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THE

# Canadian Independent.

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VOL. XV. TORONTO, NOVEMBER, 1868. No. 5.

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## THE CHURCH'S MISSION TO THE YOUNG.

The concluding sentence of Old Testament prophecy,—“he shall turn the heart of the fathers to the children,”—seems latterly to be receiving a new fulfillment. After long neglect, resulting apparently from misconception of the relation which children sustain to the christian church, parents and religious teachers are beginning to appreciate more fully the importance of their conversion to God in early youth. They have not, indeed, been forgotten, or overlooked, in the past, for no christian parent can be so utterly lost to all the claims of duty to God and his family, as to be wholly unconcerned for their moral and spiritual well-being. The mother of Philip Doddridge, teaching her little son at her knee, the story of Jesus, from the Dutch tiles that adorned the chimney-corner,—the only illustrated “Child’s Primer” of those days,—was perhaps not an uncommon example, at least among the Nonconformists of the last century. But beyond the parental training thus imparted, and occasional catechetical instruction by the pastor, both of them invaluable in themselves, there was but little done in the way of providing them with public means of grace suitable to their tender years and capacities. The Church of Christ had never apprehended, and indeed does so yet but very imperfectly the import of our Saviour’s words,—“of such is the kingdom of heaven.” A genuine religious experience in early childhood was generally regarded as so rare a phenomenon as to be almost incredible. And hence the preaching, though thoroughly evangelical and instructive, was in style and matter as much beyond the knowledge and ability of children, as it was ill-adapted to their physical capacities through extreme length. The devotional parts of the service were probably equally unsuitable. The gathering in of the children of the ignorant and vicious classes,—the “city Arabs,” as they have not inappropriately been named,—was a thing as yet unthought of.

Of late years much of this has been changed. The Sabbath School has been instituted, and notwithstanding many defects in its organization and working, has undoubtedly accomplished a very large amount of good. Christian ministers are learning to regard the emphatic injunction of the Master, to feed the

"lambs" of his flock, as certainly no less binding than the one that instructs them to feed his "sheep," and are doing more than ever, probably, by personal dealing with the young in private, and by addresses from the pulpit, and in the Sabbath School, to fulfill the obligation. And lastly, the numbers of Conventions annually held for the furtherance of the Sabbath School cause, proves, we think, the truth of the proposition with which we set out.

It may well be questioned, however, whether with all this substantial progress, we have yet attained to the true conception of our Saviour's meaning in the command already referred to. The Good Shepherd would not have us drive his lambs to a separate fold to be housed and fed; they belong to his flock, and must be nourished and sheltered among them. Yet, practically, this is what is done whenever the Sabbath School, or any other human expedient is relied upon for the bringing up of our children in the fear of God. We are handing them over to the attentions of a nurse, just when they need the fostering care and affection of their parents; substituting the *extraordinary* means of man's devising for the *ordinary* methods appointed and approved of God. We confess to a liking for that most significant appellation, "Mother church," albeit it is Romish. Every christian church sustains a relationship towards those brought up in it that may properly be expressed by that endearing title, and surely the first duty of a mother is personally to attend to the health and training of her children.

A very general desire was manifested at the recent Sabbath School Convention at St. Catharines to secure a closer bond of connection between the Church and the Sabbath School, and some very pertinent and well-timed thoughts were uttered by those who addressed the Convention upon that subject. It was urged that the School should be regarded, not as an agency in operation *outside* the church, but as an integral part of its work, to be provided for out of its funds, and managed by its direction. But supposing all this to have been secured, is there nothing more to desire in the way of provision for the religious training of the young? Is there to be "neither part nor lot" for them in the sanctuary,—no adapting of any portion of its sacred services to their capacities and wants? Granting all that has been claimed for the Sabbath School as "the nursery of the Church," the nursery is not the *house*, though a most important *room* in it. The house of God is "the church of the living God, the pillar and ground of the truth."

Let us never forget, in our zeal for so excellent an institution as the Sabbath School, that the preaching of the Gospel is the divinely chosen instrumentality for the conversion of sinners, and that it is always wiser and safer to rely upon the means God has commended to us than upon any human expedient. We retract what we once wrote; the Sabbath School is not "the children's church." To attempt to make it such, or to substitute attendance there for attendance at public worship, would be a direct violation of the laws of our pi. tual being. Adults and children are made to dwell together, both in

the church and in the family, that they may act and react socially upon each other; and it would perhaps be hard to say which would be the greater sufferers by the attempt to separate them.

Furthermore, the primary aim of the Sabbath School is *instruction*; that of the sanctuary is or ought to be, *worship*. The two are combined in various degrees, of course, in both cases. In the school, however, prayer and praise come in rather as the introductory and concluding exercises of the hour spent upon the lesson, which is the main feature of the occasion. Yet the culture of the heart of the child is certainly no less important than the storing of his mind with truth, and that, so far as man is concerned, is the great end of worship. One of two things, therefore, requires to be done,—either the Sabbath School must be made more of a devotional service, suited to the capacities and wants of the young, or such services must be provided for them in the house of God.

The former of these methods seems practicable only where the whole congregation can be brought into the School, as was suggested at the St. Catharines Convention, the presence and graver demeanour of the parents being absolutely necessary, in our judgment, to the maintenance of proper decorum during a more protracted devotional service. Such a proposal, however, appears to us purely chimerical, so far, at least, as the great majority of the churches are concerned; and hence we must aim at the more practicable alternative of providing for the instruction and religious culture of the young, through means of the public services of the sanctuary.

Two or three suggestions in regard to the method of doing this, offered chiefly with a view to calling forth the thoughts of others on the subject, must close this article.

First,—as to securing the attendance of the children. Of course, the best way of doing this is for parents to take their children with them to public worship, if possible, every Lord's day. A habit will thus be formed which will in the course of a few years, ripen into principle, and in all ordinary cases, effectually secure the object contemplated. When they are old, they will not depart from it.

Children attending the Sabbath School, but not connected with the congregation, should be specially and frequently invited by their teachers, and by the Superintendent; and if they cannot be induced otherwise to go, should be visited at home, and *brought* to the house of God. Few persons, whether parents or children, will long resist a kindly invitation of this nature.

Enquiry should always be made by the teachers, and especially where scholars attend a different place of worship, as to the text, and heads of discourse, and anything else of interest connected with the morning service, and a record kept of the result. In this way the two-fold object will be gained of ascertaining the actual attendance of the scholar, and cultivating the habit of attention while in the house of God.

In many places in England, the Sabbath School is taken bodily into the church or chapel, and seated together in the gallery, or other part of the house, as found most convenient. There are some advantages in this plan, but it strikes us as liable to two very grave objections,—the extreme length of the services, where one immediately follows the other, and the great difficulty of preserving order. Besides, a constrained attendance, except it be in company with the parents, or under their authority, not unfrequently produces a revulsion of feeling against all religious duties never afterwards overcome. On the whole, therefore, we much prefer personal invitation to compulsion in any degree, as a means of securing their presence in the sanctuary.

Then,—as to the character of the service, several questions arise. Should the wants of the young people be met by occasional sermons specially addressed to them, and a class of religious exercises exclusively adapted to their nature and capacities? Or should there be something in every sermon, and some portion of every service, designed and fitted for their improvement and salvation? We strongly incline to the latter method, although we have never yet seen the theory wrought out into practice. The erection of young people, or any other portion of a congregation, into a *class* by themselves, to be preached to on stated occasions, seems to us to have a tendency to generate a feeling anything but desirable in hearing the gospel, or likely to conduce to the profit of the hearer. A self-consciousness is produced that is apt to set an individual on his guard against the truth, and frustrate the very purpose for which the special service is designed.

Our space, however, forbids enlargement. The subject is one of very great importance, and difficulty, and one requiring, as it appears to us, a comparison, and a very careful and thorough revision of our views with regard to it. Brethren, what can be done to make our public worship more of

#### A MEANS OF GRACE TO THE CHILDREN ?

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#### AN EXPLANATION.

Under the caption, “Not quite fair,” our confrere of the “*Evangelical Witness*,” complains that we have hardly done him justice in our notice of his article on the “Penalty for being an Arminian,” in our October number.

“As he has presented our expressions to his readers,” he says, “they would suppose that we were among the admirers of Independency *per se* and as a whole which we are not, as our article sufficiently indicated. We do confess to a liking for some things among our brethren, and for the way in which they do some things, but as a whole we do not like Independency. Will our good brother who edits the *Independent* so well, give his readers a fair digest of our views on the case under discussion. If he will, we shall be satisfied to have them see what we think of the system; but we hardly think he has done justice to our views as he has presented them.”

We certainly did not intend to misrepresent our good brother’s views, and cannot yet see how any one could take the impression he fears may be formed

regarding them, from the quotations we made. We are very sorry that he has not a better opinion of Independency, and hope he may yet learn to like it "as a whole." We think he would were he to know it more intimately. It was, in fact, the desire to remove prejudices, and overcome his dislike to it, along with that of others, that we penned the article in question,—a thing we certainly should not have been at the pains of doing, had we thought him already enamoured of the system. However, as our brother seems to wish it, we publish his disclaimer, and are ready at any time to vouch for the fact that the article, upon which we had occasion to animadvert, was written, not in the interest of Independency, but against it. Whether the reasoning was "quite fair," or cogent, is another question.

### THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The annual meeting of the body commenced on the evening of Friday, the 4th September, at Sheffield, N. B. Rather we should say, that its first, and because informal not least delightful meeting, was when on board the beautiful steamer "Rothsay," on the morning of the 4th, at Indian Town, St. John, the greater number of ministerial brethren, lay delegates, and lady and gentlemen visitors, grasped each others hands in friendly recognition.

If our numbers were comparatively few, our fortunes during the past year had been as varied as those of larger bodies.

With some it had been "toiling much and reaping none." Their experience was described by that Scripture, "They go, they go, with tears bearing the seed basket." To others it had been a time of harvest, a season of most blessed and successful effort—"They come, they come with joy, bearing the sheaves."

To others it had been in part a season of relaxation and travel, and the recollection of the summer months were sunny memories of visits to loved friends, and familiar scenes in Old England, and things new and strange witnessed during a continental tour.

If some disappointment was felt that no delegate from the sister Union presented himself, and that those beloved brethren, viz, brethren Elliot, Kean and Barker, could not possibly be with us, yet the day was fine, the company eminently social, and the sail most delightful. Will our esteemed brethren pardon us, if in this connection we drop a word in praise of the St. John river, and of what they may expect to see when they come as visitors or delegates to another Union meeting at Sheffield, or Keswick Ridge.

If it cannot boast of the vastness of the St. Lawrence; if its rapids are not so famous, its islands less numerous and rugged, it still has a beauty of its own, of which the New Brunswickers are justly proud.

Though to most of our company the scene was not new, yet was its beauty increasingly appreciated, as the steamer sped her way at first and for several miles through a narrow passage, bounded on either side by precipitous cedar-crowned rocks; with here and there a lovely little bay or bold promontory; then emerging into a lake many miles wide, its banks richly cultivated, and receiving into its bosom far to the east, the blue waters of the Kennebecasis, a tributary of the St. John.

Onward we sail, now nearing the shore as the river narrows, and winds amid banks, the nearer slopes of which, as also the distant perspective, were adorned by the cottages, gardens and fields of an industrious rural population.

Again the river widens into lakes made gay with the sails of many a wood boat spread to the breeze; and beautified by many an emerald island of inexhaustible fertility, the fragrance of whose new mown hay regulated the senses.

Scarcely had the company risen from an excellent dinner, when the steamer neared the ancient settlement of Sheffield with the long row of aged willows and magnificent elms skirting the banks of the river, and partially concealing the pretty cottages, and rich alluvial lands that lay behind. Soon the tower of the church became visible, and as we neared the wharf we were greeted by the esteemed Secretary of the Union, and pastor of the Sheffield Church, Rev. R. Wilson.

Here too were the friends, some on foot, and others with carriages waiting to receive their guests, and only expressing regret that more had not come to enjoy their hospitality. Then we parted for a few hours to meet at 7 p. m. in the church edifice to hear the

#### ANNUAL SERMON.

This was preached by Rev. A. Burpee of Yarmouth, N. S., from John chap xvii. 21st verse,—“That they all might be one.” The discourse was an able one, abounding in felicitous quotations and judicious application of Scripture; a most just exposure of the erroneous notion prevalent upon the subject of Christian union, and of the various attempts, so common, to substitute an enforced uniformity of doctrine, discipline, and ritual, for true unity of faith and spirit.

From a stand point most catholic, but not latitudinarian, the unity, for which Christ prayed, and to which his disciples should seek to attain, was clearly enunciated, and earnestly enforced. After sermon the Union was called together, and on motion, Mr. James Woodrow, of St. John, was appointed Minute Secretary, by whom the roll was called, when the following ministerial members answered to their names, including one who arrived the next morning:—Revs. R. K. Black, Milton, N. S.; A. Burpee, Yarmouth, N. S.; F. Hastings, St. John, N. B.; R. Wilson, Sheffield, N. B.; J. G. Baylis, St. John, N. B.; C. Duff, Liverpool, N. S.; S. Sykes, Pleasant River, N. S.; and G. Stirling, Keswick Ridge, N. B.

#### DELEGATES FROM CHURCHES.

Yarmouth, Captain N. K. Clements; St. John, J. Woodrow, and J. B. Sulis; Sheffield, Isaac Burpee, and Whitehead Barker; Margaree, Mark Hart; Keswick Ridge, J. Jack.

A temporary committee having been appointed, the meeting adjourned, and the friends next met at 9 a. m. Saturday in

#### PRAYER MEETING.

This was well attended and proved to be a refreshing season. Here, indeed, and in all the subsequent morning prayer-meetings, was truly realized, and beautifully exemplified in holy song, and loving counsel, and believing and earnest prayer, that oneness in Christ, which had been enforced in the sermon of the previous evening.

Devotions being ended, the Union was called to order to listen to the

#### RETIRING CHAIRMAN'S ADDRESS.

delivered by the late chairman, Rev. F. Hastings, St. John, and entitled "Sunny streaks on the horizon of religion." As the readers of the Independent will have the opportunity of perusing this address, we are saved the necessity of giving even an abstract of the contents, and can only express the wish that all our readers had participated in the pleasure of listening to the animated and eloquent delivery of a paper so able, philosophic and sprightly.

The Rev. S. Sykes of Pleasant River having been elected chairman of the Union, and certain routine business having been transacted, the Secretary, Rev. R. Wilson, read the

#### MISSIONARY REPORT.

As the mere facts contained in this Report will be found in the general Missionary Report already in print, and to which we refer our readers, we shall ask the attention of our readers to a few extracts from a scarcely less interesting and kindred document, read at a later stage of the proceedings.

#### STATISTICAL REPORT.

Number of Churches, 12. Members added during the year: by letter, 7; by profession, 110—total 117. Removals during the year: by death, 14; by letter, 12—total 26. Making a net increase to our churches of 91. Infant Baptisms, 24; Adult Baptisms, 12—total 36. Money raised: Local purposes, \$8,515; Denominational, \$459; Foreign, \$380; General, \$115; Interest on Gorham Fund, \$468—total \$9,937.

As presenting the darker shades of the year's experiences, it may be remarked that four of our churches report no addition by profession. In eight there has been no special religious interest. In several, financial difficulties, the removal of an increased number of individuals and families from our congregations, specially to the United States, and the want of ministers to supply vacant charges. As set over against these facts it may be mentioned, that in four of our churches special outpourings of God's Spirit has been enjoyed, by which the people of God have been greatly quickened, and many precious souls converted.

Taking the serious depression of business into account, our churches have made commendable effort to maintain public ordinances, and the cause of Christ in general. They have enjoyed unbroken peace, nor have there been any removals of ministers by death or otherwise. An effort under the most favourable auspices is being made to resuscitate the cause in Halifax, and among all the brethren the utmost unanimity of feeling and action prevails.

The next subject occupying the attention of the Union was the

#### PASTOR'S RETIRING FUND.

The committee appointed by the Union, at the last meeting, to take the initiative in raising such a fund, having reported, the subject was discussed afresh.

Our readers may remember the felt necessity for such a fund arose from the specialities of what is as yet but a single case—that of our venerable brother the Rev. George Stirling, of Keswick Ridge.

That brother is now by his own confession physically unable effectively to work that important field; and yet, like many another whose lot it has been to spend and be spent in the service, equally unable to retire and enjoy



honorable repose from toil. The churches by delegates and the ministerial brethren, pledged themselves to raise \$300 per annum as a retiring allowance for our esteemed brother.

This sum when it should be no longer needed for the purpose, or in event of more being raised, might be invested, and form the nucleus of a Pastor's Retiring Fund, which might prove helpful when our brethren, now nearly all in the prime of life, should begin to bend under the weight of years. The committee having appointed one of their number to confer with the church at Keswick Ridge in regard to the proposed arrangement, had to report to the Union that nothing had been done, in consequence of the indisposition of the church to acquiesce in the scheme.

Happily, however, upon more mature consideration, the church repented of its opposition to a scheme so wise and beneficent, and by the delegate informed the Union that it would both favour the project, and do its part towards the fund. Thus our prospects are now fair. We are not ignorant of the fact that a very considerable funded capital will be needed to make such a fund safe and available for all, and that as the matter assumes shape and form, grave questions will have to be decided, as to when a brother shall be considered incapacitated, and how many years service in the country shall entitle one to the benefits; but inasmuch as our work is yet but simple, and our liabilities small, and likely to be so for some time to come, and as we are not of those who despise the day of small things, trusting in a gracious providence, and the liberality of our churches, we shall go forward.

Passing by some matters of detail, and of local interest, the next subject brought before the Union had reference to

#### EDUCATION.

Congregationalists here, as elsewhere, have ever been opposed to governmental grants to sectarian institutions, and hence our readers will learn with pleasure that the following resolution was carried unanimously by the Union:—

*Whereas it is generally understood that an improvement will be made in the educational system of New Brunswick, at the first session of the Legislature, therefore—Resolved, that a petition, signed by the Chairman and Secretary of this Union, be presented to the Legislature, praying that all grants to denominational schools and institutions be abolished.*

#### PUBLIC MEETINGS.

The first of these was held on the evening of Saturday, when a goodly number assembled in the church edifice to listen to interesting addresses, delivered by brethren Duff, Black and Sykes; having relation particularly to the work of grace in the churches at Liverpool, Milton and Pleasant River.

#### THE SABBATH

Proved to be as was expected, an high day. The morning was a most lovely one, and at an early hour numerous carriages from upper and lower country, and boats from across the river, were seen making for the church, where Rev. C. Duff preached to a numerous and attentive audience, from Isaiah lv. 8-9. In the afternoon a public service was held for the benefit of the young. While the little children were there in goodly numbers, the large proportion of the audience were composed of young men and women. The children were addressed by the Rev. S. Sykes; the unconverted in the audience by the Rev. Mr. Day (Baptist), who supplied the place of the Rev.

J. G. Baylis, who was indisposed; and those who were secretly on the Lord's side, but had not yet professed faith in Christ, by the Rev. R. K. Black. The last named speaker also made an earnest appeal to Christian young men present, with a view to turn their attention to the work of the Christian ministry.

This was felt by all to be a most interesting service. There was the most devout attention, and apparent good impression; and the worthy pastor hopes for good results from it. At the same hour the Rev. A. Burpee preached at Oak Point, and at 6 p.m., Rev. R. K. Black preached for the Wesleyan congregation, Sheffield.

Confessedly the most solemn and delightful service of the day, to the interest of which doubtless the previous services contributed, was when in the evening at half-past seven, the ministers, lay delegates, and visitors to the Union, and a large number of the members of the Wesleyan church, invited by brother Black, sat down with the church at Sheffield to observe the Lord's Supper.

At this service no sermon was preached. The pastor presided, supported on the one hand by the Rev. G. Stirling, and on the other by the Rev. A. Burpee, the former of whom addressed the communicants, and the latter the spectators. Their addresses were most soul-stirring and impressive, and opportunity being given for any present to speak, brother Mark Hart, delegate from the church at Margaree, rose and in a way which captivated all hearts, and drew tears to many eyes, related an experience of most thrilling interest, and wonderfully illustrative both of the goodness and severity of God.

He was followed by our venerable brother J. B. Sulis, of St. John, who spoke in a most feeling and appropriate manner. And when at an advanced hour the meeting closed, it was felt by all that this, though the most informal, was indeed the sweetest of all the Sabbath exercises, and that He who at even tide appeared to the sorrowing and trembling company in the upper room at Jerusalem, and said unto them "peace be unto you," had indeed been in our midst, and thus again at evening time it had been light.

#### MONDAY.

The Union met first for prayer, and then for work. After accepting an invitation from the church in Yarmouth, to meet with them next year, the following resolution in respect to

#### TEMPERANCE

was submitted to the meeting, and carried unanimously:—

*Resolved*—That this Union reaffirms its resolution of last year on the subject of temperance, which is as follows:—*Whereas* intemperance is an evil of appalling magnitude, which does not confine its ravages to any class of society; and, *whereas* the experience of the past has fully proved the inadequacy of moderate drinking to suppress the evil, and deliver its victims; and, *whereas* all moral questions require exposition, frequently by word and constantly by deed, to give them their due influence; therefore, *Resolved*, that this Union cordially endorses the principles of Total Abstinence, and earnestly recommends their advocacy in our pulpits, and their adoption, and suggests the Sabbath immediately preceding the 25th December as a suitable time for a sermon on the subject.

A lively and most friendly discussion on the subject brought out the following interesting facts:—That in some of our churches all the members are total abstainers: that many of our ministers bear office in some one of the various temperance organisations; and that most have either preached on the

subject, or have not done so because they have delivered various public addresses on the subject throughout the year.

Various other matters not necessary to mention occupied the morning hours. Because of the rain too few of the friends met to hear the

#### ESSAY ON CHURCH FINANCE.

This was prepared and read at the request of the Union, by the Rev. A. Burpee.

As this able paper is not to be published in the pages of the Independent, its author declining to comply with the wishes of the Union in this particular, chiefly on economical grounds, we may be pardoned for glancing at its contents.

It was, indeed, a most timely treatise on a most practical subject.

Its bearing upon the prosperity, and even the very existence of our churches was well dealt with, and the teachings of the Scriptures on the subject clearly enunciated. The most common methods adopted for the support of church ordinances, such as pew rents, subscription papers, voluntary assessment, and the weekly offering, were all passed in review, with their various merits and demerits. The essayist expressed his decided preference for the weekly offering, and while admitting that it might be difficult to secure its general adoption by all our churches, it was a goal most earnestly to be aimed at, and involving an educating process most salutary, and leading to extensive and most blessed results. The reading of the essay gave rise to free but friendly discussion, which terminated in the adoption of the subjoined resolution:—

*Resolved*, that the thanks of the Union be given to the Rev. A. Burpee for his able essay on Church Finance, and that the ministerial members of the Union be requested to read it in the hearing of their congregations.

Another vote of thanks as follows, and the afternoon session closed.

*Resolved*, that the thanks of the Union are due to Rev. F. Hastings, for his admirable address, and that a copy be requested for publication in the *Canadian Independent*.

It had been arranged to hold a public meeting in the evening, but the night proving to be tempestuous a prayer-meeting was held by the few that assembled.

#### TUESDAY.

This, the last day of meeting, was not the least as regards the amount and importance of the work done.

It commenced by hearing the reports of delegates to corresponding bodies. The brethren reporting were,—Rev. A. Burpee, delegate to the sister Union of Ontario and Quebec, and the Rev. F. Hastings, delegate to the Congregational Union of England and Wales. Both of these brethren had fulfilled their appointments and received from their respective bodies kindly assurance of their sympathy with us in our work. They also gave interesting statements as to the character of the respective meetings they attended, the questions engaging the attention of our friends, and the work being done by them.

The secretary having read the credentials of the Rev. Dr. Wilkes as delegate to the Union from the Union of Ontario and Quebec, and assigned reasons for his non-attendance, as also a letter from the Rev. F. H. Marling of Toronto, expressing his deep regret at not being able to meet with us, the Union proceeded to discuss the subject of the

## WIDOW'S AND ORPHAN'S FUND.

A resolution emanating from the Business Committee, and recommending the fund to the support of the churches, led to a good many enquiries on the part of lay delegates and others, in regard to this Society, in relation to which comparatively little is known in these Provinces. Despite a previous resolution of the Union, nothing had yet been done for the object, the reason being, as was elicited by the discussion, that the claim of the Society had not been laid before the churches. Some two or three were beneficiary members of the Society, and felt a delicacy about pressing the claim; others were not, and it may be forgot to do so, and still others were members of life insurance companies; and in some instances, the premiums on their policies were paid by their people.

All recognized the importance of the Society, and the generosity of the last named course, and joined in passing the subjoined resolution, which it is to be hoped will not prove a mere empty compliment:—

*Resolved*, that we recommend that a special effort be made in all our churches to raise contributions to the Widow's and Orphan's Fund Society during the ensuing year, and that this Union suggests to the churches the propriety of paying the premiums on the policies of their ministers whenever insured.

## THE COLLEGE.

This important institution was made the subject of a most free but amicable discussion. All admitted that the benefits conferred upon our body by the College at Montreal were very great indeed.

It was freely conceded that the present hopeful state of affairs in our churches in these Provinces was largely due to the labours of brethren who are alumni of that institution.

Still, it was generally asserted that the institution does not quite meet the exigencies of many of our churches, specially in these maritime Provinces. All were agreed that the professors were known, tried, and able men, and that the course of instruction was thorough; but the expediency of combining in one institution the giving of a practical course of instruction to some whose previous training had been defective, and whose aim was usefulness within certain limits, and the giving to others a more thorough and complete training, was more than questioned.

That it was desirable all admitted, but that it was practicable was more than doubted.

It was argued, would not both classes of students be repelled? would not the more advanced mentally seek for purely first-class institutions? would not those of inferior culture seek for institutions exclusively intended for such as themselves?

Brethren declared they had a difficulty in persuading young men of either grade to proceed to Montreal.

None professed to be able to solve the difficulty. Yet it was argued by some amongst us, whose experience and judgment entitle their opinion to respect,—why should our country churches be left to languish for pulpit supply, while talent is available in our churches? Why should not some of our more experienced ministers be induced to undertake the instruction of young men, one or more at a time, not to prepare them for college, but by the use of text books, and systems of theology, and the occasional exercise of their gifts, to fit men for actual fields of usefulness?

The discussion on the question was terminated by the adoption of the following resolution :—

*Whereas* there is a demand in the world and in the church for variety of talent, and also diversity of culture in the christian ministry, for men of the highest culture and attainments possible, in Universities and Theological Colleges, and also for men of much less culture and attainments, who have piety, common sense, and ability to discharge the duties of the ministry in spheres to which they are adapted; and, *whereas* in England it has been found that to have a higher and lower course in the same college has proved detrimental to the attendance in each; therefore, *Resolved*, that the Union do most earnestly recommend our churches in these Provinces to support the College at Montreal, as an institution that should aim at the highest possible results in Collegiate and Theological training for the ministry of our churches, leaving it for more limited localities to provide, as the churches in their wisdom may devise, a mode for imparting a more limited course of instruction for those who, though desiring to be useful, are not prepared to take a full collegiate course. And further, *Resolved*, that the Union recommend the second Sabbath in October to be set apart as a day for collections, preaching, and prayer in behalf of the college, at the same time acknowledging in the increased number of students attending, answers to the former prayers of the churches that the Lord of the harvest would send forth labourers into the harvest."

Another resolution having reference to a sum charged against the Union in the Treasurer's account, as it appears in the College Report :—

*Resolved*, that the Union pay the sum of \$32 towards defraying the cost of Dr. Lillie's visit to these lower Provinces, and they wish it to be distinctly understood that this sum is a contribution towards the College Funds, out of which all the travelling expenses of its agents to these Provinces are properly paid."

As this article is already, we fear, too long, we can only afford to give the substance of other important resolutions passed. These were :—

#### OUR CONGREGATIONAL PRINCIPLES.

Whereas the principles of church government recognized by the members and churches of this Union, would, if adopted generally throughout these provinces, secure a better concentration of Christian effort and work, and break down much that mars harmony among Christians holding different views, therefore

*Resolved*, that it is the duty of this Union to take some steps to make these principles better known than they are at the present time.

*Resolved*, that Mr. Woodrow be requested to write a tract in relation to our principles, to be read before the Union next Session.

#### DOMINION PRECEDENCE.

*Resolved*, that the Union enters most uncompromisingly its solemn protest against the invidious distinctions drawn by the order of precedence lately issued, inasmuch as it is opposed to the general spirit of religious equality pervading this Dominion.

#### CANADIAN INDEPENDENT.

*Resolved*, That the Union views with pleasure the increasing esteem in which the *Canadian Independent* is held by our churches, and recommends to the pastors and members of our churches increased efforts to promote its circulation.

A few more resolutions embracing,—thanks for the generous hospitality of the Sheffield friends,—thanks to Mr. Woodrow for his articles in the *Independent*, illustrative of the early history of our Churches,—and his appointment

as Treasurer of the Union,—and the business session closed, to be followed by a public meeting in the evening at which most of the ministerial members of the Union made short speeches.

Thus ended a series of meetings most pleasant, profitable and harmonious.

All the members and delegates remained in attendance to the last, the only exception being our brother Hastings who left on Saturday to supply his own pulpit, but returned on the Monday. The travelling expenses of ministers and delegates were paid in full.

Unbroken harmony prevailed. In peace we met, in peace and love we parted.

To one who was accustomed to the mode of conducting business in our larger sister Union of Ontario and Quebec our proceedings in some particulars not narrated might seem peculiar. It might seem as if we stepped out of our pathway when we lent moneys, with or without interest, to help build churches, or projected and paid for the expenses of itinerary tours. But all this is explained by the fact that our Union is in fact a Missionary Society, possessing a little funded capital, and while maintaining in good faith the missionary co-partnership existing between us and our western brethren, like to do a little business on their own account, and to extend a helping hand, in the way that is deemed most desirable, to vacant charges, and weak and struggling interests.

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“SUNNY STREAKS.”

ADDRESS OF THE RETIRING CHAIRMAN, THE REV. FREDERICK HASTINGS, DELIVERED BEFORE THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK, AT SHEFFIELD, N. B., ON SATURDAY, SEPTEMBER 5TH, 1868.

BELOVED CHRISTIAN BRETHREN.—At the Union Meetings held at Milton you honoured me by calling me to be your Chairman for the year. That office has not entailed any very heavy duties, and your indefatigable Secretary relieves one from any business that might be accounted as a burden. He will give you some of the results of the year's work, and I am to give you the moral reflections. This is no easy task, seeing that the moral reflections have to be *prefixed* instead of being affixed. It is my duty however before saying anything further, to bid you, the ministers, delegates and attendants welcome. I bid you welcome in the name of our common Lord.

VISIT TO ENGLAND.

It has been my good fortune to visit lately my native land. You, knowing last year that I proposed going, conferred on me the honour of being your delegate to the annual meeting of the Congregational Union of England and Wales. I need not say how great was the joy of finding my foot once more pressing the soil, and my eye once more gazing on the scenes familiar in the old land. I will not speak of the glad meeting with dear friends, but I may tell of how all other pleasures were enhanced by the fact that I was in time also to attend the great many meetings of our denomination. Ah! brethren, you might indeed envy me the great privilege of being present at those meetings. You may read the account of them, and peruse with delight the address of Dr. Raleigh, but you can only faintly conceive the inspiring influence produced by listening breathlessly to its delivery. It was soul stirring to be in that great assembly, great in numbers and greater still in the intelligence it represented, joining in the almost tumultuous applause greeting the eloquent chairman. Would that you all could have been there! It would have had

upon each the effect I trust it has had upon myself, of infusing a still stronger determination to labour for the spread of truth, and a deeper devotion to Him whose love fills so many noble hearts.

I was not unmindful of my duty as your delegate, but when called upon, expressed to them your good wishes, told them of our work in these provinces, of the smallness of our number, the distances which separated us, of our hopes and our fears, our difficulties and discouragements, and somewhat of our desire and determination to spend and be spent in the service of the same blessed master followed by themselves. Their best wishes for your welfare, and an assurance of their continued and confirmed interest in your progress, I bear back to you.

The question that has been for sometime uppermost in my mind has been, as to what would be the most suitable subject on which to address you. What shall I say to you who are my seniors, and who are mostly better acquainted than myself with the requirements of Colonial Congregationalism? I would not presume to guide, but I may attempt to stimulate. As yet the fire and hopefulness of youth stirs me. This will necessarily tinge any views to which I may give utterance. We wish not to direct attention merely to the state of our denomination in the provinces, but to the *general prospects of religion*. We all have difficulties peculiar, we think, to ourselves. These sometimes so sadden us that we can scarcely believe there is sunshine elsewhere. The "murmur of our little song" seems to us to be the "wave that circles round the world." Let us look away from the furrow in which we plod and let us view for a time the broad landscape. Let us ascend from the mists which gather around us each in the valley of our daily life, and mount to the higher regions from whence we may get a brighter as well as a more extended view. There is, we admit, much still to repent of worldliness in the church, but we are not sure that things are so much worse than aforesaid. On the contrary we believe that there is much to cheer and encourage. My recent visit to the mother country has confirmed this. Nor has a trip, albeit somewhat hurried, through France, Switzerland, and Northern Italy, done anything to shake that conviction. Hence it is my intention to speak of the things that have struck us as cheering. If I might give a heading to my address I should call it, perhaps poetically

#### "SUNNY STREAKS ON THE HORIZON OF RELIGION."

Glancing back over the history of religion, we find that in each age it has had a certain character and general outline. Religion, *i. e.*, the Christian religion must ever be the same. The Bible would have to be altered altogether if the way of salvation by faith in a crucified Saviour could become unnecessary. Still this religion has passed through different phases in its development. Its aspect in the different ages has been as diversified as the countenances of the human race. What is the expression or aspect of the present? Is it favourable or not? Is there any hopefulness about it? This is the question we have asked ourselves; but how difficult it is to get or give a right answer. There is so much risk of giving partial views, of overcolouring or of gloom-shrouding. You will keep this in mind while listening to the thoughts that occur to us on the subject.

#### CHARACTER OF PROFESSORS.

It must always be a matter of deepest interest to those who are engaged in spreading a knowledge of Christ's truth, to discover what is the *effect of those*

*Christian principles on the daily life of our hearers.* Now we think there is reason for hope in this respect. Men of business certainly do some strange things at times, but it is gratifying to know that they have to overcome greater opposition from conscience and public opinion than aforesaid. They have to strive to reconcile their actions with a received and high standard of morality. Instances of the breaking of Christian principles come now most speedily to the surface. The world which is compelled more and more to recognize the power of Christianity, is also more on the alert to publish with trumpet tongue any delinquency on the part of its adherents. The temptations also leading men to strive to become hastily rich are greater and more constant in their presentation than formerly. Hence the failure of many. But let us not think that the times are loose on this account. When inclined to do so, remember how fearful was the effect on the church of the widespread temptations to gambling speculation which culminated in the South Sea Bubble. On the other hand, think of the present vast number of business men, noble-hearted and true, men who strive to carry Christian principles into the store or counting house, street or exchange,—men, who would rather see their names in the Gazette owing to an honourable failure, than forfeit their characters and maintain an unsatisfactory prosperity. Further, it is evident that *Society will not now tolerate such evils as were at one time accounted necessary accomplishments.* Even the “lower orders” have been much elevated. If they still give way to some debasing practices, they have to carry them on in secret. It then becomes a shame even to speak of them. Society will not allow the mention of these things, formerly common topics of conversation. We believe further, that there is *greater effort than ever* put forth to make the *generality of homes more cheerful and attractive.* The softening influences of music, and of harmless games are introduced more and more into Christian homes. Evenings spent there are now more delightful than those spent in wandering in the streets, or lounging in public places of amusement.

#### RELIGION NOT GLOOMY.

This leads us to remark that we consider it a hopeful sign that men are making the discovery that there is *less antagonism between religion and human nature than represented.* Aforesaid, many Christians have led us by their actions to suppose that they thought it a sin to be happy. Not content with the crosses which fell in the course of Providence to their lot, they seemed to be always in search of weightier. Many preachers also, have by a one-sided teaching, led men to suppose that any time given to recreation, was so much detracted from the rightful service of God. This placed upon their shoulders an indefinite and sometimes grievous burden: they have feared they were committing sin when having a hearty laugh, or allowing themselves to be amused. Where is the need for this? The same book that bears on its pages the injunction to “watch and pray,” also contains the assertion that there “is a time to laugh.” It recognises the fact that Christians would have their seasons of exuberant joy when it says, “If any is merry let him sing Psalms.” Not that he is to use David’s solemn Psalms to express merriment, but rather as Alford would render it, “to play on an instrument,” and thus vocally and instrumentally allow his joy to find vent.

Time was when to have appeared to have heartily enjoyed some burst of humour, would have risked a man’s character for piety. Now it is seen that humour is human, and not on that account sinful. It is seen also that many things loved by human nature are not necessarily opposed to God’s will.



Nay, He who created man with a nature loving the beautiful, also infused some love of the mirthful. Any evil grows out of its undue indulgence. Holding a proper balance, the Christian has a right to sometimes throw off weighty cares and indulge in lighter moods. We could even maintain that he is the only one having an unreserved right thus to be happy. He feels that he is reconciled to his heavenly Father through the sacrifice on Calvary. He asks himself what he has to make him live in dread of One who loves him, redeemed him, sought him, brought him into fellowship with Himself, promising him everlasting joy when life's brief day is over? As preachers we plainly shew that the worldling, the unrepented man, has no right to be fully happy. How can he, when a long list of unrepented sins stand uncancelled in the Ledger of the Divine? How dare he, when he knows not the moment that may cut the slender thread of life? We can readily show that his act is as foolish as that of the captain of a large steamer carrying hundreds of passengers, who should sit carelessly playing cards and drinking wine, when the ship is approaching some rocky head-land hidden in fog. What if she strikes! would not a hundred angry rebuking countenances lash into greater intensity the stings of an accusing conscience. Thus will many find it, who by absorption in empty and senseless amusements, allow life and hope to flit away, leaving them unprepared for a dread eternity. Let them "seek first the kingdom of God and his righteousness, then all other things will be added thereunto." It will be seen that many things which would have been harmful and injurious, are now harmless and innocent. Being pure he will make other things pure. Religion will be found to be in harmony with his highest nature. Following an enlightened conscience, he will not from false conceptions, do violence to his nature, nor from lack of principle fall into sinful practices.

#### RELIGIOUS EFFORT.

Notice another sunny streak. There is greater *thoughtfulness for the untrained* than ever before. We need not speak of the indispensable Sunday school agency. We wonder now how the Christian church could exist so long without it. No wonder that its muscular power became so enervated, when it did but little work. At the present time it is in a state of great efficiency. A higher style of teaching is being given. Any possible improvement suggested as to its management, is speedily adopted. Great also is the attention paid to the subject of secular education. In America noble results have been reached. Judging from what we heard and saw in England, the people will not be satisfied until a great and undenominational system shall spread from one end of the Empire to the other.

Think too of the efforts made to reclaim the children and youth brought up in poverty, inured to misery, and trained in crime. It has been acknowledged that society must, for its own sake, do all it can to take care of the rising race. It is awakening to the fact, that to save itself from outrage, it must attend to the duties sinfully neglected by drunken or criminal parents. It now seeks to train for good citizens, those who would become gross criminals. Is not this reason for rejoicing?

#### PHILANTHROPY.

This leads us to note further how much effort is put forth to *alleviate suffering and check disaster*. Can a real case of need now come to light without finding help? We think not. We believe that there was never more general tenderness of heart towards the poor, than at the present time. Men

recognize that poverty is not a crime. It is seen that an honest poverty is far better than a hasty and unscrupulous prosperity. Hence the greater desire to provide for the indigent and helpless. Hence the number of philanthropic societies and institutions which exist. Men also have learned to set a higher value on human life. Every care is taken to preserve it, whether on land or sea. Even when wars are carried on, men do not read so unthinkingly of the number of wounded or slain. They feel more the awful nature of war. Indeed, we believe that the day is at hand, when it shall no longer be possible for one man to plunge nations into grief for his sole gratification. If wars have to be fought in the future, they will be for some principle of right. It is something worthy of note, that engagements are entered into by different nations, mutually to avoid the use of certain instruments and materials known to be more than usually destructive to life. Is it not a good sign when even the Autocrat of the Russias grows considerate about suffering? How cheering too is it to contemplate the great efforts made to win back those who have been overcome by the vice of intemperance. Some mourn over the so-called apathy with respect to the temperance cause, but we know that now more are in it, than appear on the list of members. The present attitude of the public mind, and its general abhorrence of immoderation and the traffic, is great reason for encouragement.

We dare to claim these advances as having their root in the principle essentially enunciated by Christianity: “as ye would that men should do to you, do ye even so to them.” The fruit from such a principle cannot wither, but must ever prosper.

#### THE PRESS.

It has oftentimes been a question raised by debating societies, as to which had the greatest power, the pulpit or the press. Now without attempting to decide between their relative claims, we acknowledge the great power of the press. Is it not a “sunny streak” to find the *spirit of the press on the whole so religious*? We do not say that every book and paper and periodical aims to advance religion, but comparatively few are in opposition to it. What respectable paper would venture even to sneer at Christianity? It might at a perversion of Christianity; but does not the pulpit the same, when it exposes oftentimes in scathing terms, the hollowness and hypocrisy of many professors? We have oftentimes, and more so of late, read articles in the great daily issues of the old country, that might have been uttered with no impropriety from the sacred desk. Great faith have we in the power of the human voice, but the “still small voice” of the printed page, how potent its effect! Around all men there clings something of frailty which detracts in an unperceived manner from the power of their speech, but nothing like this detracts from the influence of the Author. He is probably unknown. He speaks as from behind a veil. Conviction is wrought only by the truth itself, and hence sinks more permanently into the soul. Who then can calculate the amount of good effected by the magazines and periodicals circulated in our schools and houses, by tracts, pamphlets and books, by purely conducted dailies and weeklies? The supply is vast. The number of steam printing presses, supplying food for the mind in civilised countries, must approximate somewhat to the number of corn and grist mills preparing food for the body. Remember too, that the supply not only equals the demand but *fosters* it, and see in this an increasing reason for hope and rejoicing. Again, some have known what it was to dread the day set apart for the service of God by reason

of its dullness, and the direct worship of God on account of its tediousness. We have heard some men speak with horror of the former times when, seated in order around a room with blinds down-drawn, infinite mysteries were catechetically drilled into their infant minds, and religion made a thing of gloom instead of joy. This is seldom the case now. We think men are getting wiser.

#### THE SABBATH AND PUBLIC WORSHIP.

*The Sabbath is not now made so grievous to children, nor gloomy to men. Public worship has been made more attractive.* The spirit of the age has had its effect on religion. As there has been of late higher cultivation of a love for the beautiful, men have felt that if beauty is found anywhere, it should be in the house of God. Hence the improved style of our sanctuaries. Hence also, the aesthetics of worship has become quite a study. We rejoice that it has resulted in the removal, in part, of certain excrecences. The drawling singing has given place to that which is more in accordance with the joyous spirit of Christianity. The oft reiterated lengthy commonplace prayers, which were effectual in banishing all prayerfulness of spirit, have been in great measure abandoned. The wordy botches or never-ending sermons, divided and sub-divided with innumerable applications and uses, have been succeeded by those of more brevity and beauty, pointedness and pith. Worship has thus been robbed of some of its false-lights. So far this is an advance. We have only to watch lest worship should be reduced to being merely considered as one of the fine arts, and its effect on man considered apart from its power with God. If this should come to pass, its real value would be gone. The kernel would then have been thrown away, and only the shell retained, the jewel would have been forgotten in the embellishment of the casket. Avoiding this, we have reason to rejoice, that, since the manner of the conduct of public worship tells on the spread of truth, so much that is painful and offensive has been banished.

There has been much discussion about the style of preaching and the defects of the pulpit. We believe that there is more average good preaching now than formerly, and where is the minister who does not seize every hint as to how he can better put the gospel before his fellow men? A recent writer in the *Times* speaks of the great failure of the pulpit as "consisting in cowardice." "I should like" says he "to see one year's honest pulpit campaign against high class vice. I should then be less ashamed of the order to which I belong, the profession I have now altogether quitted. [*Times Aug. 11, 1868*] There may be something in this complaint, but we do not think that it applies on this side the Atlantic so strongly as the other. There is much out-spokenness. This is a reason for encouragement.

#### EXCITEMENT.

Speaking of this, we are led to hope that there is *less false emotionalism than formerly in spreading religion.* Preachers do not strive to effect so much by excessive excitement as by the more gentle methods. If there is less appeal to the principle of fear, there is more to that of love. It is seen that to overstretch the emotional nature renders it less susceptible of nobler influences, and that men who live *only on feeling* are least likely to act from principle. An excited frame of mind becomes their Saviour and not Christ. A man once made the remark "I like to listen to a preacher who can make my flesh creep." I knew that the result of such preaching had in his case produced any but the best results. We believe however that there is now less pandering to this craving for the descriptive-horrible, and

more preaching of the love of God in Christ to our race. At the same time there is a more wide spread longing for a real revival. The Church we believe is waiting patiently for the Spirit, which like the wind "bloweth as it listeth," and for that kingdom which "cometh not by observation,"—with flare of trumpets, waving of banners and shouts of the multitude.

#### INDIVIDUAL RESPONSIBILITY.

Another sunny streak is the fact that Christian men are more *alive to their individual responsibility* than ever. They see that each has a work to do, a vineyard to plant, a mission to fulfill. It is seen that all, whatever their position, can be useful,—that the square stone of a foundation is equal in service to the carved corbel and sculptured key stone. We say there are signs of improvement in this respect, but I doubt not that some of my brethren are mourning over certain members whom they have long striven in vain to induct into some Christian work. Be not discouraged, great will be your joy when you succeed. On the whole we believe there never was a time when the so-called laity were less inclined to be mere lay-figures in religion. They take a great interest in its affairs, and fill out with living form the otherwise apathetic tendency of an exclusive ministry.

Again we may point to another cheering sign, viz., the *evangelistic spirit at present actuating the church*. Each denomination, from the smallest and most recently formed to the largest and longest established, seems anxious to evangelise the world. They act under the conviction that their continued existence depends on their carrying out the command of Christ, "Go ye into all the world, and preach the gospel to every creature." They are right. All useless organisations receive such shocks at this day, that unless they strive to do something to justify their continuance, they will totter to their destruction.

How much has been accomplished! Abroad, missionaries have had great success. There are high hopes with respect to the future, when a larger number of the natives shall go forth to educate their fellow-countrymen in the truths of Christianity. At home we can notice the mission efforts more easily. To reach the mass is the great aim. On this continent the effort is to carry the gospel to those widely scattered. In the face of all the difficulties arising from the sparseness of the population, how much has been done! This New Brunswick, and Nova Scotia, the Canadas and the States have been on the whole well worked. Let not the efforts be slackened and eventually this shall be more a Protestant continent than in the middle ages Europe was Catholic.

#### DESIRE FOR UNION.

It cannot fail to have impressed us all to see how *strong is the tendency towards coöperation* at the present time. Coöperative societies abound. Companies carry out projects that could not be performed by individuals. Is a Great Eastern to be built, or an ocean to be narrowed for the purpose of communication by a submerged cable, a company must do it. Is a Mount Cenis to be climbed or tunnelled; or a vast continent of prairie and rocky ranges to be crossed by a line of rails, a company must do it. Further, if several companies are working different sections for their own interest, it oftentimes becomes advisable to form one large company to buy out the rest. The smaller companies impede and cripple each other, the expense of workage is increased, an expense which falls not on themselves alone but on the public. Union and centralization are in worldly affairs found to be beneficial; why

not in spiritual? The various sections of the Protestant church are awakening to the fact. They are beginning to be ashamed that much of their evangelical effort has arisen mainly from the desire for the spread of their sect. Sensible churchmen are no longer content to take state aid for such a purpose, hence the threatened disestablishment of the Irish Church, the abolition of church-rates in England, and the opening wide the doors of the seats of learning hitherto exclusively reserved for one denomination. It is being felt more and more that for ministers of an evangelical church not to be able to preach for others, or to ask those of another denomination to preach for them, is a great anomaly. Its death-knell is being tolled. Christian men will come nearer to each other. There is, doubtless, a strong setting towards union among different sects. Even though the final perfect union should be far distant, at any rate it is one of the sunniest streaks that there is an evident diminution of a sectarian spirit, and growing love for union. Hitherto each sect has pursued its way armed to the teeth, like a cruising pirate. Mistaking every sail heaving in sight for an enemy, it has cleared the decks for action. Now they are beginning to hail each other, and salute with booming gun and dipping flag. One such salute among many that we may mention, were the words of the Bishop of Kentucky, spoken, I believe, at a great Presbyterian gathering. He said, "I am prepared to go to any lengths for union, provided there be no sacrifice of principle." And when we were in England, words were spoken by men holding the highest positions in the Establishment,—Dean Alford of Canterbury, and Archdeacon Sandford,—words such as must thrill the soul of every true christian. They were spoken at the annual meeting of a dissenting college, a meeting presided over by the first-named. He said, "moreover, this college represents a very sacred principle—that of hearty mutual recognition of all christian men as servants of one common Lord. This truth has been largely forgotten in England," [*and not there only,*] "but it was especially desirable to remember it now; and that expression should be given to a spirit of hearty, loving recognition of one another as brothers and equals in God's work. . . . For this reason also, I heartily wish prosperity to this, and to like institutions; prosperity—let the word be truly understood—to Dissent itself. For this, gentlemen, your true prosperity is—not to swell vastly in apparent numbers—not to flourish on the ruins of other churches—but to give us the best example of this goodly purity, this orderly method of the English faith . . . that, in the crisis of England's church we may bless God that we possess dissenters." There's a salute! But listen again. Said Archdeacon Sandford on the same occasion,—"I am sure that there is an increasing number of English churchmen who do appreciate the zealous and God-blessed labours of our Non-conformist brethren—the men who have kept the light of evangelical truth alive when the English church was in a state of collapse and paralysis,—men of whom I shall always speak with reverence, affection, and respect. May God multiply such men throughout the length and breadth of our Fatherland!" There's a cheer! Shall we not send back our echoing response,—"may God increase such a spirit not only throughout the length and breadth of the Fatherland, but throughout this great continent of North America,—yea, throughout the whole world!

Little good would be effected, however, if there were merely the interchange of civilities and greetings, and no union grew out of it. At least, there should be union for evangelistic effort, even as there are mutual societies formed among the owners of ships to provide against loss. In order to this combina-

tion there must be a breaking down of many useless partitions, and the setting up of a platform broad enough for all of an evangelical character to stand upon. It should be defined enough to exclude fundamental error. We have some examples of what can be done in the Tract Societies, in the Evangelical Alliance, and in the Bible Societies. It can go further still. We see the efforts that are being made to unite the Presbyterian sections. It is quite time that all division in that camp ceased. In the old country various smaller bodies of Wesleyans have amalgamated, it is time all in that great body fused down their prejudices and differences so as to put an end to distinctions. Independents and Baptists might surely hold as *non-essential*, their distinguishing dogmas, and find a basis of union in a more spiritual and less literal interpretation of Scripture, thus forming one great Congregational body, and all these great denominations might further unite in forming one great Christian Catholic church, which should not kick each others heels, cramp effort, and cripple thought, but which, while striving to exclude deadly error, would leave scope for the admission of all that is good and true. At the formation of such a church the mighty dead might stir in their tombs, and the spirits of the just be ready to start from their thrones of bliss to join again the church militant. Yea, all heaven would be moved from one end to the other, and the shouts of the redeemed, breaking the silence of the skies, might float down to herald the dawning of a still brighter era of “peace on earth and good will toward men.”

#### CREEDS.

It is another of the “sunny streaks” that there is an anxiety for a *sure and broad basis of belief, and this as the result of a vast broadening of thought*. Men are not now content to wear the tight-fitting theological dress of the past, but seek looser, and perhaps more graceful robes. Certainly they have shaken out, or brushed away the mustiness and mildew which had encrusted thereon. Not more keenly have the dicta of science been challenged than have the dogmas of theology. There has been more Bible searching for the purpose of discovering its real meaning, rather than to uphold preconceived themes. The Saviour’s sayings, doings, person, and claims have been more humanly studied. Men feel somehow that from Him must come the answers to the questions that agitate the mind of the present generation,—questions such as these,—“Is there a God outside and over nature and law? Is it possible for man to know this God? Has God come down to earth in the likeness of man?” These are the great central questions. What will be the answer? Will men in their struggles accept Christ as the sure and broad basis of belief? We cannot but admit that certain things have at times staggered us. Heavy have been the blows of Strauss and Renan resounding on the helmet of Christianity. As yet, however, it is not even dented, and many have returned the blows. Rogers has shewn that faith in Christ may suffer an eclipse without being extinguished. Young has caused the “Christ of History” to stand out in bold relief. Bushnell has exhibited the spotlessness of the “character of Jesus.” Pressensé has brushed away the cobwebs of the critical school. The authors of those noble books “*Eccce Homo*” and “*Eccce Deus*” have combined to point to Him who is the “Lamb of God that taketh away the sin of the world.” Men are led to see that the Christ of Calvary is the reuniting link between the creature and his Creator. They are making Him their one sure basis of belief. They feel that if he were not from above, they could not rise; that if He were not outside the

world, it could not be moved as it is by Him, that if he were a man like ourselves he never could be such an inspiration and life to us. Amid all the smoke and dust of theological controversy there is a drawing nearer to the Christ of God. His work is felt to be the sole foundation of humanity's hopes, his cross the one sheltering place for humanity's woes, his tomb the burial place for humanity's sins. Is not this good reason for rejoicing? What if, in the broadening process, some things hitherto thought fundamental and indispensable should be given up because found questionable and perhaps fallacious. This must be the case since Christianity is a progressive system. We are always in danger of supposing that we have sounded all the depth of its meaning. It is being perhaps more understood than ever, but there is still much to exercise the highest thought of Christian men. The present is a sort of transition period in thought. Like all such periods it is dangerous; error may easily be received. On the whole, however, men are clinging to the truth, and we need not fear but that the truth will win its way so long as Christ is held as the centre of truth. We must not be alarmed then at some of the forms which Christian thought may take. The whole church may change even on doctrines at present supposed to be woven into the warp and woof of religion. We cannot yet see the end of all the present agitation in theology, but we have a hope that it will result in the formation of a basis of belief which shall be sure, and at the same time more inclusive of all who acknowledge the Headship and Divinity of our blessed Master, Christ.

#### RITUALISM.

Another great struggle is however to be anticipated before that can come, and we think that it is already at issue, viz. the struggle between ceremonialism,—which means law bondage,—and spiritualism,—which means gospel freedom. Long has the battle been pending. The forces on each side have been gathered. The weapons have been re-sharpened. The swords gleam and glitter in the sunshine. The guns are levelled. Many a shot lies scattered on the field. Many a blow has been given and returned. Many an onslaught has been made, but the decisive battle has yet to be fought. It is not a struggle of Papistical and Puseyitical power on the one hand, and Protestantism and Puritanism on the other. In every sect there is more or less of the taint of ceremonialism, sacramentarianism and priestism. A puritan person can be invested with sacramentarian sanctity, and many a priestly heart beats beneath a puritan garb. The trail of the beast is over us all, and if we have not his mark in our foreheads, we sometimes have it on our backs. It is found where more is made of forms than of Christ, where salvation is made a thing of works instead of faith, where men lord it over God's heritage, and ignore the equality of all true believers. It is found where men think of God as confined to sacred places, instead of dwelling in the human soul, where there is stress laid on the manipulation of symbols instead of the manifestation of the Spirit, where the intercession of Christ is supplanted by the intervention of the creature, where the voice of man takes the place of the word of God. Is there none of this among us? Well were it if we could answer fully, "There is none." In proportion to its presence so is our weakness. Our work is to spread spiritual religion. By this we grow. Thus also are we responding to the cry of the world for the "true bread of heaven." Souls are-hungering. Fed long enough on husks, they turn faint and weary to seek bread in the Father's house. Disappointed in their trust in supposed friends, they haste to find the love which still flows

from a Father's heart. Sacramentalianism, whether found at the font or altar of the Romnist and Puseyite, in the basin or pool, or at the table of the Protestant, sends the multitudes uncleaned and empty away, spiritual religion purifies with the blood, and satisfies with bread broken by Christ himself, thousands of wretched souls. All thanks to Him who blesses those contending for the truth! All praise to Him if in the distant horizon we discern this sunnier streak. Brethren we are not prophets of gloom. We believe that the religious world is not now pervaded with such coldness and formality as at one time; there is more warmth and great interest in the prospects of the Church. Men certainly do not shew their attachment to religion by imprisoning, empaling and injuring those who differ from them, but they shew its power by having more tolerance for diversity of thought and method. If there is much indifference, sinful indulgence and questionable conduct on the part of some, there is also much carefulness as to character, mindfulness in morality, and purity of practice on the part of others. If some men of science have spent their energies in trying to find flaws in the Bible and defects in Christianity, others with equal intellectual power have done their best to maintain its truth. The opposition religion now receives is not at any rate so openly bitter as when Owen, Paine, Volney or Voltaire, wrote, sneered at, and traduced Christianity.

#### THE FUTURE.

Brethren, be not ye prophets of gloom, but preachers of the religion which is a power because Christ is the centre thereof. Let us watch even from our towers to catch any brighter indication of the coming day of truth, the clearer shining of Him, the sun of truth. This is our work. See how the merchant learns to watch keenly the market that he may make the best sales or purchases. See how the manufacturer watches the progress of civilisation that he may find fresh outlets for his products. See how the editor watches the movements of the present, that he may keep his constituents posted on every important point. See how the statesman studies the spirit of times that he may legislate aright. Alas that any should ever vote so as to obtain or retain a position on the side that is “in” instead of for that which would be best for the general good. And the preacher, must not he watch, that he may know how to preach to the age in which he lives, to the souls by whom he is surrounded? Woe to him if he neglects to do so, and merely flatters, amuses, and imitates those who lulled with soft lullaby the Laodicean Church to perdition. He must watch the times that he may give right views of things, have perfect sympathy with those whose welfare he seeks, know their dangers, shares their joys, and speak to them in the language of everyday life. Whatever he conceive after patient and unprejudiced investigation to be injurious, let him oppose with all energy. Whatever is good in the age let him go with.

Mistakes we all have made. Things that at one time we feared and endured, we have learned afterwards to approve and support. The ruin we once thought inevitable if certain opinions spread, never fell. The things of which we have been most in dread have sometimes been the very means of advancing the best interests of religion. Let us watch lest we should in future give hindrance instead of help. And when in our anxiety we peer through the darkness to catch the form of those higher than we, and cry out “Watchman what of the night!” let us not be discouraged because he tells that “the morning cometh and *also the night.*” It must always be so. Error will creep in with truth, Satan will present himself among the sons of God.



Dark clouds will linger hanging over the mountains until the sun of righteousness shall break forth and scatter the last remnant of falsity.

Brethren, we believe there is a glorious future for the church. Its mission is not accomplished yet as some would have us suppose. We have faith in Christ's truth. If it has effected so much in the past, it will do more in the future. The principles Christ cast upon the surging waters of this world's strife are found again after many days. We are finding them in the improved aspect of our times and of society, in the happier spirit of christians, in the care for the untrained, in efforts to provide for the indigent, alleviate suffering and check disaster, in the religious tone of the press, in the improved character of public worship, in the banishment of false emotionalism, in the evangelistic agencies, in the diminution of denominational spirit, in the tendencies towards union, in the broadening of thought, and spread of spiritual principles. We shall find still more glorious results. Christ is in the world still. His word and his church cannot die. All power is his. He made that claim and the ages have verified it. The future will do the same. Wherefore then should we hang down our heads? Victory is on our side, "perched on our banners." The result of the battle is not doubtful. "More than conquerors" we must be at last "through him who hath loved us." We will then lift up our heads, as ministers, as churches, as one part of the glorious army of God's elect. We will work and fight for Him who sustains us in the conflict, and crowns us when we fall.

If only when we return to our different spheres we can act under this impulse, our difficulties will seem more easy to overcome, because we shall beset them without the paralysis despondency. During the time that we remain to transact the business of the Union, and when we return to our various positions, may a sense of the living presence of our Saviour be with us. Brethren, I thank you for your patient attention, and in closing my address I cannot do better than use the closing words of a preacher I heard lately at Geneva, "Brethren, the heart of God pulses with our hearts, and his spirit is with our spirits, confide then in his love."

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## The Home Department.

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### "FORBID THEM NOT."

"The Master has come over Jordan,"  
 Said Hannah, the mother, one day ;  
 "He is healing the people who throng Him,  
 With a touch of His finger, they say ;  
 And now I shall carry the children,  
 Little Rachel, and Samuel, and John,  
 I shall carry the baby Esther,  
 For the Lord to look upon."

The father looked at her kindly,  
 But he shook his head and smiled ;  
 "Now, who but a doting mother  
 Would think of a thing so wild ?  
 If the children were tortured by demons,  
 Or dying of fever, 'twere well ;  
 Or had they the taint of the leper,  
 Like many in Israel—"

“Nay, do not hinder me, Nathan,  
 I feel such a burden of care,  
 If I carry it to the Master  
 Perhaps I shall leave it there :  
 If he lay His hands on the children,  
 My heart will be lighter, I know,  
 For a blessing, forever and ever,  
 Will follow them as they go.”

So over the hills of Judah,—  
 Along by the vine-rows green,  
 With Esther asleep on her bosom,  
 And Rachel her brothers between ;  
 ’Mong the people who hung on his teaching,  
 Or waited His touch and His word,—  
 Through the row of proud Pharisees hastening,  
 She pressed to the feet of her Lord.

“Now, why should’st thou hinder the Master,”  
 Said Peter, “with children like these ?  
 See’st not how, from morning till evening,  
 He teacheth, and healeth disease ?”  
 Then Christ said, “Forbid not the children,  
 Permit them to come unto me !”  
 And He took in His arms little Esther,  
 And Rachel He placed on His knee.

And the heavy heart of the mother  
 Was lifted all earth-care above,  
 As He laid His hands on the brothers  
 And blest them with tenderest love :  
 As He said of the babes in His bosom,—  
 “Of such are the kingdom of heaven ;”  
 And strength for all duty and trial  
 That hour to her spirit was given.

### THE LILY OF ST. CROIX.

In the South of France, buried among the mountains of the Auvergne, lay little village of St. Croix. It was a beautiful spot, on the north bank of the fair Garonne, near to its fountain-head ; and the inhabitants were a gentle, kindly people, uniting the careless, buoyant glee of the children of the South, with much of the fortitude and steadfast courage of the sons of the mountains. In this secluded hamlet dwelt a carpenter, called Gérard Aurillac. His wife had been long dead, and he lived with his only child, and her faithful nurse, in a little cottage on the outskirts of the village, nearest to the mountains.

Many years before our story opens, a minister of the Huguenot faith had found refuge from persecution among the hospitable inhabitants of St. Croix. Faithfully and zealously he had preached the doctrines he held, and when he departed, more than one among those simple people had exchanged the errors of Rome for the faith of the suffering Huguenots.

Foremost among these was Gérard Aurillac and his wife ; and their little girl received the rite of baptism from the hands of the good minister. At the time of her mother’s death, little Adele had just completed her fourth year. An old woman, who had always lived in her mother’s family, and who, during her illness, had taken charge of the little household, remained with them, and gave, as far as she was able, a mother’s care to the little girl. But

it was her father who became her instructor, companion, and nurse. She was always at his side in the workshop; her meals were taken on his knee; and she slept nestled in his bosom. During his walks she was seldom absent, clinging to his hand, and when weary, seated on his shoulder, or carried in his strong arms. From his lips she learned the simple Huguenot hymns, with their wild sweet tunes, which she carolled forth in her fresh young voice of exquisite melody. Often her father would join his deep tones to her silvery notes, and the kindly villagers would say, as they paused to listen, "It is Gérard Aurillac and his little blind girl singing praises to God."

Yes, little Adele was blind. Not once had she seen the blue sky and the bright stars above her head, or the green grass, sprinkled with many-colored flowers, beneath her feet. Her beautiful blue eyes, with their long dark lashes, had never seen her father's face, or the tender, wistful, loving smile it always wore for her. She was very fair, with soft brown curls, and such a gentle smile, and pure white brow, that she was known throughout the hamlet by no other name than "Lily of St. Croix."

After her mother's death, Gérard had, with much trouble, procured a large and beautiful dog, which he trained to be his little daughter's constant companion and protector. She would hold fast to the chain attached to his neck, and show him some article belonging to her father, when trusty Fidèle would instantly lead her slowly and gently to him.

When Adele was about eight years of age, the persecution against the Huguenots was carried on with redoubled violence. It soon became known that the hamlet of St. Croix was devoted to the reformed faith; and that the good curé having been himself a Huguenot in secret, was the reason of its unusual freedom from persecution. He was a good but weak old man, who dared not confess his opinion openly; and at his death, the people had continued to meet for worship, which was conducted by Gérard Aurillac. This was soon discovered, and news brought to Gérard that they were seeking his life.

It was on a clear bright morning in June, that a man came up to the carpenter's little cottage, saying that a wealthy gentleman, who lived about five miles distant, had sent for him to execute a piece of work, which would not take him more than a few hours. The messenger was known to Gérard as a workman in the gentleman's employment, so he at once prepared to accompany him. Telling his little girl that he would be back before sunset, he bade her a fond good-bye, and swinging his tools on his shoulders, set forth at a rapid pace.

Sunset came and passed, and still Gérard did not return. Little Adele looked in vain for his coming, and strained her ear to catch his well-known footsteps; she was obliged at length to eat her supper and go to bed without him. It was the first time he had ever been absent at night, and her little heart felt desolate and lonely. She would not consent to share old Jacintha's couch, but crept to her accustomed place, saying, "he will come before morning, I know he will come before morning."

It was long ere she slept, and when she awoke the sun was already up. She rose and called for Jacintha; but the old woman, thinking her sleep too sound to be speedily broken, had run over to a neighbor's to inquire if anything had been heard of Gérard; for she knew he would not voluntarily have stayed for a night from his child. Finding herself alone, Adele called her dog, and filled with anxiety for her father, showed Fidèle a coat belonging to him, bidding the sagacious animal to seek him. Instantly he set forth, and

Adele with him. The fresh, dewy morning, the cool flower-scented air, and the songs of the birds, all combined to make the little girl feel relieved of half her fears; and she ran gaily on, talking to her dumb companion of her father's delight when he should see them coming to meet him, and then burst forth into a song of joy, like a bird set free.

## ADELE'S HYMN.

“ In the Lord, I'll place my trust,  
 Knowing that his power must  
     Win the victory;  
 For His arm is strong to save;  
 He hath triumphed o'er the grave;  
 Death shall no more dominion have:  
     Christ hath set us free.  
 Free! Free! We are for ever free!  
 Welcome woes for Christ's dear name:  
 Welcome suffering, welcome shame,  
     If for Him they come.  
 Welcome Jugecus, dark and drear!  
 Death itself can bring no fear,  
 If the risen Christ is near,  
     And will take us home!  
 Home! Home! For evermore at home.

For some time they proceeded along the high road: but at length the dog turned off into what Adele could feel to be a woodland path. Along this they hurried for a considerable distance, when the path began to descend rapidly. Adele now recognized it as a small but very deep glen, which, from its extreme seclusion, was often chosen by the Huguenots, as the place of their secret meetings for worship. Soon she heard voices, and in another moment the welcome tones of her father reached her ear. She urged her dog forward, and bursting through the underbrush she cried, “ Father! father! I have found you at last.”

“ Adele! oh, merciful Father, my child! my child!” came in tones of agony from Gérard's lips; but Adele scarcely heard, for her trusty guide had led her close to her father's side, and her arms were around his neck, her face hidden on his breast. But it was in no peaceful congregation that Adele had found her father. He was kneeling, with his arms secured behind him, at the foot of a giant tree, and opposite stood a file of soldiers, with their weapons levelled full upon him. Two priests were the only other persons present. On the morning before, Gérard had been captured by the soldiers, who were lying in wait for him near to the glen. The messenger, being a strict Catholic, had been easily induced by the priests to betray the poor carpenter into their hands; and his work was done effectually. Gérard was hurried to a house in the neighbourhood, where, after being examined by the priest, and proving firm in his refusal to give up his faith, he was condemned to be shot the next day, on the very spot where he had so often led in the worship of God. His body was to be left where it fell, as a warning to the rest of the villagers. At the moment that Adele appeared, the poor martyr was making his last prayer to God for his blind and helpless child, so soon to be an orphan. “ My darling! my darling!” he cried, “ my poor helpless little one!” and his tears and kisses covered her fair, innocent face.

“ Papa, why do you not put your arms around me? Why do you kneel here so strangely?” questioned the child, a vague terror stealing over her. “ Are you not praying with the congregation, papa?”

Before Gérard could answer, one of the priests approached and tried to lead her away, saying, harshly, "Your father is a heretic, girl; and he has taught you his wicked belief, I see. No, this is no congregation, but an execution. Do you understand, or must I tell you more plainly? Your father is to be shot, and unless you come away, a bullet will find you too. Come away, I say."

But she clung more closely to him, sobbing, "Are they going to kill you, my papa? oh, let me die with you! Do not leave me; I have no one but you—no one but you."

"My darling! my darling! you have Jesus!" cried the almost distracted man; "Oh, God, have mercy on my poor, poor child!"

Suddenly, with a quick motion which Gérard saw not, the priest, who had not yet spoken, gave the signal for which alone the soldiers waited; and the ten carbines were fired simultaneously. With one last cry of "Oh, God! my child," Gérard fell on his side, his little daughter still clinging to him. The soldiers rushed forward, and found them both dead, pierced by the bullets, some of which had passed through both. Owing to Adele lying on his breast, the wounds in Gérard's body would not have been fatal, had not one of the soldiers, more merciful than his fellows, raised his weapon and sent the unerring bullet through the poor man's temple, causing a death as instantaneous as had been that of his child. And there the villagers found them, even as they fell; the strong, brave man, and, on his breast, the gentle, helpless child, no longer blind. With care and skill they carved the simple cross which marks the spot. Above, a crown, with this inscription around it:

"Here lies Gérard Aurillac, the martyr; a faithful follower of Jesus Christ, and a member of the Huguenot church."

Below, a broken lily, with the additional words:

"And his blind daughter, who suffered with him, dying on his breast—Adele, the gentle Lily of St. Croix."

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### HELPING CHILDREN TELL LIES.

There are few children who will not tell lies—the testimony of their parents to the contrary notwithstanding. But, of two facts I am reasonably sure. First, that children's falsehoods are often as much the parents' faults as their own; and, secondly, children do not lie as much as grown up people do.

Lies are instruments of attack or of defence, and so may be classed as offensive or defensive. Children's lies are almost always defensive, and for the most part are employed in defending themselves against parents, nurses, elder brothers and sisters, and school-masters, in multitudes of instances mere attempts to hide themselves from sharp censure or sharper whipping.

Take a case from life. Master Harry is sent to mill one day in winter, but with strict injunctions not to stop and skate. But the pond was so inviting, the boys there were so merry, they so persuasively coaxed him that it was not in his social little heart to refuse. Of course he skates longer than he intended. On reaching home he is questioned: 'Why have you been so long, Harry?'

'Oh—the grist was not ground, and I had to wait.' 'Did you go on to the pond?' 'No sir, I didn't.'

Here is a pretty tangle of lies! The old gentleman runs his hand into the bag and finds the meal stone cold. He rides over to the mill to inquire about matters, and finds the grist had been ground the day before; he rides hom

and calls up the urchin, who knew that a grist now was to be ground that would be hot enough! Here was disobedience, first then a lie; and next, upon cross-questioning, a second lie, explanatory and defensory of the first. Of course punishment was earned and deserved. But the boy did not lie because he liked to, or because he was indifferent to the truth. He was suborned by fear. He shrank from punishment, and tried to hide behind a lie. The refuge proved treacherous as it ought to have done.

But, now, is there no lesson to parents in this thing? Shall they hastily place their children between such unequal motives as conscience and fear? The lower instincts, in children, are relatively far stronger than moral sentiment. Conscience is weak and unpracticed, while fear is powerful, and at times literally irresistible.

The fear of pain, the fear of shame, the fear of ridicule, drive children into falsehoods. Those who govern them might, at least, remember how it was in their own cases, and so manage as to help conscience against fear, rather than by threats, and sternness make the temptation irresistible.

Children are very delicate instruments. Their minds are undeveloped, ungoverned, and acutely sensitive.—men play upon them as if they were tough as drums, and like drums, made for beating. They are to be helped more than blamed. One in sympathy with their little souls will lead them along safely amid temptations to falsehood, where a rude and impetuous nature will plunge them headlong into wrong.

The one element of real manhood above all others is truth. A child should not be left to learn how to be true, how to resist temptations, how to give judgment in favor of right and virtue.—Here is the place where help is needed—patience, sympathy, counsel, encouragement.—*H. W. Beecher.*

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### TRUST IN JESUS.

A doctor who was once visiting a Christian patient, had himself been anxious to feel that he was at peace with God—the spirit of God had convinced him of sin and need, and he longed to possess “that peace which the world cannot give.” On this occasion, addressing himself to the sick one, he said: I want you just to tell me what it is, this believing and getting happiness—faith in Jesus and all that sort of thing that brings peace.” His patient replied: “Doctor, I have felt that I could do nothing, and I have put my case in your hand—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus.” This reply greatly awakened the doctor’s surprise, and a new light broke in on his soul. “Is that all?” he exclaimed. “simply trusting in the Lord Jesus? I see it as I never did before. He has done the work.” Yes, Jesus said on the cross, “It is finished,” and “whosoever believeth in Him shall not perish, but have everlasting life!”—From that sick bed the doctor went a happy man—rejoicing that his sins were washed away in the blood of the Lamb.

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### THE TOWN-CLERK OF EPHESUS.

Cotton Mather often used to say there was a gentleman mentioned in Acts six, to whom he was indebted for some of the best advice he ever received. This person was the town-clerk of Ephesus, whose counsel was to DO NOTHING RASHLY.

So when any matter of consequence came before Mather for decision, he was accustomed to say, ‘Let us first consult the town-clerk of Ephesus.’

How much trouble and sorrow would be avoided if more people were to consult this gentleman; how many more things would be done right the first time, and not have to be done over again; how much more of joy, and safety, and rest, in the assurance that we deliberated well, weighed consequences, waited the leadings of the Lord, and followed the openings of His providence.

The hardest lesson of many a life is that of waiting. It is easy enough to hurry when all the world is hurrying, to make quick resolves, and rash promises; but to pause while the swift current is sweeping by, to think, and wait, and pray, and listen for the low counsel of that guiding Spirit which whispers to every Christian heart, 'He that believeth shall not make haste'—is no easy task.

Some people are for ever inclined to run before they are sent. And if the Lord left them to themselves, they would soon finish their course in utter ruin. But in mercy He restrains our ways. He shuts us up, and hedges us about and entangles our feet till we are compelled to stop, and like prisoned birds that flutter and beat against their cage-bars till in weariness they fall down and submit, we at length learn to be quiet, and know moderation, and be slow in speech, calm in thought, and temperate in action. How many a heart can say with Rosetti:—

'I would have gone, God bade me stay;  
I would have worked, He bade me rest:  
He broke my will from day to day;  
He read my yearnings unexpressed  
And said them nay.'

—*The Christian.*

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## Literary Notices.

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WE noticed lately the appearance of a work by the Rev. J. G. Miall, on "Congregationalism in Yorkshire." We are glad to see that a companion volume, on "Lancashire Nonconformity," is now announced, written by Dr. Halley, who has had it long under his hand. It will embrace the religious history of Lancashire before the Reformation; the establishment of the Protestant Church in the county; the growth of Puritanism; the temporary establishment of Presbyterianism; the comprehension of the Commonwealth epoch; the ejection of non-conforming ministers; the founding of non-conforming churches, and their condition in the last century; with the rise of Methodism and the growth of modern Congregational Churches. A tempting bill of fare this; to be served up, too, by an able man. The volume will have a far more than local interest; and we in Canada should all the more—because of our remoteness from the times and scenes and effects of the events narrated—make ourselves acquainted with them.

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*Ecce Deus* is now published with the writer's name—Rev. Joseph Parker, D.D., minister of Cavendish (Congregational) Chapel, Manchester. The work has been ascribed to him for some time. But no new light seems to be thrown on the authorship of *Ecce Homo*.

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To those who can afford to spend two guineas upon such a book, the *Memoirs of Baron Bunsen*, prepared by his widow, and lately published by

Longmans, will afford a rare intellectual feast. Bunsen was a man of truly German prodigiousness of learning. During his long residence in England as Prussian ambassador, he came to understand the country more thoroughly than most of its natives could do. He greatly appreciated and admired the special characteristics of English life. Although there was much of the rationalistic element in his head, his heart seems to have been filled with a fervent love to the Saviour. Altogether, he was a very noble character; and every one that knew him loved him. The present memoir is compared to that of Arnold, by Stanley, and higher praise cannot be given.

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Messrs. J. B. Ford & Co., of New York, have just undertaken a work which it now seems strange that no one else has undertaken before, namely, the separate publication of the sermons of Rev. Henry Ward Beecher, week by week, as they are delivered, in the same manner as those of Mr. Spurgeon are issued in the *Metropolitan Tabernacle Pulpit*. The New York publication has a corresponding title, the *Plymouth Pulpit*. It is much more handsomely got up, typographically, than its English prototype; and it is more expensive—\$2.50 per annum. Each weekly number contains one sermon, with the prayer before sermon, and consists of about 15 pp., octavo. It is, of course, intended that the successive numbers be bound into a volume at the end of the year. Having said this, have we not said all there is to say, for who can describe Beecher's sermons? as well try to put a sun-set into words. Thoroughly original and unconventional are they all; teeming with grand thoughts, irradiated with beautiful imagery, studded with quaint, familiar and (not seldom) comical illustrations, outspoken and fearless to the point sometimes of egotism, in style most masterly and various, and throbbing everywhere with the overflowing fullness of a great heart. Ah! but you must read them to know what they are, and then you must hear them to get all that is in them. For, well says Rev. A. J. Morris, in the *English Independent*, you cannot print a sermon, for you cannot print the preacher, and he is the greater part of his sermon.

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The same publishers will issue the *Life of Jesus, the Christ*, which Mr. Beecher is now preparing. It will appear in two styles,—an octavo volume of 800 pages, with four maps and two engravings; and one in Royal octavo, with numerous engravings from original drawings taken in the Holy Land for the purpose. The price of the work, and the date of publication, are not yet given.

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WHAT DOES "SELAH" MEAN?—Everybody has asked that question. The *Bibliotheca Sacra* says:

The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. Kimchi regards it a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent,



perhaps, to the word *repeat*. According to Luther and others, it means *silence!* Gesenius explains it to mean, "Let the instruments play, and the singers stop." Wocheer regards it as equivalent to *sursum corda*—up my soul! Summor, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" "Awake, Jehovah!" and the like, still earnest addresses to God, that He would remember and hear, etc.

Tennyson, Longfellow and Robert Browning, are each said to be about to issue a new poem of considerable length. A new poet has arisen in England, William Morris, who is a dealer in stained glass, and lives over his shop, but has devoted his leisure to verse, which is compared with Milton's.

A singular, but very successful literary enterprise of the day is the re-issue in England, and the re-publication in America, of the *Parochial and Plain Sermons* preached by Dr. John Henry Newman, while still at Oxford as an English rector. Every one acknowledges the perfection of their style, so pure and classical, models of English writing, yet—or, and therefore—so simple and pure that any one can understand them. The sermons are, of course, very "churchly," but a glowing Christian heart may be felt in them; and such a heart, every wide-souled man feels, beats in John Henry Newman's breast to-day, Romanist pervert though he be.

## British and Foreign Record.

BRITISH MARRIAGE LAWS.—A Royal Commission, recently appointed to investigate the state of the laws pertaining to the celebration of marriage in England, Scotland and Ireland, to render them uniform—for they were widely different—and to introduce any needful amendments, has recently made its report. The Commissioners propose to abolish the distinctions heretofore existing in England between marriages in church and chapel; to discontinue the publication of banns; to have a uniform license for all cases; and to permit every recognized minister, of whatever denomination, to perform and record marriages. The only particular in which this would differ from the state of matters here is, that in England the building in which a marriage is celebrated must be licensed for the purpose, whereas our law takes no account of the building, but permits the ceremony to take place anywhere. Fifteen days' notice is to be required before a license can issue. In Scotland, the marriages known as "Scotch marriages," *i. e.*, without any religious service, by mere consent and cohabitation, they recommend to be made illegal. In Ireland, "mixed marriages" between Catholics and Protestants are to be legalized. Of course all these recommendations need to be embodied in a statute before coming into practical operation.

Dean Alford, in the *Contemporary Review*, writes on "the Church of the Future," in a strain that has hitherto been very unusual for an Episcopal clergyman. He contemplates without dismay—with cheerfulness even—the

separation of the Church of England from the State, as not endangering its orthodoxy, setting it free for work, but little affecting its status, and better developing its liberality. He is in the advance guard, but many will see this ere twenty years have passed.

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Another Revolution in Spain, almost bloodless, and all Europe quietly looking on! Verily, the times have changed. The political issue it is very hard to forecast; but in the meantime the Provisional Junta have done some good things in the direction of liberty, which, once done, any reactionary successors they may have will find it hard to undo. Religious liberty is proclaimed; a Protestant Church is already authorized to be built at Seville; and the Jesuits are suppressed! The latter act is a daring one; amply provoked, we doubt not, by those insidious propagators of despotism in Church and State, but ensuring for the new order of things a more envenomed hostility. We wish the government every success in its courageous endeavour to emancipate the nation from the tyranny of the throne and the altar. Their throwing down the gauntlet thus openly may be one of those strokes of genius whose very audacity sometimes ensures success. But the great difficulty in the way of constitutional freedom in every Roman Catholic country is the influence of the habit of blind submission to the Church, in eradicating all manly independence from the national mind and habits. Our own Province of Quebec, though nominally free and self-governed, is under priestly rule, almost as utterly as if that rule was not exercised through the forms of the British constitution.

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Dean Milman is dead; but will long be remembered for his services as one of the best English historians of Christianity. Learned, eloquent and candid, he enriched his works with affluent knowledge, and adorned them with the graces of style. He had, however, we regret to add, a rationalistic leaning, which marred his otherwise valuable productions. In his *History of the Jews* he explained away as much as possible the miraculous features of the Bible narrative. He was recently a subscriber to the Colenso Defence and Testimonial Fund.

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Among the many signs of progress in the rank—so to speak—of Dissenters in England, is the recent multiplication of non-conformist grammar schools, intended to do for their sons what the Grammar Schools do for those of churchmen, in fitting them for the Universities, and exercising all the influence upon them of first-class public schools. It is a necessity, we suppose, that our brethren should establish these separate institutions, inasmuch as the older endowed schools are monopolized by the State church; but we deeply lament the necessity, and hope to see the day when a system of truly national education will prevail for “all ranks and conditions of men.”

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In the autumn of every year, political news being scarce, the English newspapers fall to discussing social topics, and open their columns to correspondents, who rush in by hundreds to air their notions on whatever subject happens to interest the public. The *London Telegraph* has lately contained lengthy communications on the subject of Dissenting Ministers' salaries, which are often so shamefully low. Although it has thereby laid a finger upon one of the weak and sore spots in the working of our system, let the light come; some good always comes of that. In England, through the case

with which little churches can be multiplied, almost at will, there are a host of Zoars and Bethels and Bethesdas, ministered to by small men at small pay. Something has been done in grouping these into a species of circuits around some central or mother church. A Sustentation Fund is proposed, whereby the strong might help the weak; but we are confident that that would not work. In the Free Church of Scotland it works well; but the genesis of that Church took place under circumstances so peculiar as to call for and justify extraordinary measures. The plan could not be transplanted to Canada. American Presbyterianism knows nothing of it. It would require, as a primary condition of success, a centralization of ecclesiastical authority, in respect to the formation and government of the churches, which English Independents would not brook.

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English Wesleyan Methodism is being forced by the progress of events to define its position more clearly than aforesaid in relation to the Establishment, on the one hand, and to Dissent on the other. Hitherto it has been in "a state of betweenity," closely allied with neither, but having points of affinity and contact with both. Historically it grew out of, yet gradually away from, the Church as by law established. It never adopted the Voluntary Principle; nor joined in the several politico-ecclesiastical agitations in which our co-religionists have taken so large a share. Thereby it has missed some grand opportunities for hastening the establishment of entire religious equality in the fatherland. The old Mother Church, long so cold and distant toward this wayward daughter, is beginning to invite her to the parental mansion, now that the younger lady has secured a competency by her own unaided exertions; but the latter, having enjoyed the sweets of liberty and independence, seems to answer, "Thank you for all your kind words, though they come so late; but I think I will live in the house that I have built and that suits me so well; I will visit you with pleasure; but there are some goings-on in the old family seat that would make it impossible for me to feel at home there." Yet in the great controversy of the hour—the Irish Church question—although the Wesleyans in Ireland speak out at least against endowing Popery, the English Conference seems blind, and deaf and dumb. The inevitable tendency of the times, however, is forcing the body over to the nonconformist camp.

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The "more Economical Management of Religious Societies" was one of the topics recently discussed at the Church Congress in Dublin,—not before it was time. The Religious Tract Society has been overhauled by the *Times* on this question, but seems quite able to vindicate itself.

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The said Church Congress seems to have been a successful meeting. It was, as usual, a species of debating club, all sorts of opinions being expressed, but no action being called for. In this very free utterance, however, there is great value. Opinions ultimately rule the world; and your ostentatiously "practical" man does not know how much he owes to the "thinkers" and "talkers" he affects to despise.

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POLITICS.—Mr. Spurgeon recently rebuked certain of his followers who declined to interfere in politics, on the ground that they "were not of the world." This, he argued, was mere metaphor. "You might as well," he said, "being sheep of the Lord, decline to eat a mutton chop, on the plea that it would be cannibalism."

## Correspondence.

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### REPLY TO THE REVS. T. PULLAR, AND W. H. ALLWORTH.

DEAR BROTHER,—I should scarcely care to trouble you or your readers with more of what you have pronounced “altogether distasteful,” were it not that statements in relation to myself were published in your last issue, which are calculated to convey false and mischievous impressions, if allowed by me to go unexplained.

Mr. Pullar’s long letter “makes answer quite beside the mark.” Scarcely any of it is relevant to the real questions at issue, which are these two, “Is a Calvinistic creed essential to membership in the Congregational Union of Canada?” and “Is it wise and well to appoint Mr. Pullar to a representative position?”

What Mr. Pullar puts forth as the history of my theological opinions, is little better than a tangled web of misrepresentation, and to straighten it thoroughly, would require as many pages of your space as he has taken, a tax on you and your readers which I am quite as reluctant to inflict, as you can possibly be to endure. Without, therefore, attempting to follow out every crooked statement, I shall content myself with a general reply. There is just enough of truth in Mr. Pullar’s account of my doctrinal experiences to furnish him a handle, that is all. His story is mostly a fiction, but “founded on fact.” It is highly impertinent in him, to say the least of it, to presume to correct my autobiography. “Had drifted,” is an utter misrepresentation. So also is “making preparation,” &c. Such statements no man is qualified to make for another. I am best able to testify on those points, and I will not brook either correction or contradiction from Mr. Pullar or anyone else. I have no reason to be ashamed of my opinions if they be fairly stated. I have never stereotyped my doctrinal views and never intend to. They are always open to reinvestigation, and reconsideration. Some years since, from causes I need not particularize, I became considerably unsettled in regard to the doctrine of election, and passed through a trying ordeal of anxious reading and thinking. Mr. Pullar is pleased to be facetious about an “awful tempest,” “nearly wrecked,” &c. These are his phrases, not mine, and his style of using them shows how little he can sympathize with a mental conflict that issues in adherence to a doctrinal system opposed to his own. Had Calvinistic difficulties been the cause of anxiety, he would no doubt have felt differently, and been ready to denounce the stern old theology which he told us at the Union meeting had occasioned him so much distress in his earlier years. Through what he is pleased to call derisively “the awful tempest” one anchor held, viz. *the perseverance of the saints*, as he has good reason to know, for in our discussions he was never able to move it. Mr. Pullar says, “I never knew exactly how he escaped the breakers, but I rather think his deliverance was gradual.” It may possibly interest him and others to know that I “escaped” by means of prayer, study of the Scriptures, and next to perusal of the Book of books, that of Principal Cunningham’s masterly essays on Calvinism and Arminianism. When I “landed” it was, indeed, on “happy shores,” not, however of a New-found-land,” but of “my ain countree,” for I simply returned to the doctrinal position I had formerly held. “A Calvinist not more than three year’s old” is, therefore, about as correct in its application to me as most of the other descriptive and historical portions of Mr. Pullar’s letter.

So far as this has any relation to the matters in hand, it shows that everybody is not so sure as Mr. Pullar, that Arminians have an unquestionable right to membership in the Congregational Union. Despite Mr. Pullar’s impertinent correction of my own account of myself, I reiterate the declaration, that my greatest trial during the period that I felt myself “drifting” was the inevitableness of my withdrawal from the Union, unless it made some explicit declaration as to fellowshiping Arminianism. That I wanted a pretext to withdraw, or desired to be put into the position “of a brother compelled to secede” is utterly untrue. Equally so is the statement that I was enraptured at the prospect of Mr. Pullar’s

preaching an Arminian sermon before the Union. On the contrary, I tried to dissuade him from doing so unwise a thing, telling him, what the event proved, that it would not bring the question whether Arminians are entitled to a place in the Union to any issue. I was, indeed, pleased at the idea of this question being tested. I have long desired this, and expressed my desire publicly, in the address from the chair to which Mr. Allworth alludes, delivered as far back as 1856. In that connection Mr. Allworth says, that "for some years there, has been an attempt on the part of some to prove that the Congregational Union of Canada expected its members to be of a certain type of Calvinists." If this is meant to apply to me it is quite incorrect. My position has been and is, that as things have been and now are, it is tacitly expected in members, not that they be "of a certain type of Calvinists, but that they be Calvinists of *some* type. I have been prepared for a definite avowal that membership in the Union is free to Evangelical Arminians, in the belief that whatever may be abstractly the true and best ground, no other accords with the genius of Congregationalism. But, Messrs. Pullar and Allworth to the contrary notwithstanding, I do not hesitate to affirm, that so far there is nothing in the Constitution, Declaration of Faith, history, or proceeding of either the British or Canadian Union, to warrant the confident tone now being assumed as to Congregationalism having "no doctrinal character as between Calvinism and Arminianism." The thing has never been definitely tested or settled. And I hold that in view of the traditions, published utterances, and well known doctrinal history of these bodies, no pronounced Arminian who has a moderate amount of self-respect can cling to membership, until an "act to quiet titles" has been passed in his favour. In so saying I utter my *honest conviction*, and my language is not to be construed into the expression of a desire for the withdrawal or exclusion of Arminian brethren, for as I have stated, I am quite prepared to have their membership declared legitimate. But I maintain that no such declaration has ever yet been made. At present, Arminian members are not even in the position Mr. Pullar so indignantly spurned, viz., that of "ticket of leave" men, for no such tickets have ever yet been issued. They are not even tolerated, for toleration implies distinct avowal on the one side, and pledged forbearance on the other, in reference to the diversities of opinion tolerated. It is perfectly true that "Calvinism is not the term of communion in any Congregational church in England." Nor is it in any Presbyterian church in Christendom. Neither is Arminianism a term of communion in any Methodist or Evangelical Union Church. But this is not what is under discussion. The question is not that of membership in a Christian church, which, it is acknowledged on all hands, should be as wide as Christianity itself, but it is that of ministerial membership in a body not instituted by Christ, but formed by voluntary association, and therefore at liberty to make its own terms of membership.

I wish it to be distinctly understood that in characterizing statements of Mr. Pullar's as "misrepresentations," "fictions," and "untrue," I by no means accuse him of wilful falsification. His mind is like a class of firearms that are twisted in the barrel, so that whatever goes through them receives a twist. Mr. Pullar is not merely an Arminian; Arminianism is a monomania with him. He talks of my "riding a hobby,"—why his hobby has run away with him. His theological reading is almost exclusively on the five points. At every ministerial gathering he discusses his one theme *ad nauseam*, and is incessantly carrying on a sapping and mining process in any quarter where there is the least prospect of success in so doing. It is, therefore, not strange that in regard to not a few of his statements about me "the wish is father to the thought."

Mr. Pullar gives one of his peculiar twists to my remark that my position is "well defined." Ordinary readers would have no difficulty in perceiving that I referred to my position in regard to the membership of Arminians in the Union, but it did not suit his purpose to understand it in that obvious light.

Perhaps the most irrelevant thing in Mr. Pullar's letter is the allusion to my review of the Rev. T. S. Ellerby, and how it serves his purpose in the remotest way, except as a spleen-valve, it is difficult to see. This is not the place to discuss that matter; suffice it to say that there never was a "compelled apology,"

or an "apology" of any kind; and that my procedure did not receive "the condemnation of all honourable men."

Another word in reference to Mr. Allworth's letter. It amazes me that a man of his intelligence can write of the controversy between Calvinists and Arminians as "obsolete," or engaging in it as "acting over again the follies of by-gone days." The fact is that scarcely a theological question can be named which excites more present interest, stirs more brains, or moves more pens, than this, and so far from the controversies of the past being "follies," they were the conscientious toils and conflicts by which our holy forefathers won for us our heritage of liberty and truth. There is an unseemly air of contempt and flippancy about some of Mr. Allworth's remarks. "Contracted exuvix of past ages;" "the mud of past ages;" the "ghost of the Calvinistic controversy;" "men who have slid behind the times;" &c., are surely very unbecoming and unhappy expressions, to say the least of them. Indeed the entire tone of Mr. Allworth's letter gives pretty clear evidence that, as he stated at the Union, he doesn't know which side of the line he is on, and cannot tell where the line is. I suspect that M. Pullar has laboured with him, until he has come into a state of theological bamboozlement.

In conclusion, I would again disclaim bigotry, narrowness, and unkind personal feeling. It is not true that I "aspire to be the champion of Calvinistic orthodoxy," or desire to have any particular "dictum" of mine obeyed. My Calvinism is of the most mild and moderate type, but it is decided enough to hold that the work of grace in the human soul is of Divine origin and Divine maintenance, as well as to reject, if I may coin a word, the *manitishness* of the opposite system. And I would say to brethren who treat this whole matter jauntily, as if there were very little in it, that it is the easiest thing imaginable to run into laxity and latitudinarianism, and that liberty becomes a mockery and a snare unless it be defined by limits, and protected by walls and bulwarks.

I am, dear brother, yours very truly,

Guelph, Oct. 20, 1868.

W. F. CLARKE.

**Canada Congregational Missionary Society.**—Very soon according to use and wont the Churches of the Dominion will begin their collections for our Missionary Society. That they may act intelligently and adjust their contributions to the actual necessities of the case; it may be well to state its position. The Colonial Missionary Society has granted £500 sterling, upwards of £60 of which is already expended. Our appropriations in June were \$1200 in excess of those made the previous year. The treasury after the July payments, was wholly exhausted. If we are to keep faith with those to whom we have promised help, our income from the Dominion must be  $33\frac{1}{3}$  per cent. or one third greater than last year.

The balance of the £500 will not pay the January quarter; hence it is of importance that remittances should reach the Treasurer as early in the year as is practicable, in order that he may promptly repay what he may have to borrow.

*The year's accounts are to be closed not later than April 15th 1869.* Will all concerned kindly take note of this?

Might not the occasion of the visit of a deputation to hold missionary meetings be most usefully applied to a little kind inquiry and suggestion as to the finances of the churches? Perhaps this is done. No authority is implied, but simply a fraternal interest in the welfare of the Congregations. There is much lost in many places for want of system in giving and collecting. May all the missionary meetings this season be of a high order, and greatly blessed by the Head of the Church!

HENRY WILKES,

Montreal Oct. 9th, 1868.

General Secretary-Treasurer.

[A little attention to the directions given about the lists of Subscribers, would greatly lessen labour in preparing for the press. Let them be written only on one side the sheet, and let no name appear for a contribution of less than 50 cents. Smaller sums, of course gratefully received, to be given in one amount.—H. W.]

DEAR EDITOR.—While we were in Hamilton in June, I took occasion to distribute a number of copies of a Prospectus issued by the Rev. J. S. Wardlaw M. A. regarding the republication, in a different and much cheaper form, of his father's Theological Lectures. The views and discussions of the late Dr. Wardlaw on theological questions must be of permanent interest. Unfortunately I did not retain a copy, or I might ask you to insert some particulars given in the prospectus. My purpose in asking the insertion of this note is to say that I shall be happy to be the medium of communication in respect of any copies wanted, and so will Mr. F. E. Grafton, Bookseller & Publisher, Montreal.

Yours truly,

HENRY WILKES.

Montreal Oct. 10th 1868.

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### OPENING OF THE COLLEGE.

MY DEAR SIR.—According to announcement in your last, the present Session was opened on the 14th with a public service, at which the Rev. E. Ebbs, of Ottawa, in answer to the invitation of the Board, kindly delivered the Address to the students. This was listened to with great attention and interest, not only by those for whom it was especially prepared, but also by a large congregation; and so highly did the Board think of it that they have requested it for publication, in the hope that it may benefit others also. I have, therefore, to ask you to insert it in your next number, if you can possibly spare the space.

The number of students in attendance is ten.

The Treasurer reports that funds are but slowly coming in. As heavy drafts have now to be made every month on our exchequer, it is important that our friends should do their best to keep it well supplied. The Church at Ottawa has sent \$48.00; a noble beginning under its new pastorate. If all the churches gave at the same rate we should have a respectable surplus at the end of the year.

I remain,

Yours, with respect,

Montreal, Oct. 19th, 1868.

GEORGE CORNISH.

[The interesting, but somewhat lengthy report of the meeting of the Congregational Union of N. S. and N. B., and the address of its retiring Chairman, have crowded out Mr. Ebb's address, as well as several other communications. We hope to present it next month.—ED. C. I.]

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## Official.

### MISSIONARY MEETINGS, ONTARIO WESTERN DISTRICT.

Monday, Dec. 14, 1868.	Burford.....	} Rev. Messrs. Allworth, Pullar, J. Brown, Armour.
Tuesday, 15,	Scotland .....	
Wednesday, 16,	Kelvin .....	
Thursday, 17,	New Durham.....	
Monday, Jan. 18, 1869.	Stratford.....	} Rev. Messrs. Smith, McColl, Wood, Snider—at all but Stratford.
Tuesday, 19,	Listowel .....	
Wednesday, 20,	Molesworth .....	
Thursday, 21,	Howick .....	
Friday, 22,	Turnbury .....	
Monday, 18,	Guelph .....	} Rev. Messrs. W. F. Clarke, J. Brown, R. Brown.
Tuesday, 19,	Garafraxa .....	
Wednesday, 20,	Douglas.....	
Thursday, 21,	Green Settlement	
Friday, 22,	Eramosa .....	

Monday, Feb. 15, 1869,	Brantford .....	} Revds. Messrs. Allworth, Dickson, Wood.
Tuesday, 16,	Paris .....	
Wednesday, 17,	London .....	} Revs. Messrs. Salmon, Allworth, Dickson, Wood.
Thursday, 18,	Southwold .....	
Friday, 19,	Westminster.....	} Rev. Messrs. Dickson, Salmon.
Monday, 22,	Watford .....	
Tuesday, 23,	Warwick .....	} Revds. Messrs. Salmon, Dickson, Smith, McColl.
Wednesday, 24,	Plympton .....	
Thursday, 25,	Forest .....	
Friday, 26,	Sarnia .....	
Sabbath, 28,	Sarnia .....	
Sabbath, 21,	Tilbury .....	Rev. W. W. Smith.
Monday, 22,	Tilbury .....	Rev. Messrs. Smith, McColl.

W. H. ALLWORTH,

*Sec. Out. W. D.*

Paris, Oct. 15th, 1868.

The Western Association will meet at Paris, on Tuesday, November 11th, at three o'clock in the afternoon. In the evening of the same day the association sermon will be preached in the Congregational Church. The brethren will be expected to come with the exercises assigned to them, and those seeking membership will find an opportunity.

W. H. ALLWORTH, *Sec. pro tem.*

## News of the Churches.

The St. Francis Association met at Stanstead Plain, on Tuesday, 29th Sept. 1868, at 4 p. m., Rev. A. J. Parker, of Danville, Moderator. After private business, adjourned for public service. In the evening Rev. A. Duff, of Sherbrooke, preached the Association sermon from Psalm xlviii. 2. The Association met Wednesday. Besides private business, and arrangements for Missionary meetings, Rev. L. P. Adams, of Fitch Bay, read an essay on Pastoral Visitation; Rev. J. Rogers, Stanstead South Church, read a plan of a sermon on 2 Cor. viii. 9. Rev. E. J. Sherrill of Eaton, read an essay on the change of the Sabbath from the 7th day of the week to the first, and Rev. G. Parkis, of Waterville, a plan of a sermon on Prov. iv. 18. All these exercises elicited very instructive criticism and debate, in reference both to the subjects themselves, and the manner in which they were handled. Owing to the unfavourable state of the weather no public meeting was held in the evening, and the Association adjourned to meet in Danville on the 15th Dec. 1868.

E. J. SHERRILL.

**Markham and Unionville.**—The Rev. D. Macallum, formerly of Warwick, Ont., has received and accepted an unanimous call to the pastorate of the above-named churches, and has already entered upon his labours with encouraging prospects. His P. O. address is now Unionville.

**Sabbath School Convention at St. Catharine's**—Being unable in consequence of press of matter, to give this month as full an account of this important and interesting meeting, as we should like to present to our readers, we prefer to reserve it altogether until our next number.

The Wesleyan Methodists of Toronto have recently purchased, at a cost of \$26,000, the site which has been heretofore known as McGill Squase, consist-



ing of three and one-fifth acres in the very heart of the city, with a view to the erection of an elegant and representative church edifice, together with Mission Houses and other connexional institutions. The *Globe* says:—"We understand that matters have advanced sufficiently in the direction of erecting the new Wesleyan Church and Connexional buildings on McGill Square, to warrant the committee in shortly offering a premium for plans of the proposed structures. It has been determined to use the whole block entirely for church purposes, without, as first proposed, dividing it into any small lots for residences. The new church will be built to accommodate 2,000 persons seated, and is calculated to cost \$50,000."

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## Gleanings.

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**LONG SERMONS.**—A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the tolerable existence of society depends. The judge who fills two hours with his "opinion" on the right of a counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for the headach, is eagerly restive if his minister spends twice as many in attempting to relieve a chronic heartache. The belle who has spent—how long?—in adjusting the bows of her bonnet, is remorseless in her criticism on the minister who does not finish his meditations on the character of God in fifteen minutes. The fop who has combed and perfumed and waxed his beard and moustache for an hour, is mortified past endurance if the poor minister is not through his discussion of the immortal life "inside" of twenty minutes.

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**FAMILY PRAYERS.**—Henry Ward Beecher says that the best time for family prayers is immediately after breakfast and immediately after supper—for then the children will be most likely to be quiet, and to feel that they have something to be thankful for. No one will be hungry; no one will be sleepy; and if ever the whole attention will be given to devotion it will at those times.

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**ROUNDED PERIODS.**—A clergyman from the country, who, I suppose, had the previous six months been preparing a gorgeous sermon for the metropolis, delivered it at a missionary anniversary in Surrey Chapel (the venerable Rowland Hill's) "Oh!" said another clergyman, at the close, to Mr. Hill, "was it not a beautiful sermon? the periods were so exquisitely rounded!" "Rounded," said Mr. Hill; "Aye, they were rounded, as round as Satan could wish them. How smoothly they would roll off the sinner's conscience, leaving no impression there!"

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**SWEARING.**—A lady riding in a car on the New York Central Railroad was disturbed in her reading by the conversation of two young men occupying the seat before her. One of them seemed to be a student of some college on his way home for a vacation. He used much profane language, greatly to the annoyance of the lady. She thought she would rebuke him, and begging pardon for interrupting them, asked the young student if he had studied the languages. "Yes, madam, I have mastered the languages quite well." "Do you read and speak Hebrew?" "Quite fluently." "Will you be so kind as to do me a small favour?" "With great pleasure. I am at your service." "Will you be so kind as to do your swearing in Hebrew?"