

THE

Canadian Independent.

VOL. XVI.

TORONTO, FEBRUARY, 1870.

No. 8.

SPIRITUAL vs. VISIBLE UNITY.

The visible unity of the Christian Church has been the dream and longing of many excellent men in all ages. Gathering inspiration from the declarations of our Lord concerning the day when the estrangements between Jews and Samaritans, and Gentiles shall cease, and when "there shall be but one fold, and one Shepherd" for all the flock of God, preachers have discoursed, and poets have sung of the good time coming when denominational lines shall be obliterated, and partition walls thrown down, and there shall be one *visible* catholic and Apostolic Church. Numberless councils, œcumenical and local, have been held, and almost as many creeds and "platforms" promulgated to promote this result; and so desirable has it appeared in the eyes of the great ones of both Church and State, that when ecclesiastical authority has failed, the aid of kings and Parliaments has been invoked to compel all men to think alike. But the human soul, born to the inheritance of freedom, and of a divine revelation, has laughed to scorn the decrees of sinful and fallible men, whether in the chair of St. Peter's or on the throne of England, and has refused the spiritual serfdom that has been proposed to it. As yet, at least, this *visible* unity is only a dream!

Rome indeed, boasts that she has attained it. Her logic is short and easy, although it may be very far from convincing; for, says the Douay Catechism, "He who is not in due connexion and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the church, since from the Pope and general councils under Christ, we have our spiritual life and motion as Christians,"—in a word, the Church of Rome is the only true Church, and out of her there is no salvation! How she has continued to maintain this outward unity is receiving new illustration just now from the proceedings of her great

general council of Cardinals and Bishops in session at the Quirinal, not one of whom dares utter an opinion, or make a proposal, without first submitting it to a Committee on Faith, or Discipline, appointed by the Pope! Dr. Manning and Mgr. Dupanloup may be wide as the poles asunder on the question of Papal infallibility, or the assumption of the blessed Virgini Mary, but neither of them may "move the wing, or open the mouth, or peep," until permission be given!

No! There is no visible Catholic Church, whether Romish or Protestant,—no single communion, embracing *all* the children of God, infallible and universal, and there never will be on earth. Every attempt to realize such a conception will be found to be only a repetition of the blunder and impiety of Babel, upon which God shall stretch out "the line of confusion, and the stones of emptiness." Over-growth in any community seems, by a divine law, to carry within itself the seeds of dissolution; no one man can long continue to rule over either the church or the world, in the present day. And therefore, while mourning the jealousies and strifes that occasionally mar the harmony of the various religious denominations, and rejoicing to see kindred ecclesiastical bodies drawing more and more closely together, we are decidedly of the opinion, that the differences existing among churches are a less evil than a constrained and absolute uniformity. Henry Ward Beecher says upon this point:—"There will never be more unity among Christians until the phantasy of Corporate Unity is expelled from the imagination. Not only is the labor for Denominational Unity misdirected and wasted upon an impossibility, but it is largely the very cause of those evils which have sprung from sectarianism. Each sect assumes itself to be "THE CHURCH;" is tolerant while it is weak; is conscientiously conceited when strong; but is arrogant and pugnacious in all circumstances. In the Roman Church there is but one Pope, but among Protestant Churches each sect is a pretentious pope.

This will cease as soon as the dogma of the external and corporate unity of the Church is exploded, and moral truths are permitted to divide and organize freely according to the universal law of normal growth.

It is the glory of Congregationalism that it educates us to a nobler conception of the Church of the Future than that of a visible catholic unity. Men without knowledge or experience of its working have called us a "rope of sand," because they could see among us no such clumsy contrivances as hold together the heterogeneous elements of

some other ecclesiastical organizations. But if we may judge by the numberless ruptures and secessions that have marked their history, it is those Churches which are held together by the constraint of human authority that are the rope of sand, in comparison with which the bond which holds Independent churches together is a golden chain, for

“Love is the golden chain that binds
The happy souls above” :

and love grounded in common religious views and experiences, in regard to all the fundamental truths of the Gospel, can alone unite us here below.

This, as it seems to us, is a most important part of our mission, alike in the old world and in the new,—to set forth the essential oneness of all true believers, and to illustrate our teaching by the maintenance of the widest christian fellowship. We must show to the world that Congregationalists are not a *sect*,—a religious party *cut off* from, and excluding the rest of the Church of God, by barriers of its own erecting,—but that our terms of communion are the same now as in the Apostolic Churches, and that it is others and not we, who are responsible for the divisions and jealousies that distract the christian world.

To do this effectually, however, we must ourselves “keep the unity of the spirit in the bond of peace.” Our *principles* no less than our *tempers* are on trial, for men will judge of the value of the one by their sweetening and mellowing influence upon the other. Absolute agreement upon minor doctrinal points is impossible. Let us not, therefore, hope for it, or waste our energies in the vain attempt to attain it. “Whereto we have already attained, let us walk by the same rule, let us mind the same thing,” avoiding “strifes of words,” and unprofitable discussions of things “which minister questions, rather than godly edifying which is in faith.” Even knowledge may be bought too dearly, for “though we understand all mysteries, and all knowledge ; and though we have all faith, so that we could remove mountains, and have not charity, we are nothing.” Let us therefore follow after the things which make for peace, and things wherewith one may edify another, remembering the grand old motto of our illustrious ancestor, John Milton, “IN ESSENTIALS UNITY ; IN NON-ESSENTIALS LIBERTY ; IN ALL THINGS CHARITY.”

Something must be left as a test of the loyalty of the heart—in Paradise, the tree ; in Israel, a Canaanite ; in us, temptation.—*Cecil*.

SPECIAL MEETING OF THE COLLEGE CORPORATION.

This meeting was held according to announcement, in the lecture-room of Zion Chapel, Toronto, on the evening of January 4th, 1870. The Rev. James Porter, Local Superintendent of Schools in Toronto, was called to the chair, and the Rev. W. W. Smith, of Pine Grove, acted as Secretary. Besides those already named, there were present on the occasion, the Revs. Dr. Wilkes, Professor Cornish, F. H. Marling, J. G. Manly, Dr. Wickson, T. Baker, W. Clarke, W. F. Clarke, J. Unsworth, W. H. Allworth, J. A. R. Dickson, H. Denny, D. Macallum, T. M. Reikie, R. Robinson, D. McGregor, E. C. W. McColl, J. Salmon, B.A., J. Wood, several delegates from neighbouring churches, and a large number of subscribers to the College, resident in the city. Prayer having been offered by the Rev. J. G. Manly, Professor Cornish read the following :—

REPORT OF THE BOARD OF DIRECTORS TO THE SPECIAL MEETING OF THE CORPORATION OF THE CONGREGATIONAL COLLEGE OF B. N. A., HELD JANUARY 4TH., 1870.

1. It is the melancholy duty of your Board to formally report to you, that on the 19th of October, just on the commencement of the duties of the Session, the Rev. Adam Lillie, D.D., the honoured Principal of the College, suddenly departed this life.

2. In reference to this lamentable event, the Board recommend that a suitable Resolution of condolence and sympathy with the bereaved widow and family of the departed, and also testifying to his high moral worth and valuable services, be passed by the Corporation.

3. As a matter of justice to the memory and long services of the late Principal, and of duty and honour on the part of the College, your Board deemed it right to grant to Mrs. Lillie the full salary of her deceased husband up to May 1st, 1870. In this arrangement the Committee of the Colonial Missionary Society have notified their concurrence.

4. Your Board are further of opinion that a moral obligation rests upon the Corporation to make some permanent provision towards the future support of the widow of the late Principal. And they have, accordingly, adopted the plan herewith presented, which they trust will commend itself to the judgment and sympathy of all the friends of the College. Application has been made to the Colonial Missionary Society for aid in carrying it into effect, to the extent of £300, stg. To which the Committee have replied, that they are "well disposed towards the proposal;" and that "several members of the Committee have intimated their willingness to subscribe." The success of the plan will depend much upon the zealous action of the ministers of the churches of our Order throughout the Dominion.

(1.) That a general effort be made among the members and adherents of the Congregational Churches of British North America, in conjunction with the Colonial Missionary Society of London, to raise a fund—say \$5,000—which, being invested in good and safe securities, shall yield a revenue of, at least, \$400 a year.

(2.) That this fund shall be designated "The Lillie Memorial Fund,"

and the proceeds thereof shall be guaranteed to the widow of Dr. Lillie for the term of her natural life.

(3.) That, on her death, the proceeds of the said fund shall be appropriated to the support, in full or in part, of a Professorship in Church History in the Congregational College of British North America, which shall bear the name of "The Lillie Professorship of Church History.

5. In the critical juncture of affairs caused by the death of the Principal, at so important a period of the Session, your Board had to take immediate action for the prosecution of the work of the classes in the Theological Department. For financial and other reasons, they did not deem it expedient to incur additional charges upon the funds of the College, by the temporary appointment of lecturers in Systematic Theology and Church History. They, therefore, gladly availed themselves of the offer of Dr. Wilkes and Professor Cornish to arrange between themselves, by giving additional lectures, that the class in Theology should meet daily. This arrangement has been carried into effect.

6. The appointment of a successor to the joint office of Principal and Professor of Systematic Theology is by the By-laws and Regulations vested in the Corporation. In the opinion of your Board, it is of great moment that the appointment be made without any unnecessary delay, in order that time may be afforded both to the Board, and to the gentleman appointed, for making complete arrangements to enter promptly upon the work of next Session, when the class in Theology will be much larger than it is now. This was the main reason for calling a special meeting of the Corporation at the earliest date at which it can be legally held. In this connection, it is due to the Colonial Missionary Society, which has always been a generous supporter of the College, that the views of its Committee should be laid before you. In an official letter of December 9th, the Secretary thus writes:—"The Committee feel very anxious about the filling up of the vacant office of the College. When they met they had only the fact of the vacancy before them, and the names of certain brethren whom rumour had designated as men qualified to fill the vacancy. They instructed me to suggest for your consideration whether it was desirable to proceed at once to an election. This Session will have to be carried through on the strength of some temporary arrangement, and it seems desirable that in a matter of so much importance, nothing of the nature of a permanent arrangement should be hastily determined upon."

7. As the Board is not prepared with any nomination, they lay this important matter before you, for your action in the same, or for your instructions for their future guidance. But they deem it to be their duty to call your attention to section 4 of a memorandum presented by the Board to the annual meeting of the Corporation in 1866:—

"That, in the judgment of this Board, it is not necessary, or desirable, hereafter, to maintain the principle of separating the professorship from a pastorate."

This memorandum was referred to a Special Committee which reported thereupon, *inter alia*, as follows:—

"Apart from a .y personal bearing of their opinion, the Committee agree with the Board, in thinking, that any future appointment to the

Theological Professorship, may fitly be held in connection with the pastoral office."

The Report of that Committee was, on motion of Samuel Hodgskin, Esq., seconded by the Rev. W. F. Clarke, unanimously concurred in and adopted. And as no subsequent change has been made in this action, it is now noticed for your consideration and instruction thereupon.

● These are the matters which your Board have respectfully to submit to you for your deliberation and action at this time.

Signed, on behalf of the Board,

HENRY WILKES, D.D.,
Chairman.

GEORGE CORNISH, M.A.,
Secretary.

Montreal, December, 23rd, 1869.

On motion of Professor Cornish, the Report was accepted, and its paragraphs considered *seriatim*.

The first four paragraphs were adopted without discussion. The fifth was also adopted, and a cordial vote of thanks was presented to Rev. Dr. Wilkes, and Professor Cornish, for the services they have rendered.

Upon paragraph sixth a lengthy discussion arose, in the course of which it was elicited that the Board had proposed to nominate the Rev. F. H. Marling to the vacant Chair, but that, on communicating their decision to him, he had declined to allow his name to be presented to the meeting, and no nomination was made. Letters were also read by Professor Cornish from the Rev. A. Hannay, Secretary of the Colonial Missionary Society, asking the Board whether in case of Rev. Mr. Marling's declinature, they would entertain favourably the proposal to send a Theological Professor from Britain, the Colonial Society providing one-half of his income.

The result of the discussion, after various amendments, had been offered and withdrawn as the discussion went on, was embodied in the following resolution, which was adopted :—

Moved by Rev. J. A. R. Dickson, seconded by George Hague, Esq., "That we postpone the appointment of a Professor until the general annual meeting of the Corporation in June next; and that in the meantime the consideration of the whole question be left to the College Board, who shall be assisted by a Committee of fifteen gentlemen, to be appointed by this meeting, who shall come prepared with a Report and nomination at said annual meeting.

In accordance with this resolution, the following Committee was appointed, with the gentleman first named, as its convener :—The Revs. J. G. Manly, J. Wood, W. F. Clarke, W. H. Allworth, J. A. R. Dickson, J. Unsworth, T. M. Rekie, A. McGregor, and Messrs. G. Hague, J. Turner and D. Higgins, of Toronto; C. Whitlaw, of Paris; W. Edgar, of Hamilton; W. A. Wallis, of Pine Grove; and G. Robertson, of Kingston.

The Rev. W. F. Clarke moved a resolution, as an instruction to the Committee to the effect that it is inexpedient to look to Britain for a

successor to the Theological Chair, until a suitable man had first been sought for among the ranks of our Canadian brethren ; but it was considered better not to hamper the Committee by such instruction, and the motion was lost by a very decided majority.

The remainder of the Report was concurred in. The Board was also authorized to employ a collector for the Lillie Memorial Fund.

The Rev. T. Baker then led in prayer, and the meeting terminated, at nearly midnight.

CHARITY BALLS AND THEATRICALS FOR THE BENEFIT OF THE POOR.

An Amateur Dramatic Association recently formed in a certain thriving town in the Province of Ontario, including in its membership, we are sorry to say, several young men connected with one of the churches, finding themselves much in need of funds with which to procure costumes and scenery, and wishing also to gain the patronage of the religious public, advertised two performances of "Grand Moral Dramas" for the benefit of the poor. Professional stage-players "from the principal theatres of the United States and the Provinces" were engaged to put them through their facings, and to take the heavier parts of the performances, and all promised finely until the week before the entertainments were given, when a firm, but kindly, remonstrance appeared in one of the local papers against such amusements, and especially against such a method of raising funds for benevolent purposes, signed by nearly all the ministers of the place.

The protest fell like a bomb-shell into the camp of the embryonic dramatists, and great was their wrath at the ministers who had signed the document. The old cry of *fanaticism* was raised, and for a time the wordy war grew lively. There were some christians even who were not as pronounced against such entertainments as they probably will be some day, if they should live to see their sons and daughters fonder of the theatre and the ball-room than of the house of God. But the general sentiment of the church-going community was on the side of the ministers.

The dramatists, however, kept up their courage as well as they could, and asserted that the protest was as good as an advertisement, declaring that the sale of their tickets had been greatly increased by it. Perhaps it was so ; and in that case, all parties have reason to be satisfied with the result, except the Ladies' Aid Society, which got as the net proceeds of the two entertainments—*nothing!* How much was spent upon costumes and scenery to set them up in business, the Association has not condescended to inform the public but it has leaked out that each member has had to be assessed in a considerable sum to meet the expenses! How much more it might have cost them had the ministers not *helped* them, as they affirm, by their opposition, it is impossible to conjecture.

The MORAL of all which is:—1st. To Amateur Dramatic Associations and Charity Ball Committees—Hoist your own flag, and don't serve the devil under false pretences! And 2nd. To the Benevolent and Chris-

tian Public—Give what you have to give to the poor *directly*, and not through the costly channel of extravagant and irresponsible managers of Theatres and Balls, whether the dresses are silk or calico!

STRIKE, BUT HEAR!

A Baptist brother in Warwick, Ont., who, we are glad to see, reads the *Canadian Independent*, sends us the following, under date of January 12th:—

“SIR.—In the *Canadian Independent*, for the present month, is an article headed, ‘More about Union with Baptists.’ With your permission, sir, I wish to make a few remarks on that article, through the medium of your Magazine. Truth is never afraid of examination, consequently I would say, ‘strike, but hear!’

In speaking of the Baptists you say, ‘We have no wish to speak uncharitably in regard to the usages of our brethren, but we cannot help thinking that for any denomination, and that perhaps not the most learned, to set up its opinion against nearly the whole of Christendom, and *unchurch* it, on the score of an honest difference respecting the mode of baptism, savours too strongly of the claims put forth by a certain old man in the chair of St. Peter’s, at Rome.’

I am not aware sir, that we claim to be the most learned denomination. As far as learning is concerned, we claim equality with other religious bodies. Supposing, however, it were granted for the sake of argument that we were the most learned denomination, that would not prove that our usages are right. In religious matters the most learned men are sometimes the most ignorant. The truth of our principles and practices must be tested by God’s Word, and not by our learning. If you, sir, consider that our usages are wrong, you ought to prove your charges. It is quite an easy matter to tell us that we resemble a certain old gentleman at Rome. I could tell you the same thing, with perhaps as much reason, but it would serve no good purpose. I am quite willing to discuss the matter with you on scriptural ground; to hear your opinion, and shew mine. I affirm that baptism ought always to precede church fellowship; this you deny.

Now then, sir, will you take up the gauntlet? All I ask is a fair hearing.”

Our correspondent writes temperately and courteously, and we shall endeavour to reply in a similar spirit. The “*pinch*” of the article upon which he animadverts, seems to be in the mild allusion to the “old man in the chair of St. Peter’s,” and the reason why he takes that unkindly is, doubtless, that our Baptist brethren are constantly saying something very similar with regard to our practice of infant baptism, which they never tire characterizing as a “rag of Popery.” It is to that, probably, he refers when he retorts, “I could tell you the same thing, with perhaps as much reason, but it would serve no good purpose.” Our brother is mistaken. He will always serve a good purpose if he can drag error to the light, and when he can show us that we are liable to such an indictment, we shall take his smiting as “a kindness,” and his reproof as “an excellent oil.”

The practice of close communion has always appeared to us to be the least defensible of all the peculiarities of our immersionist brethren,—a fact of which they show themselves not altogether unconscious, by their exceeding sensitiveness regarding it whenever it is called in question. We were not aware until we received his communication that we had made any “charges” against them, but since he looks upon our remarks in that light, and asks for proof, we are bound, we suppose, to satisfy him.

What we mean then is, that any denomination that sets up its judgment against all other churches, refusing fellowship with them, irrespective of moral character or religious experience,—refusing all interchange of letters of dismissal and commendation, denying even the validity of *immersion*, when not administered by a Baptist minister, and requiring clergymen of other denominations, who may join them, to submit to *re-ordination*, and thus to declare all their previous ministerial acts *invalid*,—virtually asserts its infallibility, and says that churches not so constituted, are not churches at all! And how far is that from the claim of “a certain old gentleman at Rome?”

We cordially agree with our brother in the statement that “our principles and practices must be tested by God’s Word;” but “baptism” is a Greek term *Anglicised*, upon the meaning of which the question between us largely hinges. And hence the judgment of “learned men” with regard to it is a matter of very great importance; for if “baptizo” never means anything else but *immerse*, those who have only been *sprinkled*, are not baptized; and then, if “baptism ought always to precede church-fellowship,” as our correspondent affirms, the Baptists are right and we are wrong. Unfortunately for their theory, however, Dr. Carson, one of their ablest writers, while asserting that “baptizo” always signifies to immerse, is compelled to admit that he has “all the lexicographers and commentators against [him] in this opinion.” More unfortunately still, the baptism of the Holy Ghost, which water baptism represents, is always described in the New Testament as *descending*, “falling upon,” “coming upon,”—the disciples, (Acts 2, 2: 8, 16: 11, 15.) So that our Baptist brethren have the *usus loquendi* of the Bible against them, as well as of the classics.

And finally, even if they could absolutely overthrow the testimony of every lexicographer and commentator, as to the meaning of the word, St. Paul claims for every man the right to Christian fellowship with those who differ from him, provided he give credible evidence that “God hath received him,” (Rom. 14, 5.)

We shall not object, therefore, to further communications from our Warwick correspondent, if he will keep within reasonable limits, and confine himself to the discussion of the following points:

1. Does the word “baptizo,” as used in the Bible, and the classics, ever mean anything but immerse, or dip?

2. Did the Apostles themselves ever receive Christian baptism? If so, by whom, since “Jesus himself baptized not?” (John 4, 2.)

3. Where is there any positive injunction, such as we are asked to produce in support of infant baptism, requiring baptism “always to precede church fellowship?”

(To the Editor of the Canadian Independent.)

DEAR SIR,—You will oblige me by inserting in the forthcoming number of THE CANADIAN INDEPENDENT the enclosed letter of the Rev. R. W. Dale, M. A., of Birmingham, England, to *The Advance*, of Chicago, 16th ult. Mr. Dale is well known as the colleague and successor of the Rev. John Angell James, as one of the foremost of English Congregationalists, and as the present Chairman of the Congregational Union of England and Wales. He appears to be also the English correspondent of *The Advance*. His magnificent addresses, annual and autumnal, to the English Union have thrilled and delighted Congregationalists throughout the world.

I am, my dear Sir,

Yours truly,

J. G. MANLY.

Toronto, January, 1870.

OUR ENGLISH LETTER.

BY REV. R. W. DALE.

A Remarkable Movement among the Ritualists—Copying from the Methodists—A Quiet Revolution in Calvinistic Opinions.

What can your English correspondent write about in the month of November? There is quite enough happening in England to occupy and to sadden our own thoughts, but very little that can interest readers on the other side of the Atlantic. The "relapsing fever," which is creating devastation among the poor in London, the distress in all the great towns, which as yet shows hardly any signs of disappearing: the continuance of crimes of violence in Ireland, the treason which is still being talked by the Fenians, threaten to spoil the "merry Christmas" which is coming. Cabinet Councils are being held as usual at this period of the year, two or three times a week—for the discussion, as we suppose, of the Irish Land Bill, the English Education Bill and some other questions of inferior importance, which must come under the attention of Parliament next session. But all these are matters about which there is very little to be said.

A remarkable religious movement, however, is in progress among the Ritualistic clergy in London. Some thirty or forty churches are being thrown open for service every day for ten days, and what the preachers call "a war against sin and Satan" is being carried on with a great deal of vigour and enthusiasm. There are sermons every night—sometimes two in one evening. "The style of the preaching is, for the most part, very different from that which has been common in the decorous and dignified Church of England. It is impetuous, vehement and "Methodistic." The old Tractarians attached great importance to the calmness and sobriety of the religious life developed by the services and traditions of the English Church. The new men believe in excitement, and are now trying, as you would say, "to work up a revival." All I can say is, "God bless them." There is irreligion and heathenism enough in London to give plenty of room for all men who want to serve Christ, and even the

Romanizing faith of these ritualistic revivalists is infinitely better than no faith at all.

The most interesting thing, however, which has happened here for some weeks past, was the arrival of a telegram from America a few days ago, announcing the reunion of the two great Presbyterian Churches. What does this mean? I am ashamed to say that I am unable to appreciate its real theological significance. Does it show that during the last twenty or thirty years Calvinism has been winning or losing? Are the New School men nearer than they were to the chary interpretation put on the old standards by the Princeton theologians a generation ago, or are the Old School men less rigid than their fathers were?

Among the Evangelical Non-conformists of England—especially the Congregationalists—a silent but complete revolution of theological thought has taken place during the present century. Forty years ago, and perhaps still more recently, the characteristic phraseology of Calvinism was to be heard in most of our pulpits: it has now almost disappeared. It is not easy to say why. In Scotland whatever modifications Calvinism has undergone can be accounted for. There was a violent controversy on the doctrine of the atonement. The most distinguished theologians of the various Presbyterian churches were on opposite sides; the question was fairly fought out, for in learning and keenness the champions of the hostile doctrines were very fairly matched. The result was that a very large number of Scottish Presbyterians came to believe that in some sense Christ died for all men—a belief which in the long run is certain to ruin the harmony and strength of systematic Calvinism. But in England we have had no such struggle, at least in the present century. Perhaps the explanation of the change may partly be found in the fact that a theological movement was initiated in England nearly a hundred years ago by men who did not foresee the ultimate results of their teaching. Andrew Fuller, among the Baptists, and Dr. Edward Williams, the author of “Equity and Sovereignty,” among the Congregationalists, attempted so to modify the Calvinistic theory as to relieve it of some of its more evidently repulsive elements, and they did not know that the new leaven which they were introducing into the thought of the churches would work silently till the whole mass was transformed.

Another cause is to be found in the great evangelistic zeal which glowed in the heart of the church at the beginning of the present century. I do not mean to say or to imply that no consistent Calvinist ever labours earnestly for the salvation of mankind. That would be a slander. But when preachers are incessantly entreating all men to be reconciled to God, there is a considerable probability that they will come to the conclusion that God is at least as anxious for the salvation of all men as they are themselves, and that God's love for the human race must be as large as their own. Through incessantly quoting and preaching upon such passages as, “The Lord hath laid upon Him the iniquities of us all;” “I have no pleasure in the death of the wicked but that the wicked turn from his way and live”—men come to believe that the words mean just what they seem to say. It is true that many of the men who led our churches in every good work fifty or sixty years ago, continued to repeat familiar phrases about the “divine decrees” and “the electing love of God,”

and they believed that they believed in Calvinism still, but the living element of their creed, that which fired their passions, inspired their eloquence and sustained their work was something very different—and gradually, just as the dead wood silently drops off the tree when the life of spring returns, the dead articles of the creed dropped away, men hardly knew when or how.

One other element had very much to do with the change. There were some men in this country who followed with the closest interest the fight that went on among you. The *Quarterly Christian Spectator*, which will be remembered by your older men, and the articles republished from the *Princeton Review*, and the volumes of the "Repository," with Moses Stuart's papers on "Imputed Righteousness," are all on my shelves, and they all came from the library of one of the foremost Congregationalists of the last generation. Mr. Finney's books, too, have had an amazing circulation in this country, and so have Albert Barnes' Commentaries. And thus you have had a share in melting down the hard lines of our Calvinism.

It still lingers, of course, here and there. The Baptists, I imagine, have more of it than the Congregationalists, though there are some people among the Congregationalists who would like to hear a little more of what they call "the Calvinistic side of truth." Mr. Spurgeon's own amazing influence and popularity, are owing in part to the vigour and fearlessness with which he reiterates the Calvinistic theory. To listen to him is a wonderful refreshment to an unfortunate predestinarian who is always accustomed to hear his favourite doctrine either openly attacked, or quietly snubbed, or meekly and timidly apologized for. Calvinism still has a hold on many of the Evangelical clergy of the Establishment, but among Non-conformists it is practically gone.

SYSTEMATIC BENEFICENCE.

BY A LAYMAN.

DEAR SIR,— Allow me a brief space to offer a few thoughts by way of answer to the question "How may the Christian duty of giving to the Lord be fostered and rendered more effective in the Church, and more blessed in its results?"

The fact is too plain to need proof, that the present is an age of fast acquisition of material wealth, and of almost nervous excitement to become rich.

This spirit of the world is laying hold, it is to be feared, of believers in Jesus, and the fascination of riches—of having "more than heart can wish"—is inducing a self-complacency and indifference in regard to the Lord's cause and the spread of His Gospel, that leads many to say to themselves, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

I may be met, and justly, with the question: Is it not a Christian duty to be diligent in one's calling? Yes, Christian believer, undoubtedly; for Our Father has given each a talent to cultivate, and says to each—"occupy till I come." This duty is clearly taught in both the

Old and the New Testaments, and if our business be right, our daily prayer will be, to the giver of all good, "Bless the work of our hands upon us." How many thousands in this country have had such gracious answers that they may truly say, "Our cup runneth over."

Discourage activity in one's business, or honourable effort to increase it? By no means. Is it not right, however, that those who have been so blessed should ask themselves the question: What am I doing in my *fulness* for the Lord, from whom I have received all? Is my giving to him in any sense proportionate to what has been received? Believer in Jesus, does the matter lie upon your heart at all?

Permit me to suggest that the only antidote to an undue love of gain is to obey the Gospel rule, and give "as God hath prospered you." The love of riches eats as doth a canker into the innermost soul, contracts the outgoings of spiritual desire, pressing down those generous feelings and impulses that would help forward every department of the Lord's work, and if not guarded against by watchfulness and prayer, will lead to miserable leanness of soul, if not to apostacy from the truth as it is in Jesus. The converse of this is also true, both with regard to the individual and the Church, for the "liberal soul shall be made fat." And again it is written, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3, 10.

In attempting to answer the question suggested at the beginning of this article, I would remark, first, that Christian parents ought to inculcate this duty upon their children, both by precept and example. The writer has the conviction that there has been too little thought given to this subject by Christian parents in the past, and may be so even now. Hence the contracted views that exist with regard to it.

In order to effectiveness, I would suggest that as early as the children can be taken to the House of Prayer, opportunity should be afforded them of putting into practice that which they have been taught at home. On the taking up of the collections on the Lord's Day, let the little ones have their offerings to drop into the collecting bag, seeing the parents doing so without fail. This noble habit will, through grace, grow with their growth and strengthen with their strength, and expand into large-hearted generousness. This alone is a convincing argument as to the importance of the bag or plate collection, viz.: its influence on the young in the formation of the *habit* of giving.

The writer would lay much stress on thus bringing the offering to the House of the Lord, because, convinced that however small it may be, it should be brought as a loving expression of our indebtedness to our heavenly Father. The *rule* of His Kingdom is, "According to what a man hath;" the incitement to its performance is, "The Lord loveth a cheerful giver."

We have a deep conviction of the importance of encouraging this plan of collections, when assembled for the public worship of God, and would with all earnestness urge greater attention to the practice. There are many noble examples in this favoured land, in Britain and in other countries, of the consecration of wealth by the disciples of Jesus for the support and extension of the cause of God on the earth, but the hopes of

the Church are largely centered in the young. How important, then, to give right and Scriptural views on the subject, and to foster the habit through the machinery of the Church.

Next to the claims of the local Church stands that of Missions, Home and Foreign, in which we ought to endeavor to enlist, as far as possible, the energies of all young disciples, inasmuch as upon their efforts largely depends the effectiveness of the Church, and instrumentally the spread of the Gospel to "regions beyond." The young Christian, so engaged, would be awakened to the necessity of much more ample provision for the service of the Lord, and thus, if he were a loving, spiritually-minded soul, his zeal would be fired and his mind expanded as to the duty of more devoted service, and greater self-denial in the Master's work, not only in regard to personal liberality, but by well-planned efforts for calling forth the liberality of others.

To incite to emulation, mention might be made of what is being done by various bodies of believers, some of whom are raising large sums of money by small weekly and monthly subscriptions, and thereby accomplishing very effective service in the Lord's cause. But as this might be considered somewhat invidious, we forbear.

It is, however, a fact that there is a very sad want of funds to uphold and carry forward the great work with which the Church of Christ is entrusted, until her Lord comes.

And how are these to be obtained? The writer would suggest one really good way—the obtaining of small monthly contributions, to be collected, if need be, by the young, from every member of the Church, it being understood that such collection shall not interfere with the ordinary weekly or monthly subscriptions for regular Church work, such as the payment of the Pastor's stipend, the care of poor, or the comfort and convenience of the place of worship.

Believers in the Lord, to whom He has given abundance, think of your responsibility in regard to this. You are but stewards of his manifold bounties, and the time is coming when the Saviour will say to you, "Give an account of thy stewardship." Ought not each one, then, to put to himself the question, as in the presence of the Searcher of Hearts, Am I using *fairly* the gifts the loving Saviour has put into my hands? "How much owest thou unto thy Lord?" "Both riches and honour," says the Psalmist, "come of Thee." Is it not then for a lamentation that while those who truly love Jesus are "heaping up riches, not knowing who shall gather them," that His cause should languish for want of the means to go up and possess the land.

Every Christian devoutly prays for the descent of the Divine Spirit to comfort and strengthen believers, and to quicken dead souls into spiritual life. But are there, in the experience of the Church as a whole, large answers to these aspirations? On the contrary, is it not to be feared that the spirit of worldliness has crept into the Church to such an extent as to induce deadness and leanness of soul, a want of brotherly love and confidence, fault-finding and apathy, in short, the absence of nearly all the characteristics of a living, working Church "known and read of all men?"

Christian! you pray, "Thy Kingdom come;" but of what use is it uttering such a petition unless a due sense of your responsibility be felt

in relation to it ? To pray for this glorious result is well, but is not enough. The gifts of God must be returned to Him ; we must work as well as pray.

But, alas ! for human frailty. The heart can be led to feel and the will to act only by the baptism of the Holy Ghost on the whole man ! There can be no hearty consecration of all one has and is to His service until we have learned to feel the force of the Apostle's appeal, "Ye are bought with a price," and to realize the truth of our Saviour's words, "It is more blessed to give than to receive."

Believer in Jesus ! do you in your inmost heart desire the extension of the Redeemer's Kingdom ? Do you long to see the arm of the Lord made bare in the conversion of sinners, and the Church spiritually prosperous—loving, united and useful ? Then let me venture the assertion that your expectation of such a blessing will be in vain unless you *give* as God hath prospered you to help forward that consummation. What glorious results would be seen by the Church were the *superabundance* of your riches given to Him ! Every village in this Dominion would have the Gospel preached in it by a loving, devoted Minister—one not pinched for the necessaries of life to keep soul and body together, but liberally sustained, with something over and above his own necessities, so that he might have to give to him that needeth, and thus enjoy the luxury of doing good. The schools of the Prophets would be cheerfully sustained. Men having understanding of the times, and educated up to their necessities, would be ready, in response to the cry from distant climes, "Come over and help us," to say out of a full heart, "Here am I ; send me !" Heathen lands, hitherto ignorant of the glad tidings of a Saviour's love, would be taught the way of salvation through a crucified Redeemer ; and thus the time would be hastened when "the Kingdoms of this world shall become the Kingdom of our God and of his Christ, and when He shall reign for ever and ever."

If, then, you would see such results, ponder this great theme, and seek grace to enable you so to *give* that when the Master shall come you may be able to say, "Lord, thy pound hath gained ten pounds," and may hear the Saviour's gracious commendation, "Well done, good and faithful servant ; enter thou into the joy of thy Lord."

Yours truly,

A.

WHY IS IT ?

I am a woman, and as such am willing "to study to be quiet;" to be as a woman "professing godliness with good works;" in short, to hold the place assigned me by the Apostle Paul. But ye pastors and christian brethren, why do you not aid in those good works, by publicly assisting them with your prayers and exhortations ? Why in almost every weekly service do you entreat the young men to put on the Gospel armour, to work zealously for the Master, and attend regularly the meetings established especially for them, pleading with our Father for an abundant blessing upon their efforts, to the exclusion of the perchance weaker, but no less faithful followers of the same glorious Captain.

Why must we ever return to our homes saddened and discouraged, our souls cast down within us, asking again and again the question, why do they withhold from us, the same spiritual upholding? Must we ever stand alone? Must our meetings, for which we have prayed, and laboured fall to the ground, because they will not help us? Do you not know that a few words from the desk or pew would do more to induce a large and regular attendance than twenty invitations from ourselves? We have frequently sat in your meetings, our hearts burning within us, as we thought of special cases of self-denying efforts put forth by some faithful Mary, who, sitting at Jesus' feet, had learned of Him. We could not rise and publicly ask your prayers for such. But there were christian men present who knew of the circumstance; why did they not speak in our stead?

Is it right for us to hold meetings at all, or to undertake any good work? You must answer, yes. Then why should the Church refuse to recognize it? to give all the aid in their power? This great want is not felt in Toronto only; in village, town, and country, we have heard the same feelings expressed. Mothers in Israel, whose honoured heads have whitened in the service, say their greatest discouragements have arisen from the feeling that they had not the sympathy and co-operation of the Church.

Oh, be careful, we beseech you, lest the feeble light within us burn out. The grain while kept in obscurity bears no fruit, but aided by the earth's moisture and sun's warmth, it yields a golden harvest. You may say the efficiency is not of us. True, but our Father has seen fit to make use of earthen vessels.

ANNA THOMAS.

Toronto, January 5th, 1870.

MATERIALS FOR OUR CHURCH HISTORY.

No. XII.

A BRIEF ACCOUNT OF THE PORT STANLEY CONGREGATIONAL CHURCH AND THE TRANSFER OF ITS PROPERTY.

The Rev. W. F. Wastell, Missionary of the Colonial Missionary Society, England, resigned his charge at Guelph, on the 1st of October, 1843, and by the consent of the Colonial Missionary Society, commenced Missionary operations in Port Stanley, at which place there was an increasing mercantile business at that time. The locality, however, was insalubrious to such an extent that Mr. Wastell never became a resident pastor there, but with his family resided in St. Thomas, nine miles distant. In July, 1845, the first building erected for divine worship in that place was opened, and dedicatory sermons preached by the Rev. W. Clarke, and the Rev. James Nall. On the 15th of March, 1846, a church was organized, with about seven members, which in January, 1847, was augmented by the addition of some six others.

In the June following, the Rev. W. F. Wastell resigned his charge. He was succeeded in the following October, by the Rev. W. H. Allworth, who was ordained there to the work of the ministry in February, 1848.

There were then only five members in fellowship—a good Baptist brother, a good coloured man from Cleveland, O., residing six or seven miles away, and three female members, not influential. There was, however, a neat place of worship well filled with attentive hearers, and what appeared to be then a fair opportunity for usefulness.

During the succeeding six years, some thirty-two persons were added to the fellowship of the Church; but the difficulty which many felt at that period in preserving their health, and that of their families, resulted in constant removals. The Great Western Railroad told unfavourably upon the commerce of the place. The hopes of the people were raised, however, by the prospect of the London and Port Stanley Railroad, and the Free Church (Presbyterian) sent a minister, and held service regularly. This, as might have been expected, divided the Congregational interest, which was largely made up of a Presbyterian element.

The Rev. W. H. Allworth left, after labouring there eight years, in the hope that another might be found to follow up the work.

Death and removals continued to decrease the little Congregational Church, and with a Presbyterian Church in the place, they did not summon courage to call another pastor. After a time the place was forsaken by the Presbyterians, except for occasional sermons. During the past summer, the Trustees of the Congregational Church property, one of whom and his wife were the sole representatives of the Church, residing in the place, met to decide as to what was to be done with the Church property. The building was fast getting out of repair, and although used for preaching purposes, was like property without an owner, and uninsured. It was, after due deliberation, sold to the Presbyterian Church, by the Trustees, for four hundred and twenty dollars. This money, after paying fourteen dollars of incidental expenses for travelling, &c., has been left in the hands of the Board of the Congregational College, for which they have given a document, under their seal, pledging themselves to return the principal to any recognized Congregational Church at Port Stanley, should it ever be demanded by them, for the purpose of erecting a place of worship. In the meantime the interest will be available to the Congregational College of B. N. A.

W. H. A.

TO CORRESPONDENTS.

We have to thank several correspondents for original contributions in verse. The Muse has been unusually prolific of late, so much so, that we have been compelled to decline many of the productions sent us. Among these, we are sorry to place those of W. S., on "Waiting," and S. M., on "Life's Change" in which, although the sentiment is correct, the versification is not quite up to the mark. To these we must also add several tributes of affection to the memory of the late Rev. Dr. Lillie, which, for several reasons, we have preferred handing to the family, instead of inserting them in the *C. Independent*.

Don't cherish your sorrows; when God breaks our idols in pieces, it is not for us to put the broken bits together again.

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from Page 261.)

"Hush!" said his nurse, who knew that talking only hastened his end, yet secretly glad that Cuthbert should hear this confession. The priest had listened in silence, knowing that his office called upon him to remonstrate and make one more effort to reclaim the recusant, while conscience asked how he would defend what in his heart he himself condemned." His belief in the perfection of the Papal system had been rudely shaken, since he left his pleasant home in Bruges.

The soldier slept for a time, and Cuthbert assisted Anka in her labours of love. Few sentences passed between them, except what concerned the object of their care; and in providing for their bodily wants he proved himself a valuable ally. He found a store of sacramental wine, and used it without hesitation, saying, that it was partly a religious war, and the Church must bear her share of the burden and cost; he also made quite as free with the draperies and vestments that were available for protection from the cold, damp air. Cuthbert's presence did not deter Anka from ministering, as she had done before, to the spiritual necessities of the little hospital; he noticed how happy her simple words made the sick men; and he was struck, too, with the serene, contented expression of her own countenance, so different from the troubled, heart-wearied look it used to wear.

It was nearly day-break when Anka heard her name quickly called. She hastened to the east end of the church, and found Cuthbert supporting the soldier-priest in his arms. The poor fellow was sinking fast, but clear and collected in his mind.

"Speak to me," he murmured, turning his dim eyes on Anka, and she slowly repeated in his ear short texts. "God hath given to us eternal life, and this life is in His Son." "Lo, this is our God; we have waited for Him, and He will save us." "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "Do you fear to trust yourself to this Saviour now?" she asked.

"Ah no, He has 'loved me with an everlasting love,' I cannot doubt Him." He tried to say part of one of Luther's hymns, but was too faint. Anka finished the lines.

"Though great our sins, and sore our wounds,
And deep and dark our fall,
His helping mercy hath no bounds,
His love surpasseth all."

"It was His love that sent you, Sister Anka, to finish the wondrous story that Hans, the sculptor, began. You will both shine as stars in heaven, for ever and ever. Don't leave me; hold my hand, sister, until I awake." He fell asleep, and did not speak again; but just as the morning dawned, his spirit passed away. Anka, watching the peaceful

face of the sleeper, felt in that hour that the Lord had truly forgiven her apostasy, and given this as a sign that she was again received into his favour.

Laying down his lifeless burden, Cuthbert sat on the altar steps, while Anka straightened and composed the stiffening limbs. With his head sunk on his breast, the priest sat lost in gloomy thought, until a light hand rested on his shoulder.

"Cuthbert, do you believe that the soul of that poor soldier is lost?" Cuthbert looked at his interrogator uneasily, and tried to draw her to his side.

"No; answer me first," said Anka, more earnestly, "Do you believe that Hans the martyr, who gave up all for conscience sake, is now in torments?"

"No, on my life, I *cannot* believe it?" exclaimed Cuthbert.

"Then," said Anka, "you cannot honestly remain as a priest, or a member of the Roman Catholic Church."

THE WOUNDED OFFICER.

We left Anka and Cuthbert in the little village church, with the lifeless body of the soldier-priest at their feet, and his simple confession of faith still ringing in the ears of the half-awakened Romanist. He made no reply to Anka's searching question—indeed he had none to make; for he was confounded and almost terrified at the admission wrung from him by the force of conviction. It was no time for argument, with sick and dying men dependent on them alone for every office of humanity; and, without another word, Anka resumed her duties, in which the priest assisted, as before. But he felt with pain that their mutual positions were altered: the submissive, credulous girl, the guilty apostate, the half-hearted convert to a slavish religion had become a self-reliant woman, strong with the strength that comes with freedom, self-respect, and a heart at peace with God. While he—once so firm a Papist, so earnest in his efforts to gain proselytes, delighting with all the enthusiasm of his æsthetic, sensitive nature, in the magnificent services of his Church, excluding, as far as possible, the sight and knowledge of a darker side to all this imposing splendour—he was now an exile. He had seen and conversed with priests of nearly every other country, and of every shade of opinion, from the narrow-souled bigot, and the frenzied preacher of everlasting condemnation and Divine wrath for all heretics, to the careless and scoffing and wholly infidel priest, who made no secret of his contempt for all that was sacred, and who regarded religion as a cunning system for extorting money and beguiling the ignorant. Thus had the sweet delusions of former days been vanishing away; but still Cuthbert shrank from investigation; his moral courage was not equal to the task of maintaining honour, purity, charity and justice, in opposition to the popular voice. He had tried to solace himself with the thought that all this unworthiness on the part of her ministers did not alter the Church, her holy mission and unchangeable ordinances. This comfort might have availed, had not a more terrible doubt struck at the very foundation of the Church herself. He turned his face towards Bruges, hoping that, could he once more recover his lost position, and minister, as of old, to the honest Belgians, he should regain his former

comfortable sense of security. In this state of mind he had met Anka, and whatever else was shaken, his affection for her remained unaltered. But now she took the office of teacher. She might love him, but he would never again be infallible to her. Moreover, she had found something that made her happy apart from him. It is hard to acknowledge ourselves dethroned ; hurtful to our pride to descend from the dais, and tread the common floor.

It was a relief to both when, at noon, assistance came from the nearest town. The dead were interred ; and a company of friars from a neighbouring monastery removed the wounded to their own hospital. Of course they declined the services of Anka ; and she was standing at the church door, seeing her patients carried away, when one of the townsmen, attracted by her looks, and the farewell blessings of the soldiers, asked her where she lived. "I live," said she, "with the sick and poor, and those who need a friend. Do you know any such?"

"Why, it seems to me that such are plentiful everywhere. But if you are a nurse, you will find yourself welcome in our city, where many of the officers have been carried. There is a famous Spaniard there, who is desperately wounded, with no one to attend upon him. Our people won't leave sick Netherlanders to wait upon cursed Spaniards ; but I am sorry for this man : he has borne himself kindly to the poor and oppressed, and has been heard to say that this is an unjust war. If you like to come with me I will show you where he lodges ; and nursing a Spanish count will be more profitable than playing Sister of Charity to penniless recruits."

"I will go with you," said Anka ; "not for silver, but that I may pay a debt I owe to one of his countrymen."

"She turned to Cuthbert, who was standing beside her in the churchyard. "Why not go to Bruges?" he asked.

"I am forbidden to enter within the gates. I am a wanderer now. When my duties are ended here, I think of returning to my own land, and the friends of my childhood, if any remain."

"I, too, must go home. I have had no peace since I left Bruges ; no rest since I last looked upon Anka Gerhardt's face. I shall miss her everywhere ; but that pain I could try to bear if only I was sure that I should not miss her in paradise—that dread is unendurable."

"Hans, the sculptor, did not enter heaven by his own merits, nor will Father Cuthbert. The blood of Christ that avails for them, can save the worst of sinners, even Anka, vile apostate as once she was."

Cuthbert would have interrupted her with the old fable about the "true church," and those other convenient dogmas that defy disputation, and save Catholics a world of trouble ; but Anka laid her hand upon his arm. "You are going to tell me what I sinfully listened to long ago, and which, if I am not deceived, you no longer believe in yourself as once you did. Before you consign another Protestant to perdition, I would beseech you make *sure* that your own faith is the only passport to eternal life."

Cuthbert could not deny his half scepticism, and was almost angry with Anka for reading his mind so well. But there was no conscious superiority in her look or tone ; both were inexpressibly sad. In a few minutes they would part, as once before they did, without a single hope

for the future to lessen the bitterness of their farewell. The momentary anger passed away ere she had detected its presence, and he was saying with regretful tenderness, "So you must leave me, and perhaps forget me?"

"That can hardly be," replied Anka, "when you carry with you all the earthly love that I have to give."

"But you are free," cried he, "while I am bound and fettered. Oh! Anka, I have prayed, whole nights, that I might have the power to forget you, but I might as well tell that sun not to sink as to try and govern my heart. The memory of you has become a part of my being. There is only one end to all this, and that is death."

"There is a better way," thought Anka. "Break through those bonds and be free. Can bonds be holy after they have become almost hateful?" But the thought remained unspoken. She only pointed to her guide, waiting at the gate.

"Let me go, Cuthbert," she whispered. He shook his head, and grasped the folds of her dress. "Oh, let me go!" again she pleaded, feeling that her fortitude was giving way.

"I will not," he said, almost fiercely. "Why should you go and serve the enemies of our country? They will talk to you in their own smooth, deceitful language, and try to lure you to their land of poetry, and song, and treachery. Curse them! why should your hands tend *them*, and your voice soothe them? Come with me to Bruges."

"I cannot," said Anka, trembling. "I told you I was banished. I wronged no one, but they imprisoned me. I spent days and weeks in the very cell where Hans did his last work, and I should probably have shared his fate had it not been for the generous interference of one of these same Spaniards."

Cuthbert shuddered at the thought of what might have happened, and held her tighter, muttering, "If they had touched a hair of your head, then, indeed, I would have lent an ear to those who teach a creed that has mercy in it, at least."

"Cuthbert, I must pay the debt I owe."

"Then promise, swear, that as long as your life shall last you will be faithful and true to me, as you have been," said the priest, stung by jealous, selfish fears.

"No," said Anka, "I will not take an oath. Why should you doubt me now?"

"I will not doubt; but I am full of sad forebodings. Have patience with me, Anka. Turn your face to the light for one moment. Yes, yes, I believe in you; and I am fain to believe also that there may be two doorways into eternal life. Go now, if it must be. I cannot say farewell." He released her dress, and she instantly took advantage of her freedom to follow her guide. But turning round to wave a last adieu, through her streaming tears she saw that Cuthbert had flung himself on the ground. She lingered and struggled for a moment against the impulse to return, then quickly retraced her steps.

"Cuthbert," she said, kneeling beside him, "there *are* not, there cannot be *two* right ways. I conjure you, by the love of truth, do not rest in half beliefs." Before he could answer she was gone—this time not venturing to look back.

The City of Liege, to which Anka's guide conducted her, had also been a scene of conflict; but the engagements just ended, though fatal to many, were but small skirmishes compared with the long sieges, so destructive to life and property, of which the traces may be read to this day, through the length and breadth of the land.

It was nearly dark when they passed beneath the battered gateway, and turned up narrow streets, where twilight had long since descended under the shadow of the tall houses and their fantastic gables. The open spaces, where not many hours before thousands of human beings had swarmed, full of animal life, and worse than animal ferocity, were now almost entirely deserted. The mass of these insurgents had swept on to join the main body of Alva's troops; some lay under the rude mounds without the walls, and most of the houses which they passed contained more than one helpless sufferer.

After some minutes of quick walking, they came into a large open square, where the stones were still slippery with blood. On one side of the square was the great palace, that seemed as desolate as the streets, save that here and there a lighted window showed signs of habitation.

"Have a care, mistress," said the man, as Anka, gazing round her, stumbled forward. "There was a little fighting here, and no one has thought it his business to move the dead horses," pointing to a dark mass. "We have been too busy getting the men decently buried. The foreigners have been carried into the palace. If our cities must be burdened by their presence, we will keep them from our hearths as long as we can." While speaking he led the way up a flight of very broad steps, and under a large portico in the centre of the building. A sentinel challenged them at the door, and two or three citizens, looking gloomy and dejected, passed them, as they mounted a splendid staircase, which was adorned with paintings and sculpture.

"That is Count Avallo's room," said the man, indicating a door at the end of a long gallery; and cutting short her thanks, he disappeared down the stairs.

"Count Avallo!" repeated Anka to herself; "the very man who saved me! This is strange." She gave a gentle knock at the door.

"Come in, whoever you be," said a feeble voice, continuing to mutter as the door opened, "anything in human shape will be welcome that can reach me a drop of water."

The room that Anka entered was large and richly appointed; but the cold and empty hearth, the dusty and disordered furniture, the one wax light burning dimly on the table, gave an impression of great discomfort. In a great hearse-like bed, with the dark velvet draperies pushed back to admit what air and light there was to be had, lay the Count. In his eagerness to see who was his visitor, he half rose, but sunk back again directly on the pillows with a groan. Anka was accustomed to sickening sights, or she would have shrunk back from the Count's bed. His own linen, and that of the couch, were stained with blood from a deep wound in his chest, which was now flowing afresh, from the effort he had made to rise. A sword-cut in his arm had not been dressed at all, but was simply bound round with his own silken scarf. His eyes, flashing with fever, and his unwashed, uncombed condition gave him a look of wildness; but apart from these changes, it was a very different face

from what Anka expected to see. Whoever it might be, he needed help sadly, and she wasted no words in enquiry.

"I am come to nurse you," she said, as if it were the most natural and orderly occurrence. The Count could answer nothing, for he had fainted quite away. To stay the crimson stream was her first care; and then to make him swallow a few drops of brandy which she found in his soldier's flask. Had it not been for this precious drain that had been overlooked, he must have died. There was not a drop of water in the room, nor a morsel of food. An empty cup and bowl intimated that the patient had had some supplies, but how long ago they were exhausted she could not guess, and he could not tell her; for although partly conscious again, he was too exhausted even to open his eyes.

It was a perplexing position for Anka. She feared to leave the room and seek what she required, lest she should lose herself in the great palace, and the poor man die before she could return. She looked out of the window, but nothing was to be seen or heard. Help she must have of some sort; so she resolved at least to try. Fortunately she possessed a light, and there were several other candles unlit in the chamber. Leaving one burning by the couch, she ventured forth with another in her hand, and began her journey of discovery, now and then pausing to listen. She had branched off down a long corridor, when a door opened, and an old woman came towards her, carrying a little silver lamp in her hand.

"Good mother," said Anka, "can you tell me where I can get some water and some food?"

The old woman stared at her. "I can't hear what you say; I am deaf."

Anka repeated her question in a louder key. "Water! why, there is the well, or you can get some at the fountain in the square—only yesterday it was too much polluted to drink."

"Where is the well?" shouted Anka.

"Down in the court; but you had best try the fountain. What do you want with the water?"

(To be Continued.)

THE AWAKENING.

Wife. Thou hast slept well?

Husband. As never before. Not even in childhood did I experience such a deep, soft, refreshing slumber. My old father—thou rememberest him well—when he stepped into the room of a morning where we were waiting for him, used to say in answer to our inquiry how he had slept, "Like the blessed." Like the blessed, I might say, have I slept; or rather like the blessed have I awakened. I feel myself new quickened, as if all weariness and all need of sleep were gone forever. Such vigour is in my limbs, such elasticity in my movements, that I believe I could fly if I would.

W. And are you pleased with this place?

H. Indeed, I must say, we have been in many a beautiful place together; but this is wonderful and beautiful beyond description. What trees! actually heaven high! They bear blossoms and fruit together.

Their branches swaying to the morning wind cause the tree-tops all to give forth melody, as if a host of feathered singers dwelt in them. Behind the trees the mountains tower up. Their majestic forms rigidly defined in the pure air, and here and there clouds, glowing with all the hues of sunrise and sunset, stretch along their sides, or float over their summits. Upon the highest peak, out of a milk white, translucent, shimmering mist, there spring, as it were, the gates and towers, and palaces of a splendid city. From this peak nearest us there seems to gush a mighty water, which I may call a sea rather than a stream, and which, nevertheless, leaps down the numerous terraces of the mountain, not with fearful roaring, but with a melodious sound. Wide about us are sprinkled the drops which water the trees and flowers, and impart a delicious coolness to the air, making it ecstasy to breathe here. Look too, at this bank whereon we stand! How luxuriant and how thickly strewn with wonderful flowers! We wander over it, and yet the spires of grass are not broken, nor are the flowers crushed by our footsteps. It is a solitary place; yet on all sides vistas open to us, and the horizon tempts us ever further and further on.

W. Hast thou seen all this often before, or dost thou see it to-day for the first time?

H. Notwithstanding all is so homelike to me here; and though everything greets me as something long beloved, yet when I think of it, I must say, No, I have never been here before.

W. And dost thou not wonder to see me again at thy side?

H. Indeed, and hast thou not somehow always been near me?

W. In a certain sense, I have; but in another not so. It is long since thine eyes have seen me. I disappeared from them once.

H. Ah! now there sweeps over my memory as it were a dark cloud—days of anxiety, and nights spent in weeping—only the painful thoughts and emotions which so recently absorbed me. Now they elude my grasp, I cannot distinctly comprehend them, they appear to me something mysterious.

W. Think on the fourteenth of February.

H. How, now it is all clear to me. It was near noon. Four days hadst thou been sick. We feared much for thee, but still had hope. Suddenly a faintness came over thee; thou didst lean thy head upon my breast; didst sink back with a deep sigh; thou didst—yes, it is all over, thou art dead.

W. I am dead; yet see, I live.

H. If thou art dead, and if I see thee, then do I really dream?

W. Thou drestest not, for thou art awake.

H. Or art thou sent down from heaven to earth, that I should see thee again for a short time, and then anew through long years lament thy disappearance?

W. No, henceforth we shall never separate. I am indeed sent to thee, but not down upon the earth. Look around thee here; where upon earth hast thou seen such trees, such waters? Look at thyself; thou didst go about yonder, bowed beneath the weight of years. Now thou art young again. Thou dost not walk, thou floatest; thine eyes not only see, but see immeasurably far. Look inward upon thyself; has it always been with thy heart as now?

H. Within me is a deep, unfathomable ever-swelling, and yet entirely still and peaceful sea. Yes, when I look about me here, and when I feel thy hand in mine—then I must say I am blessed, I am in heaven.

W. Thou art.

H. And then must I be actually dead?

W. Thou art. Hast thou not lain sick in that very chamber where I died, and whither thou didst long to be brought. Has not thy son day and night, without leaving thy side, sincerely and tenderly nursed thee? Hast thou not by day and night found open the blue eye of thy daughter, in which she vainly strove to hold back the forth-welling tears? Was there not then a deep mist and utter darkness spread over the faces of thy children, and over everything around thee?

H. I AM DEAD! Lord of life and death, upon my knees I thank thee that thou hast fulfilled this so great thing in me—that thou hast led me to such high happiness—to such great honour; *dead, and happy to be dead!* Thou knowest, O Lord, how often that moment stood before me; how often I have prayed that thou thyself, since I was not able to do it, wouldst prepare me for that hour; that thou wouldst send me a soft, blessed death. Now, O Lord, that thou hast heard this, as all my other prayers, thou hast in this, as in all things, eternally shown thyself gracious and pitiful. What stood before me is now over. Truly, though dead, I have not yet learned exactly what death is; but this much I know, death is sweet. As one bears a sleeping child out of a dark chamber into a bright spring garden, so hast thou borne me from earth to heaven. But now, loved one, hold me no longer back.

W. Whither wouldst thou go?

H. Canst thou ask? To whom else but to Him? All is beautiful and lovely here; these trees, these flowers, this down streaming water, this coolness which breathes over flowers and trees and deep into my heart; thyself, thy presence which after so long a separation, after so many tears, I enjoy again; but not even all this satisfies me. HIMSELF I must see. Let him adorn his heaven as beautifully as he may, that cannot compensate for the loss of his presence. What was impossible, he has made possible; so long, so unweariedly, so faithfully has he worked in me, that I might be capable of bliss! Even before I was born he chose me. Where is the little earth? Yonder it spins, how far from here! In what darkness it is veiled. I would not again return to it. He has condescended to go down thither, has trod its dust with his sacred feet, has endured hunger and thirst, has died. Ah! he will quicken my vision that I may pierce deeper than heretofore the abyss of his death pains. There he won me for his own; and, that I, his dearly purchased one, should not again be lost to him, he has from my earliest years given me his ceaseless care. Much that he has done for me have I already learned upon the earth, now I know more; and I shall know still more in the future, when together we recount the whole. But now I have no time for this. Emotion within me is too strong; my heart will burst; I must away to him, see him, thank him—if I am capable of thanking him—if in this overpowering bliss, thanksgiving be not swallowed up.

W. Thou wilt see him, but not until he comes to thee. Until then be patient, I am sent to thee to tell thee that such is his will.

H. Now I know for a certainty that I am in heaven, for my will yields itself implicitly to his without a struggle. I had thought it wholly insupportable not to see him here. Yet I not only bear it, but bear it cheerfully. HE wills this, I will it also, other than this seems now impossible to me. So readily could we not submit below. But if thou art sent to me from Him, then must he have spoken with thee. Has he already spoken many words with thee?

W. Already many.

H. O thou truly blessed one! Canst thou tell how it was with thee, when he for the first time spake with thee?

W. As it has been in my heart each following time. I am using an earthly language with thee, in which these things cannot be described.

H. As thou sawest him for the first time, didst thou instantly recognize him?

W. Instantly.

H. How? By that particular glory in which he outshines all angels?

W. He has no need to clothe himself in splendour; we know him without that.

H. Dost thou mean that I will immediately recognize Him, without anyone saying to me, That is He?

W. Thine own heart will tell thee.

H. How will he really seem to me, severe or gentle? Below, when I cried to Him out of the darkness of my earth life, he often answered me with sternness.

W. There below He is constrained to do this with his best beloved. Here, it is no longer necessary; here there is no need that he should do violence to his own heart; He can give free expression to his love, this love is infinite; on earth we could not fathom it, as little can we do so here.

H. Do there exist among you here differences of glory and blessedness?

W. In endless degrees; but then the highest are even as the most lowly; so they stoop down to the humblest, and this does he require of them; for He who ranks above the highest, is himself humblest of all. So, then, these diversities become swallowed up, and we are all one in Him.

H. Lo, I have often thought me, if I only reach heaven, only dwell not with the enemies of the Lord, I shall be content to be the very least of all these. Thou methought wouldst soar in a much higher circle, and our children also when they left the earth. But then if only once in a thousand years, I might be counted worthy to see the Lord—still methought it would be enough for me.

W. Be trustful. Whom He receives, He receives to glory; knowest thou not by what wonderful way he has called us in his word?

H. Well do I know all that, and I see with what glory and honour He has crowned thee. Between thine image in thy last sickness, and that which now stands revealed to me; between that perishable flower and the heavenly blossom—what a difference! No, this bloom upon thy cheek can never fade; this light in thine eyes can never be dimmed; thy form shall never bear the impress of age. Thus ever wilt thou

wander about with me here, thou wilt show me the glory of these heavenly mansions, and also wilt lead me to those other blessed ones who are dear to me.

W. Thou wilt see them as soon as thou hast seen the Lord.

H. How delightful was it of old when we sought our aged father in his cot. Our carriage rolled up; all came running out before the house, and among the whole troop we sought first his dear, honoured countenance. How much more delightful to see him here! He whom the smallest favour filled with thanks to the giver, who could find beauty in a single spire of grass, who smiled at a brighter sunbeam, who went forth so joyfully under the starry heavens, and adored the Creator of these worlds—what must he experience here, where the wonders of Omnipotence lie all open and unveiled before him! He who in the silent joy of his heart thanked the Lord for his beneficence, and for the least refreshing which was granted him on his weary earth way—what thanks will he now pour forth to his Redeemer! “We shall meet again,” he said to me in his last sickness, as he pressed my hand with all his remaining strength, “We shall meet again, and together thank God for his grace.”

W. Thou wilt soon see him and thy mother also.

H. My mother who loved me with such unspeakable tenderness, and whom I have never known! I was but three years old when I lost her. As she lay upon her death bed, and I was playing in the garden before the house, “What will become of my poor child?” she cried. Good mother! all that a man can be, thy son has become—an inhabitant of heaven. Through the grace of God has this been effected, and also by the help of thy prayers. Is it not so?

W. It is even so. I have often spoken of thee with thy father and mother.

H. Is X—— here?

W. Yes.

H. I had not expected it. That, however, was wrong; *why am I here?* But the dear souls whom I left behind me on earth, I would have some tidings of them; or is the perception of them lost to us until the moment of re-union?

W. This question thou mayest speedily answer for thyself. Look thither.

H. I do so; but I see nothing.

W. Look longer in this direction—and you will surely see. Dost thou see now?

H. Perfectly. The place is familiar to me. It is the church-yard, where I placed thy mortal part, which was given back to the earth. The place became dear to me; I often sought it, and kneeling upon the grave, raised my eyes hitherward to Heaven, where we both are now. Among beautiful trees and flowers, I thought, may she be wandering *there*, among trees and flowers shall her body rest *here*. So a flower garden and a wilderness of blossoms sprung up, and every beautiful thing which this anniversary brought with it adorned thy grave.

W. I knew it well. Look thitherward now. What seest thou?

H. Near thy grave another is open. The church-yard gate stands open; a corpse is borne forward; our children follow. Do ye weep,

loved hearts, weep so bitterly? Could ye see us as we see you, ye would not weep; or at the most, only for longing. The body—*my* body—is lowered; now they cast a handful of dust upon the coffin. The grave is closed; now my dust rests by thine. Go home, now, ye loved ones, and may the foretaste of that heavenly peace which we enjoy glide to your souls. But return hitherward often and seek the grave of your old parents. When ye meet and pray there, we will be near you, and bring you heavenly gifts from the Lord. Henceforth take his hand as ye go. He will guide you safely; your old parents have proved this! And one day will he bring us all together again.

W. Amen. Thus it will surely be.

H. Hearst thou those sounds? What may it be? Strange and wonderful, like the mingled roaring of the sea, and sweetest flute notes; they come from that quarter and float through the wide heaven. Hark! Now from the other side melody arises, a wholly different note, and yet just as strange and enrapturing. What may it be?

W. They are angel choirs which, from immeasurable distances, answer one another.

H. What do they sing?

W. Ever of One, who is the theme of eternal and ceaseless praise.

H. For some time already a form moves about there.

W. Observe it more closely; and then tell me why it attracts thee so.

H. Pardon me, who am so lately called from the earth, an earthly, childish comparison. At the home where I was born—thou knowest it well, though at the time thou wast no longer upon earth—I had planted a garden. As the spring came, I devoted myself to its cultivation, and enjoyed myself over my plants and their beautiful unfoldings. There were many trees there, much shrubbery, and many flowers; yet, I knew every shoot; I had myself planted and watered it; each in its turn came under my inspection, and when it put on its bright green and blossomed beautifully, and grew thriftily, then found I a heart friend in it. Thus seems to me that man to be the gardener in this heavenly garden. He moves hither and thither quietly, and in mildest radiance; but one can see that everything here is familiar to him. He casts around on all besides a satisfied and friendly glance, and appears to find joy in all creation here. My heart! till this moment I have felt within me only soft, soothing emotions; but now a tempest is rising in my breast; I am dizzy; heaven, with its glory, vanishes from my sight; I see Him alone. Now pain returns again to this heart; yet in this pain there lives a higher blessedness. My soul burns with longing to approach him. Yes, He is indeed one known to me, though never before seen face to face. Now he turns hitherward and looks upon us. He appears to rejoice over us. His eyes glisten with tears of joy. I can no longer restrain myself; I must away to Him. I must say to him that I love Him as I never loved aught before. He raises His hands—how? In these hands a mark, and from the mark rays darting forth! Yes, those are the pierced, the bleeding hands. He blesses us. Deep in my heart I feel His blessing. Now know I that I am in Heaven! Now know I that this is He.

W. Away, then, to Him.

—From the German of *Theremin*.

(For the *Canadian Independent*.)

"WILL HE NOT COME UNTO THE FEAST?"

BY THE REV. J. FRASER.

Will he not come unto the feast,
Who never stayed away?
He is the Host as well as Guest;
This is His festal day.

Will He not come unto the feast,
Who fasted for our sake,
And as He death for us did taste,
Of life with us partake?

Will he not come unto the feast,
Who came so far to die;
And rose on this the day of rest?—
Our spirits feel Him nigh.

Will He not come unto the feast,
Though merit we disclaim,
Who ate with sinners, and was pleased
To join with theirs His name?

Will He not come unto the feast,
Who has appointed it?
His words "Remember me," at least,
Show He cannot forget.

Yes, He will come unto the feast,
Who, when He left the dead,
His presence loved to manifest,
In breaking of the bread.

Then let us come unto the feast,
Where none need come in vain;
Until the ordinance has ceased,
And He has come again.

British and Foreign Record.

The *New York World*, in describing the annual auction of choice reserved seats in Plymouth Church, says: "The bidding was quite spirited. Mr. Gage carried off the best seat, which is near to the stage and orchestra, paying \$615 therefor, including the annual rent. Mr. Bowen, of the *Independent*, and Mr. Claffin, the dry goods prince, paid respectively \$490 and \$485 for the next best selections. The net sum realized, nearly \$60,000 was larger than any previous year, and shows that Mr. Beecher's attractiveness as a 'star' preacher has not declined." On the strength of this good financial exhibit, the church voted to increase Mr. Beecher's salary from \$12,500 to \$20,000, intending to make it \$25,000 next year, but that gentleman, feeling probably, that by practising a little economy, he could get along with his present income, respectfully declined the increase. The surplus, after paying salaries and incidental expenses, is spent in promoting various religious objects, such as the "Bethel" Mission Church, recently erected by Mr. Beecher's congregation, at a cost of \$60,000.

Catching the spirit of the age, the Atheists and Infidels of the United States have been holding a convention in Philadelphia, though, if we may judge by the reports furnished us, not a very successful one. Sixteen men and one woman were present; but not being able to agree on any point, except in their hatred of everything good, they adjourned *sine die*, and went home sadder, and let us hope wiser for the ridiculous figure they had cut.

A Young Women's Christian Association, similar in its scope and organization to those now being everywhere established for young men, has been organized in Washington.

We are glad to see that the *N. Y. Independent* is almost universally condemned, by both the secular and the religious press, for the position it has taken on the question of divorce. The charge of "free-love" it angrily declares to be slanderous, and "worthy of the evil thoughts of those who made it, and who knew at the moment of making it that they were forging a lie; but that it had proclaimed a free divorce equivalent in effect to free-love, and had so defined the marriage bond as to make it virtually the same as what the free-lovers mean by the union of affinities, dissoluble when the affinity ceases to be a fact," seems to us beyond dispute. The discussion of this great social question was much needed, and cannot but be productive of much good.

The *Congregationalist* proposes that the *two hundred and fiftieth* anniversary of the departure and landing of the Pilgrims, which occurs this year, should be celebrated by the churches of our order in the United States, in a manner worthy of the occasion. The method suggested is, to call a preliminary convention in Chicago, to make the needful arrangements and appeals; in September a simultaneous collection in all the churches for such common objects as may be designated; and in December, a celebration at Plymouth Rock—these dates coinciding with the departures from Holland and from England, and the arrival in America. The *Advance* approves of the suggestion, and thinks that with even one-half of the "Centennial" zeal of our Methodist brethren, they could accomplish results of far reaching and permanent influence.

The *American Messenger* has furnished us with some startling statistics, some of which we use and supply the rest. The population of the earth is estimated at, say thirteen hundred millions. Of these, nine hundred and sixty-five millions are nominal Asiatic Christians, Jews, Mohammedans, and Pagans. We have forty-eight Protestant Missionary Societies among American, British, and Continental Christians. These supply nine thousand four hundred and eighteen missionary preachers, colporteurs, etc., and these have under their care five hundred and eighteen thousand converted heathens, with two hundred and thirty-five thousand pupils in school. Their annual income is about four million and five hundred thousand dollars. The most zealous workers in the missionary field are the Moravians. Their eighty-seven churches with less than thirteen thousand communicants, sustain eighty-seven stations, one thousand four hundred and thirty laborers, and raised last year from

all sources, three hundred and twenty thousand German dollars for their support, or about eighteen American dollars per member. Taking this as the proportionate rate, the Methodists would raise over twenty millions for foreign missions every year; the Baptists over nineteen millions; the Presbyterians over ten millions; the Congregationalists over four millions; the Episcopalians over three millions; the Dutch Reformed more than one million, equal to about eighty millions of dollars. Who will say that the members of these churches are poorer than those of the Moravian Church? and yet they do not raise on an average, one dollar per member! Well may we enquire, What are we doing to convert this world to Jesus Christ?

The Ecumenical Council was formally inaugurated on the 8th December, by Pío Nono in person, amid the booming of cannon and the pealing of bells from the towers of the 360 churches of Rome. The weather was most unfavourable, but the attendance at St. Peter's was, of course, immense. The procession occupied an hour in passing from the Papal palace into the church, and is represented by friendly eyes, as having been most imposing. 803 "fathers" are in attendance, or 135 more than at the Councils of Nice, Constantinople, and Ephesus put together. The opening ceremonies consisted in the celebration of the mass, a sermon by a Capuchin Bishop, the reception of the Bishops, the Allocution by the Pope, and certain chants,—all in Latin, and utterly unintelligible to the gaping crowd, if not to many of the "fathers" themselves, and lasting over eight hours! We do not wonder, therefore, at learning, that after so protracted a session, they adjourned for a month.

On the 6th January they met again, but up to the present writing little has been done beyond the appointment of Committees, and the issuing of a bull or two, one of which removes the ecclesiastical pains and penalties imposed by previous Councils for believing certain "damnable heresies," which infallible and unchangeable Mother Church now declares to be no heresy at all. Among other things it is now asserted that a good Roman Catholic may now believe what cost poor Galileo many a groan within the walls of the Holy Inquisition, viz., that the earth revolves round the sun! Who will deny after that, that the world "moves" in more senses than one?

The strictest secrecy is enjoined with regard to the doings of the Council, but a good deal has leaked out, and the *English Independent* declares "that the dignitaries are ranged in two hostile camps—the one led by Dr. Manning and the Archbishop of Malines, the other by Mgr. Dupanloup, behind whom are almost all the German, Portuguese, and Hungarian bishops, with one of his own country. The Infallible party are made up of Italian, French, Spanish, American, English, and Irish prelates. It is a great struggle against Jesuit supremacy, and the "order" are prepared to risk the Church itself rather than give up this point. The Bishop of Orleans is organizing his forces and preparing for a grand encounter, but the Pope has insured the defeat of the opponents of infallibility by laying down all the rules which are to guide the Council beforehand, and so arranging matters that nothing can be done without his permission. The Gallican and German party gnash their teeth at this, and furiously rage together. What will come of it all no soul can tell."

The Rev. J. C. Ryle, a well known minister of the Church of England, has been writing a series of letters to the *Record*, on Church Reform. His description of the state of affairs in the Establishment is not very encouraging, if we may judge by the following extract:—"Like some fossilised country squire who lives twenty miles from a railway and never visits London, the poor dear old Church of England must still travel in the old family coach, shoot with the old flint-locked single-barrel gun, and wear the old jack-boots and long pigtail. And all this time Dissent is netting and bagging the Church's children by scores, and laughing in her sleeve at the old gentleman's folly." In his last he proposes, among other sweeping changes, the revival of the offices of sub-deacon and evangelist, and insists that no appointment should ever be made to a living, without consulting the wishes of the people! He expects that these suggestions will be met by a host of objections; but he advises objectors to look at the Irish Church, and be wise in time.

Correspondence.

A CORRECTION.

To the Editor of the CANADIAN INDEPENDENT.

DEAR BROTHER,—In your last issue you make me to say in my letter anent "Waterloo," "These facts becoming known to the present pastor, and he, finding a number of persons favorably disposed towards us, organized them into a Congregational Church." The words thus scored I never could have written, because the event has not yet occurred, though some day we hope it will, and that before long. But more on this anon.

In the meantime, I remain Dear Brother,

Yours truly,

GRANBY, January 10, 1870.

JAMES HOWELL.

News of the Churches.

Northern Congregational Church, Toronto.—A meeting of remarkable interest has taken place during the past month in this Church, and the result deserves to be chronicled for the encouragement of others in like circumstances.

The church property, including the land and school buildings, cost, it seems, over \$10,000, and the calculations of the promoters of the cause proved, as is often the case, somewhat astray as to the amount. It therefore happened that, beyond a sum of £800 raised by mortgages, a floating debt of \$1,800 had to be incurred before the building was completely finished and furnished. At the recurrence of the second annual festival, the Trustees determined to make an effort to reduce this amount, and concluded at first that they might possibly pay off \$800 out of the \$1,800. After talking over their project of doing this, their faith and expectation were higher, and after pledging one another to an earnest effort, they concluded to aim at the whole amount. It should be stated that no public appeal had been made before, and they felt it would not be in vain for them to rely on the liberality and good will of their friends, especially of sister churches. Rev. Mr. Punshon was

present at the meeting—a soiree—as was also Dr. Wilkes, both of whom did excellent service in promoting the object aimed at; and on the subscription being opened, amounts were handed in rapidly, and so far beyond the expectation of the Trustees, that not only was the \$1,800 made up, but nearly \$1,000 was subscribed beyond it, which sum is to be applied in reduction of the mortgage. This example of liberality is the more gratifying from the fact that nearly one-fourth of the whole amount was subscribed by members of the sister churches of the city, including a few contributions from friends of other denominations, and we are sure that such practical fraternity will redound, as all liberal giving does, as much to the comfort of the parties bestowing their gifts, as upon the church immediately interested. We would never forget to give glory to Him from whom all good gifts come, and pray that He may dispose others in like circumstances to “go and do likewise.”

H.

Guelph.—The second anniversary of the opening of the new Congregational Church in this town, was celebrated on the 16th and 17th ult. Sermons were preached on Lord's Day, 16th ult., in the morning, by Rev. W. Clarke, of Paris, from *Heb. 7: 25*; and in the evening, by Rev. J. G. Manly, of Toronto, from *2 Cor. 5: 18-20*. The tea meeting on Monday evening 17th ult., was an occasion of special interest as a jubilation over the extinction of the church debt, recently accomplished. Inspired by a very noble offer made by Mr. C. Raymond, a member and deacon of the church, upwards of \$3,100 had been subscribed, a sum sufficient to liquidate both principal and interest. The amount is payable in three instalments, one of which had been paid just prior to the tea meeting. The other two are due in one and two years hence. Speeches were made at the tea meeting by Revs. W. Clarke, Paris, J. Hogg, T. Wardrope, W. S. Ball and W. S. Griffin, of Guelph; Rev. W. Stephenson and Rev. J. G. Manly, of Toronto. Rev. W. Stephenson added much to the interest of the occasion by reading in a very masterly style, Poe's “Bells,” and on being encored, read in an equally impressive manner, “The Raven.”

Eramosa.—A pleasant tea-meeting was held in the Congregational Chapel, Speedside, on the 17th December. Rev. W. F. Clarke, the pastor, occupied the chair. Stirring addresses were delivered during the evening, and many pleasing melodies were sung by the Congregational choir from Guelph. The proceeds of the meeting will extinguish a debt contracted by the building of some sheds for the accommodation of teams, and leave a small surplus for the good of the Sabbath School.—*Ec.*

St. John, N.B.—Union Street Congregational Church. On Sabbath afternoon last the members of the Bible Classes, and all the scholars in the Sabbath School of this Church, were presented with Christmas gifts, being principally handsomely bound Bibles or Testaments. The scholars recognized their appreciation of the presents received by returning thanks through the teachers of the School to Isaac Burpee, Esq., the Superintendent, to whose liberality they were wholly indebted. Other presents were made by teachers or scholars, and the occasion was a happy one to all the members of the School. In the Church the closing Sabbath of the dying year was recognized in the evening service, and an appropriate and eloquent sermon was preached by the Rev. K. K. Harlow, late of Portland, Maine, who is supplying the pulpit for a few weeks.—*Daily Telegraph.*

Watford.—The new Congregational Church lately erected in the Village of Watford, a station on the Great Western Railway, a few miles east of Sarnia, was opened for divine service on Friday, the 7th of January. The Rev. Dr. Wilkes of Montreal was present on the occasion, and preached an appropriate and practical sermon, founded on Acts 16, 46. The chapel was well filled, and a collection was taken up at the close of the service, amounting to \$20.80

A tea meeting was held in the evening, when the house was literally crammed, so much so indeed, that several sleigh loads had to return without being able to gain an entrance. After partaking of a sumptuous repast, some effective addresses were delivered by Revs. Dr. Wilkes, Wm. Hay, and some of the resident ministers of other denominations. The financial proceeds of the tea meeting amounted to \$86.20. In addition to the above a subscription of \$150 was also taken up, leaving a surplus of debt yet unprovided for of about \$120.00. Our thanks are due to friends in Brantford, Burford and Paris for contributions towards the building.

The church is of frame, 30 x 40 feet—painted white, with gothic windows and door. The whole cost, including site, etc., was about \$900.00.

Another new chapel is to be opened, D.V., next Sunday, at what is known as Robinson's Settlement. It is four feet smaller each way than the other, but built on the same plan, and costs about \$700.00. I expect it will be free from debt on being dedicated. Thus the three stations formerly occupied by my excellent predecessor the Rev. D. Macallum, have erected for themselves each a new chapel within the last twelve months—one brick, and two frame buildings.

In the meantime the Warwick people have not been unmindful of their pastor's temporal wants. A surprise party of the young, and a donation by the more elderly of the congregation, a few weeks ago, resulted in a present of \$52.00 to himself and family.

The most encouraging feature of all is that souls have been converted to God. Ten persons were lately received into the church on profession of faith. To God be all the glory.

JOHN SALMON.

WARWICK, January 17th, 1870.

Douglas.—On Sabbath, the 16th inst., our new chapel in the village of Douglas, was opened for Divine Worship. The day was fine, and the roads good, thus affording a favourable opportunity for the attendance of a great throng on the occasion. The first service was commenced at 11 A.M., and was conducted by the Rev. J. G. Manly, of Toronto, assisted by the Rev. E. Barker, of Feigus. Mr. M. took for his text 2 Cor. v. 20, "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The preacher was earnest—the audience attentive—but the house, though packed to its utmost capacity, proved far too small for the crowd; many failing to gain an entrance went home, while a goodly number mollified their disappointment by turning in with the Presbyterians, who that day were holding their communion service, on the opposite side of the road.

The next service was at 3 P.M., and was conducted by the Rev. Thomas Pullar, of Hamilton, assisted by the Pastor of the Douglas Church. Mr. P. took for his text, "The glorious gospel of the blessed God," 1 Tim. i, 11. Again the house was filled, and many had to go away for want of room, but those who were within gave close attention to the faithful and earnest words of the preacher.

At 6.30 we had another equally crowded meeting, when the Rev. John Gerrie, Baptist Minister of Elora, preached from Ps. xlv, 17, "I will make Thy name to be remembered in all generations; therefore shall the people praise Thee forever and ever." The old man was earnest and eloquent, and was listened to with the most profound attention. The Rev. John Brown assisted in the devotional exercises.

The next day was one of heavy rain, and the prospect of a successful tea-meeting seemed rather dull; but in the afternoon the rain ceased, and a full hour before the appointed time, the Wesleyan Church, in which the tea-meeting was to be held, was filled, and the managers thought it best to proceed at once with the refreshments. As one company was served, they retired to

the new chapel, to make room for the next; but soon that house was as full as it could hold. What was to be done? There were yet as many outside as in. The Presbyterian church was still warm after the Monday's preaching; the use of it was cheerfully accorded. Lamps were lighted, and in a few minutes it too was well filled. And now came the difficulty of finding speakers for two meetings. Mr. Manly, whom we had counted on as a chief speaker, had gone to Guelph to assist brother Clarke, and did not return. Mr. Gerrie was taken so ill after his evening's labour the night previous, that he had to go home. Mr. Barker was detained by a call to a marriage feast. The heavy rain, doubtless, prevented the attendance of several brethren from a distance. In this emergency the Rev. John Brown, Esq., Reeve of West Garafraxa, to the chair. The Pastor of the Douglas Church took the general oversight of the meeting in the new building, where Deacon Geo. Smith was called on to preside, and the Revs. Messrs. Pullar, Millican (C.P.), and Archer (M.E.), were promptly constituted itinerating preachers, to address first one meeting and then the other. The Secretary of the Church read to each assembly, a brief historical sketch of our cause in Douglas, and the Treasurer of the building committee, in like manner, presented a brief financial statement; and thus terminated the largest *Noiree* ever held in this township.

On Tuesday evening a Social was held, and then, for the first time, all who came managed to find room in the new chapel; quite a number were present. Tea was served up in good style, and appropriate addresses and recitations, interspersed with lively yet sacred songs, composed the exercises of this meeting. Having thus given you an account of this "feast of the dedication," I will now give the financial results: Sabbath day's collections, in all, \$35 40—net proceeds of the Tea Meeting, \$125 25—Social \$11 50, total, \$172 15. The house thus dedicated to the worship of God is 48x30 feet; its walls are of red brick, resting on a stone foundation, with cornices and arches over door, and windows of white brick. There is a dome of wood covered with tin, rising above the roof, to the height of ten feet. All wood-work outside is painted; the pulpit and the windows inside are also painted. All the material has been hauled free of cost. The cash outlay is as follows: for site, \$100; for material and workmanship, \$1,200. Reckoning the unpaid subscriptions as cash, and what we have received from different sources, we have secured about \$1,050 of the \$1,300 of cost, leaving a balance of \$250 unprovided for. This statement includes stoves and lamps. Truly we may say "Hitherto the Lord hath helped us." Our Senior Deacon, Mr. Peter Gerrie, presented the Church with a handsome Bible for the pulpit, which cost \$7 00. Our work is not yet complete, but in God's name, and in His strength, great things have been done, whereof we are glad.

R. B.

GARAFRAXA, Jan. 19th, 1870.

Listowel.—A Recognition Service, in connection with the settlement of the Rev. Ludwick Kribs (late of Colpoy's Bay), as Pastor of the Churches at Listowel and Molesworth, Ont., was held on Wednesday, the 12th January, at the former place. The weather and roads were most unpropitious, but a goodly number of the members of both churches, and other friends, assembled in the chapel, and at a little after 10 o'clock the service was commenced with prayer and praise, in which they were led by their former pastor, the Rev. W. W. Smith, now of Pine Grove. The Rev. J. G. Manly, of Toronto, then preached a very appropriate and interesting discourse from Acts 8, 35, "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus," after which he called upon Mr. G. S. Climie, one of the deacons, to explain the manner in which they had been led to call the Rev. Mr. Kribs, and also upon Mr. Kribs to signify his acceptance of the call, and his reasons

for so doing. Prayer was then offered by the Rev. E. C. W. McColl, of Stratford, and the Pastor elect was addressed by the Rev. J. Wood, of Brantford, from the words of Paul to Timothy, 1st Epistle, 4, 6, "A good minister of Jesus Christ," &c. An excellent and characteristic address to the people, from Bro. Snider, of Wroxeter, founded on 1 Cor. 9, 11, and 2 Thess. 3, 1, concluded a most interesting and profitable service.

For the sake of convenience the service was held in the Presbyterian Church, which is much larger than our own, and was kindly lent for the occasion, as a sort of return of the compliment for their use of the Congregational Church, before their own was erected.

In the evening a Soiree was held in the same building, when addresses were delivered by all the ministers above mentioned, on various topics, and among others on Missions, both home and foreign, the Missionary Meeting proper having had to be dispensed with, on account of unforeseen changes in the programme. We were assured, however, that the Society should not suffer in consequence. One noticeable feature of the meeting was the speech of the chairman, a gentleman connected with the congregation, and engaged in large business in the place, in which he most earnestly appealed to the church to "arise and build" a new place of worship, more in keeping than their present one, with the requirements of their thriving village, and promised to do his share towards putting it up. We hope soon to hear of his appeal being responded to.

The next evening the deputation divided, the Rev. Messrs. Manly, Smith and Wood going to Molesworth Missionary meeting, and Messrs. Snider and Kribs to that at Howick. That at Molesworth was an excellent meeting; the distinctive principles and work of our denomination were largely dwelt upon by the speakers, and evidently interested the audience much. Pecuniary results not known.

Mr. Kribs enters upon his new field of labour under very favourable circumstances, and enjoys the fullest confidence, and best wishes of his brethren for his success.

Another pen will probably report the meetings at Howick and Turnbury.
 EDITOR.

London.—New Parsonage.—Rev. J. A. R. Dickson has recently taken possession of a handsome and commodious brick parsonage, erected by the congregation on King street, adjoining the Congregational Church. The building is 23 x 30, with kitchen, 20 x 25, two storeys in height, and finished in the most complete manner throughout. The cost has been about \$2,400. Mr. John Bartlett was contractor for the brick work; Mr. T. Green for the carpentering; Messrs. Haskett & Bros., painting; and Mr. R. Main, plastering. The Congregationalists in this city are prospering both financially, and in church membership and attendance.—*Advertiser.*

A Raid from Westminster.—The Rev. J. A. R. Dickson was last night startled by an invasion of the new Congregational Parsonage by a number of his hearers from Westminster. Wm. Walker, Esq., headed the generous raiders, and made a neat little speech in handing Mr. Dickson the sum of \$40 in cash, with sundry other equally substantial tokens of esteem. Mr. Dickson replied in appropriate terms. The surprisers then produced an abundance of dainties and delicacies they had brought with them, spread the tables to repletion; and we need only add, all concerned enjoyed themselves exceedingly. It must be gratifying to a pastor to know that he lives in the affectionate feelings of his people.—*Ibid.*

Paris.—In the news of the Churches, it is always pleasing to read of the exhibitions of kindness so frequently shown by the people to their pastors, in the shape of donations and presentations. Not that we desire gifts, but

fruit that may abound to their account. Private donations it would be indelicate to publish, unless they assume something of a public character, otherwise we could tell of timely helps, which have relieved financial embarrassment in a very providential way. This is doubtless true in the experience of others. We have, however, something we may tell of the doings in Paris, which we do, in order that our friends may rejoice in the kind feeling evinced by the people to the pastor's family. We had in the church, during the week between Christmas and New Year, a beautiful Christmas tree, laden with presents for the Sabbath Scholars. The Infant Class read an address to the pastor, and presented a handsome Album, containing many sweet faces of those whom he had taught. Another address was read to the pastor's wife, by her class, and was accompanied with a handsome china tea set. A few days after, on the last day of the year, Mrs. Allworth's class of young ladies, together with the Sabbath School teachers, extemporised a surprise party at the parsonage. The ladies of the sewing circle, who had some private designs to carry out, found it out and joined them, as affording the opportunity they sought for their purpose. About fifty of a party were soon found seated around a well-spread table of their own providing, at the parsonage. In the course of the evening the whole party was requested to gather in the parlour, where a beautiful electro-plated tea service appeared on the centre table, as if placed there by invisible hands. H. Hart, Esq., read an affectionate address to Mrs. Allworth, from her sisters of the sewing circle, who, for about four years, had continued with her in their labours of love, and nothing to mar their peace had occurred during all that time. The company spent a joyous evening, many declaring it to be one of the happiest of their lives. After devotional service many retired, while some lingered till 1870 dawned, and they could say as they left, "Happy New Year." When such beams of kindness shine on the pastor's wife, it reflects rays of prismatic beauty on the pastor's heart. A loving people lightens a minister's labours by making his service delightful.

W. H. A.

PARIS, January 14, 1870.

NOTES OF MISSIONARY MEETINGS.

WESTERN DISTRICT, No. 2.

The deputation appointed to visit the churches at Southwold, Watford, Warwick, Forest and Sarnia, consisted of the Revs. Messrs. Brown, Salmon and Hindley. Bro. Brown wrote that he was afflicted with a severe attack of neuralgia, and would have to be excused. Bro. Salmon, however, was on the ground, and though disappointed at finding the small deputation reduced by one third, we determined to put the best face on matters, and have good meetings if possible. Arriving at the church at Southwold, we found a goodly number present, which greatly encouraged us. The Rev. J. Silcox was called to the chair; and after making a practical speech called on the others in turn. The addresses given were well received, and all seemed satisfied. I might add, that the services of the Methodist ministers might have been secured, but they were engaged at a similar meeting of their own.

Watford.—On Tuesday, we proceeded to Bro. Salmon's field of labour. The meetings were held in the Presbyterian Church, as the new Congregational Church had not yet been opened. A very fair attendance awaited us here. Dr. Harvey, and the Rev. Mr. Broley, (W. M.) rendered us valuable assistance; and the whole passed off pleasantly.

Warwick.—Proceeding to this place, we found a nice brick building, well filled, though the rain fell in torrents. We were much pleased to witness so many, despite the inclemency of the weather. A good choir was in attendance, which rendered the meeting much more interesting by singing appropriate anthems.

Forest.—On Thursday we proceeded to this village, still within Bro. Salmon's field, which, to say the least, is very extensive and promising. Here we found a good audience, and Dr. Hutton being called to the chair, gave us valuable help, as did also Rev. Mr. Whiting, (W. M.) The meeting did not break up till quite a late hour, and all appeared to be interested and pleased. Between Warwick and Forest another new church has been erected, making three new churches in Bro. Salmon's field, all erected within two years.

Sarnia.—We arrived on Friday at Sarnia, and found on inquiry, that several other meetings had been appointed for the evening. Not discouraged, we repaired to the building at the appointed hour, and found a much larger gathering than we had anticipated. After a meeting of about two hours duration, spent mostly in speaking, we were dismissed, feeling it was good to have been there.

I may be permitted to state that the collections in the above mentioned places, were all as near as could be ascertained, in excess of last year.

Very truly yours,
J. I. HINDLEY.

Tilbury, (Edgeworth).—Complaints having sometimes been made as to the sameness, and other defects, of the Missionary Notes, furnished from time to time, by the good brethren who, at this season of the year, stir up the pure minds of the Churches by way of remembrance of the claims of the C. C. M. S., a variety, both as to *source* and *mode*, of information from one point of the missionary field, may prove not unacceptable. Well, then, to commence. On the tenth day of January, 1870, the Secretary of the Western District of the C. C. M. S., and also the Rev. J. Salmon, B.A., travelled to Baptiste Creek, on the G. W. R., arriving at that station at about 10 min. past four, P.M. A sleigh was in waiting to convey them across the plains to the residence of Mr. J. W. Foster, by whom they were hospitably entertained, and then taken to the place of meeting, where they arrived in good time to meet an expectant audience. The weather had been wet for some days before their arrival, but in answer to prayer, suitable weather was graciously afforded: snow fell, fine, fast, furious, so that on the 9th (Lord's day), sleighing was good, and on the 10th the air was comparatively mild. In this place of scattered population, the state of the weather much affects the attendance. The place was filled, and the addresses by the Deputation, and by a Presbyterian brother, were very suitable and excellent, and so was the collection, which reached 41 dollars and 3 cents. It had been customary with us to receive a sermon by one of the Deputation on the Lord's day previous to the public meeting. This favour we did not obtain, not for want of solicitation nor for want of appointment, but because the Deputation thought it decidedly wrong to have their own congregation unsupplied for one Sabbath, that they might cheer and profit their poor little expectant sister church in the wilderness. Now, it is a moot point whether they were right in this. Sir Roger de Coverley would have said "there is much to be said on both sides." Looking at it from *our* "stand point" it seemed as if it would have been no dereliction of duty to have left their full-fed churches, for just one Lord's day, to the care of their deacons, and to have gladdened the hearts and enlightened the minds of the little assembly in the bush. Nevertheless our obligations to them are great, for at some personal inconvenience to themselves, and with an earnest desire to do good to souls, they stayed two days beyond the meeting, at the request of the pastor, to hold what may be termed revival services; and these services were blessed. They were preceded by seasons of special prayer, in view of the coming of the deputation, that the Lord would send by them suitable messages, and that they might come "in the fulness of the blessing of the Gospel of Christ." The Lord was with them; impressions formerly made were deepened; clearer light dawned

upon some who had hitherto seen "men as trees walking;" believers were to some extent stirred up, and it is hoped that one or two, who had hitherto manifested no regard for spiritual things were at least interested and touched. Sinners were encouraged to come to Christ just as they are. The Spirit wrought with the word, and we hope and pray to see more results. Gloria in excelsis Deo! Hallelujah!

W. B.

Baptist Association, Niagara District.—DEAR SIR,—I enclose two articles of intelligence for your next publication. Allow me to inform your readers that I have had great pleasure in meeting with our Baptist brethren of the Niagara Association, both in this city and at Beamsville, where recently at their cordial and unanimous invitation, I preached the Association sermon, and took part in their proceedings. They, in reciprocation of my fellowship with them, appointed the Rev. G. Richardson, of Hamilton, and the Rev. Mr. Walker, of St. Catharines, delegates to our Western Association of Congregational Ministers and Churches, which is to meet in this city, in March next. This is progress in the way of denominational intercourse. I am greatly rejoiced to find our Baptist friends zealously engaged in promoting the revival and extension of the Kingdom of Christ, throughout all the regions around.

I am, Dear Sir, yours truly,

THOMAS PULLAR.

HAMILTON, Ont.,

January 20, 1870.

Hamilton Congregational Church, Annual Meetings.—On the 22nd ult. a social meeting, and sale of articles provided by the "Ladies' Sewing Society," was held in the Lecture Room, which, notwithstanding the very stormy weather, was well attended, and realized upwards of 150 dollars.

On the 29th ult., the annual meeting of the Sunday School was held in the same place. After the children were treated to good things, and the presentation of an excellent writing desk to Mr. Thomas Bale, by the members of his class, a most encouraging report of the school as to numbers attending, the regularity of attendance, and the numbers added to the church from the school during the year, was read by Mr. Edgar, Superintendent, accompanied by an appropriate and touching address, in which he alluded to his recent bereavement. The pastor of the church then affectionately addressed the scholars, teachers, and the general audience, which was numerous. Other friends spoke briefly and led in prayer. The evening was spent to the great delight of all present.

On New Years' morning, after the usual devotional meeting, the financial report from the Deacons was read to the congregation, by Mr. Edgar, Treasurer, and the usual resolutions were passed. The amount raised for ordinary church purposes, and for benevolent and missionary purposes this year, is larger than has ever been collected in any former year when there have been no special calls, averaging about 25 dollars for each contributing member. The membership for the year has increased about 10 per cent. The young men's Sabbath morning meeting, and the pastor's monthly young people's meeting are larger than ever. The peace and harmony of the church and congregation are, as they have been for many years past, unbroken, and at present a good work is going on, especially among the young people of the congregation.

The Ontario Conference of Churches, (connected with the General Association of Congregational Ministers in the State of New York), held their half-yearly meeting on Tuesday 11th, and Wednesday 12th January, at Suspension Bridge, N. Y. There was a large gathering of ministers and delegates, and also of the local congregation, and the services and discussions excited deep and delightful interest. The Conference met on Tuesday for organization,

at 12.30. In the afternoon at 2 p.m., devotional exercises were conducted by the Moderator. An essay was read by R. S. Eggleston, subject—"What is the theme of the Pastor who promotes the highest type of Piety?" Discussion of the subject by Dea. W. H. Childs and others. Lay preaching was the next theme. Discussion by Rev. Thos. Pullar, of Hamilton, Rev. Wm. Grover and others. At 6.30 p.m., devotional exercises were conducted by Rev. M. Cunningham and Rev. Jeremiah Butler. The sermon was preached by Rev. Thomas Pullar, subject—"The glorious Gospel of the Blessed God." On Wednesday, at 9 o'clock a.m., devotional services were conducted by Rev. Thomas Pullar. Essay on Home Evangelization, by Rev. G. R. Merrill. Discussion of essay by Rev. Mr. Kinsade, Dea. Brigham and others; afterwards most encouraging reports from the several churches were given, and other business was transacted. The place of next Conference was fixed for Canandaigua, N. Y., and Rev. T. J. Bennett of Lockport was appointed delegate to the Western Association of Congregational Ministers and Churches, which is to meet in the City of Hamilton, in March next, and Rev. Mr. Wood, of Suspension Bridge, N. Y., was appointed alternate. At 2 p.m., devotional exercises were conducted by Rev. J. L. Bennett. Sermon by Rev. Mr. Allen; afterwards the Lord's Supper was administered by Rev. Isaac Bradnock, and Rev. H. L. Dox, which terminated the engagements of this session of Conference.

Official.

Congregational College of British North America.—The following remittances to the funds of the College have been received during the past month:

Toronto, on account, per Rev. Wm. Clarke.....	\$150 00
Zion Church, Montreal, on account.....	80 00
Church at Inverness.....	9 30
Southwold.....	22 50
Quebec, (additional).....	20 00
Pine Grove, (W. A. Wallis).....	7 00
Garafraxa.....	7 83
Rev. E. C. W. McColl, Stratford.....	2 00
Rev. George Purkis, Waterville, Q.....	4 00
	\$302 63

(GEORGE CORNISH,

MONTREAL, January 23rd, 1870.

For Treasurer.

Widows' and Orphans' Fund.—The following have been received since my last:—

Zion Church, Montreal, (more expected).....	\$55 75
Granby Village.....	10 00
Granby South Riding.....	5 00

J. C. BARTON,

Treasurer Widows' and Orphans' Fund.

MONTREAL, January 20th, 1870.

Canada Congregational Indian Missionary Society.—EXTRACT FROM THE MINUTES—JANUARY 5th, 1870.—Resolved, That a notice be inserted in the *Canadian Independent*, to the effect that at the Annual Meeting in June next, such an alteration in the constitution will be proposed as to provide, that the Annual Meeting of this Society shall be held at the same time and place as the Annual Meeting of the Congregational Union of Ontario and Quebec.