

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

T H E

Canadian Independent.

VOL. XIII.

TORONTO, APRIL, 1867.

No. 10.

A WORD TO THE WISE.

For several reasons, we refrain from writing any other editorial, this month, than a brief preface to the interesting articles of our valued contributors. That preface must relate to our own affairs.

Two more numbers will complete the present volume (xiii.) of the Magazine. In July last, the proprietors encouraged by the improved financial position of the undertaking, enlarged it from 32 to 40 pages. To meet the cost of this, it was stated, that a *net* increase of fully 150 subscribers was required.

There has been a much larger increase during the current year, than for many a year preceding; but *it has not reached the above mark.*

When the members of the "Publishing Company" meet in June next, to make arrangements for vol. xiv., they will need to have before them definite information as to the support they may count upon. They have bound themselves to receive no personal profit; but neither can they suffer loss.

The CANADIAN INDEPENDENT is not a new publication. Private subsidies, guarantees, and losses funds are out of date. It must stand on a commercial basis, and pay its own way. All plans for improvement in the periodical depend simply upon the improvement of its income.

For our own part, we have no doubt that the number of subscribers could be *doubled* at once, were zealous effort put forth in every locality. The assurances we are continually receiving warrant us in saying that every family into which the magazine may be introduced will be a gainer, and every church rendered more efficient, by being thus brought into connection with the whole body.

We are glad to learn that some of our friends are already astir. We call on pastors, church-committees, officers of literature, &c., to go to work vigorously and promptly. *New subscribers to vol. xiv., remitting in advance immediately, will have the May and June numbers sent them without charge.*

MORAL ASPECTS, OR, AS YOU VIEW IT.

If you look on a ploughed field in a sunny day of the spring or fall, when there is a light covering of snow on the ground, it will appear white or black, according as you view it. Face the north, and you see a black field: turn and face the south, and look at the north sides of the ridges, and lo! the field is white with snow. So, our moral aspects are changed by the light and position in which we view things.

There is an aspect from the pulpit which will make a matter look black, which appears white from the pew. Things viewed from the gorgeous churches and stately homes of our city congregations, are quite changed when seen from the humbler churches and residences in the country. A man with no resources farther than enough to supply his actual and immediate wants, will look on plans and possibilities very differently from one who has surplus funds at his disposal. This accounts for the wide difference in the opinions often advanced by different men. Let us advert to some of those things respecting which there is such a contrariety of opinions.

Ministers who receive *donation-visits* from their people, for the most part consider them to be an expression of kindness and good will; affording, in mixed congregations where there are many who have another minister of their own to support, an opportunity to show their kind feelings, and to make an acknowledgment that they are profiting by the services on which they occasionally attend, of one to whom they are not ecclesiastically allied. Moreover, it is commonly an expression on the part of the minister's own people, that he is loved and valued. They, having paid him the salary agreed on, desire to give additional proof of their appreciation of his services. Some churches like to make the season of their donation visit, a sort of festival for the congregation, when timely greetings can be exchanged, thus affording a pleasant change for a country church, where they have few meetings but those for religious services. At such times addresses from the ministers and others present form a part of the programme, affording opportunity to speak on the subject of the relative duty of pastor and people, and matters which do not seem so appropriate at any other time. Ministers who are recipients of these donations, commonly find such visits of great pecuniary advantage, supplying them with much that is useful, for which they must otherwise have paid money, together with some of that needful article itself, and occasionally a few ornamental articles to gratify the taste for the beautiful, which but for this would not have been afforded. We have seldom found a minister that received such visits who did not value them.

There is however another aspect of these parties. Those ministers who do not receive donation visits and are not likely to, and those people who do not give them, are for the most part unanimous in denouncing them as very bad things, and pity the poor ministers who are subjected to them. They have got on the black side of a donation visit, which happened somewhere not perhaps in the memory of any living person, about as much like a modern donation visit, as the modern Calvinism is like the hideous doctrine its enemies depict it to be.

"These donations," say they, "consist of a lot of cooked victuals which the people bring and eat up themselves, leaving the minister's family more of cakes and pies and trash than they can use while they are good, together with some tawdry articles of dress of little or no value, and all this to pay his salary." Such a description inflames their wrath. They wax indignant at

the dishonesty. "If people have anything to give, why can not they do it in a more delicate way?" "And why not pay a minister such a salary as shall make him above the necessity of presents?" It is hard to make a large and wealthy church perceive why, from their point of view. But small churches, where there are not more than a dozen male heads of families and no wealthy members, comprehend the reason *why*, with a very defined clearness. The donation visit will be good or bad, as you view it.

There is another kind of visit that will be very much modified by the aspect in which it is viewed. We refer to the *visits from the pastor to his people*, both in respect to their frequency and their kind. These visits, as viewed by some, are the *sine quâ non* of pastoral efficiency. How can a pastor know his people that does not often visit them? How can he know their experiences, and fit his discourses to meet them, if he do not frequently converse with them, and learn their sorrows, joys, hopes and fears? Visiting makes his own heart better, draws out the affections of a people towards him, awakens an earnest desire for the conversion of the younger members of the family and those who are Christless, brings him into contact with humanity under different phases, and thus teaches him what he never could learn from books, and is every way as good for the minister as the people.

If the minister has no taste for the work, he takes another view of it; he regards it as wasted time. Visiting the sick he thinks well enough, but to visit people in health and spend time in gossip is a shame for a minister, who should spend his time in reading and preparing for the pulpit. Much may be said on both sides—as you view it. The truth however is *somewhere*, and is doubtless more favourable to visiting than to its neglect.

So, as to the *manner* of a visit. "Familiarity breeds contempt," is a well known proverb, and in horror of this contempt, some ministers utterly eschew all intimacy with their people. They never for a moment throw off the ecclesiastic, or encourage them to speak out freely. The mysterious sanctity with which they are invested, forbids all freedom, which they fear may destroy their usefulness. There is another view of this which others take. Real dignity is not so easily upset, nor so afraid of being compromised; it knows how to stoop, as well as how to stand erect; it can be free and easy in the consciousness that the respect conceded to it, was not won, nor will be kept by assumptions, but is based on something better. There is a happy medium between a low familiarity, and a stiff forbidding demeanour that debars excess and discourages confidence. Ministers, then, will be regulated by the moral aspect which the matter assumes to their minds.

Aspects vary opinions in regard to *amusements*, and other things of which we cannot now speak. Some striking arguments have been published in favour of many amusements usually considered exceptionable, all resulting from setting them in another light.

Now one thing is certain, that the lights and shades in which a question is set cannot alter its moral qualities. They cannot make right to be wrong, or change bad into good. A specious argument for, or against anything may be the result of the aspect in which it is seen: but the moral quality of the thing is certainly not determined by it.

Hence, if we would be wise and good, and judge righteous judgment, we should not take a one-sided view of anything. Those who only see things on one side and in one light are generally the most set in their own opinions, and yet there is only one chance out of many that they are right. Let us not

take a one-sided view of any thing, but look at it in every light, weigh and judge it in view of every consideration.

When nothing else will help us to determine, we may sometimes do so by reflecting on the tendencies and consequences of things. Many things that cannot be directly decided by the word of God, may be indirectly tested by the broad principles laid down there. Let us take care we be not too sweeping in our condemnation of a thing, or too confident in our approval. When we was warm and confident in regard to a matter in which we differ from others, it may cool us down, to calmly turn the matter round and view it from the other side.

W. H. A.

Paris, C. W.

A MODEL CHURCH BUSINESS-MEETING.

My study was entered one day by an esteemed brother minister, whose countenance was lighted up with unwonted brightness. I said, "Brother, you seem to be unusually cheerful to-day." "Yes," he replied, "and I have got something to make me so." With that he pulled a twenty dollar note out of his pocket, and held it up, saying—"Do you see that? Do you see that?" "Is that," I said, "the cause of your joy?" My heart bled when he replied, "You know the heavy sickness I have lately had in my family. For weeks I have not had a copper in my possession, and I was unable to procure my sick ones even the necessaries of life. After a struggle with my feelings I went to-day to our Treasurer, when he told me he had no funds, but has advanced me these twenty dollars out of his own pocket." The Church was then due that brother almost \$200, and the man who *advanced* [?] the \$20 is a wealthy man—a deacon—the superintendent of the Sabbath-school—one of the leading merchants in the town; and to my certain knowledge could, without difficulty, have paid the whole of his minister's salary.

A short time ago I visited a church, to stir them up to do something more for their minister. After making some very plain statements, a member stood up and said, — "If I understand the purport of your remarks they amount to this,—that unless we do more for our pastor's support, we cannot have him for our minister." I replied, "Precisely so, and I put it to your conscience, unless you do more, do you deserve to have a minister?" "Well," he said, like an honest man, "I do not think we do." Another immediately said. "I always give as God has prospered me, and I know others do the same." I replied, "No man can ask you to do more than that—God himself is satisfied with that, but," I said, "You are a farmer—crops are not always the same—markets are not always the same. Now, will you tell me how it happens that your subscription towards your pastor's salary has not varied a single cent for several years?" He was "speechless."

I am not an enemy to a people making presents to their ministers; the more the better: provided they are really presents. I humbly confess, however, that I have an instinctive dread of what are called "donation visits." When I see such announcements *in the papers* I am almost safe in inferring that the brother to whom the visit has been made is about to leave his post. They are at best a lame apology for neglect of duty. One brother, not a thousand miles from where I write, had a "donation visit." It was trumpeted forth in several newspapers, and other churches were called upon to "go and do likewise." The articles were valued at almost \$100. When the

church came to reckon up at the close of the year, the \$100 were kept from the amount of the salary promised. This is not a solitary case. I have known several others of a like kind. Let churches pay their honest debts and give their ministers salaries on which they can live, before they make "donation visits."

At an Association meeting, a member of the church where the association met, said to me at the close of the first meeting, "I have been deeply grieved and disappointed with our meeting. I fully expected that it would be a religious meeting, but the whole talk has been about money." I asked, "Is it religious to take part of that money for the support of your pastor? I am not aware that you have ever expressed either grief or disappointment on the reception of the quarterly allowances from our Society. We have not only to *talk* about money, but we have to put forth considerable effort and to exercise much self-denial in collecting it, and I think that *gratitude* at least should make up part of your religion." This man's ideas of religion are those of many others—singing psalms, uttering prayer and having a "*good time*;" but forgetting that "they who preach the Gospel should live by the Gospel," that "the labourer is worthy of his hire," "owe no man anything," "the Lord loveth a cheerful giver," &c., are parts of Christ's religion, and that mercy, more than psalm-singing, will be the test in the great judgment day.

A minister asked a member of his church to purchase an article for him at a distant city. This he did, thinking to save a few dollars to eke out his small salary. The article was purchased and brought home in the member's vessel, which returned in ballast. When his yearly subscription was paid, he kept off two dollars for freight, and, what think you?—a dollar for *commission*.

It has often baffled me to know how ministers get along on the miserable pittance allowed them by the churches. It is *genteel poverty*—or *beggary*—or *aid* from relatives or friends. We profess to glory in the self-sustaining power of Christianity. Is it any wonder that ministers look out for more eligible spheres of labour? or that young men hesitate in giving themselves up to the work of the ministry? It is no wonder.

I am satisfied Professor Cornish has hit the right nail on the head. May "the words of the wise be as goads, and nails fastened by the master of assemblies." But I have wandered away from my text. The following account, which appeared some years ago in a religious periodical, are worthy of being pondered by all who are sincerely concerned for the honour of religion, and the efficiency of our churches. The article is headed, "Something very strange." It is as follows:—

"Near the close of the year 18—, the members of — church assembled, in accordance with their usual custom, at their usual place of worship, to provide for the pastor's salary for the year ensuing. Deacon M. presided, and calling the meeting to order, he looked over the goodly number of brethren present with evident satisfaction. Many of the sisters were there too—widows and single ladies who had no one to represent them, but who were anxious to add their contributions for the support of the Gospel. The Deacon then stated the object of the meeting, by a few remarks on the importance of the Gospel, the necessity of having ministers to proclaim it, and then adverted to their own obligations, as a church and as individuals, to give liberal support to their worthy pastor. Each member manifested a deep interest in the deacon's address, and when he requested them to *come forward and sub-*

scribe the respective sums they intended to pay, there was a simultaneous move from all parts of the house—all tending to the deacon as a common centre; but he intimated that they could not all sign their names at once, which seemed to bring them to order, and the younger portions of the members gave way to the old and grey-headed.

Brother B. advanced and modestly asked the deacon "what amount" he should put down. "It is not my business to dictate to you," replied the deacon, "but, as you have asked my opinion, and I know your circumstances, I will say twenty dollars." "I don't think that is enough," says brother B.: "I have not paid as much as I ought heretofore. I am now old, and what I do must be done quickly, for I would not die encumbered with a debt which it is in my power to cancel. I will pay fifty dollars." The deacon entered the amount with some hesitation.

Brother C. requested that the sum of ten dollars should be placed to his name. The deacon expostulated—"You are poor, have a large family to support, and that is twice your share of the amount to be raised." But he replied, his family "would never suffer by his liberality in such a cause."

Brother D. came forward and presented a twenty-dollar bill. The deacon looked surprised, and observed it was not expected they would pay until the close of the next year. "But," says brother D., "how is the pastor to live in the meantime? He depends on his salary as his only means of support. He must need many things during the year, which will require cash to purchase, or he must pay an extravagant price if bought on credit. Indeed I believe it is wrong to expect the Gospel preached to us on a year's credit. It had better be a cash system all around." The idea was new to the brethren, and they seemed to regret they had not brought their money with them to pay down like brother D.

Brother E. said he would pay twenty dollars. It was as much as he could promise in money, but he would send the pastor a load of wood, a quarter of beef, or something from his farm, occasionally, to help him out.

The sisters, too, manifested the same liberal spirit. One old lady, very poor, insisted on paying her mite, which the deacon refused, but she claimed it as a *privilege*, and declared if she could pay for anything it should be for the bread of life.

Thus each member, whether brother or sister, came forward and laid their *free-will* offering upon the altar, and the great difficulty with the deacon seemed to be, to keep them within proper bounds. When all had entered their names, it was found that the aggregate amount exceeded the sum promised for their pastor's salary by three hundred dollars, and they voted a part of it should be applied to make their place of worship more comfortable in winter, and the rest should go to help forward some of the benevolent objects of the day. Before the next year closed the subscriptions had all been paid to the deacon, and from him to the pastor, who was then able to pay his merchant, his blacksmith, shoemaker, &c., and when the last night of the year came, he gathered his family around the fireside, and told them how he had followed the injunction of the Apostle "owe no man anything," and thus with happy and thankful hearts, they all bowed at the throne of grace, with bright and joyous hopes for the future."

Is this, then, "something very strange?" If so, the more the pity. It is, at any rate something very good, very reasonable, very laudable, and very worthy of universal imitation. If a "strange thing," assuredly it ought not

to be such, but to be very common. The time will come when it will be the rule, not the exception, in the earth.

It will be observed that the pastor in this church was paid neither by collections nor by seat-rents, but by direct subscription,—by far the best, as, indeed, it is the rational and the Scriptural plan. “Brother D.” is a philosopher: we wish every church had a score of such men. We commend his speech to the leading officers in all our churches.

U. U.

THE BEGINNING OF THE ONE WAY.

I occasionally meet with persons who manifest considerable anxiety about the way of salvation, and are greatly concerned because they cannot find the beginning of the way. They have heard the saying of the prophet Isaiah, “An highway shall be there, and a way, and it shall be called ‘the way of holiness,’—the wayfaring men, though fools, shall not err therein;” they know where it ends; but when directed to the way, and shewn the entrance, they doubt the correctness of the information. It is too plain and simple; they expected to find something grand and imposing, that they would be required to do some great thing ere they could be admitted. In fact they forget that they are poor needy sinners, and of themselves can do nothing.

Peradventure the eye of some anxious enquirer may rest on this paper, and the question may be asked, Where is the beginning? Come with me, my poor fellow sinner, and we will talk of this way; first asking Jesus to tell us thereof. He will tell us if we ask in faith.

Hear His words, “I am the way, the truth, and the life; no man cometh unto the Father but by me.” “I am the door, by me if any man enter in he shall be saved.” “I am the good Shepherd. I lay down my life for the sheep.” These are the words of Him who cannot lie. This is the only way, for “there is none other name given under heaven whereby you can be saved,” but the name of Jesus.

“The Spirit and the bride say, ‘come!’ and let him that heareth say, ‘come!’ and whosoever will, let him come.” Canst thou believe? If so, “Kneek, and it shall be opened unto you, ask; and ye shall receive;” enter in, and thou shalt be saved. Regard not your dirty appearance, your filthy rags, for the blood of Jesus Christ cleanseth from all sin; He hath opened a fountain for sin and uncleanness. “His love unknown hath broken every barrier down.” He will make you clean, and He will direct your steps. Are you thinking of what is written, “without controversy great is the mystery of godliness?” and saying, “how then can I understand it?” Hear what Jesus says, “Father, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Here then is the mystery; it is hid from the wise and prudent, and is revealed unto babes, “out of the mouth of babes and sucklings God hath perfected praise.”

I will in a few words place before you the way of salvation. Adopt it, make it your own. In three short sentences you have the entire plan, viz.: “Believe on the Lord Jesus Christ. Love the Lord Jesus Christ. Keep his commandments.” Can any thing be plainer? For if you believe on the Lord Jesus Christ, you cannot help loving him; and if you love him, you will keep his commandments. Are you troubled about your calling and election? Believe, and your calling and election is sure.

Perhaps you are anxious to know if it is not necessary that you should have a new heart, that you should be baptized, that you should know that you are one of the elect, that you should belong to a Church, that you should profess a religious creed, that your mind should be made up on points of doctrine, and that you should live as a Christian ought to live. My dear brother, you need not trouble yourself about all these things just now; we are at the door, and you want to get in. You can do nothing until you believe; this is the first step. Remember what is written, "Ask, and ye shall receive;" and Jesus tells you how to ask, "Whatsoever ye ask the Father in my name, believing, I will do it." There is no precise rule laid down, no particular form of words; the Publican of old prayed, "God be merciful to me a sinner;" the thief upon the cross prayed, "Lord, remember me when thou comest to thy kingdom;" and Jesus said to one poor sinner whom He loved, "only believe, and thou shalt see the glory of God."

"Am I to go forward just as I am?" Yes, just as you are. You have heard the words of Jesus, "only believe, and thou shalt see the glory of God." Believe that Jesus died for sinners, and that he died *for you*. "But how am I to know that he died for me? I cannot see my name written in the Lamb's book of life." My dear brother, is it not written, "Whosoever believeth on Him shall not perish, but shall have everlasting life;" and, "Him that cometh to me I will in no wise cast out;" and again, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Lay hold on the hope set before you in the Gospel; it is within your reach; here it is once more, "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." Are not these great and precious promises? Does it not give to you full assurance? Take hold, press onwards; turn neither to the right hand nor to the left; climb the highest hill; wade through the deepest mire! Jesus is with thee; He will never leave thee, never forsake thee. Hear Him saying, "Lo, I am with thee alway, even unto the end." Take nothing with you; thy God will supply all thy need; you will be made clean as you go on; you will be clothed as you press forward; you will be strengthened for the labour of the way; whatever your hands find to do, do it with all your might; pray without ceasing; and soon, very soon, you shall be welcomed to that house of many mansions prepared by Jesus for them that love him. Doubt no more. Believe, love, obey!

A POOR PILGRIM.

A CHEERFUL SUPERINTENDENT.—A principal element of a superintendent's success is *cheerfulness*. The scholars soon distinguish the good-natured, happy-faced superintendent from the cross and disagreeable one. They love the former. His presence and smile lighten the room and all hearts in it. The teachers are encouraged, the scholars are orderly, the school is happy and prosperous. I have in my mind's eye a man at the head of a Sabbath School, every teacher and scholar of which, I believe, would sacrifice all they possessed if they could only thereby make him happy and show their love for him. His teachers all love him, the Bible-class scholars affectionately regard him, the main school loves him, and even the little feet of the infant class scholars delight to run and greet him.

This world can not explain its own difficulties without the assistance of another.

The Home Department.

WHY DOST THOU WAIT?

Poor trembling lamb! Ah, who outside the fold
 Has bid thee stand, all weary as thou art?
 Dangers around thee, and the bitter cold
 Creeping and gnawing to thine inmost heart;
 Who bids thee wait till some mysterious feeling,
 Thou knowest not what—perchance may'st never know—
 Shall find thee where in darkness thou art kneeling,
 And fill thee with a rich and wondrous glow
 Of love and faith; and change to warmth and light
 The chill and darkness of thy spirit's night?

For miracles like this who bids thee wait?
 Behold, "the Spirit and the Bride say, come."
 The tender Shepherd opens wide the gate,
 And in his love would lead thee gently home.
 Why shouldst thou wait? Long centuries ago,
 Thou timid lamb, the Shepherd paid for thee
 Thou art His own. Wouldst thou His beauty know,
 Nor trust the love which yet thou canst not see?
 Thou hast not learned this lesson to receive,
 More blessed are they who see not, yet believe.

Still dost thou wait for feeling? Dost thou say,
 "Fain would I love and trust, but hope is dead;
 I have no faith, and, without faith, who may
 Rest in the blessing which is only shed
 Upon the faithful? I must stand and wait."
 Not so. The Shepherd does not ask of thee
 Faith in thy faith, but only faith in Him.
 And this He meant in saying, "Come to me."
 In light or darkness see to do His will,
 And leave the work of faith to Jesus still.

Church Journal.

"ONLY ONCE."

"Come Harry, and let us take a walk this afternoon. I'm tired of Sunday School; and besides, nobody thinks of going any longer when they get to be as big as us. Let's go down to the river."

Thus spoke Calvin Sharpe to his young companion Harry Holmes. They had both been sent to Sunday School that afternoon as usual, and had got almost to the door, when Satan suddenly flung his coil of temptation around them, and Calvin was led captive at once. It was the first time he had ever thought of playing truant on Sunday, and probably had he paused a moment to think of the lying, and disobedience, and Sabbath-breaking involved in such a step, he would not have yielded to the tempter; but the wicked thought was no sooner suggested than it was adopted, and not choosing to ramble with no other companion than an accusing conscience, he wished Harry to join him.

If the truth must be told, Calvin's Sabbath School teacher was neither very regular in his attendance, nor yet very engaging in manner when he was there;

and Calvin tried to quiet his conscience by thinking to himself that probably Mr. Carless would not be there at any rate, and that even if he were, he would have nothing new to tell them. He did not reflect how much of his teacher's dullness and lack of interest was caused by his own indifference and inattention, and that of his class-mates, for a dull scholar is sure to make a drowsy teacher.

Harry, however, was not so easily led away. He loved the Sabbath School, and was never happier than when there, singing his favourite hymn,

The Sunday School, that blessed place,
Oh! I had rather stay
Within its walls, a child of grace,
Than spend any hours in play.
'Tis there I learn that Jesus died
For sinners such as I;
Oh what has all the world beside,
That I should prize so high!

He had been carefully brought up by a christian mother, and taught the guilt and danger of such a course as that to which Calvin was urging him; and averse in the Bible which she had taught him at her knee, when he was a very little boy, instantly occurred to him—may we not rather say, was brought to his recollection by the good Spirit,—“My son, if sinners entice thee, consent thou not.” And so, secretly looking upward for help, he resolved to do what he knew would please God and gratify his mother, and replied to Calvin's repeated invitation with a firm but kindly “No!”

Calvin did his best to persuade him to go, for guilt likes company. “Just this once, Harry, your mother will never know.” But Harry thought of One who would know, of the record that He keeps of our most secret actions, and of the books that shall be opened at the judgment, when not only his dear mother would know, but when this three-headed sin, if committed, would be published before the whole world, and fill him with remorse and shame! And so, fleeing from further temptation, he hastily turned away from his wicked companion, and went into school.

Calvin did not enjoy his walk that afternoon as he thought he should. The sky was clear and beautiful, and the birds were singing their sweetest songs in the branches of the trees which lined the banks of the river; but Calvin was ill at ease and sullen, and many a time was half inclined to retrace his steps, and return to the Sunday School. But it was now too late for him to enter without awakening a suspicion of what he had been doing—he, at least, thought everybody would know—and thus, having allowed himself to be led captive at first, Satan had wound his coil around him more and more tightly till he was bound hand and foot.

That hour was the *turning-point* in the history, and, we have reason to fear, in the eternal destiny of those two boys.

Calvin Sharpe's course was rapidly downward. The tie that held him to the Sunday School was gone. The temptation that had proved so successful was frequently renewed, and as frequently yielded to, and he soon forsook the school altogether. Next he abandoned the House of God, and spent the day of rest in the company of Sabbath-breakers like himself. And then, having trampled upon conscience and the word of God in these respects, he grew bold in sin—learned to smoke and drink—robbed, and well nigh ruined his widowed mother—was thrown into prison, and on the expiry of his sentence, had money given him to go away from home, on condition of his never returning!

Harry Holmes, on the other hand, having triumphed over the enemy, was never tempted in that way again; and having continued at the Sabbath School, was early converted to Christ—was elected a teacher, and soon gathered around him one of the most interesting classes in the school—grew up to be respected and beloved—and at the present time, although yet a very young man, occupies a very important and responsible position with a large and increasing income.

Boys, beware of the *beginnings* of evil! “Only once” is the syren voice that has led many a boy and girl astray from the path of virtue and peace. It was “only once” that Adam and Eve tasted the fruit of the forbidden tree, but by that sin came death, and all the sorrows that afflict the human family. It is *the first cigar* that leads to the evil habit of smoking; the *first glass* that kindles the appetite for drink; the *first oath* that leads to profanity; the *first game* that makes a man a gambler; and the *first act of pilfering* that makes a boy a thief!

We must guard against these beginnings of evil if we would keep ourselves pure. Temptation is like a spark that may be trampled out by the foot of a child when first it falls, but which, if left to burn, may kindle such a conflagration as that which has recently devastated Quebec. But *the will*, the *watchfulness*, the *power*, to trample out that spark, whenever it falls into our hearts, is something that we haven't got by nature. *That* we must obtain by application to the Lord Jesus Christ, who will sprinkle us with His blood, and renew our hearts by His gracious Spirit. In that way only can we overcome the wicked one, or enter into the kingdom of God. W.

WAKE UP, SOLOMON!

“Sol, wake up! It's time to get up,” shouted young Harry to his sluggish brother, one fine July morning, as he began dressing himself.

“What time is it?” yawned Solomon.

“Nearly six,” said his brother, “and mind, Sol, we start at seven.”

“It's too early to get up yet,” said Solomon; “I'll snooze till quarter to seven.”

So the lazy fellow turned round and was soon fast asleep again. When he awoke his room looked very full of sunshine. The house was very quiet, too, and rubbing his eyes, he muttered,

“I wonder if it is seven o'clock yet?”

Crawling out of bed, he dressed himself and went down stairs. There was nobody in the parlor, nobody in the dining room.

“What can be the matter?” thought Solomon.

“Where are they all?” he asked the servant.

“Gone to the city,” she replied; they started two hours ago.”

“Why, what time is it?”

“Nine o'clock.”

“But why didn't they call me?”

“You were called at six o'clock, and would not get up. Your father would'n't have you called again. He said he would teach you a lesson.”

“It's too bad!” cried Solomon, dropping his head upon the table and bursting into tears.

It was too bad that the lazy boy did not learn the lesson of that morning, so as to turn over a new leaf in the book of life. I am sorry to say that he did

not. He loved sleep. He hated work. He was a slave of lazy habits, and is to this day.

What sort of a man will Solomon Slow-coach be? Well, if he dont die of idleness before he becomes a man, he will be a shiftless, good-for-nothing fellow. He wont have any knowledge, because he is too lazy to study; nor any money, because he is too lazy to work; nor any good character, because he is too lazy to conquer himself.

Wake up, Solomon! Wake up, my dear boy! Shake off the chains that are upon you! Be manly, be wide awake, be something! If you don't wake up, you will be a lost boy. Wake up, Solomon, wake up!—*Ex.*

BAD HOUSEKEEPING.

That housekeeping is bad which don't keep the family comfortable and the boys at home. Housekeeping should be a means to an end, and not the end of life. There are a good many Marthas "cumbered about much serving," whose reproaches drive their children from home in search of pleasure elsewhere. To such we commend the following case in point:

"There are those balusters all finger marks again," said Mrs. Carey, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, with a flushed face, as she gave the cloth a decided wrench out of the basin of suds, "if you go up these stairs again before bedtime you shall be punished."

"I should like to know where I am to go?" said George, angrily. "I can't stay in the kitchen, I'm so in the way; and I can't go in the parlor, for fear I shall muss that up, and now you say that I can't go up to my own room. I know a grand place where I can go," he added to himself; "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Nile's corner. I can smoke a cigar now as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from her door, to hang about the steps, and sit under the broad, inviting portico of the village grog-shop! Do you think she gained or lost?

THE LITTLE HOUSEKEEPER.

I know a little girl who, at nine years old, made a loaf of bread every week during the winter. Her mother taught her how much yeast, salt and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her her little housekeeper, and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical, too, the jingling is to her ears. I think before she is out of her teens, upon which she has not entered that she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping, each a week by turns. It seems to me a good arrangement, and a most useful part of their education.

Domestic labour is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant and accomplished women I have known, have looked well to their household duties, and have honoured themselves and their husbands by so doing.

Solomon speaks the praise and properties of a good wife in Proverbs, 31. Girls, will you read it? Begin at the tenth verse.

Economy, taste, skill in cooking, and neatness of the kitchen, has a great deal to do in making life prosperous. The charm of housekeeping is in the order, economy, and taste displayed in attention to little things; and these little things have a wonderful influence. A dirty kitchen and bad cooking have driven many a one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.

WHAT IS AN OLD MAID?

Never be afraid of becoming an "old maid," fair reader. An old maid is far more honourable than a heartless wife. "Fall not in love, dear girls, beware," says the song. But we do not agree with said song on this question. On the contrary, we hold that it is a good thing to fall in love, if the loved object be a worthy one. To fall in love with an honorable man is as proper as it is for an honorable man to fall in love with a virtuous and amiable woman; and what could be a more gratifying spectacle than a sight so pure, so approaching in its devotion to the celestial? No, fall in love as soon as you like, provided it be with a suitable person. Fall in love and then marry; but never marry unless you do love. That's the great point. Never marry for a "home" or a "husband." Never degrade yourself by becoming a party to such an alliance. Never sell yourself, body and soul, on terms so contemptible. Love dignifies all things; it ennobles all conditions. With love, the marriage rite is truly a sacrament. Without it, the ceremony is a base fraud and the act of human desecration. Marry for love, or not at all. Be an "old maid" if fortune throws not in your way the man of your heart; and though the witless may sneer, and the jester may laugh, you still have your reward in an approving conscience and a comparatively peaceful life.

SINGULAR PROMPTNESS.

A boy borrowed a tool from a neighbor's promising to return it at night. Before evening he was away on an errand, and did not return until late. Before he went he was told that his brothers should see the tool returned. After he had returned and gone to bed he inquired and found the tool was not returned. He was much distressed to think his promise was not fulfilled, and was finally persuaded to go to sleep and rise early and carry it home. By daylight he was up and nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbor's in great distress to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door. And it appeared from the prints of little bare feet on the mud, that the lad had got up in his sleep and carried the tool home, and went to bed again and knew it not. Of course, a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbor's and was placed in many offices of trust. If you can form a careless habit in such matters, you will carry it into religion. It will be in the concerns of the soul, "by-and-by, to-morrow, in a short time," &c.; and if you do not get rid of it soon, it will rob you of your character, of your soul—of heaven. To-day—now. Let this be your motto. Be prompt for time and for eternity.—*Bible Class Magazine.*

Correspondence.

Our "News of the Churches" has lately come to assume something like the proportions due to so important a feature in a denominational periodical. Our hearty thanks are due to the several correspondents who furnish material for it, and we would urge an imitation of their example upon those whose candle is kept under a bushel. No part of the magazine is read with more interest than this. "Paul said unto Barnabas, let us visit our brethren, and see how they do." (Acts xv. 36). He tells the Ephesians (Eph. vi. 22), "That ye also may know my affairs, and how I do, Tychicus * * * * shall make known to you all things, whom I have sent unto you for the same purpose." He says the same thing to the church at Colosse (Col. iv. 7). Would he not have employed the Press, had he lived in the nineteenth century? and will not all our brethren be followers of him in contributing to this monthly general epistle from all to all the brotherhood?

THE ERAMOSIA RESOLUTIONS.

Mr. Editor,—In your February number appear a series of resolutions passed by the church at Eramosa; and as the same were forwarded to me by letter through the Post Office, I can hardly allow them to pass without notice. Whatever else is included in the condemnation, there can be no doubt I am. To all the charges, however, *implied* in the indictment I plead—*Not Guilty*, and I am charitably disposed to conclude that other brethren are as innocent as myself.

When "pastors are settled and living in peace and harmony with their flocks" and are even *adequately* supported, it is not wrong in all cases to "persuade them to leave and take charge of other churches." What are we to make of the Colonial Missionary Society? Dr. Wilkes was persuaded to leave a commanding position in Edinburgh and come to Montreal. Who regrets it? An excellent brother was recently persuaded to leave England and come to St. John where the pleasure of the Lord is prospering in his hand. Who that takes a comprehensive view of the Redeemer's cause murmurs over the removal? Efforts are at present being made to persuade some self-denying brother in England to devote himself to the arduous task of re-establishing our cause at Halifax. We are earnestly praying that the effort may prove successful. Who will say that we are wrong? When you were informed of our intention to "try to get out some hard-working men from the rural districts of England and Scotland," you say "now the above strikes us as a capital plan," and ask "cannot we adopt the same plan in Canada?" and you are wicked enough to add, "if the movement for the increase of salaries goes forward as we hope it may, we shall have some face to ask men to come out."

All this according to our friends "is deserving of severe censure," our motives are "selfish," and we are charged with violating an express command of Christ. Let me suppose a case. If I were able to hold out to farmers at Eramosa such inducements as the following:—by coming to these Lower Provinces you may have farms that will yield you double or even triple crops to those you have in Western Canada—you will require no extra labour—you

will have better markets—and your worldly comforts will in every way be increased. Would they reckon me “deserving of severe censure,” and would they pass a series of resolutions condemning my conduct. I trow not. Now, if ministers can with the same or even a less amount of labour, reap a double or triple harvest of *souls* by removal to a larger sphere and at the same time increase their worldly comforts are they to be blamed? I perfectly agree with our friends that “God is no respecter of persons,” that “souls are as precious to him in one part of his vineyard as in another.” Yes, and because of this he had given the commission, “go ye into the all world and preach the gospel to every creature.” “The field is the world,” and if the great commission is to be obeyed we must often listen to the Macedonian cry, “come over and help us.”

Let it not be inferred from these remarks that I am a friend to ministerial changes. During the thirteen years I have been in these Provinces, I have mourned over the loose manner in which churches hold the pastoral office. It is for “weeping and lamentation and woe.” Not long since a worthy brother, who has been honoured by God in doing a great work, was coolly told by one of his deacons that our ministers ought to move about as do the Methodists and as did the Apostles, forgetting doubtless that we are neither Methodists nor Apostles, and that with exceptional cases we believe in the permanency of pastoral relation. Through fickleness, uneasiness and unreasonableness of churches, a minister’s life in these parts is in no small degree the life of a stranger and sojourner among the churches. Some churches have become proverbial for this calamity. Their spiritual guides are “as the grass upon the housetops which withereth before it groweth up.” They do not stay long enough to take root or bear fruit.

Amongst our Baptist friends, and I am sorry to say amongst ourselves, a practice prevailed, to some extent still prevails, of “*hiring*” ministers by the month or year—just as household servants are hired. The only difference being that the household servants are paid what is promised and ministers *often are not*. It is an abomination of no common magnitude, and nothing, perhaps, tends more directly to depreciate the character and lessen the influence of ministers or to retard the prosperity of churches. It is “evil, only evil, evil continually,” and hence the evils springing from it are legions.

I have no doubt that inadequate support is one great cause, if not the greatest which leads to pastoral changes. We cannot blame our ministers for removing to more eligible spheres when they are being half starved in those they occupy. Who will be so hard-hearted as to argue against a man leaving his situation, if he cannot keep the wolf from the door. It is utterly unreasonable to find fault with him if he cannot find support for his family. The only remedy is to give support. The true principle is, for every member of the church to consider what God has given to him, and what portion of it he can devote to God and his church, and whether one dollar or one hundred dollars, let him give it. Let pastors be kept in the way they should be kept, and we shall not be able to induce them to leave their flocks.

Let us rejoice that better days are beginning to dawn upon us, I trust the period is not very distant when such complaints as those uttered by our friends at Eramosa will be for ever hushed.

I remain yours &c.

R. W.

Sheffield, N. B., Feb., 1867.

RECENT MISSIONARY MEETINGS.

GUELPH, ERAMOSIA, GARAFRAXA, BELLEVILLE, COBOURG, COLD SPRINGS.

MY DEAR SIR,—Although domestic affliction prevented me from taking my allotted part in this winter's Missionary services, I have had the opportunity of some extra service, which, by request, I beg now to report to you.

After an absence of about 25 years, I had the pleasure of revisiting *Guelph* on the 5th ult., and of finding it greatly improved and enlarged. It is an important town for both trade and ecclesiastical influence. I was glad to find that a new Congregational place of worship had been resolved on, and trust it will be well accomplished. The chair at the Missionary meeting in the evening was taken by the Rev. W. F. Clarke, *pastor loci*, who was aided by the Rev. John Wood, Rev. John Carroll (Wesleyan), Rev. R. Brown, and your humble servant. Where all did well it would be invidious to make distinctions, and yet I may be permitted to recognize the terse and earnest address of Mr. Carroll, whom I had the pleasure of knowing and hearing in the beginning of my religious life, and whose acquaintance, after long absence and great distance, I was glad to renew. I was glad to find him, though looking older, as warm and zealous as ever. Although I cannot give the pecuniary proceeds of the meeting, my belief is that the year's contributions for this town will be found in advance.

My friend, Mr. John Nasmith, not only accompanied me to all the meetings on this route, but presided in the second and third with his characteristic heartiness and energy, and gave no small practical proof of his interest in the work of Christian missions. *Eramosia*, where the meeting on the 6th was held, appears to be a remarkably fine township, and to afford a fine field for our own work. It is to be regretted that the church is without a pastor, but happily it is not unsupplied, as Mr. Clarke, of *Guelph*, with his well-known energy, gives it a sermon every Lord's day. The church has evidently improved greatly in its financial action, and under a wise and faithful pastor would doubtless grow and work. The local Presbyterian minister kindly assisted at the Missionary meeting; and though the recent retirement of the pastor has depressed the church, it is to be hoped that the claims of our Home Missions will be duly responded to in this intelligent and thriving neighbourhood.

At *Garafraza*, next day, we were in the diocese of the Rev. R. Brown. I was glad to find him in the occupancy of a good house and glebe, to which his own industrious hands have contributed not a little. The meeting house was full and hot, the people were attentive, and the speakers were alive. I was not able to attend the meeting next day at the *Green Settlement*, but I am glad to hear that it was the best of the series. Mr. Brown has a good field.

On the 10th inst. I had the privilege of preaching the annual Missionary sermons in *Belleville*, and found that the worthy pastor, the Rev. J. Climie, has laid a good foundation, and, both literally and spiritually, has built well. The place of worship is very neat and appropriate, both inside and outside; the people appear to be mutually attached; and the minister has evidently won much outside respect and sympathy. It is always a good sign to find a pastor well reported of and practically recognized by intelligent and honourable men without his own circle. There appears to me to be every prospect of growth as well as permanence in the Congregationalism of this flourishing and influential town.

The Missionary meeting in the evening was the best I ever attended, at any time, in Canada, though not the largest, and one of the best I ever attended anywhere. The Rev. Dr. Burns, of St. Catharines, gave us one of his eloquent speeches. His retirement from Canada is greatly to be regretted. We cannot afford to lose such men, but our loss will be Chicago's gain. Doubtless in ministerial supply, as in many other things, the demand and supply regulate each other; and it behoves Canadian churches, with such counterminous sources of demand, to take heed lest by inadequate appreciation and maintenance they do not lose their best spiritual lights and leaders. The key-note of the meeting was well struck by the Rev. Mr. Pedley; the addresses of the local ministers, Rev. A. Walker, Rev. W. McLaren, Rev. J. Wild and Rev. J. Climie, were most pertinent and effective, and I felt thoroughly at home amongst them, in giving my quota of testimony to the glorious work of Christian missions. Dr. Coleman very appropriately presided; and the collections and subscriptions, which were upwards of \$80, will doubtless reach \$100.

The meeting at *Cobourg*, the following evening, was equally well attended, and was productive of upwards of \$50. Mr. J. Field, senr., presided; and the Rev. Mr. Pedley, Rev. Mr. Barker and myself urged the character and claims of evangelical Missions, especially at home. The distinctiveness of our own work was not overlooked; and the interest and sympathy of the assembly were apparent.

Next evening, in the beautiful neighbourhood of *Coldsprings*, 8 miles northward and 4 miles south of Rice Lake, an encouraging meeting was held; and, though not large, on account of inadequate publication, it yielded about \$20 as the outset of this year's contributions. *Cobourg* and *Coldsprings*, under the pastorate of the Rev. Mr. Pedley, will probably contribute \$100 to the Mission fund, besides contributions for their own supply and operations. I was much pleased with the intelligence, ability and spirit of the pastor, in listening to his successive addresses and in my intercourse with him; and most cordially wish him success in his toilsome but promising field. May the shadows of personal and domestic affliction give place to long and glorious sunshine; and may he gather many precious sheaves!

Altogether, I have been greatly pleased with the urban and rural progress of Canada during my absence from it, and with the state and prospects of our own churches. Congregationalism in Canada is not a superfluity or a failure, though recently planted, and though most inadequately sustained by the superabounding wealth of the mother country.

I am, my dear Sir, with cordial congratulations on your editorial management and success, yours very truly,

Toronto, March 21, 1867.

J. G. M.

Music can make a sad man merry, a merry man merrier, a lover more loving and a religious man more religious.

Our worldly comfort would be a sea to drown us, if our crosses were not a plank to save us.

Joy and grief have alike their tears, guilt and innocence alike have their blushes.

Sin is bad in the eye, worse in the tongue, worse still in the heart, but worst of all in the life.

Literary Notices.

THE PULPIT ANALYST. Edited by Joseph Parker, D.D. Vol. I. London: Jackson, Walford and Hodder, pp. 716.

A thoroughly practical and common-sense periodical, suggestive of pulpit themes and the best modes of treating them, giving also the cream of the choicest sermons of the day, would be a great boon to tyro-preachers, to busy pastors who have far more on their hands and hearts than "the care of" one of "the churches," and indeed to all christian ministers except that small class (small in more senses than one) who are willing only to learn of themselves. It has fallen to the lot of some men to be in a position to supply this desideratum. They are near the great centres of population where eloquent divines "most do congregate"—they have a constant experience of ministerial and pastoral work so as to know the nature of its wants, and they are not "pressed out of measure, above strength," like many of their brethren. But so far as our knowledge stands, there is no journal of the pulpit that really meets the case. Those who can will not, and those who will cannot, produce what is wanted. The *Pulpit* and *Penny Pulpit* are got up to sell. Hence they contain a miscellany of sermons by popular preachers of various denominations, but it is only now and then that you light on a gem, or even get anything of permanent value. We are persuaded that there is plenty of material for just such a periodical as is required, but thus far no one has appeared who is equal to the task of collecting, arranging and condensing it. The *Homilist* has essayed for many years to fill this sphere, but with only partial success. We had hoped to exclaim "Eureka" over the work whose title heads this notice, but we cannot. It is almost a *fac simile* of the *Homilist*, of which it appears to be at once an imitation and a rival. It has all the faults of its predecessor, with no strongly marked excellencies. The editor's analysis of Matthew is the best thing in the book, but is no better than the *Homiletic Glances* at the Gospels and Acts that have appeared in the *Homilist*. One distinctive feature in the *Analyst* we regard as a defect, viz.: the lengthened reviews of individuals and of publications. The reviews proper are where we look for this kind of thing. It is impossible to go over the ground fully in such a publication as that before us. Some of the briefer literary notices are marred by personalities that are very discreditable. In one of these Mr. Binney is dealt with in a most contemptuous way, and an offensive, invidious comparison is instituted between him and Dr. Thomas of the *Homilist*, to the disparagement of Mr. Binney. We think very little of the judgment, wisdom, taste, modesty or right-heartedness of a critic who tries to make out Thomas a greater man than Binney, or magnifies the defects of the latter so as to throw his transcendent qualities into the shade. Mr. Binney has the reputation of having once said he could preach the *best* and the *worst* sermon of any man in London, but he never preached or wrote anything so poor as to justify the depreciatory criticisms of the *Analyst*. There is nothing in the volume that reaches a very high order of merit. Some of the outlines are so commonplace that they would do even a theological student but little credit, and on the whole we grudge the outlay the book cost us. Our copy is for sale at half price.

SWISS PICTURES DRAWN WITH PEN AND PENCIL. London: Religious Tract Society.

With commendable wisdom and zeal to do good, the Religious Tract Society is publishing not only useful, but attractive, ornamental, and illuminated books. This is one of them, and we desire to call attention to it as a triumph of the "art preservative," a marvel of cheapness, and a most desirable volume for the nursery, the library or the drawing-room. For two dollars you have a quarto book of 214 pages, containing upwards of 100 engravings of Swiss scenery, mostly from the pencil of that accomplished Alpine delineator, Mr. E. Whympfer, F. R. G. S. The Falls of Schaufhausen, Monte Rosa, the Matterhorn, the Great Aletsch Glacier, the Falls of the Reichenbach, the Wellhorn and Wetterhorn, the Great St. Bernard, Creux des Champs, and last but far from least, Mont Blanc and the Valley of Chamouni, are all of them beautifully rendered, and form striking pictures. The reading matter is very interesting and contains among other things a thrilling account of the Matterhorn tragedy in 1865, a selection of some of the best descriptions of Alpine Scenery in both prose and poetry, and sketches with engraved likenesses of Calvin and D'Aubigne, the two Genevese celebrities. The volume might fitly be entitled, "A cheap trip to Switzerland." By all means let every family have it, that can possibly afford the luxury.

W. F. C.

ARCTIC DISCOVERY AND ADVENTURE. London: Religious Tract Society pp. 387.

In the small compass of this little volume, we have a charmingly written account of arctic exploration from the earliest times down to the discovery of the north west passage which cost Sir John Franklin and his companions their lives. McClintock's expedition, and its mournfully satisfactory result in settling the question as to the fate of the heroic Sir John and his crews, form the most interesting part of the book, while the closing chapter on the question, "What was the good of it all?" is highly suggestive and instructive. To those who cannot afford the money to buy or the time to read a library of works on arctic exploration, we commend this volume as containing an admirable and comprehensive summary of all that has been published on this subject.

W. F. C.

On *Genesis and its Authorship*, Williams and Norgate, London, have published Two Dissertations by Rev. John Quarry, A. M., to which a high value is ascribed, as dealing with the scientific and literary questions raised in reference to the first book of the Old Testament, in a fair, thorough, and masterly style; defending its unity and Mosaic authorship, and boldly meeting the geological difficulties. The principle which he adopts, is, "that the conception of time, and the mention of successive days, are natural and impressive hieroglyphs to denote a *principle of classification* for all created things, which are thus in six great categories declared to be the product of the creative Word. A grand triad of elements is thus presented as having issued from the Word and Thought of the Almighty. 1. Light, with its correlative heat. 2. Water in its aerial and liquid form. 3. The solid earth. These elements of the universe, the inspired writer proceeds to people, as it were, with their appropriate occupants." (*British Quarterly*.) On the authorship question, he contends at length against Colenso's and Davidson's plan of dividing the book into "Elohistic" and "Jehovistic" fragments.

Milton's *Paradise Lost*, with a memoir of the Poet by Dr. R. Vaughan, and illustrations by Gustave Doré, lately published by Cassells in the most superb style, at the price of five pounds sterling—the price which the author received for the copy-right in 1667!—is of course a book for the few, not for the many. But our “merchant princes” will not procure any ornament or luxury that will be better worth the cost. Doré's artistic powers find congenial scope in the daring conceptions of the poet, while Dr. Vaughan is *the* man to write his life. “It needs a Puritan to understand a Puritan.” And Milton was in advance of the mass of Puritans, contending for the fullest religious liberty, when they were afraid to say, “A Free Church in a Free State.”

Rev. W. L. Gage has done a good service in translating and condensing into four volumes *Ritter's Comparative Geography of Palestine and the Sinaitic Peninsula*, the great authority on that important subject.

A Pennsylvanian Cleygyman, Rev. Dr. J. T. Monbert, is projecting a colossal work. His design is to issue in eighteen large volumes, at the rate of two vols. per annum, a “Theological and Ecclesiastical Encyclopædia,” which will cover the whole field of theology in all its branches, divisions, and sub-divisions, with the auxiliary sciences. “It will be Christian, as opposed to infidelity and rationalism; Protestant, as opposed to the corruptions and innovations of the Latin Church; Catholic, as opposed to all Sectarian tendencies. Every christian communion will be heard in its pages, and, if possible, by her own sons”

A new edition of *Kitto's Daily Bible Readings*, edited by Professor Porter, will be hailed by many readers. The new editor has brought the *statements* of the author up to the present state of our knowledge of Biblical history, geography and antiquities. (Oliphant.)

It is stated that the Pope is having printed at the Propaganda a *fac simile* of the famous manuscript of the Greek Bible at the Vatican. It is intended to compete with the *Codex Sinaiticus* of Tischendorf, and is to be sent to the Paris Exhibition.

Following the precedent of *Public Opinion*, a weekly twopenny newspaper has been commenced in England, called *Church Opinion*, to contain articles from newspapers and magazines on church subjects and church news, with book notices. It will present the views of all parties—high, low, and broad. Publishers, Smart and Allen, 2 London House Yard, Paternoster Row, London

The four admirable sermons of Professor Phelps on Regeneration, which appeared in the *Bibliotheca Sacra*, have been republished, (Gould and Lincoln, Boston, \$1 25,) with a fifth on the indwelling of the Spirit.

The *Theological Eclectic* states that Hurd and Houghton of New York are about to issue an American edition of Smith's Dictionary of the Bible, edited by Professor Hackett, and Mr. Ezra Abbott, with the co-operation of a number of American scholars. There will be no abridgment, but many additions, the whole being carefully corrected. It will be published by subscription, in 30 monthly numbers, (75c. each,) of 112 pages.

A second edition of a *Commentary on the Acts of the Apostles*, for readers of the English Bible, by Rev. F. C. Cook, M. A., Canon of Exeter, has appeared; (Murray), and is no doubt a very valuable popularisation of the results of superior scholarship.

Christianity and Recent Speculations, is the title of six lectures by ministers of the Free Church, with preface by Dr. Candlish, (Maclaren). "The Bible and Science," "Miracles," "Purpose and Form of Scripture," "Prayer and Natural Law," and "The Sabbath," are the themes.

The Independent. We learn from the *Christian Penny Magazine*, that the editor of the new penny paper published in London under the above title, is no other than the all-attempting and indefatigable Dr. Frederick Tomkins, erewhile Principal of Gorham College, Liverpool, Nova Scotia, and since his return to England called to the Bar, with a D.C.L. from a German University. No copy of the paper has yet fallen in our way.

The Church Union is a new weekly published in New York and Brooklyn, to advocate christian union. We do not gather precisely from a specimen copy sent us, whether it aims at an organic amalgamation of all bodies into one, or simply such a fraternal condition of things that would allow of exchange of pulpits and united communion. As is natural, it bestows its chief labors upon Episcopalians and Close Communion Baptists, by liberalised members of which bodies it seems to be conducted.

More penny papers! The proprietors of the *Christian World* are about to issue another weekly journal, one "of instruction and recreation," at a penny, to contain stories, biographies, social essays, adventures, selections from books, sketches of work and workers, natural history, poetry, anecdote, humour, &c.

The Church and State Question, as settled by the Ministry of our Lord and of His Apostles, is the title of a new work by the Rev. Dr. Vaughan, shortly to be published by Jackson & Co.

Dr. Wm. Smith, who lately resigned the Classical Professorship in New London, is to be the new editor of the *Quarterly Review*.

British and Foreign Record.

SAD NEWS FROM MR. POORE.—The Melbourne correspondent of the *English Independent*, writes under date of the 28th December last:—

"Rev. J. L. Poore is still very ill; his disease has assumed a dangerous form of dropsy. *But little hope is entertained of his recovery.* In him the colonies will lose a good representative and a good friend. Great sympathy is exhibited toward him."

From the same writer we learn that at the anniversary of the Congregational College at Melbourne, there were but four students under training, though several candidates were coming forward. The proceedings at the anniversary are to appear in the "*Victorian Year Book.*" As the Congregational Anniversaries in that colony are held in December, the "triple report" takes this useful form.

REV. J. C. GEIKIE IN LONDON.—The *Christian World* (Feb. 22) says, "It will gratify many Nonconformists in the north of London to learn that the Rev. J. C. Geikie, of Villiers Street Church, Sunderland, has accepted a cordial and unanimous call to the pastorate of Islington Chapel. Mr. Geikie is a man of large and varied experience, and of very superior talents, both as a writer and a preacher."

REV. JOHN FRASER has resigned the charge of the church at Woolabra, and proceeds in a few days to California." So writes (13th Nov. 1866) the Sydney correspondent of the *English Independent*. When our good brother has tarried a while on the Pacific, and is ready to complete his "circumnavigation of the ball," we shall be glad to welcome him back to Canada.

DR. LIVINGSTONE.—There seems unhappily no room left to hope that the news of Dr Livingstone's death is untrue. The brave, much-enduring, indomitable, and sagacious explorer, the faithful advocate of African freedom, and the zealous and far-seeing missionary, will be held, the world over, in loving and lasting remembrance. His wife, Moffatt's daughter, died before him. Their orphans, may "the Lord take up!"

Mr. Coleridge, in again bringing in his bill for the abolition of university tests, said, that "if the Anglican Church would still remain in any sense national, it must widen and liberalise itself. Unless it did so, it could not hope to keep any hold upon religious and thinking Englishmen; and as soon as it ceased to be national, it must cease to be established, for it would not be endurable to repeat the scandal of the Irish Church in this country. Doubtless there must be some definitions of belief, a creed of some kind was necessary to the existence of a church: but it was impossible that the Thirty-Nine Articles should any longer be retained as the test of membership in the National Church. The attempt to make the religious thought and philosophy of the nineteenth century fit into the technical language and phrases of the sixteenth, was pure folly, and must be abandoned." In dealing with the objection, that the admission of Dissenters would injure the religious influences of the place, he showed that the governing body of the university had always been opposed to religious earnestness among the students. Wesley had been driven away; and in our own day, John Henry Newman. The admission of Dissenters would increase the religiousness of the place.

The admission of what are called Union Churches—those in which Baptists and Independents meet on equal terms—to the Congregational Union, has been discussed at the meeting of the general committee. It had been referred to a sub-committee, who reported against the proposal; but the whole subject was fully debated in the general committee, and the view taken by the sub-committee was sustained by a majority of 12 to 9, several remaining neuter. The committee will report to the Union in May, and the question will no doubt be discussed in full session.—*English Independent*.

THE PAN-ANGLICAN SYNOD.—In 1865, the Provincial Synod of the Episcopal Church in Canada memorialised the Archbishop of Canterbury and the Convocation of that Province, in favour of holding a meeting of the bishops and other representatives of all the churches in communion with the

Church of England—including the Episcopal Churches of Scotland, of the United States, of India and of all the British Colonies, as well as of the United Kingdom. The grounds on which this request was preferred, were these—that recent legal decisions had awakened great doubt and anxiety, first, as the *doctrines* declared to be not inconsistent with the standards of the church; and secondly, as to the intimate *connection*, on which so high a value was placed, between the mother and daughter churches. The measure was earnestly advocated by the Bishop of Montreal, in an ordination sermon recently preached in Oxford, and since published. The proposal was long debated in Convocation, many objections being raised, such as, that it was an interference with the Royal Supremacy—that there would be danger of the assumption of undue authority, if definitions of faith were made, while, if they were not, the Synod would be unavailing—that difficulty would arise in respect to lay representation, this being unknown in England but prevalent in the United States and many of the Colonies—that the expense and consumption of time would hinder the bishops from their own work—and so forth. But on the other hand, it was felt to be due to the Canadian Church, and to many others which had expressed the same desire, to accede to their request; and it was urged that the assembling of the 144 bishops who would be invited, would impressively manifest the unity of the Anglican communion in all lands, so answering the taunts of “insularity” made by members of the Greek and Roman Churches against the Anglican; while there were also many practical subjects on which those convened might very advantageously take counsel together.

Finally, a majority of the Lower House of Convocation approved of the plan, and the Archbishop of Canterbury proposes to invite the aforesaid prelates, accompanied by such clerical and lay advisers as they may choose to bring, to meet together in September next.

No doubt, this will be an imposing assemblage, and it may accomplish some practical ends. But as it is not proposed to organise the churches represented into any more compact unity, and as the Synod will have no power over doctrine, polity or worship, it will not settle any questions now agitating the Anglican communities. Dr. Stanley suggested a question, which we shall be curious to see answered—will the Archbishop invite Dr. Colenso? Last year, the bishops would not pronounce him canonically deposed—but neither will they hold communion with him. Perhaps, the extra-legal character of the Synod may furnish a loop-hole out of the difficulty.

On the last Sunday evening in February, a great number of ministers in London and the Provinces preached to working men. The texts were generally strikingly appropriate. Dr. Raleigh's, “That I might win Christ;”—Dr. James Hamilton's, “And the common people heard him gladly;”—Rev. J. C. Harrison's, “But now commandeth all men everywhere to repent;”—Rev. J. G. Rogers', “One is your Master, even Christ, and all ye are brethren;”—Rev. W. Roberts', “Honour all men. Love the brotherhood. Fear God. Honour the king;”—Rev. Newman Hall's, “Go out into the highways and hedge and compel them to come in.” Very few of the clergy of the Establishment made special use of the occasion, but they will not fail to look after the artisans in their own manner.

DR. MERLE D'AUBIGNE, recommends, as a remedy for the present evils in the Church of England, the constitution of a species of General Assembly, with legislative powers, consisting of an Upper House of bishops and lay-representatives of dioceses, and a Lower House, of clergy and lay-representatives of parishes, with an Executive Council to carry out the decisions of the Assembly. Many Churchmen would like to see something of the same kind; but as long as the Church has the *prestige* and emoluments of an establishment, it cannot expect to be spiritually free.

THE EDUCATION QUESTION IN ENGLAND.—Two skilful, brave and courteous knights, from the Independent camp, in England, have entered the lists on the State-Education question: Rev. G. W. Conder, of Manchester, maintaining the high "voluntary" ground, and Rev. R. W. Dale, of Birmingham, pleading for a measure of State-aid, where necessary. We cannot reproduce their arguments in full; but may simply record our impression, that Mr. Conder fights as if defending the rear of a retreating force, while Mr. Dale exhibits the ardour and elation of the general in pursuit.

THE ITALIAN CHURCH-AND-STATE QUESTION.—The proposals of the Italian Government have been rejected by the Parliament, because they did not go far enough in setting the church free. The *hierarchy* would have been too free, having vast pecuniary resources under their own control, and doing as they would with the inferior clergy, while the body of "the faithful" would have had no power at all. It remains to be seen what can be done to protect the parish priests and people. The State can do little more than cease from the enforcement of ecclesiastical laws by the secular arm, and diminishing or withdrawing pecuniary support. But where the church revenues are so largely derived from church lands, although these lands may be called in one sense national property, it is more than the nation itself would probably consent to, that they should be altogether secularised. The great difficulty lies in the very nature of the Romish Church itself. When absolute subjection to priestly rulers is of the very essence of the system, how can you constitute what deserves to be called "a *Free Church* in a *Free State*?"

Rev. James Cranbrook, of Albany-street Church, Edinburgh, has resigned his pastorate, as there was a growing discontent in the church with his preaching. A complimentary resolution was passed by the church, in accepting his resignation. Mr. Cranbrook is out against all churches, and has begun preaching to whoever may come to hear, proposing also to administer the Lord's Supper at stated periods, but abjuring all organization and doctrinal tests.

DR. RALEIGH ON LARGE CHURCHES.—On a recent public occasion, Dr. Raleigh said, "The matter of numbers ought to be more seriously thought of. Some persons were in the habit of talking slightly of numbers, but they were generally those who had not numbers to count. In the first age, a sacred historian had written, 'The number of the men were five thousand.' He wished they could have once again those five-thousand churches. Mr. Spurgeon had a three-thousand church; but if they had the five-thousand churches all around them, they would be able to see their work."

THE CHURCH OF ENGLAND IN THE COLONIES.—A recent debate in the House of Lords called forth some very decided declarations from the Earl of Carnarvon, as Colonial Secretary, to the effect that the recent judgments on the Colenso case left no doubts remaining that the Episcopal Church in the Colonies stood on just the same footing as any other religious body, entirely uncontrolled by the Crown. Both parties in the state are agreed in admitting this as a fact, and accepting its consequences. The Bishop of London protests against ecclesiastical authority being set above civil laws, but his brother of Oxford said, "What they ought to do was to leave the church in the colonies to develop for itself the true church of England, and to give it the advantage of standing by itself a free church amongst a free people."

THE BISHOPS ON RITUALISM.—At a meeting of the Upper House of Convocation, Canterbury, a *resolution* was adopted, expressing the *opinion* that no changes in worship should be adopted by any clergyman without the consent of the Bishop. Tied hand and foot as they are by legal restraints, they could probably do no more than say what *ought* to be. The Lower House adopted the resolution against a strong minority and after an outspoken debate. But the Ritualists, for all their reverence, almost worship, of the church in the abstract, are not very likely to heed her speaking through their own Bishops in the concrete.

The Evangelists are utterly paralysed, not knowing what to do to stem the tide, divided among themselves as to measures and as to men. Some are for legislation, some for a royal commission, some for an appeal to the courts, and some for a public agitation.

Meantime, the "restored" Catholic rites are being adopted more and more widely, and *the people are becoming accustomed to them*. A few "excesses" have been given up by some of the leaders, for the present, as things "lawful, but not expedient;" but they regard, and not without reason, the full development of their system as simply a matter of time, and of no very long time either.

Twenty-eight Bishops of the American Episcopal Church have adopted a declaration against Ritualism. The names of six are "conspicuous by their absence."

QUAKER MISSIONS.—At a recent Home Missionary meeting held in London by the Society of Friends, one of their number, William Carter, gave a most interesting account of missionary labours and successes among the poorer classes in Southwark, not only costermongers, but thieves, prostitutes and drunkards. "He was at his wits end to know what to do with converted thieves. He knew at least 200, whom no one would employ." Every Monday afternoon he had a mothers' meeting of 600 women, who were taught to sew and work while being read to. Two hundred voluntary Evangelists have gone forth, some to Demerara and China. He ascribed his success to *prayer*, in which those engaged in the work sometimes spend a whole night, from ten to six, and to the preaching of *Christ and Him crucified*.

MR. W. P. PATON, of Glasgow, who died recently, was for nearly forty years a member of Elgin Place Church, Glasgow (Dr. Wardlaw's), and for a long time a deacon. A courteous, liberal public-spirited and hospitable Christian gentleman. He will be greatly missed.

THE WEEKLY OFFERING IN THE ESTABLISHMENT. — "Every mission or school church may, upon the scriptural system, be worked so as to yield a minimum stipend of £160 a year to the officiating priest, instead of being, as upon the London, Manchester, and other diocesan societies' plan, *unproductive*. *Four millions sterling, annually, is thus lost to the church.* Large masses of people now give nothing to support religious ministrations, whom the National Society for Freedom of Worship would render 'cheerful givers' for their support 'every Lord's day.' The society's work, therefore, tends to increase the demand for and subsequent remuneration of curates. To the laborious, ill-paid, and unrepresented curates of the church of England, the society appeals to support the great scriptural principles of 'free worship and free offering.'—*Church of the People.*

MR. BINNEY'S CO-PASTOR.—Rev. Llewellyn D. Bevan, LL.D., has recently been ordained junior pastor of the Weigh House. Dr. Halley, in giving the charge, "earnestly hoped that as the Weigh House, during its long history, had witnessed a succession of happy co-pastorates, the present might prove as happy and as useful as any which had preceded it. In the apostolic church there was usually a plurality of pastors; indeed, the disposition seemed to have been to heap up pastors; the disposition in the present day was to restrict the pastoral office to one man. Doubtless there were evils in both. It was quite possible to lose the apostolic spirit while mimicking the apostolic order. Dr. Halley said he was glad to see an increase of co-pastorships, and he was specially anxious about the good working of them. He was sometimes told they did not work well; if they did not, it was the fault of the workmen, not of the work. If in the seventeenth century a Presbyterian church had only one pastor, then that church was very small. The early Independents had their teachers and pastors, and the Weigh House had been especially distinguished by its co-pastorships; and during all the co-pastorships of 200 years there had only been one which was not of a pleasant character."

U. P. STIPENDS.—The United Presbyterian Synod in England have met with great success in raising the stipends of their ministers, seventy having been augmented in one year. Of these, one half have been raised to the minimum, £150 sterling. Some have reached £400.

KIRK STIPENDS.—A similar movement has been in progress in the Established Church of Scotland, the "Courts of Teinds" having ordered the "heritors" to provide a more liberal compensation for the clergy of many parishes.

AMERICAN STIPENDS.—Under the title of "Sunnyside items," our American exchanges are recording every week instances of pastoral donations and the raising of salaries.

The number of students for the ministry in the U. P. Church in Scotland has declined from 200 to less than 140. Great difficulty is felt in keeping up the missionary staff. Earnest appeals are being made to young men on the subject.

DR. DUFF will doubtless be chosen to the chair of Evangelistic Theology in New College, Edinburgh—a professorship of missions.

Official.**CONGREGATIONAL COLLEGE FUNDS.**

My expenditure for the College, including March, will amount to \$1,260, of which I have received, from only sixteen churches, so far, \$419, of which I have to acknowledge: from Vankleek Hill, \$11 25; Stouffville, \$7 50; Markham, \$8; Garafraxa, \$5; Rev. R. Brown, \$2; Montreal (on account) \$152 87.

There are yet twenty-three of last year's subscribing churches to be heard from, of which by way of reminder, I beg to hand you a list: Ottawa, Pine Grove, Cobourg, Manilla, Warwick, Lanark Village, Sherbrooke, Newmarket, Thistleton, Lennoxville, Inverness, Listowel, Metis, Owen Sound, Georgetown, Stratford, Unionville, and the LOWER PROVINCES.

The list of churches habitually non-subscribers I shall not append, as it would make this notice too lengthy. Some of these have been in former years subscribers, especially one church up west which gave no sign last year.

Why is this? Union is strength. Let us all pull one way and *pull together*.

JAMES P. CLARK,

Montreal, Feb. 23, 1867.

Treasurer Con. College.

WIDOWS' FUND.

I have only to acknowledge this month as further contributions from Zion Church, Montreal, \$13—there may yet be a further sum to announce under this head.

J. C. BARTON,

Montreal, March 20th, 1867.

Treasurer.

NEW CONGREGATIONAL HYMN BOOK.

I have received a large supply of the various editions included in my printed list of September, with the exception of Nos. 4 and 8, but with the addition of a few copies of the Svo. for pulpit use, and for persons needing large type. Price-lists can be obtained on application to the undersigned.

Montreal, March 21, 1867.

P. W. WOOD.

EASTERN DISTRICT ASSOCIATION.

At the request of brethren present at the Missionary Meetings lately held in Lanark, a meeting of the Eastern District Ministerial Association is hereby called, to meet in Kingston in May next, at the same date as the meeting of the District Missionary Committee. Of the precise date due notice will be given.

The following exercises were suggested, and it is hoped that each brother will cheerfully respond:—

Preacher, Rev. A. McGregor; Alternate, Rev. R. Lewis. Private Session; A written sermon, Rev. K. M. Fenwick; Exposition, Rom. viii. 1-11 inclusive, Rev. J. Climie; Essay, subject, "Sheol," Rev. J. Douglas; Plans of sermons, Revs. J. Elliot, C. Pedley.

General plan Isaiah liii., 11, first clause of the verse.

RICHARD LEWIS,

Secretary of Temporary Committee.

Lanark Village, March 12, 1867.

POST OFFICE ORDER.

The *Canada Gazette* contains the following departmental post office order respecting "Book Manuscript and Printers Proofs:"—9. In departmental order No. 65, dated 24 Nov. 1863, permission was given for Book Manuscript, and Printer's Proofs, whether corrected, or not, to pass at the printed matter rate of *one cent an ounce*; and it now appears to be necessary to explain to post masters, that by Book Manuscript, was meant the written sheets of any book, and the intention was to encourage literary productions, by affording facilities for authors to send and receive such matter to and from their publishers by post. Printers' proofs are the printed impression taken by a printer, for correction or examination, of any matter passing through his press. Under former regulations the written marks correcting such proofs rendered them liable to letter postage when sent by mail, and the intention of the department at order referred to was, to relax the rule in favor of such proofs, and allow them, corrected, to retain their character as printed matter, and pass at printed matter rates of charge."

 OUTWARD OPENING CHURCH DOORS.

The following appears in the *Evangelical Witness*, New Connexion paper. We suppose that the writer would not refuse to supply other churches, although not on these terms.

"As the late act of Parliament requires that all church doors must open outward easily, I have invented a hinge which will allow the door to open either way, so that for ordinary use the doors may be opened as they now are, and whenever—*if ever*—required may be opened outward as easily. To our own church, I will, on receipt of ten cents to pay stationery and postage, send a description of the hinges, and they may get them up *rudely* for about fifty cents per set; or where something better is wanted, I will have them properly cast under my own direction, and shipped to any part of our Circuits or stations at one dollar per set. I do this because of the trouble and cost likely to arise out of this matter, but I want it distinctly to be understood that this offer only applies to our own church. The doors will not be materially changed in their appearance, and will work as conveniently as they now do, and it will require but about one hour to exchange the doors at present hung.

J. A. WILKINSON,

Otterville, C. W."

 News of the Churches.

Congregational Church, Quebec.—The annual social soiree of this church was held on the 10th January. This being the day which completed the tenth year of the pastorate of the Rev. H. D. Powis in this place, gave additional interest in the meeting, though it was not "got up" as an anniversary. After a very good tea, well appreciated, came singing and prayer; then an excellent and lively address by the Rev. W. Davis, Wesleyan minister. During the evening several pieces of music were sung and listened to with much pleasure, and intervals for general conversation were well employed by the friends assembled. The pastor gave an interesting address, in which he took a brief review of the past ten years, alluding tenderly to the affection which had ever been manifested towards himself and the perfect union of feeling in the church, also to those

who had gone to join the church above. He spoke of the encouragements and trials they had met with as a church (among the former the removal of debt), looking hopefully to the future and appealed earnestly to the younger members of the congregation to serve the God of their fathers. At the conclusion of his address, the following piece (written for the occasion) was sung to the tune of "Auld Lang Syne:"

TEN YEARS AGO.

"For your fellowship in the Gospel from the first day until now."—Phil. 1. 5.

Again we meet each other here,
Union of hearts to show;
The bond of love with hopes sincere,
Was formed, ten years ago.

Each happy New Year still has found
Our friendship's peaceful flow,
And closer drawn the tie that bound
Our hearts, ten years ago.

Some dear ones are gone up on high
From fellowship below,
Some far remov'd, but all are nigh
We lov'd ten years ago.

Others have come with heart and hand,
"Helpers in Christ," we know,
Uniting in the Gospel band
With those, ten years ago.

Then let us "Ebenezer" sing
As life shall onward flow,
And happy thoughts each New Year bring
Of that, ten years ago.

Still, God be with our Pastor dear,
Help him the seed to sow,
And *many* bless the day that here
He came, ten years ago!

Doings at Ottawa.—It is but a few years since a Congregational cause was begun here, under the pastorate of the Rev. J. Elliot. Under that reverend gentleman's care it has made, everything considered, most gratifying progress. True, the Church does not yet number a great many members, neither is the congregation large, but if the adherents of the cause continue to display the same energy in the future as they have done in the past, Congregationalism is destined at no distant day to take deep hold on the minds of this community. The church edifice is the neatest in this city, and, what is more, is almost entirely free from debt.

During the last summer a general desire was expressed by the congregation for a musical instrument. Fears were entertained that some of the older members of the Church might object, but after the subject had been carefully considered in all its bearings, consent was cheerfully given. A meeting of the congregation was called in October last, when, with but one dissenting voice, it was agreed that an organ be procured, and that an end gallery be added, with other improvements. The matter was then handed over to a committee, who were empowered to collect subscriptions and have the improvements completed with as little delay as possible. The committee set earnestly to work, and by the 3rd of January had everything in order—a handsome gallery up and painted, one of Warren's minia-

ture organs in its place, and several other needed improvements affected. When the congregation met to receive a report from their committee, you can judge of their surprise when they learned that the collections for this object alone amounted to \$510 50, while the expenditure was \$523 94, leaving but the trifling balance of \$13 44 to be provided for. The amount, with but a small exception, was raised in the congregation.

With regard to our annual soiree, a paragraph in reference to which appeared in the February number of the *Independent*, I will simply say that it was perhaps the most numerously attended, as it was the most successful ever held in connection with the denomination in this city. Our worthy pastor presided, while addresses were delivered by clergymen representing all the Protestant bodies, excepting the Church of England, in Ottawa, as well as by the Hon. M. Cameron and Professor Webster. The musical part of the entertainment was in the highest degree satisfactory, and the tone of the new organ elicited the highest praises. The choir was under the leadership of Mr. Singleton, while Mr. Smillie, jun., presided at the organ.

On the evening of Friday last the congregation held one of its quarterly tea meetings, or, as they are called here, "Socials." The way in which we conduct our "Socials" is really social. After partaking of tea, the friends present mingle and spend the time in conversation, giving the choir an occasional chance to sing and those desirous of addressing the meeting an opportunity to speak. The attendance of the congregation on this occasion was large, there also being many friends from other churches present. The occasion was taken advantage of to make two presents, one a bible for the use of the pulpit, the other a purse of \$70 to the respected pastor. The first presentation was made by Mr. W. G. Smith, who read the following address:—

"REVEREND SIR,—I have been deputed to present a bible, for the use of the church. It is the result of a subscription by a few friends, members of this church and congregation, in whose behalf I now beg acceptance. Reverend Sir, in doing this I beg to state in all sincerity that this donation has been induced mainly by a feeling of high respect and esteem entertained by us for you, not only in your capacity as our pastor and spiritual teacher, but likewise for your qualities as a kind, sympathising and affectionate friend. This, Sir, is the Book, and may it please Providence to spare you many years, to expound the great truths it contains to this people, which you do so well and so ably; and may your heart be cheered and your hands strengthened in the work, by having, on all occasions, before you, attentive, appreciative and edified listeners, and may you have the pleasure of seeing the church well filled, and that right speedily."

To this the Rev. Mr. Elliot made a most appropriate response, while two of the deacons, Messrs. Foote and Lamb, moved and seconded a vote of thanks in behalf of the Church to the donors. The bible is a beautifully printed work, and very nicely bound. The ladies, in anticipation of this present, had the reading-desk newly cushioned and re-covered with crimson cloth.

No sooner had the above present been made, than, to the surprise of our worthy pastor, two ladies of the congregation stepped forward to the front, and while one presented him with a purse, the other read as follows:—

"REV. MR. ELLIOT—DEAR SIR—In behalf of the Church and congregation we request your acceptance of this purse, the contents of which we assure you have been most cheerfully contributed by your friends. We hope you will not measure our esteem by the amount it contains, but accept it as a free-will offering from those who have the greatest regard for your comfort. That God may long spare you and your family, and grant you all grace, we assure you is the earnest prayer of all who have the pleasure of listening to your ministrations, and when the Father of us all is pleased to call you and us away, may we all meet in the realms of bliss, and be once again a united body of worshippers of the good God who in His providence so kindly provides for our temporal wants in this our transitory state of existence. On behalf of the subscribers, we beg to remain,

"Your sincere well-wishers,

"KATE HUNTER,
"MARGARET J. ROSE."

Mr. Elliot, who appeared much overcome at this unexpected and further expression of good-will towards him, replied in a feeling manner, thanking the friends for the kindness towards him and his family, and expressing his sincere hope that the Church and congregation would continue to prosper, and that love and harmony would always continue to characterize its proceedings.

The meeting, I may add, passed off pleasantly, and all seemed to have enjoyed themselves to the utmost.

Ottawa, March 12, 1867.

G. M. R.

Revival Services at Listowel.—The following interesting narrative is furnished by Rev. W. W. Smith:—"We are all glad to see good news in the *Independent*; and you will therefore be pleased to have some refreshing news to give your readers with respect to Listowel. A short note I dropped you a month ago, but which was too late for your last issue, informed you of the then results of our special effort here; but I can now speak more definitely, as the revival meetings are brought to a close. On Monday, 16th December, we began a series of nightly religious meetings in the chapel here, at first rather thinly attended, but which gathered interest and attendance as time wore on. I preached a sermon every evening, which was followed by a free conversation with enquirers. Our plan was—after an endeavour to bring the truths taught to a practical conclusion, by a direct appeal to give Christ the heart, and to do it *now*—to invite those to remain after the benediction who were anxious for salvation, or who were willing to be personally conversed with on the subject. The church-members, also, very generally remained; and before long it was apparent that they needed no urging to take hold of the work. A goodly number were thus left, after those who chose to do so had gone away. With the assistance of some of the members of the Church (male and female,) we were thus enabled to speak personally and individually with every one who so remained. Partly from the pleasure to be found in singing God's praises, and partly to draw attention from these half-dozen conversations going on in different parts of the small chapel, some of the brethren would engage in singing hymns; a knot of a dozen or so would draw together in the front seats for that purpose. In all this there was no approach to confusion. With the natal influences which have surrounded most of our Listowel members respecting the keeping of the Sabbath, it may well be supposed that our Sabbath-day and Sabbath-evening services have always been noticeable for their solemnity and decorum. The other services through the week were in every respect the same as our Sabbath evenings; as solemn, as quiet, and as decorous. I am quite of the opinion that what would be gained, by excitement, to the revival, *now*, would be lost by the Church *six months hence*. Soon interest began to deepen into anxiety, and anxiety began to travail into *hope*. The Church had been roused and quickened; six had been brought to Christ, and several more were in deep anxiety, when the Missionary meetings came on; and, at the end of four weeks' effort, the meetings were dropped for a fortnight. When they were resumed we had our brother Climie, from Belleville, to help us. He was with us seventeen days, and preached *every day* but the first. I assisted all I could, but, at his own desire, left him the *sermon*. It was too much for our brother, however, after the severe and long-continued sickness of last summer, and he has been very ill since he got home. The meetings *began thin* again; (the interruption was felt!) but they soon recovered, and became larger than before. As results began to be seen, the members took more heart, and matters went on prosperously. The procedure was substantially the same as before. One or two new features were added: a meeting was held each Tuesday at half past 9 A.M., continuing till noon, (the people coming *fasting*,) for prayer and conference; and more direct efforts were made to get persons to *commit themselves*, by standing up in the meetings to signify their desire of salvation, and their desire to be prayed for. A good deal of visiting was also done through the day, especially to those who were "*almost persuaded*." After brother Climie's departure I was again alone in preaching for twelve days, when brother Brown, of Garafraxi, came to help, and, what was still more pleasing, to carry down a

coal that might kindle in Garafraxa! He stayed as long as he could—from Tuesday till the following Monday—giving us valuable assistance. My only regret was that he could not have been with us two weeks sooner, as he expected, in order to have had the benefit of brother Climie's experience in the conduct of these meetings. After brother Brown went home, we kept them up another week, and brought the series to a close on Monday evening, 11th March, exactly twelve weeks from the first evening, ten of which were thus spent in direct revival efforts. A word now as to the result. There has been nothing born of excitement, and we trust there is nothing seen that will not *live and wear*. The Church has been much revived and quickened; a solemn thought that God has been among us has taken a deep hold on the community, wide and far; our principles, simplicity of gospel ordinances and church polity, and the possibility of having a revival unmixed with flash and wildfire, have been much talked of; thirty have given pleasing and decisive evidences of conversion; fifteen have been received into Church-fellowship, and eleven more, at this moment, stand proposed. I would be glad to make a few reflections on the general subject, but fear to add anything to these already somewhat lengthened statements of facts. Of one thing I have a firm persuasion: that the Lord will *work* whenever his people are willing to be the *instruments*."

Mission Work in Lanark.—By special arrangement Missionary Meetings were held in this township on the 19th and 20th ult. On the Monday evening previous a meeting was held in the "Village" Church specially to pray for the brethren expected, that they might come in the "*fulness of the blessing*." Few, comparatively, were we in number, but the Lord was there; and while prayer was offered for the brethren, thanksgivings ascended for past mercies. It was good to be there. Tuesday afternoon, Rev. A. McGregor and the writer proceeded to *Middleville*. A goodly number found their way to the meeting. The chair was occupied by the pastor, Rev. J. Douglas. After the devotional exercises had warmed our hearts, the chairman in a few timely remarks opened the way for the more extended addresses of the deputation. As we were but two, there was ample room for thorough missionary speeches; whether they were so, deponent saith not. But one thing he *can* say, each speaker felt that he had a message. We have reason to believe that the addresses were received as from the Lord. Subscriptions were to be immediately taken up. Bro. Douglas labors in hope, and with encouraging tokens of the Divine presence.

On Tuesday, at *Lanark Village*, the afternoon was occupied by the installation of the writer as pastor of the church. The devotional exercises were conducted by the Rev. J. Douglas. The usual questions were asked by the Rev. K. M. Fenwick, who offered the installation prayer, and gave the charge to the pastor from 2 Tim., 4: 5 "*Make full proof of thy ministry*." It was a word in season. The Rev. A. McGregor then addressed the people, on their duty to "*encourage him*," Dent. 1: 38, giving many useful hints, and in such a spirit as by the Divine blessing could not fail to reach the hearts of God's people.

At 7 o'clock, the people again assembled, when eminently practical, earnest and faithful addresses on our Mission work were given by Revs. J. Douglas, K. M. Fenwick, and A. McGregor. The attendance at both of these services was excellent, and the spirit manifested gives reason to look for a deeper interest in spiritual things.

By request of some of the brethren, the Rev. K. M. Fenwick remained another day and preached on Thursday evening to an attentive congregation. He was assisted by Bro. McGregor. We look for a blessing to follow these services.

March 12th. Since the departure of the brethren, the solemn earnestness that welcomed them, seems to have deepened. We felt last week that there was a call for special services, and in addition to our usual Wednesday evening service, held one on Monday evening. The evening was unfavourable, but some that we did not expect were there, and one person found the word spoken to be, to her, the word of eternal life. Several have expressed a hope that they have found the

Saviour. Last evening we held a public service, it was largely attended; we purpose to hold a meeting on Wednesday evening and again on Friday evening. We think these are called for owing to the seriousness that prevails.

Though we have been praying for this very thing, were our Master to draw near as we journey, He might justly say, "O fools and slow of heart to believe!" Oh that what we now see, may be as the *little cloud* of Elijah's servant, that shall spread not only over the churches of Lanark, but over all our churches, yea, over the whole land! that there be not only "a sound of abundance of rain," but a general, copious, gracious shower of heavenly grace. Grace be with you.

Lanark Village, C. W., March 12th, 1867

R. L.

Presentation.—We learn with much pleasure that the Rev. J. Durrant, the respected pastor of the Congregational Church, in Stratford, was on Friday evening last presented by the lady members of his congregation with a purse containing \$46 75, which they had succeeded in collecting. The purse was accompanied by a feeling address, signed by Mrs. Sharman and Miss Williamson on behalf of the donors. Rev. Mr. Durrant made an affectionate reply. The presentation took place at the residence of the Rev. gentleman's daughter, Mrs. Kirk, and after the formal ceremony, the pastor and the assembled members of his flock spent a pleasant evening together.—*London Advertiser, Feb. 23.*

St. Francis Association met at Waterville on Tuesday, the 12th March. The Rev. A. Duff was chosen moderator. In the evening, the primary, Rev. M. A. Sherring, having left Canada for England, the Rev. Arch. Duff, alternate, preached the Association Sermon. Text, 1 Cor. xvi. 13: "Quit you like men." On Thursday morning the Association met, and after some conference on the state of the cause in Waterville, the Rev. J. Rogers read a plan of sermon on Rev. ii. 10, and Rev. A. Duff on exposition of Rom. vii. 14, 15, 16, 17, in which it was shown that the person speaking there was the apostle himself *after his conversion*. In the evening a public meeting was held, Samuel Johnston, Esq., J. P., in the chair, and was addressed by Mr. G. Purkis, at present preaching at Waterville, on "*The Bible*;" by Rev. J. Rogers on "*Prayer*;" by Rev. E. J. Sherrill on "*Fear not, little flock*," &c.; and by the Rev. A. Duff, "*To the unsaved*." The audience was large for the place, and the attention very marked. It is hoped good was done. In consultation with the friends of the cause in Waterville, it was found that there was no small desire and even anxiety on the part of the people to have among them the ministry of the word, and that they look earnestly to us for a pastor. Our excellent brother, at present supplying them for a week or two, has had much acceptance among them, and we trust his visit will be productive of some good fruit. E. J. SHERRILL, Scribe.

WESTERN DISTRICT—MISSIONARY MEETINGS.

Rev. J. Wood furnishes the following:—Depending upon others to supply them I have omitted to send you notes of missionary journeys in the Western District, until I am afraid they will be regarded by your readers as almost out of date. Editorial urgency, however, induces me to send them even at this late hour.

The *Burford* meeting, which I attended as a supernumerary, and the first of my tour, has already been reported by your correspondent, the Rev. R. Brown.

That at *Stratford*, attended by Brother Clarke, of Guelph, and myself, was large and interesting. Proceeds, about as last year. The improvements in the chapel, and its surroundings, indicate not only appreciation of the services of the pastor, but growth in the congregation. Our brother Mr. Durrant, has been in the habit of regarding himself as only *locum tenens*, keeping the house open until some younger man can be obtained to fill his place. Let him do so no longer. He is doing far more, he is "bringing forth fruit in old age," and will I trust, be long spared to labour there.

From Stratford I went to *London*, where I was joined by Messrs. Allworth and Macallum, who, with Mr. Dickson, the pastor of the London church, constituted the deputation for the remainder of the week. The meeting was about an average one as to attendance, but its influence must be left to be judged of next year, for the people, following the example of the churches of Macedonia, and being "willing of themselves," had the collections all ready for us, and a noble sum. They amounted to \$90.

The cause in London is evidently recovering from its many reverses, and gaining strength and self-reliance under Mr. Dickson's ministry.

Next evening, dividing the deputation, two brethren went to *Watford*, while Brother Macallum and I went to *Robinson's School-house*—both of them preaching stations in connection with *Warwick*, at which place we all met again on the evening following. Attendance at all three meetings fair—collections good—perhaps I ought to say *very good*, considering the circumstances of most of the people in that neighbourhood. Total received to date, \$52 20.

The purpose of the Warwick people to build a new house of worship, several times delayed, seems now about to be fulfilled, a number of handsome subscriptions having been already pledged towards it. May their work be speedily and well done, and the promise of the Lord to Israel be realized in their experience, "From this day will I bless you."

Forest being vacant, the meeting there was small, and the subscriptions, as is usual in such cases, were much behind those of last year. There is a prospect however, of their obtaining a pastor before long, under whose ministry we hope to see the cause rapidly recovering from its present depressed condition.

Other brethren should have reported the meetings at Southwold, Plympton, and Tilbury. All the information I can give concerning them, is, that I have received from Southwold and Iona, \$32 47½, and from Tilbury, \$30 27.

At *Guelph* we were favoured with the assistance, in addition to the deputation, of the Rev. J. G. Manly, of Zion Church, Toronto, who added much to the interest and effectiveness of the meeting. He was accompanied also by an old friend, Mr. John Nasmith, of Toronto, who did good service by his words, as well as his deeds, both at Eramosa and Garafraxa, on subsequent evenings.

The absorbing thought at *Guelph* just now, is the new house of worship which they are about erecting. A chaste and beautiful plan has been adopted, new site secured, and the contracts let; and it was announced by the pastor as probable that the missionary meeting we were holding, would be the last to be held in the old chapel. Notwithstanding these efforts, however, and the heavy outlay they will involve, the subscriptions are already up to those of last year, and will probably slightly exceed them.

We found the friends at *Eramosa* somewhat alienated from the Society on account of the removal of their late pastor, the Rev. Chas. Duff, and because, as they allege, the moneys which they, in common with others, are contributing to its funds, are being used to unsettle ministers and carry them to the lower Provinces. We said what we could in explanation, and defence of the policy of the District Committee for that region, but the unfavourable impression still remains; and there is consequently a considerable falling off in the amount of their contributions this year.

The *Garafraxa* meeting was well attended and effective. There are few places we visit or hear of with more interest. Their contributions, though never very large, are considerably in advance of last year. The church appears to be united and vigorous, and its pastor much beloved. It is a truly missionary church, in a most important sphere; and as they are now, by the change of a concession road, compelled to build a new house of worship; I hope they may receive all the help they need in doing so.

The next evening Brother Clarke and I attended a Soiree in the new chapel in the *Green Settlement*, the proceeds of which were to be given to the pastor, Rev. R. Brown. The house was crowded to excess, and the sum realized must have been quite a help to a poor "country parson;" but as the object of the meeting was only indirectly missionary in its character, I must leave some other pen to report particulars.

Paris has again done nobly this year—\$195 37! *Hamilton* is waking up; or else, having paid off its debt, it feels more able than formerly, and contributes nearly double what it gave last year. Both these places have been challenged to a brotherly contest with Brantford Church next year, as to which of them will raise the largest sum for the Society. And as the author of this challenge, we hereby extend it to all other churches in this dominion of Canada, saving and excepting only that in Montreal.

The meetings at *Barton* and *Mount Hope*—the latter being a new station connected with the former, but supplied by Brother King—were both well attended. The proceeds of the two amounted to \$48 26; an advance on last year of twenty per cent. Beyond this there was nothing special to note.

This ended my winter's tours, leaving as the only other meeting to be reported that at *Brantford*, which was held on Monday last. We were grievously disappointed by the absence, through illness, of Brother Marling, of Toronto, who was to have been both the preacher on Sabbath, and the "*Mercurius*" of the missionary meeting; but Brethren Allworth and Hay did us good service, as did also Messrs. Lowry and Stewart, of the town. The returns are as yet incomplete, but they will be about as last year.

The contributions from the Western District will probably reach nearly, if not quite, \$1,000.

Donation to Rev. E. Ebbs.—DEAR EDITOR,—I rejoice to see the streaks of sunshine that enliven your pages of pastoral experience. Most heartily do I sympathise with my beloved fellow-laborers in their joy. This I can do all the more joyfully, having just had like cause of rejoicing. Let me tell you my experience, that you likewise may be able to rejoice with me.

On Monday evening, the day after my pastoral anniversary, while as usual receiving inquirers and others desiring personal conversation, three sharp strokes of the door gong interrupted an earnest interview with a visitor whom I regarded as seeking religious counsel, he himself bursting out into a hearty laugh as I opened the door. A venerable father with silvery locks greeted his pastor with unusual heartiness, and, as he passed in, another and another emerged from outer darkness, and so they still followed in unintermitted stream, each expressing congratulations on his entering another pastoral year. The long file poured in, taking possession of every available standing place, the pastor being wholly unprepared for such an assembly. With the exception of my daughter, the whole family was out for the evening. My heart was overwhelmed! After an hour's social glee, into which young and old entered with unwonted zest, Mrs. Ebbs and our son returning, added fervour to the flow of soul, which at length was charmed into silence by some delightful vocal and instrumental music improvised by the visitors. Then one of the brethren, addressing the pastor in very affectionate terms, gracefully presented him a sealed package, as a token of his people's love. A beautiful shawl was likewise presented to Miss Ebbs. These presentations were responded to as well as the pastor was able, amid the tearful flow of many eyes. One of the fathers then led in thanksgiving to God for His blessing on the flock, and in such prayer for their pastor as overcame him more than all the other expressions of love. After another brief prayer by the pastor, the friends slowly dispersed, leaving him and his family richer far than the material offerings alone could have made them, even had these been tenfold their pecuniary value. Together with Christmas offerings to each member of the family, these presents exceeded \$100.

Though we have not had any general revival, our membership has been increased during the twelvemonth by 41 additions. The congregation is proceeding at once to enlarge the sanctuary by an elongation with transepts, that will double its seating capacity.

We have just held a "Christian Convention" in this city, which attracted large numbers, and, night after night, our large and beautiful City Hall was crowded with worshippers. We all felt it to be a most precious "season of refreshing from the presence of the Lord." The results cannot yet be reported.

Special services are being conducted in several of the churches, and some blessed fruits appear. Yet we have no sign of a plentiful shower. Would not such conventions be desirable and practicable in some Canadian localities? I feel sure they would prove a means of holy quickening both to pastors and churches. I must not intrude further.

Yours in the bonds of Christ, very cordially,
Aurora, Illinois, 14th March, 1867.

EDWARD EBBS.

A good form of Donation.—News comes to us through a private channel, so that in taking the liberty of publishing it, we do not name person or place,—but it is a fact nevertheless, that somewhere within the limits of the new Dominion of Canada, a minister has had cause to write us as follows:—

“Allow me to congratulate you on the ‘sunnyside in Toronto.’ It is pleasant truly to ‘rejoice with them that rejoice.’ *The ball rolls.* Our Treasurer waited at my house on Saturday evening, and presented Mrs. ——— with a very handsome sum towards the payment of the premium of my life assurance. This I assure you, is a great boon, and it makes one sing with renewed energy, “Praise God from whom all blessings flow.”

Young Men’s Christian Associations are in vigorous operation in various parts of Canada. That at Montreal, the oldest of all, continues to do excellent service. In Toronto there is a constant increase of membership, and much activity in doing good. The Association employs a City missionary, conducts Bethel Services and Cottage meetings, and visits the hospital. In London, a *Free* Reading Room has been opened, such as already existed in the two former cities. Kingston and St. Thomas have recently formed Associations. There are probably others of which no account has reached us. May they all be animated by “zeal according to knowledge.” For their special department of service, work among *young men*, they have peculiar facilities and aptitudes.

A Conference of Ladies.—A correspondent of the *London Evening Advertiser* asks, *apropos* of “Ladies Aids.” Would it not be a good idea, in this age of delegates of congresses and conventions, to have a Convention of all such Societies in the Province? It would certainly be most interesting, as I presume it would be composed of the cleverest, prettiest and best women in Canada. All such matters as socials, soirees, &c., should receive due attention, and though I do not think our Canadian women would go the length of some of their New York sisters in getting up church balls and introducing dancing on Christian principles, yet I imagine they could discover several novelties that would vary from the present rather dull routine of socials and soirees. It would be a good plan to offer a prize of say \$100 for the best essay on the best mode of conducting socials and all such entertainments.

Union Sabbath School Soiree.—The Music Hall in Toronto was crowded in every part on Thursday evening, 7th ult., by the teachers of the Sabbath Schools of the city and their friends, of all denominations, who, after taking tea together, were addressed by several ministers and superintendents, and by Mr. J. D. Foote, now of the Howard Mission, New York. Mr. Foote brought with him four of the little Wanderers who had been cared for by the Mission, and enraptured the assembly by their sweet singing. The Soiree was held, not only for the immediate advantage of the occasion itself, but to prepare the way also for the Provincial Convention to be held in this city next fall, and to which the Sabbath School community are looking forward with very lively interest. At a meeting at Knox Church, on behalf of the Howard Mission, the next evening, Mr. Foote received a collection of about \$130.

Canons of St. James' Cathedral.—On Thursday last the new canons, appointed for St. James' Cathedral, met at the Bishop's residence, took the prescribed oath, and received their commissions. We gave their names some time ago, but may repeat them in this connection:—Canons—Rev. E. Baldwin, M.A., Rev. J. Beaven, D.D., Rev. T. B. Read, D.D., and Rev. H. Brent, M.A. Honorary Canons—Rev. S. F. Ramsay, M.A., Rev. W. Ritchie, A.M., Rev. H. B. Osler, and Rev. A. Dixon, M.A.—*Globe*, March 20.

“The Church.”—Arrangements are being made for the immediate publication of a weekly journal, in Toronto, under the above title, to be devoted to the interests of the United Church of England and Ireland, and to the maintenance and defence of her distinctive principles. The projectors of the paper in question invite and count upon the hearty concurrence and liberal support of all earnest-minded members of the Church.—*Advertisement*.

Free Church Deputation.—Our Scottish friends will be glad to hear that a deputation from the Free Church of Scotland will shortly cross the Atlantic as delegates to the May meetings of the Old School Presbyterian Assembly of the United States and the Canada Presbyterian Synods. The deputation is to consist of two clergymen and a layman, and the former are to be the celebrated Dr. Guthrie, of Edinburgh, and Dr. Fairbairn, successor of Dr. Cunningham in the New College, Edinburgh. Perhaps no living Scotsman enlists the affections or enthusiasm of his countrymen at home and abroad so thoroughly as Dr Guthrie.—*Globe*.

Kingston Sabbath Reformation Society.—The annual report for 1866, giving an outline of progress in the Sabbath cause, not only in Canada, but in other countries also, was received too late for us to notify the request for simultaneous sermons on Sabbath observance, to be preached on the 24th ult.

Wesleyan Methodist Missionary Society.—The following summary will show the extent of the Society's operations:—Number of Missionaries employed, 1,236; other salaried agents, 31; number of missions, 185, embracing, 18,691 Church members. The labours of the Society extend to the Hudson's Bay territory, British Columbia and Vancouver's Island; to the Indians in North-west, as to those within the limits of this Province; to the German and French-speaking populations, as well as to those using our own vernacular in the new and sparsely settled sections of this country. The past year has been one of success and encouragement. The disbursements of the Society were \$60,679 91: the receipts from Canadian resources \$58,609 36, being an increase of \$11,455 34 over the preceding year; from the Society in England \$5,497 50; making a total of \$64,106 85.

O b i t u a r y .

REV. W. MACALISTER, OF METIS, C. E.

The Rev. WM. MACALISTER was born in Glasgow, in 1803, and was educated in the University of that city. He was a young man of great probity and integrity of character. Either while pursuing his studies, or immediately on their completion, he engaged in city missionary work. This engagement was probably an outgrowth of a newborn godliness and devotedness to the service of his Divine Master, for about that period, to use the words of one who knew and loved him, “he was decidedly converted to God, born again of the Spirit.” It may be assumed that his earnest piety, godliness and zeal, while a city missionary, pointed him out as a fit labourer for the colonial field. He was ordained to the ministry by the Presbytery of Glasgow (Established) in the Tron church, in

the year 1829, and was immediately afterwards sent out to Lanark, C. W., where he zealously laboured many years, leaving, it is believed, many fruits of his ministry. At the Disruption he identified himself with the non-intrusion and Free-Church party, and leaving Lanark, proceeded to Sarnia, C. W., where he prosecuted a faithful ministry, until his health gave way.

He probably never sympathised with the rigid hyper-calvinism which obtains in some quarters, and gradually his mind became dissatisfied with the Presbyterian ideas of the Church, and of church government. His Calvinism was of the moderate type, which mostly obtains among Independents. Their ideas of church government also appeared to him eminently scriptural. Having occasion to spend a year or more in the neighbourhood of Cobourg, as an invalid, for rest and the recruiting of health, he conferred with the Rev. A. Burpee, then pastor of the Congregational Church there, and at length united with that church, taking his stand as a Congregational minister. The writer of these notes concerning our friend has the impression that while in connexion with the Presbyterians, he had visited Metis, a small place, considerably below Quebec, on the St. Lawrence, and had ministered to a congregation of that denomination there. The climate being favourable to his health, he returned thither as a Congregational minister, and formed a church of such Christian people as sympathised with him in his views of Christian communion, which church is still in existence, though small and isolated. Amid imperfect and failing health he continued to labour almost to the end; friends and foes—if he had any of the latter—recognizing in him a truly good man, and “a good minister of Jesus Christ.” Only a few months before his death was he finally laid aside from public work for his Divine Master, and even then he ever exhibited anxiety to enjoy the benefit of the sympathy and prayers of his brethren of the Congregational Union of Canada. One who was present writes with touching simplicity and beauty,—“He departed this life on 2nd December, 1866. He died in perfect peace, having the presence of the blessed Saviour with him.”

H. W.

Gleanings in Prose and Verse.

KEBLE'S "DEDICATION" TO THE "CHRISTIAN YEAR,"

FIRST PUBLISHED AFTER HIS DECEASE.

When in my silent solitary walk,
I sought a strain not all unworthy Thee,
My heart, still ringing with wild worldly talk,
Gave forth no note of holier minstrelsy.

Prayer is the secret, to myself I said,
Strong supplication must call down the charm,
And thus with untuned heart I feebly prayed,
Knocking at Heaven's gate with an earth-palsied arm.

Fountain of melody! Thou Spirit blest,
By whom the troubled waves of earthly sound
Are gathered into order, such as best
Some high-souled bard in his enchanted round

May compass, Power Divine! O spread Thy wing,
Thy dovelike wing that makes confusion fly,
Over my dark, void spirit, murmuring
New worlds of music, strains that may not die.

O happiest who before Thine altar wait,
 With pure hands ever holding up on high
 The guiding star of all who seek Thy gate,
 The undying lamp of heavenly Poesy.

Too weak, too wavering, for such holy task
 Is my frail arm, O Lord; but I would fain
 Track to its source the brightness, I would bask
 In the clear ray that makes Thy pathway plain.

I dare not hope with David's harp to chase
 The evil spirit from the troubled breast;
 Enough for me if I can find such grace
 To listen to the strain, and be at rest.

A DUTCHMAN'S TEMPERANCE LECTURE.

We have listened to many effective arguments in favour of total abstinence, but we have never heard one more exhaustive than that of the honest German who was asked to speak at a meeting of the friends of total abstinence. As to the precise locality of this meeting, our readers are at liberty to exercise their guessing faculties. After some hesitation he arose and said:

"I shall tell you how it was, I put my hand on mine head, and there was von pig pain. Then I put mine hand on my body and there was anoder. There was very much pains in my body. Then I put mine hand in my pocket, and there was nothing. So I jined mit the temperance. Now there was no more pain in my head. The pains in mine body was gone away. I put mine hand in my pocket and there was twenty dollars. So I shall shtay mit the temperance." Aside from the moral aspects of the question, the Dutchman's experience tells the whole story.

LITTLE AND BIG SERMONS.

A lay brother made the following remark of his minister, whose *pulpit* talents were quite ordinary: "Our pastor comes to the pulpit Sunday morning and preaches a little sermon; and in the afternoon he comes again and preaches another little sermon. In the evening he comes into the prayer-meeting full of love, and we all have a good time praying, singing, and exhorting. Then on Monday, after spending the forenoon in his study, he goes out and sees a family of his congregation, and talks to them about Jesus; he does the same on Tuesday and each day of the week, and by Saturday night the little sermons on Sunday have grown into big ones." One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If *great* sermons on the Sabbath become *little* ones during the week by manifest inconsistencies, would it not destroy all pulpit efficiency?

MENTAL AND MANUAL LABOUR.

Professor Houghton of Trinity College, Dublin, has published some curious chemical computations respecting the relative amounts of physical exhaustion produced by mental and manual labor. According to these chemical estimates, two hours of severe mental study abstract as much vital strength as is taken from it by an entire day of mere handwork. This fact, which seems to rest upon strictly scientific laws, shows that the men who do brainwork should be careful, first, not to overtask themselves by too continuous exertion: secondly, that they should not omit to take physical exercise on a portion of each day, sufficient to restore the equilibrium between the nervous and muscular systems.

REMARKABLE PARISH.—There is a parish in Ulster, not a hundred miles from Belfast, in which a queer kind of unity, peace, and sympathy is to be found. If all Ireland were like this parish it would be the strangest island in the world. When the Rector hears that one of the Presbyterian clergy is ill, he immediately collects all his own flock to pray with him for the life and health of his Presbyterian brother. As one may suppose, many of all denominations are present at this service. The Rector also, by invitation, visits the Presbyterian clergy, convokes their congregations, and fervent prayer is offered for the sick Episcopalian. When sorrow visits the home of any of these men, deep is the sympathy of the others for him. When the rector goes abroad, one of the Roman Catholic priests addresses him with a kind proposal to provide a gift of a stout horse for his comfort. This same priest (now a Roman Catholic prelate) recommended his people always to show marked respect to the ladies of this Rector's family when they met them walking. Another priest writes courteous letters, and makes the best delineation in his power of his own Church. Another priest waylays this Rector in his turn from parochial visitations, and asks him, with hearty good-will, to refresh himself with cake and wine. The Roman Catholics delight to send fish, new potatoes, and bulky cauliflowers to this rural Rector. When any of the ladies of his family are sick, great is their concern. When his daughter, who loved them all, and ever ministered to the sick and poor, was dying last year, prayers were offered up in the Roman Catholic houses in her behalf. Nay, "tell it not in Gath," when the Rector was sometime since dangerously ill, prayers were offered up for his recovery in the Roman Catholic chapel of the parish. The reader may be anxious to know the name of the parish and the Rector, and so, not to prolong a mystery which ought to be no mystery, the parish is Loughinisland, and the Rector is Dr. Drew, a Chaplain to his Excellency, Chaplain to the Right Hon. the Earl of Enniskillen, and Hon. Grand Chaplain to the Grand Lodge of Ireland.—*Daily Express, Dublin.*

"Mark Twain" has done a worthy service by his letters in the *Sacramento Union*, respecting the recent revival of heathenish games and rites under the auspices of Bishop Staley, of Honolulu. We should think that even the Bishop's best friends must blush at the revelations made in those letters. We quote a sentence or two: "One of the first things Bishop Staley did when he arrived here a few years ago was to write home that the missionaries had deprived the natives of their innocent sports and pastimes (such as the lascivious *hulahula*, and the promiscuous bathing in the surf of nude natives of opposite sexes) and one of the next things he did was to attend a *hulahula* at Waikiki with his holy head tricked out in the flower and evergreen trumpery worn by the hula girls. When the late King died, the Bishop revived the half-forgotten howling and hula dancing and other barbarisms in the palace yard, and officiated there as a sort of master of ceremonies. For many a year before he came that wretchedest of all wretched musical abortions, the tom-tom, had not been heard near the heart of Honolulu; but he has reinstated it and brought it into all its ancient esteem and popularity. I am told that he is appalled at the work of his own hands—that he is ashamed—that he dreads to think of the comment it will provoke in Christian lands—in a word, that he finds, too late, that he has made a most melancholy blunder."

The following is one of the Conference utterings of Bishop Ames: Some folks think it their mission to keep their preachers from becoming proud, and to do this they carp at every effort they make, they never give them a cheering word; would it not be better to say to your minister when he does well: "Brother, you did well to-day, my soul was blest under your preaching?"

When a man has money enough to satisfy any reasonable being, and should haul in sail and devote some of his best energies to doing good—and won't do it, but works on—he gets cheated.