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CANADA'S GOODLY HERITAGE.*

A THANKSGIVING SERMON, BY REV. F. H. MARLING.

Psalm xvi 6.—"The lines are fallen unto me in pleasant places: yea, I have a goodly heritage."

We are met to-day in the house of God, not merely as individuals, or as families, or as a Christian congregation for their ordinary worship,—but as Canadians, and at the invitation of the Representative of our Sovereign, to give special thanks to the Giver of all good for the mercies He has bestowed upon our nation, and so upon ourselves as members of it.

There have been peculiar favours bestowed on us during this year, which demand such a public and united acknowledgment. But great and important as these are, it were very wrong to limit our thoughts and our thanks to them. Rather let us, on this day of National Thanksgiving, take a wider survey of all God's goodness to us as a people, so manifold and free, that we may rightly appreciate our favoured condition, and give God "the glory due unto His name."

The words of David, which we have chosen as our text, are not merely, "*I dwell in pleasant places, I have a goodly land:*" but "*The lines have fallen unto me,*" &c., "*I have a goodly heritage.*" The first expression evidently refers to the original partition of the land of Canaan by lot—"the whole disposing of which was from the Lord"—among the twelve tribes of the children of Israel, (Joshua xviii: 10, Numb. xxvi: 55,) when every tribe, every family, and every man, had the bounds of their habitations appointed to them by Divine decree, without any choice of their own. There is not so visible an interposition in our affairs at this day, but whether we may have been born in this land, or brought hither in our dependent years, or came from the pressure of necessity, or from our own freest choice, the universal Providence of God has had the determining part in the matter, and we are here because God willed it so.

"There's a divinity that shapes our ends, rough-hew them how we will."
"The Most High divides unto the nations their inheritance, He divides the bounds

* This sermon was preached at the United Thanksgiving Service in Bond Street Congregational Church, Toronto, on Thursday morning, 14th November, 1872. It is published at the request of a number of those who heard it, at whose expense this issue is enlarged for the purpose. A separate edition has also been published by the "Christian Literature Committee" of the Bond Street Church.

of their habitation." Though the human means were often more than questionable, He that maketh the wrath of man to praise Him gave to Britain not only her island home, but all her other possessions in each quarter of the globe, to be held for liberty and religion. And thus,—as not a sparrow falls to the ground without our Father, and the hairs of our heads are all numbered—every one of us can say, whether he has followed the leading of God or his own wayward will—"The lines have fallen unto me" where I am to-day, in this country, in my family relationships, in my outward circumstances. What an argument for contentment with the present, and hope for the future, is this, "HE shall choose our inheritance for us."

David also says, "I have a goodly heritage;"—that is, "I am not the first to inhabit these 'pleasant places,' but the 'lot' has come down to me from my fathers, from one generation to another." Now though the very acquisition of this country by the British Crown is so comparatively recent, that, beside the many centuries of our ancestors in the mother country, our one century in Canada seems scarcely to entitle it to be called our "heritage;" and, moreover, the fact that so many of us have left the place of our fathers' sepulchres to come here, generally deprives every farm homestead and city residence of the indescribably hallowed charm imparted by long association and family tradition,—the mere soil on which we stand and the houses we dwell in are not the whole of our "heritage" from former generations, as in a few moments we shall see: so that we, though strangers in a strange land, may still speak of our "goodly heritage."

Thus David traced up every feature of his happy condition, first to his fathers and then to the God of his fathers, and gave Him the glory. And so, "every good gift and every perfect gift," that we to-day enjoy, "is from above, and cometh from the Father of lights, with whom is no variableness, neither the shadow of turning." Let us survey our national estate in all its features of advantage, and see how each has been ordained from heaven, that we may offer our National Thanksgivings with some intelligent comprehension of their extent and value, and a gratitude in some measure proportionate to the grace of their Giver.

1. Let us first look at the soil of Canada. This is not a sandy desert, nor a land of barren rocks. The very "stony places" of our country often have the richest earth. But for the most part the soil is of the most fertile character, suited for all the productions appropriate to our climate. No better proof of this can be offered than that which every eye can see, alike in the native wildness and in the cultured finish of our farms. The grand old "forest primeval," encumbrance though we were forced to reckon so much of it, is the admiration of every stranger, as the growth of a soil abounding in every requisite of vegetable life, and, in its very decay, supplying the means of still further enriching the ground from which it sprang. On the other hand, the grasses, the grains, the fruits, the flowers, and vegetable products of every kind, which are brought together at our annual exhibitions, even more strikingly demonstrate the varied resources of our gardens,

orchards and fields. The plants of northern climes are at home in our severe winters: while our bright if brief summer allows us to cultivate many things that belong almost to the tropics.

A strange history has the handful of common earth that you may pick up at your feet. It has existed for ages before your birth or the creation of the first man. Some particles of it have been in the rock, worn away by waters, carried about by winds, or crushed by some mighty convulsion of nature. It may have been upheaved by earthquakes from the bowels of the dry land or the depths of the sea, washed down again by the rivers, and again lifted up into the air. The plants of long ago, when dying, have, with filial gratitude, bequeathed fertility to it; the very worm has kept it open and pervious to heat, light, air and moisture. The suns of summer, the frosts and snows of winter, and the rains of all the year have practised their chemistry upon it. Every atom in that handful has its long and wondrous story, could it speak. And how little *man* has had to do with it! He has touched it now and then with his implements, he has given it the opportunity to show what was in it,—and that is all! Then, as we look on the broad acres and well-filled garnerers of our country, let us praise God—for “the earth is full of His riches,” and “He giveth us the finest of the wheat.”

Recent discoveries have shown that not all the wealth of our soil is to be found upon its surface. Though coal is denied us (in Ontario), we have the precious iron ore, copper, ay, and gold and silver! “The rock pours out rivers of oil.” Nor are these the whole of our mineral resources. But all that man does with these, is to find them in their place and take them away. Who put them there? Who ought to be thanked for them?

2. We have spoken of the soil of our country—now let us turn to its *waters*. Truly we may say of it, as of Canaan of old, “It is a land of fountains and depths that spring out of valleys and hills, and drinketh water of the rain of heaven.” Pierce the soil almost wherever you will, and you have a well of living water. The whole country is intersected by a network of larger and smaller streams, which supply almost every house and every field.

And how can we describe the magnificence of our navigable rivers and inland seas, leading from the very heart of the continent thousands of miles to the open ocean, and so bringing the markets of the whole world to every man's door? The sublimity and beauty of Niagara and the St. Lawrence go far to compensate for monotony of our landscape, while the value of this chain of water-communication will appear more manifest each succeeding year, as the great west and north-west fill up with enterprising settlers, and their immeasurable produce passes by us to the sea!

All this we owe to Him who “holds the waters in the hollow of his hand,” scoops out the lake, digs the river channel, marks the path of every streamlet, and distils the rain upon the earth. Here and there we have made an artificial

channel for the waters, but He has filled it. "Praise Him from the fountains of waters."

3. Our *climate* must not be forgotten in this enumeration of natural favours. Our skies have all the brightness of Italy's. Our winter's cold is piercing, but it braces for manly exercise and labour. Our summer's heat is as much as we can bear, but it ripens rapidly everything that the earth produces. The animals most necessary to civilized man develop here to full perfection. If we sometimes long for a more temperate and quable atmosphere, we have our compensations. For all that is healthful and invigorating in our climate, let us thank God, for it is what *He* made it, who compounded the air we breathe, who ordained the laws of light and heat, who hung the sun in the heavens and fixed the earth in her orbit, and whose are the "fire and hail, snow and vapour, stormy wind fulfilling His world." We have nothing to do, but to accept it as *He* sends it, and accommodate ourselves to its requirements.

4. We have reason to thank God for the character of the *population* with which He has filled this land. They belong to races which are foremost among the nations, the equals of the highest, dominant over many; among whom liberty has had its fullest development; where knowledge is most generally spread; where the pursuit of truth is most earnest and untrammelled; where the mechanic arts, the sciences, and literature, are most successfully cultivated; where law protects most impartially the life and property of the rich and the poor; and where the pioneering, conquering spirit is most insatiable. These are the qualities required in those who would redeem new abodes for man out of Nature's wilds. These energetic, hardy, enterprising, indomitable people have been sent here by Divine Providence. They bring with them the latest inventions of science and art in all their wonderful adaptations to the wants of man. We have the steam-engine, the railway, the telegraph, the ocean steamer, and every labour-saving appliance for manufacturing or domestic use--the result of ages of investigation and experiment--as a "heritage" to begin life with in this New World. So we stand upon our fathers' shoulders, to pluck the topmost fruit of the Tree of Knowledge.

5. One of our choicest national privileges is that of *education*. It is in the nature of things that the bolder spirits of any country are those that dare to leave it, and lay the foundations of many generations upon virgin soils. The very mode of life they have to live is in itself an education. But our people have come from lands where knowledge is as much a necessity of life as food and clothing. The Pilgrim Fathers in New England planted the church and the school side by side. And in every newer British Colony, a provision for public education, in the lower and higher departments, has invariably presented itself to its founders as one of its earliest wants. There is, perhaps, no country in the world--not even excepting the United States--where the national provision for education has been more liberal than in Canada. The poorest child may work his way from the primary

school to the University, and there is no excuse for any parent's leaving his family destitute of the rudiments of knowledge.

This is a "heritage" from the past. In many a land, to this hour, the thought of educating the body of the people has never entered the minds of their rulers. In our native land, even, this idea, in its fulness, has only been developed during the present century. But God, who has our times in His hand, has been pleased to ordain that we should be born in the age of the Printing Press and of the Free School. Had we lived but a generation or two back, it had been far different with us.

6. Ours is also a land of *Freedom*. Neither we nor any class among us, are held as the property of any masters of our own or any colour, like their dogs, their horses and their sheep. Thank God for that! for it is hard to say which suffers most by such a system, the enslaver or the enslaved, while every interest of society is blighted by the same means. Nor are we governed by a despotic monarch, whose will is the only law for his people, who holds their life, liberty, and property subject to his own absolute disposal. No manhood is possible, no public virtue can be developed, no national progress can be obtained under such an influence. But here, as the result of centuries of contention, suffering unto martyrdom, and constancy that could not be subdued, on the part of our fathers across the sea, the authority of an hereditary sovereign gives dignity and stability to the administration of government, while the Great Charter obtained at Runnymede, the Common Law of England, the Bill of Rights, and many a constitutional usage and Parliamentary Statute of earlier and later date, fence the person and the possessions of each individual, and the liberties of the people as a whole, with safe-guards so strong that no monarch dares to violate them, and such as all less favoured nations would count it their greatest glory to secure. There may be some danger that liberty may degenerate into democratic license, but we have nothing to envy in the freest country upon earth.

7. It greatly enhances the value of this liberty, that we enjoy it in connection with the *British Nation* and the *British Crown*. That Old Country, which we fondly delight to call "Home," has a history of which none of her children need to be ashamed, as compared with that of other nations. The early home of valour and of liberty, a welcoming recipient of the Christian Religion ere it had been fully corrupted, she has gone from strength to strength, increasing her population, developing her material resources, consolidating her liberties, maintaining yet always improving her form of government, founding or subduing mighty nations all over the earth, penetrating into every corner of the globe for commerce or discovery, carrying with her Justice, Liberty, Knowledge and Christianity; hated, or feared, or loved, or respected by every nation, but despised by none! Faults enough there have been, and are yet, in our Fatherland, but—"England! with all thy faults, I love thee still; my country!" There comes down to us, from all her past, an ennobling influence in favour of law and liberty, of all that is brave,

manly, and good, that we could not afford to lose. There is a *greatening effect* in contemplating her length of days, her illustrious achievements, her wide spread dominions and renown. Let other nations love their history; but *this is ours*, and we want no other.

Foremost among the privileges of being a Briton is that of being a subject of Queen Victoria. Probably England will never know—the world will never know—how much we are the better for the life and reign of this one Royal Lady. Scrupulously constitutional in her own government, animated by justice and good will to all foreign nations, and so eminent an example of personal and domestic virtue,—she deserves that warm loyalty which it is more blessed to give than to receive. With all our hearts we thank God for Her!

8. But a higher blessing yet is ours. This is a land of the Gospel, of the open Bible, of the hallowed Sabbath, of free churches. Purely to God's sovereign favour we owe it, that while many a country is in the darkness and filthiness of idolatry, on us the true light hath shined; that while from many called Christians the Word of God is kept in an unknown tongue, we can read in our own the wonderful works of God; that while many dare not meet in their houses for free prayer and preaching, we can worship God how and where we will: that while to many the Sabbath is like any other day of the seven, to us it comes with rest and quiet, with hallowed associations, and with open sanctuaries; and that thus, all the grace of God, the unsearchable riches of Christ, and the love of the Spirit, are made known to all our people. "Happy the people that is in such a case!"

Such are the mercies, "new every morning," and continued from year to year, which we are accustomed to receive from our Father in Heaven. Let not their very constancy make them so familiar that we forget their magnitude, or fail to trace them up to their beneficent source.

This year, the seasons have again run their appointed course, and another harvest has been gathered in. We have been spared the general visitation of some dreaded pestilence. The scourge of fire, which a year ago laid waste a rising city at the west, and the other day consumed the heart of another at the east, has not fallen upon our dwelling place. The public peace has been unbroken, and the cloud of possible war between Britain and America has been dispersed.

For all these gifts of God to us as a people, let our united thanksgivings ascend to heaven to day. The duty of thankfulness is one which too often fails of hearty performance. Our prayers are too selfish, asking favours for the future, and overlooking the mercies of the past. This has an evil effect upon ourselves, and it is a wrong to our Divine Benefactor. He expects, and He delights, to hear our praises, and is grieved and disappointed when we are silent. "Bless the Lord, O my soul, and forget not all His benefits." "In everything give thanks." "O bless our God, ye people, and cause the voice of His praise to be heard."

Again: let us remember that the distinguished favours which we enjoy must be rightly improved, if we would retain them. All history shows that the

mightiest kingdoms and the most favoured lands had in themselves no power of self-perpetuation. If they displeased God by their idolatry or wickedness, they were overthrown, and no earthly power could hold them up. And it will be so with us, if we give way to the "sins that do so easily beset us,"—if we become, as a people, worldly, sensual, frivolous, profane and ungodly. "Righteousness exalteth a nation ; but sin is a reproach to any people."

And finally : all that we enjoy to-day is a trust from God, for the good of mankind, and for those that shall come after us. Not for our benefit or enjoyment only are we "made to differ" from other peoples ; but that we transmit and communicate these blessings to others. A solemn responsibility is laid upon us, placed here in the early generations of what will be a great nation in the future. It is ours very largely to fix its character and destiny. God says of the Canaada to be, "Take this child, and nurse it for me, and I will give thee thy wages." If we do our duty rightly, our posterity will not only receive from us their ancestral "heritage," "put out to usury," but will be among those nations which propagate freedom and faith to the ends of the earth.

With our enjoyment of God's mercies, therefore, and our thankfulness for them, let us join this reverent, diligent use of the trust confided to us, that we may "give up an account with joy and not with grief." And so, for us, will the Hebrew patriot's prayer be fulfilled :—"God be merciful unto us, and bless us ! that thy way may be known upon earth ; thy saving health among all nations."

BETTER THAN A LEGACY.

The attention of our readers has been called lately, by precept and example, to the bequeathing of money for religious objects. We doubt not that the subject often comes before the minds of those who are making their testamentary arrangements.

We would therefore mention a plan adopted by not a few liberal givers, in Britain and the United States, which combines the advantage to the object of such charity of a bequest, while it avoids its risks, and at the same time secures to the proposed testator the fruits of his property as long as he needs them.

It is notorious that the intentions of benefactors have often been entirely frustrated after their deaths, by some legal flaw in their wills, or by the litigious spirit of their relatives. Difficult and painful questions as to the soundness of mind of the deceased are raised. Personal and domestic affairs are exposed. Immense costs are incurred, and often, according to the old fable, the lawyer eats the oyster and gives the litigants the shells. It is particularly undesirable that any such proceedings should take place in connection with a gift to God.

Therefore, say wise men, "Be your own executor, as far as you can." And in the case of those who can give much away, and still be well provided for, it is far better to keep giving, and giving freely, than to hoard up an immense and use-

less "pile," to be scrambled over and probably squandered after the accumulator's death. Besides which, the various benevolent objects all need the donations a. nce, many of them urgently. Thus Peabody, Samuel Morley, and the Crossleys, gave or are giving munificently, year by year.

But what of those who need the income of their capital, for their own maintenance during life? It is this class that we have specially in view. And the plan which we recommend to them, as adopted elsewhere, is this. Suppose, for example, that some good friend of the Congregational College wishes to leave it the sum of \$5,000. Instead of waiting till he dies, and leaving his purpose exposed to all the delays and risks of realising property, the promptitude of executors and family disputes, he makes over this amount at once to the College—a legally incorporated body—on the condition, that, as long as he lives, interest at so much per cent shall be paid to him; and (if he will) after his death, to his wife or unmarried daughter, if she survive him. In this way, the donation is absolutely secured to the College, in the least expensive way, under the eye of the donor; he has a responsible body to depend upon for an income, and is freed from all that worry of managing investments, which is particularly burdensome in the bodily and mental weakness of old age; while of course no difficulty can arise with posthumous "claimants." The Widows' Fund or the Missionary Society (when incorporated) could share with the College in such an arrangement, on similar terms.

THE UNION AND THE ASSOCIATIONS.

We observe that, at the recent meetings of the Eastern Township and Western Associations, the subject of membership in the Union, as related to membership in these local bodies, came up for discussion, and resolutions were adopted, which, though differing in several respects from each other, agreed in this, that they favoured the removal of questions of "good standing" in the body from the cognizance of the Union, and relegating them to the Associations.

The subject is one of much interest and importance, and deserves the best attention of the entire brotherhood. A change commended by the Associations of the extreme East and West, respectively, will command the respectful consideration of all.

Many members of the Union, we are aware, have felt dissatisfied with existing arrangements in relation to the reception of churches and ministers into that body, and this, on various grounds. One chief difficulty is, that the session of the Union are so brief and so far apart. The time is closely occupied with public sessions. Ministers and delegates on the Membership Committee are probably sitting on others as important. It is difficult to get them together. Some are infected with that mad haste to be home again which works so much mischief in the transaction of all our business. And hence, questions of membership are sometimes forced to decision without full time for enquiry. Postponement is felt

to be little likely to mend the matter, as the committee, chosen from widely separated localities, cannot meet during the year, and will be replaced at the next annual session by a fresh body of men, who will be under the same pressure for time.

In cases where all is plain sailing, where the applicant is well-known, and testimonials satisfactory, and nothing doubtful appears, there is little difficulty. But where there is simple defect of evidence, and especially any ground for suspicion, trouble arises. But this is felt most of all, in what may be called "disciplinary" cases, that is, where a member already in the Union is charged with any offence.

Judging from these recent proceedings in the two Associations above-mentioned, and from private utterances in other quarters, we think it every way likely that a majority of the members of the Union, if not the whole body, would welcome a plan which would relieve them of a responsibility which is often burdensome, *provided always* that the relief is effectual and the end they have in view—the securing of a pure membership—can be obtained by other means.

It is therefore, in a friendly, not an antagonistic spirit, that we contribute our mite to the discussion of this question, in order that it may be viewed from all sides, and such a deliberate conclusion arrived at, as may give permanent satisfaction to all concerned.

We presume that the proposed change has been suggested by the usage of Congregational bodies elsewhere. In the United States, for instance, the State organisations are *delegated* bodies, so many members being sent to the annual meetings by each of the several local associations, or conferences, or whatever else they may be called. The State organisation has no individual membership, whether of churches or ministers, but consists of such and such local organisations, represented by delegates. Only these local bodies appear on the Roll of the State body. The only question that can be asked in regard to any one claiming the rights of membership in the general body, is, "Does he bring proper credentials from his local constituents?"—The only way into a State Association is through a local association; and even so, a man simply takes his turn as delegate for a particular year. Other members of the local bodies may indeed attend the annual meetings of the general body, as they do, for instance, in Maine and many other States, especially in the West, but they do so as spectators, or, at the utmost, as honorary members, having perhaps by courtesy the liberty to speak, but no power to vote.

Now, we do not understand that it is proposed to change the constitution of our Union, so as to make it delegated body. Its numbers are none too large as it is. The Union and the Associations are coordinate bodies, equal and independent though differing in extent of territory, and do not stand to each other in the same relations as the State bodies across the lines do to the constituent local ones.

In the latter case, the connection is integral: in the former, there is at present hardly any relation at all. The Union and the local Associations have no of-

ficial intercourse. These facts make the application of the proposed rule less simple and logical than might at first sight appear.

Moreover, by a usage having the practical force of law, the American local Associations have their well-defined "Articles of Faith" as a doctrinal basis, and a system of councils for the ordaining, installing, dismissing or disowning ministers, both of which would be resented and resisted by no small proportion of Canadian Congregationalists as inconsistent with liberty and independency. Our American brethren distinguish between "Congregationalism" and "Independency," the *differentia* of the former being its maintaining the necessity of "the fellowship of the churches" through councils as above. The Oberlin National Council passed the following resolutions, unanimously, without debate; "*Resolved*, that all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organisation which shall be able to certify to their regular standing in the ministry. "*Resolved*, that churches be urged not to employ, as preachers, unsettled ministers without such evidence of their good standing in the ministry." The American "Independent" churches stand aloof from the Associations, refuse to submit to councils, and, in a word, "go on their own hook," generally. There are some of these in most of the States, but they are not numbered among the "Congregational" body known to other religious communities by its organized Associations or Conferences.

Is it designed, we would inquire, to adopt what we may call the American type of Congregationalism? to require, or expect, every minister, as a condition of his "good standing" being recognised, to connect himself with some local Association? This may, or may not, be an improvement; but it will be a change. It has always been held among us, hitherto, that connection with any Association, or the Union, on the part of any minister or church, was an entirely voluntary matter; that membership in one of these bodies conferred no superior, and non-membership involved no inferior, status. And as a matter of fact, there are several pastors, and a good many churches, outside of either one or the other, or both,—we believe all in Montreal, for instance.

Supposing that our usage in this respect is unaltered, there must then be two modes of admission into the Union, if the proposed change is adopted,—one for members of Associations, and another for non-members. In the latter cases, the Union will *not* be relieved of an onerous duty, and the end sought for will be unattained. It will still need its Membership Committee, and all its provisions for enquiry in the case of applicants for admission. And in cases where any charge is made against a member who does not belong to any Association, it will need to institute its own independent examination into the matter, for the Union cannot order an Association to investigate any case; the Association would very naturally decline to judge any one not belonging to it; and the accused would take up the impregnable position, of refusing to give account to a body with which he had no connection. Would not this have been the result in the case which sug-

gested the new rule to the Eastern Townships Association? If so, what relief or advantage would have resulted? It is easy to see that confusion is pretty sure to arise from two bodies dealing with such matters,—and how very different conclusions might be arrived at, according as a case came before the Union or Association.

Some of these local bodies, that in the Eastern Townships, for instance, and we believe that in Ontario East also, are purely ministerial, formed for the personal improvement of the resident ministers, with a *minimum* of organisation, holding a quiet meeting once or twice a year, but aspiring to no ecclesiastical functions. It would perhaps be hardly fair to call them “clerical clubs,” but such a title may most nearly express their character to men of understanding. They might fairly object to being charged with the new responsibilities sought to be thrown upon them. The English Congregational Union endeavoured to devolve the task of certifying to the good standing of ministers within their bounds upon the “London Board of Congregational Ministers,” but the Board declined the offer. The tendency, at present, in the United States and in Canada, is to include the churches with the ministers in these bodies. Massachusetts and (we think) Connecticut have followed Maine in this arrangement, which certainly harmonises best with our un-priestly Congregationalism. But the change cannot be forced.

At these meetings of Associations, there are sometimes but a few members present,—less than half-a-dozen at Waterloo, at that September meeting. Prominent members of the local body itself were absent. Would it be wise for the Union to tie itself down, irrevocably and without any power of revision, to the decision of so small a number, with possibly very limited means of information? In the Presbyterian churches, before a minister can be received by a Presbytery, leave must be obtained from the Synod or Assembly, and notice of the intention to apply for leave must be sent to every other Presbytery in the Church.

We have spoken above chiefly of American precedents: possibly our brethren had in view rather those supplied by England and Scotland. As to the English Union, the members and officers of that body seem to be very much dissatisfied with its constitution and by-laws for they alter them almost every year, and no point is found more difficult of adjustment than this very one of the terms of membership. In that large body, of many hundreds of ministers, it is clearly impossible, in two annual sessions of two or three days only, with a mass of other business to be transacted, to even *touch* individual questions of membership. They *must* be decided outside, and the endeavour is, to make the County Associations do the work as far as possible, though not exclusively.

In Scotland, we believe that membership in an Association, or recommendation by five neighbouring pastors or churches, is sufficient passport to recognition by the Union; but the Scottish Union is (or was up to its last session) a singular body, being just a Missionary Society, in whose meeting *all* the members of associated churches had voice and vote. It is now more nearly assimilated to the English Union.

It is quite possible that had we been present at the recent discussions, and enjoyed the benefit of hearing the whole case presented, these difficulties might have been disposed of; but they will probably occur to others, as well as to ourselves, and it is better that they should be met at once, so that no hasty decision may be reached at the next Union Meeting. We need scarcely say that we shall be glad to have the case fairly argued in these pages by those who have thought out the new plan.

Perhaps a solution of the difficulty may be found in the Union's recognising membership in an Association as *prima facie* evidence of good standing, to be accepted unless cause to the contrary is shown, but reserving to itself a power of enquiry: and, in cases of offence, availing itself to the utmost of the superior knowledge of neighbouring brethren, while not refusing the aid of those whose very distance may ensure their being unaffected by local feelings, and being able therefore to form a more dispassionate judgment.

A WORD TO THE CHURCHES.

A correspondent says: "I am glad to have the news of the churches in Canada every month. My interest in their prosperity has rather increased than diminished. * * * I see that Mr. ——— has again gone to the States, and that others are likely to follow. It is not to the interest of the Canadian churches to allow such a course to be desirable."

It would be well for the churches to lay this thoughtful and just remark to heart. Cases will occur in which it is manifestly to the interest of both pastor and people that a change should take place, but for one such, there are many in which the severing of the pastoral tie is alike unwise and mischievous. In most cases, the cause is want of support, and this undoubtedly arises in many quarters, not from an inability to contribute a fair income on the part of the people, but from lack of consideration on the part of the leading and most comfortably circumstanced of the brethren. Some of them pay willingly two or three dollars a day to the foreman of their works, while they assist in contributing to a fund for the maintenance of their pastor, the aggregate of which does not reach a dollar and a quarter a day. Why this line of argument? Because the labourer is worthy of his hire; and the Lord hath ordained that they who preach the gospel should live of the gospel.

It is not to the interest of the churches to overlook this principle, and hope to prosper while disobeying it.

T. C. A.

SABBATH DESECRATION.

The Grand Trunk Railway saw fit last month to change the gauge of their track from Sarnia to Stratford, and from Stratford to Buffalo: employing for

this purpose many hundreds of workmen, who did the work on the *Lord's Day*. We trust that this open and wholesale desecration will not escape the public reprobation it deserves. In connection with the proper religious observance of the Christian Sabbath, we notice the following :

1. A society has been organized in Hamilton, Ont., for the prevention of Sabbath desecration.

2. At a meeting on the 14th Oct., the clergymen of Washington, D. C., of all denominations, adopted a protest against unnecessary Sunday funerals, for the reason that on account of their number, and the manner they were conducted, they have become an intolerable nuisance.

SUBJECTS FOR THOUGHT.—At a M. E. Ministerial Meeting held in St. Clair district, 11th Sep., the following themes were appointed for discussion :—Mode of Christian Baptism—Christian Fellowship—Swedenborgianism—The Christian and the Mosaic Church—Is the Church the only medium for the Evangelization of the World ?—The Waldenses—Adaptation of Methodist Episcopacy to Canada—Local Preachers—Is the Death of *Animals* a consequence of Adam's fall ?—Judging Angels (1 Cor. vi. 3)—The New Birth—Fictitious Literature—The Covenants—Resources of our Country—Modern Infidelity. Here is a bill of fare which was perhaps greater in the "programme" than on the table, yet containing many suggestive, practical, and seasonable subjects, with a little spice of the "curious." Our Associations and Young Men's Societies might study such a list, and think over the themes with advantage.

SCRIPTURE IN JEST.—It would be well sometimes to ask one who quotes the Bible to point a jest, "Brother, *where did you get that question ?*" Surely jests were better unsaid, than that the sacred words of the blessed Saviour, or the agonising words of weeping Prophets should be made provocatives of thoughtless laughter ! As the wit of many an expression is its indelicacy, so the "humour" exhibited in a Scripture quotation is merely the startling degradation to which the sacred words is subjected. Let such use of Scripture be only made by those who have never learned to make a higher use of it, but by *Christians* never !

CHURCHES ALWAYS OPEN.—The suggestion is often made that, at least in cities, Protestant Churches should be open all the week. For those who would use them reverently, and for religious meditation, they might be a convenience ; nay, something akin to a blessing. People might thus drop in for an hour, and meditate and pray in private, and under excellent conditions of quietness and privacy. But, whether in the end it might not minister, in many instances to a recognition of the *place* rather than the *object* of worship, and add another phase of formality to customs which are always in danger of becoming too formal, is a question

worth considering. The example of "Open Churches" we have—in the Roman and Anglican communions—is not encouraging. Still, it seems a great pity our sanctuaries are so little used through the week. What is best to be done?

UNIFORM LESSONS FOR 1873,

AS APPROVED AND RECOMMENDED BY THE SABBATH-SCHOOL CONVENTION FOR ONTARIO AND QUEBEC, AT MONTREAL, OCTOBER, 1872.

With the INTERNATIONAL GOLDEN TABLES for them.

GENESIS.—First Quarter.

- I.—THE CREATION.—Gen. i. 1, 26-31 :
 "In the beginning was the Word, and the Word was with God, and the Word was God.....All things were made by him." John i. 1, 3.
- II.—IN EDEN.—Gen. ii. 15-25 :
 "Thou crownedst him with glory and honour, and didst set him over the works of thy hands." Heb. ii. 7.
- III.—THE FALL AND THE PROMISE.—Gen. iii. 1-8, 15 :
 "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19.
- IV.—CAIN AND ABEL.—Gen. iv. 3-10 :
 "Ye are come.....to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22, 24.
- V.—NOAH AND THE ARK.—Gen. vi. 13-18 :
 "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7.
- VI.—THE BOW IN THE CLOUD.—Gen. ix. 8-17 :
 "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Verse 13.
- VII.—CONFUSION OF TONGUES.—Gen. xi. 1-9 :
 "He hath scattered the proud in the imagination of their hearts." Luke i. 51.
- VIII.—THE COVENANT WITH ABRAM.—Gen. xv. 1-7 :
 "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. iv. 20.
- IX.—ESCAPE FROM SODOM.—Gen. xix. 15-26 :
 "How shall we escape if we neglect so great salvation." Heb. i. 3.
- X.—TRIAL OF ABRAHAM'S FAITH.—Gen. xxii. 7-14 :
 "And Abraham said, My son, God will provide himself a lamb for a burnt offering; so they went both of them together." Verse 8.
- XI.—JACOB AND ESAU.—Gen. xxvii. 30-40 :
 "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and wept." Verse 38.
- XII.—JACOB AT BETHEL.—Gen. xxviii. 10-22 :
 "And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John i. 51.

XIII.—REVIEW :

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. xv. 4.

GENESIS.—Second Quarter.

I.—ISRAEL. THE NEW NAME.—Gen. xxxii. 24-30 :

“And he said, Thy name shall be no more called Jacob, but Israel ; for as a prince hast thou power with God and with men, and hast prevailed.” Verse 28.

II.—THE DREAMS OF JOSEPH.—Gen. xxxvii. 3-11 :

“I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matt. xi. 25.

III.—JOSEPH SOLD.—Gen. xxxvii. 23-28 :

“There are many devices in man’s heart ; nevertheless, the counsel of the Lord, that shall stand.” Prov. xix. 21.

IV.—THE LORD WITH JOSEPH.—Gen. xxxix. 1-6, 20-23 :

“And we know that all things work together for good to them that love God.” Rom. viii. 28.

V.—JOSEPH EXALTED.—Gen. xli. 37-49 :

“For the Lord God is a sun and shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly.” Psa. lxxxiv. 11.

VI.—THE REPORT FROM EGYPT.—Gen. xlii. 29-38 :

“Be sure your sin will find you out.” Num. xxxii. 23.

VII.—JOSEPH MAKES HIMSELF KNOWN.—Gen. xlv. 1-8 :

“And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence.” Verse 3.

VIII.—JOSEPH SENDS FOR HIS FATHER.—Gen. xlv. 19-28 :

“The father of the righteous shall greatly rejoice.” Prov. xxiii. 24.

IX.—ISRAEL IN EGYPT.—Gen. xlv. 1-4, 29-32 :

“Thou shalt guide me with thy counsel, and afterwards receive me to glory.” Psa. lxxiii. 24.

X.—JACOB AND PHAROAH.—Gen. xlvii. 5-10 :

“For here we have no continuing city, but we seek one to come.” Heb. xiii. 14.

XI.—PROPHETIC BLESSINGS.—Gen. xlviii. 15-16 ; xlix. 8-10 :

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.” Gen. xlix. 10.

XII.—THE LAST DAYS OF JOSEPH.—Gen. i. 15-26 :

“Be not overcome of evil, but overcome evil with good.” Rom. xii. 21.

XIII.—REVIEW :

“The path of the just is as the shining light, that shineth more and more unto the perfect day.” Prov. iv. 18.

MATTHEW.—Third Quarter.

I.—THE CHILD JESUS.—Matt. ii. 1-10 :

“When they saw the star, they rejoiced with exceeding great joy.” Verse 10.

II.—THE FLIGHT INTO EGYPT.—Matt. ii. 13-23 :

“For he shall give his angels charge over thee, to keep thee in all thy ways.” Psa. xci. 11.

III.—THE BAPTISM OF JESUS.—Matt. iii. 13-17 :

“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.” Mark i. 11.

IV.—THE TEMPTATION OF JESUS.—Matt. iv. 1-11 :

“For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.” Heb. ii. 18.

V.—THE MINISTRY OF JESUS.—Matt. iv. 17-25 :

“Never man spake like this man.” John vii. 46.

VI.—THE BEATITUDES.—Matt. v. 1-12 :

“Blessed is every one that feareth the Lord ; that walketh in his ways.” Psa. cxxviii. 1.

VII.—TEACHING TO PRAY.—Matt. vi. 5-15 :

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.” Verse 6.

VIII.—THE TWO FOUNDATIONS.—Matt. vii. 21-29 :

“Behold I lay in Zion a chief corner-stone, elect, precious ; and he that believeth on him shall not be confounded.” 1 Pet. ii. 6.

IX.—POWER TO FORGIVE SINS.—Matt. ix. 1-8 :

“Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.” Acts xiii. 38.

X.—THE TWELVE CALLED.—Matt. x. 1-15 :

“Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.” 2 Tim. ii. 15.

XI.—JESUS AND JOHN.—Matt. xi. 1-11 :

“Ye sent unto John, and he bare witness unto the truth.....He was a burning and a shining light.” John v. 33, 35.

XII.—THE GRACIOUS CALL. Matt. xi. 25-30 ;

“Him that cometh to me I will in no wise cast out.” John vi. 37.

XIII.—REVIEW :

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Tim. i. 15.

MATTHEW—Fourth Quarter.

I.—PARABLE OF THE SOWER.—Matt. xiii. 18-23 :

“Be ye doers of the word, and not hearers only, deceiving your own selves.” James i. 22.

II.—WALKING ON THE SEA.—Matt. xiv. 22-33 :

“But straightway Jesus spake unto them, saying, Be of good cheer : it is I ; be not afraid.” Verse 27.

III.—THE CROSS FORETOLD.—Matt. xvi. 21-28 :

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” Verse 24.

IV.—THE TRANSFIGURATION.—Matt. xvii. 1-8 :

“And when they had lifted up their eyes, they saw no man, save Jesus only.” Verse 8.

V.—JESUS AND THE YOUNG.—Matt. xix. 13-22 :

“I love them that love me ; and those that seek me early shall find me.” Prov. viii. 17.

VI.—HOSANNA TO THE SON OF DAVID.—Matt. xxi. 8-16 :

“Hosanna to the Son of David ; Blessed is he that cometh in the name of the Lord : Hosanna in the highest.” Verse 9.

VII.—THE LORD'S SUPPER.—Matt. xxvi. 26-30 :

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” 1 Cor. xi. 26.

VIII.—JESUS IN GETHSEMANE.—Matt. xxvi. 36-46 :

“ He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done.” Verse 42,

IX.—JESUS BEFORE THE HIGH PRIEST—Matt. xxvi. 59-68.

“ For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Heb. vi. 26.

X.—JESUS BEFORE THE GOVERNOR—Matt. xxvii. 11-26 :

“ He was oppressed and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” Isa. liii. 7.

XI.—THE CRUCIFIXION.—Matt. xxvi. 45-54 :

“ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. ii. 8.

XII.—THE RESURRECTION.—Matt. xviii. 1-8 :

“ But now is Christ risen from the dead, and become the first-fruits of them that slept.” 1 Cor. xv. 20.

XIII.—REVIEW :

“ Lo, I am with you alway, even unto the end of the world.” Matt. xxviii. 20.

Obituary.

MR. PETER GERRIE.

Died—on the 4th of November, at his residence, in Douglas, West Garrafraxa, Peter Gerrie, aged 74 years and eight months.

The deceased was born of pious parents at Moss-Side, Aberdeenshire, Scotland, Feb. 27th, 1798. He was one of a family of nine children, seven sons and two daughters, seven of whom are still living,—all well advanced in years and respectably connected with the Church of Christ.

At an early age Peter embraced the truth as it is in Jesus, and joined the Congregational Church at Duncanston under the pastorate of the Revd. Mr. Morrison, and afterwards he became connected with the church of the same order in Culsumond, Aberdeenshire, where for many years he held the office of deacon, and lived a useful and devoted Christian. He married Barbara Gerrie, who, after more than forty-one years of happy wedded life, is left with four children—all settled in homes of their own—to mourn his departure. In the year 1855 he came to Canada with his family and settled in this place, and he and all the members of his household became devoted and useful members of the first Garrafraxa Congregational Church, he “ using the office of deacon well.” He was one of the members of that church who withdrew in 1869 in order to form the Douglas Congregational Church, when again he was chosen to fill the office of deacon, and by the cordial consent of this church he held that office till his death.

Though the infirmities of age by this time were upon him, he all along took the liveliest interest in the new cause ; and though unable to work, was always ready to support by prayer the hands of those more able for activity than himself.

His last illness was of short duration. On Sabbath the 27th October, he was unable to attend church as usual : and though he continued poorly through the week his illness created so little alarm that the physician was not called in till the morning of Sabbath Nov. 3rd. During that day he gradually grew weaker, and on Monday at 4 a. m. he fell asleep in Jesus.

His life is not marked by anything extraordinary. His faith was strong; his reverence for God's Word, and the ordinances of the gospel was deep, and his piety sincere. He always showed a profound regard for the Sabbath. In the church he was a wise and judicious counsellor—his moderation was seen at all times. Religion was one of the enjoyments of his life, and therefore his death was happy.

He was calmly resigned to the will of God, and was conscious that his end was near. Being told the night before he died that he was very hot, he, in his usually quiet way, he replied, "Ah, well, I'll be cooler to-morrow." To-morrow came and he was cold in death. "Blessed are the dead who die in the Lord."

R. B.

Garafraxa, Nov. 15th 1872.

British and Foreign Record.

"Without the licence of the Pope" is the significant imprint upon the thousands of Bibles now selling in Rome.

The late General Assembly of the United Presbyterian Church, U.S. without waiting for missionaries to offer their services, after fervent prayer for divine direction, selected three ministers, and two young ladies to engage in the work.

Dr. Alden, of South Boston, and Dr. Wellman, of Newton, two Congregational ministers, attended Mr. Spurgeon's church when they were in London, and, after the services, introduced themselves to the preacher. Mr. Spurgeon not only received them cordially, but invited them to sit with him on the platform at the communion service, and with his own hands administered to them the elements.—*N. Y. Independent.*

A recent traveller says: "What always impresses me more than anything else in Egypt and Palestine has been the entire absence of cheerful or exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserved the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land."

There are in Chicago over one hundred and sixty church organizations, besides

about forty missions. Baptist, 18; Congregational, 15; Episcopal, 16; Methodist, 21 (5 foreign and 2 African); Presbyterian, 14; Roman Catholic, 25; and about 48 others, divided among 16 denominations.

The *New York Times* has closed the account for the season of the "Poor Children's Fund," which, through its efforts, has been raised and expended for the benefit of the needy little ones of this city. The published statement shows that \$19,296.75 was received, of which \$15,818.01 were expended, leaving a balance of \$3,478.74 in trust for similar uses hereafter. Eighteen excursions were made, with an average of about 1,000 children and 100 adults (chiefly mothers with infants) in each. 62,485 families were visited, in which 8,824 individuals were aided. 2,217 medical visits were made, and for food and luxuries for the sick \$5,183.04 were expended. The superintendents of this work were Rev. S. H. Tyng, junr., and three others, having the city divided among them.

The *Christian Weekly* discusses "church fairs," and thinks that while they may sometimes be necessary, that "the church is blessed which is exempt from the necessity of them." If it be decided to have a fair, it advises that it be kept clean at all hazards. Let there be no gambling, no lotteries, no raffling—nothing that approximates to making money by chance."

AFRICAN MISSIONS.—Seven or eight years ago the chiefs of Abbéokuta and Ibadan, in Yoruba, Western Africa, compelled by force the European missionaries to depart from the country. There were left on the field only a few negro pastors or evangelists; truly pious and devoted, indeed, but always regarded as useful auxiliaries, rather than as men competent to direct, carry on, and consolidate the work. However, the sequence proved that these native helpers were both capable for all these requirements and intrepid. Under their direction the churches withstood the tempest of persecution; church edifices, closed for a time, were re-opened; additional ones were soon required and built; and to-day the number of communicants in Abbéokuta alone has reached 1,300, nearly double what it was at the time of the expulsion of the foreign missionaries.

A Presbyterian Church in Indiana of about eighty members, has the financial plan for each member to give one-tenth of his income, and the money is thrown into the box on Sabbath morning. Though the members are usually poor, about \$1000 is usually thrown into the box during the year, from which the minister's salary is paid.

The revised Discipline of the M. E. Church, now in the press, will contain these well chosen words, in their appropriate place, as imprudent conduct:—
 “Indulging sinful temper or words; the buying or selling intoxicating liquors as a beverage; dancing; playing at games of chance; attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the Church.”

EXHORTATION.—We hear the complaint made that among the ministry of the present day hortatory preaching is seldom heard. It may be that this noble gift of the fathers is falling into decay. We no longer hear those warm, earnest, powerful exhortations from strong natures, filled with the love of God, which

characterized, and indeed comprised largely the preaching of a former era. Ministers seem to fear that if they exhort in preaching, somebody will say they are only exhorters.—*Can. Baptist.*

PREVENTION OF CRIME.—The reformatory system is telling on the criminal population; is taking the young of the criminal classes, and making honest men and women of them. There are fifty-three reformatories in England, and twelve in Scotland, and they contained last year 5,419 boys and girls, with an additional 1,049 out on licence preparatory to discharge. It is fair to assume that all these young people—for nearly half of them were not above fourteen years of age when they were committed—would have grown up criminals. They were every one of them promising apprentices to the trade of roguery. Yet taking the average of years, something like 70 per cent. of them are actually rescued and reformed. Even the remaining 30 per cent. have not necessarily become criminal. Taking the whole number of boys discharged during the last three years, about fifteen in every hundred are known to have been again convicted, eleven in every hundred are untraced, and about three are of doubtful character. It is therefore fair to conclude that, by our existing system of trapping young criminals and training them before they are developed into their full manhood and womanhood, nearly eight out of every ten are turned into honest courses.—*Daily News.*

Rev. Dr. Mullens, secretary of the London Missionary Society, speaks of the results of the labours of the foreign and native workers in the islands of the South Pacific as a matter of history of the most remarkable kind. “A few English missionaries proceed to isolated, barbarous tribes on the other side of the globe. For ages they have known nothing of their fellows; nothing of the great doings in the old empires and kingdoms of the earth; nothing but the wonderful religion revealed in the Lord Jesus Christ. These foreigners preach and live and teach; believing in Christ, his gifts, his spirit, his promises. After a while the outcast races understand,

believe, are transformed. They become teachers themselves. Even while children in knowledge, they are sincere, devoted, self-sacrificing. They exhibit a rare heroism; they exercise high spiritual power. Other barbarians are transformed likewise; they, too, in turn manifest the same grace, do the same work, are followed by the same blessing. Nothing more real, more wonderful in illustration of the divine origin of the Gospel, and of its present divine influence, has ever been seen in any land. And it is going on still before our eyes. We can only say: 'What hath God wrought?'

THE APOSTOLIC MODEL.—The Protestant missionaries in Japan held a convention lately, and among other things agreed on, passed unanimously the following resolution:—

"Whereas, We, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences; we, therefore, take this earliest opportunity offered by this convention, to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches, in the formation of which we shall be called to assist—that name being as catholic as the Church of Christ, and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

The autumnal meeting of the English Congregational Union, and its doings, are discussed in an editorial of more than a column, in the *Times*. A few years ago, such gatherings were sublimely ignored. Things are moving onward.

The American Home Missionary Society has been pushing its work with great vigour. The National Congregational Council voted that \$500,000 ought to be yearly expended in home missions, and the Society set at once about raising it. Up to October 1st (ten months) the receipts were \$32,000 more, the expenditure \$35,000 more, and the appointments forty-five more than in the cor-

responding months of last year. Of these appointments, an unusual share has been to new and expensive fields; two to the North Pacific Railroad, three to Dakota, three to Colorado, and one each to Idaho and Nevada. The mission to Utah has been revived; a "general missionary" has been appointed for Oregon and another for Colorado; and the force has been largely increased in Minnesota, Nebraska, and Kansas. The secretaries tell us that men are now offering in fair numbers, but the money comes in slowly.

MASSACRE OF PROTESTANTS IN THE LOYALTY ISLANDS.—According to the *Sidney Morning Herald*, on the 24th of April last there was a large gathering of Catholic islanders at Faiane and elsewhere, who determined to cut off certain persons living at the village of a chief sometimes called Wangerie. At the express instance of that ruling chief (a man named Ombalon or Solomon), four islanders were set upon and murdered in cold blood. Another section of the same party resolved to attack certain natives when at prayers. Four of these were slaughtered by the gang, and several severely wounded. The survivors fled to their own village, where four more were killed. The Protestant Catechists had been driven out of the village at which they had been stationed. The local government at Noumea have announced it to be their intention to fully investigate the matter.

EVANGELISTIC.—On a recent Sabbath the Earl of Dalhousie preached to an audience of over 2000, in the Agricultural Hall, Islington. His lordship's discourse was an admirable one, simple and thoroughly practical. He deplored the fact that so many thousands of British subjects never darken a church door. If his neglect of worship continues, said his lordship, it will end in the ruin of the country and the loss of the nation's liberty. "Talk to me of the friends of the working classes," said he; "those are their friends who would draw them from the public house to the house of God—who would empty the one and fill the other. The Marquis of Lorne is to preach in the same hall some Sunday soon."

Literary Notices.

The New Year will soon be here, and the question will come up in many families, "What periodicals shall we take in 1873?" Nor is it an easy question to answer, as the newspaper and magazine press of the day is so abundant and so good, while time for reading is so scarce, and economy so necessary, that the choice must be narrowed down by continual siftings to those that we can pay for and can hope to read.

We have no intention of ranging over the whole field of periodical literature, and offering our advice in relation to political, commercial, agricultural, and literary publications. Nor shall we call much attention to those general religious periodicals which have now so much popularity, and are sufficiently pressed upon public notice. Our endeavour, in consistency with the special design of this magazine, will rather be, to indicate the character and cost of the newspapers and magazines which specially represent the Congregational Churches.

And first, as in duty bound, let us name the CANADIAN INDEPENDENT, the advocate of the principles, the chronicle of the proceedings, and the channel for intercommunication, of the Congregationalists of the Dominion. The New Year, though not the commencement of our volume, is an excellent time for commencing subscriptions to the magazine. Will pastors, deacons, agents, and other friends, specially remember us at this season, and let us begin the year with a wider circle of readers than we have ever had before?

It seems natural to us, next, to name the American periodicals, as the nearest and most accessible. At Boston, is published the *Congregationalist*, (in which, some years ago, was absorbed the *Puritan Recorder*.) an able, carefully edited paper, specially fitted for those who desire to be informed of New England affairs, and to look through eastern eyes, with a constant reference to Pilgrim Father traditions and history. At Chicago appears the *Advance*, the representative of transplanted New England, and of the vigorous life of the Interior and Western

States. The mottoes of these two papers indicate their respective standpoints, that of the *Congregationalist* being, "Whose are the Fathers;" and of the *Advance*, "Forgetting the things which are behind, and reaching forth unto those things which are before." They each cost \$3 a year, with 20 cts. for U. S. postage.

Henry Ward Beecher's paper, *The Christian Union*, is not strictly denominational, but it has a flavour of our 'ism. It not only contains a good deal of Mr. Beecher's own, but the departments conducted by other hands are filled with remarkable ability. The *Independent* of New York is ours no longer; but it is a power in the land, and is a far sounder paper than in Tilton's days. Both \$3.

We cannot name an American Congregational monthly. Of quarterlies, there are the *New Englander* and the *Congregational Quarterly*, besides the *Bibliotheca Sacra*, which last, however, stands partly on common ground. It maintains its pre-eminence as a first-class publication, not "written down" to the multitude, but keeping the lead of the sacred scholarship of the time. It is published at Andover, Mass., at \$4 a year. The *New Englander* hails from New Haven, Connecticut, and is issued at the same price. It covers a somewhat broader range of topics, taking up public questions, and is more popular and readable, addressed to the men of action as well as the men of thought. The *Congregational Quarterly*, is issued from Boston, at \$2 only. It is very denominational, and as a record of current facts and historical researches, and a vehicle of ecclesiastical discussions, fills a very important place. The January number contains the complete statistics of American Congregationalism, and can be had separately at \$1.

In England, the *English Independent* is the most prominent weekly representative of our churches. It has more political writing in it than the American denominational journals, and less of general religious matter. Its contents are of course coloured by the peculiar

position and conflicts of non-conformity in presence of an establishment. The education question, for instance, occupies a very large space in its pages. Its reports of denominational proceedings are very full, and its leaders and reviews well written. The "Correspondence" is sometimes the most interesting part of the paper. In doctrinal matters, it betrays "advanced" leanings, and indulges in rather frequent flings at the olden orthodoxy, without much positive advocacy of other views. In literary ability, out-speaking courage, and courtesy of tone, it worthily represents the influential body which sustains it. The *English Independent* costs a guinea a year. Publishers, James Clarke & Co., 13 Fleet Street, London.

The same publishers issue *Christian World*, a penny weekly, and certainly a marvel of cheapness, being of considerable dimensions, and closely packed with matter. It is not denominational, though it gives ample space to Congregational affairs. We know no channel through which emigrated Englishmen could keep themselves better informed of affairs "at home," especially in the churches.

The *Nonconformist* is Edward Miall's paper, and is free, strong, finished and fair, but, perhaps, rather too full of its vain idea of Disestablishment to suit a colony, where that battle has been fought and won. It is of the same style and price as the *English Independent*.

Mr. Dale's *Congregationalist* and the *Christian Family* have succeeded the *Christian Witness* and *Christian Penny Magazine*. The former is a monthly repertory of able papers, of the "leading article" kind, rather than stories, or sensational pieces. Yet there is manly vigour throughout, and both current questions and truths of all times are fearlessly taken up. The *Christean Family* is cheap, (only 1d.), but not poor.

The *Congregational Miscellany*, from Glasgow, is another of the low-priced productions of the British press. It is ably and earnestly written.

The *British Quarterly Review*, edited by the Rev. Drs. Allon & Reynolds is a representative of Congregational literature of which we may well be proud. It can now be had among the American reprints of the Leonard Scott Co., New York.

Correspondence.

THREE MONTHS IN BRITAIN.

DEAR BROTHER, — Do not suppose that we are indifferent to your kind congratulations, expressed by letter, when about to start on the tour from which we have returned only a few weeks ago. It has indeed been as you were, confident it would be—"good for the *body*, the *mind* and the *heart*." Good for the *body* to inhale the healthful and invigorating air of the breezy Atlantic, and then to speed away to the highlands of Perthshire, Inverness-shire, Morayshire, and Aberdeenshire; to climb those glorious mountains the grandeur of which has attractions even for royalty, and under whose protecting ægis our most gracious Queen loves to rest for a time from the cares of state and the conventionalities of court life. Good too for the *mind* to

come into contact with the wondrous revelations of God in nature, and to become acquainted with those typical forms in creation by which even moral and spiritual truths are more clearly apprehended and luminously illustrated; as also to be brought into contact with other and greater minds, whose public utterances or whose social intercourse proves eminently quickening. And how good for the *heart* to enjoy once more the fond endearments of the home circle, to gaze once more upon a mother's face, and to be clasped to her heart; to embrace sisters and brothers, some of whom have never strayed from their native land, and others of whom one had strayed as far as to India; to know that if time had wrought some wrinkles on their brows, it had not quenched the flame of love in their hearts, nor even

dampened it; to forget for a time that you are a man, and a minister, and had a family and a church in the Dominion, and to be once more a boy beside mother and sisters and brothers. *Indeed* it was good for the heart.

Nor did I forget your request to send you a few lines for the *Independent*. With a mind brimful of matter I began a letter to you at the Castletown of Braemar, which is the highest village in the Highlands of Scotland, and therefore the nearest to heaven, as brother Clarke said of Guelph, (relatively to other towns of the Dominion); but whether it was the pure ozone of the atmosphere of that elevated region, or the weariness occasioned by the ramble of the preceding day, I cannot tell, but I dropped asleep over my letter, and had to retire to bed. This then is all my apology for troubling your readers with these few reminiscences of my tour.

But where shall I begin and where shall I end? Shall I write one letter or many? Only one at present unless others should be called for. Shall I speak of *places* or *people*? of *men* or of mountains and rivers and glens, and of feudal castles, and ducal palaces, and hoary cathedrals and grey-mantled abbeys and monasteries? Well, man is more valuable than them all, and therefore a more interesting subject of study; and as we write from the stand-point of a minister, and for the benefit of many who are either *in* or interested in the ministry, we shall in this letter speak of a few of the eminent preachers whom we saw and heard.

The last three weeks of our stay in the old country was spent in the respective capitals of England and Scotland, and while by no means indifferent to sights to be seen, we did our best to hear some of the celebrities of London and Edinburgh. Arriving in London on a Saturday morning, we were not a little mortified to find, on inquiry, that nearly all the distinguished Nonconformist preachers were out of town. Scotland and Wales and Switzerland and Italy contained a larger proportion of them than London. It was the season when people flee from the hot and dusty city to the sea coast, the pleasant country villa or highland glen. And

why should not the shepherd follow the flock? So Raleigh, of Hare Court Chapel, and Martin, of Westminster, and Kennedy, of Stepney, and Stoughton, of Kensington, and Parker, of the "City Temple," and many other men of note were away. It was suggested that probably Newman Hall might be at home, and therefore, in company with a brother recently arrived from India, we wound our way on Sabbath morning to

SURREY CHAPEL.

We were early, and as we approached the chapel we found a lay preacher, no doubt a member of the church, mounted on a temporary pulpit within the railings that enclose the edifice, and discoursing to the wayfarers who, passing along the street, were induced to stop and listen. He was supported by a band of singers, male and female, who took the lead in the service of song. The preacher was earnest, the congregation considerable in numbers, and most respectful in attention (a policeman being present to prevent any disorderly conduct). The singing was hearty, and we could not but be favourably impressed with this least pretentious of the many evangelistic efforts of the pastor and people of Surrey Chapel. Verily, Newman Hall is such a leader as Moses prayed might be granted to Israel when he was told he must die: "One who could go out before them and lead them out, and could go in before them and lead them in."

So we went *in* to the Surrey Chapel after the out-door service closed; but alas! only to find that Newman Hall was a truant too for the day. We felt disappointed and inclined to be displeased until the thought occurred to us, What are *you* but a truant now, and "With whom hast *thou* left those few sheep in the wilderness?" No, that portly man, robed in full canonicals, with silver hair and sonorous voice, who has just given out the hymn, is not Mr. Hall, but a stranger from the North of England (as one present informed us). The somewhat lengthy liturgical service having been concluded, the preacher gave out three texts in different portions of the Scriptures. Two of them we re-

member: "The glory of God in the face of Jesus Christ"; "And they shall see His face." The third we have forgotten. His introduction was a very long and very eloquent quotation from a distinguished living writer, on the variety of human faces, and on the human face as an index to character, and as expressive of every conceivable emotion of the human mind. He enlarged, to some extent, on the many faces of Jesus Christ which have been handed down to us, the productions of eminent painters, only to show how far they failed to express His true character and perfections. These, he said, we could only partially know here, and should fully know only when we shall "see His face." The sermon displayed no very marked ability, and was defective in logical arrangement and practical point. The long introduction from the living author was a blunder. The three texts hampered the preacher, and were confusing to the hearers. Nevertheless, the preacher seemed to calculate upon the perfect sympathy of his hearers, and the sermon was so evangelical in tone, and so tender in some of its passages, that one felt the better for it, even if he could remember little of it. Therefore, notwithstanding the absence of Mr. Hall, whom, as a frequent visitor at my father's house since I left my home in Scotland, I should like to have seen, and as a preacher of note I should like to have heard, I enjoyed this morning's service at Surrey Chapel. The congregational singing was hearty; the chanting very well executed, and joined in by all the people; the combination of liturgical service and free prayer, a decided improvement upon our ordinary method, provided it could be somewhat abbreviated; and sweet were the memories as on that first Sabbath morning of the month we sat down to the table of the Lord with a people to whose fathers and grandfathers Rowland Hill and James Sherman had often broken the bread of life.

In the afternoon of the same day we went to St. Paul's Cathedral to hear

CANON LIGHTFOOT,

It having been announced in the papers of the previous day that this distin-

guished preacher, scholar and divine was to preach there on the Sabbath afternoon. The body of the spacious cathedral was well filled by what appeared to be a highly intelligent and appreciative audience, a large proportion of whom were men.

Many of your readers know that Canon Lightfoot and Canon Liddon, the well-known author of the Bampton Lecture for 1866, on the Divinity of Our Lord, are the two preachers of St. Paul's that attract the largest audiences. The former is well known as a most accomplished scholar. He is at present engaged on a Commentary on the Epistles of St. Paul, portions of which have appeared, and are said to excel those of Bishop Ellicott. It was a treat to hear the liturgical and especially the choral service of St. Paul's. Seldom have we been more impressed with the superiority of the human voice to the most perfectly constructed instrument of music. than in listening to some of the voices most prominent in the choral service. It was not at all with impatience that we listened to these preliminaries for a full hour before the preacher made his appearance. And certainly the intellectual and spiritual feast that followed was in no way inferior, and to us much more enjoyable than the artistic treat that preceded it.

The preacher took for his text the words of our Lord to Jairus, the ruler of the synagogue, when he came to Him on behalf of his daughter, and was informed that his child was dead, "Only believe." The sermon was one of the ablest, and to us one of the most interesting, that we have ever been privileged to hear. It was a most powerful, and in our opinion most conclusive and unanswerable defence of the reasonableness of faith in a Divine Revelation, in opposition to the negations of Positivism and Materialism. His introduction was most felicitous. With a master's hand he drew the picture of the agonized father, and the conflicting feelings that agitated his breast as he urged his appeal to Christ, but was told by friends to desist because his daughter was dead. Supposing the ruler to have been a disciple of the modern school of thought, he graphically depicted the mingled

scorn and profound contempt with which he would reject the counsel of Christ — "Only believe." "Believe what? My daughter is dead. Facts are against faith; exclusive of it. You mock my misery. You trifle with my most sacred grief."

But memory is too faint to retain the numerous thoughts of even a small part of this eloquent discourse, and your space is too limited to give an epitome of it, if we could. Suffice it to say that by arguments the most powerful, and illustrations most beautiful and forcible, and with touches of pathos which were exceedingly fine, he showed from revelation, from nature and from reason, that in all true science faith must precede sight, and is not the invariable product of it. In other words, that "Believe and you will see," is far more philosophical as well as far more orthodox than "Let me see and I will believe." The atheistic character of the modern philosophy was also ably demonstrated. The contest now raging was not Christianity or no Christianity, but resolved itself into the question, God or no God.

The sermon was listened to with the most profound attention, and some sceptics that sat behind us were evidently stung to the quick by it, for they could not refrain from muttering their dissent, saying, "It is just the old orthodox argument; we are required to believe the impossible." Canon Lightfoot is a man in middle life, and apparently in good health; and it is to be hoped may be spared for many years to do good service to the cause of revealed religion in those days of abounding negation. While personally edified by the service, we felt truly grateful to God that the venerable St. Paul's Cathedral should resound so often to the utterances of two such champions of revealed truth and evangelical religion as Canon Lightfoot and Canon Liddon.

The evening of this Sabbath found us treading our way through the streets of the metropolis in search of the Weigh House Chapel, where we hoped to hear either Mr. Binney or his already popular successor, Mr. Braden; but distances being so great in that mighty city, and finding we should be too late for the service, we strayed into the first

church we came to, which proved to be St. Martin's, Ludgate Hill. Here we heard a very ordinary, but very orthodox and somewhat experimental sermon preached by the good rector to a very small and scattered audience. So ended our first Sabbath in London, and already is my letter too long, and I must therefore stop. Should you think a Canadian pastor's impressions of Dean Stanley, Spurgeon, and Dr. Alexander, of Edinburgh, would prove interesting to your readers, I may send you another letter.

R. K. BLACK.

Milton, N.S., 23rd Oct., 1872.

THE LABRADOR MISSION.

DEAR SIR,—Some months since your readers learned that the ladies of "Zion Church," Montreal, were carrying on the "Labrador Mission," and that I had gone to labour on the coast. The work of the summer is now ended, and a little account of it will doubtless be of interest to all friends of the mission.

I sailed from Newburyport, Mass., on the 1st of June, and reached Salmon Bay on the 17th.

The people were glad to see me, and to know that the work among them was not to be discontinued. Little change had taken place since the preceding Fall. One member of the little Mission Church had gone to his rest, and all felt that their loss was his eternal gain.

Through the winter, religious services were conducted by the people themselves, and at times they were visited by the Episcopal Missionary, resident at "Old Fort," some seven miles from the Mission Station on Esquimaux River.

As soon after my arrival as possible, the work of the season was begun. This in general consisted of Divine Services on the Sabbath, visiting the people at their homes, rowing aboard the fishing vessels, and distributing bibles, testaments, tracts, religious papers, magazines, &c., to all who needed them.

On account of the leaky condition of the Mission House on Caribou Island, I could not live in it; consequently, we had no regular place of holding meetings, and this, both to the people and myself, was the source of much inconvenience, and often disappointment.

Services on the Sabbath were generally held at the homes of the settlers, sometimes in the lofts of Blanc Sablons' "stages," and a few times—when the weather was fine—in the Chapel on Caribou Island. In these various places of worship the audience varied from three to eighty or a hundred souls. The actual work among the men from the vessels was somewhat limited. The fishery at first looked doubtful, and vessels accustomed to anchor in or near Salmon Bay went further East to look for their "voyage."

Much sickness prevailed, and some deaths occurred among the people of the Coast and crews of the fishing fleet, and again and again we had to regret our inability to care for the body as well as the soul. I feel, too, that by so doing, we should be following more nearly the example of our Great Master. "He went about doing good" to the poor suffering body as well as the immortal soul.

School was not attempted. In fact, during the summer months, school is impracticable without a permanent teacher and opportunities for scholars to board. A teacher is much needed at Salmon Bay, and another at Red Bay, eighty

miles distant. Without such aids the mission cannot fully benefit the people.

The boat "Aurora," given to the Mission by Christian friends in the States is of great service to the cause. It is large—having a small cabin big enough for two persons to sleep in should necessity demand—a good sailor, and seaworthy; well adapted for all travelling connected with the

[By some unfortunate accident the conclusion of this interesting letter from the Missionary, Mr. Thomas Robinson, has been lost in the office.]

Dover, N.H., Nov. 18, 1872.

REV. E. J. ROBINSON.

DEAR MR EDITOR,—Allow me through the medium of your valuable organ, to announce, as a matter of *courtesy* to my brethren, my intention of seeking admission into the *Church of England*.

This announcement, I feel, is due to those brethren who have ever displayed a uniform kindness and a Christian interest for

Yours respectfully,
E. J. ROBINSON,

Late Pastor of Burford Con. Church.
London, Ont., Nov. 23

Official.

FRENCH PROTESTANT EDUCATIONAL INSTITUTION FOR YOUNG LADIES.—It is not generally known by parents who wish to afford their daughters an opportunity of acquiring the French language, so as to converse in it, as well as to read and write it, that they need not send them to the convents of Canada, where a large number have been perverted from the faith of their fathers.

The Rev. F. Duclos, French Missionary, educated at Geneva, his wife a native of Switzerland, has, at great expense and with most praiseworthy enterprise, created an Institution capable of receiving sixty young ladies. It occupies an admirable site in the town of St. Hyacinthe (6,000 inhabitants), 30 miles from Montreal, on the bank of the beau-

tiful river Yamaska, and on the line of the Grand Trunk Railway. The town and country around are occupied by a wholly French-speaking population. No other language is spoken in the establishment; morning and evening prayers, and Sunday services are conducted in that language. If any study the ordinary branches of arithmetic, geography, history, &c., it is done in French.

Having spent last Sunday there, engaged with another English and two French clergymen in dedicatory religious exercises at the opening of a new Hall for public worship, I was impressed with the importance of the establishment and with its thorough adaptation to the ends proposed. The staff of teachers is excellent, with lady-like manners and thorough culture,—junior pupils, if sent,

are attended to, and others who come only for the acquisition of the French language, have full advantages. Music and drawing are not extras. There are several pianos in the house. The place is cheerful, airy, home-like, well warmed in winter, and thoroughly ventilated. The whole charge per annum, including board, is *two hundred dollars*.

My recommendation is strongly given to parents who are thinking of giving their daughters what is commonly sought in our convents, to write Rev. F. Duclos, St. Hyacinthe, Province of Quebec, for his circular.

HENRY WILKES.

Montreal, Nov. 8, 1872.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA. — The following sums have been received since September 22nd, and are hereby acknowledged:—

Montreal, Zion Church, on ac't.	\$300.00
Montreal, Eastern Church,.....	27.65
London, Ont.,	33.75

Paris, Ont.,.....	123.00
Hamilton, Ont.,.....	60.00
Sheffield, N.B.,.....	20.00
Inverness, Quebec,.....	7.25
William Edgar,.....	5.00
J. D. Nasmith,.....	5.00
Quebec,	59.50

\$641.15

GEORGE CORNISH, *Secretary*.

Montreal, Nov, 23, 1872.

WIDOWS' FUND.—Received since last announcement, Sherbrooke & Lennoxville, \$20.

J. C. BARTON, *Treasurer*.

Montreal, Nov. 20, 1872.

TEMPERANCE SERMONS.—At the Union Meeting in Montreal, the pastors of our churches were requested to preach on "the well known and wide-spread evils resulting from the drinking usages of society," on the second Sabbath in December. Probably the 15th would answer the purpose.

News of the Churches.

MISSIONARY MEETINGS, E. D.—Late last month, the Missionary Meetings in the eastern section of this district were held. Owing to changes in the district, the deputation for this section consisted of the writer, with the help of resident pastors.

The first meeting was held at *Lanark Village*, where we had the privilege of conducting the whole service, the pastor, Rev. John Brown, coolly saying that it was his purpose to take his place with his family in the pew, and enjoy a sermon. The season, we believe, was a refreshing one, and we doubt not the church will keep good its reputation for liberality.

At *Rosetta* and *Middleville* we met with a few of the friends who had principally met for consultation in reference to a pastor, to take the pulpit vacated by the resignation of Rev. James Douglas. We trust the consultation will result in a pastor being speedily settled in this important sphere of labour. *Who will*

go? Here is a field where an earnest, faithful worker could not fail in gathering souls to Christ. Their subscriptions will be forwarded.

Sabbath, 20th October, we spent in *Ottawa*. Preached twice on Sabbath, and on the previous day visited some of the afflicted ones, and were able to say a few words of Christian comfort. We were delighted to find the earnest band of Christians here so full of hope, though they have been left so abruptly without a pastor. Their gifts are not to be behind.

Monday night found us in the pleasant church at *Vankleek Hill*. As usual there, had a full house and a delightful meeting, the only drawback being the absence of the pastor, Rev. W. M. Peacock, through indisposition. They gave a liberal response to the call from our Society.

At the 19th *Concession of Indian Lands*, we had an excellent meeting, though the roads, owing to a very rainy season,

were very bad. Here we always like to speak to the people, who hear the Word cheerfully, and as cheerfully give to our Society. Though local expenses have been very heavy, the people having been compelled, through faulty workmanship, to rebuild a nearly new parsonage, they nevertheless gave us nearly up to their former amount.

Here we had the presence of the pastor, who resides at this place. Next day he drove the deputation to *Roxboro*, where we were met by our oft-tried friend, Mr. Peter Christie, and were taken to his home, glad to rest for a day.

On Thursday evening, we had really a capital meeting at *Martintown*, being assisted by Rev. N. Paterson, C.P.C., and Rev. Mr. Burnet, of the Kirk. An efficient choir was led by Mrs. McGregor, and assisted by Mr. Hugh Christie, who presided at the melodeon. Altogether, we were encouraged with the success of the meetings, but can but repeat the oft-told request—What brother will go in here and work for the Master? The right man would not labour in vain.

R. L.

MISSIONARY MEETINGS, C.D.—*Markham Village*. Here the deputation consisted of Rev. Messrs. Dickson and Smith. Mr. H. R. Wales in the chair. A fair attendance, but almost exclusively composed of ladies. The male members of the church appear, during the past year, to have migrated to the number of perhaps one-half. The meeting, however, was a comfortable one, though we had no local assistance, on account of some special religious services going on. The amount for the Society will necessarily be less than last year. A portion was handed in at the meeting.

Manilla. Same deputation; strengthened by the presence of Rev. D. McGregor, the pastor of the church. The subscriptions were ready, and the people prepared to enjoy a good Missionary meeting. Mr. Dickson, who had tarried a little in Markham, to tie a matrimonial knot, arrived just in time to make the concluding address; Mr. Smith having been "speaking against time" for the last ten minutes! The death of one of the oldest female members

of the church kept several away. The church building is neat and comfortable; the out-stations are helpful; and things are moving on steadily and progressively. Next day (14th Nov.) was the general Thanksgiving Day, when Mr. Dickson preached an appropriate and impressive sermon to about 250 people of all denominations in the Bible Christian Chapel. Further subscriptions from Manilla are yet to be forwarded.

Altona. Next evening we were at Altona, a station in connection with the cause at Stouffville. The meeting was held in the new and commodious Public Hall, where Rev. B. W. Day preaches every Sunday. A growing interest seems to be felt in the services there. It may be expected to become a "Church" sometime soon.

Stouffville. On the Friday morning, we lost Brother Dickson, who felt necessitated to be in Toronto for an evening gathering at his church. Mr. Day sent an earnest appeal to Toronto for help; to which Mr. J. J. Woodhouse promptly responded, and arrived by the afternoon train; and both by his encouraging words and his contribution, helped the meeting much. The friends here have cut adrift from the Missionary Fund! They are trying the virtues of self-support. So that although, so far, the funds collected are only \$45, against \$78 last year, the Society is a gainer by \$67.

MISSIONARY MEETINGS, W. D.—The meetings in the extreme west of this district were held at the dates appointed by the Committee, but, unfortunately, it was just the breaking-up weather, and so the meetings were sadly interfered with.

On Monday evening, Nov. 4, the first meeting of the series was held at *Watford*—a thriving village on the Sarnia Branch of the Great Western Railway. This is one of Mr. Salmon's numerous Stations, and promises well. The night was very dark, and the attendance may be considered fair. Mr. Hindley was "sick of a fever" and could not be present; while Mr. Wallace could not come owing to a death in his congregation. The speaking was done by Messrs. Salmon and Claris, the first extolling "the

Bible as adapted to man's need;" the latter speaking on the "Influence of Christianity." A quartette choir added greatly to the interest of the meeting. Collection \$2.50.

Tuesday evening found the deputation at *Sarnia*. Here Mr. Wallace put in an appearance. The congregation was much larger than was expected, considering the long period for which the church was bereaved. The meeting was a fine one, despite one of the most dismal and rainy November nights. Collection \$11.50.

By the way of Forest the deputation went to the *Lake Shore* appointment on Wednesday. A fine old Scotch lady entertained the brethren, and they bear away the most fragrant memories of her hospitality. The meeting was small, but very pleasing. There were some whispers about it being the wrong time of year for missionary meetings. Collection at Lake Shore, \$2.25.

Thursday morning, the brethren set out for *Warwick*—17 miles distant, but the weather-fates were against them. A distressing mixture of snow and rain us disheartened them that at the advice of the Forest Bishop, Messrs. Claris and Wallace left for home. But the Rev. Jas. Hay happened along, and Mr. Salmon and he drove to Warwick and held a meeting. It was poorly attended. The stormy weather detained many at home.

Monday the 11th was a most uncomfortable day, raining incessantly, and a piercing cold wind prevailing. Messrs. Allworth and Wallace were on hand at Stratford, and with Mr. Heu de Bourck—the pastor—held a right good meeting. The elements outside were forgotten in the cheeriness of the sanctuary. Stratford is promising well. Collecting was all done, and the amount received was fully up to last year.

Tuesday evening, 12th.—The missionary meeting was held at London. The deputation consisted of Rev. Messrs. Allworth, Wm. Hay, and Heu de Bourck; but there was a reserve deputation formed of Revs. James Hay, — Richardson, Dr. Cooper and Father Chiniquy. The latter added much to the interest by discoursing upon the lack of zeal among Protestants. London will do more than last year. Thus ended

the list of meetings, the transmission of an account of which was entrusted to your correspondent.—R. W.

DANVILLE, Q.—Monday, 11th November, 1872, was a day to be remembered by the Danville Church. On that day the members met to commemorate the 40th anniversary of the organization of the church. Only two of the original members were able to be present. Suitable remarks were addressed to the church by Revs. Messrs. Duff, Purkis, Adams, Cleveland, McKillican and the new, but much esteemed, acting pastor of the church, Rev. G. T. Colwell. The tenderness and solemnity of the occasion was greatly increased by the reading of a paper, penned with great difficulty by the late and much venerated pastor, Rev. Mr. Parker, from his bed of weakness and suffering, on which, for some months past, he has been prostrated. After the reading of the address, the following resolution was unanimously passed:—

"That while we have with grateful joy hailed the 40th anniversary of the organization of the Danville Congregational Church, and have been mutually edified and strengthened by the gathering of so many of our members, yet we deeply deplore the absence of the Rev. A. J. Parker, our late and beloved Pastor, who for more than 40 years ministered unto us in holy things, and who had hoped to have been with us, but was debarred that pleasure through severe affliction. We hereby affectionately tender him our Christian sympathy and pray the Great Head of the Church that he may be sustained in firm and holy trust in the merits of Our Lord Jesus Christ; and if it be in accordance with the Divine Will that he may be restored to health; but if otherwise, we would humbly bow to the will of our Heavenly Father, in the hope that at last we may all appear at the Master's right hand, in unending joy."

At the close of the meeting, the members repaired to the house of Mr. Parker, and by his bedside, gave and received a Christian greeting and farewell, almost as sad and tender as that in the olden time at Ephesus. The same cordial greeting and earnest kind

wishes were also extended to Mrs. Parker, who has ever proved herself a faithful helpmeet during these forty years of ministerial toil and too frequent privation. The following is the address referred to above:—

“In the autumn of 1828 I came, a young unmarried man, and commenced to preach at Stanstead. Thus the first Sabbath of my ministry was passed in the Eastern Townships of Canada; then it was a strange country to me, but it has proved to be my home ever since. Early in 1829—more than 43 years ago—I found my way to this settlement (not then the Village of Danville) and began what has proved to be my life work among this people. After three years and a half of striving to prepare the way of the Lord, and gather the scattered children into a family, this day 40 years ago, a church of Christ was organized, consisting of 12 male and 23 female members, denominated the “First Congregational Church of Shipton,” and for several succeeding years there was no other Protestant organization within a circle of 10 miles. I cannot enumerate the labours of those days; they were not few—preaching, counselling, exhorting and family visitation, which latter I wish could have been tenfold more than it was. The field was larger than the Village of Danville in our day, and I had toils and privations such as do not come in 1872. But I only wish to allude to these, to give glory to God, calling on you to join me in this, that he has directed and upheld and blest me in all. His alone shall be the glory. In those days there were not such facilities as now, for getting to places of worship, nor for a minister to reach the people at their houses. All of us shared in those days in what would now be called privation and poverty. We had less wants and far less supplies than those we have now. God be praised for the improvement.

“Reference to the records kept show I have solemnized 420 marriages, performed 499 baptisms, officiated at the burial of 480 persons. For these severally I had prayed that God would keep and bless and guide those who entered on the married life, make them useful and happy here, and through grace

bring them to his own house. For those whom I had baptized, I besought the Lord in behalf of children and adults, that they might truly share that which is signified by water baptism—even the washing of Regeneration. For the nearly 500 hundred dead ones, I dare not pray after they were dead; but for all the multitudes of the living mourners, I have sought the Lord’s blessing—even life for evermore.

“Indications now are that my prayers must soon cease, and service such as I have been able to render, must have an early and final close. Weep not for this. Only shed fitting tears of humiliation, as I do, that we had not attained that degree of consecration and conformity to the Master, which we should have reached. Living or dying, Christ is precious—precious to the very utmost.

“We would now speak of the church. I had spoken of the period of 43 years and more, as the period of my residence here: but we had no church organization till Nov. 11th, 1832. The meeting to-day is the 40th anniversary. Previous to 1831 there had been *few* praying and *pious* souls in the community. During the early autumn of that year, God poured out his Spirit and we were gladdened with the proofs that some scores of persons who had been hearers of the Word, had, by the grace of God, come to receive Christ, by believing on his Name. But wheat, after the threshing and winnowing, requires to be ground and sifted, so, although we had some wheat—some material of which to constitute a church—it was thought better to use the sieve and get Christian character *developed* somewhat, than to get too much of unassorted and unreliable material together and call it a church. But the time came either to organize or else to abandon the field. Those days and weeks seemed to roll upon me an immense responsibility and solicitude, God knows how great. We had none who had been trained and versed in the order and working of a Christian church, so as to afford much aid or counsel, or to promise much as aids and officers in the proposed organization. But the voice of God seemed to speak distinctly, “Go forward!” We applied

at Montreal and in Vermont, for ministering brethren to come and aid us in the organization of a church, but there were none to respond. The burden of official service and recognition lay wholly on my shoulders. But oh, that Sabbath of November, 1832! how the right hand of the Master led us on and held us up! We would it might never be forgotten: and ever since has the standard been upheld in our midst, and the flag (though a small one) has waved over the camp.

"My own relation to the church was for years one of almost overwhelming solicitude and responsibility, but from the beginning we found the deacons and the membership generally, so co-operating and working in harmony, that the pastor's burden of late years had been lightened and his work rendered a delight. The deacons who have gone—Brand, Flint and Willey—and the deacons who survive, have always worked in harmony and kindness in connexion with the old pastor. Between them and myself not one instance of jarring or strife could be recorded.

"The whole number of members who have been associated in the church from the beginning, is: Females, 178; Males, 101; Total, 279; of whom have deceased: Females, 66; Males, 39; Total, 105; some of whom had previously taken letters of dismission and died elsewhere. Others have been dismissed to join other churches—females, 59, males, 31, members absent, 16—leaving on our church roll of resident members, males, 25, females, 43; total, 68. Of this number several persons are not at present in actual attendance with the church. But we cherish the hope and express the earnest desire that all the enrolled members may, at no distant day, be happily walking hand in hand in the way of the Lord, and sitting together in his ordinances with delight. Besides the members thus written, there are about eight of the persons received since May, 1870, who are worthy and beloved members in full fellowship, although we have no manner of record left behind by the late pastor, of his records for the two years of his ministry, to which either the church or its officers can have any access.

"With this brief record we close so that

others can take the work in hand. I cannot even give you half the loving counsels which my heart would love to speak out. The Master has laid me aside, and I am content. To Him I can truly say, 'Thy will be done.' And to the membership of the church, as though it were embodied in one person, I adopt the words of another:—
Where thou lodgest, I will lodge;
where thou diest, I will die, and there will I be buried. Thy people shall be my people, and thy God my God."

MONTREAL—ORDINATION.—A service for the ordination of Mr. Duncan Mc Gregor, B.A., who has for some time been labouring in that vicinity as a missionary in connection with Zion Church, was held in Shaftesbury Hall on the 5th November. The meeting was opened by singing, reading of the Scriptures and prayer by the Rev. Dr. Wilkes. The Rev. C. Chapman next set forth the principles and form of government of the Congregational Churches, and the proofs and authorities for their being scriptural. Mr. Mc Gregor was next questioned as to his doctrinal belief, his views on Church Government, and his intentions in entering the Christian ministry; and his answers being eminently satisfactory, the ordination prayer was offered by the Rev. Mr. Fraser, and the candidate ordained by the laying-on of hands. The charge was delivered by the Rev. Dr. Wilkes, after which the service was brought to a close with the "Te Deum," and the meeting dismissed with the benediction by the Rev. McGregor. The Rev. Mr. Wells was present and took part in the services. A social meeting in connection with the ordination was held at the Hall the following evening. Refreshments, consisting of coffee, tea, cakes, etc., were served from 7 to 8 and again from 9.30 to 10. Addresses were delivered by the Rev. Dr. Wilkes, the Rev. Messrs. Chapman, Howell and McGregor, and Messrs. Baylis and C. Cushing. The mission under the care of Mr. McGregor has been making great progress of late, and it is hoped that at no distant day it will be important enough to be formed into a separate church.—*Witness.*

MONTREAL ZION CHURCH.—A few Sundays ago the Rev. Charles Chapman began a course of Sabbath evening lectures in Zion Church, based on a study of the life and character of the Apostle Peter. Some idea of the mode pursued by the lecturer in describing the eminent but impetuous Apostle, may be gathered from the heads under which the subject has already been treated. The course open with a consideration of Peter's "Discipleship and Business," followed in the succeeding lecture, by an exhibition of "Peter's great ventures for Christ." The division of the subject, which was overtaken last Sabbath, namely, "Peter and the Keys," will be taken up to-morrow evening. The discourses already delivered have been of a very high order, and such as to give assurance that marked ability will be brought to bear on a topic so long debated, and of such deep interest to so many in this city.—*Witness.*

MONTREAL, EAST.—The second of a series of social entertainments for the winter took place last night in the Lecture Room of the Eastern Congregational Church. The place was well filled, and the exercises, which consisted of readings, music and songs, were well received. Several pieces of music by Mrs. van Schaick and a quartette by Miss Wilson and friends were especially applauded. Similar entertainments, we understand, are promised fortnightly.—*Witness.*

QUEBEC.—We learn, from a private source, that the Congregational Church edifice in Quebec has recently been renovated internally, at a cost of some \$800. It is now painted in white and gold. The sum of \$500 was asked for this purpose, and in three days \$700 were promised! This liberality could not but be highly encouraging to the pastor. Rev. H. D. Powis, who has so lately declined the call from Ottawa, and decided to remain in the charge he has occupied so acceptably for the last fifteen years. The re-opening sermons were preached by Dr. Wilkes on the 24th November. Our readers would like to hear more frequently from their brethren in "the ancient capital."

GEORGETOWN ANNIVERSARY SERVICES.—On Monday evening, Oct. 28, the friends and hearers of the Rev. Joseph Unsworth, celebrated the 20th anniversary of his settlement over the Congregational Church in Georgetown, by a pleasant re-union in the Chapel. No special means were taken to make the matter public; yet a goodly number of persons belonging to other churches, as well as a full representation of the Congregational friends, were present. After a sumptuous tea, provided freely for all comers, Mr. J. Tait, Principal of the Georgetown Academy, was called to the chair, and presided with admirable tact. Some agreeable music, and several short and pithy speeches, made an interesting and profitable evening.

James Barber, Esq., spoke on behalf of the church, giving some reminiscences of Mr. Unsworth's first settlement. Joseph Barber, Esq., spoke of the progress of affairs in the village and in the church during the twenty years under review. The venerable Rev. Hiram Denny gave one of his characteristic speeches, brimful of pathos and humour. He said he was the means of introducing Mr. Unsworth to Georgetown, he himself having supplied the church here, and half a dozen other places for some years previously. He hoped the young brother he then introduced might do good service in the Lord's cause, but was at the time, judging from his thin appearance, convinced that he could not live long. Mr. Unsworth was tougher than he looked; and was as abundant in labours as ever, though he was a *thin* man yet!

Rev. Mr. Unsworth gave the speech of the evening, recounting in well-chosen terms, many of the experiences of his twenty years' pastorate. He had often addressed a Georgetown audience, but to-night he felt it a delicate matter. Twenty years ago to-night he arrived, by the Toronto stage, at Georgetown. Mr. Denny had found him at the house of the Rev. John Roaf, and newly arrived in the country. He was the second resident minister here. For some years he and the Wesleyan ministers preached at different hours on the Sabbath, so as not to interfere with each other; and the two congregations were thus com-

posed of the same persons. In the most agreeable way, the Christian people of those days lived in unity and fellowship. There was but one Sabbath School in the place and all their children went to it, conducted on Union principles. Now there are at least four services at the same time on Sabbath morning. There are seven Sabbath Schools, and six resident ministers. He sometimes wondered if he himself were as popular as he was—for he got many fewer marriages to celebrate! But this he supposed might be set down to the presence of six resident ministers, and perhaps not to any loss of popularity. In settling he had determined never to leave till God's Providence gave him unmistakable intimation to go. He thought there were only two things that should be held to indicate such a will, 1—A division of opinion, among the members about his staying. 2—When he could no longer be supported with any reasonable comfort. Neither of these two things had happened yet, and whatever trials and difficulties he had met with, he had never once even suggested an increase of salary. A year ago it was increased, at their own instance, by the congregation. God had blessed the church. Between one and two hundred had, at various times, during his pastorate been added to the church on profession of faith in Christ. Some of these converts were now in heaven. He had lived in peace with a succession of sixty ministers of various denominations, at one time or another resident in the village. He looked upon the tie between a minister and his people as the most sacred bond on earth next to the marriage tie. That church bond is to-day as sacred and as unbroken as ever, and he had by God's blessing lived now for many years in a cot of his own and owed no man anything. He thanked them for the kind feeling manifested by this spontaneous gathering.

Rev. Mr. Perrin, Baptist minister, made a few remarks, chiefly on the laborious nature of Pastor's duties, so little understood by the public at large. Rev. Mr. Swann, Wesleyan minister, spoke of the remarkable spirit of Christian unity prevailing the place, and thought it must be largely owing to the

long influence of Mr. Unsworth in this particular. Rev. Mr. Ewing, Presbyterian minister, referred to the honesty and modesty of the statements made by the deacons of the church and by Mr. Unsworth, and expressed his cordial good wishes towards both Pastor and people. Rev. W. W. Smith, of Pine Grove, spoke of the high esteem in which Mr. Unsworth was held among his brethren. For executive ability and general denominational work none stood higher and very few as high.

Mr. Joseph Barber then rose and said that a certain amount he named was contributed in money, to be presented as a souvenir of the occasion to Mr. Unsworth. As there were others present who seemed anxious to contribute, Mr. James Barber and Rev. Mr. Ewing passed round the plates. The amount was stated at \$138. With another anthem and the benediction, the meeting dispersed --*Local Paper.*

THE REV. R. BROWN has resigned the pastorate of Douglas and North Garrafraxa Churches; his labours to close at the end of the present year.

TORONTO, BOND STREET.—On Thanksgiving Day, Thursday, 14th November, a united service was held by the three Congregational Churches, in Bond Street, at 11 a.m. The devotional services were conducted by Rev. J. Porter, W. Manchee (recently from England), and S. N. Jackson,—Rev. J. A. R. Dickson being at Mamilla, and Rev. T. Baker unwell. The sermon preached by the Rev. F. H. Marling, having been requested for publication, will be found on another page. The attendance was very good. A collection (\$36) was taken up for the Pastors' Retiring Fund.

In the evening of the same day, a social meeting was held on behalf of the Sabbath school. It was in every sense "a success." The company was large—about 400—and all seemed to enjoy themselves thoroughly. Vocal and instrumental music was performed in admirable style by Mr. Kinzinger, the new organist, and Mrs. Kinzinger, Miss Brown, the Misses Donaldson, Messrs. D. S. and B. Adams and Mr. Grainger. The Pastor occupied the chair, and ad-

dresses were delivered by Rev. Horrocks Cocks and Rev. T. Guttery.

REV. HORROCKS COCKS, who has recently paid a second visit to Canada, is on the point of returning to England as chief Emigration Commissioner of the Ontario Government. He purposes to devote special attention to the procuring of agricultural labourers. From Mr. Cocks' remarkable energy and business habits, his experience in this work, and his knowledge alike of England and Canada, we anticipate the best results, now that he is clothed with official authority from this side of the water. Before returning to England, Mr. Cocks showed his practical sympathy with his fellow-Congregationalists in Canada, by making donations of \$50 each to our Home Missions and the Pastors' Retiring Fund. Residents in Canada who wish to bring out their friends, and would secure for them personal advice and help, will do well to communicate with Mr. Cocks. His office address is 120 Salisbury Square, Fleet Street, London, E.C.; his residence, 19 Edwardes Square, Kensington, London, W.

OTTAWA.—The church in Ottawa has given a unanimous call to Rev. J. G. Sanderson, of Rugby. If he sees fit to accept, we trust that his present important field, which he has wrought up so effectively, will be promptly occupied.

YARMOUTH, N.S.—It is known, to the readers of the INDEPENDENT that the church in this place last year purchased a house for a parsonage. A very liberal payment was made on it by one of the members of the church, thus giving time for the annual payments that would be required to be made for the next five years from the time of purchase. The ladies of the church and congregation have just held their annual bazaar which yielded, clear of all ex-

penses, \$220. Three socials have lately been given which realized \$150. We understand these socials are to be continued monthly, and if in future as successful as in the past, the church will have no difficulty in thus meeting their payments for the parsonage. We are pleased to note that things in Yarmouth are in a very prosperous condition, having much improved since the present pastor, Rev. A. McGregor came there. In financial matters, since adopting the weekly system of giving, there is a balance on hand. The attendance at the regular services is steadily increasing.

CHEBOGUE, N. S.—The ladies sewing society in connection with this church also held a bazaar last week which realized \$82. Owing to several circumstances it was not so successful as was expected; but they intend holding another about Christmas, when, we trust, they will have the success they so well deserve.

The Mission among the Cree Indians on the Saskatchewan has been reinforced by the appointment of Rev. Edward Vincent, to labour along with our esteemed missionary, Rev. James Nisbet, who has long been single-handed in that distant field. We expect daily to hear of Mr. Vincent's arrival in his new sphere of usefulness, and of his entrance on the duties of his Mission.—*Presb. Record.*

CHEBOGUE, N. S., has called Rev. D. Macallum, late of Markham, by a unanimous vote, to the pastorate. His acceptance was uncertain at last advices.

MARKHAM AND UNIONVILLE.—After a visit from their former pastor, Rev. James Hay, since whose removal eight years have passed, the "old love" has been renewed, and the people are endeavouring to arrange for his return.

Home and School.

PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou would'st take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet—
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, I plead,
Lead me aright—
Though strength should falter and though
heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that thou should'st
shed
Full radiance here;
Give but a ray of Peace, that I may tread
Without a fear.
I do not ask my Cross to understand,
Thy way to see—
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day, but Peace Divine
Like quiet night.
Lead me, O Lord, till perfect Day shall
shine,
Through Peace to Light.

A. A. PROCTER.

TRUST.

I have no rule, O Saviour but Thy will ;
I have no chart but Thine unerring Word ;
I have no guide but thy clear whisper,
heard
Above, behind, around, within me still.
I cannot trust my reason ; questions fill
My mind, if e'er I seek to walk alone.
I cannot trust my heart ; 'tis only known
To Thee, who searchest all its depths of ill.
I cannot trust my fellows ; weak like me,
They have no strength nor skill which is
not Thine ;
Lo ! in Thy light, O Lord, true light I see ;
Behold, I lean on Thy dear arm Divine.
All my fresh springs, Redeemer, are in
Thee :
So life, love, joy, and Heaven itself, are
mine !

SCOLDING AT THE TABLE.

I do not wish to hold up my brother's
family as a model, and you must not
think me merely partial because I talk

sometimes about it. I see more of it
than of other families. I come and go
in it as I please, having a sort of nonde-
script relation there. They do not con-
sider me "company" and so are not on
their good behaviour. At the same
time I am not so intimately connected
with them as to feel that I am talking
about myself, when I am speaking about
the way things are done there.

I like to be at their table. It is a good
and cheery place. I do not pretend to
say that it is never anything else, but
I am pretty sure that their meals at
either breakfast, dinner or supper are
unusually pleasant occasions. I suspect
—indeed my brother and his wife have
said so, that they made it a direct object
at which they aimed. It did not come
of itself. In some families the meal-
time is the occasion for settling up the
scores for the previous six hours. A
boy has been a delinquent, forgotten
some errand ; a girl has been careless,
and the garment she was to look after
lies just as mother left it in her room ;
a brother has been teasing his sister,
and she has been "taking his things
and breaking them." The meal time
brings the parties face to face, and gives
a capital opportunity to make and answer
accusations. So the father hauls the boy
over the coals, and the mother the
daughter. The faulty ones cannot
escape, but must sit and hear. Harry
has his tale of wrong to tell as soon as
his father and mother have paused, and
Carrie must take this opportunity of
unfolding her grievance, and tell how
"mean" Tom has been, while Tom
stands on his defence, and tells what a
scurvy trick Carrie played on him.
And the mutual attacks and defences
are not left to separate parties; the cur-
rent sweeps in the whole circle. Have
you never seen how it works? Father
finds fault, and from the other end of
the table mother moves up a battalion
in aid of the attack. Ida makes a flank
movement, and opens with a volley,
while small Charley, catching the enthu-
siasm of the moment, comes in on the

rear, and so poor Tom is overwhelmed front and rear, and on either side. Scolding is contagious around the table, especially if you have fresh in mind an illustrative fact to set forth Tom's fault more strikingly.

Now all this does not especially add to Tom's enjoyment, or positively increase his appetite; and, indeed, I imagine does not materially assist the digestion of the group. After having had a season of general "pitching into" one another, the table usually grows silent, and the meal ends, not with exuberant smiles or mirth. When this has been repeated for a while, and has grown into a habit, the hour when the call summons the family to the table awakens the opposite of pleasurable emotions. Each son and daughter instinctively asks what music they will have to face, and are sure that, while it may be lively, the chances are many that it will not be full of the best harmony. They think of the possible scolding in close connection with the eating, like that poor little fellow who was so accustomed to being punished just before he went to bed, that, one night as the sleepy time came on, he said, "Mother, I'm sleepy, please whip me and put me to bed." "Come to supper and get scolded," would be the idea awakened in many a child's mind at the supper call.

My brother and his wife tell me that this habit of seizing meal-times for fault-finding, is so natural and easy that they unconsciously found themselves falling into it. No day, or but few days could pass in a family as large as theirs, without something going wrong, something being done that needed to be reprov'd or corrected, and seemed the very best time to bring it up, as all were together. So, before they were aware, each meal threatened to become a time of trouble. Reprov'd and reprov'd alike were made uncomfortable, and the enjoyment of the family gathering was destroyed. They determined to make an end of it. Now, however, a child may have been delinquent, the fault is not brought up at meal-time by either father or mother, and no matter what the grievance is between the children, they are not permitted to exhibit it then or there. John

says to have one's food do him good the mind ought to be as comfortable as possible at the table and immediately after it; so he does not propose to spoil his digestion by getting into ill-humour, nor make what his boys or girls have eaten unwholesome by either anger or sorrow. He says that he and his wife now keep their reprov's for some time between meals. They intend that every one, if possible, shall be in a good humour while eating. They carefully enforce the idea. The other evening when Fanny seemed very full of some wrong that Tom had done to her—Tom is the one who is more apt than any one else to get into trouble—and must let out her complaint, her father looked up quietly, as she began, and said, "Fanny, I guess we won't talk of that now; some other time."

ONLY A CUP OF COFFEE.

Fields and fields sparkled like snow in the sun. Away in the distance rose the mountains bare and brown, their tops lost in the clouds. Close by the railroad track stood the rough station buildings and two or three adobe huts where refreshments were offered to travelers. The express had thundered past an hour before, and now the third-class came leisurely up and stopped. Out stepped the passengers intent upon breakfast. One family, father, mother and children, had brought their provisions with them, and made their tea and coffee as they wanted it on the stove in the car. But most of the company were men, and did not know much about helping themselves. One slender lad, Harry Minturn, sat in his seat at the other end of the car until all around him he gone out; then taking out his purse, he carefully counted his scanty contents. It had taken weeks of saving to get enough to buy the ticket for the East, and his margin was small when that was done.

"Bread and butter this morning," he said, whistling as he joined the throng outside. A few steps off he saw a very modest little shanty, which seemed to have nobody near it.

"That's the place for my money," thought Harry. Entering, a delightful odour of coffee greeted him. How good

it was! Just the smell seemed to warm him, and his hand in his pocket felt the few 'bits' longingly. Alas! he knew how far they would go, and how many meals they would buy, and Harry had learned that it is never safe to spend your last penny, and honourable to scrimp and save, and even appear mean, so that you do not go in debt. The jolly young fellows who told stories and sang songs in the cars would have lent him money, careless whether it was ever paid, but Harry would as soon have begged as borrowed.

An old woman was sitting knitting by the stove. She gave the lad a chair and asked what would he have.

"Two slices of bread and butter, ma'am, if you please."

"Nothing else?"

"That's all," said Harry. The great round of corned beef and the cold nut-ton were not for him.

"Looks hungry, poor boy!" said the woman to herself. "Somewhere near the age of my Jim."

She cut two generous slices from her large firm loaf, and put plenty of butter on them. Over her glasses now and then she watched the appetite with which he ate.

"Rather dry now? Isn't it?"

"Oh, no!" said Harry. "I never tasted anything better."

"Won't you take a cup of coffee with it? Do!"

"Madam," said Harry, "I've three thousand miles to go, and just enough money to take me there. Home is at the other end. I've enough for bread this morning, but not enough of coffee. I'll thank you for some water."

"Boy," replied the widow, "I have a lad off at sea, somewhere near your age, and some day, on his way, he may have to go on short rations. Now, you'll be my Jim this morning, and have your breakfast."

I wish you could have seen the big and white cup into which she poured the yellow cream, and stirred the sweet sugar, and filled up with the foaming coffee. I wish you could have seen Harry drink it, and then, when she wouldn't take a "bit" for it from his store, just put his arms round her neck and say:

"Well, mother, if you won't take anything else, you must let me kiss you for Jim."

It rumbled the cap border a little, but it did the old lady good, and the hands from the road, coming in a moment after found her more chipper and cherry than usual.

The fields are there yet, glittering with alkali; the brown adobe huts, the unpainted shanty, and the rugged cliffs in the distance. Old mother Malloy still makes her bread and her coffee for the railway folks, and waits for Jim to come in some day. Harry, westward bound again, with business before him and funds in his pocket, is meaning to stop at that station to take a love token to the good old heart that gave him in his need what seemed like nectar, though it was only a cup of coffee.—*Hearth and Home.*

GOT A-GOING AND COULDN'T STOP.

A boy named Frank was standing in the yard when his father called him. "Frank!" "Sir!" said Frank, and started full speed, and ran into the street. His father called him back and asked him if he did not hear his first call. "Yes, sir," said Frank. "Well, then," said his father, "what made you run into the street?" "Oh," said Frank, "I got a-going and couldn't stop."

This is the way that a great many boys get into difficulty; they get a-going, and can't stop. The boy that tells lies began first to stretch the truth a little—to tell a large story or relate an anecdote with a very little variation, till he got a going and couldn't stop till he came out a full-grown liar.

The boy that was brought before the police, and sent to the House of Correction, for stealing, began by taking little things from his mother—by stealing sweetmeats and other nice things that were put away. Next he began to take things from his companions at school. He got a-going, and couldn't stop till he got into jail.

Those two boys that you see fighting out on the green began by bantering each other in fun. At length they began to get angry, and dispute, and call

each other names, till they got a-going and couldn't stop. They will separate with black eyes and bloody noses.

There is a young man sitting late with his companions at the gaming-table.— He has flushed cheeks, an anxious look, a despairing countenance. He has lost his last dollar. He began by playing marbles in the street, but got a-going, and couldn't stop.

See that young man with a dark lantern, stealing from his master's drawer. He is a merchant's clerk. He came from the country a promising boy. But the rest of the clerks went to the theatre, and he thought he must go too. He began by thinking he would only go once, just to say that he had been to the theatre. But he got a-going and couldn't stop. He has used up his wages, and wants more money. He cannot resist the temptation when he knows there is money in the drawer. He has got a-going. He will stop in the State prison.

Hark, do you hear that horrid oath ! It comes from the foul mouth of a little boy in the street. He began by saying by-words, but he has got a-going and can't stop.

Fifty young men were some years ago in the habit of meeting together in a room, at a public house, to enjoy themselves in social hilarity, where the wine-cup passed freely around. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He turned on his heel, went back to his room, and never was seen at the public-house again. He has become rich ; and the first block of buildings which he erected was built directly in front of the place where he stood when he made that exclamation. Six of the young men followed his example. The remaining forty three got a-going, and couldn't stop till they landed in the ditch, and most of them in a drunkard's grave.

Beware, then, boys, how you get a-going. Be sure before you start that you are in the right way, for when you are sliding down hill it is hard to stop.

—*Christia at Work.*

A SHORT SERMON.

My text is in these words,—*Mind your business.* And each word shall form a division of the sermon.

1st. *Mind your business.* I assume you have a business—a lawful business of some sort. If you are an idler, you will probably be a tattler and busybody in other men's matters, and have no business in the world. The world was not made for vagabonds. *Mind your business.* Be sure it is something useful. If it be hurtful, it is none of your business and you had better leave it alone. If the thing be wrong, the busier you are, the worse it will be for you. If you do not mind your business, you may be certain that Satan is contriving some mischief, and will promptly set you to work.

2nd. *Mind your business.* Have nothing to do with Satan's business. It is always improper work. A certain man, it is said, made his fortune by minding his own business. Yet, your business may have something to do with your neighbour. "Am I my brother's keeper?" was Cain's question. Thou shalt in any wise reprove thy neighbour, and not suffer sin upon him. It is part of your business to bear another's infirmities and burdens. The text does not say, mind his business, but mind your business. Destroy the weeds in your field as well for his sake as for your own. It is not intermeddling to pull his ox out of the mire. Christ himself said 'I must be about my Father's business,' and thus he made it his business.

3rd. *Mind your business.* Study to do your own business. Keep your mind upon it. "Not slothful in business" is linked with "fervent in spirit, serving the Lord." Push your business. Do not suffer it to push you. Remember the ancient rhyme about the 'busy bee'. Do your business with all your might. Do not go about it grudgingly and fretfully. Let your thoughts be, "I delight to do thy will." You ought to be something more than a pair of hands. Keep your mind upon your business, but remember worry is not work. Be diligent in business. In one word, be a busy body, and yet be not a busybody.

In this paradox endeth both the text and the sermon, with a benediction.

STUDY A CHILD'S CAPACITIES.

Last summer I had a girl who was exceedingly behind in all her studies. She was at the foot of her division, and seemed to care but little about her books. It so happened that, as a relaxation, I let them at times during school hours, unite in singing. I noticed that this girl had a remarkably clear, sweet voice: and I said to her, "Jane, you have a good voice, and you may lead in the singing." She brightened up, and from that time her mind seemed to be more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. "Well, Jane," said I, "you are getting along very well; how happens it that you do so much better now than at the beginning of the quarter?"

"I don't know why it is," she replied.

"I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said she was encouraged."

Yes, here we have it. She was encouraged. She felt that she was not dull in everything. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in the Franklin School an exceedingly dull boy. One day the teacher, wishing to look out a word, took up the lad's dictionary, and on opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes, sir," said the boy, with a downcast look.

"I do not think it well for boys to draw in their books," said the teacher; "and I would rub these out, if I were you; but they are well done. Did you ever take any lessons?"

"No, sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing; I should like you to draw me something when you are at leisure, at home, and bring it to me. In the meantime see how well you can recite your lessons."

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books, and gained the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, studied the old masters, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect; and I doubt not, to this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.—S. S. World.

PRAYER FOR THE EDITOR.

The pastor speaks with the living voice to two, three, or four hundred souls. It is only here and there a "star" that addresses five hundred hearers. The editor of the religious paper which has five thousand subscribers, speaks to fifteen, twenty, or twenty-five thousand persons. And among these readers are the leaders, the pastors, the Sunday school teachers, the formers of opinion, of belief, and of character.

The utterances of the preacher have the advantage of being enforced and commended by the voice, the look, the gesture, of one who is held in personal regard and affection. On the other hand, the words of the editor have this advantage, that they are not committed to the charge of an often treacherous memory; they remain upon the printed page, to be read, and re-read, and perhaps studied. The voice of the preacher reaches many, no doubt, who are not readers of the religious journals; on the other hand the editor goes into the chamber of sickness, into the remote hamlet, the out-of-the-way farmhouse, where the preacher's voice does not penetrate.

But it is not at all our desire to attempt a comparison of these two spheres of influence. It is sufficient to say that to the editor is given, in the Providence of God, an opportunity of achieving much for Christ and humanity. He may hope, with God's blessing, to raise, in some degree, the standard of piety, the type of character, in many churches, in many homes, scat-

tered over the State, over the country. The largeness of Christian enterprise, the purity of doctrine, the ardour of devotion, the zeal for God, the effectiveness of labour, on all these his influence may be felt.

And the editor is a *man*, frail, short-sighted, fallible. He may fail of using the opportunity which is placed in his hands; he may leave the talent, unemployed, buried. His influence may be unwisely directed; may be productive of ill. He is liable, in common with us all, to be actuated by motives that are wrong, or, at any rate, imperfect. He has the temptations which are peculiar to himself. He urgently needs the constant presence and guidance of the Divine Spirit. — *Canada Baptist*.

If we keep looking at our feelings, and say, "Well, now, is this right?" it is like stopping a watch to see if it is going, or as children pull up beans to see if they are growing, and stop their growth; so people pull up their experiences to look at them, and stop their growth.

"What is grace?" inquired the moderator of a Southern Presbytery, of a coloured candidate for a license to preach, who had been for nearly forty years a slave. "Grace," he immediately and wisely replied, "that is what I call *something for nothing*."

DURHAM, MELBOURNE AND WINDSOR. — This somewhat extended field is situate on the St. Francis river, a stream not often surpassed for beauty of scenery or sublimity of prospect. The first station, Durham, has been occupied by the Rev. D. Dunkerley for a term of nearly 40 years, but age and infirmity prevent him from ministering to the people of his charge—his work is well nigh accomplished, while he waits for the "come up higher" to enjoy eternal youth. The congregation there increased continually during the past summer months. It is an interesting one; many are young, earnest and intelligent, and, by careful pastoral training, under the blessing of God, would make such Christian members as our churches need.

The other two stations, Melbourne and Windsor, have been under the pastoral care of the Rev. J. Campbell for some years. He having removed *west* a year ago, the field has been vacant, with the exception of a short visit from Mr. Duff, student, from Andover. This partial destitution has had the effect opposite to encouragement on our people. Nevertheless they are in earnest, and "have a mind to work." It was indeed pleasing, as well as in the highest degree encouraging, to see the willing manner in which these three churches co-operated with us in all efforts towards improvement.

It is gratifying to state that we were able to make arrangements for a constant supply for all these three churches from our College, during the present session. On the whole, this is an interesting and promising field for one who is able mentally and *physically*, as well as *willing* to undertake hard work. May the good "Lord of the harvest" soon send such a one.

W. M.

REV. A. J. PARKER writes us on the 18th November, "Am thankful to report that for the last week signs of relief and improvement have come. Am now able to leave my bed for from one to two hours each day." These better tidings will give pleasure to the whole brotherhood, by whom Father Parker is "esteemed very highly in love for his work's sake."

EDITORIAL POSTSCRIPT.—The example set in our present number, of the temporary enlargement of the magazine, at the cost of those interested, in order to secure the publication of a sermon, essay or address deemed capable of wider influence,—is one that might be followed with advantage in other cases. For our own part, it would be a most welcome relief from the pressure of papers too good to decline, and a space too narrow to admit them.