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T H E

Canadian Independent.

VOL. XV.

TORONTO, MAY, 1869.

No. 11.

THE RIGHT KIND OF LAY-PREACHING.

Confessedly, one of the most difficult problems before the Christian church of the present day is, how to reach and bring in, the outlying population all around us. In all our towns and cities, and in many country districts, there are multitudes of families who practically, and so far as any of the higher aims of the Gospel are concerned, are *heathen*. Many of them are almost as much lost to morality, and the proprieties of social life, as the New Zealanders, or the untutored tribes of our own Canadian forests. Strong drink has degraded and besotted them, and following in its train have come vice, crime, wretchedness, and utter neglect of everything that pertains to their spiritual and eternal wellbeing. Or where they have escaped the dreadful curse of drink, the natural disinclination of the human heart to "understand, and seek after God," strengthened, perhaps by the injustice or ill-doing of some who profess religion, by inability to present such an appearance as they would wish in a fashionable city church, or possibly by the imbibing of skeptical or infidel opinions, has made them recede farther and farther from the Christian Church, and the teachings of the sanctuary, until there is now "a great gulf fixed" between the two, which nothing but a miracle of grace can bridge over.

Many attempts have been made in Britain to solve this great social and religious problem, and not without considerable encouragement. City missions have sought to carry the gospel to those who will not come to hear it. The "Missing-link," movement goes a step farther, and by the employment of some humble Christian woman to read the Bible, and minister to the temporal wants and sorrows of the poor and degraded, aims to raise them up out of the dust, and "make them kings and priests to God even the Father." Many ministers of the gospel have nobly striven, like Newman Hall, of Surrey Chapel, to lay hold of the working-men by means of lectures and entertainments of various kinds, and with a holy ingenuity have become "all things to all men, that they might by all means save some." And very recently, in several

instances "conferences" have been held with chosen representatives of the non-church-going classes, with the view of ascertaining the causes which have estranged them from the sanctuary.

Most of these efforts have been re-produced in this country, and with what we must account a fair measure of success, when we consider the limited amount of means at the disposal of those who have conducted them. But yet, who that sees the multitudes of men and women in every community to whom the Sabbath is a day of pleasure-seeking, if not of drunken carousal, and for whom there might as well be no gospel of salvation, or house of prayer, can help asking himself, will these people ever be reached by existing agencies? Is there not still another something "missing," without which missions and societies will be multiplied in vain?

Without in anywise intending to disparage organized and paid agencies of a religious and benevolent character, we must confess our conviction that no such efforts will ever meet the case. Our feeling in sight of them all is like that of the disciples in the presence of the four thousand men who were to be fed with the five barley-loaves, and two small fishes,—“What are they among so many?” And even though they should be almost indefinitely multiplied, our hope with regard to the result would be but slightly increased. And for this reason; it was never the design of the Head of the Church that His servants should do their work by *proxies* however generously they may pay them. The minister of the gospel is no proxy: he does only his own work, and neither he, nor any other man can ever do both his own work, and that of his neighbour. “Woe is unto me if I preach not the Gospel,” says Paul; but the very same woe rests upon the head of every unfaithful servant, according to the opportunities he has enjoyed, but misimproved, in the vineyard of the great Husbandman.

This idea that we may obtain a receipt in full, absolving us from all further demand upon our services by, *paying somebody else* to perform them for us, is a most false and mischievous one. Hardly anything does more to damage the spiritual life of a church, or to hinder its progress. The soul cannot prosper and be in health any more than the body can, without a proper exercise of its divinely given faculties and powers. Prayer becomes a meaningless form, and not unfrequently ceases altogether, where it is unaccompanied by personal effort. “God is not mocked,” and it scarcely requires His all-seeing eye to see through the hypocrisy that prays long and loud for the spread of His kingdom, and yet never lifts a finger to help it forward. “Father, why don't you answer your own prayers?” once enquired a child, as he saw his father turn away the poor from his door unrelieved, just after having asked the Lord to clothe the naked, and to feed the hungry. And so we might say to many Christian professors who pray much and do little; or, to use one of Mr. Beecher's expressive phrases, who “pray *cream* and live *skim-milk*.” One can understand, and almost pardon the antipathy of the Plymouth Brotherhood to everything in the shape of organized philanthropic

effort, as one sees how members of churches have learned to devolve upon a few salaried agents so much of the work that belongs to themselves!

Here then, is a noble sphere for lay evangelists. A godly ministry need never fear, and will never be jealous of the preaching of the Gospel by unordained men, but will rather exclaim, whenever they see their labours divinely owned and blessed, "Would God that all the Lord's people were prophets!" But where there is one who, without a theological training, can preach acceptably, there are a hundred who cannot; and to us therefore, it appears little better than trifling with a most weighty and important subject, to be ever discussing an all but impracticable method of lay effort, and leaving almost unnoticed one in which all may engage. A godly life is an unspoken sermon that reaches many a heart closed against every other kind of religious influence. Every christian man and woman may preach the gospel by a consistent profession, and by simple loving words of warning and of invitation to their careless neighbours around them, just as truly, and often as effectually, as their more gifted brethren can do it from the sacred desk. There is no *lay-preaching* so urgently needed in the present day as this.

It is but too manifest that the breach between the religious and irreligious classes becomes wider every day, and that there has grown up in the minds of the latter an impression that the churches *are not for them*—that they are not wanted there, unless they can *pay well* for their pew—and that, in short, they are *just as well without religion*, if those who profess it care no more for the souls of their neighbours than they appear to do. It is quite likely that in very many cases the objections urged are only an excuse, and that the real cause of their non-attendance upon public worship, is that they choose not to come. It is also quite true that neither of the objections referred to, nor all of them put together, can form a valid reason for their neglect. "The redemption of their soul is precious, and it ceaseth forever," and it is every one's duty to secure his own salvation, irrespective of the sins and short-comings of others. "Every one of us shall give account of himself to God." But it is surely equally true that it is the duty of all who are saved to tell of the love of Jesus to those around them, and to invite them, and welcome them to the house of God, and to the Saviour of sinners.

"If you cannot speak like angels;
 If you cannot preach like Paul,
 You can tell the love of Jesus,
 You can say he died for all.
 If you cannot rouse the wicked
 With the judgment's dread alarms,
 You can lead the little children
 To the Saviour's waiting arms.

"Let none hear you idly saying,
 'There is nothing I can do,'

While the souls of men are dying,
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth:
 'Here am I, send me, send me.'"

WIPE IT OUT.

We are really ashamed to write it, but the unpleasant truth must be told, —there is now due to the Proprietors of this Magazine, by subscribers, the sum of \$700, some of which has been owing *two, three, four, five, six, seven, eight years!*—as they well understand by the amount marked against them, *at the right hand of their address.* The Publisher has been unwilling to strike their names off the list of subscribers, hoping that their slumbering conscience would some day awake, and wipe out the unsightly score. But "hope long deferred maketh the heart sick," and necessity constrains us to make another appeal to their honour and honesty to pay their just debt, we will forgive them the *interest.*

Seriously, we begin to think this credit system is all wrong, and that by forbearing so long with subscribers in arrears we are teaching them to regard it as no great harm to take a magazine, or a newspaper, with all the expenditure of brain and money that are required to carry it forward, and that for years together, and never pay for it! And we hereby advise delinquents of the fact that a new *regime* is likely soon to be inaugurated, with regard at least to *incorrigibles*, and that if they value the Magazine (as their non-refusal of it at the Post Office would seem to indicate), they must do, as the Proprietors have to do, pay as they go!

IS CONTROVERSY WRONG ?

There are persons who have a morbid fear of the discussion of any subject. They have confounded discussion with quarrelling, and connected controversy with bitter feelings. Many prophesy the damage, if not the destruction of any magazine, or periodical which shall open its columns to it. Hence they would have all subjects leading to a difference of opinion, or that may end in such an expression of difference, carefully avoided. Some people's religion is of such a gingerbread type, that it is endangered by looking at more than one side of any question. In fact, it is to them a source of great uneasiness that anything in religion, should be questioned at all. Some of the weaker sort, think it quite cause enough for giving up a religious magazine, that it has published the discussion of a doctrine or practice of the church as viewed from different stand points. What pious horror is felt at an argument. How many would almost faint if obliged to hear one; and would be unhappy for a whole day, if they happened to read the reasons somebody offered for differing from some other person. With look lugubrious they would speak of it as "an unhappy controversy," and suggest that it should be immediately stopped, or the wire edge of somebody's piety will be turned, or the delicate fabric of their religion will be dissolved.

There is another class of the community who claim to be heard; a class whose piety is quite as useful, and of a sturdier growth; men who believe

that true religion has nothing to fear from well-conducted controversy. Religion of the right sort is rather benefited than otherwise by the occasional discussion of a doctrinal truth, or a doubtful practice. Discussion has a good influence on men's minds by accustoming them to look on both sides of a subject. Rightly conducted it increases christian charity, leads men to feel that others are not so bad as they thought, that they have reasons for differing, that all the truth does not lie on one side. Men who eschew controversy are usually narrow, of contracted vision,—are unwilling to consider the possibility of their being wrong,—would rather remain in the wrong, than have their minds disturbed. They are tethered to what they were taught, and are content to go round and round the track of tradition. The sun of divine truth must shed his rays only on the traditional aspect of their belief.

The Bible is employed by them, not so much as a book from which to learn the truth, as the source to which they can apply for the proof of what they have been taught. Controversy in all ages has been employed in defence of truth, has been honoured by God as an instrument in promoting it. At twelve years old our Lord was found sitting in the midst of the doctors, hearing them and asking questions. During his ministry we find him meeting Scribes, Pharisees, Sadducees, in discussion.

If we read the Acts of the Apostles, we find controversy employed in setting up the gospel church. The Apostles disputed in the synagogues of the Jews, on Mars' Hill, in the school of Tyrannus, in the courts of kings, and in the midst of the heathen.

The truth of God was conserved by means of controversy. Thus errors and heresies were met. The history of the church from the Apostles downward to the present time, is a history of controversies. Every great victory to the church, over the world or false doctrine, has been gained over debated ground. Every long period of peace, and cessation from dispute has been fruitful in departures from the truth. It is while the church is quiet and stagnant that she breeds corruptions. Controversy has been the cleansing process in every great time of reformation.

Luther, Knox, Wesley, with their cotemporaries, knew the value of these weapons. How are the Heathen, Mahometans, and Roman Catholics to be brought to a knowledge of the truth, if we refuse to meet their objections and answer their arguments? The church in some quarters is losing by its passiveness, the ground our fathers won by argument. "People who are forever shivering with alarm at the approach of a new controversy, or the revival of an old one, forget, that without agitation of thought, all important truths would fall into neglect, and error of every sort, riot in wantonness."

The sentimental religiousness that is shocked at an argument, is either affected, or essentially weak. It has been said with truth; "He who brings into the state, or church, a controversy, involving the welfare of the one, or the other, may prove to be a much greater benefactor, than another who is ever crying 'peace peace,' and weeping with alarm lest some perplexing change may come."

The evil spirits would have been pleased to be permitted to dwell in such ease as was possible to them, and cried, at the approach of our Lord '*Let us alone*;' nevertheless they were cast out.

We can understand why Rome has always fulminated her fiercest anathemas against all who have dared to question, or controvert, any of her usages, or dogmas, but the reasons for the sensitiveness of Protestants, are not so apparent. What has truth to fear in this line, that a weapon so long honoured

by God, and crowned with success in defence of the truth, should be laid aside as useless, and dangerous! Have past ages arrived at the limits of human thought? Shall freedom of expression be denied? Has all the light on Bible-truth, been shed in former days? Are the decisions and attainments of our forefathers to be considered perfect, and to be encrusted like fossils in our hearts? Shall ecclesiastical doctrines and usages be left to gather the miasmatic scum of stagnation? Or shall we freely, fearlessly, examine the truths our fathers handed down to us, and discuss again the doctrines they taught? If we refuse further light, we might as well cease to pray for it.

Some indeed, satisfied to take on trust their fathers' standards of orthodoxy, have no desire to exercise their private judgment on their ancestors' decisions. Their submissive conservatism, is not an evil in every aspect, but such must not suppose it possible to suppress controversy in the present age. Even now, more than in the past, agitation of thought is felt to be a moral necessity. If the party of progress are shut out from freedom of expression in one direction, they will certainly find it in another. Since then it is neither desirable nor possible to suppress controversy, good men should settle in their minds, by what rules it must be governed, and how far controlled, rather than eschew it altogether. Mere wranglings for victory should not be confounded with debating for truth; nor personal attack with the combat of opinions; nor the condemnation of measures with denouncing of men.

Paris, March 22nd.

W. H. A.

THE GUELPH PRESBYTERY AND THE GALT REVIVAL.

The CANADIAN INDEPENDENT was rather premature in its eulogy on the Presbytery of Guelph. Even before the April number was put to press, retrograde action had been taken by the Presbytery. It had in fact "fallen from grace." On the 23rd of March, the report of a committee previously appointed to investigate the Galt revival, was presented. That report, while admitting in a general way the Divine origin of the work, was decidedly adverse to the movement, condemning as heretical such doctrines as the following: "That all men have sufficient grace given them to enable them to believe unto salvation," and "that the atonement of our beloved Lord was for all men without exception;" reflecting pretty severely on Rev. J. K. Smith for not dissenting from a rebuke administered to his brother ministers by Mr. Douglas Russell, and in fact by implication condemning the whole movement. Presbytery not only adopted this report, but did so in a resolution which expressed discountenance of lay-preaching. This action was not taken without much discussion and earnest opposition. It was finally carried by a vote of 12 to 7. A protest and appeal was immediately entered by Rev. W. S. Ball of Guelph, who was joined therein by Rev. Messrs. Smith of Galt, and Middlemiss of Elora. The effect of the protest and appeal will be to carry the matter to Synod, unless, which is not likely, it should be harmoniously disposed of at some intervening meeting of Presbytery. Meantime a good work has broken out in Fergus, which is in some of its features even more remarkable than the revival in Galt, and will give Presbytery another knotty case to try. So far, the procedure of this "Ecclesiastical Court" has not been of a nature calculated to cause outsiders to fall in love with Presbyterianism. It should make us thank God for the liberty we have in the Gospel, to preach a free salvation and do all the good in our power, without let or hindrance.

W. F. C.

THE PURITY OF THE CHURCH—ITS POWER.

In our previous article we noticed, that the purity of the church has reference to its principles. We now observe,

2ndly. The purity of the church has relation to *the affections*. It is not enough that we *think* correctly, and *believe* the truth; we must *feel* aright. The *heart* is sought and demanded by Him from whom it has wandered, and unless it is voluntarily surrendered, and directed to proper objects, religion can exist only in name.

Purity of heart is a prominent feature of vital piety. He who has endowed us with various emotions, directs their application to Himself, as their proper centre. He requires them pure, unalloyed and undivided. The heart, the whole heart, must be consecrated to Him, and be employed in His service. He requires "truth in the *inward* parts." "The end of the commandment is love out of a *pure* heart, and of a good conscience, and of faith unfeigned." God is holy, and requires all who serve Him to be holy in "all manner of conversation." He is necessarily, absolutely, perfectly, and unchangeably pure—"the Father of lights, with whom is no variableness, neither shadow of turning." "In Him is no darkness at all." As Charnock observes—"Purity is as requisite to the blessedness of God, as to the being of God: as he could not be God without being blessed, so he could not be blessed without being holy. Had God the least spot upon His purity, it would render Him as miserable in the midst of His infinite sufficiency, as iniquity renders a man in the confluence of his earthly enjoyments. The holiness and felicity of God are inseparable in Him." How then can we engage in His worship, and serve Him acceptably, unless we are in some measure pure? There must be a resemblance between us and Him. We can have no "fellowship" with Him in any service, unless "we walk in the light, as He is in the light." The purity of outward symbols can form no substitute for purity of heart. *External* duties are important in their place, but unaccompanied with pure affections, they fall far short of the express injunctions of holy writ. The *form* of godliness should be attended with its *power*; otherwise, it cannot be called a "reasonable service."

Purity of heart includes, we conceive, not only the *direction of the affections to spiritual objects* in all singleness and purity, but also *purity of intention and motive*. What is pleasing and acceptable to God, and what will conduce to His honour, are considerations that should actuate a Christian in the regulation of his emotions. We must not only be free from external impurity, and present a fair appearance of religious performances, but aim to cultivate holiness of heart. This the Saviour taught in opposition to the general views of the Jews, and the same lesson is inculcated in various portions of holy writ. We can have no clear apprehension of God's excellence and glory, nor realize the manifestation of His favour and love, unless we are thus pure. We do not say, that none can be the subjects of religion, but those whose hearts are free from *all* imperfection and error. For *where* is the Christian who has not reason to complain of numerous moral defects? Whilst it is true that "the Lord looketh on the heart," and "weigheth the spirits," and that if we "regard iniquity in our hearts," He "will not hear;" it is *equally* true, that *most* of God's people lament sad deficiencies with reference to the state and purity of their affections. They are so wild and wandering, divided and feeble in the service of God, that the utmost attention is requisite to control and direct them, and oftentimes the believer makes many bitter complaints against himself. President Edwards justly observes—"There are

none in this life who are pure from sin in such a sense that there is no remainder, no mixture of sin." "Who can say, I have made my heart clean, I am pure from my sin?" So that if this were the requisite qualification, none of the children of men would ever come to see God. But whilst we make these remarks in order to guard against error, there must be such purity in us personally and unitedly, as will lead us to abhor all uncleanness and sin, mourn over it, resist it, seek its destruction and guard against it—such purity as will prompt us to delight in that which is spiritual, and to conform our hearts to God's holy will. Indeed, where true religion exists, the heart will be more or less engaged with the objects of faith, love and hope. We shall delight in the exercise of love to God and the Saviour, in praising God, in holding communion with Him, and in the enjoyment of Him as our portion. We shall experience pleasure in the study of the Scriptures, and in the exercises of the sanctuary, in holy thoughts and meditations, in Christian fellowship, and in the manifestation of love to all men. Having promises to animate us, we are required to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren (says the Apostle) see that ye love one another with a pure heart fervently." To those who are striving amid many conscious imperfections, to be increasingly conformed to God's will, the *ardent breathings* of Brainerd will appear very natural—"O that my soul were holy as He is holy! O that it were pure, even as Christ is pure; and perfect, as my father in heaven is perfect! These I feel are the sweetest commands in God's book, comprising all others."

There is great scope for the exercise of pure affections in the church. Whilst we should ever breathe the prayer, "Grace be with *all* them that love our Lord Jesus Christ in sincerity," we should "exhort one another, while it is called to-day," and "provoke one another to love and good works." "Love to the brethren," should induce us to counsel and admonish them for their good. "Thou shalt not hate thy brother in thy heart, nor suffer sin upon him." If we observe in a dear friend symptoms of disease, endangering his life, are we not led to advise him to take counsel, and use the best means for his preservation? And will not love for those associated with us by the strongest and most endearing ties, excite us to do all that we can to preserve them from sin, rouse their cold and sluggish affections, and promote their piety and usefulness? How much we need mutual watchfulness and admonition, forbearance and prayer! We should cherish the purest affections to God, to one another, and to the world; and those affections should be developed by *suitable actions*. This leads me to notice,

3rdly. The purity of the church has reference to *the conduct*. It is in our *deportment*, that our principles and affections will be exhibited. If they are pure, our conduct will be such. It is in this way alone that our fellowmen can know what we believe and love. Hence our Lord enjoins, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "He that hath my commandments and *keepeth* them, *he* it is that loveth me." We are elsewhere taught, "Whether therefore ye eat or drink, or *whatsoever* ye do, do all to the glory of God." "He died for all, that they which *live*, should not henceforth live unto themselves, but unto Him who died for them, and rose again."

No one can read the Bible without perceiving that there is a *marked difference* between the children of God, and the children of the world. This is obvious from the passages cited, to which many more might be added. They

are described not merely by what they *believe and love*, but by, what they *do*. "They that are after the flesh, do mind the things of the *flesh*; but they that are after the Spirit do mind the things of the *Spirit*." The former are "carnally minded," the latter "spiritually-minded." "By their fruits ye shall know them." Believers are separated from the world, that they may be "a *peculiar* people, *zealous* of good works." In their spirit, conversation, and conduct, there should be a manifest difference between them and the unrenewed around them. They are to "*shine* as lights in the world, *holding forth* the word of life" as beacons to others. They are represented as "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" that they "should shew forth the praises (or virtues) of Him who hath called them "out of darkness into His marvellous light."

There must be nothing doubtful in their piety. Whilst conscientiously discharging the duties that are strictly religious, those that are social and relative should receive their appropriate attention. Too many professors present a defective view of religion. They seem to regard it as a sabbath decoration, and confine it to certain duties in the sanctuary, or domestic circle; but are sadly deficient in other points. Their ordinary spirit, conversation, and secular transactions savour but little of the influences under which they professedly live, and hence very much damage the interests of Zion. Religion requires purity of motive, conscientiousness, freedom from guile, and strict integrity. It enjoins purity in our various transactions with men, in our intercourse with them, and in our general demeanour. Exemplary, *eminent* piety should be our aim; we should be "always *abounding* in the work of the Lord, for as much as we know that our labour is not in vain in the Lord."

J. T. B.

(To be continued.)

CONVENT EDUCATION AGAIN.

DEAR SIR—I beg to enclose an extract from N. Y. *Evangelist*, in confirmation of my views of Convent Education. The system is essentially *aggressive*, and deserving of thorough reprobation by every true Protestant.

Yours, &c, W. G. B.

CONVENT OF THE SACRED HEART.

BY REV. S. M. CAMPBELL, D.D.

We have an institution with the above designation in Rochester, N.Y., at which many young ladies from Protestant families are being educated, with the stipulation that their religion will not be in any way interfered with. To my great sorrow, one of the members of my own flock is an inmate of that institution; and as she was recently at home on account of sickness, I gathered the following information concerning the management in the convent.

Protestant girls as well as Catholics are forbidden to attend any religious service, even on the Sabbath, outside the convent. Those whose parents reside in the city are made no exception to this rule. They are not allowed to go even where their own parents worship. Their only resource is the convent chapel. Miss T. of my own church says:

1. "I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible. In order to pray in secret and read my Bible by myself, I am obliged daily to disobey the rules. No pupil has a room by herself. About thirty young ladies lodge in a room where I sleep, and we are barely allowed time to undress and get into bed when

a "sister" comes through to see that all is right. I get up in the dark, after she has gone through, and kneel down and pray. I manage the case something in the same way in the morning. They seem trying to make us forget our own religion as much as possible. For a time I yielded and gave up my Bible and prayer, but lately I have done as I describe.

2. "Every Sunday they require us to learn a 'Gospel,' and furnish us with Romish Testaments for that purpose. The girls generally use those Testaments, but last Sunday I used my own, and intend to do so hereafter, though they do not seem pleased with it. We are required every day, from half-past eleven to twelve, to listen to a lesson on the doctrines of the Catholic Church. The Protestants do not recite or answer questions, but they are required to put away their books, sit round the teacher and listen respectfully to what she says. Her teaching lately has been on purgatory, and the distinction between mortal sins and venial.

3. "We are required to attend chapel service daily. We come in with long black veils thrown over us, and moving very slowly. On Sunday we have white veils. It seems very solemn: much like a funeral. On the altar are the images of the Virgin and of St. Joseph, and we are all required to 'bow down to them.' We all conform to this regulation.

"Since Lent came in, seven pictures have been hung on each side of the chapel, and in coming in we are expected to kneel before each one in turn on our way to the altar while they pray to the Virgin. This is called 'the way to the Cross.' The prayers are mostly for souls in purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were reprimanded for it in the chapel. Then we were taken into a room by ourselves and talked to very severely.

"I have to use great effort to resist these influences. Two Protestant girls, members of a Presbyterian church in Pennsylvania, go through the whole ceremony. They have been in the convent some time. One of our Protestants has just bought her some beads, and has great faith in them. She thought she got a clear day not long ago by using them in prayer."

How faithfully the promise not to interfere in any way with their religion is kept with the Protestant young ladies at the Convent of the Sacred Heart, let candid readers of the above statement judge for themselves. How wise it may be to place our daughters at school where the influences are so bad that we feel obliged to exact any such promise, is still an additional question on which we would like to offer something at another time.

IS THERE A DEVIL?

I know there are many who disbelieve in spirit-agency. It is inconsistent with their conception of a benevolent God, that he should permit a devil to exist. I wonder what such people do with their eyes. I wonder what they have been living about, and in, and for. Did you ever think that on every side there are just exactly that kind of spirits in the flesh which you disbelieve to exist out of the flesh, and that it is not, in point of fact, inconsistent of a benevolent God, in whom you believe, that there should be men who do or attempt to do, all that which is ascribed to the great master Spirit of evil? Are there not men whom you may see on every corner almost, that will deliberately, and for the sake of a pitiful pelf, lead men to drink up their property, to destroy their reputation, to utterly ruin their household, yea, and, at last, yield up their loathsome lives? Are there not men going through this process? and are not pearls dissolved in liquor before their eyes every day? And God spares them, and lets others come when they die; and the world is never without them. Look upon these men who live by the destruction of their fellow-men, and who may be said in some sense to drink the blood of their sustenance—look upon them, and say if you can, 'I do not believe a benevolent God would permit a

devil to exist; it is inconsistent with divine benevolence! What will you do with these facts? Look upon the men who lie in wait all along the ports of our country. If there be one creature that might be supposed to touch with pity the heart of the most obdurate, it is the sea-sick, weary, overspent emigrant, who has left his home and all his associations behind him—his country and his life as it were—and is cast upon a new shore, and comes needing whatever there may be of kindness and forbearance and gentleness; and yet there are men who set their traps for that game! As there are hunters for the beaver and fur-bearing animals, so all along our ports there are hunters after these miserable, pitiful, suffering emigrants. They skin them alive, and they eat them bodily! and they do it, knowing that they turn them out into pain, into suffering, into untold agonies.—Women are plunged almost of necessity into the very cauldron of men's lusts, and men are driven to be paupers and to become criminals; and these men, confederated, lurk and lie in wait to destroy and devour; and you look on that scene, and know it to be existing, and know that it is being enacted in wholesale and in retail, and do not believe that a benevolent God could let a devil live! Why, society is knee deep with men who have no other function in life but to destroy their fellow-men. There is a large class, in the army of men, the whole power of whose brain is directed to wasting substance, to perverting principles, to destroying good habits. They study men's weaknesses as robbers study the weak point of a house where they would commit burglary. Men there are who are trained to wickedness, who are professedly wicked, who are scoundrels scientifically. And so they live; and so society is perpetually gnawed and ratted with these very men. And men say they do not believe a benevolent God would let a devil live. They say, 'It is not consistent with his attributes.' Oh! be ashamed of yourself, if you have ever reasoned so! Never hang out your own folly against such reasoning as that. If there is a devil incorporeal, if there is a mighty spirit that does mischief, and loves mischief, it is only the same thing in the spirit world that you see in the bodily world, that you know to exist, whose mischiefs are manifold, intricate, continuous wide-spread, self-propagating, and about which there can be no contradiction. God suffers these things here; and where is the presumption that he does not, for reasons which we do not know, but which will seem infinitely wise, doubtless, when we shall know them, permit spirits of evil elsewhere?—*H. W. Beecher.*

The Home Department.

THE HAPPY DECISION.

Fast day was solemnly observed at boarding school. After a united service in the morning, several little meetings were held in different rooms in the afternoon, which were very precious. Earnest prayer carried up to the Father the petitions and burdens from Christian hearts, but that was not the end. Prayer brought down the blessings we waited for, renewed strength and trust to the disciples of Jesus, and a desire to come unto him on the part of the unconverted. It was after such a day, at the close of evening devotion around the tea table, that our Principal rose and said, "I wish to invite all those who are willing to begin to serve Jesus to-day to come to my room at eight o'clock.

"We will have a little season of conversation and prayer together." Such a stillness as always attends the Holy Spirit pervaded that household, as we separated and went to our different rooms. A little later one of the teachers went to the back parlor for a book, and found one of her own pupils lying on the sofa weeping. "Addie," said she, "I am sorry to see you in trouble, shall I stay with you, or do you wish to be alone." "Oh, no! I want you to stay if you will," said Addie coming forward. "Please, Miss Harding, say something comforting to me, for I am very unhappy." "But," replied her teacher, "what makes you unhappy. You have given your heart to the Saviour, have you not?" "Yes, Miss Harding, as you know, I have been trying to live for Christ for some time, but I have not the courage to tell my room-mate. I feel that I can not go to the meeting, and I wish it had not been appointed, for now I must either go forward or back entirely.

"Well, my dear Addie," said her teacher, "you are deceived if you suppose you could stand where you now do. This test is good for you to prove whether you are really consecrated to Christ or not. Give your whole self to Him absolutely, or else give nothing, for, my dear, this insincere, half-way service does not please your Saviour, nor will it ever satisfy yourself. I beg of you go forward now, Jesus will welcome and strengthen you." "Oh, yes!" answered Addie, "I know that I must go over completely, with my whole soul now, if I go at all, but I cannot bear to break the sympathy that exists between Hattie and me. She will not speak to me about it, probably, but we shall both feel that there is a separation."

"Then why do you not go to Hattie now, and invite her to choose Christ, and begin the new life with you?" asked Miss Harding. "Oh, that she might do so!" exclaimed Addie, "but though Hattie is a dear girl, I don't think she likes religious things. I judge so from her own words. Only yesterday she said, 'It must be awful hard to give up everything pleasant and always be pious; I could never endure it.' So you see there is no encouragement to ask her." "Hattie may not feel so indifferent as she appears to, and it seems only right and friendly that you should tell her of your own decision. Go to her now, and perhaps you will lead her to Jesus. You will at least prepare the way for freedom on this subject hereafter." They sat in silence a few moments, then Addie said, "Well, dear Miss Harding, my own decision is firm. I will go right forward and do my duty, and I know Jesus will be with me. I am going to Hattie, too, with my heart open, but I may not be able to answer all her questions, will you please to go with me?"

They knelt down and prayed for wisdom, and then went up to Hattie's room. Her look as she welcomed them seemed to say "I know what your errand is," and Addie observing it exclaimed, "Yes, Hattie dear, we *have* come to invite you to come to Jesus. Please Hattie, decide to-night, and let us begin to serve Jesus together." The tears stood in Hattie's eyes, but she did not speak. Soon her teacher said, "Hattie, you think that the Saviour has a right to your affections, do you not?"

"Yes," she replied; "I do."

"And you think that your influence, wherever you are, will be purer and nobler if you are a child of Jesus, don't you?"

"Yes, I think so too."

"Then Hattie do you not owe it to your own soul, too, to choose Christ and His righteousness?"

"Yes, I suppose so," answered Hattie. "I sometimes think I ought to be a Christian, but I do not understand it all, it seems very hard to me; then

besides I never *feel* deeply. I do not see how I can join Addie in her determination, for I do not feel as she does. I cannot *will* my heart to feel penitent, and then will myself again to trust in Jesus."

"No, my dear," said her teacher, "that is not the way to come to Christ. You cannot, by an effort of your will, make yourself feel or think anything. But you can obey Christ as far as you know His will. You can give Him your heart.

"Oh," said Hattie, "I wish I knew the way, but I do not, and if I cannot go with Addie now, when shall I ever wish to again?" "The meek will he guide in judgment, the meek will he teach His way," Miss Harding repeated, and taking up the Bible she said, "Let us learn all about it here," and read, "I am the way the truth and the life: no man cometh unto the Father but by me." "Yes," said Hattie, "I understand that we must believe in Christ, but what if things come up I can't understand, or what if I do not hold out as a Christian?"

"This verse tells you, my dear, what to do with all such care," and Miss Harding read, "Let not your heart be troubled, ye believe in God, believe also in me." "Well, then again," Hattie inquired, "what if I am not happy, and I fear I should not be?"

"Oh," replied her teacher, "there is no doubt but you will be very happy, if you have the sweet love of Jesus in your heart. But let Him answer you," "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." "Oh," exclaimed Addie, "how beautiful those promises are; I never comprehended them before; don't you think it is wonderful, Hattie?" "Yes," said Hattie, "I never noticed before how perfectly they answer all one's doubts. I believe I could begin now to follow Christ if I only had some assurance that I should be accepted. Now suppose I say here, that I will love Jesus, as I do say to myself, but here I am just as I was before; I feel no change." "No, my dear, if you should continue to wait for Faith to come and illumine your soul before you dare call yourself a child of Jesus, you would wait in vain. You have thought the subject over and decided that you ought to be, and wish to be a Christian. Now you must consecrate yourself to Christ, and obey Him, witnessing for Him whenever you have an opportunity. Knowledge of Jesus, experience of holy love and trust, does not come from the understanding of your mind, it comes from self-surrender. Give all and take all, that is what Jesus loves." "Yes," Addie exclaimed, "just go right along and trust God for the rest, that is all I can do, Hattie. There are many things I do not understand, but somehow I am not afraid to venture on Jesus, I do not see all the way into the future any more than you do. I expect many hard places, but I depend on Jesus to lift me over every one of them." "Well, I am ready to give myself to the Saviour now," said Hattie with deep emotion, and smiling through her tears she added, "Oh, I did not think that I *could* belong to Jesus." We knelt again to pray and now another soul gave up to Christ, and started on that new life of joy and peace and beauty.

Only four weeks from this time our Addie was taken very sick with fever from exposure in riding. But Jesus was with her, and she was full of hope and joy. She did not fear death, for was he not there to "lift her over?" It was a sad blow to her friends, for she was greatly beloved, and as we talked of her we loved to recall her enthusiastic love for Jesus as manifested in her prayers and co-operation and life, since her hearty consecration Fast Day evening.—*Mrs. Mary Williams.*

ON BALDWIN'S ROCK.

One morning in the spring vacation, John Choate's father told him if he would take a rake and clear away all the dead leaves and bits of sticks in the garden, he would give him a quarter of a dollar.

Now this was just the sum that John had been wishing for, as he had seen a fishing-line in a shop window marked "only twenty-five cents," and he wanted to go down to the river and fish for minnows.

So John went to the wood-shed and took down the long-handled rake which had been lying across the beams all winter, and then getting a bushel-basket from the cellar, he went to work with a good will, and soon he made a great improvement in the appearance of the yard and garden. The rubbish he carried off to a dust-heap behind the barn, to be eventually carted off by a man who was hired annually for that purpose.

The quarter of a dollar was promptly paid, and with a light heart John went whistling down the street toward Butterfield's bazaar, where the long-wished for fishing-line had been seen; he had been a good boy, and that was why he felt so happy and merry. But boys are constantly sorely beset with temptations, and at the very moment when John was thinking how easy it was to be good and mind his parents, the tempter appeared to him in a most dangerous and insidious form. It was in the person of Frank Bushfield, a boy who was hired by General Manning to take care of the horses, and to do "chores" around the house; he was about as old as John, but not the kind of boy that Mr. Choate liked as a companion to his son, and therefore John was forbidden to associate with him. Bushfield had a way of making himself very agreeable, sometimes, and he was particularly so on this occasion, when he discovered that John was going to buy a fishing-line.

"I'll tell you what we'll do, John," said he, "you get the line, and I'll get a boat, and we'll go down to Baldwin's Rock; there's any quantity of tom-cod and flounders down there."

"I don't believe my father will let me go," said John.

"He didn't say you shouldn't, did he?" asked Frank.

"No, not exactly," replied John.

"Well, then, come along, we'll have a grand time, and bring home fish enough to pay for the line; it won't take us more than two hours, and your father'll never know it," said Frank.

John wanted to go very much; so he stifled his conscience, and followed his companion to Mercantile wharf, where they found a green dory tied; Frank jumped into it and told John to follow.

"Whose boat is this?" asked John.

"Oh, it belongs to a man I know. I got his hat for him once when it blew overboard, and he told me I could use his boat any time I wanted it," replied Frank.

In a few minutes the two boys were on their way to Baldwin's Rock, a large rock which stood in the broadest part of the river, serving as a guide to the pilots in going in and out of the harbor.

They had supplied themselves with bait, and found that the fish were plentiful, and quite ready to bite. The only difficulty was that there was only one line; John monopolized this, and Frank could only look on impatiently.

"Come, John," said he, after two tom-cods had been hooked, "now let me have a chance."

"No, I've only just begun," said John.

"Well, I ought to have the first chance, for I got the boat," answered Frank.

"Now, take care a minute, here comes a whopper of a fish. I guess it's a regular built codfish, or a haddock; maybe it's a haddock," said John, eagerly, and he directed his hook toward the new comer.

"He's after it! see! Surely, I've got him," said John, and he began to haul up his line with the unfortunate fish at the end. It was quite a large fish, and John was greatly pleased at his capture, but Bushfield was a little envious of his comrade's success, and just as John lifted him out of the water, Frank maliciously jerked his arm in such a way as to free the fish, which fell back into the water with a splash, and darted out of sight forever.

"What did you do that for, Frank Bushfield? You're a mean fellow, and I have a good mind to chuck you overboard!" exclaimed John, highly exasperated.

"No sarce!" said Frank, "it's my turn to fish, and if you don't let me have that line I'll throw you overboard."

"I won't do it, and I'd like to see you throw me over," answered John defiantly.

"There goes your hat to begin with," said Frank, as he seized John's hat from his head and scaled it into the air. It skimmed gracefully across the water, and then taking an upward sweep, found a resting-place on the summit of Baldwin's Rock.

John was very angry; he flew at Bushfield, seized him by the collar, and in a moment they were both struggling violently until they went over into the water. Each was a good swimmer, and when they found themselves overboard, they let go of each other, and scrambled for the boat. Bushfield succeeded in getting in first, when he seized an oar and rapped John's fingers, that were on the gunwale of the boat, so hard that he was obliged to let go.

"You shan't get in here; this is my boat!" exclaimed the bad boy.

"What shall I do?" gasped John despairingly.

"Get up on that rock where your hat is; you can't get in this boat anyhow," and Frank commenced to scull the boat away.

John swam to the big rock, and with some difficulty climbed upon it, and recovered his hat. He looked around him dismayed; there he was, wet to the skin, perched upon the top of a barren rock, his treacherous and wicked companion carrying away the boat, and no other apparent means of escape left him.

"Father was right, after all," he said to himself; "he told me that Frank Bushfield was not a proper playmate for me, and now I am punished for disobeying him. I do wish I had minded what he said."

Two long, dreary hours John sat on Baldwin's Rock, watching and waiting for something to release him. It came at last. A plank floated slowly down the river, and struck the rock. In an instant John was astride of it, and after struggling hard with the current, he contrived to reach the shore, dripping, tired and forlorn, and as he was on the opposite shore from the town he had to walk nearly three miles to a bridge where he could cross over.

A sorry plight he was in when he reached home, but he told the whole story to his parents, told them how sorry he was, and they forgave him.

"Where do you suppose Frank Bushfield is?" asked Mr. Choate of his son.

"I do not know, sir; have you heard anything about him?"

"He is in jail, locked up there till to-morrow when his trial will take place," said the father.

"In jail!" repeated John, much amazed. "What is he to be tried for?"

"For stealing the boat you went in; it belonged to a man who lives up in

Cripplegate; he was very angry to find it stolen, and when Bushfield came back, a constable was ready to arrest him."

John felt thankful that he was not in the boat with the thief, and indeed the whole day's experience taught him a lesson that was never forgotten, even when his hair was gray, and he was ready to take passage across a darker river with the grim ferryman.—*Student and Schoolmate.*

"SHOW ME CHRIST."

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon while in this country called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly physical; your eyes are naturally good, and could I have operated on them twenty years ago, I think I should have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply, "so that you but enable me to see." The surgeon operated on him and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose; he had smelt one before but had never seen one; then he looked upon the face of his wife who had been so true and faithful to him; then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears; but whose beaming countenances he had never beheld. He then exclaimed, "O, why have I seen these things before enquiring for the man by whose skill I have been enabled to behold them! Show me the *doctor!*" and when he was pointed out to him he embraced him with tears of gratitude and joy. So when we reach heaven, and with unclouded eyes look upon his glories, we shall not be content with a view of these. No, we shall say, Where is CHRIST? He, my Saviour, He to whom I am indebted for what heaven is; He whose blood bought me, put upon my head this crown, and in my hand this harp. Show me HIM, that with my soul I may adore and praise him through endless ages.—*Exchange.*

THE TYRANNY OF FASHION.

As we sat in one of our city cars the other day, a young mother entered, dragging after her three babies, and seated herself with a sigh of such utter weariness that it arrested our lazy attention and set curiosity to work to trace that sigh to its source. She was a delicate little woman, with a face whose deep-cut lines and premature wrinkles told so plainly of overwork that it might have moved any ignorant looker-on to pity.

Yet there she sat—poor, little, pale, jaded, dull-eyed, worn-out, old-young woman—a slave to the hardest mistress that ever shod an iron heel with velvet, for she was dressed from the crown of her head to the sole of her foot according to the "very latest" rules of Fashion. Everything she wore, though of inexpensive material, was cut as carefully and trimmed as elaborately as if she were the laziest belle of Fifth Avenue, with a score to execute her senseless whims. Her three children were decked off in like manner; utterly regardless, if not of money, at least of *time*. Their little garments, all snow-white, were tucked, embroidered, braided, flounced to the last inch, shining with starch and

faultless laundressing, till each poor baby was a moving mass of finery, just fit to set up in a window of a "Ladies' Emporium" as a sample of "Work of the best quality done here."

Now, if people who have plenty of time and money to waste choose to make little puppets of their children, they can do so with some show of reason under the plea that they have nothing else to do; but for the mother of a family, who was evidently her own nurse, seamstress, and maid-of-all-work, to tax herself so needlessly, so cruelly, so absurdly as that! Is it not incomprehensible? And she is but one of thousands. Yet, shallow-brained people wonder every day why the women of this generation are not as healthy as their grandmothers. Reasons why are plenty, and this is one of them: The grandmother of that waxen-faced, expiring fragment of womanhood had but two "best" gowns—one for winter, one for summer, and she wore them half a lifetime without wasting any anxiety or labor on either. With her mother's brooch, and her fine kerchief, and some rich old lace handed down by an amiable grandmother, she was equipped for any occasion of dignity or importance. Then, her children wore calico dresses, "linsy woolsy" petticoats, and homespun stockings; played with doll, and said their catechisms, and were ever so much healthier, happier, and better children than the little men and women who walk our streets to-day.

Now, the laws of Fashion change as rapidly as the seasons, and are so arbitrary that the shape of a collar, the width of a ribbon, the size of a bow will determine one's claims to eligibility. And if it be folly in the rich to yield themselves to such a tyranny, how much worse the folly of the poor, who must sacrifice their golden hours of leisure, their health, sometimes even life itself, in the senseless straining after empty and unsatisfying frippery which does not belong to them, and can not add one iota to their solid comfort and happiness!

And the children,—ah, me! ah, me! Said a little lady of ten years in our hearing:—"You see, aunty, my veil is real lace," and she held it up for admiration, as if profoundly impressed with the importance of the weighty fact. Said another:—"Will it do for me to wear this collar to the Park?" "Why not?" we asked, innocently. "Why, it isn't a Shakespeare collar!" she replied, with wide-open eyes of astonishment at our ignorance.

Oh, if mothers, rich and poor, would but give up this wearying struggle to comply with the demands of fashion! if they would put upon their children comfortable, wholesome, neat, inexpensive dresses, and then devote the extra time and money to healthy recreation or culture; if they would go out and romp with them, play merry tunes that will set their little feet flying over the floor! read good books, study good pictures, in short, fill every day's cup brim full of the pleasures that satisfy and cannot harm, then the sweetness of such a childhood will blossom and bear fruit when such frippery as beads and ribbons have done their poor miserable work and perished.

Children really need no such adornment. God made them beautiful, and beautiful they will be if His work is not tampered with. If they are healthy, happy, and innocent, they will always be the loveliest of God's gifts, and need no help of ruffles or embroidery to make them attractive.—*Mrs. J. Halifax.*

FOLLY OF RESISTANCE TO DIVINE LAW.

It has been the aim of many infidel philosophers "wise in their own conceit," to devise and introduce some system for the reorganization of society, that shall remove the discordant elements that are inseparable from it since the fall, and restore it to its original perfection in Eden. Their aims, how-

ever, have never been realized, and are always destined to fail so long as they ignore the truth which revelation and experience alike declare, that man has lost his original purity, and is by nature a child of disobedience. It is vain to attempt to improve upon the plans which the Maker of man has himself established, and which the history of the race has proved to be of Divine appointment. The institution of the family is of God's own appointment, and cannot be abrogated without destroying the foundations of sound morals and good society.

This is fully proved by the uniform failure of the many experiments that from time to time have been made in this direction. In this country there have been many attempts, particularly those instituted by Robert Owen in 1826, and those following the plan of Fourier, who gave his views to the world in 1843. The Oneida Communist Circular has given the condensed history of 45 of these experiments, 11 of which were on the Owen, and 34 on the Fourier plan, all of which have failed. Of these establishments, 11 were located in Ohio, 9 in New York, 7 in Pennsylvania, 5 in Indiana, 3 in Massachusetts, 3 in Illinois, 2 in New Jersey, 2 in Michigan, 2 in Wisconsin, and 1 in Tennessee. The members belonging to single associations varied from 15 to 900, the average number being about 185, which would give a total membership of over 8,300. They owned on an average about 900 acres of land. All of these associations died young; 12 lasted less than a year, 8 between one and two years, 4 between two and three, 4 between three and four, 1 four years, 1 five years, 1 six years, 1 thirteen years, and 1 seventeen years.

There is surely little reason, in these futile experiments of weak and wicked men and women, to fear that the divinely-established order of society, is in danger of being superseded or overthrown.—*American Messenger*.

ROMISH EDUCATION.

Continue your protest against the practice of patronizing Romish schools by Protestants; make it as loud as thunder; wake up the church and the Protestant country, on this subject. Any Protestant father who, with the facts before him, will send a child to a Romish school, ought to be dealt with by his church as guilty of one of the greatest of crimes, viz: that of conspiring with one of the agents of Satan to ruin the soul of his child. Two instances of the kind have come to my knowledge within the last twenty-four hours. In one case the parents were both Methodists; they sent a daughter some fifteen or sixteen years of age, to the Catholic school at Pascagoula, taught by "Sisters of Charity," I think. In the course of a few months they received a letter from the daughter, expressing a desire to join the Romish Church! This opened their eyes, and the father hurried off for his daughter forthwith. And in all probability her return home will be followed by letters from the "Sisters," to papists in this city, putting them on her track, and the efforts to Romanize her will still be continued. In the other case, only the mother is a member of our church. Having a rather wayward son of fifteen, who had not been induced to study by any of the teachers in the city, the parents thought they would try the "Brothers' School," also at Pascagoula. The mother accompanied him, gave him a Bible, with a mother's charge to read it—notified the "Brothers" that she did not wish her son taught the catholic religion, but his books; and received the fullest assurance that her wishes should be strictly observed, &c. But

certain things coming to her knowledge after a while, she became dissatisfied and went for her son before the scholastic year expired.

Now for the result. She found that her son had been taught almost nothing in his proper studies—that his Bible had been kept from him, and that he had not been allowed to read it—that he had been thoroughly drilled in the Romish faith and usages, had been required to be up and in the chapel for their peculiar services before six in the morning, had had history perverted and falsified to him, and his young mind so worked upon that the boy can now hardly shake off the idea that he must be in the Romish church in order to be saved ! Nor was this all ; she learned to her great grief, that her son had not been required to observe the Sabbath, only long enough to get through with the Romish ceremonies in the morning—say until about nine o'clock—that the rest of the day was devoted to fishing, sailing, or any other amusement that the “Brothers” and priests felt like engaging in. Such is *Romish faith*—such are the hands in which Protestants place their children to learn *piety*—such are *Romish schools*—and such is the “Brothers” school at Pascagoula. Send on your children, Protestants, if you wish them sent to perdition, and their arrival there will be insured.—*Nashville Church Advocate*.

TRANSUBSTANTIATION.

The late Henry Drummond, the wealthy English banker, was a disciple of Edward Irving, and having adopted extreme views of the sacraments, was thought to be in danger of perversion to Romanism. When visiting Rome the Jesuit head of the Propaganda undertook to convert him to a belief in transubstantiation, when the following conversation occurred :

Mr. Drummond asked whether it was the doctrine of ‘the church’ that natural bread and wine were so changed by the act of consecration as to become what they were not before. The General of the Jesuits replied, ‘Beyond all doubt.’ ‘Then,’ said Mr. Drummond, ‘suppose that some of our great chemists, say Raspail or Faraday, were allowed to analyze the elements after consecration, would they find any change to have taken place?’ The General paused, and then said, ‘Sir, if such impiety were to take place, I believe the elements would be found restored to their natural state.’ Mr. Drummond rejoined, then I understand that in this case the elements would be the subject of two miracles. By the act of consecration one miracle would be performed, by which they would be transubstantiated into the body and blood of our Lord Jesus Christ ; but by the act of desecration a second miracle would be performed, whereby the elements would be restored to their natural state.’ The general of the Jesuits could bear this no longer. His face reddened, and he rose in great wrath, saying, ‘Sir, I perceive that you are only a speculator, and not at all disposed to hear the church, and let me tell you that, if you continue in your present state, infallibly *vous irez aux enfers*’ [you will go to hell.] Mr. Drummond said, ‘I thanked the irate priest for the warm interest he took in my welfare, and so we departed.’

WHY AM I NOT A CHRISTIAN ?

1. Is it because I am afraid of ridicule, and of what others may say of me ?
“Whosoever is ashamed of me and of my words, of him shall the Son of man be ashamed.”
2. Is it because of the inconsistencies of professing Christians ?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I will not "hold out"?

"He that hath begun a good work in you will perform it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

PREVENTING MERCIES.

Psalm lxxix. 8.

The hawthorn hedge that keeps us from intruding,
Looks very fierce and bare
When stripped by winter, every branch protruding
Its thorns that wound and tear.

But spring-time comes, and like a rod that budded,
Each twig breaks out in green;
And cushions soft of tender leaves are studded,
Where spines alone were seen.

And honeysuckle, its bright wreath upbearing,
And prickly top adorns;
Its golden trumpets victory declaring
Of blossoms over thorns.

Nature in this mute parable unfoldeth
A lesson sweet to me;
God's goodness in reproof my eye beholdeth,
And His severity.

There is no grievous threatening but combineth
Some brightness with the gloom;
Round every thorn in the flesh there twineth,
Some wreath of softening bloom.

The sorrows that to us seem so perplexing,
Are mercies kindly sent,
To guard our wayward souls from sadder vexing,
And greater ills prevent.

Like angels stern, they meet us when we wander
Out of the narrow track,
With sword in hand, yet with voices tender,
To warn us quickly back.

We fain would eat the fruit that is forbidden,
Not heeding what God saith;
But by these flaming cherubim we're chidden,
Lest we should pluck our death.

To save us from the pit, no screen of roses
 Would serve for our defence,
 The hinderance that completely interposes
 Stings back like thorny fence.

At first, when smarting from the shock, complaining
 Of wounds that freely bleed,
 God's hedges of severity us paining,
 May seem severe indeed.

No tender vale of heavenly verdure brightens
 The branches fierce and bare ;
 No sun of comfort the dark sky enlightens,
 Or warms the wintry air.

But *afterwards*, God's blessed spring-time cometh,
 And bitter murmurs cease ;
 The sharp severity that pierced us bloometh,
 And yields the fruits of peace.

Sunday Magazine.

THE LOVED AND LOST.

"The loved and lost!" why do you call them lost
 Because we miss them from our outward road?
 God's unseen angel o'er our pathway cross'd,
 Looked on us all, and loving them the most,
 Straightway relieved them from life's weary load.

They are not lost: they are within the door
 That shuts out loss and every hurtful thing,—
 With angels bright, and loved ones gone before,
 In their Redeemer's presence evermore,
 And God himself their Lord, their Judge and King.

And this we call a loss! O selfish sorrow
 Of selfish hearts! O we of little faith!
 Let us look round, some argument to borrow,
 Why we in patience should await the morrow,
 That surely must succeed this night of death.

Aye, look upon this dreary, desert path,
 The thorns and thistles wheresoe'er we turn ;
 What trials and what tears, what wrongs and wrath,
 What struggles and what strife the journey hath!
 They have escaped from these; and lo! we mourn.

As the poor sailor, when the wreck is done,
 Who, with his treasure, strove the shore to reach,
 While with the raging waves he battled on,
 Was it not joy, where every joy seemed gone,
 To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
 A little child, had halted by the well,
 To wash from off her feet the clinging sand,
 And tell the tired boy of that bright land
 Where, this long journey past, they longed to dwell.

When lo! the Lord, who many mansions had,
 Drew near and looked upon the suffering twain;
 Then pitying, spake, "Give me the little lad;
 In strength renewed and glorious beauty clad,
 I'll bring him with me when I come again."

Did she make answer selfishly and wrong—
 "Nay, but the woes I feel, he too must share!"
 Or, rather, bursting into grateful song,
 She went her way rejoicing, and made strong
 To struggle on, since he was freed from care.

We will do likewise. Death hath made no breach
 In love and sympathy, in hope and trust;
 No outward sigh or sound our ears can reach,
 But there's an inward, spiritual speech,
 That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—
 Take up the song where they broke off the strains.
 So journeying till we reach the heavenly town
 Where are laid up our treasures and our crown,
 And our lost, loved ones will be found again.

Ch. of Eng. Magazine.

Literary Notices.

To those in whose judgment a volume of first-class sermons is a luxury, we commend one by Rev. John Ker, a U. P. minister in Glasgow. (Edinburgh: Edmonston & Douglas. New York: Carters.) "The beauty of holiness" marks them in no common degree.

Rev. John Waddington, D.D., of Southwark, has published a volume entitled *Congregational Church History, 1200-1567*. (London: John Snow & Co.) He has the qualifications for the work of a faculty for hunting up these hidden materials of history in which England is so rich, and of being an ardent believer in Congregationalism. In this work, he has devoted himself to tracing the working of the leaven of New Testament principles in dark places and during the dark ages, finding many proofs to reward his search. The successive attempts at reformation were movements in our direction, but movements that stopped half-way. But dreams of visible unity, sacerdotalism, and alliances with the State, "choked" the new life of the Churches of the Reformation.

Another *Sunday School Manual!* This by Rev. E. Eggleston, of Chicago, editor of the "National Sunday School Teacher." (Chicago: Adams, Blackmer & Lyon.) Well, let them come; they will all do good, and each will have some points of excellence peculiar to itself. We should like very much to see one by Mr. Ralph Wells.

Among recent works on the Antiquity of Man, so much debated now-a-days, mention may be made of one entitled *Pre-Historic Nations*, by John

D. Baldwin (New York: Harper Brothers), an able writer. He considers that the human race has existed on the earth for 8,000 or 10,000 years. This is one of the questions, like that of Geology, on which we must be prepared to receive new light, and must not confound our interpretations of scripture, or traditions outside of scripture, with the true testimony of scripture itself.

Authorship is not in all cases the worst of trades. "The heirs of Noah Webster receive \$25,000 annually from his Dictionary. Harper Brothers pay Marcius Wilson an annual copyright of \$16,000; and the same house has paid Anthon, Barnes, Robinson, Abbott, Motley and Prescott, upwards of \$50,000 each copyright on their works. Scribner & Co. paid Headley \$50,000 prior to 1859, and to Dr. Holland a larger amount." These sums appear large, comparatively, for literary work. But had they been for selling whisky or tobacco or dry goods, no one would have made a paragraph of it. The Bishop of Oxford is said to receive £1,000 for some papers in *Good Words*, and the Bishop of Gloucester to have refused £500 from the same quarter.

Counsels to Young Converts is the title of a pamphlet of 36 pp., from the pen of the Rev. J. A. R. Dickson, of London, Ont. It is full of precious truth, and is adapted to do great good among those who have recently been brought to the Lord. Mr. Dickson has happily had considerable experience lately in dealing with this class of persons in his own congregation, and he has here embodied in a concise and more permanent form the counsels he has been addressing to his own people. It may be had of the publisher, P. H. Stewart, Toronto, or of W. L. Carrie, Bookseller, London, at 15c. per copy, or \$10 per hundred.

A Reply to "Broken Reeds." By the joint authorship of Rev. D. Savage and Mr. I. Oates, city missionary of that place, is one of several pamphlets that have been called forth by the Rev. Mr. Dewar's attack upon the Evangelists, Messrs. Russell, Needham, and Carroll, whose labours and successes we have chronicled from time to time. The Rev. Dr. Cooper, of London, has also published one, with the suggestive title of "*Fig-leaves for Antionmians*," in which he exposes the nakedness of that pernicious error with a master hand. Controversy during a revival of religion is generally to be deprecated, although a little breeze of this kind, perhaps, will do no harm, so long as the object of the writers is, as we believe it to be in this instance, truth, not victory.

We have also before us "*A Plea for Total Abstinence*," (24 pp., 12 mo.,) from the pen of the Rev. A. Sutherland, Yorkville, in which the question and ground of total abstinence are discussed and applied, and the objections commonly urged against the movement are considered and, we think, answered. We perceive that the Toronto Christian Temperance Society have thought so highly of this essay as to have a large edition of it printed for themselves. It is supplied from the *Guardian* office, Toronto, at a very low rate in quantities.

British and Foreign Record.

The magnitude of the Irish Church question must not tempt us to overlook other important movements going forwards in the mother country. Without much flourish of trumpets, with very little controversy, a new Education bill for Scotland has been introduced by the Duke of Argyle, on behalf of the government, with every prospect of its becoming law. It is an accommodation of the old Scottish system, framed in a time when all the nation was in the Established Church, to the altered circumstances of the present day; and the changes proposed are such as to bring it into very near conformity with the Canadian system—support and management by rate-payers, and no compulsion as to receiving religious instruction. It is supposed that by first introducing this system into Scotland, where the way is largely prepared for it, its extension into England will be facilitated. But the obstacles in the southern kingdom are much greater. Denominationalism has much stronger hold; and there is a social difficulty of as great, if not greater, importance. In Scotland, it appears, the children of every class attend the same schools on perfectly equal terms, so that the schools are strictly “public,” supported and used by the whole community, as here. But in England, as Spurgeon quaintly put it, “a sovereign won’t speak to a shilling, and a shilling won’t speak to a penny.” So that, there, State provision for Popular Education does not take the form of a community, as a whole, securing the instruction of all its youth, but is rather an affair of charity, another form of property’s bearing the burdens of poverty. The difference thereby caused in the spirit and method according to which any such measure is framed, is enormous. But the national element in English society and government is rapidly on the increase; and caste is losing power. We shall see a truly public system there, yet. The government have made a good beginning in the Endowed Schools Bill, regulating the better class of institutions. In these, founded and enriched by gifts and bequests of very large aggregate value, great abuses had arisen—sinecure masterships, very few scholars, small help given to those who needed it most, and clerical exclusiveness. It is proposed to “change all that”—to open the schools alike to dissenters and churchmen, to allow the appointment of lay-teachers, and to exact service in proportion to salary. To secure this, there is to be more real and effective local management and government inspection. There are not a few abuses in the father land, but the conservatism that shuts its eyes and repeats evermore, “whatsoever is, is right,” can no longer have its way. “Let in the light,” is the cry of the nineteenth century: “Let us know *how* and *why* things are as they are.” Most thankful are we to see that the work of reconstruction follows close upon that of destruction, and that Old England is renewing her youth by the force of a sounder vitality from within. By peaceful revolutions she is accomplishing changes as great as those which our fathers had to purchase with their blood.

The Irish Disestablishment Bill is being pressed through Committee in the Commons, and Mr. Gladstone is nobly sustained by the Liberal party. The disestablishing clause was passed by a majority of no less than 123! The attempt to postpone the time of separation between Church and State for one year, was as signally defeated. The Maynooth and *Regium*

Donum provisions will be the field of a more evenly-matched contest ; and not without reason. The idea of giving a Romish College a large endowment is most repugnant to Protestant feeling. But when a nation, like an individual, has been once committed to a wrong course, how bitter the necessary consequences. The Irish Churchmen are foaming at the mouth. They will be more reasonable when they know that is of no use.

These commutation arrangements with religious bodies, we are sorry to see, are multiplying. They furnish a most convenient escape for Governments who must go with the advancing flood of voluntaryism, and at the same time want to please the Churchmen and the Tories. It is a much easier thing to give a "lump sum" to a Bishop, Synod, or Conference, and have done with it, than to have to deal with a body of clerical pensioners. But the "vested interests" of these individual clergymen are the only plea for giving the "lump sum" at all ; and it would be far better for the public weal, as well as more consistent with the Disendowment principle, to carry out the recognition of those "vested interests" simply and literally by paying the stipend of each minister, year by year, into his own hand, than to create these permanent endowments out of government funds. Therefore we regret to see that the Tasmanian Legislature has passed a Bill, and that this has received the reserved assent of Her Majesty, providing for the payment of a commutation sum of £100,000 (in lieu of an annual grant of £15,000), in addition to annuities. The Church of England gets £58,000, the Kirk and Wesleyans, £7,000 or £8,000 ; the Church of Rome, £23,000, *Independents, Baptists, and Primitiv: Methodists alone refusing to be subsidised.* All honour to these faithful witnesses for Christ's law of willinghood!

The time for Pio Nono's Œcumenical Council draws on apace, and the Bishops are flying as a cloud to Rome, like (?) doves to their windows. Of course the result can only be to make Rome more Romish still, and the Papacy more Papal. There will be no Reformation. Not one false dogma will be retracted ; not one superstition renounced ; not one despotic claim abandoned. Rather may we expect new proclamations by infallible authority of unscriptural error ; new beatifications of questionable saints ; new ratifications of artificial miracles. Just in proportion as the Church is forced to quit its hold of "the secular arm," will it insist upon its spiritual claims. The more the older nations and rulers cast off its intolerable yoke, will it strive to conquer new kingdoms for the triple crown. It is straining every nerve for England. It occupies China in force. It tries hard to keep the Irishman, and is fully alive to the importance of winning the negro, in America. Thoughtful men in the United States are not a little concerned at its growing power over municipal governments, its interference with the public schools, and its greediness for State charities. A strange spectacle does Rome present in our day ; the old trunk decaying, the newest boughs putting forth fresh life ! No doubt this grand rally will promote the unification of the system, in doctrine, discipline, worship and aggressive work. The power of the Papal See will be increased. All the enlarging powers of the present time, the press, education, popular liberty, and so on will be laid under tribute for their own destruction. Would that there were no enemies, no traitors, within our own camp ! But God is for the truth, and His Son "must reign."

The Chinese Missionary imbroglio has been the subject of a remarkable debate in the House of Lords. To read the Duke of Somerset's speech is like going back half a century, to Sydney Smith's sneers at the "consecrated cobbler," William Carey. Even Lord Clarendon, the Foreign Secretary, did not know that the missionaries who got into trouble and Yang-chau did not belong to the London Missionary Society! "Gallio cared for none of these things." The eloquent Irishman, Dr. Magee, who had just taken his seat as Bishop of Peterborough, made a noble defence of the Missionary enterprise from the cold and worldly criticisms of the above-mentioned temporal Peers. It is not often that a Bishop does so good a service in the House of Lords. Explanations have since taken place between Lord Clarendon and the London Missionary Society. It would seem that the course of Mr. Taylor, the leader of the Mission, is condemned by experienced missionaries. The treaties authorise travel, but not residence, in the interior. But the British *merchants* at Shanghae egged on the Consul to take up the gunboats, glad enough to use any missionary as an instrument for pushing their own claims for lodgment in new places. A more distinct understanding is likely to result from this disturbance between the Foreign Office and the principal Missionary Societies; and it will be understood that their agents will stand on precisely the same footing as any other travellers, and if they exceed treaty limits will do so at their own risk.

It is not often that any ecclesiastical case comes before our Canadian law Courts, especially among Congregationalists; but in course of time it can hardly be otherwise than that such offences should come, and it is well to know how judges look at causes of this kind. For this purpose we refer to a case lately before the Chancery Court in England. In Reading, Berkshire, Rev. —Legge has been pastor of a Congregational Church for many years. Latterly, a Mr. Gordon has been assistant or co-pastor. They did not agree. A majority of the church sided with the senior pastor, and voted to dismiss the junior one. But he would not go. A suit is brought to compel him, and evidence has just been taken from leading men as to the usage of the denomination in the matter. Dr. Raleigh, Mr. Binney, Rev. S. McCall and Rev. R. Ashton, were among the witnesses. Dr. Raleigh said that the chapels were governed by trust-deeds, and that he did not think any had a right to say what was the usage of the body, if the trust-deed was silent. "The very nature of the Congregational system was, that every congregation had its own usage." He and Mr. Binney considered that if there was a dismissal, reasons must be given. Mr. McCall and Mr. Ashton held that a minister's appointment was for life, unless the trust-deeds made explicit provision for dismissal. We shall await the decision of the court with much interest. In the meantime we may add, that the forms of trust-deed for Ontario prepared by the Union are silent on the above-mentioned question. The process of "getting rid of" a minister, however, does not seem to require any new patent for its more prompt and easy execution.

An Irish priest, Lavelle by name, under the special orders of Archbishop McHale, refused the sacraments even to the dying parents of a scholar who had been sent to the National School! In one place the corpse of a man who had sent his children there was dug up from the grave and left on the ground! Really, these things make one doubt if their perpetrators are fit for citizenship in a free country.

In illustration of that "positive religious teaching" in the English Universities, which was made the excuse of keeping them close institutions of the Established Church, we may quote from the letter of a "College Fellow" to the *Times*. "I construed portions of the Greek Testament to my tutor, on five or six different occasions during the four years and a half of my undergraduate career, and I occupied the whole of the day before my degree examination, in looking up a few facts in a Compendium of Biblical History, and in learning by rote as many of the articles of religion as I could in so short a time. The next day I answered ten questions out of twelve in the examination, most of which I could have answered equally well before I left the nursery." Yet if this sort of thing were not enforced on every student, some would have us believe that Christianity was in danger!

A NEW DOXOLOGY.—The Unitarians of Boston, unwilling to give up altogether the grand old doxology so frequently sung by their orthodox brethren, and yet unable to adopt its last line, have altered it to suit their theology as follows:—

"Praise God, from whom all blessings flow,
Praise him, all creatures here below!
Praise him above, ye heavenly choir!
O! may his praise my soul inspire!"

No improvement, we think, even poetically considered, to say nothing of the grand and fundamental truth it is made to ignore. We suppose they will soon want to make a similar change in the formula for baptism, and leave out the names of "the Son, and of the Holy Ghost." *Query*:—How will these objectors to the doxology aforesaid be able to join in the song that "every creature which is heaven" is said to sing (Rev. 5, 13),—Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, *and unto the Lamb for ever and ever*?"

PRAYER FOR COLLEGES.—The last Thursday of February was observed, as is usual throughout the United States, as a day of special prayer for colleges and institutions of learning.

At the meeting in the Old South Chapel, Boston, the Rev. Dr. Blagden took charge, and offered the opening prayer. The first address was by Rev. Mr. Tarbox, Secretary of the Education Society, who gave a general view of the American colleges as to their present condition, confining his remarks, however, more particularly to those of New England. In these New England colleges, there are more than 2600 undergraduate students, and if those in the scientific and professional departments are added, the number will rise to 4000. From one third to one half of the undergraduates, are professors of religion, but the number studying for the ministry, is less in proportion than it used to be. Dr. Kirk followed in a brief address, speaking of the change which has come over his feelings on this subject, since the days of his youth. The college is an intensely religious institution, and most closely bound up with the interests of the churches. After prayer by Dr. Kirk, Rev. Dr. Magoun president of Iowa College, made the more extended address of the evening, giving a very graphic picture of life at that institution, the character of the community in which it is planted, and the scenes of religious interest among the young people gathered there for education.

Recent reports from a number of colleges show, that the observance of the day has been attended with very blessed results in the hopeful conversion of large numbers of the young men. The following facts in regard to some of the Western Colleges will be read with interest.

The President of Western Reserve writes, that of sixty-seven students in that institution, fifty are Christians. There have been six hopeful conversions during the year.

President Fairchild, of Oberlin says : " All the members, I believe without exception, of the Senior and Junior classes are hopefully pious, and a very large proportion of the other two classes. Probably half of those in the Preparatory departments are professing Christians."

President Andrews, of Marietta College, O. writes : " Since the close of the last term, Dec. 22, there has been a most interesting work of grace in Harmar and Marietta, reaching all the churches, and embracing the College in its influence. In the vacation a daily prayer meeting was commenced by the officers of the College, and those students who were spending their vacation in town. This meeting is still kept up. All the members of our Senior class are now hopefully pious, and a large majority of each of the other classes. In nearly every case, both parents of the converts are, or were, praying persons. Half of the subjects of the work are the sons of ministers, and of that class of students, fifteen in all, not one is left."

President Morrison, of Olivet College, Mich., writes : " Conversions have continued to occur at short intervals throughout the year. Last winter there was *unusual* interest for several weeks, when nearly all the students then present were deeply impressed, and very many converted. Near the close of the Fall term in December last, the religious interest became a good deal deepened. And on re-assembling after the holidays, during the " week of prayer " at least a dozen young people, of whom a part were students, openly avowed their purpose to live religious lives." Referring to the fact that at least a dozen neighbourhood Sabbath Schools are sustained by the students he says : " In at least three neighborhoods thus ' evangelized ' by students from Olivet, revivals have occurred during the past year, in one instance, with the conversion of nearly every adult in the neighborhood."

President Chapin, of Beloit College, Wis., reports that there are in that institution " seventy college students, four-fifths of whom are professors of religion. During the year there have been some sixteen hopeful conversions in all."

President Merriman, of Ripon College, Wis., writes respecting that institution, that it has been favored with revivals every year since its organization.

President Marsh, of Oregon, says of the recent revival at Pacific University, there has been a great quickening of religious feeling, much activity and many hopeful conversions,—about thirty in all—fifteen of whom are students—have professed faith in Christ.

THE DANCE-HOUSE business in Water Street, New York, is said to be almost entirely suspended, and a permanent mission is established under the immediate supervision of Dr. Ward, who has been concerned in the work from the first. Prayer-meetings are held daily and nightly, and many conversions among notorious rogues have occurred. About sixty women have been helped to the means of living a respectable life. A Sabbath school of nearly one hundred children is also in successful operation.

The new Metropolitan Methodist Church in Washington, was dedicated on the 28th of February. Bishop Simpson preached the dedicatory sermon in the forenoon. It was estimated that there were at least two thousand persons in and about the church edifice, among them General Grant and family. The enterprise was commenced about sixteen years ago, by nine gentlemen in Washington, and has been carried to completion by the voluntary contributions of the denomination throughout the United States. The work was suspended during the war, as it was a national work. When entirely completed, it will have cost \$250,000. About \$60,000 is still to be raised to pay off indebtedness, and to furnish the church. It has a magnificent organ, the gift of Carlos Pierce, Esq., of Boston. Rev. W. Morley Punshon delivered a most eloquent discourse in the afternoon. It was a singular coincidence that Bishop Simpson and Mr. Punshon had both, with no consultation upon the subject, selected the same text. In the evening Rev. Dr. Eddy of Chicago, preached to an immense congregation, and the amount subscribed at the services almost reaches the sum needed to cancel the debt. Much offence is stated to have been given by the manner in which contributions were really forced out of people at this dedication; several gentlemen, who had been intending to give from \$200 to \$500 each, refusing to give anything, to mark their disapprobation of the proceedings. Gen. Grant gave \$500, on condition that no use be made of the fact on that occasion.

LAY REPRESENTATION IN THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES.—Next June the entire membership of the Methodist Episcopal church, above the age of twenty-one, will vote upon the question of lay delegation. Last summer, the General Conference received numerous petitions in favor of the movement, and matured a plan by which laymen might participate in the councils and government of the church. The vote of the majority of the membership is necessary to its final adoption, which can be consummated by a vote of two-thirds of the members of the General Conference in 1872. The measure is already adopted by Southern Methodists, and will probably succeed.

Correspondence.

THE LABRADOR MISSION.

Many of your readers are aware that through the self-denying labours of Rev. C. C. Carpenter, aided by the Canada Foreign Missionary Society, an interesting mission was established on the coast of Labrador. Since the above Society ceased to meet, this mission has been managed by a small committee in this city, composed of gentlemen of several denominations. Finding that it cannot be satisfactorily carried forward on such a basis, they summoned a meeting of subscribers by inserting due notice in the public journals. At that meeting they received authority to offer the mission to each of several bodies of Christians, and amongst others to us. I wrote to the Colonial Missionary Society on the subject and received for answer a statement of their inability to undertake it, but suggesting that we on this side might raise a special fund for its support, to which they would cheerfully make a small grant from time to time. There is some valuable property belonging to the mission. A neat Church building, a Mission House on Caribon Island for summer residence and service when the people are fishing and the fishing vessels are near. Another Mission House at the Esquimax River, the winter settlement, where the Church is. It so occurs that the male and female missionaries now there are Congregationalists. It would cost from \$1,000 to \$1,200 per annum to maintain it. There is a debt of \$1,000 which they

who take the property ought to pay. I have no way of laying this offer before our Missionary Committee and the Churches generally, so effective as through your pages. Some thought may be given to the matter before the 9th June, when, in meeting, it may be considered. I give no opinion upon it.

Yours,
HENRY WILKES.

Montreal, 16th April, 1869.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR—A few words on College matters, by way of reporting progress, may not be without interest to your readers: let, therefore, this assumption be my excuse for occupying a portion of the space of your next number. On the evening of the 14th, the session of 1868-69 was formally closed by a public service in Zion Church. Dr. Wilkes, the chairman of the Board, presided; Dr. Lillie gave an account of the work and results of the past session; Mr. Fenwick, who by appointment came to assist in the examinations, gave an address to the students; and Mr. Hindley read a paper on "The distinction between knowledge and wisdom." The attendance was good and the proceedings were interesting and instructive to all.

In its general result the session has been the most successful and satisfactory of any that have been held in this place. Good health, with one exception, has been vouchsafed to professors and students; the diligence and conduct of the latter have been praiseworthy; and the work of the several classes has been carried on without interruption. Written examinations, of three hours each, were held in all the subjects of the Course, whose results showed not only diligence on the part of the students, but also a good apprehension and retention of the matters brought before their minds. It is due to Dr. Lillie to say, that unasked, in order to help those students who were backward, he formed a class for instruction in elementary Classics, which met three times a week, and thereby he did good service to the College. Ten students were in attendance throughout the session, classified as follows:—Theological course, four; Undergraduates in the Literary course, three; Preliminary year, three. Of these, Messrs. W. M. Peacock and Hindley, have completed their course, and left possessing the confidence and best wishes of the Board for their future success. To most of the other students, work has been assigned for the vacation, by the Missionary Committee, in various parts of the Dominion. The next session will probably open with a larger number of students than the last; so that twelve, at least, will be in attendance. This will be much above the average number and will involve a corresponding increase of expenditure.

And here I am brought to speak of the finances, and my story will, I fear, not prove so pleasant. The Treasurer reports our financial position to be:—disbursements, up to date, \$2,634 64; payments to be made on account of board, salary and fees, before May 31st, \$295; total, \$2,929 64. Receipts, up to date, from all sources, \$2,500 79. Thus a balance of \$428 85 remains to be made good before the close of our fiscal year, if we are to end it all right. In this balance is included \$234 77, the amount of deficit on former years, so that the actual deficit of this year will be \$194 08. To help to meet this, contributions are yet to come in from certain of our churches that always subscribe, and well too. But I am sorry to say, that the list is unpleasantly long of those from which no remittance has come; and I cannot

help avowing my fear that many of our ministers and churches are not sufficiently alive to the claims which the College has upon their sympathy and support. What is wanted is not a special collection, made from pew to pew, on a particular Sunday, but a systematic personal application, by appointed collectors, to everyone that is known to be willing to help the institution. A better illustration of this point of my remarks cannot be adduced, than that of a certain fair city, in your western Province, which can boast of its three churches of the Congregational polity, in two of which alumni of this very College minister, which city has sent to our funds *thirty-four dollars* for the current expenses of the past session : whilst in this sluggish Eastern Province, a city remarkable for its antiquity has not for years past unclosed its purse-strings to render even the least aid. And an illustration, bearing on the whole matter under discussion, is found in the fact that of the sum of \$2,500 79, receipts, \$1,138 45 have been cheerfully granted by that old friend of the College, the Colonial Missionary Society, and \$630 up to date, from Zion Church : in all, \$1,768 45 from these two sources alone. The list in this city is not yet closed ; but even now, in the face of a bad commercial year, which has forced many of our old liberal adherents to scan very narrowly a \$5 bill, our subscriptions are in excess of the previous year. How has this been secured ? By a more thorough canvassing of those who were known to be able and willing to give, so that instead of sixty-eight in 1867-8, we obtained eighty and upwards, subscribers in 1868-9. Next year, owing to the termination of old arrangements and the inception of new ones, our expenditure will be reduced (with the same number of students) \$200 at least. But we shall have more students ; and the Library sadly needs replenishing, for scarcely a book has been added to it for the past five years.

In conclusion, Sir, I have to tell you that I have written all this on my own responsibility ; at the same time, I am sure that every friend of the College here would sustain me in declaring the conviction that the body at large should more largely and liberally co-operate with us in our efforts to render it more useful and efficient. I can sincerely testify to the fact, that all the time, thought, labour and money expended here on behalf of the College are given cheerfully, and with no other desire than to help in advancing the best interests of the denomination, and thereby the cause of truth and righteousness throughout this whole land.

My conclusion is, let a special effort be made between this and June, to raise the sum required to square the two sides of the account, that we may begin the next session with a clear record.

I remain yours, with much respect,

Montreal, April 16th, 1869.

GEORGE CORNISH.

OUR UNION MEETINGS.

DEAR EDITOR,—Many who have had the privilege of attending the Union meetings during the past few years, must have been unfavourably impressed with one feature of the proceedings, which, if it can, ought certainly to be improved.

The order of business requires all resolutions sought to be submitted to the meeting to be handed to the Standing Committee on business : the usage is, for its Chairman to propose in public meeting such as have been accepted or prepared by the Committee,—a duty frequently discharged with great adroitness, and under difficulties, as between the reading of papers, or the movement of one Society making way for another, often creating a smile,

when, in the midst of seeming universal commotion, the chairman's stertorian voice (if he is so blessed) is heard,—“Hear the Chairman of the Business Committee.” The sub-Chairman reads the resolution, timidly it may be, and heard imperfectly, if at all, by one-third of the assembly. Then follows the constitutional question “What shall be done with the resolution?” A momentary silence is likely to follow this enquiry, seldom however, more than momentary, for some young, hearty, fearless brother, who thinks he has the subject at his finger-ends, proposes that the resolution be then and there adopted. He says but little on the principle or subject involved, but he thinks it good and correct, he has much pleasure in supporting it, and the Union cannot do better than adopt it forthwith, and—proceed to other business! A lengthy and tedious discussion, it may be, ensues, as to the propriety of an immediate consideration of the subject, in which half-a-dozen ardent or dull brethren, as the case may be, take part, whose conflicting opinions are at last disposed of by the Chairman declaring authoritatively, that the discussion had better stop there, as this Society or that deputation must now be heard. The “resolution,” meanwhile, has to be vigilantly watched by its foster-father, and rescued from oblivion, or reserved for a more convenient season. Then the proper business of the assembly is resumed.

But many experienced and devoted men attend year after year, and their voice is never heard in speech. It may be that the esteemed pastor from Quebec, travels to Hamilton or Brantford, and returns, without once addressing the meeting; or, the worthy Missionary Pastor from Manilla goes to Kingston or Montreal, without his voice being raised in speech or sermon.

Now, what with this circumstance and that, and the high-pressure resting all the while on the officials of the various Societies clustering around the Union, who may be presumed to be selected from the men of mark in the body, rendering it all but impossible for them to take part in the public discussions, a candid review of any one of these annual gatherings might lead to the conviction that a precious opportunity, which, but for these influences might have yielded much intellectual and spiritual enjoyment and profit to all, has been sacrificed, to a large extent, to technicalities and questions of order.

Could not a remedy be found for this unsatisfactory state of things? Is it not possible so to arrange matters, that the most able and experienced men in the body shall be heard on these “high days?” A larger attendance at the meetings might be secured; members from other churches might attend, as they were accustomed to do in former years, while there would be ground to hope that lasting good would follow. The distinctive principles of the body, and the adaptation of its policy to mould into a healthy vigorous Christian form, the peculiar phase of social life being developed now in this Canada of ours, could then be more clearly manifested, and with profit to the Commonwealth.

ONTARIO.

VISITORS AT THE CAPITAL.

DEAR EDITOR,—Allow me, through your columns, to speak a word to the *Pastors* of our Churches, and any others whom the matter may concern. Many strangers from all parts of the Provinces of British North America congregate at this capital during the Session of our Dominion Parliament; whose associations, when at home, are more or less with our denomination.

I shall esteem it a kindness if any friend knowing of such temporary residents, or even transient visitors here, would send me their name and address, that early and suitable recognition may be extended to them.

Your's very cordially,

Ottawa, April 19; 1869.

EDWARD EBBS.

Official.

Western Association.—At the last meeting of this Association held in Warwick, Ont., the following resolution was unanimously passed, "That a special meeting of this Association be held in London for the disposal of necessary business, but specially to consider the expediency of forming an ASSOCIATION OF CHURCHES in addition to our present Association of Ministers, the day and hour to be intimated by the Secretary in the *Canadian Independent*."

This meeting will be held in London on Monday and Tuesday, May 17th, 18th. All members and intending applicants for membership are requested to be present. Ordination services in connection with this meeting will be held at Southwold on Wednesday 19th.

JAMES A. R. DICKSON, *Secretary*.

N.B.—Brethren will please inform the Secretary of their coming by the 12th, so that arrangements can be made for their stay.

Congregational Union of Ontario and Quebec.—The next annual meeting of the Union will be held (D.V.) in Zion Church, Montreal, commencing at 7.30 P.M., on Wednesday, June 9, 1869, at which hour the opening sermon will be preached by Rev. D. Macallum (alternate, Rev. H. D. Powis). After the sermon, the Union will be organised for the session, and Committees appointed.

The retiring Chairman's address will be delivered on Thursday morning, after which the new Chairman will be chosen, and the report of the committee of the Union submitted.

The Union Committee have invited the preparation of the following papers, to be read in the course of the meeting:—1. On "Why am I a Congregationalist?" by Rev. J. G. Manly (deferred from last meeting). 2. On "Revivals." 3. On "Calling out all the Gifts of the Churches."

Pastors who have enjoyed Revivals will be asked to report them at the morning prayer-meetings.

It is expected that the new School Act for Quebec will be explained by a member of the Legislature of that Province.

The Public meeting on behalf of the Missionary Society will be held on Thursday evening.

On Friday evening the members of the Union will be received at a social meeting by the friends in Montreal.

On Sabbath morning Rev. R. Hay (alternate, Rev. J. A. R. Dickson) will preach. In the afternoon a Sabbath School meeting will be held. The Lord's Supper will be observed after the evening service.

On Monday evening the Annual Public Meeting of the Union will be held.

The Churches associated with the Union are reminded that they are entitled to be represented at this meeting by two lay-delegates. The several meetings are all open to the public.

Attention is especially called to the twelfth standing Rule of the Union, as follows:—"A collection for the funds of the Union shall be made annually in each Church, on or near the Lord's Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice:—on the understanding that such payment shall not be made until after the final adjournment, except with the

leave of the Union." As the place of meeting is remote from the homes of the majority of the members, there is need of special liberality in these collections.

The Grand Trunk Railway will convey persons going to the Union Meeting at a single fare for the double journey. A certificate signed by the Secretary of the Union must be presented at the commencement of the journey by that line, when tickets for the return journey will be issued, valid up to the 19th of June. The certificates will be forwarded by the undersigned on application from the parties entitled to them.

Arrangements with Great Western Railway and Steamers are not yet definitely made.

Toronto, April 20, 1869.

F. H. MARLING, *Secretary.*

Union and Missionary Committees.—The General Committee of the Canada Congregational Missionary Society will meet in Zion Church, Montreal, on Wednesday, June 9, 1869, at 9 A. M., to receive the Annual Report and wind up the business of the past year.

The Committee of the Congregational Union of Ontario and Quebec will meet in the same place at 3 P. M. on the same day, to receive the Annual Report, agree upon nominations, and "prepare a docket of business for the Annual Meeting."

HENRY WILKES, *for the Missionary Society.*

F. H. MARLING, *for the Union.*

Membership in the Congregational Union of Ontario and Quebec.—For the information of churches and ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished:—

CONSTITUTION, ARTICLE II.—"That it [the Union] shall consist of Congregational or Independent Churches, and of ministers of the same church order who are either in the pastoral office or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting."

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

It is particularly requested that any such applications be placed in my hands *before* the Union Meeting.

F. H. MARLING, *Secretary.*

Toronto, April 20, 1869.

Removal of names from Roll of the Union.—The attention of all parties concerned is called to the action of the Congregational Union of Ontario and Quebec, at its Annual Meeting. [see CANADIAN INDEPENDENT for July, 1868, pp. 11, 15, or Union Minutes, 1868, pp. 16, 20, 26] in reference to the erasure of the names of certain churches from the Roll of the Union.

Correspondence on behalf of the above-mentioned churches may be addressed either to the undersigned, or to the respective Secretaries of the Missionary Districts in which the churches are situated. The action of the Union will be facilitated by special reports on these cases by the District Missionary Committees, which the members thereof are hereby requested to prepare and transmit before the Union Meeting.

Toronto, 20th April, 1869.

F. H. MARLING, *Secretary.*

Widows' and Orphans' Fund.—Received from

Southwold Church	\$2 78
Archibald Duff—Donation.....	4 00

J. C. BARTON,

Treasurer Widows' and Orphans' Fund.

The subscriptions from the Churches this year fall far short of any previous year. The accounts will close 1st June. Remittances should not be delayed.

In future the Post Office address of Treasurer will be Box 730, and he may be found at Notman's Studio, Bleury Street, Montreal.

Montreal, April 20, 1869.

Notice.—Ministers who purpose to attend the approaching meeting of the Congregational Union of Ontario and Quebec, are respectfully requested to notify

“W. S. GOODHUGH,

“Montreal,”

of such intention *as early as possible*, and not later than 1st of June: they will also kindly inform him of the delegate or delegates (if any) whom they expect to accompany them; that the Committee of arrangements may make the needful provision for their entertainment. Early intimation will oblige.

Montreal, 20th April, 1869.

Canadian Independent Publishing Company.—The Annual Meeting of this Company will be held (D.V.) in Zion Church, Montreal, on Wednesday, June 9th, at 11 o'clock A. M.

A. CHRISTIE, *Sec.-Treas.*

Toronto, April, 1869.

News of the Churches.

Organization of a Congregational Church, Halifax, N. S.—The Rev. Joseph Elliot, who removed from Ottawa to Halifax in the Spring of last year, to enter as agent of the Colonial Missionary Society on the stated ministry of the Word in that city, had a requisition, some time ago, from several of his hearers to take steps towards the organization of a Christian Church; and, believing that the suitable time had come for such a movement, he and a few Christian friends invited Revs. R. K. Black, of Milton, and J. R. Kean, of Canning, to be present with them on the occasion. Accordingly those brethren visited Halifax—and, at a meeting held in Salem Church on the evening of Wednesday, 17th ult., after special prayer for the guidance and blessing of the Great Head of the Church, Rev. Mr. Black was appointed Chairman, and Rev. Mr. Kean, Secretary.

The number prepared to become organized as a Christian Church was *twenty-six*—only *four* of whom had ever been members of a Congregational Church, in Halifax, in former times. After letters had been read affording satisfactory testimony to the previous membership and good standing in different Christian Churches of the whole number, it was solemnly agreed that they should be constituted a Church of Christ in accordance with Congregational Church polity. The Chairman then read a letter that had been previously addressed to the Rev. J. Elliot, expressive of a request to him to become pastor of the Church. That invitation, confirmed by the organized body, was cordially accepted.

Three of the brethren were then chosen, with marked unanimity, to be deacons of the Church, and the meeting closed with prayer and praise.

On the following evening, March 18th, public services were held of a deeply interesting character.

After praise, prayer and reading of Scripture, the Rev. R. K. Black addressed the Church, with the pastor and deacons—saying many things strikingly appropriate and of useful tendency. Rev. J. R. Kean spoke impressively to the whole congregation; and, after some words from the pastor regarding an era so solemn and interesting, together with some references to the whole enterprize in Halifax, under the auspices of the Colonial Missionary Society, the meeting closed with special thanksgiving and prayer.

Halifax, N. S., April 1st, 1869.

J. E.

Douglas.—A letter just received from Rev. R. Brown of Douglas, informs us, “that the Douglas Congregational church is now fairly committed to the work of building a chapel this summer.

“At first we thought of building a small frame house, but as the work of getting subscriptions progressed, other counsels prevailed, and finally, it was resolved to build of brick. Nature and Providence were in our favor, for brick was obtained five miles up the river, and the plan was conceived of drawing it down on the ice, which was done in short time, and with little labour. We have now brick and part of the stone on the ground. The site chosen is one of the most eligible in the village. The size of the building is to be 46 x 30, with a tower projecting out from the front end, with a belfry or spire, as may be decided. The windows and doors will be in the Gothic style. The inside arrangement will be exactly like what in my opinion, has been so deservedly called ‘the model country chapel,’ built last year in this vicinity. The contracts for the different departments of the work are now let. We calculate on a cash outlay of about \$1,200; and to keep under that amount, much labour and great economy will be required. So far the work has gone on with great energy.” Mr. Brown adds a hint to the effect that before they complete their new enterprize, they will need help from sister churches,—a fact which we trust our friends will take a note of, and prepare to act accordingly. He also communicates the pleasing intelligence that “the cause is prospering; the Lord has added 11 to our number since we organized, making in all 33; more are inquiring their way to Zion. I trust this entire section is about to be blessed with a revival. The good work is going on in Fergus, and already has reached us in Garafraxa. Come, Holy Spirit.”

Fergus.—Our Brother, the Rev. E. Barker, recently settled in Fergus, is much encouraged. Mr. Carroll, the Evangelist, has been labouring there for several weeks past, and Mr. Barker is heartily co-operating with him. One account of the work going on there says:—“The evening meetings are packed, many hundred listeners being present, most of whom stay to the after-meetings. The Congregational, Presbyterian, and Wesleyan ministers here are working very harmoniously in connection with the movement. On Sunday last Mr. Russell came to St. George, where he has addressed crowded meetings, and received the aid of the Baptist, Presbyterian, and Wesleyan ministers. Mr. Russell hopes to visit London shortly, but cannot now fix the time on account of engagements elsewhere. The interest in the movement continues, and many conversions are reported.

Brantford.—The 4th April, 1869 will be long remembered by the Church at Brantford, “for that Sabbath day was a high day.” In consequence of the numerous applications for membership on the part of those who have recently been made the subjects of Divine grace in that congregation, the monthly church-meeting had become a *weekly* one, and on that Sabbath morning fifty-three persons who had been admitted during the month (six of them by letter), were publicly welcomed to the fellowship of the Church. Four of them received the ordinance of baptism.

The pastor preached a discourse, with special reference to the occasion, from the words of Moses to Hobab,—“We are journeying unto the place of which the

Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." The Covenant of the Church, printed copies of which had previously been put into the hands of every member, was then read, and the newly-admitted members having signified their assent to it by standing, the former members signified, by a similar act, their welcoming of them to all the privileges of the household of God. It was a joyfully solemn scene, and many wept with delight and tender emotion as they saw so many, of different ages, commencing the Christian pilgrimage together. One at least, (and we hope to hear of others), accepted that day the invitation to "come with us."

We not unfrequently read accounts of revivals in which the fact is noted that a large number of the converts are *adults*, as if there were special reasons for rejoicing in seeing that class brought in. But believing that it is a still more blessed sight to see *the young* brought to Jesus, and thus to devote *all*, rather than *half* their days to God, we have to record with special gratitude and satisfaction that only 23 of the 47 received on profession were left to grow up to adult age before they were led to Him. The others are mostly of the age of from 13 to 18 years, with two or three cases even younger. The young peoples' prayer-meetings, which are being held by them, afford delightful evidence of the genuineness of the work. We feel the responsibility of having the training up of so many christian children; but Mr. Spurgeon declares it to have been his experience that those who are brought into the church in early years, as a general rule, make by far the most useful and consistent christians.

Other applications are already before the church, and as the religious interest still continues, it is hoped that many more will yet be brought in. The number of extra meetings has been somewhat reduced, in the belief that the pastor can now employ his evenings to even better advantage in the gospel preaching "from house to house," and in special gatherings of the young at his own house, where he has been meeting them weekly for some time past.

Scotland.—The special services which have been continued in this church for nearly two months, have been growing in interest, and the number of enquirers has gradually increased from week to week. Sixteen persons have been received into fellowship on profession of their faith, and the pastor is much encouraged at finding some who had long rejected the gospel, now brought to accept of Christ as the only, but all-sufficient Saviour. There are at present ten or twelve more applicants.

Markham.—We rejoice to learn that an interesting work of grace is in progress in Markham Village and neighbourhood, in the Church now under the care of the Rev. D. Macallum. Rev. Messrs. Pullar and Dickson have been down to assist him for a few days, and have brought, we are told, a most gratifying report concerning it. We have heard no particulars, but trust to some correspondent to furnish them to us for our next issue.

FOREIGN MISSIONARY INTELLIGENCE—We clip the following items from the *Congregationalist* :—

The Pilgrim Mission near Basle, in Switzerland, has trained and sent out upward of two hundred missionaries to Palestine, Egypt, and North and South America. The missionaries labour among their German brethren in the United States, and have met with such success in their schools in Palestine and Egypt, as to excite the hostility of the Coptic patriarch. During their training at Basle, candidates combine manual labour with mental pursuits, and become acquainted with various trades. They receive no salary, and nearly all are self-supporting.

In Turkey, the American Board has 4 Theological seminaries, 5 high schools, 125 common schools, the whole including 7,000 pupils. There are 55 churches,

besides 75 other places of worship, with an average attendance of 9,000. The annual sale of Bibles and religious books is 50,000.

The *Morning Star*, after a cruise among the Micronesian Islands, reports that the slave trade is openly carried on between them and the coast of South America, and the missionaries earnestly demand the interference of American, English and French war vessels to prevent the traffic. Captain Bingham mentions one island to which less than two years since, the first Christian missionary came, and which has from the first voluntarily furnished him and his family with food. The products of the island are scanty, yet he depends on no provisions from abroad.

The Hawaiian Jubilee, or semi-centennial anniversary of the establishment of the American Mission in the Sandwich Islands, is to be observed by a general convention called by the Hawaiian Evangelical Board, to meet at Honolulu, June 1870. Delegates from all the missions in the Pacific will be invited, the several missionary vessels being employed as means of passage.

The London Missionary Society will replace their *John Williams* which was wrecked last year, with a new ship, called the *Samoa*, from the Society's principal mission in Polynesia, which was founded by the *John Williams* in 1830.

Among the Choctaw Indians are 16 Christian churches; 1,100 communicants, and 1,500 Sabbath school children. A translation of the Bible into their language is now in process of printing in New York, under the auspices of the American Bible Society.

Obituary.

MR. AARON McWILLIAMS.

The Congregational Church, in Burford, Ont., has just experienced a very heavy loss, in the removal by death of the above named gentleman, who has for many years been its most active deacon. Mr. McWilliams had been suffering for about a week from quinsy, from which, however, he was thought by his physician and his friends to have been recovering, when, on Tuesday evening, the 30th March, he was suddenly called away to his everlasting rest.

His funeral took place on the following Friday. The funeral procession, which was a very large one, left his late residence, on the town line between Burford and Brantford, at 10 o'clock, and reached the grave yard of the Congregational Church, at Claremont village, shortly after 11 o'clock, where the remains were interred, the funeral services having been conducted by the Rev. Wm. Hay, of Scotland, and the Rev. J. Wood, of Brantford.

The mournful assembly then slowly wended their way into the church, which was densely crowded by as sorrowful an audience as we have ever witnessed. Seven of the neighboring clergymen of different denominations, met to show their respect for the deceased gentleman and assist in the service. The Rev. W. Hay, formerly pastor of the church, (in connection with that at Scotland), preached a very appropriate sermon from Acts xi. 24, "He was a good man, and full of the Holy Ghost, and of faith," showing how great a loss the community had sustained in his removal, and urging upon all present the duty of following his humble, Christian example, and of trusting in his Saviour.

Mr. McWilliams was a native of the Township of Burford, his parents having come to reside in it about a year before his birth, which took place in the year 1817. His father and mother were both among the earliest members of the Congregational Church in that Township, (then under the pastoral care of Rev. James Nall), and so continued until their death. His father was for many years a deacon of the church, and at his decease Aaron succeeded him in that office, and continued up to the last, one of the brightest ornaments and most liberal supporters of the cause. He was also one of the foremost men in the township, and was ever ready to help forward every good enterprise. He leaves a sorrowing widow and large family, happily well provided for, to mourn his loss.

Gleanings.

UNCERTAINTY.

O Father, hear !
The way is dark, and I would fain discern
What steps to take, into which path to turn ;
Oh ! make it clear.

My faith is weak ;
I long to hear Thee say, " This is the way ;
Walk in it, fainting-soul, I'll be thy stay ;"
Speak, Lord, Oh speak !

Let Thy strong arm
Reach through the gloom to lean upon,
And with a willing heart I'll journey on,
And fear no harm.

I wait for Thee,
As those who, watching, wait the coming dawn ;
Pant as for water pants the thirsty fawn ;
Oh ! come to me.

It is *Thy child*
Who sits in dim uncertainty and doubt,
Waiting and longing till the light shine out
Upon the wild.

My Father ! see,
I trust the faithfulness displayed of old,
I trust the love that never can grow cold ;
I trust in *Thee*.

And Thou wilt guide ;
For Thou hast promised never to forsake
The soul that Thee its confidence doth make ;
I've none beside.

Thou knowest me ;
Thou knowest how I now in darkness grope ;
And oh ! Thou knowest that my only hope
Is found in *Thee*.

—*Christian Intelligencer.*

SOCIAL PRAYER.—How true are these remarks of Rev. T. K. Beecher :—"And social prayer, or prayer-meetings, are helps. For somehow, our personal wants and frets and childishness are not so intense when we come together to talk them over socially. They are not worth speaking of in prayer-meeting ! Again and again Christians have come to us to ask for pastoral counsel and comfort because of some acute distress ; and lo ! the mere attempt to tell it to us took away the heat and heart of the story, and they smiled back at our smile, saying, " It is real bad, but I can't make it seem so now." Distresses that eat into one's solitary moods, are quite diluted in a little meeting of truth-telling Christians. We are none of us tempted beyond what we are able to bear. But it is not good to be all alone when called to bear the toothache or the heartache. Come out and pray. Come out and fix up the story of your great sorrow, so that others may pray with you, and mayhap your great sorrow may shrink away to nothing in the cooler, truer light of social prayer. But men ought ALWAYS to pray. With or without

reason. A praying man is ever a deeper man than the unpraying. The soul is enlarged when tides ebb and flow, and fill the deep caverns with sounds from the infinite. The leaf that flutters in the air and is fed, is a praying man amid the inspirations of God. The leaf that has fallen and lies flatter each day wetter and nearer to decay, is the man without prayer.

DANCING AND PIETY.—Does dancing promote spirituality? I was recently in a prayer meeting where a letter was read from a lady member of the church, who confessed that she had grieved the Saviour and her brethren by *dancing*, asking their forgiveness and their prayers. In the recent loss of a little one she felt that God had been disciplining her for her departure from Him. Her confession was made upon her own suggestion. She did not compromise the matter with her conscience by simply acknowledging dereliction in duty. She named the thing which had occasioned offence. The church did forgive; in prayer and kindly words they confirmed their love to her, and sent to the sick chamber by the pastor assurance of the same. Another sister in the church not long since had made a similar confession in the same place. I never saw persons more wrought upon in conviction of sin than were two ladies, church members, who, in this city, in a time of revival, came to me for instruction. After diligent probing, they confessed that they had been drawn away from Christ by dancing first in the parlor at home, and then in a social gathering, though never at a ball. They were directed to repent and confess. One of them did so, and came into a state of great peace, which has lasted for these years. The first person whom I, as a minister, was permitted to lead to Christ and to baptize in His name, had been a great dancer. She at once turned from it in disgust.—*Advance*.

THE BIBLE AGAINST DANCING.—The Rev. Dr. Patton, in an able article in *The Independent*, on the subject of dancing, thus sums up his conclusions:

Having carefully examined every text in the Old and New Testaments in which the word occurs, we are led to the following conclusions:

1. That dancing was a religious act among idolaters as well as worshippers of the true God.
2. That it was practiced as the demonstration of joy for victories and other mercies.
3. That the dances were in the day-time.
4. That the women danced by themselves; that the dancing was mostly done by them.
5. No instance is recorded in which promiscuous dancing by the two sexes took place.
6. That, when the dance was perverted from a religious service to mere amusement, it was regarded as disreputable, and was performed by the "vain fellows."
7. The only instances of dancing for amusement mentioned are the worldly families described by Job—the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.
8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practised at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the Word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, I love the dance, and am determined to practice it, Bible or no Bible.

IN THE FURNACE.—If my God cast me into the furnace to melt and try me, yet I shall not be consumed there; for he will sit by the furnace Himself all the while I am in it, and curiously look into it observing when it has done its work, and He will presently withdraw the fire. O my soul, bless and adore this God of wisdom, who Himself will see to the refining of all thine afflictions, and not trust it in the hands of men or angels.—*Flavel*.