreal, by the REV. J. T. FEASTON, Minister of Lozell Chapel, Birmingham, England, on June 18, 1866.

MR. CHAIRMAN,—It is not as a delegate or representative that I meet with you in this assembly. I have come hither from England to improve my health and my education, and after the great kindness I have received here, I cannot refuse to comply with the request that has been made to me, to address you on the subject of Psalmody. Nor am I at all unwilling to do so, for it is a topic the importance of which I deeply feel. I am quite sure that I and my congregation have been well repaid for the attention we have given to it, and I have no doubt that a great loss is sustained where wrong views and practices in regard to it, prevail.

The churches in England are now paying increased attention to this part of Divine service. It has recently been spoken of in the addresses of two of the chairmen of the Congregational Union, and a tract on Psalmody has lately been issued by the Union, in which, I may remark, the practice of my congregation in grouping the voices is spoken of with commendation. Our churches have now a better class of tunes than formerly prevailed; printed tune-books for the use of the people are general among us, and Congregational Psalmody exercises are by no means uncommon. Considering how large a proportion of Divine service consists of singing, and that in Psalmody are combined the elements of poetry, music, and religion, three of the mightiest forces that can affect the minds and hearts of men, this matter is surely deserving of serious attention.

I have been spending a few weeks in the United States, and the singing which I have heard in some of their churches has astonished and shocked me. After what we have read of their revivals of religion, and with the freedom to choose the good and refuse the evil, of which they justly boast, and the enlightenment and love of progress, the signs of which meet one on every side—how large congregations can be satisfied to sit and silently listen

to the singing of a choir or a quartett, is to me perfectly marvellous and inexplicable. Any thing more contrary to the New Testament idea of Christian worship, I cannot conceive. Since I came into the States I have, for the first time in my life, heard a place of worship called an "audience-room," and verily into an audience-room they have turned it. I rejoice to find that different practices prevail in Canada.

The design of singing in the worship of God is two-fold; to *express* and to *deepen* devout feeling, and for both these ends the employment of a choir is unsuitable. The singing of the choir by themselves can be no expression of the feelings of the people; and to deepen the devotional feelings of a congregation, the united voices of the whole assembly, even though uncultured, will be found far more efficacious than mutely listening to a band of the most highly trained and accomplished singers.

The points to which I attach importance are these: that the singing is the people's part of Divine service, and should therefore be done by them; and that they should try to do it well.

It is the people's part in Divine service. "Let all the people praise Thee." "Let every thing that hath breath praise the Lord." The congregation should not look exclusively to the minister to interest and excite them. They should do what they can in the way of self-excitement, and in the excitement of one another. For the most part our psalms and hymns are expressions of praise and joy, and the singing of a congregation is incomparably more adapted both to express and to deepen these feelings, than merely listening to a choir.

Lord, how delightful 'tis to see,
A whole assembly worship Thee!

Whatever be the sentiment of the words that are sung, it will be far more powerfully felt if all the people unite in singing them. Not merely is the singing of a congregation more devotional in its character and effect than the singing of a choir, but even musically considered, it is an egregious blunder to prefer the singing of four, ten, or a dozen voices, however rich and cultivated, to the grand and massive harmonies of as many hundred voices. In my own congregation we have neither choir nor instrument. The people have learned to sing in harmony, they use notes, and are satisfied that the effect is better without organ or choir, than it would be with them. I do not wish to be understood as expressing a universal and indiscriminate condemnation of organs and choirs. If their use be justified on the ground that they assist and improve congregational singing, and if they are believed to accomplish this end, my objections are met. I confess, my own impression is, that the practical tendency of choirs is adverse to thorough congregational singing. It is against the employment of a choir as a substitute for the singing of the people that I protest. Nor does it seem to me desirable or right that the people should consider it the duty of the choir, and not of themselves, to take pains with the psalmody. In English congregations, ladies and gentlemen are to be found who understand music and can sing well at home and in company, but who make no effort to promote the excellence of their congregational psalmody. There are many places of worship in which half the people are silent, and in which the singing of those who are not is of such a smothered and muffled kind, that the voices of seven or eight persons in the choir produce a greater volume of sound, than the

singing of as many scores or even hundreds in the congregation. It is often the case that children take little or no part in the psalmody, either from want of books or from not being encouraged to unite, though the Saviour has said, "Out of the mouths of babes and sucklings Thou hast perfected praise."

Again, I submit that the psalmody being the people's part of Divine worship, they should endeavour to do it well. "Whatever is worth doing at all is worth doing well." Especially is this true of whatever belongs to the worship of God. Praising God is the noblest use to which our vocal powers can be applied, and surely if it be worth while for persons to devote time and effort to enable them to entertain their families and their friends with vocal music, we should be willing to do so to qualify ourselves to take our part in the worship of God and to "make His praise glorious." Did He not forbid the bringing to Him for sacrifice, the blind, the lame, and the halt? Must we not approve and admire the spirit of David, who "would not offer to God that which cost him nothing?" A style of psalmody has often been heard which is adapted to repel persons of any musical taste from the house of God, rather than to attract them to it. A style of singing has been put up with there, which would not be tolerated elsewhere, as if any thing were good enough for His worship. One consequence of this neglect is that the people suffer loss and injury. The effect of sermons is frequently neutralized by the manner of the singing. The psalmody is often powerless as a means of grace. It fails to animate devotion, to thrill the heart, to ravish and exalt the soul. For the purpose of religious edification and enjoyment, the reading of the psalms and hymns would perhaps be sometimes found more effectual than the singing of them. It is admitted that choirs should make efforts to secure excellence in the psalmody which they conduct. My position is that the people should do, as far as possible, what it is considered desirable should be done by a choir.

1. Members of a choir are expected to be able to *read music and use notes*. It would be well if the people generally could do the same. Nor is this by any means a difficult attainment. There are two easy methods of singing by note, extensively known in Great Britain—the "figure" method of the Rev. J. J. Waite, and the "tonic sol-fa" system of the Rev. J. Curwen. Large masses of people of every age, are now able to sing from musical notation by these methods, with the greatest facility, and tune-books of the highest excellence are now published in these simplified styles of notation. All congregations, however, will include some who are, and who will remain, ignorant of music. Let not such persons be discouraged from joining, and joining heartily, in "the service of song." Devotion before science.

2. Members of choirs are accustomed to *sing the proper parts* for which their voices are adapted. I submit that it would be well if the people did the same. The differences in the range and quality of voices which fit persons to sing treble, alto, tenor, or bass, are natural distinctions, not human inventions. In ordinary congregations, all these varieties will be found, and commonly in proper proportions. Why should the singing of these parts be confined to the choir? The high notes of a tune are difficult for persons with low voices, and in trying to reach them they flatten the singing. If only those tunes be sung, the air of which can be taken with ease by all the people, the range of notes which they embrace must be limited. If the effect of harmonies is pleasing, which is admitted by the rendering of them by the

choir and organ, why forbid the people to sing them; and if the notes are not in the people's hands, they are practically forbidden.

3. Choirs *use notes*; so should the people. It would be impossible for a choir to sing correctly without notes. Harmonies cannot be extemporised. In most congregations there are persons who understand music and who would sing their proper parts if they had the notes before them. A tune-book should be fixed on, which the people may all procure. The tune should always be announced with the hymn, and no other music should be sung than that contained in the book. The tunes of the tune-book should be as rigidly adhered to as the hymns of the hymn book. No objection can be raised to the music being in the hands of the people, which would not equally apply to its being in the hands of the choir.

4. The members of a choir are accustomed to *meet for practice*: so should the people. And if the people feel that they are responsible for the singing they will be just as willing to do so as the choir. My congregation furnish themselves with sixpenny tickets, which admit them to a weekly practice, of an hour and a half length, for six months. Persons are admitted to the singing meetings without tickets, by paying a penny. This pays for gas, fire, printing, &c. Our exercises have been delightful meetings, and have accomplished other valuable ends besides improving the singing. I have generally conducted them myself; but it is not necessary for the minister to do this. For love or money a teacher can generally be found; but I think it is necessary that the minister should take an interest in the matter, attend the meetings as often as he can, and superintend the whole movement. It is quite possible to conduct psalmody exercises in such a way as to ensure their failure. Some thought and care are requisite to make them successful and permanent. I am accustomed to teach my congregation that, as I deem it my duty to study and take pains for the proper performance of my part of public worship, they should be willing to do the same for the proper discharge of theirs.

5. In choirs, the voices are so arranged that *those who sing the same part are placed together*; and as far as this can be carried out in a congregation, the singing will be proportionably improved. At the meetings for practice the voices should be strictly grouped, as this greatly assists the correct rendering of the parts. The same principle may be partially carried out in the services, more or less in proportion to the amount of interest the people take in the matter. There will always be found in a congregation some persons who would readily consent to group themselves in this way, and as the advantages of the method became apparent, others would become willing to adopt it.

In the Lozells Chapel a number of bass singers sit in the front gallery, opposite the pulpit. Half a dozen pews in the side gallery are occupied by tenor voices; then comes a block of trebles. Down stairs, the men with low voices sit on the right hand part of the chapel, in the seats next to the aisle, with their families by their side. The men who sing tenor and alto sit on the other side of the chapel, with their families. Thus the strong help the weak. All this grouping of course is perfectly voluntary. When persons apply for sittings in our chapel, the first question asked them is, "What part do you sing?" I trust you will excuse the references I have made to myself and my congregation. It is at the request of some ministers who are present and who have heard our Lozells psalmody, that I have gone into these particulars respecting our modes of proceeding. I may add that our

psalmody has been of much spiritual service. The cases are numerous in which persons who join our church refer to the singing as having first drawn them to the house of God, or as having impressed their minds. We feel that it adds sweetness and power to all our services. I am sure it has had the effect of uniting the people, and increasing their attachment to the place. What we labour for, we are likely to love.

I would recommend that special efforts should be made to teach the children to sing. It is greatly to be desired that they should cherish love for the sanctuary and feel an interest in its services, and this is the part of worship in which they are most likely to take delight. Tunes should be carefully selected, to suit the sentiment they are intended to express; and the style of singing them should be appropriate to the character of the words.

It will give me great delight if the few hints I have now been permitted to lay before you should in any degree contribute to the enjoyment and usefulness of yourselves and the churches over which you preside.

At the close of the above address, Mr. Feaston, by request, gave a practical illustration of his views in relation to the *expression* of the sense of hymns by appropriate changes in the use of the tunes. The example taken was Watts' hymn, (262 Sabbath Hymn Book), to the tune "French," or "Dundee." Of this the first verse, and two lines of the second, were sung very softly and rather slowly:

"Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one single gleam of hope,
Or spark of glimmering day.
With pitying eyes the Prince of Grace,
Beheld our helpless grief:"

But on the third and fourth lines of the verse,

"He saw, and oh, amazing love,
He ran to our relief!"—

The voices were called forth in power; so were they in the next two lines,—

"Down from the shining seats above
With joyful haste he fled,"

Sinking again upon the words,—

"Entered the grave in mortal flesh,
And dwelt among the dead."

During the last two verses, beginning:

"Oh for this love let rocks and hills,"

And,

"Angels! assist our mighty joys!"

The full strength of the voices was called out, and the time was twice as fast as before. The effect produced by these simple expedients, in bringing out the meaning of the hymn, was wonderful. Yet there was nothing in it which any congregation might not learn with a little pains.

A similar process was tried with the hymn, "He dies,—the Friend of sinners dies," sung to the tune "Melcombe," or "Nazareth," the transition being made in this verse;—

"Here's love and grief beyond degree :
The Lord of glory dies for men!
But lo ! what sudden joys we see,—
Jesus, the dead, revives again."

Some passages of scripture, from the Psalms chiefly, were also sung, but the method of doing this can hardly be described by pen and ink.

Before Mr. Feaston delivered his address in Montreal, he had spoken upon the same subject, with similar practical illustrations, in Toronto, where the friends from the two churches became so much interested in the subject, that they requested him to spend another evening with them, which he very kindly consented to do, on his return from Montreal.

We are quite sure that these labours will bear fruit. A meeting for practice has been begun in Zion Church, in this city, and we trust that Bond Street will take up the matter when the hot weather is over. Montreal, which has already done much in Psalmody, will be stimulated to do still more. We have no doubt that many a pastor carried home ideas that will be put into practice during the coming season.

So deeply do we feel the importance of the subject, that we shall reprint in our next a more ample and detailed account of Mr. Feaston's system than was contained in his address to the Union. It is contained in the *Tonic Sol Fa Reporter* for December, 1861, edited by Rev. John Curwen, of London, and is so practical, so full of detail, and so complete in its meeting almost every enquiry which any one would wish to make on each part of the plan, that we are sure that our readers will thank us for giving it to them in full. It is our hope to be able to use the Magazine in furtherance of the cause in many other ways. We have the prospect of being supplied with a series of papers and exercises, by the aid of which a congregation could be carried through a course of psalmody lessons, easily learning to sing their parts by note. But these things, and many thoughts of our own on the subject, we must defer for the present.

We will again express our earnest wish that Mr. Feaston may accept the office of the "English Psalmody correspondent of the *Canadian Independent*." Not only by his enthusiasm and skill in sacred music, and the story of the revolution he has wrought in reference to it in his own congregation, but by his loving spirit also, he has won the admiration and attachment of all who were brought into contact with him. Many on this side of the Atlantic will join with his own people in the prayer that his health may be completely restored and his valuable life and labours long continued.

ABERRATIONS OF THE "MORIBUND PARLIAMENT."

We must say that we are anything but satisfied with the proceedings of the Canadian Legislature, during this its last session, in relating to politico-ecclesiastical questions. The priests, as usual, have been too busy about a death-bed. A great injury has been done to the cause of Collegiate Education by granting University powers to *two* Roman Catholic Colleges, at Kingston and Ottawa. The new Education Bill for Lower Canada has been promised and postponed, promised and postponed, until "hope deferred has made the heart sick." We have been pleased to see, however, that the Attorney-General East clearly recognised the difference between the systems of Upper and Lower Canada in reference to the sectarian element

MEMBERSHIP AND ELDERSHIP.

I begin by laying down a few positions, as bases for further argument. I shall not now stop to prove them; but, for the purposes of the present writing, consider them as "surely believed among us." Let none, however, assent to them who are not convinced of their truth; because with such my labour would be lost, in drawing conclusions from doubtful premises. Let them rather go to the New Testament, and search for themselves "whether these things are so." But if we cannot but feel, that, as the Holy Spirit hath taught us to understand the Scriptures, these general principles are true, let us not shrink in carrying out to the full extent their inevitable deductions.

I. *The individual Church possesses all the powers Christ has committed to His Church on earth.*

EXAMPLE:—If there were only a single church of believers on earth, that church would be *complete in every respect*; and the establishment of another church, or a hundred other churches, would in nowise interfere with its internal or external completeness, or lay upon it any further restraints or responsibilities, except those arising from christian fellowship of member with member and church with church.

II. *A church is a body of members; and a believer, in order to be connected with a church, must be a member of it.*

EXAMPLE:—As in every "Society," for whatever purpose, so in a church—membership must be the test of connection. A deacon must either have been a member, or be admitted to membership at the time he is chosen to office: and precisely so of a bishop, presbyter or elder; (three names for one office).

III. *A man cannot be "ordained" (or installed) in an office to which he has not been elected.*

EXAMPLE:—If a church depended on the consent or approval of another church, or any ecclesiastical body or power whatever, beyond itself, either in electing or ordaining its officers, its autonomy, independence and liberty would be gone. It would no longer be a *church*, but a section of an ecclesiastical corporation; for then the full powers of a church (of which the ordaining power is a very conspicuous one) could only be found in the corporation as a *whole*.

IV. *The ceremony of ordination only ratifies and formally completes, but in nowise extends or enlarges, the office or the powers intended to be conveyed by the election.*

EXAMPLE:—A church elects for itself a deacon or a bishop; and as the election confers office in that church only, (for the church cannot elect officers for another church,) so the ordination must be (and can only be) co-ordinate with the election.

A few conclusions drawn from the above; without giving the process by which they are drawn:—

Under position I., "Apostolic succession," Episcopal ordination, and ecclesiastical incubation are entirely set aside by the New Testament plan of forming churches. Regeneration by the Holy Spirit is the only indispensable preliminary to the members completing in every respect their own church organization.

Under position II., election to eldership in a church conveys membership, on the principle of the greater including the less; but it does not convey membership to the elder's wife or children.

Under position II., a deacon or an elder cannot hold office in two churches; for if in two, then in *twenty*: and the simple New Testament "elder" or "bishop" becomes a diocesan at once. As a man cannot have a dual membership, so neither can he have a dual eldership; for he cannot be an elder where he cannot be a member. If brother A desires to preach in churches C and D, let him be elected and ordained an elder in C, and preach at D as an evangelist from C. His membership and eldership at C preclude his membership or eldership at D; and he can claim no right *by virtue of his office at C* to officiate at the Lord's Table, or sit in the church-meeting at D.

Under positions III. and IV., as a deacon ceases to be a deacon when he resigns his diaconate, so an elder ceases to be an elder when he resigns his eldership. As his eldership had only respect to the individual church, so when he resigns his eldership, there is nothing of it left; still, however, doing the work of an evangelist, and desiring again to become an elder, we still call him a minister, a general title by which we may designate any man who publicly serves the churches. But he is not an elder till again elected to the eldership; and again being elected, he should again be ordained. The position now taken will be attacked; but it is just as strong as the rest. "Inductions," "Installations" and "Recognitions" are but makeshifts to evade the question of ordination after every election. An obscure idea of "once a priest, always a priest," lies at the bottom of it. If the conviction of the propriety of ordination always following election should make brethren less ready to flit about, an incidental good will have been accomplished, aside of the main question.

Under positions III. and IV., elders who lay hands in ordination upon another elder do not do so by virtue of their own ordination. They come, in the christian spirit of fellowship, to assist the church with whom resides the ordaining power; and who could, if so minded, do without them. If their presence is indispensable, it must be either because of their election as elders, or their ordination as such. If because of their *election* as elders, the newly elected elder is himself qualified to ordain; and the church could, by electing more than one elder, secure an ordaining quorum within itself. If because of their *ordination*, then the same necessity must have existed *at their own ordination*; and their ordination, and all their ordaining acts, are invalid, if the elders laying hands on them were merely *elected* and not *ordained* elders. And it would behove them to trace back with unerring fidelity and indubitable evidence, their "succession" to the Apostles. An "elected" elder in the chain, a thousand years back, destroys the whole chain! Can it be possible that our Lord left the validity of church ordinances and church-existence to the gossamer tenure of an unbroken "succession of hands?"

I will not proceed further. I have used an hydraulic condensation; but I trust have yet been sufficiently clear. I may have to return to the subject.

W. W. S.

[Not wishing to refrain from publishing the above any longer, we insert it without the comments which we designed to make upon it. We will merely say that we think the writer has *overstrained* his theory. To us there seems very sound and clear reason for the position taken by the *Congregational Quarterly* for April: that there is a call and ordination to the MINISTRY of the Gospel of Christ, which, though generally accompanying that to the eldership of a particular church, may take place apart from and antecedently to the latter, and may remain when the latter is at an end.]

SABBATH SCHOOL ASSOCIATION.

We understand that arrangements are in progress for the next Annual Meeting of this body in Montreal, in September. A circular will shortly be issued with particulars.

 BEAUTY.

BY REV. J. A. R. DICKSON.

It fills the world: 'tis here, 'tis there,
It rests on all we see,
It shows God present everywhere—
In hill, and dale, and tree.

It decks the lovely rainbow's form:
Quick moves in northern light;
Red crimson bathes the brow of morn—
Bright gems the noon of night.

It dances on the foamy crest
That crowns old ocean's wave,
It flits across the river's breast,
It cheers the gloomy grave.

It blossoms in the opening rose,
It bursts in spring-tide bud,
It lives where'er Jehovah goes,
It is the smile of God.

 SOUL-LIGHT.

How hazy are our clearest thoughts of heaven!
How dim the light that lies beyond the dark!
How hard it is to spur the spirit up
To hold communion with its truest kin
In regions rich with royalet of things!

We seek to know by sense. We grasp the earth.
We disdain faith and famish our poor souls;
And murmur when they close their eyes in death.
Oh that we better understood ourselves!

There is in man a spirit, informed of God
That every day cries out for food to meet
Its wants. Befitting nourishment it needs.
Secure it that, and it will scale the skies
And live in light, nor know such darkness more.

London, C. W., July 18, 1866.

A Georgia journal says that many of the leading Methodist clergymen of that State, in consequence of their hostility to their Northern brethren, have made overtures to the Episcopalians for a union with them. Bishop Davis, of the Episcopal Church in South Carolina, approves a reunion with the Northern branch of the church.

Who cannot keep his own secret ought not to complain if another tells it.

The Home Department.

AUNT NANCY'S EXPERIENCE.

The first time I visited Aunt Nancy she related her religious experience. The little cabin where we sat was very rude, and scarcely more than eight feet square. A bed occupied nearly half the room, and various household utensils and articles of clothing were hanging on the walls. The whole scene would have formed a quaint picture to northern eyes. Aunt Nancy, dressed in a gown made of coarse bed-ticking, with a turban on her head, was seated in the middle of the floor, mending an old bed-quilt. As soon as she began to relate the story of her conversion, she became so absorbed that she laid down her needle, though she still sat on the floor, with the bed-quilt spread out before her.

"One day," said she—and I will give the narrative as nearly as possible in her own words—"one day, when I war hoin' in de cornfield, 'peared like I heard a voice askin' me, 'Will you work hard in de field all yer life, eatin' poor food, an' den be lest at last?' And 'peared like I felt a great weight on my heart, an' I begun to pray, 'Lord, have mercy!' When I went home at night, I war screamin' to de Lord, and Aunt Grace met me, an' said, 'Chile, ye mustn't scream so; pray softly, or ye'll frighten de white folks in de great house; dey ain't used to such noises.' But I said, 'Aunt Grace, spose Jesus is passin' by a great way off, how's he goin' to hear me 'cept I cry loud?' 'O chile,' said she, 'Jesus can hear de softest whisper of yer heart.'

"Well, I kept prayin' an' prayin', and seemed like my heart grew heavier all de time. I couldn't sleep at night. Sometimes I went away to some lonesome place, an' crouched down, under de stars, an' cried for mercy, till my face war wet with dew. The dogs chased me, an' barked at me, an' everything seemed to hate me. One day when I war so troubled, I saw a man walkin' across a bridge a long way off. I thought it war Jesus, and I cried with all my might, 'save me!' The man heard me, stopped an' looked, an' went on, an' I war in greater distress.

"My master he war a 'drinkin' man, an' one Sunday while I war feelin' so down-like, he sends me to de store to get him a jug of whisky. I war bound to obey, so I went. The woman who sell the whisky, she see I wan't myself; so she says, 'Nancy, 'pears like you's downcast an' troubled 'bout suffin'; you better take a dram of this whisky.' But I told her, 'No, I can't take none; I wants suffin' for my heart, but it ain't whisky;' an' I went back an' prayed agen.

"One day I war walkin' alone in de woods; it war the day before I found Jesus; O! I remember it like 'twas yesterday; my heart war so heavy, seemed like I must die; an' I war cryin' and cryin' for mercy as hard as ever I could. It seemed to me I saw a man, away off in de distance, "wavin' a white flag; and he called, 'Come to me my little one, an' I'll save you.' When I went home that night, I war struck blind, I washed my eyes, but I couldn't see; an' I heard suffin' say, 'It's sin makes you blind; come home to Jesus, an' he'll give you sight.'

"The next afternoon, I war sittin' in Aunt Grace's cabin; Aunt Grace war very 'ligious. It war a pretty summer day, so calm and soft, like, an' the sun war low in the west; jes' such a 'time as the angels come an' sing.

All at once I seemed carried away to a great white house, where a man stood, wavin' a glitterin' sword. When he saw me comin', he opened the door, an' let me in. A pretty white lady with coal-black hair—I spose 'twas the Virgin Mary—come forward an' met me, an' said, 'O, honey, I'm mighty glad to see you here.' I looked round the room, an' I saw beautiful robes, white as the dribbling snow; an' they were all sizes, from the little baby's robe up to full-grown people. The beautiful lady took off my old clothes, an' put me on one of those white robes—O! it war so white and pure; an' she put a turban on my head, all covered with shiny spangles; an' she brought some white slippers for my feet. When I war dressed a man came in at another door, holdin' in his hand two cups, an' he gave me one, an' I drank it, an' it war sweet like milk to my taste. An' he said, 'You've drank the cup of salvation; I've set your name down in the Book of Life; take up your cross an' follow me, an' I'll take you home at last.' I wanted to wear those white robes away, but they wouldn't let me. When I went to the door, I could see no way to get down, but 'peared like they let me down like a feather.

"Then Jesus reasoned with me, and said: 'If you seek me inwardly, I will reward you openly. If you come foolishly, my little one, I will make you wise. Whet your sword, and keep it in order.' I says, 'What is the sword?' an' he said: 'It is your prayers. You can't call sinners unless you lay near the throne of grace.' I said, 'What can I do, for I know not a letter in a book,' but Jesus told me, 'Be you satisfied; have not I given you a book, and stamped it upon the table of your heart? When you wants wisdom, ask of me, an' I will freely give it. Go an' tell others what a Saviour you have found. I did not give you my grace to hide under a half-bushel, neither under a peck.' Then I asked him why he had pardoned me, an' he said, 'It is for nothing you have done, nor nothing you can do, but for Jesus' sake who died on the cross. He is the way; his blood will wash you white as the dribbling snow.'

"When I came to myself, the burden war gone from my heart, an' I felt that Christ had forgiven me. Everything seemed to praise the Lord. That war a long long time ago, but I've been very happy since. O! who can help loving such a dear Saviour?" And as Aunt Nancy closed, tears stood in her eyes, her hands were clasped, and her face shone with a strange light.

If I ever reach the heavenly hills, and walk among the glorified ones there, I expect to see Aunt Nancy, wearing her white robe and starry crown, and, mayhap, reader, that crown will be brighter than yours. S. J. W.—*Congregationalist*.

NO CHILDREN IN AMERICA.

BY MRS. L. M. CHILD.

The human race is moving on with such accelerated speed, as it passes through the centuries, that perhaps posterity in the far future will consider our steam-cars as slow and lumbering machines, as we consider the war-chariots of the Egyptians. I will confess myself thankful that my lot was not cast in any more remarkable age, or any faster country; for, things being as they are, I am frequently made dizzy with the rushing by of the present generation, though I do not presume to so much as look after them. Jeremiah Mason, one of the most learned of our lawyers, being asked whether he understood Emerson's lectures, replied, "No, I don't; but the gals do."

I continually find myself in a similar predicament. I hear girls of fifteen going into ecstasies over poems of Browning's, from which I vainly endeavor to obtain the glimpse of an idea; and as for the procession of the equinoxes, and things the like of that, they know all about them as well as they know the alphabet. I listen to them in humility and wonderment, thinking to myself, meanwhile, how fast the world has moved on since I was a girl, and feeling an utter hopelessness about catching up with it.

But if we old folks wish to realize what slow coaches we are, and always have been, we must compare the children of the present time with the play-mates of our childhood. A French gentleman said to me the other day, "There are no-children in America." He spoke the truth, and it is a mournful one; for life without childhood is like a year without a spring. In the vicinity of Boston, a boy of nine years old lately said to a boy of seven, "I am surprised to hear you talk so much about the girls. I didn't at *your* age." Some girls of fifteen give it as their opinion that girls of twenty ought to retire from parties, and leave the beaux to young folks. A boy, matured by the experience of eight summers, having met with an allusion to Cupid, in the course of his reading, inquired who Cupid was. Being informed that he was the god of love, represented an ancient fable as a winged boy shooting arrows right and left, and that whosoever was hit was compelled to love somebody, he exclaimed, "Oh dear! then he has certainly hit *me*; for I can't help being in love with Jenny." A little girl of my acquaintance took upon herself the burden of years at a period uncommonly early. While being undressed for bed, when she was about six years old, she heard her father read from the paper an account of a mechanic whose arm was torn by machinery. No one supposed that the child took any notice of it; but when she went up stairs, she began to sob violently. When asked what was the matter, she exclaimed, "Oh dear! what *shall* I do if they marry me to a machine-man?" Her mother, scarcely able to repress from laughter, replied, "Don't cry about that my child; perhaps you will never be married." "Oh yes, I shall," she responded, trying to swallow her sobs; they *will* marry me to somebody, and likely as not he will be a machine-man; and if he breaks his arm all to pieces, I shan't know nothing what to do." If things go on at such a rapid rate a hundred years longer, boys and girls of twelve will have to make their wills and retire from the arena of life, if they would avoid having it said of them, "superfluous lags the veteran on the stage."

Seriously, the children of this country are greatly injured, soul and body, by leaving the nursery too soon. They go into parties too early, where they partake of food unsuitable to form strong nerves or healthy blood. They play the passions of human nature before they have felt them, and enter into the competition of vanities before they have sense enough to distinguish tinsel from gold. To themselves the misfortune of such a process of education is incalculable. They lose the natural relish for simple things, and acquire a diseased craving for excitement and variety. They tarnish the pleasures of life with too early handling, and thus never experience them in their freshness. They lose the inexpressible charm of unconsciousness, a loss for which no acquired graces can atone. And we, their seniors, whose artificiality and mistaken indulgence have blighted the hardy wild-flowers of childhood, are poorly compensated by the sickly hot-house plants we receive in exchange. In many genteel English families, daughters are not allowed to dine out of the nursery till they are sixteen. That is an opposite extreme; but, of the two, methinks the English extreme is safer than the American.—*N. Y. Independent.*

Correspondence.

THE WIDOWS' AND ORPHANS' FUND.

MR. EDITOR,—Permit me to draw the attention of our ministers and churches to the following passages in reference to the support of God's servants and their households. Deut. xiv., 27, "And the Levite that is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee. At the end of three years thou shalt bring all the tythe of thine increase the same year, and thou shalt lay it up within thy gates: and the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied, that the Lord thy God may bless thee in all the work of thy hand which thou doest." See also Deut. xxvi., 12. We find further, that should a priest's daughter become a widow, she was to return to her father's house and eat of the holy things with the rest of the family. These and other passages not necessary to cite here, shew clearly that God designed that the priests' widows and families were to be permanently supplied from the Levitical stores.

It is further evident that the Apostle Paul connected the principle of Levitical support with that of the christian ministry, as will be seen by consulting 1 Cor. ix., 5-14.

My object in drawing attention to these passages is to secure proper respect to the claims of the Widows' and Orphans' Fund, a collection for which is asked on the first day of September next: surely no class of persons has a more sacred claim on the sympathy and benevolence of our churches than the bereaved families of our worthy ministers who are toiling on, and shortening their lives through the service rendered to our common christianity. It is impossible for our pastors to lay up for those that they love as they ought, in view of being taken from them: and surely it is a small sacrifice that our church members are call on to make, in giving a collection annually to supply that lack of service.

That passage which declares that a person who neglects to provide for his destitute family relations has denied the faith and is worse than an infidel, applies to ministers as well as to laymen; and we look to them for subscriptions as an essential part of their common christianity—a pressing duty towards their wives and little ones, which they know is righteously earned by their self-sacrificing, uncomplaining partners in the stern battle of ministerial life.

No minister should permit any false sense of delicacy to rob his wife and children of that wise provision which the above fund provides, through neglecting to bring the claims of the above organization before his people, or by delaying to become himself a member of that association. Will our deacons see to it that the Widows' and Orphans' Fund secures a prominent place in their financial arrangements: and will not our people recollect, that the proper discharge of their duty toward those whom God *particularly* cares for, will bring down on them and theirs the divine blessing in all that they put their hands to? Let our churches then prove on the first Sabbath of next September that they are not unmindful of the claims of those who have no opportunity of pleading for themselves, and thus evince that Congregationalists have not denied the faith, nor become insensible to the indisputable claims of those for whom the Widows' and Orphans' Fund Society was instituted to provide.

HOW IT STRIKES AN EXILE.

DEAR EDITOR,—Accept hearty congratulations on the safe and very cheering entrance of the Union upon its thirteenth year's operations. Though more than a thousand miles away, I was in spirit present with the brethren at Montreal, and very often during their sessions, endeavouring to help them by my prayers for their guidance and quickening. The careful perusal of your late issue, (for which I waited very impatiently till this morning,) has filled my heart with rejoicing. I thank God that the good brethren were led to harmonious action on all the exciting questions that engaged their earnest discussion. Especially do I rejoice that they were enabled unanimously to accept the second lump sum of £500 sterling from the C. M. S. under the new arrangement, "without doubting!" I hope the mutual confidence which has been revived between the two co-operating societies, may be lovingly cultivated. It certainly will be by the editorial services of the "C. I." *Freedom of speech* is a priceless boon, without which little that is worth having, would long remain in possession; but *wisdom of speech* is a far nobler gift! Horace says truly—

"Who then is Free? The Wise, who well maintains,
An empire o'er himself! * * * * *
Who can Ambition's vainest gifts depise;
Firm in himself, who on himself relies."

Allow me to add a word of congratulation on your adopted child's *entrance on its teens*. The "Canadian Independent" was a pet of mine from the day it was born. I loved its spirit from the beginning. Its visits were always welcomed with an eager desire to know all it could relate of the affairs of the brethren, and how they were doing. Now that I am (as you please to call me) "exiled" from that brotherly band of fellow-workers, and hear little about your progress from any other source, the "C. I." is more longed for than ever. This last issue is a great improvement in all respects. I like the new title page, with table of contents. And the bill of fare is for richness and variety, a model for the "Union Meeting Number." Another improvement that greatly pleases me is the new arrangement for the Proprietorship of the "C. I.;" and I heartily congratulate the brethren and churches on their securing the services of so wise and understanding a man in the editorial chair. I hope they will respond to your invitation, and keep you well supplied with *original matter*. This is the charm of such a Magazine. Long and elaborate papers may be willingly endured occasionally, when short, simple and life-like effusions from the brotherhood—and the sisterhood—are inadequately supplied. But the most homely letter from a backwoods pioneer, or other practical worker in the Master's vineyard, will be read ten times more than the best essays, sermons, or trans-atlantic speeches that you have given us. Far be it from me to undervalue these. Some of your clippings from the British Press have been exceedingly happy. But I want to hear from other dear brethren in the rear rank of the home corps, who seldom, or ever let their voice be heard.

You are doing far better in Canada than the mighty Western States, in supplying the Church's wants in this department. We have no religious periodical for the 216 Churches of Illinois! I might put the case more strongly; but have no desire to reveal the nakedness of the land. If we know anything about our neighbouring churches, we derive our information, so far as the press is concerned, from Boston or New York! It was not

always so, and I hope the lack may soon be supplied. Let the Churches of Canada know that they are, in this particular, better supplied than any Illinois Churches. Surely you will find in this, as in all other enterprises, that "nothing succeeds like success!" This has been gained. The Magazine is a self-sustained power, and I feel sure that perseverance in the tenor of your way will increasingly secure the confidence, gratitude, and co-operation of the Churches. Go labour on, dear brother;—'tis not for naught! And may you be endued with power from on high!

I intended to say something about the West; but find myself so pressed for time, being in the midst of the confusion of removal into our own hired house, so rather than let this be delayed indefinitely, I send it thus incomplete.

With warm affection, as ever,

Your fellow-labourer,

Aurora, Ill., 16th July, 1866.

EDWARD EUBS.

A CHRISTIAN CONSULATE THROUGHOUT THE WORLD.

DEAR EDITOR,—I have now before me an old friend, but so changed that I have been obliged to look and look again to recognise his altered face. Never did a heartier, thank God! proceed from my heart or lips, than when my eye rested on *The Canadian Independent*, July, 1866, and when a little lower down I saw "*The Independent* at the Union meeting." I thought surely every page must be filled with "grateful recollections," or my old friend could never have put on such a cheerful and pleasant face; he looks now like a laborer in good working order, ready to obey the master's bidding. "A Poor Pilgrim" feels strong to labor with him and for him, and, if acceptable, a way-side jotting shall every now and then be dropped into the Editor's box. It is very pleasing to hear the good account of *The Independent* at the Union meeting, and cheering to look forward into its future. Heartily echoing the words "Congregationalism, a blessing is in it," we go through the proceedings of the Union, and how often does the desire ascend to heaven, that Canada, like Britain, may be a praying country, for who can doubt that Britain's prayers are the cause of Britain's greatness? A perusal of the proceedings at the annual meeting of the College Corporation urges upon us the necessity of obeying the command of Jesus, "Pray ye therefore the Lord of the Harvest, that he will send forth more laborers."

The "Poor Pilgrim" now proceeds to unfold the main object of his letter, and it is in the fulness of his heart that he submits a proposal for the establishment of a "Christian Consulate," so far as practicable, throughout the world. He has often felt sad as from time to time he has heard of the removal of one and another of our young ones who seemed to be pursuing the narrow way, but who, being removed from the parental eye, and sent into a city or town where everything and every body has been strange, have fallen into the paths of the destroyer and have been lost; whereas, had there been some Christian in that place to whom a note of introduction could have been given, many a lost one might have been preserved and perhaps have become a good soldier of the cross.

It is hoped that the suggestion now thrown out may induce some publishing house to seek to obtain the name and address of at least one Christian resident in every city and town throughout the world to act as a

“Christian Consul,” and that an alphabetical list may be published at a remunerative price. It is also hoped that every Christian Church and every Christian society will purchase a copy to which all its members may have reference. By this means no one need go, or long remain, a stranger in a strange land, and many a tender lamb may be saved from the power of the destroyer. The writer would cheerfully undertake the “Consulate” for the city in which his lot is now cast, and if appointed, would communicate with the churches and congregations of every denomination in the city, and request the name of some person connected with each to be given him, so that whenever a stranger presented his letter of introduction, he might be sent to the agent of the particular denomination to which he belonged or wished to belong.

Let Christians hear of this suggestion, and pray over it, asking the Good Shepherd to help them to form a chain that will connect the fold and preserve the flock, so that not one of the weakest and feeblest may perish.

A POOR PILGRIM.

Toronto, July 16th, 1866.

ADMISSION INTO THE UNION.

We have received a letter from John Roaf, Esq., Q. C., of this city, animadverting upon the action taken by the Union upon a communication sent by him to that body in June last. (See *C. I.* for July, p. 28.) The only action taken by the Union was to instruct the Secretary to reply to Mr. R.’s letter. It appears that that officer, in so doing, adopted the first part of the report of the Membership Committee, that the Union “could not review church action without erecting itself into an ecclesiastical court.”

We fully recognise the legitimacy of criticism upon the proceedings of a public body like the Union. But we are equally clear in the conviction that the *Independent* ought not to be used for the discussion of differences between churches and the members of the same. In the present case, however, the allegations against a Church and the Union are so interwoven in the letter that lies before us, even after some portions have been withdrawn, that we feel constrained, instead of printing it in full, to quote or give the substance of such passages only as bear directly on the *Union’s* procedure. We should be very sorry to deny any one a fair hearing against the Union; but we cannot open the door to a discussion of a church-difficulty, which could do little if any good, which would be sure to do much harm, and of which there would be no end. Some may think that, in our anxiety to allow all lawful freedom, we have not escaped that danger, as it is.

Mr. Roaf says:—

“The constitution of the Union provides that a church may become a member of the Union upon application in writing, including a statement of doctrinal and ecclesiastical views, which application and statement shall be referred to a committee and upon their report that the evidence of good standing is sufficient and satisfactory, the applicant may be admitted. How can the committee or the Union arrive at a knowledge of a church’s standing without reviewing its action, and learning whether its practice is in accordance with its profession? Is every church to be received, be its action what it may, if it can only present an application, including a statement of sound doctrinal and ecclesiastical views? Plainly such is not the meaning of the constitution, for it further provides that the committee may report “that the evidence of good standing is sufficient and satisfactory.” Surely, then, evidence may be offered to the committee, and that

evidence to be satisfactory must involve an enquiry into facts alleged on both sides.

"Is it not understood that the churches in the Union will interchange fellowship one with another? Can it be that a church may be driven to say that another is so unsound in practice that it cannot send members to it or receive members from it and yet must have that church a fellow member of the Union? How is such a case to be dealt with in the Union, as at present constituted, except by the Union reviewing the action of the church offending, and, as an ecclesiastical court, trying whether it should remain a member and be recognized as in good standing?"

Further, our correspondent says that he did not ask the Union to reverse the action of a church; that such would have been his request had he addressed it as a court of appeal; but that, on the contrary, he strictly laid before that body who were about to judge of the ecclesiastical views and practice of a candidate for its membership, a statement relating to that very question; while the Union has said, that, even if true, this was no business of theirs. Whereupon he adds:

"Let me ask every Congregational minister, and the members of every Congregational church in Canada, are you willing to allow churches * * * to become members of the Union without investigation?"

In reply to the argument urged at the Union meeting, that a single act would not form a basis of action by the Union, he contends that it should do so, if persisted in.

We leave it to the Secretary of the Union to make any defence he sees fit of his reply to Mr. Roaf on behalf of that body.

Literary Notices.

ST. PAUL: HIS WORK AND MINISTRY, TO THE END OF HIS THIRD MISSIONARY JOURNEY. By T. Binney. London: Nisbet & Co., 1866. 12mo., pp. 373.

The Apostle Paul was a man who could dare to say, "Be ye followers of me, even as I also am of Christ." The last of the Apostles, he was the first them all. In mental stature, like his namesake the son of Kish in person, "from his shoulders and upward he was higher than any of the people;" a man who would have been foremost in any walk of life, in letters, arms, or government, as much as in religion. He had the combination so rarely seen of mighty intellect, large and tender heart, enlightened and sensitive conscience, and inflexible will. He was strong to work and strong to suffer. He was heavenly-minded, yet not unearthly. He was the chief scholar of the Apostolic College, the pioneer missionary, the most copious expositor and legislator, the most authoritative administrator, the most practised teacher of young evangelists, the largest contributor to the canon of the New Testament.

While we have but a few incidents in the lives and labours of the other Apostles, even of Peter, James and John, we have many in those of Paul. And it is a good sign in the christian scholarship of our day that so many able men have applied themselves to elucidate the story of his life and work, and to expound his letters and discourses. There is room in this field for a wide variety of talent to exert itself. Conybeare & Howson have almost exhausted the illustration of the scenes of Paul's travels from Geography and

History. Mr. Binney, leaving this field to them, takes up *the man*, analyses him, shows what he was at first, what he became, and how, his behaviour among men of every kind, his labours, trials, and rewards, his friends and his enemies, the world he worked in, and what work he did in it, the character he attained, and the divine source of all his power. Painstaking comparison of scripture with scripture, skilful application of out-of-the-way passages, vivid description, keen dissection of human nature, robust common sense, bold, strong, and majestic thought, with great fervour and affectionateness, mark this volume. It was preached to the young (we do not mean children), is adapted to them, and should be put into their hands to be studied. But no one can read the words of such a writer on such a theme without profit. The great fault we find with the book is that there is not more of it. When the theme was so great, and the writer so able, why was it not taken up more thoroughly?

Are we never to have a large book from Mr. Binney? His small works are gems in their way, but they are on unconnected themes. No man is better able to take up some of the knotty questions that vex this generation. A large audience throughout the world would be glad to sit at his feet. Let him use the larger leisure of his ripe old age to produce something that will live after him.

At last, one year after date, the *Congregational Quarterly* announces the publication of the edition, *with the debates*, of the "Proceedings of the National Council at Boston, June, 1865." Its price, in American funds, is \$3; by mail, \$3.25. The Boston publisher is I. P. Langworthy, 23 Chauncy Street; those at New York, Broughton & Wyman, Bible House. It must be a work of great value, not only for the passing interest of the occasion, but as a treasure-house of principles and plans.

Dr. Robert Vaughan's "Way to Rest; Results of a Life-search after Religious Truth,"* is very highly recommended by the reviewers. It deals with the questions of Revelation, Inspiration, the origin of the Pentateuch, the alleged mythical character of the Gospels, Paul's testimony to Christ, Atonement, Pardon, Justification, Man in his Moral Relations, Spiritual Influences and Church Authority.

Among recent works on the Life of Christ, on the evangelical side, we judge that none are more able and conclusive than that by M. E. de Pressensé,* and Rev. J. B. Paton's answer to Rénan. The apologetic battle of our generation is being fought on this field, but with Julian the Apostate, all gainsayers will be forced to cry, "O Galilean, thou hast conquered!" The mystery of the authorship of "Ecce Homo" is as yet unsolved: the meaning of the book, or the creed of the writer, is as difficult to discover. We confess that we do not augur well from this concealment and suspension of judgment. Dr. Arnold said with much truth, that it was not possible to write an "impartial" life of Christ, for if one really loved and worshipped Him, it must come out. Yet some new aspects of truth are brought out, wittingly or unwittingly, by even the erring writers on this greatest theme.

* London: Longmans, 1866.

* Jesus Christ: His Times, Life, and Work. London: Jackson, Walford & Hodder.

Good authorities speak warmly in favour of a Commentary on Genesis by Rev. Dr. Murphy, of Belfast,* Ireland, as meeting the recent objections against that book more satisfactorily than any other recent work, and at the same time made very readable by its admirable style and its "wit"—wit in a commentary!

Rev. Joseph P. Thompson, D.D., of New York, has published a volume on "The Holy Comforter—His Person and Work." Without seeing the book, or reading any favourable opinion upon it, we would recommend it, for Dr. Thompson cannot write a book that is not well reasoned, scholarly, and devout. Christians much need to understand better the doctrine of the Holy Ghost.

Of Dr. Stuart Robinson's "Discourses of Redemption," which we have received from the publishers, Messrs. Rollo & Adam, we expect to take some notice next month.

British and Foreign Record.

THE COLONIAL BISHOPS BILL.

After long deliberation upon the results of the *Colenso* judgment, the Imperial Government have introduced a Bill to make the Statute Law harmonize with that judicial decision. The speech of the Colonial Secretary is so concise a statement of the principles and objects of a measure which marks a new era in ecclesiastical legislation, that we quote it in full:—

"Mr. Cardwell, in moving for leave to bring in the Bill, of which he had given notice, for removing doubts as to the effect of letters patent granted to certain colonial bishops, and to amend the law with respect to bishop and clergy in the colonies, said it was well known to the House that in a very important decision the Privy Council had arrived at the conclusion that while a bishopric might be created and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet letters patent would not have any such authority in any colony which was in possession of an independent legislature. That decision had removed the foundation on which the great majority of the colonial dioceses rested. They were therefore driven to this alternative—either they must restore by statute the foundation which that judgment had withdrawn, or they must take the other side of the alternative and accept the decision of the courts and remove those statutory enactments which, having been formed on the opposite hypothesis, were inconsistent with what the courts had now declared to be law. In that state of things they had to consider what was the position of the church in the colonies. By that decision in the great majority of the colonies the power supposed to reside in the Crown of creating ecclesiastical jurisdictions had been declared not to exist. In Canada, Victoria, South Australia, and New Zealand, the Church exercised its powers either by mere force of compact or by compact confirmed by the Colonial Legislature; but the authority which had been supposed to be vested in the Crown in respect of the Church in the colonies, did not, according to the legal decision, really exist. This being the established state of the law, the Government thought it their duty to consider which branch of the alternative they ought to adopt. They arrived at the conclusion that it would not be consistent either with the will of Parliament or with our modern policy

* Republished by Draper & Halliday, Boston. 8vo, 1 vol.

towards the colonies to attempt to re-establish that power which formerly had been supposed to be vested in the Crown, but which had been recently decided by the highest authority not to exist. The Bill which he was about to ask leave to introduce was founded on the opposite hypothesis. The Government proposed to assume that the decision of the court of law would be the foundation of our future legislation, and they proposed to repeal those enactments which were not consistent with that decision. The result would be that the Church of England in the colonies would be in no worse, if in no better position than any other religious body. One of the enactments which were inconsistent with the legal decision and with the principle on which this bill was founded was the Act of 1819, relating to colonial bishops, and obviously it would be necessary to repeal that statute. A bill passed not very long ago defined the position of clergymen coming into England who had been ordained by bishops of the Episcopal Church in Scotland. The bill which he was about to lay on the table would extend to clergymen ordained in the colonies the rights extended to clergymen ordained by the bishops in Scotland. The bishops of New Zealand had addressed to the Crown a petition which the Government thought might be reasonably complied with. They asked to be allowed to surrender their letters patent, and the Ministers of New Zealand had forwarded a memorandum in which they recommended that the Crown should not issue letters patent without the advice of the colonial Ministry. That was an advice which was not likely to be given. The bill proposed to give power to those colonial bishops who had letters patent to surrender them. The principle of the bill might be summed up thus:—It having been decided that the power supposed to exist in the Crown of creating dioceses and conferring jurisdiction in the colonies having an independent legislature—as the great majority of our colonies now had—did not really exist, our legislation for the church in the colonies should be based on that decision, and those restrictions and statutory enactments which were at variance with it should be removed."

Miss Burdett Coutts, who endowed three of the Colonial Sees, Adelaide, Capetown, and British Columbia, had previously memorialized the government, the Bishop of London strongly supporting her appeal, to take measures to maintain the Royal Supremacy over the Colonial churches, since she has been advised that otherwise there will be no security for the maintenance of that doctrine and discipline for the benefit of which she so generously made her foundations. Upon which the *Guardian*, an able and fair-spirited weekly journal, holding very decided "church principles," makes the following admirable remarks:—

"It seems to us that though these apprehensions are not unnatural, and perhaps not altogether groundless, they are overstrained, and that the suggestions which they inspire, may, if listened to, create much greater confusion than they are likely to avert. Nothing, of course, could be more lamentable and disastrous than that the Colonial churches should break off from the church at home. The value, on both sides, of the close connection which subsists between the church at home and the many branches which have shot out from it abroad, cannot be overstated. But when the maintenance of that connection is made dependent on the continuance or the re-enactment of the Doctrine of the Royal Supremacy in the Colonial church, it seems to us that people take a very inadequate view of the real facts of the case. They overlook the true and living forces which bind together the different branches of the church, and which would continue to act at least as strongly in independent churches as they have done under the present ambiguous state of dependence. They forget that what draws New Zealand or Canadian churchmen to the church at home, and makes them desirous to be one with it in doctrine and discipline, is something infinitely stronger and deeper than that the letters patent of the Crown have been granted to their Bishops, and that their causes may perhaps somehow or another find their way before the Privy Council. It is the ever-present consciousness of belonging to the same communion; the deeply rooted habit of acting together as members of one body,

with common feelings, common aims, and the recollections of a common history; the possession of common recognised standards, of common usages of religious service, of a common inheritance in the Prayer-Book in the presence of common opponents and rivals. These, and such things as these, are really the security that we have for the church in the Colonies continuing the same in all essential points with the church at home. *We believe that they may be expected to act with increased force when the formal framework, much more imposing in theory than operative in real practice, is avowedly withdrawn,* and churchmen in the Colonies feel that their recognition by their English brethren depends upon a real identity of belief and principle rather than in the formal recognition of a duty of special and undefined allegiance to the Crown over and above the allegiance due to it from all subjects of the Empire. * * If people are recognised as independent, they have the power to break off from you, or to do other things which may oblige you to break with them; but it is quite another question whether they are likely so to use their independence. * * * On the other hand, the proposal to rectify the confusion caused by Lord Westbury's judgment, by attempting to reinforce the Royal Supremacy as we have it in England by fresh legislation, seems to us in the highest degree ill-judged and dangerous. *We do not well know what to make of the doctrine of the Royal Supremacy, metamorphosed, as it has come to be by the course of events, from what it was in the days of the Tudors and Stuarts to what it is in a constitutional monarchy with Parliamentary Government, even in England.* Still, in England, tradition and history give it an intelligible place in our complex system. *But in the Colonies the anomaly is extravagant. In a voluntary and unestablished body, which, except in some trifling matters of honour and precedence,—much better, as they probably soon will be given up,—is absolutely undistinguished by the State from any other religious denomination, the connection with the Imperial Crown is unmeaning; and not only unmeaning, but whenever difficulties arise, an additional and needless element of embarrassment.* * * * We have history before us; and if we found Colonies, and churches in Colonies, we must be prepared to let them run their natural course. In due time, if we are wise, we shall be prepared for their claim, more or less full, to independence. In the case of the Colonial church, what we have a right to do is to provide against inconvenience to ourselves, should they depart from our standard. But it is neither generous nor politic to exact from them a conformity to our rules, where their circumstances are in the broadest way different from ours. The Supremacy is a part of our constitution. To them it is a mere empty and unprofitable shadow; a restraint without any compensation. If we fear that independent churches may break away into extravagance, and if we distrust the power of those varied and manifold influences which will naturally act to keep them still at one with their mother church, the history of the American church may perhaps reassure us."

The Bishop of Oxford has spoken in a similar strain, and there are many among the High Church party who sympathise with him. We trust, therefore, that even the recent change of government in England will not prevent the bill from being passed.

Since writing the last sentence, we see that the new Secretary of State for the colonies, Lord Carnarvon, spoke in the House of Lords, on the 13th ult., to the same effect. It is hardly expected, however, that the bill will be proceeded with this session.

THE FREE CHURCH ON ESTABLISHMENTS.—In the recent debates in the Free Church Assembly on a union with the United Presbyterians, the leaders of the body, Drs. R. Buchanan, Begg and Candlish, while not renouncing the abstract principle of a State endowment for the Church, agreed in declaring that an endowment on any principle now likely to be adopted, viz., of all churches indiscriminately, or one church comprehending all, was impracticable, undesirable, and dangerous to religion.

THE PRINCE OF WALES AND THE BIBLE SOCIETY.—The Heir Apparent laid the foundation stone of the new Bible House on the 11th June. Upon his arrival at the place, the Hundredth Psalm was sung, “but as the voices seemed rather unsteady, the Archbishop of York took up the lead, and, beating time with the programme in his hand, soon brought them all into unison, and carried them through the tune with the skill of an accomplished conductor.” The Rev. T. Binney, “with clear voice, distinct and leisurely enunciation, and fine emphasis, read selections from Scripture appropriate to the objects of the day.” A very interesting and comprehensive statement was then read by Rev. S. B. Bergne, Secretary, reciting the formation of the Society in 1804, contrasting its small beginnings with its present world-wide influence, and alluding to the fact that the Prince’s late grandfather, the Duke of Kent, evinced the warmest interest in its operations, and not unfrequently became its public advocate. The Earl of Shaftesbury, as President, having formally invited His Royal Highness to lay the stone, the Prince, before doing so, made the following felicitous reply:—

“My Lord Archbishop, my Lords, and Gentlemen,—I have to thank you for the very interesting address in which you so ably set forth the objects of this noble institution. It is now sixty-three years since Mr. Wilberforce, the father of the eminent prelate who now occupies so prominent a place in the Church of England, met with a friend by candle-light in a small room in a dingy counting-house, and resolved upon the establishment of the Bible Society. Contrast with this obscure beginning the scene of this day, which, not only in England and in our Colonies, but in the United States of America, and in every nation of Europe, will awaken the keenest interest. Such a reward of perseverance is always a gratifying spectacle; much more so when the work which it commemorates is one in which all christians can take part, and when the object is that of enabling every man in his own tongue to read of the wonderful works of God. I have an hereditary claim to be present upon this occasion. My grandfather, the Duke of Kent, as you have reminded me, warmly advocated the claims of this Society, and it is gratifying to me to reflect that the two modern versions of the Scriptures most widely circulated—the German and the English—were both in their origin connected with my family. The translation of Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father; whilst that of William Tyndale, the foundation of the present authorised version, was introduced with the sanction of the royal predecessor of my mother, the Queen, who first desired that the Bible ‘should have free course through all christendom, but especially in his own realm.’ It is my hope and trust that, under the divine guidance, the wider diffusion and the deeper study of the Scriptures will, in this, as in every age, be at once the surest guarantee of the progress and liberty of mankind, and the means of multiplying in the purest form the consolations of our holy religion.”

After prayer by the Archbishop of York and an address by the Bishop of Winchester, the Prince proceeded to lunch with the Mayor at the Mansion House, where more than fifty guests were assembled to meet him. Mr. Binney seems to have been the only clerical representative of the Dissenters. The Lord Mayor is a Jew, yet entered thoroughly into the spirit of the occasion. He proposed the health of His Royal Highness and of the Princess, to which the Prince replied, proposing that of his Lordship, each making a happy reference to the ceremony of the day.

THE PRAYER-BOOK IN THE HOUSE OF LORDS.—The Marquis of Westmeath, an octogenarian peer, recently called the attention of the House of Lords to the proceedings of the ritualists, which are becoming more daringly

Romish day by day. It was retorted upon him, and fairly, that the Evangelicals themselves lay as much open to the charge of departure from the strict letter of the rubric. It seems that the bishops have been advised by the Attorney-General and Sir Hugh Cairns that they have a good case in law against these conformists to Popery. We shall see whether they will have the courage to proceed against them. Lord Ebury has again brought forward his motion for a revival of the Burial Service, but with less prospect of success than ever. In 1863, the Archbishop of Canterbury promised to consult the bishops. The result was, "change no jot or tittle." The fact is, that after the strong expressions in the Baptismal, Confirmation, and Visitation Offices, those in the Burial Service seem but natural and logical.

NATAL BISHOPRIC.—The strife between Bishop Colenso and the Dean of Pieter-maritzburg is reaching to a shameful height; they are contending with each other for the baptismal register, the right to appoint churchwardens, and the occupancy of the cathedral pulpit, appealing to the law courts day by day. The Society for the Propagation of the Gospel, from which most of the Natal clergy derive their salaries, has been drawn into the quarrel. Bishop Gray's proceedings as Metropolitan seem to have been as "premature and illegal" as Bishop Colenso's teaching is heretical, and thus the errors of the latter do not prevent his being a martyr or a persecuted man. Thus are the true issues ever confounded in human affairs. Dr. Colenso has published a hymn book from which he excludes all hymns containing prayers directly addressed to Christ, of which he does not approve. His suit against the trustees of the "Colonial Bishops Fund," for the non-payment of his salary, is now before the courts. They plead that the Fund was established for bishops having jurisdiction over their clergy, while Lord Westbury's judgment declares that the patents are invalid: he, that the invalidity of the patents was well known when they were issued, and that he is bishop still, until the Queen, who appointed, remove him.

THE ENGLISH UNITARIAN ASSOCIATION held a long debate on the question, whether or not they should require as a condition of membership in that body a declaration recognising "the God and Father of our Lord Jesus Christ as the only God and the only proper object of religious worship," and "the special divine mission and authority as a religious teacher of Jesus Christ himself." This was rejected, only *four* voting for it. Few of the body do not believe these things; but they will have nothing like a creed.

MARRIAGES SOLEMNIZED BY A FEMALE PARSON.—Wherever progress may have been born and cradled, there can be no question of the fact that its permanent place of residence is the commonwealth of Massachusetts, and its favourite domicile the yellow-domed State house on Beacon street-hill. Now that the status and prospects of the negro are partially settled, the lawgivers of the Bay State are paying their attention to the ladies. Feminine doctors and lecturers have long flourished there, and now we hear of the settlement of a lady preacher over a church at Weymouth. The Reverend Miss Olympia Brown having been regularly ordained as a preacher of the Gospel, a dispenser of the Word, has recently taken it upon herself to solemnise marriages. Certain Conservatives objected, and quoted the statutes, which provide that "he" may do this and that "his" acts are legal, but say nothing about "she" or "her." Instantly a storm of Radical progression was aroused, and straightway the House of Representatives was appealed to in behalf of "lovely woman." The Committee on Judiciary gravely

pondered and carefully considered the question, and at an early day reported unanimously that a "woman regularly ordained can, under the statutes, legally solemnize marriage." No wonder that the female population of the old Bay State is largely in excess—ladies are human, and like the "rest of mankind" are apt to go where they will be well treated.—*New York Times*.

MR. BEECHER NOT A 'UNIVERSALIST.—Those who suppose that Henry Ward Beecher is a Universalist, will have their mistake rectified by an expression of his views in regard to future punishment. He says:

"If a man says to me, 'Do you believe in future punishment?' I have to say, 'I do.' And if he says, 'How do you reconcile it with the goodness and justice of God?' I say, 'The Lord Jesus Christ himself was the very one that first introduced and taught it.' As to those word-arguments by which the teaching of the Saviour is explained away, I have only to say, that any latitude of construction which explains this away, explains away every other teaching of His. If by any process of dissection and disjointing you can take out that doctrine of Christ, I do not know what you cannot take out by the same process. When I find myself revolting from this doctrine on account of the intense materialism of the church from medieval representations, and see the calm, frequent, unequivocal utterances of Christ, and think what we was, how he felt, and what he taught, the simple circumstance that it is a doctrine of which Christ is the author and teacher, is to me the most convincing of all things."

EPISCOPAL GROWTH.—Rev. Dr. Huntington estimates that two-thirds of the Episcopal ministers in this country formerly belonged to other denominations.

There are two ways of looking at this fact—one, and the most pleasing to our Episcopal brethren, is, to regard it as an evidence of the attraction and proselyting influence of the polity and forms of the liturgical church. But another way of viewing it is, to consider that a church which claims to be the only religious organization formed after the apostolic model, whose origin dates among the earliest of religious sects on this continent, and which for two centuries had been supported by the prestige of fashion and wealth, yet now has so little of vitality and growth that it cannot raise from itself a ministry sufficient for its wants, but is forced to look to other denominations for an educated and efficient clergy. Is this a proof of the necessity of apostolic succession and three orders in the ministry to the growth of a church? Is barrenness of ministerial candidates a sealing mark to the Episcopal polity?—*Watchman and Reflector*.

Official.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The annual meeting of the Congregational Union of Nova Scotia and New Brunswick will (D.V.) be held at Keswick Ridge, New Brunswick, in September next. The annual sermon will be preached by the Rev. J. R. Kean, on the evening of Friday the 7th, after which the Union will be organized, and will probably continue in session till the Tuesday or Wednesday following.

The friends at Keswick will have carriages waiting the arrival of the steamers from St. John on the Friday afternoon to convey ministers, delegates and visitors to their respective places of destination.

If possible, arrangements will be made with the Union Line of Steamers for carrying all who may attend the meetings from Nova Scotia and St. John for a single fare.

R. WILSON,
Secretary.

Sheffield, N. B., July 13, 1866.

CANADA INDIAN MISSION.

The Rev. John Brown and his brother William, with an interpreter, left Owen Sound on 27th ult. for Little Current and the north shore in order to preach Christ to such Indians as they might meet, especially to such as were still in pagan darkness.

A letter from brother Brown just received contains the following passage: "Got our tent up. As the Indians knew of our coming, and the object of it, they came in flocks to see us—fourteen last night and twenty this morning. Among those who came this morning were the first and second chiefs. They are a noble looking people, tall and well featured. I feel both stimulated and encouraged. May God grant us success. I counted seventy sitting on the ground in one group, and judge there must be over one hundred permanently settled here. Wherever we found the *Nishnobe* (Indians) by ones or twos, we endeavoured to get their attention to the object of our visit. I can only indicate the general line of our teaching. Finding that they believe in a great and supreme God, like Paul I could say, Whom therefore ye ignorantly worship I (more fully) declare unto you; showed them it was the same God we worship, but that we knew him better, had his word, and could read it; had brought that word to them and would teach them and their children to read it, if they would let us. One night we got four young fellows to consent to hear the scriptures read. I gave them such music as I could bring out of my flute, and we sang some Ojibway hymns."

As these brethren are now fairly at work on this field of labor, and are manifestly "the right men in the right place," may we not claim on their behalf, or, rather, on behalf of the service of the Lord in which they are engaged, the sympathy and prayers of Christ's people? As we hope to give through the *Independent* further notices of their labours, will our pastors bring them before the monthly missionary prayer meetings? and as this engagement keeps brother Brown from visiting as collecting agent, and we have no other to collect, will our churches, which he has been unable to canvass this year, kindly remember our treasury, and forward their contributions to Maicom McNab, Esq., Treasurer, Owen Sound?

R. ROBINSON,

Secretary, Canada Indian Mission.

Owen Sound, July 18, 1866.

CONGREGATIONAL UNION DOCUMENTS.

The following reply has been received from his Excellency the Governor General in acknowledgement of the resolutions adopted by the Congregational Union, with reference to the Fenian invasion and the volunteers, and transmitted to him by the secretary:

Governor's Secretary's Office,
Ottawa, July 7, 1866.

REV. SIR,—I am directed by the Governor General to acknowledge the receipt of a copy of a resolution adopted by the Congregational Union of Canada in reference to the late disturbances on the frontier.

I am to request that you will convey to the members of the Union his Excellency's thanks for transmitting to him this paper, and his entire satisfaction and concurrence with the sentiments therein expressed.

I have the honor to be, Rev. Sir,

Your obedient servant,

The Rev. JOHN WOOD,
Sec. Cong. Union Canada, Brantford, C. W.

DENIS GODLEY.

The following is also the form of the petition, drafted in accordance with the resolution of the Union, and sent to both Houses of Parliament, and to his Excellency the Governor General (*mutatis mutandis*) with regard to grants to sectarian schools and colleges :

To the Honourable the Legislative Assembly, &c.

The petition of the Congregational Union of Canada humbly sheweth :

That your petitioners, the pastors and delegates of the Congregational or Independent Churches in Canada, watch with the deepest interest the drawing together into a closer bond of union of the British North American provinces.

That your petitioners, and the denomination to which they belong, both in Great Britain and upon this continent, adhere conscientiously and tenaciously to the principles of voluntarism in matters of religion, and are opposed to all state endowment of churches and denominational schools and colleges.

That they rejoice that the Legislature of this province has already placed the broad seal of its approbation upon this principle in the Act 18 Vict. cap. 2, by means of which the vexed question of the clergy reserves was finally settled, and the principle deliberately adopted of removing "all semblance of connection between church and state."

They therefore humbly pray the Legislative Assembly that in the event of the confederation of the provinces, the local constitutions of both Lower and Upper Canada may be so framed that there shall be no violation of the principle referred to, and that henceforth all grants for educational purposes may be strictly confined to non-sectarian and non-denominational colleges and schools.

And your petitioners, as in duty bound, will ever pray.

Signed in the name and on behalf of the Congregational Union of Canada,

W. H. ALLWORTH, *Chairman.*
JOHN WOOD, *Secretary.*

Montreal, June 18, 1866.

WIDOWS' AND ORPHANS' FUND SOCIETY.

The officers elected by the Board for 1866-'7 are,—*Chairman*, A. Savage, Esq.; *Deputy Chairman*, C. Alexander, Esq.; *Treasurer*, J. C. Barton, Esq.; *Secretary*, C. R. Black, Esq.

The Treasurer acknowledges the receipt of the following collections:—

The Church in Guelph	\$10 53
Do. Vankleek Hill	5 67
Do. Southwold.....	4 40
	<hr/>
	\$20 50

CONGREGATIONAL COLLEGE OF B. N. A.

1. The Session of 1866-67 will begin on Monday, September 17th, in the Literary Department; and on Wednesday, October 10th, in the Theological Department.

2. Candidates for admission are requested to forward their applications to the Board before the end of August.

3. In the absence of the Secretary, all communications must be addressed to the Chairman of the Board, the Rev. Henry Wilkes, D.D., Montreal, from whom they will receive attention.

GEORGE CORNISH, M.A., *Secretary.*

Montreal, June 29th, 1866.

News of the Churches.

DOINGS OF OTHER ECCLESIASTICAL BODIES.

It seems but neighbourly to notice, however briefly, the yearly proceedings of other religious denominations. These however consist for the most part of routine business, which, though of course important and necessary, cannot possess much interest for any but the actual members of the bodies concerned. We gather up a few items worthy of general note.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, better known as the Kirk of Scotland, met in Toronto; elected the Very Rev. Principal Snodgrass, of Queen's College, Moderator for the ensuing year; adopted a minute of condolence with the family of the late Chief Justice McLean, who for nearly half a century was an efficient and prominent member of the Synod, passed addresses to the Queen and Governor General, noted with regret diminished support from the several congregations toward the French Mission scheme, and adjourned to meet next year in Montreal.

THE SYNOD OF THE CANADA PRESBYTERIAN CHURCH met in Hamilton; elected the Rev. David Inglis Moderator for the ensuing year; adopted loyal addresses; received a most gratifying account of the state of its missions, in a report submitted by Rev. J. Laing of Cobourg; decided to organize a congregation in Chicago, Illinois; authorized the London Presbytery to receive M. Lafontaine, a converted Romish Priest, as a ministerial probationer; considered a complaint from the Presbytery of Paris and Huron in regard to the Bible Society not publishing editions of the Scriptures with the Scotch Psalms appended, about which there is to be correspondence with the Upper Canada Bible Society, and a report to the Synod at its next meeting; appointed Rev. W. Caven, of St. Mary's, to the vacant professorship in Knox's College, under the name and title of Professor of Exegetical Theology; spent considerable time in hearing an appeal from the decision of the Presbytery of Ontario, suspending Rev. A. Lees from the ministry and membership of the Church for being contumacious and divisive, the result being a refusal on the part of Synod to take the case out of the hands of the Ontario Presbytery, which body, after certain explanations and apologies from Mr. Lees, withdrew the edict of suspension at a meeting held during the sitting of the Synod. Looking at this case, the questions arise—1. Does the New Testament give religious bodies any precedent for the act of discipline called "suspension?" 2. Is want of proper respect for such a "court of the Lord Jesus Christ" as a Presbytery, justify the infliction of ecclesiastical punishment of any sort? 3. Would not fraternal admonition and exhortation have sufficed? The Synod authorized its Moderator to appoint, at a suitable time, a day of thanksgiving or humiliation, as he may deem most seasonable. It adopted an excellent report as to ministerial support, and affirmed, among others, the following important resolution:

"1. That Presbyteries be enjoined to visit, by deputation or otherwise, all the congregations within their bounds, which they have reason to think are not doing their duty towards the support of their pastor, and to see that an efficient system of raising funds for this purpose is brought into operation. 2. That the Synod strongly recommend, first, that in cities and towns, weekly or monthly offerings be introduced, and the contributions thus given for the salary of the minister be taken up along with the usual Sabbath collection. Second, that, in country districts, collectors be appointed to call upon the people at their homes, monthly or quarterly, as may be deemed most suitable for the locality, and that great care be taken that these calls are made with punctuality. Third, that in congregations where it is still deemed necessary to continue the system of pew rents, care be taken that they are collected regularly, and that arrears are not suffered to accumulate."

The Synod received and considered very fully overtures from the Presbyteries of Hamilton and Montreal, urging the preparation of a revised hymn book for use in all the congregations, in addition to the psalms and paraphrases. Approval was expressed of the object sought, and a Committee appointed to correspond with Presbyteries and Kirk Sessions on the subject, such Committee to report at next meeting of Synod. A report on Sabbath observance was presented, and a resolution passed calling the attention of Ministers to the duty of preaching from time to time on this important duty. Authority of Synod was asked and given to build a church at the Buxton mission. Rev. N. McKinnon was appointed missionary to the South Sea Islands, accepted the appointment, and was specially commended to God in prayer for a blessing on this new missionary enterprise. The Synod adjourned to meet next year in Toronto.

THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH IN CANADA held its forty-third session in Montreal. Rev. G. Scott, D.D., the President appointed by the British Conference, was introduced by the retiring President, Rev. R. Jones. Rev. G. Young was chosen Secretary. Twenty-three young men were received into full connexion as ministers. The subject of a division of the Conference into three Annual Conferences, and a Triennial Conference, came up in the form of a report from a special committee. After much discussion upon it, it was laid over for more mature consideration till next Conference. The Educational Committee presented a satisfactory report. The state of the book concern was laid before the body. Gross amount of sales during the year, \$20,324 66; gross profits, \$8,965 59; liabilities, \$55,462 16; assets, \$67,631 31. Rev. Dr. Jeffers was re-appointed Editor of the *Christian Guardian*. A delegation was appointed to the Conference of Eastern British America, to meet at St. John, N. B., June 27. A resolution expressive of sympathy with the work of the French Canadian Missionary Society was adopted; also resolutions on Sabbath observance, Methodist union, and the Fenian invasion. Three ministers of the body have died during the Conference year; an increase in the membership of over eight hundred was reported; the erection of a number of commodious churches was noticed; a gratifying increase of missionary liberality was announced; Victoria College was reported almost clear of its debt; and the Wesleyan Female College, Hamilton; in a more promising state than heretofore. Rev. J. Elliot was elected President and Rev. S. Rose, Co-Delegate, for next year; and Conference adjourned to meet next year in Hamilton.

In this connexion it may not be amiss to mention that a NEW ENGLAND METHODIST CONVENTION met in Boston on the 5th of June, and continued in session three days. There were 1,092 delegates present, 597 of whom were ministers, and 494 laymen, besides 40 ministers and 50 laymen not formally reported, and a considerable number of ministers from abroad. The object of the convention was not legislation, nor the consideration of any disputed questions; its object was entirely practical, relating to the spiritual and financial interests of the Church. Every morning there was a prayer meeting for an hour, and the President frequently requested the Convention to suspend business and sing a few verses of some favourite hymn. The subjects discussed were such as these: Strengthening the weak places of Zion; development of the social power of the Church; instruction of children in our doctrines and usages; education of the ministry; ministerial transfers; church finance and ministerial support; endowment of literary institutions: duty of New England Methodism to the South; its duty in the Centenary celebration; revival of the old connexional spirit; the spirituality of the Church. The Methodists of New England number 104,000 members; there are 111,000 Sabbath School scholars; there are 910 churches, and 430 parsonages, valued at \$4,250,000. It was shown that from 1850 to 1865 the increase of Baptists had been 7 per cent., of Congregationalist 15 per cent., of Methodists 28 per cent. From 1850 to 1860 the increase of the whole population of New England had been 14 per cent., of Methodists 23 per cent. The proceedings closed

up with a grand festival in the Music Hall, on the evening of the third day, and, as might have been expected, the enthusiasm throughout was great.

THE BIBLE CHRISTIAN CONFERENCE met in Oshawa this year. Rev. W. Hooper was elected President. A resolution condemnatory of Sabbath interment of the dead was adopted. The subject of christian union, especially among the members of the large and divided Methodist family, received much attention, and consultation with other bodies in regard to it was determined on. It was resolved to attempt the establishment of a denominational paper. A public temperance meeting was held during the session of Conference. A new discipline was adopted, and a resolution on the Fenian raid passed.

W. F. C.

CHEBOGUE, N. S., AND REV. JOHN GRAY.—You have already announced Rev. John Gray's resignation of the pastorate of the Congregational Church at Chebogue, N. S. This resignation was hastened by a reduction of the missionary grant consequent upon Rev. J. L. Poore's visit to the churches last year. Present arrangements contemplate sabbath-school and prayer-meeting in the morning, with preaching in the afternoon of each Lord's Day by your correspondent, whose people have consented to this as a temporary arrangement, in the belief that their brethren at Chebogue will avail themselves of the opportunity to set their beautiful and commodious church-building free from debt as soon as possible. Their pew-rents, averaging from \$120 to \$150 per annum, have been hitherto appropriated to that purpose, and special efforts are made yearly to the same end. It is hoped that, with the divine blessing, this church will ere long be in a position to invite another to the pastorate, and support him independently of all missionary aid. Meanwhile Chebogue draws nothing from the Society.

On the 14th June some of Mr. Gray's friends met at his residence—due notice of their intention having been given—and spent a pleasant afternoon. After tea, your correspondent was deputed to present certain contributions in the name of friends in Chebogue and Yarmouth, to which Mr. Gray made a suitable reply. The result, taking everything into account, was highly satisfactory. The contributions consisted exclusively of money and useful articles, chiefly materials for clothing, reaching a total of nearly \$70, including contributions subsequently sent in. It may be well to add that the above was a *bona fide* donation, and that although Mr. Gray's resignation took effect 30th June, it was understood that his salary would continue till 1st September, an act of thoughtful kindness which leaves our brother at liberty to seek another sphere of labor at his leisure.

The following is from the report which appeared in the *Congregationalist* of the 64th annual meeting of the General Association of Massachusetts, held on the 28th of June: "Rev. John Gray, from the Congregational Union of Nova Scotia, made one of the best speeches of the session. Recognizing the fact that Congregationalism is but a small organization there, he said that it was sustained from pure love to its civil, social and religious principles. He then gave some very interesting historical reminiscences, showing that Massachusetts and Nova Scotia had in the olden time a common interest in the denomination, and he instanced two councils in our state which were called to deliberate on Nova Scotia matters. We hope to present these statements to our readers in full, and therefore will only allude to them here. A vein of quiet humor ran through his remarks which was very pleasing and acceptable."

Yarmouth, N. S., July 14, 1866.

A. B.

REV. G. A. RAWSON, writing from *Batavia, Illinois*, June 25th, says: "I am happily situated here, having received and accepted a call to the pastorate. My wife and family came on a week since; a social at the house of one of the friends was given to welcome them, and to give us an opportunity of becoming acquainted with each other. My people also aided us in getting a home, by donating nearly

\$100 worth of goods, and loading our pantry and filling our cellar with many of the necessaries and luxuries of life. We have a beginning full of promise in regard to temporal and spiritual matters. The church is a handsome stone edifice, capacious and well fitted up, and the congregations good. The prayer meetings are large, and the people evidently possess the spirit of prayer and the grace of supplication. I trust a blessing will follow you in your work, and may the Lord be gracious to all our churches. Please mention my address in the *INDEPENDENT*."

Gleanings in Prose and Verse.

A MINISTER WANTED.—We find the following model advertisement in an exchange paper, and give it the benefit of our circulation, making a few trivial alterations that the sarcasm may not be thought too severe. It is dated in the *Valley of Dry Bones*, but we are not informed as to the State in which this osseous locality is to be found :

WANTED, a minister to take charge of a parish. Demands reasonable. He will be expected to preach two eloquent and highly finished discourses every week ; hold a weekly lecture ; attend all sociables ; call upon the sick frequently ; preach occasional sermons ; attend to the ecclesiastical affairs of the church in general ; have his eye on new-comers in the village, and endeavor by special attention to induce them to take seats in our church ; mark those belonging to other societies in the village who are seen at our place of worship more than twice, and give them a call or two ; and while he will be expected to attend to these and other nameless duties and to spend a large portion of his time in out-door work ; he must be a close student, and come "with only beaten oil into the sanctuary."

PAY LIBERAL. We calculate to give our minister as much as the *average* income of the *poorest* two-thirds of our congregation ; or as much as, in ordinary times, will furnish him with the *absolute necessities* of life, from day to day.

Should time so change as to reduce the value of the paper dollar to forty cents or less, he must consider that his misfortune, and get along with it the best way he can. It is best to have a fair understanding at the outset. We have a few generous individuals amongst us, who, in such an emergency, might perhaps consider his case. But our *church* acts upon the principle that a bargain is a bargain, and that a paper dollar is a dollar.

Should our minister, in such a proposed case, find it impossible to live, he can resign.

PAY PUNCTUAL ; that is, when the pew-rents are collected.

We should prefer a man without a family.—*Milwaukie Sentinel*.

PRESIDENT LINCOLN AND FRED DOUGLASS.—Mr. Lincoln's cordial reception of Frederick Douglass, at their first meeting at the White House, has become widely known through the distinguished orator's own account of it in a public lecture. In August or September, 1864, Mr. Douglass again visited Washington. The President heard of his being in the city, and greatly desiring a second conversation upon points where he considered the opinion and advice of a man of Mr. Douglass's antecedents valuable, he sent his carriage to the boarding-house where he was staying, with a request that Mr. D. would "come up and take a cup of tea" with him. The invitation was accepted ; and, probably never before in our history was the "executive" carriage employed to convey such a "guest" to the White House ! Mr. Douglass subsequently remarked that "Mr. Lincoln was the first white man he ever passed an hour with, who failed to remind him, in some way, before the interview terminated, that he was a negro !"—*B. F. Carpenter*.

'We should never be too anxious about the effect of our work. Speak in the fear of God and according to his oracles, and then leave the result with Him.

HOW TO ESCAPE THE CHOLERA—Every sensible person is or should be more careful of his diet in the summer than in the winter. The system does not require as much meat in warm weather as in cold, for instance, and it is a violation of one of nature's laws to act upon an opposite theory. Again, the vegetables and fruits a kind Providence prepares for man in the warm season are intended to be eaten, and, more than that, the human system craves for them. The person, therefore, who eschews them really does violence to a natural law and deprives himself of a preventive against disease. Vegetables and fruits are palatable, cooling, and nutritious, which are just the properties to be desired in food during the time of warm weather, and should not be discarded by reason of a false theory of hygiene. The point where the care is to be taken is that they be fresh, for the moment that the process of decomposition begins, that moment they are deleterious.

To sum up in a few words what we consider the surest way of escaping the cholera, we would say:

I. Eat just such food as you ordinarily would in warm weather.

II. Partake of vegetables and fruits without hesitation, only take care that they be ripe and fresh.

III. By no means allow your system to run down, for you will need all the vital energy you can command to withstand the depressing influence of the season, cholera or no cholera.

IV. Do not worry yourself about your health any more than usual, nor watch the workings of your system as if it contained nitro-glycerine and were liable to explode every moment: rather let it take care of itself, and nine times out of ten any little irregularities which you might mistake for symptoms of cholera will be rectified by nature without your help.

V. In two words—BE SENSIBLE.—*Round Table.*

"GOD OF GOD, LIGHT OF LIGHT."

Fierce was the wild billow,
 Dark was the night;
 Oars labored heavily,
 Foam glimmered white;
 Trembled the mariners,
 Peril was high,
 Then said the God of God,
 "Peace! it is I!"

Ridge of the mountain wave,
 Lower thy crest!
 Wail of Euroclydon,
 Be thou at rest!
 Sorrow can never be,—
 Darkness must fly,
 Where saith the Light of Light,
 "Peace! it is I!"

Jesus, Deliverer!
 Come thou to me,
 Soothe thou my voyaging
 Over life's sea!
 Then when the storm of death,
 Roars, sweeping by,
 Whisper, O Truth of Truth,
 "Peace! it is I!"

ST. ANATOLIUS.