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THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, APRIL, 1872.

No. 10.

THE PRINCIPAL AMONG THE CHURCHES.

At the Annual Meeting of the Congregational College, held in Guelph, in June last, the Principal was requested, by a cordial and unanimous resolution, to pay an annual visit to the churches during some part of his vacation. It was not expected, nor did he undertake, that he should collect for the institution in person. But it was considered that his visits would keep up the interest of the churches in the College, inform them of its condition and progress, call forth young men and direct them, excite the churches to prayer, and secure that funds be provided by local arrangements. The work of the College is a quiet and "hidden" work. It does not present itself continually to the popular eye. It is removed a stage from the observation of the churches. A visit from a personal representative of the institution is therefore of much value to the cause of ministerial education.

We understand that Dr. Wilkes is prepared to spend the time between the closing of the Session and the Union Meeting in such a tour of visitation. Of course every church cannot be visited every year. If all are seen about once in three years, it is probably as much as will be accomplished.

We would again express the earnest hope that the churches will respond to the appeal made on behalf of the College Treasury. Every Church should be called on, every year, to do something on behalf of a cause so vital to our progress in the land.

CONGREGATIONAL STATISTICS.

From the English *Congregational Year-Book*, 1872, and the American *Congregational Quarterly* for January, 1872, we gather the following facts in regard to the Congregational churches of Britain and the United States. The churches in England number 2234, in Wales 897, in Scotland 105, in Ireland, 27, in Island of British Seas 17,—total 3280. Of British churches abroad there are reported in British North America 105, in Australia and New Zealand 177, in South Africa and Demarara 12, total 297. There are also some 300 Mission churches.

Of those in Britain 275 were vacant. It was estimated that there were also 3000 Home Mission and Evangelistic stations.

Of ministers, England had 1989, Wales 400, Scotland 114, Ireland 24, the Continent 7, Colonies 245, Foreign Countries 156 white and 109 natives,—total 3044, of whom 2450 were in pastoral charges, and 594 without.—There were 317 students in Colleges and 242 in Institutes.

The American statistics are much more complete, giving particulars of the strength of the churches, as well as their number. An attempt has been made to secure such figures in England, but the enquiry had to be made confidentially, and was only partially successful.

There are in the United States 3,202 churches, of which more than half are west of New England, the mother of them all, and which are scattered over 38 States and Territories. There are 3,124 ministers, but of these 906 are not engaged in pastoral labour. There are also 105 foreign missionaries. Of the above, only 930 are installed pastors, 1,287 serving as "Acting Pastors," hired by the year or less; no less than 767 churches have no supply, or but occasionally. The increase of churches during the year was 81.

The membership of the churches amounts to a total of 312,054, increase 5,536, and the female membership composes two-thirds of the whole. The additions "by profession," in a year were 13, 271.

The Benevolent Contribution reported are \$1,150,814; and those for parish expenses \$5,486,000,—total \$6,900,000, or \$22 per member. But these figures are very incomplete.

There are 368, 937 scholars in the Sabbath Schools.

The gain during the past ten years is 647 churches, 446 ministers, 57,020 church-members, and 122, 759 Sabbath scholars.

The souls of Statistical Secretaries are vexed, however, by the impossibility of securing anything like full and accurate figures. The real strength of the body is much greater than these returns indicate.

ARROW-POINTS.

BY WILLIAM WYE SMITH.

THE HOLY SPIRIT.—The Holy Spirit will not come to heal and new-create us, in some exceptional and miraculous manner. His whole working is supernatural; therefore "miraculous;" but when God pursues a constant course of operations, we cease to call it "miraculous," because it ceases to be exceptional. I pray for the Holy Spirit—that he will come and regenerate me. But I must not expect my experience to be that of Saul of Tarsus. Evidently I have no reason to look for the visible descent of the Holy Ghost like a dove, or a cloven tongue of fire; or to listen for an audible voice telling me my sins are forgiven. And yet nothing less than experience like this is admitted by some to be genuine; and, not being able to produce it, many imagine it—and some alas, we fear, forge it. The Word

is the Sword of the Spirit. With that he slays all that needs slaying. It has in it a principle of life ("quick and powerful.") When I am sick, I send for a Physician. I get the benefit of his skill and experience, not in the abstract—not in wise, learned and exhaustive disquisitions on my malady—but in the *concrete*, by the grain, in powders; or by the dram, in healing lotions. He never comes without his medicines. So the Holy Spirit never comes without his remedies. His medicine is the written word. It may be quoted in sermon, or recollected from a mother's teachings; but it is all referable back to the word of Scripture. I think in every case of genuine conversion I ever saw, the person healed knew just what medicine had healed him—always some statement of God's word thus made effectual. Our experience will be much the same as others. We are not exceptional sinners—but of a very common and unromantic kind; and the sword that smites us down, and the balm that binds up our wound, will both be drawn from the Word of God.

WHAT CAN I SAY TO GOD?—When you want to make your peace with God, what have you to say to him about your past sins? "O," says one, "I tell him I am sorry, very sorry, and ask him to forgive me." But that is not enough! There is no *satisfaction* given there. If a thief stole your horse last night, and came back to-day, telling you how sorry he was, you would first know whether he had brought back the horse, before you would forgive him! And you would be right. There must be *satisfaction*! Your sorrow can never offer it. Well then, will you promise "never to sin again?" Beware of making promises that will not and cannot be kept! But, admitting the promise were kept, what becomes of your former sins? How are *they* accounted for? Now, if neither contrition for the past, nor the most perfect promises for the future, can be accepted by God as satisfaction, what can you say to him? Your pleas are all exhausted. Your spiritual treasury is empty! You have one plea yet—but it is not of yourself—it is Christ's gift—"Lord, my Saviour died for me!" That is your only answer. Till you use it, having thrown away every other plea, you cannot be saved.

GUILTY OF ALL.—How easy for us to think that *some* of God's Commandments we have not broken! And how easy, from God's Word, to be convicted of having broken every one of them! They are often taken by the Psalmist and by Paul, as a whole; and a violation of any part is a violation of all. And in another sense, and taking each commandment separately, we are guilty of breaking all; for God looks into the heart, and frowns upon the half-formed intention and the longing wish, that belong to sin. Anger is reached by the command, "Thou shalt not kill," and giving a wrong impression is included in bearing "false witness against our neighbours." It is only a vain waste of breath to try to exculpate ourselves. Lord, we have broken all thy laws; and only thy Son's blood can save us!

MATERIALS FOR OUR CHURCH HISTORY, NO. XVIII.

FORTY YEARS IN THE WILDERNESS OF CANADA.

BY REV. A. J. PARKER, DANVILLE, QUEBEC.

Some Account of my Early Life.

My father was one of the early ministers of North-Western Vermont. His grave was made in one of the frontier towns of that State, under the soil of what had been his missionary field, and where he, in company with the late Levi Parsons, afterward missionary to Palestine, had gathered and constituted a church of Christ.

That father considered that I was elected to be a business man, and at a proper age I rode by his side on horseback twenty miles, to the Village of St. Albans, and became duly installed as merchant's clerk. The term of my apprenticeship was fully served, and the time arrived when I must act on my own account. That year my father was laid in his grave, and the last words I caught from his lips were, "The Lord bless you, my son, and make you useful, somehow and somewhere." Proffers of no little promise were made to induce me to enter into business life, but I was moved to seek another vocation.

Call to the Ministry.

From that father's death-bed I went to seek a preparation, such as I could, for the Christian ministry. In the early autumn of 1828, by the Addison Association, embracing Rev. Joshua Bates, D. D., President of Middleburg College, Rev. Thomas A. Merrill, D. D., of Middlebury, and other men as good, I was "approved to preach the Gospel," and afterward "ordained as an evangelist."

I had obtained a horse and saddle, and on the reception of my "credentials," set away for the mountainous and newly-settled region of the State, partly to energize my physical system, and partly to visit the grave to which I have referred, within a league of "Canada Line."

There a young man had arrived a day before me to preach as a candidate for settlement as the pastor of the church; and when I had knelt at the hallowed spot, and thanked God that once I had such a father, I took an early leave of the only family who knew of my presence there. Not far away I met a trusty friend of my father's house, who immediately and urgently pressed me to go to the destitute church of Stanstead, just across the border of the State.

Introduction to Canada.

To me, the invitation appeared to be a call of God, partly on account of the condition of the church, and partly because I remembered that in my boyhood I had heard my late father tell how he had ventured into the foreign country, regarded then as the home of vagabonds and enemies,—and assisted in the organization of a Congregational church. For the father's sake, I was more willing to go. I crossed the imaginary line which marks the parallel of latitude 45 without perceiving it, and found myself on British territory.

There in an old unpainted school-house, I spent the first Sabbath of my public ministry, though with no expectation but to leave the next day. On Monday morning, however, I yielded to an invitation to remain and attend a Sabbath School anniversary to be held during that week, and to supply the church another Sabbath; and eventually my engagement with the church was extended to three months.

That Sabbath School gathering I ought not to forget. Till then I had no knowledge that there was a Sabbath School in Canada, but at the old Union Meeting House on the hill, in 1828, there assembled nine Sabbath Schools. It con-

stituted a motley congregation—some had come in carts, some in lumber waggons, some on saddleless horses, and not a few by the mode of travel still more primitive than these. Then, noting their styles of dress and equipage, one would almost suspect that they had been handed down from Moses' day. I never could boast of a taste for pictures, but I would value a true photographic representation of that and some other congregations I met in those days—could it be obtained—much more highly than I would some of the modern parlour ornaments.

But, however those people were clad or equipped, they had souls which were worth saving, and many of them were then just beginning to learn it.

Going farther into the Province.

During the time spent in Stanstead, just upon the border, I learned of great destitution of the ministrations of the Gospel in the regions beyond. Townships stretching more than sixty miles to the north, branching to the east and the west, were people with New England inhabitants, among them many Congregational families, without a minister of our denomination, and few Christian ministers of any denomination.

Visiting, as I did in a hasty tour of exploration, some eight or ten of these townships, averaging, perhaps, 1,500 inhabitants each, witnessing their destitution, and the desire of many for the ministry and ordinances of God's word, I could not refrain from giving myself to the work in this field, to try what could be done. Never before had I so fully realized that I had a "call." I knew of no missionary society which had adopted or would adopt this region as a field of missions, nor had I any idea what society, if any, might be induced to enter here. My call was not a call from men, nor from churches, for at that period there was not a Congregational church in Canada, save the three feeble bands at Stanstead, Potton and Missisquoi Bay, each within half a league of Vermont, on whose milk they were occasionally nursed. "There was a great door and effectual opened to me," and I might finish the quotation, "and there were many adversaries."

I have said that I knew of no missionary society working or purposing to work in this field, and moreover, I knew of no friend in the land of my birth who would give any hearty approval of my decision to enter such a field, so distant, foreign as this. Still I was prepared to say, "O God, my heart is fixed," though a mission to the Sandwich Islands, or to China, would have secured a vastly greater amount of sympathy.

With a purpose not to be changed, I took my horse and rode to Vermont to tell what I had found and to declare my intention to return. As I neared the Village of Burlington, I met the then Secretary of the Vermont Domestic Missionary Society (Rev. Reuben Smith), who inquired, with a kindly interest, where I had been for the last few months. I sat in my saddle and told him my story. He sprang from his buggy and came and laid his hand on my shoulder, and said, "You are the very man we wish to see. We have a communication from a missionary society in Canada, reporting that there is a section of their Province called the Eastern Townships, settled largely by New England inhabitants, very destitute of Gospel privileges, and asking, 'Can you select and introduce to us some men for this field, not far from your own border.' Now," said Mr. S., "we know almost nothing of this field, but you have been in it, and to it you must return."

A meeting of the directors of the society was immediately summoned, a favourable introduction to the new sister society was voted in my behalf, and I was soon on my way; and, on presentation to the Committee in Montreal, was accepted, and appointed the first missionary of the "Canada Education and Home Missionary Society." It had been moved and organized by the sainted Rev. Mr. Christmas, Pastor of the American Presbyterian Church, Montreal, who had then (January 7th, 1829) just gone away to die.

There was then neither Baptist or Congregational church or minister in the city. I received my commission and instructions from the Christian laymen, officers of the society, giving me liberty enough in the choice of a field, and in the methods of working it, and a promise of such an amount as would make my "bread and water sure." Thus I was made to see that I had the sanction of God and men for making a beginning in the newly chosen field.

Choice of Shipton.

The whole land was before me, with liberty, after due exploration, to stick my stake where I might choose. After itinerating for a few weeks over the territory, which now constitutes the Counties of Stanstead, Compton, Sherbrooke and Richmond, I was providentially invited by one who had been a former resident and whiskey-dealer there, to go to the "Back of Shipton." It may be necessary to explain in reference to the locality, inasmuch as there is no such place known at present as the Back of Shipton.

At that time the Township of Shipton, 10 × 14 miles, embraced what now constitutes both the Townships of Shipton and Cleveland—Cleveland, embracing the Village of Richmond, and lying contiguous to the St. Francis River, was called "The Front of Shipton;" and Shipton, embracing the Village of Danville, and lying inland, received the honest appellation which it seemed necessary to explain. At present, and for all time to come, we have no use for the out-landish name. We live in the incorporated Village of Danville.

We have just been saying what led us into this locality, and now, perhaps, ought to say, *why* we chose to pitch our tent here and make it a home. It was *not* because we had old friends here—every man and woman was an utter stranger. It was not because the people were more cultivated and intelligent here than elsewhere—other localities would have promised more than this in this respect. Nor was it because there were more Christian men and women here, or more predilection for Congregationalism here than in other townships—the story which might be told in truth, would make it appear almost anything but an inviting field in which for a young minister and family to fix down for life.

But the people, if a little rough, were an industrious and not openly immoral class of New Englanders. They had settled on a tract of good farming land. They needed the gospel, and yet were living entirely without its ministrations. No minister of any class was here to warn us off, or complain of infringement of rights. Moreover, this was the north-east limit and corner of the American settlement, and in coming to this, we had more hope of inducing other ministers to come *part way* and take up the more desirable intervening stations, whereas, if we had chosen one of those, we saw little prospect of inducing any one to go to the extreme corner beyond.

For these reasons, we chose the locality as a home, where, with less of wandering, we have been fed with the manna of Heaven longer than the children of Israel were in the wilderness.

During these years, at different periods, varied forms of opposition have tried a hand against us, or rather against the gospel doctrines and teachings we have endeavoured to impart. At times the battles have been formidable and fierce for so small a force to withstand. It would benefit little could we tell all the conflicts had with varied forms of error and hostility—we will not try. Only with humility and with gratitude to God, we ought to say, "Out of them all hath the Lord delivered us;" and again, "He maketh our enemies to be at peace with us."

Forming Matrimonial Connection.

Just here, however, a check and a correction might be interposed. The plural pronoun *we* has been employed, while no clue or information had been given about a partnership, or how there had come to be a *we*. A bachelor man really has no claim, when writing about himself, to use anything more, or better, than

that cherished singular word of one letter, *I*. We may be pardoned for going back a little, and giving the explanation and the reason for using that dual word which contains two letters united, instead of one standing alone.

Well, about July, 1829, a passage of Scripture came to my mind and made an impression. At that period it was accepted according to the literal reading, "A bishop must be the husband of one wife." In remembrance of this, and of the example of Peter, the head of the bishops, I took to myself a wife, and the imitation of the apostle became no less perfect, in consequence of there being a "wife's mother," who came to share her lot with us in the new home, and whose dust now moulders in our grave yard.

Our bridal tour was accomplished in passing from South-Western Vermont through Middlebury, Burlington and St. Albans, thence eastward across the Green Mountains, *vid* Montgomery, to Albany, Vt., thence northward four days' journey to the place of our allotment.

That "Crossing the Mountain" might be described by one who had her first experience of "sitting on the anxious seat," for fully three hours of almost total darkness, and amid torrents of pouring rain. Like Jacob's angels—only, perhaps, with more fear of falling—we were ascending and descending where nothing terrestrial could be discerned, by reason of the thick darkness, yet before midnight we were safe at the Mountain Hotel. Next morning we went on our way, and reached our destination towards the week's end.

Here the tug of life commenced. Mrs. Parker soon had a seminary in one of the three unfinished rooms of our "own hired house," composed of pupils of both sexes, of none of whom have we had reason to be ashamed. For myself, I had elbow-room enough in a parish seventy miles long and twenty broad; and though I lay no claim to works of supererogation, yet, by the grace of God, I did more than to render obedience to the command, "Six days shalt thou work."

The first organization effected was a Sabbath School, then a temperance society, both of which were made to prosper, and yield good fruits in the community.

Organization of the Church.

In the year 1831, special religious services were held in the grove just in rear of our present house of worship. One Congregational minister from Vermont (Rev. O. F. Curtis), and one Wesleyan Methodist from Stanstead (Rev. Mr. Hick), rendered most valuable aid, and a manifest blessing from above crowned the services. Some scores of persons were solemnly and, we trust, savingly impressed with the truth of God's salvation. Good results are visible to this day. We did not, however, proceed to organize a church till after the expiration of a full year, for the reason that the materials were so mongrel and unproved. It was thought better to have some sifting *before*, than to render it requisite to have too much use for the sieve *after* the organization.

In November, 1832, thirty-five persons, twenty-three females and twelve males, were constituted and declared a Church of Christ. Not a minister or officer of any other church could be obtained to aid us on the occasion, but we had proofs then, and have had them ever since, that the approving smiles of the Master were with us. Nearly, or quite four hundred persons have, in the period of our connection with this branch of Zion, found a home and membership with this pioneer band.

Other Churches Gathered.

Then before any long interval had transpired, the call came from other localities, asking aid in the organization of churches elsewhere. Encouraged, perhaps, by the experiment at Danville, it was not long before there were churches constituted at Sherbrooke, Eaton, Melbourne and Inverness, and a like movement in the Western Province. So that within the period of forty years, we have the happiness to know that within the Dominion of Canada there have been gathered fully one hundred churches of our own denomination, while Christian churches

of other denominations who hold Christ as the Head, and with whom we are in sympathy, have increased in a ratio even exceeding our own.

Our country is the better for the salutary and elevating influence which these churches have exerted and are exerting. Educational institutions, and the cause of temperance and of general benevolence, are essentially promoted and extended by the efforts and contributions of the membership. Other lands, and especially the "Great West" of the adjacent country, are the better for the church members Canada has furnished to them; and heaven itself has already welcomed its thousand of redeemed ones from this north country of ours.

We are no longer in the *Wilderness of Canada*.

REVIVAL IN DANVILLE IN 1831.

[To the above interesting narrative we append a letter written to a friend, to whom the manuscript had been shown, by the wife of the missionary.—Ed.]

Received yours, requesting a more detailed account of a protracted meeting held in Danville, in the year 1831, about the first of September. I will give you a few facts in reference to the series of meetings held, for your own perusal, and agreeable to your request. I would rather speak of mercies I have shared in this field of labour, than of suffering. Although it was a moral waste, being destitute of churches, schools, and society that was cultivated by educational advantages, yet there were some noble and generous hearted settlers in this township, who were conscious of their leanness, and want of privileges, both religious and educational. The ministry of the word was established; stated preaching twice on the Sabbath in Danville village; also a Sabbath School, embracing nearly all the congregation, excepting the elderly men and women, which school, I am thankful to state, has never been closed, not even in winter. Many have been brought to Christ from this nursery of the church. The Bible was furnished to every family who had none, also the New Testament; tracts were distributed in all our visitations, and at the weekly lectures. I was urged to receive pupils, as there were no schools in the township within ten miles. Consenting to do so, a room was fitted up for twenty-five, and as many more would have come if they could have been accommodated. We arrived in August, 1829; in November, I commenced teaching. It gave a new impulse. Our youth were awake to their need of books and application. Teachers were obtained from Stanstead and from Derby, and other places, and in two years quite a number of schools were in operation.

There was a good attendance upon the preached word, but there was no organized church, neither were there materials for one. There were perhaps six persons who had been members of Christian churches. A part of them believed they could fall from grace, but attending upon meetings, were brought to feel a desire for their first love, and were praying for a blessing. Some few youths were brought to Christ soon after we came here. Though we had no church building, but worshipped in a school house that would seat nearly one hundred, we resolved to invite ministers and laymen to come to our help from abroad, at a distance of sixty and eighty miles. The meeting was to be held in a grove, weather permitting.

Having proclaimed a series of meetings, after much prayer and solicitude, the hour came when our brethren, both ministerial and lay, arrived, after travelling from fifty to seventy miles. Those men of God who were invited to come to our help, came expecting a blessing, believed God's promises were "Yea and amen." They laboured to bring sinners to Christ. The morning came, and with it an abundance of rain, so that we were compelled to open our meetings in the school house. It was filled with those who came to hear, and on the first day some few were convicted of sin, and asked the prayers of God's people in their behalf. Rev. Mr. Hick, of Stanstead, did most of the preaching the two first days, as he

could remain no longer. His sermons were plain and pungent, destroying the sinner's hope and refuge, only as he rested on Christ for his hope and salvation. Meetings of prayer and inquiry were held in the evening. The second day was bright and sunny. The people came in large numbers, and repaired to a beautiful maple grove, fitted up with seats and platform. God gave the hearing ear, and the understanding heart; many were convicted of sin, and yielded their hearts to Jesus. Rev. Mr. Curtis was persuasive and earnest in his preaching; his labour was not in vain. Deacon Amis and Deacon Pomeroy were earnest and zealous, two men of God who went from house to house, confirming the words of the preacher, and entreating the parents and children to become reconciled to God. Besides the two deacons from Stanstead church, Mr. P. Hubbard was an efficient worker. There were a goodly number from distant places, who came to be blessed, and were blessed in very deed, for they found Christ precious to their souls. Eternity alone will reveal the results of that meeting. The two last days the convocation was large, it was supposed there were as many as one thousand on the Sabbath, even in this wilderness. "This wilderness has been made to bud and blossom as the rose." You may ask where could so many be lodged and fed. It was not a day of miracles, but hospitality was extended to strangers, every heart and every house was opened to receive guests, far and near. E. S. P.

 THE SUNSHINE.

I sing of the sunshine, so merry and strong,
 How it chases cold winter away;
 How it brings a glad thought to the old and the young,
 And changes the gloomy to gay.

It rests on the meadow, and softly the snow
 Slips away from its fervid embrace;
 While the bright little dandelion hastens to grow,
 With the rich, verdant grass, in its place.

It steals into crannies and peeps into nooks,
 With its restless inquisitive stare;
 But keeps its own secret of how it all looks,
 And what it is doing in there—

Till the fern and the wild-vine come quietly out,
 And put on their garments of green;
 And then we may guess what it all was about,
 And what this sly sunshine has seen.

It whispers soft tales to the blossoms of May,
 Which cause them to blush with delight;
 As they lift their wee heads to the pure golden ray,
 And drink in its life-giving light.

It laughs in the eyes of the bare-footed boy,
 As he trudges along on his way,
 'Till he joins the wild birds in their carols of joy,
 And feels as lighthearted as they.

It comes to the dwelling of want and of wo,
 And glances so cheerily in—
 That the poor little cottage seems all of a glow,
 And the children, so pale, and so thin—

Grow joyous and glad o'er their poor meagre fare,
 And bright grows the tear-bedimmed eye—
 Till the mother is roused from her stony despair,
 And the smile takes the place of the sigh.

Come in, blessed sunshine ! come in at my door,
 With thy treasures so old and so new ;
 Come, rest on my hearth, to be banished no more,
 Thou art doctor and medicine too.

I love thy bright rays, for they speak to my heart,
 Of a land ever smiling and fair ;
 Whence the sunshine of glory shall never depart,
 For Jesus, our Saviour, is there.

MARIE.

Owen Sound, March, 1872.

British and Foreign Record.

Our English nonconformist exchanges are full of reports, correspondence and discussion upon the Education Act. Dissenters are outraged by the way in which the new law has been framed, and is administered, to play into the hands of the Established Church. The Government must pay more heed to their demands, or it will lose their support. This latest phase of the claim to superiority, and of making the common national treasury support a particular church, will provoke a reaction, and strengthen the cause of Disestablishment. One of the worst bearings of the sectarian leanings of the Government on this question is the encouragement thereby given to the demands of the Romish Hierarchy in Ireland for complete control over the Schools for Catholic children. Neither Mr. Gladstone, nor any of his Cabinet, have so far pronounced themselves on this object.

Through Rev. Dr. Schaff, with the co-operation of Dean Howson, a Committee of American Scholars has been organized to assist in the Revision of the Authorized Version of the Scriptures, now going forward in England. This is as it should be.

In the Western, or "Interior" States, such as Ohio, Michigan and Illinois, a new form of Temperance legislation has been adopted which is well worthy the consideration of Prohibitory Leagues in Canada. It retains the License, and visits heavily the unlicensed dealer, but it requires bonds of from \$2,000 to \$3,000 from each holder of a license, that he will make good direct injuries inflicted by the liquor sold by him. The owners of property used for this business are also rendered liable for damages from the same cause. It is forbidden to sell to minors and intoxicated persons. The law is now being tested, and wives and mothers are recovering damages for injuries done to their husbands and sons. It is reported as effective, and is certainly free from some of the strong objections in point of principle and practicability, to which absolute prohibition is liable.

Professor Bartlett, in the *Advance* of March 7th, comes down with his heavy logical and exegetical sledge-hammer upon the "womens' right" to preach, special-criticising Henry Ward Beecher's vindication of a female ministry. He makes out a strong case. Not unlikely Dr. Cuyler would fully agree with him ; but he would urge that to all rules there are exceptions, and that Miss Smiley was one.

Literary Notices.

The *Congregational Quarterly* for January came to hand a little after the 1st of March ! But it is a good number. The invaluable collection of Statistics of the American Congregational churches is as complete as ever. Dr. Quint's perpetual urgency and microscopic criticisms bring State Secretaries up to the mark a little nearer year by year, and his own painstaking to ensure exact accuracy never fails. The particulars collected by the Statistical Secretaries of the Unions of Ontario, Quebec, Nova Scotia and New Brunswick are added to, but not included in, those of the United States, which is just as it should be. This year, for the first time, the Statistics appear as "compiled by the Secretary of the National Council" (Dr. Quint). An outline of the proceedings of the Council is given by the same writer. On the "doctrinal basis" question, he supports the *Advance* against Prof. Bartlett. The *Congregational Quarterly* is a large octavo, containing in the yearly volume over 600 pages. It provides valuable historical papers, biographical sketches, discussions of denominational questions, and matter of that class, with copious book notices. It is amply worth its cost—two dollars per annum.—(Boston : Congregational Rooms, 40 Winter Street.)

Taine's *History of English Literature* is a unique publication, including a Review of the works of the leading authors of the past five hundred years, and that by a Frenchman ! M. Taine was already known in his own country and abroad as one of the most acute and eloquent of critics and is considered to have achieved a brilliant success in this new and vast undertaking. A still more recent work of his, *Notes of a Visit to England*, is one of the fairest accounts ever given by a foreigner of the insular kingdom, helping Englishmen to realise the fulfilment of Burns' wish.

"Oh wad some Power the giftie gie us,
To see oursel as ithers see us
It wad frae mony a blunder free us,
An' foolish notion."

Dr. Charles Jewett, the well known Temperance Lecturer, has told his experience in a little book published by the National Temperance Society, at New York, and entitled, *A Forty Years' Fight with the Drink Demon*. The battle is very far from being over yet, and young recruits and men on active service will do well to hear this veteran's story.

The Duke of Somerset's *Christian Theology and Modern Scepticism*, were it not written by a Duke, would probably attract little notice, as there is very little un-borrowed opinion in it. But the adoption and publication of such views, in such a quarter, now, is a sign of the times. A century or two ago, it would have been nothing strange. But though an outward profession of orthodoxy has since become almost universal among the "higher classes," it is probable that there was a great deal of the formal and unthinking about it ; and when mind was really awakened on the subject, it was inevitable that some should go off in the Romanist and some in the Rationalist direction.

The Voice of God by Rev B. M. Currie, contains the twelve sermons which formed the Warburton Lectures for 1870. The subject, as the terms of Bishop

Warburton's trust require, is prophecy. Mr. Currie's work constitutes a complete outline of the theory of the subject, with five discourses, illustrating this theory by the examples of Edom, Nineveh, Egypt, Tyre and Rome. Though by no means exhaustive, these lectures supply a want, since the older works of Keith, Newton. &c., are in a large measure out of date.—*Ex.*

Mr. Baring-Gould, whose pen vies in point of fertility with that of Dr. Neale himself, has just produced another new work, *Legends of Old Testament Characters* (Macmillan). It is in two volumes, the one containing the legends from Adam to Abraham, and the other those from Melchizedek to Zechariah. The chief sources from which they are drawn are the Talmud, Koran, Rabbinical, and Moslem doctors; but several of the legends are illustrated by parallel stories from classical and other books. Many of them are exceedingly curious, some very beautiful, and in some there may possibly be grains of historic truth which have escaped being garnered in the sacred volume. On the whole, however, the chief value of the work is the wonderful contrast which it shows to exist between genuine Revelation and its counterfeits. The amazing difference which there is between the real and the Apocryphal Gospels has often been pointed out, and it would seem as if no impostor could venture to assume the part of a prophet without instantly betraying himself. We are sometimes told that the Jews are the best judges of what the law meant; but no one after reading some of the incredible nonsense which their commentators have written, and of which Mr. Baring-Gould's volumes teem with examples, will be of that opinion.

The Sunday School.

NOTES FOR TEACHERS AND SCHOLARS.

BY REV. JOHN WOOD.

LESSON XV., APRIL 21st, 1872.

THE WIDOW'S OIL INCREASED.—2 Kings iv. 1—7.

I. Who this woman was. *V. 1.*—One of the wives of the sons of the prophets,—or, as we should say, a minister's wife; prophets, under the Old Testament, corresponded, in many respects, to preachers of the Gospel under the New. She was a widow,—one of a class for whom God feels, and requires us to exhibit a special care (*Ex. xxii. 22; Deut. xxiv. 17—19; Psalm lxxviii. 5; James i. 27*). Her husband feared the Lord; a fact which she pleads very properly as a reason why Elisha should help her. Good people are specially required to assist such (*Gal. vi. 10*.) And she cried unto Elisha in great distress and fear; the creditor,—some one to whom her husband had been in debt, and whom she could not pay,—had come to take her two sons, &c.,—a cruel act, but permitted in certain cases (*Exod. xxii. 2; Lev. xxv. 39*). It was also practised among the Romans, Athenians, and other ancient nations (*Matt. xviii. 25*).

II. Why she came to Elisha. He was not rich, but she expected sympathy and help in some way. Perhaps she hoped he would speak to the king, or to the creditor, on her behalf. But it was probably a just debt, and Elisha was divinely moved to assist her in paying it. We are required to "owe no man anything" (*Rom. xiii. 8*); and to be honest (*2 Cor. viii. 21; Heb. xiii. 18*).

III. What Elisha did for her. *V. 2.—What shall I do for thee?* He sympathized deeply with her. The debt had been incurred, probably, not through extravagance, or carelessness, but because of the extreme poverty and hardship suffered by the prophets during the reign of Ahab and Jezebel (1 Kings xviii. 4 : xix. 2). But Elisha did more than sympathize with her (James ii. 15, 16). *What hast thou, &c.?* Anything that thou canst sell to pay the debt? *A pot of oil*—(compare 1 Kings xvii. 12)—olive oil, often spoken of as an article of food (Deut. viii. 8 : Ezek. xvi. 13). *V. 3.—Borrow thee vessels,*—jars. *Not a few,*—the extent of the supply was to be according to her faith and her efforts. *V. 4.—Shut the door,*—to avoid interruption, and perhaps also to show that the supply came from no human hand. *V. 5.—She went from him, &c.,*—a beautiful example of unquestioning faith. *She poured out,*—the oil continued to flow, as if from a spring, until all the jars were full. Compare 1 Kings xvii. 14—16 ; also, Christ's multiplication of the loaves and fishes (John vi. 11). *V. 6.—The oil stayed,*—she had now enough to pay the debt, and something over for her present necessities, and the miracle ceased. *V. 7.—Pay thy debt,*—and trust the Lord for future supplies (Psalm xxxvii. 3).

PRACTICAL LESSONS.—1. Observe how God cares for the widow and the fatherless, and especially for those who “fear the Lord.” 2. Let us learn to sympathize with and help all who are in distress (Heb. xiii. 3). It is our duty to be just before we are generous (v. 7).

QUESTIONS FOR THE SCHOLAR.—What are meant by “the sons of the prophets?” What woman cried to Elisha? How was she in trouble? Why did she go to Elisha? Was Elisha a rich man? What claim had she upon him for help? Could the creditor have sold her sons for debt? For how many years? (Exod. xxi. 2). How did Elisha feel about it? What did he tell her to do? Did she obey him? What happened then? Where did the oil come from? How long did it flow? What other miracle does this one remind you of? What may we learn from this narrative?

LESSON XVI., APRIL 23TH, 1872.

IS IT WELL WITH THE CHILD?—2 Kings iv. 18—26.

The child here spoken of was the son of “a great woman” (v. 8),—a woman of wealth and influence—living at Shunem, a town belonging to the tribe of Issachar, about 3 miles north of Jezreel, where the kings of Israel lived (1 Kings xviii. 46). Elisha frequently passed through it, probably on his way from Carmel to Samaria (ch. ii. 25), and was always invited to lodge there. Her kindness in entertaining him, and his servant Gehazi, was divinely rewarded by the birth of this child (vs. 14—17).

I. What happened to the child. *Vs. 18—20.—When the child was grown,*—big enough to go alone. *It fell on a day*—it happened. *To the reapers,*—it was harvest time, and probably very hot weather. *V. 19.—My head,*—he was seized with violent pain in the head, perhaps from what we call “sun stroke.” *Carry him to his mother,*—he was too sick to walk, but yet his father did not think him dangerously ill, or he would have carried him home himself. *V. 20.—He sat on her knees,*—in her lap. There is no nurse like “mother;” no heart so loving, no nature so sympathizing, no hand so gentle, as hers. Jane Taylor's sweet hymn may be used here in illustration,—we give one verse:—

“When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept, for fear that I should die?
My mother!”

II. How the mother bore her trouble. *Vs. 21—26.—She laid him on the bed, &c.,*—in the “little chamber” she had built for Elisha (v. 10). She did not tell

her husband, as she hoped the prophet might restore him to life again, as Elijah did the widow's son (I. Kings xvii. 20—22). *Shut the door*,—to save him the pain of seeing his child dead. *V. 22.—She called, &c.*,—the harvest field was probably not far away. *One of the asses*,—horses being but little used then. *That I may run*,—or hasten. *V. 23.—Wherefore, &c.?* Her husband was surprised; she had said nothing about such a journey in the morning. *New moon*,—one of the Jewish festivals (Num. xviii. 11: Isa. i. 14). *Sabbath*,—she was evidently in the habit of attending public worship on these occasions. *It shall be well*,—she will not wait to explain her reason. *V. 25.—Carmel*,—the mountain home of the prophet, some few miles to the north-west of Shunem. *V. 26.—Run now to meet her*,—Elisha knew she must be in trouble to come in such haste, and on such an occasion. *Is it well, &c.?* He saw that neither her husband nor her child was with her. *It is well*. She would not tell her errand to Gehazi. Her remarkable faith and submission to the divine will, under the loss of her only child, showed that it was “well” with her, and that her affliction was being sanctified to her.

PRACTICAL LESSONS.—1. How uncertain is life to both young and old! 2. Children should love and try to reward their mothers for all their care and affection. 3. It is “well with us” under the severest trials, if we but trust in the goodness and grace of our Father in Heaven.

QUESTIONS FOR THE SCHOLAR.—Where was Shunem? Tell what you know about the birth of this child? What happened to him? What age was he, probably? Did he recover or die? What did his mother do? Had she any hope of his being raised up again? Did she tell her husband of his death? Why not? To whom did she go? Where was Carmel? What did Gehazi ask her? Was her answer true? What may we learn from this lesson?

LESSON XVII., MAY 5TH, 1872.

THE BOY RESTORED TO LIFE.—2 Kings iv. 29—36.

Review the prominent points of the previous lesson for the sake of the connection. Picture the mother's love for this her only child; her anxiety about him when sick; her silent grief at his death, and her eager application to Elisha for help. Having told her sad story more by the distress she manifested than in words (for her sorrow was too great to permit her to say much),

I. Gehazi is sent with his master's staff to raise the child, vs. 29-31.—*Bind up thy loins*,—by tying up the shirt of the long flowing robe then worn, so that he could go the faster. (Compare Luke xii. 25. Peter i. 13.)—*Take my staff*,—Elisha was probably busy and did not wish to go himself. So he sent his staff, as the symbol of his presence; just as the *mace* is used in Parliament to represent the authority of the Queen. Moses and the magicians of Egypt, carried “rods” as symbols of their power. (Exod. iv. 17; vii. 11-12.) Some think this was a proof of the prophet's great faith, while others regard it as an act of presumption for which he was rebuked by its want of success.—*Salute him not*,—do not stop to speak to any one. *Lay my staff upon the face, &c.*—that he thought would be sufficient.

II. Elisha's staff fails to raise the child, *V. 31.—There was neither voice, &c.* Some charge the failure to the mother's want of faith. Others imagine Gehazi did not carry out Elisha's instructions; or that he fulfilled them in a vain-glorious spirit, as if he possessed the power to restore the child to life. But of all this there is no evidence. The most probable reason seems to be, that Elisha having changed his mind, and resolved on going himself, the Lord reserved the miracle for his personal agency in answer to prayer.

III. Elisha, importuned by the mother, goes and restores the child. *Vs. 30, 32—37. As the Lord liveth, &c.*, a common mode of asserting a thing strongly (Ch. ii. 2—4),—*I will not leave thee*,—she would not return without him. *V. 32*

—*Was dead*,—it was no fainting fit, hence his restoration was miraculous. *V. 33*,—*Prayed*.—Elisha could do nothing of himself. *V. 34*.—How different the manner of Christ in working miracles! A word, or a sign was enough for Him. (Matt. viii. 8; John iv. 50.)—*He stretched himself upon the child*,—like Elisha (I. Kings xvii. 20); probably expressive of his sorrow, and his earnest anxiety for his recovery to life. *V. 35*,—The return to life was gradual. (Compare Mark viii. 23-25). Why it was so, we can only conjecture. *V. 36*,—*Take up thy son*,—he was now perfectly restored. *V. 37*,—*Fell at his feet &c.*,—thus expressing her gratitude, and her reverence for the prophet. The story of this woman and her son is continued, Ch. viii. 1-6.

PRACTICAL LESSONS.—1. The Lord works by means, but keeps results in his own power. 2. We have in this miracle a striking illustration of the power of prayer. (v. 33.) 3. We should honour them whom God honours (v. 37). Death is only a sleep to those who believe in Jesus.

QUESTIONS FOR THE SCHOLAR.—What was our last lesson about? Did Elisha go at once to raise the child to life? Whom did he send? What was Gehazi told? What was the staff intended to represent? Did the staff restore the child to life? Why not? Was the mother content with Gehazi going? What did she say? Did Elisha go? What did he do first on seeing the child? Did Christ work miracles as Elisha did? What did Elisha do next? Did God hear his prayer? How did the mother show her gratitude? What do we read of her afterwards? What may we learn from this lesson?

LESSON XVIII., MAY 12TH, 1872.

THE LITTLE CAPTIVE.—2 Kings v. 1—7.

Almost every Sunday scholar has read, or heard this story of the little Hebrew slave girl, and the good she did just by "a word spoken in season." Let us pray that our study of it may lead us to imitate her example.

I. We are told of a very great man, and how he suffered. *V. 1*. *Naaman*,—his name means "pleasantness;" perhaps because he was a beautiful or pleasant child. If so, his beauty and his happiness were very much marred by his disease. *Captain*,—General-in-chief, or commander. *King of Syria*,—Benhadad (chap. vi. 24). Syria lay to the North and North-East of Palestine. *Honourable*,—much honoured. *The Lord had given deliverance*,—probably he was commanded of the Syrians in the battle in which Israel and Judah were beaten, and Ahab was killed. (I. Kings xxii. 31.) The Lord gave him the victory to punish Israel for their sins. *A mighty man in valour*,—a very brave man. *A leper*,—one afflicted with leprosy, a most painful disease. The name is derived from the Greek word *lepra*, a scale, and is given to it because the skin becomes rough and scaly. In Leviticus chapter xiii., three kinds of it are spoken of, the *bright*, the *white* and the *black* leprosy; the last two rendered the leper "unclean" (Lev. 44-45), and excluded him from camp. There was another disease called "Arabian leprosy" (elephantiasis), more terrible than either, under the effect of which the fingers and toes ulcerate and fall off, and the sufferer ultimately dies, a most loathsome object. These last-named forms of it were incurable.

II. How much the little slave girl felt for her master. *Vs. 2-4*. She had been stolen from her parents and her home, by a band of lawless ruffians, and sold (like Joseph, Gen. xxxvii. 28,) for a slave, to Naaman, who gave her to his wife for a waiting-maid. *V. 3*.—*Would God, &c.*,—an expression of a very strong desire. Though cruelly wronged, she was kind and faithful to her master. *The prophet*,—Elisha. *He would recover him*.—perhaps Elisha had cured lepers before; if not, she knew God would give him power to do so.

III. The message Benhadad sent to the King of Israel, *Vs. 5-7*. *Go to*,—as we should say, listen!—*I will send a letter*,—for the substance of the letter see the next verse. *King of Israel*.—Jehoram. *Ten talents of silver*,—about \$9,120.

Six thousand pieces of gold,—we know not what coin is here meant. If the sixtula, the 6000 would amount to about \$15,840 : if the golden shekel, about \$48,180. In either case a very large sum of money. *Ten changes of raiment*,—a very common kind of present. (Gen. xlv. 22.) *V. 6.—That thou mayst recover, &c.*,—that is, mayst command the prophet to heal him. *V. 7.—He rent his clothes*,—expressive of his horror at Benhadad's blasphemy (compare Mark xiv. 63-64), and his fear, lest his inability to heal Naaman should be construed by Benhadad into unwillingness. Jehoram seems not to have thought of Elisha's miraculous gifts, or of God's power to help those that trust in him.

PRACTICAL LESSONS.—1. How thankful we ought to be to God for health. 2. Riches and honours cannot save us from sickness or death, or purchase the favour of God. 3. We may learn how much good even a little girl can do by speaking of Jesus, the Great Physician, to those who know him not. 4. Let us also learn to do good even to those who injure us. 5. Only Jesus can heal us of the leprosy of sin.

QUESTIONS FOR THE SCHOLAR.—Who was Naaman? What did his name mean? Where is Syria? Why did the Lord help Naaman to defeat Israel? What kind of a disease was leprosy? How many kinds of it were there? Why is *sin* like the *leprosy*? How did Naaman hear of Elisha? Where did this little girl come from? How? Why did she think Elisha could heal her master? What message did Benhadad send to Jehoram? What presents did Naaman take with him for Elisha? How much is a talent of silver? What did the King of Israel do on receiving the letter? What lessons may we learn from this story?

CANADIAN AND AMERICAN SCHOOLS.

A correspondent of the London (Ont.) *Advertiser*, writes from the Western States, as follows:—

“An idea obtains quite generally in Canada that the Sabbath Schools in this country are managed much more wisely than Canadian ones. Perhaps they are, but I cannot think so. There is a vast deal of singing, and a tiny deal of Scripture recitations in both countries. The object seems to be not how much Bible the children can learn by heart, but how many pretty stories their teachers can tell them. In Canada the superintendent generally gives a short lecture enforcing the lesson, after which the school is closed by prayer; both of these forms are omitted here. The characteristic habit of self laudation is so strongly interwoven into the hearts, arteries, veins and nerves of this country that everything that is done here is reported in the superlative degree, and all else is as nothing. So general has this inflated style of speech and conposition become that many in Canada, meeting it in every newspaper printed in Yankeedom, are half persuaded to believe it true that Sabbath Schools and Public Schools here are far in advance of anything else of the kind on the American continent. I have already shown wherein the Sunday Schools differ, leaving the reader to judge the respective merits of each system.”

THE TEACHER OUT OF SCHOOL.

The teacher can hardly be said to have discharged his whole duty to his scholars till he knows them *in their own homes*. There he sees them as he can see them nowhere else. The sense of restraint is removed and the character appears in greater freedom and unreserve. In the home also we learn what influences are acting most directly, or most constantly, upon the young and plastic life of the child. To get this inlook into formative influences is of very great importance to the teacher. It will help him wonderfully to bring the right restraining or stimulating forces to bear upon the child. Without this through and through knowledge of the scholar which is acquired in the home, the teacher may do much to help him, but not the most. He will labour too much in the dark, and so will

oft times mar instead of mend. The freer and more confidential the intercourse of the teacher with the scholar, other things being equal, the greater the power of the teacher over the scholar for good. This is a consideration which will be well weighed by every wise and loving worker.

TO SUPERINTENDENTS.

Many a country superintendent, feeling his inability to attain to the standard of city superintendents, as held up in Sunday-school periodicals or conventions, is discouraged from any effort at personal progress in his work. But there are many things which can be done as well in the country as in the city, even though it is not to be expected that a school crowded between "regular services," and meeting in the church audience room, is to compare in system or efficiency with one held at a proper time or in a proper place. Every superintendent can come to his Sunday-school prepared, through study and prayer, for the discharge of his duties, and can then be prompt in their performance. It is the lack of such preparation and promptness that puts the great majority of country superintendents at a disadvantage. They have not even read over the Bible lesson for the day. There are words in it they cannot pronounce. Its sense is by no means clear in their minds. They have picked out no hymns to be sung. They have given no thought to what they shall pray for. So they stand for awhile listlessly before the school, turning over the pages of the hymn-book or looking for the place of the Bible-lesson, or they stumble over their reading and make again their stereotyped prayer. There is no promptness, no freshness, no life in their opening of the Sunday-school, and teachers and scholars feel this to be so. The best city superintendents go to their schools with their minds fully made up as to just what they are to read, what they are to pray for, and what they are to sing. They have studied the lesson for the day, and have read aloud the selected hymns. When they take their place at the head of the school, they commence promptly, and go right on with the several exercises in order, with never a doubt as to what is to come next or as to how it is to be done. This much the plainest country superintendent can do; and in doing it he will be in advance of most of his fellows.—*N. Y. Independent.*

SINGING IN THE FAMILY.

Singing in the family adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place.

The moral influence of vocal music of a sanctified character has always been happy in the extreme.

Show us the family where good music is cultivated, where the parents are accustomed often to mingle their voices in song, and we will show you one, in almost every instance, where peace, harmony, and love prevail, and where the grosser vices have no dwelling place.

Music, like an angel from the courts of Paradise, can throw around the soul a thousand heavenly influences, and charm it into the path of virtue.

Is it not to be regretted that good men—heads of families—who are regular in their morning and evening devotions, should omit singing?

What more delightful scene this side of heaven, than parents, with their sons and daughters surrounding the domestic circle, devoutly uniting their voices in sacred song?

A PLEA FOR THE LITTLE CHILDREN.

A question that sometimes comes before Sabbath School Conventions, and often presents itself to ministers, is, "Why are there not more children at our regular Sunday services?" We remember hearing the subject discussed, when

numerous speakers deplored the evil, but none suggested a remedy until one young minister arose, and modestly suggested "that there should be something in the preaching to interest children," adding: "I never feel better satisfied with my own efforts than when in my visitations during the week some poor woman says—"Pastor, I could not get to church on Sunday, but my Johnnie came home and told me all the sermon." In order that children may understand a sermon it is not necessary to talk baby-talk or tell stories, although nothing serves better than good illustrations to fix a truth in a child's mind. Said a bright girl in reply to a query of how she liked a certain sermon: "I cannot tell much about it, there were no illustrations to remember by." Dr. John Hane who in learning and scholarship surpasses the majority of his brethren, is an example to them in his preaching, for his power lies in his simplicity. A child of ten can understand him.

Foreign Missions.

THE FREEDMEN OF THE SOUTH.

In 1847, a society was formed at Albany, called "The American Missionary Association." It was formed by men who believed that God had made "of one blood, all nations of men for to dwell on all the face of the earth;" but men who were stigmatized as "Abolitionists"—as if the name itself were sufficient to condemn them—and who were held to be the enemies of the nation. Their aim, gentle reader, was to educate and convert the blacks in America! For many years they laboured on, with but slight results. They established missions in Africa, and in Jamaica, and did what little they could at home. But when emancipation came, and when the peace came, then indeed their work and opportunities became gigantic. They have now 321 missionaries and teachers, 45 organized churches, (of the Congregational order,) 2757 members in these churches, 7 Colleges, 22 High Schools, 70 Common Schools, 17,000 enrolled pupils. For a few years the Government aided them, in giving grants from the Freedmen's Bureau towards school building. Under a retrogressive policy the Bureau was closed. But in the meanwhile the Society had erected College and other school buildings to a value of about \$550,000. Southern sentiment is greatly against the teachers, as against everything progressive and good; but they hope to overcome, gradually, these prejudices. Respecting the Freedmen themselves, the annual report says:—The Freedmen are not "dying out," but, as shown by the census, have increased in population, in this terrible decade, nearly *half a million*. They are here, and growing in numbers—facts whose significance must be recognized in considering the future of the South.

They are accumulating property, as their numerous homes, increasing number of farms, and steady deposits in the Freedmen's Savings Bank, abundantly testify. But above all, they are acquiring intellectual and moral elevation. They constitute a rich soil, and yield glorious harvest for the culture given.

In their operations, they "will not teach less, but preach more!" That is, while keeping up and multiplying their schools, they will do more church work. The Society says it took clothing and food to the blacks, when they needed these first of all; then it took the primer and spelling-book; now it takes the church organization. The churches have increased, since the last report, by *nine*. The missionaries in the South formed many churches among the blacks. But they found they could not do the Master's work through them; no more than the American Board through the Nestorian churches. Reason: corruption. They thus avoided an error into which others fell, in the South. They began by planting

pure churches ; and all that is pure in the formerly existing churches will gradually drift into them. The *N. Y. Independent* says :—

The opportunity inviting this Society at the South is boundless. The work of education in which it has been engaged is steadily enlarging upon its hands. What the Southern States are doing to provide educational facilities for the coloured people is but little, compared with what waits to be done. The great need of the South is teachers for the public schools which the States may organize. And who shall teach the teachers ? This is the work to which this Society is now with vigour addressing itself. Thus it reaches and sanctifies the fountains of influence, and helps to mould the mass of semi-pagan ignorance into the forms of a Christian state. * * * * * General Howard may be a partial witness, but his testimony is that this Association has done more for the education of the Freedmen than all other agencies combined.

The report says :—The existing church organizations at the South are all more or less chargeable with complicity with slavery ; the accursed institution has yet its defenders in them.

The Freedmen and the poor whites are alike longing for something better. The lack of education is not the only barrier to successful religious effort ; instinct and common sense more than make good the lack of culture, and therefore there is no need to withhold the Gospel in waiting for education.

The committee urge an immediate increase in the effort to gather the scattered sheep into safe folds. They do not say “teach less” but “preach more” ; not fewer schools and higher institutions of learning, but more churches. The great want of the hour is the Saving Word, enforced by and embodied in simple, yet stable ecclesiastical organizations. * * * * * As the almost sole representative in the South, of the Congregational churches, this Association is held to undertake all forms of Missionary work. The whites as well as the blacks are its wards, and this Association is expected to know neither race nor colour. Religion and culture should go together, and to this end the Association labours. * . * * * The funds of this Association come now almost entirely from a few denominations—mainly indeed from the Congregational churches. We recognize the fact, and accept it ; and without altering our unsectarian basis, we yet cheerfully promise to use the funds entrusted to us, in building up the Redeemer’s cause, in the South, agreeably to the principles and the policy of those who put into our hands the means of doing it.

THE INDIANS.—We rejoice in the prospect of renewed energy and firmness in the policy of the Government towards the Indians. And we pledge to the Government and to the Indians, our most zealous co-operation.

THE CHINESE.—The Chinese in America will still claim our attention. If, as once was anticipated, they shall come in such numbers as to require special religious agencies, our beginnings may be expanded ; if not, then what we have begun, can easily be turned over to the local churches.

FOREIGN WORK.—Our Foreign Missions, except those in Africa and Jamaica, are not a heavy expense to our treasury. The mission in Africa is mainly supported by the funds left to us for that special object, by the late Charles Avery, and this mission we must maintain, not merely because of the fund thus furnished, but because there seems to be a providential fitness between our work for the Freedmen and that in Africa.

We trust the day will come when the waves of the Atlantic that once heard the groans from the pent up captives in the hold of the slave ship, will yet re-echo with the hymn and the prayer that will roll from the lips of their descendants going back to found empire and Christian civilization in the land of their fathers.

If any of our readers wish to do something for the poor blacks, they cannot do

so more effectually than by remitting out of the abundance Providence has put in their hands, an annual subscription to W. E. Whiting, Assistant-Treasurer American Missionary Association, 59 Reade Street, New York.

HOW TO CONDUCT A MONTHLY CONCERT.

The following suggestions were prepared at the request of some young men connected with one Monthly Concert, and may be of service to others :—

1. Begin at the time appointed, with singing two or three stanzas, to be followed by a brief prayer of invocation.

2. Have no reading, but brief addresses on fields previously assigned, to give information, or an exhortation based on some striking fact of missionary intelligence, not exceeding five minutes each.

3. Let each address be followed by a brief prayer relating to the subject-matter of the address just made, or on some special topic suggested by the leader of the meeting.

4. Intersperse singing, of one or two stanzas at a time.

5. Make use of any special topic of interest, as the sailing of new missionaries, a revival at some point, peculiar trials of missionaries or of native Christians, the call for more men or more means, to awaken attention and call out prayer and sympathy.

6. Keep watch for items of missionary interest, in the secular as well as in the religious papers during the month, in order to report them at the concert.

7. Locate the facts or the men referred to, so as to give a just idea to persons unacquainted, on a good missionary map. A few words are enough. In speaking of a revival of Bitlis, for example, state where it is, in what sort of a region, among what people, and if possible, state what missionaries are there, and what has been done hitherto. Two minutes will suffice for this, and two more to give points of interest, or three to detail some striking incident.

8. Study to present, not long details, which might please a reader, but just those points which have touched your own heart, and which will stir the hearts of others.

9. Have a list of special topics of interest to draw from when there is need, to fill up the time well and maintain the interest. Two or three of the following, *well put in*, might save a meeting from failure. Give notice, if a pause seems likely to occur, that after singing a stanza, some brother—perhaps giving his name—will be asked to pray for one of the following objects :—

a. For native pastors in charge of little native churches in Africa, Asia, or the Pacific Islands.

b. For native preachers going into new places among the heathen.

c. For native Christians, persecuted by their friends and kindred, that they be strong and faithful.

d. For heathen children just gathered into Sabbath-schools.

e. For a blessing on the Bible and tract distribution among the heathen.

f. For native churches trying to support their own pastors and to build churches and school-houses for themselves.

g. For missionaries, that they be true and faithful to Christ, living near to him.

h. For the blessing of God on the labours of the missionaries in preaching and visiting from house to house.

i. For a blessing on the missionaries in sickness and trial, away from home, friends, and Christian society.

j. For the Divine blessing on young missionaries, just leaving home.

k. For parents who give up their children to the mission work.

l. For parents on mission ground obliged to send their children home for education.

m. For the children of missionaries in this country, separated from their parents and among strangers.

n. For a spirit of consecration to Christ in our seminaries and colleges, that shall lead young men and women to give themselves to mission work.

o. For sympathy with Christ in the great work of a world's evangelization.

p. For a sense of personal responsibility, leading to larger Christian benevolence, and more earnest, prevailing prayer for the progress of the gospel abroad.

10. *Read the Herald*, and come together to pray over the points of interest it contains, or suggests, and there will be little need of any special topics.

11. Take a collection for the cause at the morning service on the Sabbath, to afford all an opportunity to give, if any should fail to come to the concert.

12. Close the meeting promptly at the end of an hour.—*Missionary Herald*.

Obituary.

REV. CHARLES PEDLEY.

A letter from Miss Stowell, sister-in-law of the late Rev. C. Pedley, to Rev. K. M. Fenwick, gives the following particulars of his life :—

* * * “Mr. Pedley was born in Hanley, Staffordshire. His parents were both pious people. He was, I believe, a steady Sabbath School scholar, and afterwards a teacher in the same school. From letters in the house, he was remarkable for filial devotion, and seems also to have firmly established his character as a kind and affectionate brother. I do not know the exact time or particulars of his conversion. He entered Rotherham College, Yorkshire, in the year 1844, under the tutorship of my father, Dr. Stowell. It was the custom, for some years, for one of the students of that college to supply the Congregational cause in the City of Hamburg, Germany; and Mr. P. was chosen as the supply for one vacation. He was held in high esteem both by his fellow-students and by his tutor, who was also his pastor while at college.

“He met with what might be termed his first sorrow soon after coming to college, being called home to attend the funerals of two grown-up, though young, sisters, the one having died a few days after the other of rapid consumption. After leaving college, he received a call from the Congregational Church at Chester-le-street, Durham, which he accepted. He married, about this time (1849), the eldest daughter of his tutor. He laboured here faithfully, and with his Master's blessing, for a period of nearly nine years, when he was applied to by the Colonial Missionary Society to go out to St. Johns, Newfoundland. After much consideration and prayer, he and his family, then four in number, left their native land for St. Johns, 1857, where he remained for seven years, enjoying the esteem and friendship of all classes and denominations. A substantial proof of this was shown in the list of subscribers to a large amount of money presented to him on leaving the Island. He also received a large family Bible, with address, from the members of the Bible Society. About two years before leaving St. Johns, he visited the States and Canada, and it was from the impression made by this visit that he thought the latter would be a desirable residence for him with a large family of boys. In 1863 he went home to England for the purpose of publishing his ‘History of Newfoundland,’—a work which had involved much labour and research. While there, he visited his former charge, from whom he received a warm welcome. After coming to Canada, he was pastor of the Guelph Church for a short time. He removed to Coldsprings with his family in January, 1866. In May of that year he undertook the pastorate of the church in Cobourg, as well as of Cold-

springs, allowing nothing to daunt him from his work—three services every Sabbath—until laid aside by the Great Master. He had a very strong desire to preach once more, all throughout his illness, but such was not God's will. He had lost both parents during the last eighteen months; they had lived to a good old age, and died rejoicing in one common Saviour. It is rather remarkable that the Sabbath preceding Mr. Pedley's decease was the anniversary (by the day of the week) of the removal by sudden death of the partner of his joys and sorrows. He seemed to think the last afternoon of his life that he was in his place in the pulpit once more,—asked me for a hymn-book, and when I asked him what hymn I should find, he said, 'Come, thou fount of every blessing,' and never shall we forget the effort he made to sing the first three verses of that beautiful hymn,—then closed the hymn-book, and seemed to address the people in this strain,—that he had hoped to be restored to health again, and take his place once more as His servant; but 'such is not His will, and I bow in submission to Him,'—then said, 'I bid you all good-bye'—again repeating 'good-bye.'"

SPECIAL SERVICES AT COBOURG AND COLDSPRINGS.

The churches in Cobourg and Coldsprings, wishing to improve the afflictive dispensation which has deprived them of their esteemed and lamented pastor, the late Rev. Charles Pedley, held special religious services on the 10th inst. The Rev. K. M. Fenwick, of Kingston, was invited to preach at both places, and accepted the appointment.

The morning service was held at Coldsprings. The Presbyterian place of worship, being considerably larger than our own, was kindly granted for the occasion, and was filled with a solemn and attentive audience. Many could not obtain seats. The sermon was based on II. Tim. iv. 7-8,—“I have fought a good fight,” &c.—which was followed by an address from the Rev. Mr. Murray, pastor of the Presbyterian church, in which he touchingly referred to his personal intercourse with our departed brother—adverted to his high toned Christian character and to the composure and resignation of his last hours.

In the evening the service was held in Cobourg. Before the hour of worship the place was crowded. Many had to leave the church, unable to obtain admission. Prof. Wilson, of Victoria College, offered prayer. The text chosen by the preacher was I. Cor. xv. 55,—“O death where is thy sting? O grave where is thy victory?” Four lines of thought were presented. 1. Until extracted, death has a sting. The sting of death, sin; its strength, the law. 2. For the believer, Christ has extracted the sting, and “abolished death.” 3. Unless vanquished, the grave has a victory. 4. Christ for the believer, has spoiled the grave of its victory, and led captivity captive. Although the sermon took an hour and a half in its delivery, the audience listened to its close with unwearied attention. May the Divine Lord, whose might and mercy were the subjects of discourse, give efficacy to the words spoken, and render the impressions made, lasting and fruitful.

On Monday following, at 2.30 p. m., the Lord's Supper was administered at Coldsprings. It was a season long to be remembered. The service was rendered deeply impressive by the consideration, that the loved pastor who had presided at the last communion, was now in the upper sanctuary. All present seemed to feel the presence and power of the “Master of assemblies,” who “made himself known to them in the breaking of bread.” The occasion was made still more interesting, by the gratifying circumstance, that the eldest son of the late pastor, for the first time, sat down with the church to commemorate the death of the Lord Jesus. His second son for several months has been a member of the church, and was also present. Thus two of his children have chosen the God of their father; and are disciples of his divine Master.

By those who knew him best, our lamented brother was most loved and respected. Few pastors have left behind them flocks more attached, generous, unselfish

and affectionate. He "was instant in season and out of season." His intellect was cultivated and well balanced; his heart open and true: his piety unpretending, yet sincere and practical. Some men have to die, ere their real worth is wisely estimated, or their usefulness brought to light.

Correspondence.

CHAPEL BUILDING FUND.

MR. EDITOR,—Many of the friends of our body in Canada have long felt the need of a Chapel Building Fund. Other denominations have their arrangements of this kind; and they feel the benefits; and why should we be behind others?

The cheerful response usually given by our churches to those pastors *et al.* who go out *collecting* in the interests of chapel building may be regarded as good evidence of our people's willingness to support some such scheme when once organized.

To show the advantages of such a fund, let us suppose a missionary pastor is located in some proper centre of usefulness, a few friends gather around him—but what is to be done? They have no place of worship which they can call their own. If that pastor wants it to be known that his going there means work, he must begin by planting a stake—and that stake must be composed of wood, brick or stone. But this stake will cost money—more than he and his few friends can raise. He tells them to do what they can: and he will go to sister churches and *collect*. The people, ignorant of the general state of things

among us, feel quite uncertain as to the pastors success; and so they halt and hesitate to begin least they should fail. But were they told at the outset that a fund was established with a view to give aid in all such cases, they would understand the matter at once; and the result would be they would go to work in earnest.

But suppose the pastor goes out on his collecting tour, he cannot always find it convenient to lay his case properly before those from whom he asks assistance; and the result is the judicious giver refuses the aid sought, while a proper knowledge of the facts would call forth a hearty response. But what is worse—collectors generally make a very imperfect canvass. Like eager sportsmen they rush in where game seems the most abundant, take what they can get thankfully, and go. Is not this manner of canvassing damaging to the cause of Christian liberality?

The writer, though somewhat successful while pursuing this *illegitimate* canvass, would rejoice to see introduced a more excellent way. Would it not be well for the committee of the Union to take steps to bring this subject before that body at its next annual meeting?
—Ont., March, 1872. NORTHERN SPY.

Official.

CONGREGATIONAL COLLEGE.

At the Annual Meeting in June last, a general desire was expressed that I should visit as many of our churches as could be conveniently reached during some part of the summer vacation.

There was no wish for a "collecting tour," but rather the keeping a personal link between the college and the brotherhood. In cases where the annual contribution had not been remitted, the visitor might be its bearer, but he was not to go forth as its collector.

In accordance with said desire, supported by a formal resolution of the constituency, I purpose to devote the month of May to this work; and having consulted our respected Secretary, beg to set forth the following programme, which designedly omits, for the most part, places which he visited last summer. Any change that may be expedient because of local arrangement, can be made by those on the spot, as they do not interfere with the general plan.

HENRY WILKES.

Montreal, 26th March, 1872.
 Lanark Village, Thursday, 2, May.
 Lanark 1st Church, Friday, May 3.
 Brockville.....Sunday, " 5.
 Belleville.....Tuesday, " 7.
 Cold Springs... ..Wednesday " 8.
 Cobourg.....Thursday " 9.
 Whitby.....Friday, " 10.
 Markham & Stouffville,.....Sunday, " 12.
 Manilla.....Monday, " 13.
 Oro Field, Tues. to Thursday, 14-16.
 Pine Grove.....Friday, " 17.
 Hamilton.....Sunday, " 19.
 Fergus.....Monday, " 20.
 Garafraxa.....Tuesday, " 21.
 Douglas.....Wednesday " 22.
 Eramosa.....Thursday, " 33.
 Southwold... ..Friday, " 24.
 London, Sunday & Monday, 26-27.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The accounts close on the 15th April. \$700 yet due for money borrowed, and not a cent in hand for the April quarter. This cannot be paid

until the contributions from the churches are sent forward to the general Secretary-Treasurer.—H. W.

CONGREGATIONAL COLLEGE OF B. N. A.
 —Remittances during the past month :
 Zion Church, Montreal.....\$50.00
 Milton, Nova Scotia..... 18.00
 Manilla,..... 12.50
 Stouffville, Ont., (additional)... 3.00
 Arron..... 32.00

\$117.00

GEORGE CORNISH,
 Secretary.

Montreal, March 23rd, 1872.

LIBRARY, CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.—There are several books still missing, among others the second volume of the works of Robert Hall, American edition. Is it not a matter of honesty, to say nothing of interest in the welfare of the College, that every one who suspects he may have a book belonging to this library should search and see; and every one who knows he has, should, without loss of time, send it forward by express, charges paid? Some time ago a small box was filled with stray volumes, for which we were thankful, though we knew not to whom the expression of thanks was due. Send forward anonymously if you prefer, but let us have the books.—H. W.

FOR FOREIGN MISSIONS.—Additional from Zion Church, Montreal, \$232.37 to London Missionary Society, also to the same from Kingston Sabbath school \$10, the late Mrs. George Hart \$5 and Granby \$8.05.

News of the Churches.

THE WESTERN ASSOCIATION met in Hughson Street Congregational Church, Hamilton, on Tuesday, Feb. 27th at three o'clock, p. m. There were present the Revds. J. Salmon, B. A., of Forest; Robert Brown of Garafraxa; M. D. Archer of Eramosa; W. H. Allworth of Paris; T. Pullar, Hamilton; J. A. R.

Dickson, Toronto; Dr. J. B. Lang, W. Edgar and W. Kent, delegates. The Rev. George Anderson, of Niagara City, and Rev. George Richardson, Baptist, and Rev. W. H. Poole, Wesleyan Methodist, both of Hamilton, were invited to sit as honorary members. The Secretary read letters from Revds. E. J. Robinson, of

Burford, who was unable to attend on account of the condition of his church, and Rev. J. M. Smith, who was too far off in the extreme west. The first session opened by an hour of devotional services, during which reports were made of the spiritual condition of the churches. The Rev. W. H. Allworth read an exposition of I. John i. 1-4 which was followed by an interesting discussion on the important subject of the passage expounded. The Association then adjourned till 7.30 o'clock. At 7.30 the Rev. J. Salmon, B. A. preached the Association sermon from the words, "It is the Lord's Passover," Exodus xii. 11. The introductory exercises being conducted by Rev. J. A. R. Dickson, in which special thanksgivings were rendered to Almighty God for the recovery of His Royal Highness the Prince of Wales. Immediately after this service the Lord's Supper was observed by the church, the Association communing. The Rev. T. Pullar presiding and the Rev. George Anderson and Robert Brown assisting.

On Wednesday 28th the Association reassembled at 9 o'clock, a. m., and spent one hour in devotional exercises. The Secretary then read an essay on "The truth that saves and how to present it," which led to a lively discussion, after which it was moved and seconded and carried unanimously that it be published in the columns of the CANADIAN INDEPENDENT. Dr. Laing presented a subject for discussion, viz:—"The lawfulness and expediency of observing the Lord's Supper on week days," which was decided by the Association in the affirmative. The meeting then adjourned till 2 o'clock p.m. On the Association convening again, arrangements were made for the next meeting which will be held (D. V.) in Paris, on the 15th and 16th of October, 1872, the exercises being as follows:

Preacher.—Rev. J. A. R. Dickson; Alternate, M. D. Archer.

Exposition.—Rev. Wm. Hay.

Essays.—Wm. Edgar,—"The working of our Missionary Society;" Rev. John Wood—"The Doctrine of Substitution;" Rev. J. Salmon, B. A.,—"The Doctrine of Regeneration."

Mr. Pullar gave a review of two recently published works, viz: Beecher's

"Life of Christ" and Dr. Jos. P. Thompson's "Theology of Christ," which gave rise to an animated discussion. After interesting conversation on various matters of common concern, the meeting adjourned by prayer till 7.30. At the evening meeting the assembly was large and deeply interested. After devotional services, short and effective addresses were given to all, and to the young especially; by Rev. George Anderson, on "Character," Rev. J. Salmon, on "Decision for Christ," Rev. R. Brown, on "The House of God," Rev. M. D. Archer, on "Procrastination," Rev. W. H. Allworth on "Christian Joy." The pastor of the church presided, and introduced the business of the evening with a few remarks on "The fellowship of a church, and the fellowship of the churches." The season was one of great refreshing, and it is hoped that permanent impressions have been made on many who were present. After praise and prayer, the Association adjourned to meet in Paris next October.

On the following evening, (Thursday) the anniversary of the Congregational Sabbath School was held, under the superintendence of Deacon Edgar, which was largely attended by scholars, teachers, visitors and friends. The exercises, in which the scholars took a principal share, were very interesting. Short and pleasant addresses were made by Rev. Messrs. Allworth, Brown and the pastor. Thus closed a series of meetings which will long be remembered with hallowed pleasure by the church at Hamilton, as well as by the visitors from sister churches. —J. A. R. DICKSON, *Secy-Treasurer*.

MIDDLEVILLE, ONT., DONATION.—I had the pleasure of meeting last night in the parsonage at Middleville, a company numbering about one hundred of the people and friends of the pastor and his family who had congregated to spend a few hours in social enjoyment. One of the many pleasant parts of the entertainment was the presentation to the Rev. James Douglas' of a purse containing \$46. The good things left for table use must have been considerable. It is gratifying to observe how the ties between pastor and people strengthen year by year. J. BROWN.

Lanark, March 22, 1872.

MISSIONARY MEETINGS, W. D.—The annual missionary meetings in connection with the churches of our order in Centre Wellington, were held according to the programme. The Revds. John Wood and W. F. Clarke, did not attend; the former giving, as his reason very serious domestic affliction; so the deputation consisted of the pastors in charge, namely, Revds. M. D. Archer, E. Barker, and R. Brown. On the whole the meetings were not as largely attended as usual, the chief cause being the severity of the weather. The spirit of the meetings was good throughout. The name of Christ was heard above every other name, and the work of winning souls was held up as far above all other work. The contributions from this group will be in excess of any former year. The entire amount raised in 1865 for the mission fund was less than \$30, with some to be deducted for expenses. This year the contributions will in all be nearly, if not quite \$130, with no expense whatever. Fergus gives this year \$14 40; Eramosa, \$48 85; Garafraxa, \$26, and it is expected that Douglass and North Garafraxa, will make up somewhere between \$35 and \$40.—R. B.

REV. H. DENNY acknowledges the following further receipts towards his loss by fire:—W. Finn, Esq., \$4; Mrs. Finn, \$4.75; W. Shain, \$1.00; Mrs. F. Snyder, \$1.00.

KINGSTON, ONT.—The effort to liquidate the debt on the church, noticed in last issue of the *C. I.*, has been attended with complete success. The entire amount of debt prior to the movement was \$1,500. Upwards of \$1,800 have been subscribed, \$900 of which have been actually paid, and the balance will doubtless be forthcoming when due.

Thus not only has the required sum been furnished, but there will be an amount over to secure certain improvements on the acoustic properties of the church.

K. M. F.

BELLEVILLE, ONT.—On Friday evening, March 1st, a number of members and friends of the Congregational Church

of Belleville, assembled at the house of their pastor, Rev. R. Lewis, bringing all the requisites for a substantial and sumptuous repast. When all had gathered, Mr. Wm. Meek, in the name of the ladies of the congregation, presented to Mrs. Lewis a handsome sewing machine. The gift was timely, unexpected, and under the circumstances of the church a very pleasing instance of Christian regard and thoughtfulness. The surprise was complete, and one not in the *company*, but who was in the *secret*, declared "it served them right."

REV. JOHN BROWN, of Lanark, while attending a small Sabbath school tea meeting, tree, etc., at Watson's Corners, Dalhousie, on the 18th. February, was made the victim of a very agreeable surprise. Mr. Brown has, during the latter part of the winter, been preaching in that place every alternate Thursday evening, the understanding being that livery expenses were to be met by collections. A few young ladies took advantage of the occasion to which allusion has been made, to present a very fine address and a purse containing the sum of \$16, as an expression of their appreciation of his disinterested services, to which the receiver replied at some length, stating, in concluding his remarks, that while weather and roads would admit of it, and until such time as they got a minister of their own (Presbyterian), he would be most happy to continue his visits.

COWANSVILLE.—The Rev. C. P. Watson has been receiving gratifying tokens of the growing attachment of the people of his charge. A recent donation at Cowansville amounted to \$130, in cash, and another at Brigham, a new station, to \$166; both making, along with useful articles of farm produce, considerably more than three hundred dollars! The *Cowansville Observer*, of the 15th March, says,—“We understand that the Rev. Chas. P. Watson has received a pressing call from the Congregational Church, North Troy, Vt., to become their minister. It is scarcely probable that Mr. Watson will be allowed to leave the numerous friends of his present charge.”

ST. JOHN, N. B.—At the annual meeting of the Union Street Congregational Church, the following officers were elected:—Mr. James Woodrow, Clerk; Mr. William Kerr, Treasurer. At the Annual meeting of the Congregation the following gentlemen were elected Trustees:—Messrs. W. K. Reynolds, Isaac Burpee, Richard Thompson, S. P. Osgood, T. B. Barker, A. L. Kerr, A. Rowan, T. F. Barker and S. Crothers. The expenditure for the year, not including Sabbath School, Charitable and Missionary funds, was nearly \$2000. At the annual meeting of the Sunday School Teachers, Mr. Isaac Burpee was elected Superintendent, Mr. S. B. Patterson, Assistant Superintendent, Mr. H. P. Kerr, Librarian.—*Cong. Record.*

ST. PAUL'S CATHEDRAL PARISH, LONDON, ONT.—To become a member of the Association of Lay-helpers, it is necessary to be a member of the Church and to subscribe to the following rules, viz:

—1. To act under the direction of the Rector of the Parish. 2. To be willing to devote at least one hour in each week to one of the objects of the Association. 3. To attend the monthly meetings and other business meetings of the Association, when not reasonably hindered. Works, any one or more of which may be undertaken by the members of the Association:—1. Performing the ordinary duties of a district visitor. 2. Voluntarily teaching a child or an adult of scanty means and opportunities. 3. Voluntarily teaching in a Sunday-school. 4. Visiting the sick, aged, or infirm, for the purpose of reading the Scriptures or other books. 5. Distribution of tracts. 6. Searching out children for the purpose of getting them to attend the Sabbath-school. 7. Taking in hand individual cases with a view to (a) rescue them from evil ways, viz:—intemperance, swearing, profanation of the Lord's Day, (b) and bring them to attend church. (c) Obtain employment for immigrants and others. (d) Reconciling those who are at enmity, and discountenancing backbiting. 8. Assisting in making clothes for the poor. 9. Informing the Rector of new arrivals in the city, with a view to his visiting them. 10. Informing the Rector of any case, in which his visits would be particularly desirable,

especially cases of serious illness, accident, or death in a family. 11. Assisting in the musical portion of the church services. 12. Endeavouring to secure more hearty response to the service of the church. 13. Collecting funds for charitable and church purposes. 14. Obtaining old clothing for the distribution among the destitute.

THE NEW MARCHMONT HOME.—Hon. Billa Flint, of Belleville, issues an appeal to Canadians, to pay for the new house purchased for the temporary home of Miss Macpherson's successive companies of children. A good rough-cast building, with three-and-a-quarter acres of ground, has been bought for \$3,000, and \$1,000 more are needed to complete and furnish it. Belleville has done nobly; fully \$1250 in money or goods. Let its lead be followed. Remit to Mr. Flint by the 1st of May—a good object for Sunday Schools to aid. It will "take," if well presented.

C. P. COLLEGE ENDOWMENT.—The effort to raise \$250,000 for the endowment of Knox and Montreal Colleges, to promote which Rev. J. Laing was loosed from his charge at Cobourg, has been entirely frustrated for the present, by its being unfortunately mixed up with the "Union Question." It seems now to be part of the scheme for adopting Queen's College as a charge of the United Church and maintaining another theological school there, and this is so repugnant to a large body of the laity who are able and willing to give that the work cannot proceed. The friends of the Montreal College are proceeding with their own building and endowment fund.

The Bishop of Rupert's Land has recently explained to his friends in London that his flock is scattered from the Atlantic to the Pacific, and from the Rocky Mountains as nearly to the Poles as it is convenient for missionaries or other persons to travel. About 80,000 Choctaws and Ojibbeways, with a sprinkling of Esquimaux, own his pastoral sway whenever he happens to be so fortunate as to overtake any of them, but as he is sometimes obliged to travel a thousand miles or so over the snow to come up with a settlement, it is to be

feared that with the utmost zeal there must be a few sheep left, to whom the ordinances of an Episcopal Church are, to say the least, only occasional luxuries, and whom the pastoral crook can rarely reach.

LABRADOR MISSION.—The ladies of Zion Church, Montreal, sent about

eighty circulars to the pastors of our churches to inquire if they would seek aid from their Sunday schools or congregations to sustain this mission. They have received only about twelve replies, and they are anxious to learn whether the remainder reached their destination. They have resolved to send a missionary thither for the summer months.

Good Words for the Family.

A STORY FOR THE GIRLS.

BY W. S. RAE, DANVILLE, P. Q.

Written for the "Canadian Independent."

"Well now, Kate," said Aunt Mary, "it is your birthday, isn't? Shouldn't have thought of it, if I hadn't heard Jane just now wishing you a happy new year. Eighteen isn't?" "No, I'm nineteen to-day." "Dear me, how fast you are growing up. Kate, do get me my work basket." And that was the sum of Kate's conversation with Aunt Mary respecting her nineteenth birthday.

If some who may read this story, long ago outgrew all birthday thoughts, they will wonder any one should think Aunt Mary lost a chance—or that Kate put her hand suddenly to her throat, as if something choked her, as she stepped across the room for the work-basket. You may be forty, fifty perhaps. The passing day that marks off one year more from the flying earthly life, finds you too busy to reflect, too occupied to do more than glance, it may be quickly, toward the west, and pray a glad, short prayer for strength till the end. You long ago steered your boat into the right current; just to row steadily is all you have to do.

Kate was so much younger. There are not many girls who are very settled and very happy at nineteen. They laugh and talk, go to parties, read some books, make calls, alter their dresses, and do a thousand such things that are necessary; but by this time they have done them all a good while. And the thought will not be crushed, "Is this

the whole of life?" Now such a thought as this was the actual knot in all the tangled mass of thoughts that had filled Kate's mind through the dull 15th day of December—her birthday. In other days—only a few short years—a wreath of red berries round a little cake, and a special kiss all round, had quite satisfied her; but even at nineteen there are fewer lips to give the birthday kiss. And those red berries only grew in the old garden. Besides, life had actually come now. That wonderful future she used to dream about was right here. She was already in it, and the thought, indeed the question would come up, "What am I doing? I don't see but I am busy all the time, but it isn't living. When I get through I shall have nothing to show. There's Annie Wilson. She can draw and paint, and understands music. I see how she can fill her life up, well enough. And there's Carry French, who is going next month to teach school; but as for me, I can't see my way out." Poor Kate! Something definite was what she wanted. Of vague energy and eagerness she had enough. She didn't need so much to be taught, "Whatever thy hand findeth to do, do it with thy might," as *how to find something to do*. It is true of half the young Christian girls, who want to serve and live to real purpose, but don't know where to begin. When they come down from abstract thinking to the regular, hopeless Monday and Tuesday and Wednesday, it is as if they had come in contact with a blank stone wall.

Kate's home was a pleasant one. Her father was a stirring man of business—

here and there and everywhere. The only brother who was left, was in a store in the village—a kind, good-natured sort of man, who moved on in a certain even way, loved Kate, and told her so sometimes, but knew as much of her inner life as the Queen of England. At home every day were her mother, this unmarried aunt, and one servant. Her mother was a thoroughly practical woman, busy with her dairy and her garden, and more industrious than her sister, who bustled about all day long in a sort of disconnected way. Between Kate's secret thoughts and this home circle, there was a most impassable gulf. They could help her less than she could help herself; only this night the burden seemed too heavy for Kate to bear. There was no use in going away to cry over it. She had tried that before. She was in no mood for reading; so she took her unfinished dress, put the shade on the lamp, and sat down to sew on the braid.

"Tinkle, tinkle," went the door-bell. "Dear me," she said to herself, "I cannot talk to-night," but she went to the door. "O, Mrs. Jackson, good evening." And this good lady had a hearty kiss and welcome. Something in her quiet eyes met Kate's mood. She untied the strings of her friend's white hood, and sat down close by her with a very wistful look. Now they were alone, if Mrs. Jackson would only talk to her, and help her a little. However, it was only by intuition one could have told! Her thought. She never knew how to speak first. "Do you know, Kate," said Mrs. Jackson, when they talked a little about commonplace things, "I often wonder if you are quite contented?" Kate looked up quickly, and read something in the thoughtful face that opened her heart. She hadn't much to say, for her trouble was rather intangible—a blank, a sense of life slipping away with no real thing done. "I sew," said she, "for John, and I dust the rooms every morning; but most of the things mother would rather do herself; then Auntie takes a good deal of care, so I don't seem to be very necessary. The weeks go on, and I don't see what it all amounts to." "You finished school last summer didn't you, Kate?" "Yes, but father thought I had been long enough; besides, my head troubled me so much when I was studying, it was

of no use for me to try to go on. O dear! Sometimes I wish I were so poor I should have to support myself. I believe I should be happier."

Mrs. Jackson was silent a minute, pondering, while she drew Kate to her with a caressing motion. "I understand," said she. "I've lived through it all. I think the great thing for you now is, to know just what you ought to do. You want to find the right path between yielding in a lazy way to circumstances, and trying to force your dreams against providence. Suppose we think things over, and see a little." "Well," said Kate, "I have wanted to go with Carry French, to teach school. I believe I know enough for that. But you see I can't stir a step. I'm the only daughter, and they think I'm not strong, so I never could persuade father and mother that it is anything but nonsense. There's no use thinking any more of that. If I lived in a large town there'd be plenty to do for poor people, but you know how it is here. There it is—I seem to be shut up."—And her lips quivered a little as she went round the old hopeless circle again. "But Kate, dear, God means to have you do something that calls out all your power. If He shuts you up here in this village, the work is here. I know what you want to say. You have lived here so long, with everything going on in a regular way, you can't break through. You don't know how to get anything to begin with. It is like putting out your hand to take an apple in a dream, just as you put it out you wake up." Kate looked up with a smile, and eyes brimming over. This was just the trouble.

Mrs. Jackson was silent another minute or two. She knew Kate didn't need to be directed into seeing home duties better just now. She was already a good daughter and sister. The finer shades of help and home service, she would find by degrees, if she could once start in the right direction. To go out was the best thing for her first. The silence was broken rather abruptly. "Can you sew well, Kate? Do you like it?" "Why, yes, pretty well; but why?" "Well, I have thought much of you, of what you need to assist you in your present state of mind. And I have thought much of our minister's wife, of

what she needs in her feeble state of health. Did you ever think of what *she has to do*—with her feeble health, to take care of her house and sew for those three children. You know that she cannot afford—or rather I should say, we do not pay her husband sufficient stipend to allow *her* to keep a servant, and obtain the help she *should* have. I know this is a shame, and have often thought of it. I have often thought of the style in which many of our people live, and yet they seem not to think of poor Mrs. W., toiling day after day, and night after night, till her health is quite broken down, when a very little from each would put this all right. Now I propose that you take your work-bag the first pleasant afternoon and go down there, and sew for her. You can manage it all pleasantly, and you will give more comfort than you can think. When you come away, bring home something to finish. Then, if you can, interest some of the other girls in it. If you had ever been very tired and seen piles of sewing waiting to be done, you could feel what good it would do her. Look around then, and see if there isn't some one else who needs just such help. I am very sure you cannot make so much of your life amount to more in any way. Then Kate, be all the time looking out for little chances—not to find fault, or find something to speak of that would be hurtful—but to do something for everybody, you see. If you go over to the post-office, don't go dreaming and thinking of yourself, but watching. If you meet Charley Clark, speak to him pleasantly however sulky he looks. He is one of the kind that few like—though he has been somewhat successful in life—so a little sunshine like that is what *he* needs. If you see Martha Cricks, don't say in your mind, ah! how cross and gossippy she looks! but give her a kind word, and try to imagine what made her so; and what she might have been in different circumstances. And so on, Kate; keep it up, week after week. Watching for little chances in all sorts of ways, to make somebody—anybody—even Bob Lightfoot, at the corner, happier—better if you can. Don't let any one slip by your thought, simply because he always has. Stop and ask yourself; Now isn't there something for him? You will have

to think in a flash sometimes—but do it. Then there is Christmas coming. There are ever so many people here, who live right on past all these holidays, and hardly ever know, in their lives, what it is to have a present. You can make some little things; some cushion, or necktie, or collar, just some small thing, and astonish them with it. It would be such a surprise. It would give a thrill of hearty pleasure to persons who are not used to thrills of any kind."

Kate drew a long breath, while a certain light slowly kindled in her eyes. "I think I shall have enough to do." She laid her head down on Mrs. Jackson's shoulder. A silent kiss told the story of a puzzle solved, a life long rest and work begun. Hereafter desire,—her underlying Christian principle of self-denial, would develop the little hints into a rare life,—a life, however, possible to any girl who is at this moment saying, "What shall I do? What can I do?"

INFLUENCE.

[The following letter has been sent to us for publication, by the person to whom it was addressed.—Ed. C. I.]

Glasgow, 18—.

"Should auld acquaintance be forgot
And never brought to mind?"

MY DEAR *young old* FRIEND.—Taking it for granted that you have not quite forgotten me, you will not perhaps object to get this little note from one who has still so vivid a remembrance of "little Katie D—," I suppose tho' you will not be "little" now—but probably much taller than I am. The years that have come between your home on *this* side the ocean and your present one, must have changed you greatly. I question that I would know you now, were you standing before me. And yet, I can recall you distinctly in the old likeness. At this present moment you are before me in the old school-room, at Slitrig Bank. You are sitting on the small bench, just opposite the window, and right against the wall. You have got a white pinafore on, and your cheeks are red, and your hair is brown, and so are your eyes—as they are either that or hazel, for you know, Kate, the colour

of eyes is a thing people generally differ about. Well, it is a summer's afternoon, we big girls are standing up to a class, just quite near to where you little ones are sitting. All of a sudden the sky is overcast, and the school-room gets so dark we can scarcely see. Then the big drops come pattering heavily against the window-panes, and looking up we see a great black mass of clouds, hanging just right over the tops of the houses in the opposite crescent. Then a loud prolonged peal of thunder comes rattling over our heads; and, after a little, when it has passed away again into the silence, there is a little finger held up, and a little voice which belongs to Katie D—, says softly, "Hush, that's God's voice." In all likelihood, you may have forgotten this, Kate, but you see, I have not. The idea was new to me, and it stuck to me like a burr. Often since I have heard such manifestations likened to the voice of the Creator, but at that time the idea came fresh on me, and it was remembered accordingly. Even to this day, when I see the lightnings flash, and hear the thunders roar, I think of the words of little Katie D—, "That's God's voice." Oh, how often, often since have I listened to the voice of the Mighty One. Sometimes it is very loud and very thrilling, but oftener still very soft and low. It speaks to us when the thunders roar, and the tempest rages, and the hour of danger is at hand; but not less distinctly does it speak when suffering lays us low, grief assails us, or a sudden temptation bears down upon us. I have frequently heard its soft accents saying to my angry soul, "*peace be still.*" And sometimes I have obeyed, and the quick unspoken words have died away on my lips, and sometimes I have not obeyed, but shut my ears to the voice of "*Him who spake as never man spake.*" This I know must have grieved the Lord, for when he speaks he must like to be listened to. Do you know, Kate, I think *influence* is one of the most powerful things in existence. I believe that neither words, looks, nor actions are thrown away. They always leave an impress of some description. You see your tiny words spoken so many years ago, did not fall to the ground. Oh yes, it is very, very wonderful. In looking over the list of

those you know, I am sure you will be sensible of the varied influences they have exerted over you. Even at this hour, I am recalling one, whose name I never hear but with feelings of sincerest pleasure, whose face I have not seen for many years, and yet whose influence over me is such, that even still, at the mention of a place, book, or flower,—a thrill of the tenderest gratitude comes over me, and I thank God that he ever gave me such a friend, for the *influence* of that friend first taught me that I was not merely born to die. But again—there is another name which association has made familiar to me; but oh! with what a different sound does it strike upon my ear. There comes no music with it, no thrill of pleasantness, no tender memories. Only a dull aching pain, as if some sickness, which could not be accounted for, had crept around the heart. Oh yes! Kate, it seems to me that influence is a terribly *real* thing. It is the pivot on which turns our earthly happiness or misery—that which can neither be measured nor fathomed, nor like spilt water, can be lifted again when it has been once scattered. And you know I am quite aware that what I am writing will exert an influence of some kind over you; and then if you write me a wee note in return, yours also will exert an influence over me. This is just the way of the world, always giving and always getting. But I am afraid I have mounted one of my *hobbies*—and wooden tho' they are generally considered to be, mine are usually active enough to run away with me, and if I don't take care are apt to pitch me into a morass, called *tediousness*. So as I don't relish the idea of that catastrophe, I must pull up, with a good night and God bless you from

Your affectionate friend,

J— P—.

FAULT-FINDING WITH CHILDREN.

Children are more hurt by indiscriminate, thoughtless fault-finding than by any other one thing. Often a child has all the sensitiveness and all the susceptibility of a grown person, added to the faults of childhood. Nothing about him is right as yet; he is immature and

faulty at all points, and everybody feels at perfect liberty to criticise him to right and left, above and below, till he takes refuge in callous hardness or irritable moroseness.

A bright, noisy boy rushes in from school, eager to tell his mother something he has on his heart, and Number One cries out, "Oh, you have left the door open! I do wish you wouldn't always leave the door open! And do look at the mud on your feet! How many times must I tell you to wipe your feet?" "Now then you have thrown your cap on the sofa again. When will you learn to hang it up?" "Don't put your slate there; that is not the place for it." "How dirty your hands are! what have you been doing?" "Don't sit in that chair; you break the spring bouncing." "Mercy, how your hair looks! Do go up stairs and comb it." "There, if you haven't torn the braid all off your coat! Dear me, what a boy." "Don't speak so loud; your voice goes through my head." "I want to know, Jim, if it was you that broke up that barrel that I have been saving for brown flour?" "I believe it was you, Jim, that hacked the side of my razor." "Jim's been writing at my desk, and blotted three sheets of the best paper."

Now the question is, if any of the grown people of the family had to run the gauntlet of a string of criticisms on themselves equally true as those that salute unlucky Jim, would they be any better natured about it than he is? No; but they are grown up people; they have rights that others are bound to respect. Everybody cannot tell them exactly what he thinks about everything they do. If every one did, would there not be terrible reactions?—*Mrs. Stowe.*

GIVE ME THY HEART.

"Give me thy heart, my child;
The paths of earth are wild,
I'll keep it pure,
Thro' mazes yet untried,
My own right hand shall guide
Thy feet secure."
"O low persuasive tone!
I all its sweetness own,
Nor will I forget,
For love as true as Thine,
To give this heart of mine;
But Oh, not yet!"

"Give me thy heart, my own,
The noonday sun hath shone.

Full on thy brow.
The shelt'ring 'Rock' is strong,
And thou hast wandered long,
Come rest thee now."

"I hear the noon-bells chime,
And, Lord, that voice of Thine;
But I must get
Earth treasure; it shall be
All given unto Thee;
But Oh, not yet!"

"Give me thy heart, my son,
I, the long-suffering one,
Call yet once more;
The twilight shades draw near,
Oh, surely Thou wilt hear,
If ne'er before."
He hears that midnight call,
Voice quickly heard by all,
But lips are set
With mystic seal of death;
Still falls with parting breath,
"Not yet! Not yet!"

—*Exchange.*

THE SUNDAY SCHOOL TEACHER'S HYMN.

BY REV. J. H. VINCENT, D.D.

AIR—Dennis.

1.

Father, my spirit search,
Reveal my needs to me,
As now, a teacher in thy Church,
I give myself to Thee.

2.

Teach me to love Thy Word,
Teach me to do Thy Will;
With earnest labours for my Lord
Help my life to fill.

3.

Thy lambs Thou bid'st me feed;
Feed me, O Shepherd mine;
If led by Thee, then may I lead
My flock in paths divine.

4.

I give my life to Thee;
Forgive the guilty past,
And dwell Thyself, O Christ, in me,
And give me heaven at last.

EDITORIAL POSTSCRIPT.—The Printers' Strike in Toronto delays our Magazine this month.