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THE  
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No. 8.

ZEAL IN AND FOR CONGREGATIONALISM.

BY REV. H. WILKES, D.D., LL.D.

The author of a work about to be published in London, entitled "Congregational History, 1567-1700 (English and American)," remarks in a private letter recently received: "I am much struck with the observation contained in the Congregational Year Book for 1873-4, p. 73: A similar state of things obtains to some extent amongst ourselves. Our ministers have had no instruction in our history, and the connection between the present and the past seems to be broken off." Turning up the page to which Dr. Waddington thus refers, the following just observations of our late chairman are presented: "Whilst some religious bodies have held up their peculiarities and emphasized their differences, Congregationalists have usually put stress on the grand cardinal elements of the common faith. This, doubtless, is the more amiable, and perhaps the more Christian method; but it has, nevertheless, done much to make others feel as if we had no distinctive principles of much importance to advocate, and to make them come to regard us as Christian people, somewhat spiritual, but withal shapeless and ill-defined, much in need of their more angular theologies, their centrepotency, and their better-ordered politics. Indeed it would appear that the practice referred to has reacted very strongly and very practically on ourselves. Our people have been so impressed with the many points of concord between their own churches and other denominations, and are so reluctant to study the contradistinctive principles which were wont to be regarded by our predecessors as so sacred, that many of them retain their hold with a feeble hand, and are ready, when the hour of trial comes, to forsake their former moorings. It is, moreover, the studied policy of certain churches to dwell on the points of agreement; to see no obstacles in the way of actual incorporation, provided always *our people* are willing to become incorporated."

It seems suitable at the beginning of a year to turn our thoughts to the important matter thus brought under review. The intention was to have done this in the first number of the year of the CANADIAN INDEPENDENT; but the "manifestation of Christian unity" was rather discussed as a preliminary topic, that there might be no doubt as to one's stand on that subject. And now, in perfect consistency with all that was therein urged, do we insist on fervent loyalty and zeal in relation to our Congregationalism. It is quite true, as has been often alleged, that we are not a sect, and that we can have no sectarian aims; our churches being so large and catholic in their spirit, so free from all interference with one another's rights, interests or course of action; and so comprehensive in their fellowship as to include cheerfully all the true and loving disciples of Jesus, however diverse they may be in their views and opinions. We have no ecclesiastical organization beyond the local church. Our associations and unions are for fellow-

ship, conference and associate action ; they are not churchly in their nature, but simply voluntary gatherings for Christian good cheer, improvement and progress. They are at the utmost remove in their very nature from the authoritative annual assemblies, or quarterly, as the case may be, of our Wesleyan, Presbyterian or Episcopalian brethren. Even when we summon a "Council," which may be done by any church desiring the help of neighbouring churches, it is strictly limited to the giving of advice, and there is no penalty for disregarding that advice, though such disregard is almost an unknown thing.

It is an essential requisite of such churches that they should be composed of Christ's disciples. Without sound Christian principle in the membership they cannot be held together. Such an organization possesses no other binding force than love to Christ and to one another. But all this tends to develop individual power. There is among these equals a consciousness of personal responsibility which awakens power that would otherwise be dormant. A well-wrought Congregational Church is a capital training school for men and women who would be thoughtful, well-poised and energetic.

The non-existence of any authoritative human formula of doctrine among them leaves wide open the door for devout, God-fearing and Christ-adoring people to enter in and dwell in peace, though they could not in all things subscribe the creeds of the sixteenth century. And yet, as a fact, there is wondrous harmony of doctrinal faith amongst them. The same freedom from these written-creeds tends to create in the ministry a tone and style of instruction greatly needed by many thoughtful minds in the community.

To say nothing, then, of the historic glories of our churches, nor of the fact, which all well-informed historians acknowledge, that England is largely indebted to our ancestors, the Independents, for the civil and religious liberty she enjoys ; there are sufficient grounds for the existence and work of our churches, and therefore for loyalty to them and zeal for their welfare. The principles we maintain are worth contending for. It must prove of immense value to our rising Dominion to have these principles developed and maintained amid its religious life. Let our young people be well instructed in them, and be taught the history of the past in relation to them, that they may be fired with enthusiasm on their behalf. Our people, for the most part, do not feel at home in other communions, though they do not always know the reason why. It were well that they should learn that reason by a competent acquaintance with our history and with the principles that underlie it.

Greatly to love and eagerly to maintain our own church life, does not in the least affect our love of Christian union, for we love and maintain principles which rejoice in the progress of the Redeemer's cause on the earth. The success of other sections of the church in the true work of the Lord is to us a matter for thanksgiving to God. Our blessed Lord and His kingdom are the paramount consideration ; in the triumphs of His salvation we rejoice ! But surely the rallying heartily around our regimental banner is not incompatible with this ; the rather is it in keeping with loyalty to the Divine Leader and His whole army. He is best served by making one's own regiment as effective as we can in the great conflict in which all are engaged who love the Lord Jesus in sincerity. The only valid ground for a change of regiment is an enlightened conviction that the work of the Lord and the progress of the army in its legitimate enterprises can be better furthered in another one. But with our sentiments and principles in relation to that work and those enterprises, it is difficult to understand how such change can be otherwise than a mistake, if nothing worse.

We need a revival of the spirit of our fathers in fervent loyalty to our principles and to Him who gave them to us. If we had this we could apply those principles more widely and thoroughly, and be a much greater blessing to our country. We have capabilities for development and enlargement which would astonish us if we were only faithful to our vocation. God has honoured us, and is still doing so, in accomplishing a large amount of good in this country ; but if we are all true to

our mission, the past and the present will be as nothing compared with the future. Let our denominational institutions be vigorously sustained. Our college should have twenty or more students instead of ten. Its partial endowment should be simply a work of love spontaneously wrought. The Missionary Society needs fresh life in the matter of funds, and in that of opening new fields of labour. The Indian mission prospers, and may do much for the red man. Our Provident Fund goes on well. There is now a pressing need for a Church Building Society, with a capital of some \$20,000, which would guide it in the selection of plans for buildings, and lend sums of money, various in amount, according to size of the undertaking, to be repaid in annual instalments without interest. We plead for loyalty to our Congregationalism in Canada.

MONTREAL, 17th January, 1874.

"WE ARE LABOURERS TOGETHER WITH GOD."

BY THE EDITOR.

In this life, work is the destiny and duty of every born being of humanity. With no other revelation than the *creation* of man himself this is shown. The mechanism of man proves this design concerning man. The intellect, having the image of God joined to the physical form "fearfully and wonderfully made" by God, is for work, and is fitted for work of all kinds. The mind and matter constituting man is suited for service, the simplest and the most complex, the minutest and the grandest. The *location* of man proves this to be his vocation. This world-province of the Empire of God was made to be the scene of ceaseless activity. It was great and grand and glorious as it came from the Creator's hands; but as the abode of man, it was not as He intended it to remain. It must be subdued and kept by the hands of man. To leave the world as it was, was to destine the race to a savage life, if not to ultimate extinction. Neither did God do this necessary work for man. He only planted one garden, and out of this in wisdom and love he turned man. All the forces and fruitfulness ever required in nature were there placed, but man must call them forth and use them at his will. God's *command* imposes this duty upon man. He placed Adam in Eden to dress and to keep it. Every herb and every tree were made for man, and he must cultivate and gather the fruit. Dominion was given to man over every living thing, and he was under obligation to exercise power and authority. After sin entered the world, instead of lessening this obligation, it was made more imperative and irksome, because then man had to contend with the adverse influence of the curse in the world, which was not only rooted in the earth but lodged in himself, weakening his powers. He must work with God in redeeming the world from the curse.

There is a current impression that work is the fruit of the curse; that in our employments we are paying a penalty for sin; that some forms of work, if not all, are mean and degrading. As a consequence of this impression we are often led to engage in it as an unwilling necessity, thinking that the less we have to do the better, envying perhaps those who have the means as well as the inclination to be idle. In a word, we serve as slaves and not as workers with God, as creators with the Creator. Now these impressions are altogether wrong, and the sequences are ruinous both to our peace and prosperity. God repeatedly corrects them in His Word, as in the statement taken for our theme, "For we are workers together with God."

God Himself is a labourer. In a part of the past eternity He worked in heaven, filling it with angelic life. In the beginning of time he *created* the heavens and the earth; He *made* the sun and the moon to rule the day and the night; He *made* the stars also; He *created* the great whales and every living creature that

moveth in the water ; and He made the beasts of the earth ; God created man in His own image ; the Lord God planted a garden eastward in Eden ; and on the seventh day God rested from all his work which He had made. After that day of rest He resumed His labours. He visited His image-born creatures, judging their sins, punishing their guilt, making clothing for their nakedness ; drove them from Paradise and placed the cherubim on guard at the garden gate. He branded Cain, flooded the world, called Abraham, destroyed the cities of the plain, and was present with Jacob in Canaan and Joseph in Egypt, a co-worker with them. He wrought deliverance for Israel, laid out a roadway for them in the deep sea, sweetened the waters of Marah to their taste, fed them with bread from their "Father's house," opened a fountain in the flinty rock, fought with them their battles, punished their sins, and buried them in the sand of the wilderness. In like manner, through the whole period of the Jewish dispensation into the Christian and down to to-day, may we see the labours of the Lord. When manifest in the flesh He was a man of toil. Found engaged in His "Father's business" when twelve years old, he worked until he left the world. In redeeming the world from the curse, in saving a lost and ruined race, the Divine Trinity in Unity has been ceaseless in activity. This much we know of God as a labourer in relation to this world and in connection with our race ; but when we remember that our world is such a small atom in the midst of His universe of worlds, and our race so small and mean when compared with other and higher creatures, some of whom have been seen and known by men, how great and glorious does God appear as a labourer ! how does the sum of his labours surpass the most vivid imagination of man !

Men are labourers together with God. Hugh Miller, whose too early loss the world still mourns, has by the lessons of geology vividly illustrated this truth, especially in its relation to the material province. He has shown that man was the first, and, so far as we know, the only creature appointed by the Creator to carry on the work of the world. His predecessors were mere figures in the landscape, and he only alters the face of nature : and what a change has been produced upon nature ! Contrast the world as it was with the world as it is ! The primeval forests have given place to the fruitful fields, and the howling wilderness to teeming cities. Every sea and ocean is now alive with commerce, and men at the remotest distances exchange the fruit of their handiwork one with another. All the elements are made obedient slaves to man, and with power superhuman willingly serve him who bears the image and in part the power of their Creator. Man has been so endowed by God that he may improve upon creation, and in a sense become a creator. He adds to its beauty, as is seen by changing the tangled forest into the smiling landscape, and by adding to the size, the hues and the aroma of flowers which are perfected under the skill of his cultivating hands. He adds to the utility of creation. The fields become more fruitful under his care, and wild productions of vegetables and fruits which were distasteful and useless become luscious luxuries. His dominion over brutes is beneficial, for as they become domesticated they receive care and comfort, and are improved in a manner otherwise unknown ; while virtues are developed before unperceived, as in the dog who follows his master in affection and fidelity wherever he may roam. This man is enabled to show not only his divine origin and likeness, but also his high calling as a "labourer together with God."

In every service and in all our services there is a co-partnership with God, both in performing the work and in reaping the results. Therefore in the commonest work, as we view some engagements—for in reality there is no work common viewed in this higher light—we are in this same divine relation. The day-labourer, as he digs a drain, or trims a hedge, or cleans a street, is helping God to improve, beautify and keep in order the world. The husbandman, as he prepares the soil and sows the seed and cultivates the growth, is labouring with God, who gives fructification, growth and fruit through the influence of the soil, the sun, and the showers. Neither will do without the others, but through the co-working the great result

appears. The physician as he allays suffering and heals sickness works with the Great Physician in assuaging the curse and prolonging life. He discovers the remedies lodged in plants and minerals, and by extraction and combination produces new creations suited essentially to the ills that flesh is heir to. Thus the anæsthetic called chloroform has been produced, which has benefited suffering mankind beyond comprehension. In the application of remedies he is working with God in producing the desired results. In all our acts of sympathy and benevolence we are assisting Divine Beneficence in caring for His afflicted creatures, following in the footsteps of the sympathising Saviour and the Helper of the helpless. In our work in winning souls are we in the highest sense "co-labourers together with God." This is the highest calling any created being can have, and to this calling are we all called—to be *assistant saviours* of lost souls. Without the labours of man the work will not be done; without the labours of God it cannot be done. The united call must come from the Saviour, the Spirit and the Bride. "Let him that heareth say, Come." Thus in every walk and calling of life, from the humblest to the highest, "we are labourers together with God."

There are many practical and important lessons to be learned from this revelation, a few of which we specify: 1. As God commanded Peter to call nothing common or unclean, so let us never look upon any honest calling or the discharge of any known duty as common or degrading. They cannot be such, for God is associated with us in them. Learn, then, contentment with your lot of labour whatever it is. 2. Let us be stimulated not only to the duty of labour, but to diligence in that duty. Dare we be idlers or laggards when called to labour with God? 3. We are to labour in integrity. Who will practise the part of the charlatan, the empiric, the hypocrite, the fool or the knave, when called to be a worker with God? 4. By this truth we may judge as to the propriety of our engagements. Are they such such God can and does become a sharer of our labours in them? 5. Our bearing towards our fellow-labourers of every class and creed is indicated. Are they as well as we co-labourers with God? Then let us treat them as such.

## CANADIAN CHURCH ARCHITECTURE.\*

BY JAMES SMITH, ESQ., ARCHITECT.

In the following essay on Canadian Church Architecture, it is our intention to touch only on a few of the prominent subjects relating to church building; the field is too wide for a short essay to cover, even were we able to do the subject that justice which it deserves. We will, therefore, begin by expressing a few ideas, the first of which is, Truthfulness in church architecture; and by truthfulness we mean that all buildings erected for the worship of God should express by their appearance the peculiar object and end they have to answer. Acknowledging this view to be correct, it is necessary, therefore, in designing a church, to give it that peculiar form and finish which will prevent its being taken for a town hall, school-house, or factory. The great expense of buildings in the present day, and the scarcity of money in this new country, render it necessary that simplicity of outline and economy of construction should be studied in producing a structure suited to the requirements of most of our county and city congregations. If the want of means or other causes render it necessary to build with wood, let the building by all means have a wooden appearance; let it not be disguised by cutting it out in blocks to represent stone or brick, and thereby attempting to deceive in construction, but let the walls be honest framing set on stone or brick foundations. Many beautiful designs can be produced in wood by bracing and champring and out ornamentations, without resorting to spurious imitations.

\* An essay read before the Central Association of Congregational Ministers and Churches at Toronto, January 21st, 1874, and published by their request.

Again, if the building is required to be erected with brick, let it be honest brickwork, not a frame plastered with brick, as is very often the custom nowadays. Nothing can be worse than this, as the two materials are totally different in their nature, the one will shrink or burn, when the other will remain firm. Then, again, the posts on which the frame is erected will rot or shrink; the consequence is, the bricks will either fall away from the frame, or be fractured to such an extent as to destroy its solidity, and thus expose the mere sham of its construction. Let brickwork be honest, as it can afford to be. Some of the most beautiful buildings we ever saw were constructed of moulded and cut bricks. In many places the bricks are bad in colour, and do not look well in the walling, but this can be corrected by colouring them slightly with Indian red, and certain acids to prepare it. In this way the worst bricks can be made to look cheerful and bright. Many beautiful effects can be got in brickwork by a judicious admixture of white, red, and black bricks, but this should be well considered before being carried into effect, as sometimes effects intended to be gained will be utterly lost through want of artistic knowledge. All the bricks used in the facing of walls should be perfectly hard and well burnt, as soft bricks absorb the moisture to a great extent. Some soft bricks will absorb upwards of a pint of water. If, therefore, a building is erected with soft bricks, some idea may be had of the quantity of water in the walls by a simple calculation.

The quality of mortar used in a building is another very important consideration. The Romans used to have their mortar made up at least six months before using it for their noble buildings, but in our day this cannot be done. We are expected to erect a large church or public building in the same time that was given the ancients to make their mortar. As little wood as possible should be built into the walls. The old method of building nine-inch brick walls with laid timbers in them is most disastrous to the building; very often the timbers shrink to such an extent as to cause the walls to buckle, and thus injure the building. Whenever it is necessary to strap a brick wall to keep it dry, half-inch thick pieces should be built into the joints. This is sufficient to hold the nails, and the shrinkage in a thin piece will be so little as not to affect the wall.

We consider a well-built hollow wall the best of all walls for either church or school-house. The following objects are gained by a hollow wall, viz. : dryness, solidity and durability. If a hollow wall is built say 16in. thick, the common thickness of a small church, no moisture can be conveyed to the inner wall on account of the hollow between them. Then the wall is more solid, on account of no wood requiring to be built into it, as the walls are plastered in the solid brickwork, and consequently more durable. A hollow wall is also much cooler in summer and warmer in winter, on account of the non-conducting quality of the air between the two sections of the walls. Sufficient has now been said in favour of brick work as a building material. In regard to its fireproof quality, we may say here, it is the only perfectly fireproof material we have for building, as has been proved in all the great fires in the United States and Great Britain.

We will now take stone, and see what is its value for building purposes. All will agree that for effect in church architecture stone stands foremost; its solidity and durability, its beautiful colour and the ease with which many beautiful forms can be carved out of it, place it in the front rank of all building materials. Where would the noble buildings of antiquity have been if built of wood or even brick? Would the grand old Egyptian or Hindoo Temples be standing now, as objects of wonder and awe, and by their solidity and size throwing into littleness the greatest buildings of the present age? Where would have been the magnificent cathedrals dotting the old world, and showing, by their magnificence and vastness, the effects of the Catholic religion on the minds of a people otherwise sunk in ignorance and vice. The answer must be in the durability of the materials and the skill used in their construction.

We will now consider what is the best situation for a church. Circumstances will often prevent much of a choice. In cities or towns the best situation

is that which is nearest the centre of the stated worshippers, but future enlargements of the city or town should also be considered; if possible, a central site should therefore be selected. The lot should be large enough to give a clear space all round the building, both for future extension, and not to interfere with the light and air by larger buildings being placed too near it. The grounds round the church should be neatly laid out and planted with flowering shrubs and trees that do not attain a large growth; everything should be done to make the church attractive, both in the exterior and interior. Very often the appearance of the building and its approaches will indicate the state of its membership. If we see a church dirty and out of repair, the fences and paths in a slovenly condition, we must naturally conclude that piety is at a low ebb in that church. If we would be well thought of by the world, we must make our churches as attractive in appearance as possible. To do this does not necessarily mean a large expenditure of money, but it means money properly expended and applied in erecting and fitting up a building with good taste and judgment. The elevation and adornment of the church will depend on the character of the surrounding buildings. If there are large and handsome houses around the church, then it must also be well elevated, and finished with either a tower or spire, as the means of the members will admit of.

We have found that the best proportion for a church is an oblong, say one-third longer than its width, and the height of the ceiling a little more than half its width.

The best plan for pewing a church is the circular, viz., radiating from the pulpit as a centre; this manner of seating will cause every one of the audience to face the speaker, and to sit in an easy position.

The windows in a church should not be too large or too numerous. A glare of light is oppressive to the eye and causes restlessness in the congregation: a subdued light, "not too dim," is the best. Who has not felt the great relief there is in entering a church with a cool and subdued light, after the heat and glare of the strong sunlight? How it soothes the feelings and fits the mind to receive those truths and instructions in divine things which will make us wise unto salvation!

When the Sunday school is in connection with the church, it will be a question rather difficult to determine as to which is the best, viz.: a basement school or lecture-room, or a school-house with vestries, &c., in the rear. Both plans have their advantages, as may be seen in the accompanying designs.\* A basement is somewhat cheaper in construction, and more economical for heating purposes, takes up less room on the site, and admits of future extension of the church if required. Then the disadvantages are as follow: The number of steps required to enter the church from the ground, thus cramping up the lobbies and vestibules, and the stilted up appearance it gives the church; on the other hand, the ground-floor school-house has many things to recommend it, viz.: its dryness and accessibility, its cheerfulness, and the increased effect and importance it gives to the church. If the junction and treatment is properly worked out, we think on the whole the school addition has the advantage over the basement, as may be seen by the designs. The size of the school-house will, of course, always be in proportion to the size of the church. A two-story school-house is very convenient in many respects, viz., giving accommodation for ladies' meetings, infant class, Bible class, &c., these classes being better to be separated from the general school-room.

The gallery should never be very high. For an ordinary sized church seven feet six inches is as high as the beam should be; the seats should be sloped well up, each pew being fourteen inches above the lower. The gallery front should be as low as is compatible with security. A gallery running all round the church, besides giving increased accommodation, has a very beneficial effect upon the acoustic

† Designs of buildings were exhibited when this was read.



properties of the building ; the woodbeing such a good conductor, carries the sound along such distances, that without the galleries hearing would be very difficult. This is clearly demonstrated in churches and public halls where there is only an end gallery ; the acoustic properties of such buildings are generally very defective, where such buildings are of large dimensions.

The most effective and perhaps the best forms of ceiling for this country, where the cold is sometimes so intense, is a flattened arch, the purlieus and beams showing under the ceiling and forming a series of panels : another good form is sloping sides and flats in the centre. Either of these roofs can be constructed in an economical manner and with good effect both in appearance and for hearing.

The pulpit should be so placed as to give every one in the church an opportunity of seeing and hearing to advantage. In order to effect this, we would recommend a platform pulpit, providing the gallery is properly arranged in the manner described. A simple desk raised on an elevated platform is now the form adopted by the majority of our public speakers ; this gives more freedom to the minister, and does away in a great measure with the isolation between the speaker and his audience. We can speak from experience in this respect, as the good effect of lowering the pulpit in Zion Church, Toronto, has become very apparent to us all.

We will now consider what is the best style for church architecture. It is generally admitted that the Gothic style is the most appropriate and becoming, it having for many centuries been the style connected with the Christian religion, and, indeed, we might say, having grown out of it. The Grecian and Roman temples, being constructed for the peculiar rites and ceremonies of the Pagan religion, were never proper types of temples for the worship of the true God. But the Gothic has other peculiarities to recommend it—the steep roof, the ease with which large spaces can be enclosed under one span at an expense far less than can be effected in buildings erected in the classic style. The steep roof, the tapering spire and pinnacles, all pointing upwards, and seeming to lead the mind from earthly thoughts to things above, teaching us thus not to set our hearts too much on things of time, but to remember that all earthly things soon pass away, should influence us not to erect our churches in a spirit of grudging economy and parsimony, but to build in the same spirit as did Solomon in the erection of his magnificent Temple for the worship of God. We have even more reason for giving of our substance to God now than the Israelites had when they brought of their offerings in such abundance that they had to be restrained from giving more.

We think our churches, as a general thing, should be much better built than they are. There are very few new churches built where, if the people had been actuated by the same zeal for spiritual things as they are for temporal, they would have been beautifully finished and fitted, and made as attractive as a church should be which has to answer such a noble purpose. There would have been no need to cramp the energies of the architect, limiting the expense to such a degree that many a good and fitting design has had to be thrown aside for one which does no credit to the builders or any one connected with it. We think this is wrong altogether, and our only hope of seeing church architecture brought to that state of perfection which it is entitled to take, is by educating the people to give as freely of their means to build God's Kingdom up in this world, as they spend in the frivolities of time, which can only be enjoyed for a fleeting space, then to pass away for ever.

TORONTO, Jan. 21st, 1874.

**EASTERN CONGREGATIONAL CHURCH.**—The annual tea-meeting of this church was held last evening in the lecture room, and notwithstanding the inclemency of the weather was well attended. The pastor presided. The customary reports were read, and addresses delivered by Revs. C. Chapman, C. H. Brooks, J. Howell, the pastor and Mr. Peter Wood. From the reports the church appeared to be in a satisfactory and encouraging state, the finances amounting to more than last year, besides \$150 raised by the ladies towards a building fund.—*Witness.*

## Editorial.

### The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, FEBRUARY, 1874.

#### OUR COLLEGE ENDOWMENT.

At the last annual meeting of the constituents of the Congregational College of B. N. A., the Board of Directors earnestly recommended that an Endowment Fund of at least \$20,000 be raised for support of a chair of Theology, stating that a gentleman in Montreal, W. C. Smillie, Esquire, had pledged for the purpose the sum of \$5,000 whenever \$15,000 in addition should be secured. This recommendation was cordially concurred in, and the important movement earnestly commended to the friends of the College for their sympathy and liberal co-operation. At a subsequent meeting of the Alumni the question was considered, when it was decided that the above sum was insufficient, and the recommendation was unanimously made that the endowment be \$40,000; the Alumni pledging themselves to use their utmost efforts to secure \$4,000, one-tenth of the whole endowment, among themselves.

This was heartily adopted both by the Board of Directors and the subscribers constituting the annual meeting, and the amount of \$3,350 was at once subscribed by those present who were not members of the Alumni. This amount has since been increased from various sources to \$5,618; and from negotiations with the Colonial Missionary Society, which has

heretofore aided the College by an annual grant, it is probable they will make a closing gift of \$7,000 to this fund. These sums with the generous offer Mr. Smillie and the sum the Alumni are undertaking to raise will amount to \$21,618, leaving \$9,382 still to be raised. The Principal, Rev. Dr. Wilkes, has been requested to act as treasurer of the fund, and is taking active measures to secure the full amount. The large majority of our members have not yet received a direct appeal, and there should be no difficulty in raising this and more for our College.

We ourselves confess to the fear that it will be more difficult for the Alumni to perform their part than for the learned of other institutions and the laity of our churches to do theirs. For not only are their numbers comparatively few, many of our ministers not being included, they having received their education in other places; but likewise they are far from possessing an abundance of this world's goods. Neither have they any society to help them to the amount of one-fifth of their part, as the non-alumni members of the corporation have. However we believe it can be done, though not without sacrifice for all, which, from love not only for our Alma Mater but especially for Christ and His cause, each will be ready to bear. It is quite time that some active steps were taken to secure this portion of the fund, unless we would suffer one of the five years to pass away before we begin, making the task more difficult and the burden heavier;

or delaying the final accomplishment of the full endowment.

With regard to the desirability, we may say the necessity, of this endowment, it surely is not necessary for us to say much. Not only has the income for the College always been too small, but a good proportion of that amount has generously been granted by the Colonial Missionary Society, which cannot long continue; and unless we are prepared for this contingency, disaster will be the result. Moreover, there is imperative need of an enlargement of the present staff of professors, for though the honoured and highly appreciated Principal possesses an unlimited amount of erudition and versatility, he cannot, and no man can, do himself or his students justice with so many and so varied subjects in charge.

As an investment there can be nothing equal to this Endowment Fund; providing means, as it does, for training ministers to win souls to Christ. When we consider the relation of this to both worlds—for time and for eternity—we can but conclude that no stock will pay an equal dividend, and without doubt all will be anxious to do their part, that when we are dead we may yet through this means speak to perishing souls.

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#### EDITORIAL NOTES.

THE CONGREGATIONAL UNION OF VICTORIA was held in Melbourne on the 13th of last October, but an account of it has just reached us who live on the other side of the world. The retiring Chairman conducted the introductory exercises of the opening public meeting, and introduced the Rev. C. S. Y. Price, Chairman,

who then delivered his inaugural address, which included the following divisions: Social life, Intemperance, Immorality, Education, Religion and Sunday-schools. There were present 32 ministers, 3 students and 75 delegates and special members. The Annual Report indicated unbroken harmony; twelve ministerial changes, the Missionary Society as occupying 9 principal places and 32 preaching stations, some of which have been opened during the year; receipts £1,829 and disbursements £1,682, an increase of revenue of £500 over any preceding year. Rev. John Legge, M.A., was elected Chairman for 1874-5. The annual meeting of the Provident Fund was held on the 14th. The capital has been increased to £2,473, the charitable fund to £257, and the pension fund, after paying three pensions, to £201. A public breakfast was held with usual exercises. The eleventh annual meeting of the College was held on the 15th. One student has just graduated, two have been admitted on probation, and the number of lay students is five. Receipts £386 and expenditure £306. The Church Building Association reports a capital of £1,365. Papers were read on Christian life in Australia and Church Finances. Resolutions were adopted with regard to the establishing of a system of lay preaching. Each lay preacher must be recommended by his church before his name is placed on the plan. A conversazione was held on the 16th, at which the collection amounted to £74.

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W. C. SMILLIE, of Montreal, is the name of a gentleman whom very many Congregationalists in Canada have desir-

ed to know for some time. In June last it was publicly announced that a Montreal gentleman had generously offered the munificent sum of *five thousand dollars* to be paid towards an endowment fund of \$20,000 for the Congregational College, whenever the balance was subscribed and received. Though such acts are fully appreciated by Him for whose cause they are performed, and such actors often shrink from publicity, yet we cannot refrain from expressing the gratitude which we know not only our readers but also the members of all our churches feel ; or refuse to gratify them by making known the name of the generous donor. We believe that this liberal offer will not only stir up many to give generous aid to this object, but lead others to emulate Mr. Smillie in doing great things for Christ and Congregationalism in Canada.

AN AMERICAN Correspondent to the *Christian Union* asks the following question : " Do you find this country in unfulfilled prophecy ? If you do not, please suggest a reason for what seems to many a singular omission." What a pity that God should have made such a grave mistake and suffer so *singular an omission*. Why should a benevolent Creator so clip the eagle's wings and prevent it from screaming prophecy concerning itself ? This reminds us of an anecdote told by Dr. Wilkes. On one occasion when he was crossing the ocean an American fellow-passenger asked his views regarding the image in Daniel's vision. The Doctor was proceeding to give him the usual explanation, namely, that the head represented Babylon ; the breast and

arms the Medo-Persian empire ; the belly and thighs of brass the Macedonian empire ; the legs of iron the Roman empire ; the toes of iron and clay the kingdoms formed by the separation of the Roman empire, including of course Great Britain, when he was at once interrupted by his interrogator, who said, " I suppose, then, the United States of America will be the *toe nails*."

THE ANNUAL REPORTS of the churches which appear this month will be of much interest to our readers. We would urge upon our churches the adoption of the plan for an Annual Meeting, when reports of the church work and financial statements may be rendered, as it cannot fail to prove productive of good. Will not churches that publish annual year books or reports, either in pamphlet form or as supplements, send a copy to each of the ministers of our order in Canada ? It will not only be of great interest to those receiving them, but another bond between the churches, and might be used by the pastors to the encouragement and emulation of their several churches.

THE CONTROVERSY which has been going on between Plymouth Church, Brooklyn, and two of its sister churches, seems in a fair way of settlement. Recently the three pastors had a friendly interview at the house of Dr. Storr, when they came to arrangements which probably lead to the calling of a Council soon. In the meantime a number of the members of Dr. Budington's church have entered their protest in regard to the manner of the recent dealings with Plymouth Church.

"LITTLE AMERICUS," the child violinist connected with a place of amusement in Boston, died but a few days ago, from an affection of the heart. He was only seven years old, and just before breathing his last was heard to say, "Gracious God, make room for another little child in Heaven."

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tor, if thus marked, has postage charged at the rate of only one cent an ounce. It must be unsealed, or open at one or both ends. We make this statement as some of our contributors waste their money on the post office department. Will they send all matter for publication, as well as proofs, direct to the editor, and not trouble the publisher with them?

## Correspondence.

CONGREGATIONAL COLLEGE,  
B. N. A.

MY DEAR SIR,—Herewith I send you a copy of a notice issued by the Faculty to the students as to prizes which will be offered for competition at the beginning of next session. If you can find space for this in full I shall be glad, and that for the following reasons: It is a new thing in the history, so far as I know, of our college; and not only so, but a new thing of the right sort, and one which it has all along needed. As a piece of news, therefore, the notice will be interesting and welcome to many of your readers. Next, the intelligent liberality of the donors and their concern thereby manifested for the efficiency and culture of our future Ministry deserve recognition thus publicly. And, lastly, a good example well set speaks in clear tones to others to "go and do likewise," and so no further words of mine are needed. The work of the session has gone on regularly and pleasantly up to the present. I am sorry to say that three of our students have been for two months on the sick list. Two returned at the beginning of the present term convalescent; the other remains at home for the session. Some of us here entertain very decided opinions as to the causes of this failure

of health, but this is hardly the time or place for their discussion.

In the proper column will be found a list of remittances acknowledged by the treasurer. Many churches have not yet remitted, and the session is passing. Will the officers of such please to take note of this?

I remain,

Yours cordially,

GEO. CORNISH.

MONTREAL, Jan. 19th, 1874.

### NOTICE.

The Faculty give notice that the following prizes, in the subjects and on the conditions herein severally set forth, will be offered for competition to students of this College at the beginning of the session of 1874-5, or at such other time as may be appointed:—

I.—A prize of fifty dollars, given by George Hague, Esq., of Toronto, for an examination in *Greek Testament Exegesis*.

(1.) The subject for examination will be the Epistle of St. Paul to the Philippians.

(2.) Candidates will be required to undergo a written examination, comprising the translation and exegesis of selected passages, and textual criticism.

(3.) They will also be required to give an oral exposition, of thirty minutes' length, of such portion of the epistle as the examiners may select, and which shall contain not fewer than eight nor more than twelve verses. The portion so selected shall be made known to competitors two days previous to the exposition.

(4.) Candidates must give satisfactory evidence of :—(a) A careful study of the original text, so as to be able in translation to express the sense of the writer ; (b) An acquaintance with the religious and political history of the period when the epistle was written, and also with the condition of the community to whom it was addressed ; (c) An aptness to use in illustration of the teaching of the epistle, events, either contemporaneous or derived from Church or modern history, and also to educe lessons applicable to men's circumstances in modern times.

II.—A prize of twenty-five dollars, given by the same donor, to the candidate who shall stand next to the successful competitor in the above mentioned examination.

III.—A prize of twenty-five dollars, offered by R. W. Cowan, Esq., for the best essay (to be followed, if deemed proper, by an oral examination) on the *fact, source, nature and cure of HUMAN DEPRAVITY.*

The essayist must exhibit knowledge of what has been advanced on these points, erroneously or otherwise, and also ability to refute the former and sustain the latter.

IV.—A prize of twenty five dollars, by R. W. Cowan, Esq., for the best essay on the *supposed antagonism of Science and Theology.*

The treatment of the theme must embrace, among other things, at least some of the following points :—

(1.) An accurate statement of the points of the supposed antagonism.

(2.) An estimate of the strength of the scientific position.

(3.) A statement of the conditions of a scientific basis for theology.

(4.) The process by which the harmony of science and theology is to be attained.

(5.) The bearing of modern scientific views on the interpretation of Scripture,

regarded with reference to its antique form and its general design.

N.B.—*Essayists* are by no means confined to the above order.

V.—A prize of twenty dollars, given by Thomas Robertson, Esq., for the *best account of Chrysostom, the three Capadocians and Augustine.*

The essayists to indicate their several characteristics as men, and the influence of their work, particularly that of Augustine, on the then future history of the Church.

N.B.—In the event of none of the competitors reaching a fair standard, the examiners may either decline to adjudge the prizes, or suggest a modification of them.

GEORGE CORNISH, LL.D.,  
Sec. Cong. Coll. B.N.A.

MONTREAL, Jan. 5th, 1874.

#### SUNDAY EXPERIENCES IN GERMANY.

DEAR CANADIAN INDEPENDENT,—The story of a few Sabbaths here may show how the Blessed Master is ready to bless any who will seek after Him, even in a land like this. After a vacation of joyful though hard work in the Austrian Mission of the American Board, closing with a hallowed Sabbath among the missionaries in Prague, the headquarters of the mission, I took a few days' visit to Berlin. A strong inducement was the meeting with two loved Andover fellow-students. We planned a Sabbath which gave me much joy.

Morning service in German churches begins mostly at 9, so meeting before that with one another, and with a small New England party of travellers, we hurried to the Dom or Cathedral, a building not very graceful. Here the singing by the choir in the liturgy is a great attraction for foreigners. The German liturgy is very much shorter than the Episcopalian, but not so rich. The briefness helps to bring into prominence the parts which may be sung. These are sung almost always ; often with great beauty, when a trained choir sings the response to "Glory be to God in the highest," the "Hallelujah" at the close of the Scripture reading, and

other parts. But the beauty is not always there, when the preacher chants his parts, or when the congregation sings. Even with much solemnity, there is markedly evident the merely mechanical. Singularly, even faithful Lutherans object strongly to the use of the liturgy, out of the church, on the ground of this mechanical character of it.

The preacher for the morning was the aged Dr. von Hengstenberg, who gave a plain sermon, not very attractive, on the Cure of the Palsied Man. But it was a faithful preaching of Gospel truth, holding up the thoughts, that "bodily suffering is a blessing, in so far as it leads to think of the sickness of the soul;" that this soul sickness is a far sadder sorrow than bodily ill; that Jesus can give forgiveness, and offers it to us. It was a refreshing word. Would that the building had been filled to hear it. But the crowd of Germans have learned to forsake the place where solemn and sweet meditation on God's word is enjoyed. I often wonder whether this apparently mighty State, strong and most sagacious in its war matters, free and penetrating in its scientific investigations, is not after all hollow, because the great masses of people are absorbed and satisfied in seeking temporal gratification. Are the German masses following the mighty Romans steadily going forward to ruin? Or will the Christian salt in the few, at length pervade, and save the whole? Oh, let our churches at home weigh even more earnestly their work of winning our brother-citizens to the Redeemer, labouring that holiness may fill our land and the lands of the earth.

We left the Cathedral, and hurried across the city, a good distance, to the so-called "American Chapel." It bears on its plain front the one word, "Capelle," and receives in the papers the other name in distinction from the Episcopal house of worship, the "English Church." I am glad that the dear word "American" comes so to be the honourable synonym for "simply Christian," that in which every English-speaking, true child of God can be "at home," excluded by no set forms. Our beloved Congregational principles sin-

gularly represent the "Catholic" ones. This building, plain, of brick, without spire, having a projection on either side of the front, like the foundation of a tower, has two stories; in the upper a commodious and beautifully fitted audience room, with a pulpit somewhat like that in our church at Sherbrooke, Quebec. Just behind it, finely written on a large scale on the wall, are the Ten Commandments, German and English, and on one side the Lord's Prayer, on the other the so-called Apostles' Creed. The pews may seat two hundred. A harmonium standing below the pulpit guides the music. We sang from the songs of the sanctuary, and as we joined in praise, my heart filled up at the feeling I was at home, after a whole year passed without one opportunity to worship in a church like those of my fathers. The preacher was Rev. Mr. Davis, a Berlin resident, the general agent of the B. and F. Bible Society for a large section of Europe. The text was, "Seek ye the Lord while he may be found," and so on this, the two verses; and all heard a faithful description of the sad state into which we have come, and of our opportunities and dangers. One could not but rejoice that the wanderers there, perhaps to be only one Sabbath in their lives in that house, yet there heard tenderly urged on them each the loving message of salvation. There was a fair audience present, and the conversations overheard on leaving the building were cheering.

In the afternoon, at two, some of us attended the German Sunday School, held in the Evangelical Union House, connected with the Y. M. C. A. An account of that, and of happy things connected with it, and of other Sunday-school matters in Germany, I will write of again. The rest of the afternoon was spent by four of us students, three Andover seminary men, and three Amherst College men, in examining 1 Tim. v. 21-25, in preparation for an evening service. Those were happy two hours together, and gave a keen appetite for the evening. This last service fitly crowned and closed the day. It was an English Bible class, which met in a handsome and cozy parlour in the lower

story of the "Chapel." There some thirty persons joined in one hour's mutual study and conversation on the passage quoted, under the leadership of one of those students. The warm interest shown in the attendance, and the lively way in which many took part; the earnest Christian heart manifested in the tone of the words; the friendly treatment every one showed to his neighbour, were very cheering. These will have a good influence on the Germans who learn that such a gathering exists. Some Germans were present. Some Americans, present for two Sabbaths, told me of the joy they had had in this chapel; it had seemed like home; and ladies felt no hesitation in introducing themselves to the good man who preached to them the Gospel on those two Lord's days. I may add that the pulpit supply is found among theological students and ministers studying or visiting in the city. These are remunerated. The Lord's Supper is regularly observed, probably once a month. A Sunday-school is held Sabbath morning in the parlour. On this same flat are rooms for the caretakers.

I believe the expenses are defrayed partly by the collections, and these are likely not small, the balance being made up perhaps by American and English residents in the city, assisted by friends in the fatherland. The management is in the hands of a committee of these Berlin residents.

So we can drink of sweet wells in these lonely places. On the other hand, it is very easy to spend a Sabbath here in such neglect of one's own spiritual wants, and in such lack of interest in the spiritual state of others, as would call for church discipline were such practised at home. This is one of the dangers of a stay here, whether it be short or long. So let those think who would come, and let those who remain, pray for grace for their brethren.

ADAGE.

#### A DISCLAIMER.

DEAR SIR,—In an editorial in last month's magazine, you criticise a letter which appeared in the *English Independent* of December 4th, over the signature of Mr. Clayden, of Faringdon.

In the course of your criticism you insinuate that, at the expense of truth and the labours of my predecessors, I have sought to gain Mr. Clayden's favour. Under such a charge I cannot lie without a word or two of explanation.

My interview with Mr. Clayden lasted only *fifteen minutes*, in which short time you can well conceive the difficulty of my conveying or Mr. Clayden's receiving an exact account of the cause and its needs. Mr. Clayden was the *first* to broach the matter of the necessity of a new building, and suggested that perhaps he could help me at home. I thanked him for his *voluntary* thoughtfulness, and at his request furnished him with some particulars. These need explanation. About the "City being a pine forest 35 years ago," I informed him that "all the eastern part of the city, now studded with manufactories which he visited, was a pine forest 35 years ago." In his note he abbreviated it, and hence what seems a misstatement of facts. About the London Church being "really a Colonial Missionary church," I informed Mr. Clayden that we had been *self-supporting* for several years. He replied that he thought "the Colonial Missionary Society ought to assist us still farther," and this sentence grew out of what Mr. Clayden thought "ought" to be, and not what really is. Regarding the *doubling* of the Sunday-school, had we sufficient accommodation, it is quite correct. I believe we might have a school like the celebrated Russell-Hall School in Montreal. Hundreds of children here go nowhere; these might be gathered.

Having noticed these "trifles," I now approach what really seems the most serious part of the letter. The sentence reading thus: "During the short period of this gentleman's pastorate, the usual results of a substitution of youthful ardour for stereotyped infirmity have been realized," is entirely Mr. Clayden's own. I never even suggested such a thing to him. I entirely disclaim any connection with it. I was as much surprised when it appeared as you were, or any of your readers could have been. For the "filling in" of Mr. Clayden's letter, I am not responsible, nor would that gentlemen wish me to be. The fact seems to be this: Mr. Clayden heard me preach



what he affirmed to be "one of the most earnest and able sermons he heard in Canada." Judging from the earnestness he saw displayed, he wrote the sentence to which such exception has been taken. And as I did not suggest to Mr. Clayden the merits of my own discourse, neither did I seek to elevate myself by the overthrow or disparagement of my predecessors. Calmly disclaiming this will relieve me of blame.

I cannot but think the New Testament spirit would have been to ask me of the correctness of the statements before such a reflecting critique were written, and placing me in such an unfavourable light before your readers. Let them judge between us.

Believe me, dear Sir,

Truly yours,

R. W. WALLACE.

LONDON, Jan. 8th 1874.

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REMARKS.

1.—The editorial referred to in the above stated that "the gross misstatement of facts indicated must be charged home to the writer, or the gentleman who 'stated his case' to him, for either Mr. Arthur Clayden has drawn very largely on his imagination, or he was falsely informed." In the light of the "disclaimer" it is not necessary for us to reiterate this statement, and our readers must judge between them.

2.—The closing paragraph of the above possibly arises through a confusion of ideas with regard to *private* and *public* offences. If the offence had been personal to the editor, and private, the course suggested would have been the proper one; but as it was a public offence, we had no occasion of consulting either with Mr. Wallace or Mr. Clayden before we publicly dealt with it.

JOTTINGS.

DEAR BROTHER,—It may be of interest to some for me to say that I have made an engagement with the Grand Lodge of Good Templars to lecture under its direction on temperance, and have secured leave of absence from my church for the work. Probably the engagement will be so prolonged as to make a resignation of the pastorate advisable. It is quite clear to me that I am doing right in changing the sphere, and, in some respects, the nature of my labour; for there is a vast enlargement of scope for usefulness. Thus being able to speak six times a week in so good a cause as temperance, besides preaching somewhere two or three times every Sabbath, is grand. As I have said before, if the money contributed for securing us a church building in Amherstburg is not used as designed it will be honestly returned to the donors.

Whilst completing arrangements with the Grand Lodge, I have paid a three weeks' visit to the churches which some months since were deprived of Brother Salmon's ministry, and preached sixteen times for them. It is earnestly to be hoped that they will soon have a pastor.

It was decided, on Brother Salmon's leaving, to divide the field, and secure two ministers; but as Plymouth Brethrenism, which is much nearer than thirty-second cousin to Campbellism, has about ruined the church on the lake shore, Forest, Robinson, Warwick and Watford will again unite. Whoever takes this field will find a kind and generous people, and a fine chance for usefulness. Let no lazy fellow try the experiment of succeeding the late incumbent.

Yours very truly,

J. M. SMITH.

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PRAYING unto God without communion is like talking to a man who gives neither an answer, nor a smile, nor yet a look. You would soon be weary of such converse and avoid such company; and no people find a heart to pray who feel no fellowship with God.—*Berridge.*

## News of the Churches.

ZION CHURCH, MONTREAL.—The trust deed of this church requires that the annual meeting for the election of the Board of Trustees, &c., be held in the month of January. Accordingly, Wednesday, the 14th inst., was the day appointed. The proceedings of the evening began at half-past six with a social meeting, to which all members both of the church and congregation were invited; the latter, as is the custom, were invited to remain for the business part of the meeting, though, of course, not to vote thereat. The pastors were both present, and the attendance of members was good. The numerous organizations connected with the church usually present a formal report of the year's doings at this meeting. The *legal* business *i.e.*, the presentation of the Report of the board of Trustees, with the Treasurer's statement, and the election of the new board was first despatched; then the Rev. C. Chapman delivered the pastor's address, after which the church secretary read the report of the church board. This body consists of the pastors, deacons, and six members of the church, and its general functions and duties are:—To visit and report on candidates for admission to fellowship, by profession or by letter; to examine applications for dismissal by letter, or erasure of name from the roll, and to report on the same; to deal with cases of discipline, and generally with any matters it may deem of importance to bring under the notice of the church, or that may be remitted to it by the church. The board has stated monthly meetings, as also special ones, when necessary, and has been found to be a valuable organization, nor does it interfere with the relationships and responsibilities that materially exist between the pastors, deacons, and the church. The report of the board referred to the leave of absence for three months, granted to Mr. Chapman, to enable him to visit England last summer; one half of which time the senior pastor, Dr. Wilkes, oc-

cupied the pulpit, and had the oversight of the church; which service on his part, as well as his uniform willingness to render any assistance where his long experience and sound judgment in the affairs of the church where needed, was cordially recognized by the board. The statistics reported were:—*Additions*—by profession, 9; by letter, 20; total, 29. *Losses*—by dismissal by letter, 21; by erasure from roll on account of absence not reported, 11; by death, 4; total, 36. The total membership was reported as 429. Two facts were noted: That the number of admissions on profession had been below the average, whilst the number of dismissals and erasures had been above it. Honourable mention, accompanied with all good wishes, was made of the long and zealous services of Mr. Dougall, now dismissed to New York, in the diaconate since 1844. The mission at Shaftesbury Hall was reported as in a prosperous state. (The friends meeting there have, after much difficulty, secured a good site for their new church). To aid them in the erection of a new building, the parent church has voted the sum of \$5,000. A very important movement for extension, and soon to be brought before the church for action, was stated to be under the consideration of the pastors and deacons. The congregations were good; that of the Sunday evening giving marked signs of improvement. The Sunday-school also is in a prosperous state. Financially the report was good. The ordinary income for current expenditure amounted to \$6,340, as against \$4,405, in 1863. Contributions, too, for denominational objects, such as the College and Missionary Society, were satisfactory; for the former up to date, \$850 had been subscribed, against \$283 in 1863. At present the state of affairs is in the church and congregation, wears an encouraging aspect, and there is good reason for believing that the past reputation and strength of this honoured old

bulwark of the denomination will, with the Divine blessing, undergo no diminution in the future. Other reports of the Sunday-school, Ladies' Missionary Association, Fellowship and Charity Funds, Dorcas Society, Young Men's Association, and Shaftesbury Hall Mission, were read, and all were of a satisfactory character. The church has resolved to publish these, with other matter, in the shape of a Year Book.

c.

**ZION CHURCH, TORONTO.**—This church which has now entered upon the fortieth year of its existence held its annual meeting on Wednesday, the 21st ult. There was a good attendance of members of the church and congregation, who partook of refreshments in the Lecture Room, spending an hour and a half in social intercourse, when all adjourned to the body of the church for the further engagements of the evening.

James Smith, Esquire, occupied the chair, and the Rev. Messrs. Unsworth, Gray, Silcox, Smith and Gibbs took part in the exercises. Reports of the past year's work in connection with the church were presented by the Pastor, Mr. D. Higgins, Mr. John Wickson, Mr. W. C. Ashdown, Mr. Samuel Greey, Mr. John Adams and Mr. John D. Nasmith. There were interspersed a number of hymns and anthems, which were well rendered by the choir, and which with the reports were received with marked approval by those present.

The church has just experienced one of its most prosperous years. There have been received into its fellowship 45 new members; 24 by profession and 21 by letters. There have been dismissed 9; by letter 5, by death 2 and by removal 2, leaving a net gain of 36 during the year. The present total membership is 204, of which number 104 have been received during the past two years and a half, all of whom with the exception of nine are still in active fellowship. During the past year the Pastor's salary has been raised by \$200; the balance due for the new furnaces paid; a new platform pulpit erected at an expense of \$165; a new organ for the lecture room purchased; the lecture room renovated and partially re-

furnished, besides general repairs of a minor nature. There has been an encouraging increase in the weekly collections, and the amount given to denominational objects exceeds that of the previous year by \$244. The receipts of the church amounted to \$3,911.89, and the disbursements to \$4,004.54. The Deacons from long trial endorse the weekly offering by envelopes, as the best system of conducting the church finances.

The Sunday-school through their Superintendent reported 29 teachers and officers, and 286 scholars. With reference to the meetings held for the carrying on of the school, in addition to the Sabbath afternoon meeting there is a scholars' prayer meeting held on Friday evening from 7-8, also a teachers meeting for the study of the lesson on the same evening from 8-9, and the monthly teachers' meeting for business. The amount raised for the support of the school was \$164.57, and the expenditure \$149.03, leaving a balance to the credit of \$15.54. The report states "that with regard to the general state of the school it is one of efficiency and deep interest, and full of promise for the future."

The Superintendent of Tract Distribution reported the faithful continuance of the work, but the want of more distributors. The Secretary of the Young People's Association reported a diminution of numbers, but the usefulness of the Association, and the Ladies' Aid Society called for co-operation from more of the members in making clothing for the poor, and in working for other definite objects.

During the exercises the Pastor, on behalf of the church and Sunday-school, presented Mrs. J. C. Clapp, the earnest and successful teacher of the infant class, which numbers 108 scholars, with a copy of Smith's Bible Dictionary in three volumes, and the "Life and Writings of the Apostle Paul."

**TORONTO, BOND STREET, ANNUAL MEETING.**—The Annual Meeting of the members of the church was held on Thursday evening, January 15th, and was numerously attended. The pastor, Rev. Mr. Marling, in the

chair. Reports were presented from all departments of the church's operations, from which the following items of general interest are taken. The membership of the church had been increased by eight additions by profession, and 23 by letter, total 31, and diminished by 3 losses by death, 10 by letter and 6 by erasure, total 19; leaving a net gain of 12, which made the present roll numbered two hundred and twenty-six of whom 86 were males, and 140 females. The Pastor's Bible Class, meeting on Monday evenings from 1st September to 1st of July, and studying the International Lesson for the following Sunday, had over seventy names on the roll, attendance from 30 to 50. Once a month the subject was treated in papers by members of the class, instead of the ordinary form of teaching; on the occasion of the quarterly review twelve brief essays had been produced. A monthly collection was taken up, chiefly expended for class purposes. The class had a secretary and treasurer. The Bond Street Sabbath School, Mr. C. S. Millard, Superintendent, which had decreased in the summer months, was now greatly revived, the attendance being nearly 200. There were at present 26 teachers, but there had frequently been a great deficiency especially of male teachers. Those teachers who were at work, however, were faithful and united. A summer pic-nic and Christmas Festival had been held, both being much enjoyed. The singing, since the removal of the late chorister, had been led by a choir of the scholars, who performed their duty admirably. Six of the scholars had joined the church during the year, chiefly through the influence of the school. The contributions of the scholars had increased from \$79 in 1872 to \$113. The library contains about 480 books in actual use. There had been received for the expenses of the school (part on account of 1872) \$268.92, which, after defraying all charges, left a balance in hand of \$12. Thanks were given for the provision now made by the church for the support of the school out of the Benevolent Fund. The church representatives on the school committee, Messrs, Joseph Robinson and T. J. Wilkie, were reappointed. The Elizabeth Street Mission School, though Mr. J. J. Woodhouse, Superintendent, reported an average attendance of 80 scholars, with 11 teachers. The library contained 100 volumes and would soon be enlarged. A summer pic-nic had been held. The teachers joined in the second annual excursion of the Toronto Congregational S. S. Teachers to Niagara Falls. During 1873 the school had been supported by the teachers and some friends at a cost of \$128.86. The offer of maintenance during 1874 from the Benevolent Fund had been thankfully accepted. The scholars' contributions had amounted to \$21. The elder scholars remained in the school, and some were seeking Christ. From the Christian Literature Committee, the report was hardly so encouraging as last year, but another start was being now made. There had been, however, a good many tracts distributed. The circulation of the CANADIAN INDEPENDENT had been increased from 52 to 91, and a "Bond Street Supplement" of four pages has been issued, with each of the numbers for May, June and October, 1873. and January, 1874. Of the *Canadian Congregational Year Book*, 100 copies had been taken. The Sunday morning prayer meetings for young men and young women respectively, had been sustained during the year, with considerable interest, but deficient numbers. The Dorcas Society had expended \$26.50, and distributed 40 pieces of clothing. The Treasurer of the Current Expenses Fund reported receipts amounting to \$3,034, with expenditures \$3,519, the balance \$454.15, being covered by subscriptions due but not yet paid. The open collections during the year had amounted to \$782.46 against \$572.85 in 1872. In subscriptions and pew rents there had been an increase of \$250. The expenses, including an increase to the Pastor's salary, had also largely increased. The Benevolent Contributions up to 1st October had amounted to \$503. Since that date the new system of a general "Benevolent Fund made up by monthly contributions had been set in operation with great success, the subscription list now amounting to \$1,030 per annum, being made this

up not by large individual subscriptions, but by the entire body doing their fair share. The gentlemen canvassers and lady collectors were working admirably in their respective districts. A report was presented of the seat letting for the year, from which it appears that 97 new applicants had been accommodated. The Church Poor Fund had received \$168.55, and expended \$162.75 during the year. After the adoption of these reports, votes of thanks to the officers, and brief addresses on Church work, refreshments were served, and the remainder of the evening was happily spent in social intercourse.—*Com.*

#### NORTHERN CONGREGATIONAL CHURCH.

—The annual meeting of the church and congregation, under the pastorate of the Rev. J. A. R. Dickson, took place on Thursday evening. The school-room adjoining the church was well filled. The meeting proper commenced at 8 o'clock, when the pastor uttered a few words of welcome to the assembled members and friends of the church. Reports were submitted by the pastor, the secretary, and the superintendents of the Sabbath-schools. The various meetings and classes in connection with the church were all in a healthy and encouraging condition. The attendance at the regular services of the church will render the erection of a new and more commodious building a matter for early consideration. Thirty-eight new members were received to church-membership during the year, the number in good standing now on the roll being 165. Mr. Hague, in his report on the state of the Building Fund, expressed himself as satisfied that the re-building should be entered upon without unnecessary delay. Mr. H. J. Clark read an extremely interesting report on the work of the Sunday-school, the average attendance at which had been 190—the attendance on the previous Sunday having been 246. Fifteen young persons in connection with the school were admitted to church-fellowship during the year. By the Treasurer's report it appeared that \$1,744.87 had been received, and \$1,748.68 expended, leaving a balance due to the Treasurer of \$3.81. There was also an old standing balance

of \$300 due to him. The whole of this, together with \$125 for the Yorkville mission, was subscribed during the evening. Mr. Page reported on behalf of the "Young Ladies' Working Society," and stated that the proceeds of the late bazaar, \$100, had been handed to the Secretary of the Sabbath-school as a contribution towards the enlargement of the school-room; \$500 was in hand for this object. Mr. J. C. Copp, the chairman of the Auxiliary Committee, made an earnest appeal for contributions with the result above stated. The most hearty Christian unanimity characterized the proceedings of the evening, which were brought to a close by the singing of the Doxology.—*Globe, Jan. 28.*

GUELPH.—The annual meeting of the members of the Congregational Church, was held on December 31st—the pastor, the Rev. Wm. Manchee, in the chair. There was a good attendance. After tea in which the members socially participated, the meeting engaged in devotional exercises, following which the reports of church operations were received for the year 1873. These indicated growth and prosperity. During the year, according to the pastor's report, some 30 additions were made to the church roll, which allowing for 4 removals, numbers 112. The church also rejoices in an increased general attendance at the ordinary services, especially at the weekly prayer meeting, which now numbers 70. The pastor's Bible Class on Monday evening, has a membership of 48, with a general attendance of 32. The pastor also has a Young Men's Bible Class on Sabbath afternoon, of some 18 members. The treasurer, Mr. E. Newton, reported receipts amounting to \$1,378.54, with a balance in hand of \$27.00 to begin the New Year. The treasurer of the Upholstering Fund read a statement, showing that some \$376 had been raised for the furnishing of the church with cushions, &c. Mr. Arms, as superintendent, stated that the Sabbath-school was in a prosperous condition, there being officers and teachers 17; scholars on the roll 150, with an average attendance of 125. He also referred in terms of deep thankfulness to God, to the fact that 15 of the additions to the church through

the year were from the school. The school funds were equal to all current expenses, and left a balance in hand of \$36. Mr. Allchin reported that the newly-formed "Band of Hope" had had several meetings with encouraging prospects. It has a membership of 25, and financially was very successful. May this branch of our labour abundantly prosper. During the year the kindness of the friends of the church has been earnestly expressed according to their several ability, and we may mention that the church has been presented with a new bell, the old one being cracked; a handsome illuminated glass notice board, and a pair of vases for the church grounds. Warm expressions of gratitude to God were uttered by some of the brethren, who, as occasion served, addressed the meeting. The year has been one of considerable care and difficulty, but the Lord has smiled upon us, and done much whereof we are glad. Adding to the treasurer's statement those collections which do not appear in his list, we find that a spirit of liberality has marked the church, our finances raised for all purposes reaching about \$2,200. An exceedingly interesting prayer meeting was held on New Year's morning, in which the friends expressed their praises to God for the favour he had shown to Zion, and besought a yet larger bestowment of blessing for 1874. May it be so, and to Him be all the glory.

—Com.

CHURCH OPENING AT STRATFORD.—The new Congregational Church in Stratford was opened for divine worship on Lord's Day, the 25th ult. Sermons were preached by Revs. W. F. Clarke and S. N. Jackson, M.D., to large and attentive congregations. On the following evening, a highly successful soiree was held. After tea, the chair being occupied by Dr. Hyde, addresses were delivered by Rev. J. Salmon, S. N. Jackson, M.D., W. F. Clark, and W. H. Henderson (Wesleyan). The church thus opened is a very neat, beautiful and commodious edifice, in the ancient gothic style. It is seated for 350, but upwards of 500 were accommodated without discomfort at the opening services. An organ of excellent tone added great-

ly to the charm of the worship, and "the sound of the church-going bell" invites to this new house of prayer. There is a very comfortable lecture and school-room at the rear. The pecuniary proceeds of the services and soiree were in the neighbourhood of \$400. Much liberality and energy have been manifested in this enterprize by both pastor and people, and though a debt will have to be struggled with for a time, it will not be so large as to be oppressive. The old church has been transformed into a very commodious parsonage, and the entire property has become a very valuable church establishment, the consolidation of which reflects the greatest credit on the pastor, Rev. W. H. Heu de Bourck, whose well-known zeal, knowledge and taste in connection with church building, have had the fullest scope and exercise in this undertaking. We shall hope to give more ample details in our next, especially in regard to the means by which the people were led to "arise and build;" also in regard to the edifice itself, which is truly a model, and one we should like to see copied in many other localities.

CENTRAL ASSOCIATION.—This Association met on Tuesday, 20th ult., in Bond Street Church, Toronto. Mr. John Allworth, in the absence of Rev. J. I. Hindley, preached from Col. III. 1, at 7.30 p.m. After the sermon, the Lord's Supper was observed. On Wednesday the Association sat, forenoon and afternoon. Rev. J. A. R. Dickson was elected Chairman, succeeding Rev. B. W. Day. Eleven ministerial members were present, and delegates from three or four churches; Revs. C. H. Silcocks, of Meaford, E. D. Silcox, of Oro, and R. Bulman, of Markham, were new members, and are included in the above. The churches at Whitby, Manilla, Oro, Rugby, and Vespra, were also received. Northern Church, Toronto, which had been practically in the Association for several years, was added to the list by formal vote. Some amendments were made to the constitution and rules. Rev. J. A. R. Dickson read an able paper on "A good minister of Jesus Christ." Rev. Joseph Unsworth read an essay on "Revivals," both of which received the warm encomiums of the Association. Jas.

Smith, Esq., read an excellent essay, (with illustrations) on "Church Architecture." He was warmly thanked for the paper, and asked to publish it in the *INDEPENDENT*. Six plans of the general text, *Rom. I. 16*, were presented. On Wednesday evening the brethren were divided between the three churches at their week-evening services. Next meeting is to be at Stouffville, on second Tuesday of September. Excuse brevity; I would give you, Mr. Editor, much more, but that I know you have not room.

w. w. s.

REV. W. H. HEU DE BOURCK.—Last Friday evening the Rev. Pastor of the Congregational Church in this town, whilst waiting to receive two committees of ladies and gentlemen, was suddenly overwhelmed with "surprise" by finding his congregation entering at his door, and announcing their intention to give the new parsonage a "house-warming," and its occupants a New Year's ovation. The visitors came laden with gifts and provisions. Every room was taken possession of. An address was read and presented to the pastor, expressive of the gratitude of his flock for his ministry, and his devotedness to their interests, and especially for the large and leading part he has taken in the extraordinary movements of the past year, and for his disinterested and generous services in connection with the erection of the new and handsome church and the founding of the parsonage. The best wishes were expressed, and the affectionate hope that the reverend gentleman (with his family) to whose spirit and energy the church owes its progress and prospects, might be long spared to occupy both parsonage and church, and see the fruit of his labours. The splendid set of flower and fruit epergnes, which was through some misadventure, withdrawn from competition at the recent "fancy fair," having been sent for a second time to Toronto, was presented to Rev. Heu de Bourck, as a token of his people's respect and attachment.—*Stratford Herald, Jan. 7.*

MR. MCINTOSH, student in the Congregational College, who has, during the

past two summers laboured in the extended field embracing Durham, Melburne, and Windsor, spent his Christmas holidays with the friends there, and on his returning to College, they presented him with a set of buffalo robes, and a purse of money, altogether amounting to \$60. On a former holiday they presented him with a forty dollar fur coat. In Windsor, a parsonage is being built by the active members there, although doubtless the other churches will render some assistance. † is a substantial frame, and is being finished in a manner suited to the climate. It will be finished in May, at which time Mr. M. having finished his college course, will occupy it. When completed it will cost about \$1,500. It is situated on a beautiful spot on the bank of the St. Francis River, 86 miles from Montreal.

In these church matters are moving on in the right direction, and signs of spiritual life are not wanting; several from the ranks of the young, have come out and decided for Christ. In Durham and Windsor, the congregations keep about the average, while at Melbourne it is considerably on the increase. The Sunday School there is in a very prosperous state. Last Sabbath the attendance was greater than heretofore, since reorganization; although it was the third Sabbath after the annual festival. The Sunday School in Windsor, although a union School, is actively engaged in by our people, and is also doing well.—*Com.*

MISSIONARY MEETING, MANILLA.—The deputation appointed to visit this place failing, it had been decided to dispense with the usual meeting this year, therefore when the Rev. Mr. Bulman, at the request of Mr. Marling, visited the church, there was no provision for a meeting. However, by his remaining over for a day, one was held on the following evening when there was a good attendance. The pastor presided and conducted the introductory exercises. The Rev. Hugh Currie, who drove five miles to be present, gave an address on the aspect of the mission field, both at home and abroad; and the Rev. Mr. Bulman, on God in missions. The collections and subscriptions amounted to

something over \$50. The good done by these visits, especially to country churches, is not only the opportunity they afford of hearing a new voice, but the encouragement and increased interest it gives in our denominational work. These visits if made more frequently would be a great help to our country causes.—*Com*

FERGUS.—On Thursday, December 29th, the friends and scholars of the Congregational Sabbath-school had a Christmas Tree Entertainment. It was well attended, and expectation was raised to the usual high pitch. Speculations were vigorously ventured as to the kind of prize that would fall to the happy lot of each. Among the surprises we were glad to find one for the worthy pastor. A kindly feeling of loving sympathy with him in his many arduous and truly missionary efforts prompted the suitable gifts of a rich seal-skin cap, a pair of fur mittens, a woollen comforter, and a silk handkerchief. This benefactor does Santa Claus and his agents great credit, and we hope brother Barker will have many drives through his parish, warmed by the kindness of his people. We wish our Fergus friends and their good minister the choicest gifts of our Master's grace.—*Com*.

ZION CHURCH CHRISTMAS DECORATIONS.—Among other churches we noticed Zion Church yesterday in its decorations, which were of the most elaborate and beautiful character. In the rear of the pulpit was a holly wreath, crossed with two real palm leaves and the legendary angelic proclamation, "Peace on Earth and Good Will." The arch over the organ, and the gallery were draped with laurel, while festoons of the same material hung from between the pillars, which were wound round with fir. The Rev. Dr. Wilkes and the Rev. Mr. Chapman conducted the services in the morning, the former of whom gave the history of the celebration of Christmas, while the latter commented upon the appearance of the angels to the shepherds. The choir sang appropriate anthems and chants.—*Montreal Herald*.

BRIGHAM.—The bazaar and soiree at Brigham, on the 30th December, was a decided success. About two hundred persons partook of the refreshments provided by the ladies and society, doing ample justice to them, after which short and interesting speeches were made by Rev. Messrs. McFarland, Nighswander, Fowkes, Jackson and Watson. The music and singing formed an interesting feature, Prof. Tellill presiding at the organ. The proceeds amounted to \$182, have been devoted to the purchase of a handsome \$200 organ, which has already been placed in the church. The ladies aid society extend their thanks to Mr. Nivin, of Montreal, who presented them with a very generous donation of \$20 in aid of the organ fund.—*Observer, Jan. 9*.

A PLEASANT SURPRISE.—On Christmas eve (24th ult.), two young men belonging to Zion Church paid a visit to their respected Pastor, Rev. C. Chapman, M.A., and presented him with a very acceptable Christmas gift, in the shape of a Persian Lamb fur coat, with cap and gauntlets of the same; together with a suitable address, expressing the love and esteem which is felt for him, and wishing many happy returns of the joyous season for himself and family. Mr. Chapman replied the next day by letter, stating how much he valued the gift itself, and especially the generous Christian sentiment of which it was the expression. The value of the gift was about \$150, which sum was made up by a goodly number of warm friends in Zion Church.—*Com*.

EMBRO.—The members of the church in this place are about erecting a parsonage for their minister, the Rev. J. Salmon, B.A., at an expense of \$1,500. It is to be a two-story brick house, commodious and convenient. The contract is let, the funds virtually secured, and it is to be ready for occupation on August 1st. On New Year's day the pastor of this people found a nice new sleigh had been unostentatiously put into his shed as his own. Several new subscribers have forwarded their names and the money from this place for the INDEPENDENT.



Best of all, however, is the fact that at the first communion of this year *eighteen* new members were received into the church on profession of their faith.

**ENTERTAINMENT TO TEACHERS.**—The young people of Zion Church Sunday school recently gave their superintendent and teachers an entertainment, which would have been creditable to older heads. The event took place in the lecture hall, which was tastefully trimmed with laurel and ground pine decorated with flowers. An address was presented to the superintendent and teachers on behalf of the scholars, and each teacher was given a bouquet. The programme comprised recitations, readings, vocal and instrumental music—all being performed by the scholars. Addresses were made by Revs. Mr. Chapman, and Dr. Wilkes, Messrs. J. Baylis and S. J. Lyman. During the evening an original hymn, by Mr. Chapman, was heartily sung by the children, to a familiar air.—*Witness*, Jan. 16.

**STRATFORD CHURCH BAZAAR.**—The ladies of the Congregational Church, Brunswick-street, offer their grateful acknowledgments, for the very friendly and generous support granted to them recently, at their soiree and fancy fair, which realized \$515.17. They

beg also to present their thanks to the band for their musical services. The ladies of the congregation feel deeply sensible of the value of the kindness and encouragement they have received, and hope to meet their friends at the dedication of the new sanctuary shortly.—*Stratford Herald*, Jan. 7.

**THE REV. WM. AND MRS. CLARKE**, received the visit of a surprise party, consisting of a number of their children, and grandchildren on the 6th ult., the anniversary of their golden wedding. After the family feast they were presented in behalf of those present and the members of the family absent with a purse of \$140, accompanied with many loving and gratifying remarks. The meeting closed with the baptism of two infant grandchildren.—*Com.*

**WINDSOR, P. Q.**—On the 17th instant, the church was presented with a very fine silver-plated communion set, by one of the members, Mrs. Andrew Rankin, as a token of her attachment to her spiritual home.—*Com.*

**EATON.**—The Rev. E. J. Sherrill has resigned his pastorate at Eaton, P. Q., after a ministry of thirty-six years with that people.—*Congregationalist*, Jan. 15

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## Official.

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**LABRADOR MISSION.**—Reminding the readers of the *Canadian Independent* that the missionaries, Rev. S. Butler and Miss Brodie, are at work this winter, on the Coast of Labrador, and that they have no means of intercourse with the world outside their isolated sphere of labour, the Ladies' Association having charge of the Mission earnestly beg the prayers of its friends, on behalf of these self-sacrificing workers. They also

wish to say, that to about sixty circulars sent to our churches, and Sabbath-schools, they have as yet received only a few replies. It is hoped that the cause of silence is not forgetfulness, or want of interest, but only a waiting to ascertain how much can be done. As speedily as practicable, do they ask for said replies. Hamilton and Guelph have promised aid, which will be soon forthcoming; and the following amounts have been

received :—Sheffield N. B., \$10 ; Galt, per Miss Emma Baylis, \$5 ; Rev. Edward Ebbs, \$2.60 ; Mrs. and Miss Kate Duff, \$5. It may perhaps be as well to state, that this is in no sense a Mission of Zion Church, Montreal, but simply a Christian Mission to a destitute and interesting people, which this Ladies' Association have allowed themselves to be made the channel and, so far, the agency of carrying forward.

CONGREGATIONAL COLLEGE, B. N. A.  
—The following remittances from churches, on account of current session have been received up to date, and are hereby acknowledged.

Montreal, Zion Church.....	\$241.50.
Guelph,.....	43.29.
Waterville .....	5.00.
Toronto, Bond Street.....	158.50.
Inverness.....	14.30.
Eastern Church, Montreal.....	13.45.

—————  
\$476.04.

R. C. JAMIESON,  
*Treasurer.*

MONTREAL,  
20th January, 1874.

PROVIDENT FUND.—Received since last announcement, for Provident Fund W. and O. branch :—

From Bond street Church,  
Toronto... .. \$20 25

Retiring Pastors' Fund Branch :

From Bond street Church,  
Toronto — Thanksgiving  
Service..... 36 00  
Zion Church, Montreal..... 97 10

Annual Collection, applied altogether to this fund.

J. C. BARTON,  
*Treasurer.*

MONTREAL, 26th Jan., 1874.

CONGREGATIONAL COLLEGE OF B. N. A.—Requisitions for students' labour during the vacation should be sent to the Principal, during the month of February.

## Obituary.

### MR. JACOB SWACKHAMMER.

On the 10th inst., Mr. Jacob Swackhammer, the oldest deacon of the Church-hill Congregational Church, Esquesing, died in Christ, in hope of eternal life, aged 80 years. He was born in Pennsylvania ; and removed to Canada with his parents when he was about twelve years of age.

He served in the war of 1812 for himself and afterwards for his father, who was drafted soon after his return. In 1821, he removed with his wife and three children to the place where he died : which was at the time a dense forest. He was one of the first settlers. Hard-

ships which cannot now be understood in our newest settlements, were endured by those early pioneers.

In 1837, Rev. H. Denny, then of Guelph, visited the neighbourhood of our deceased brother, and for a while preached in his house. The Lord blessed the word, and Mr. Swackhammer, and others were converted to God. In 1838, a church was formed and our brother was chosen deacon, which office he held till his death. Rev. H. Denny was chosen pastor and remained in charge 17 years. As a deacon he filled the office until his health failed him, as a good servant of the Church for Christ. As a Christian, he was upright in all his

business transactions, his word being regarded by all as perfectly reliable. He was humble as a child, devout in spirit, and had great reverence for sacred things. He was punctual and regular in his attendance upon the sanctuary; his soul delighting in the privileges thereof.

He was very generous to both friends and strangers—a very friend indeed. Nine years before his death he was laid aside by affliction of a paralytic and dropsical character. His sufferings during that period were beyond description. Often has he said to the writer, "No one knows what I suffer." Yet he never uttered a word of complaint or reflected on the wisdom of God's providence in

so dealing with him. His soul was ever found resting on Christ and his sun set in a clear sky.

His family of 16 children have all professed faith in Jesus. Three have died in the Lord, and the remaining thirteen, all now married, were with him during his last hours upon earth. His devoted widow with them sorrows, yet rejoices in hope of meeting again beyond the river. His death was improved by his pastor from Psalm cxvi, 15.

Thus one more of the fathers have passed away. May the mantle and a double portion of the Spirit fall upon the sons.

J. U.  
GEORGETOWN, Jan. 23rd., 1874.

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## Home and School.

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### LIGHT DARKENED.

(If therefore the light that is in thee be darkness, how great is that darkness ?)

A little cloud  
May hide worlds, shining in the midnight  
sky,  
And for a time appear to be their shroud  
Unto the gazer's eye.

A skiff's small sail  
May screen its owner from a glorious view,  
May, to the bright horizon be a veil,  
Or to the ocean blue.

The little moon  
Can, for a while, eclipse the source of light,  
And turn the brightness of a world too soon  
Into unnatural night.

An infant's hand  
May shut the world of light from out its  
eye;  
So self or care before the soul may stand,  
To hide Eternity.

WM. MCGILL.

RYCKMAN'S CORNERS, Ont.

### "FOR TO ME TO LIVE IS CHRIST, TO DIE IS GAIN."

PHIL. 1—21.

And is it "Christ" for me to live?  
Does faith that sweet assurance give?  
Then faith may well the hope supply,  
That 'twill be "gain" for me to die;  
To be from earthly bondage free,  
And rise to Immortality.

I would not here for ever stay,  
Lingering the slow-paced hours away;  
Where few are friends save Him above,  
The sinner's friend, whose name is Love.  
Fain would mine eyes His glory see,  
Who lived, and loved, and died for me.

Let me depart, 'tis "better far,"  
To dwell where happy spirits are,  
To feel that sin no more can harm,  
Nor foes disturb—nor fears alarm;  
Nor sorrow come with weeping eye;  
Death is "far better," let me die.

Yes let me die for deach "is gain,"  
 And life is loss, and sin is pain,  
 And heaven is pure, and praise is sweet,  
 And bliss is found at Jesu's feet ;  
 And time is fleeting let me die,  
 And rise to Immortality.

December, 1873.

W. B.

### WHAT MY LITTLE BOY TAUGHT ME.

"Tommy, come to mamma."

A sullen little face, with scowling brow and pouting lips, appeared at the door.

"What have you got to do?"

"I've got to stay in bed all day." And with the words Tommy jerked off his jacket, and kicked one boot across the chamber floor.

"What naughty thing have you been doing?"

"Spoiling the calla lily."

"The words, tone and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently,

"Come here, my poor, little laddie, and get in mamma's bed, you look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly, and questioningly the little fellow crept in by my side and lay quite still.

"Now, Tommy, tell mamma all about it."

"I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy, green leaves ; but this one, Tommy, was a bud. If you had watched, without touching it, you would have seen it grow larger, and lighter in colour, until some bright morning you would have run down stairs, to shout, and clap your little hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for let-

ting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower.

"Can't it be mended, mamma?"

"No, dear."

"You mended the cup I broke."

"Yes, darling. A broken China cup may be made whole again ; but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored."

"And God cannot restore it, mamma?"

The penitence, pathos and despair of the child's face was indescribable. I drew the little form to my breast in silent awe.

"I'm 'most as bad as Cain, mamma," sobbing heavily.

"How is that, dear?"

"I've killed something. But, mamma, I did not mean to, truly. I didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning when it'll be a great, beautiful flower."

Precious little teacher! What a lesson for us mothers! In the hurry and worry of this toiling, moiling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing, something? Think of the tragedy it would be if, through our haste and heedlessness, we should crush and destroy the bud of tenderness—so full and bursting in the heart of a child—and give to society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is Love, make them so? Who, then, is the wretched culprit? And where shall he or she be found in that great and awful morning when the Lord of the Garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given unto the bosom of father and mother?—*Home Guardian*.

### THE TIME TO BE PLEASANT.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing ; but she looked up and answered Maggie.

"Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat, and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she; "that would be the time when it would do the most good. I remember, when I was sick last year, I was so nervous that if anybody spoke to me, I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me, I ought to pay it back now; and I will." And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby. Maggie brought out the pretty ivory balls, and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out to ride in his carriage, mother, it is such a nice morning?" she asked.

"I should be so glad if you would!" said her mother.

The little hat and sack were brought, and baby was soon ready for his ride.

"I'll keep him as long as he is good," said Maggie? "and you must lie on the sofa and get a nap while I am gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered, "Thank you dearie, it will do me a world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down on the walk. She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest. She resolved always to remember and act upon her aunt's good word; "The very

time to be helpful and pleasant is when everybody is tired and cross."—*The Well Spring*.

### EXPECT IMMEDIATE CONVERSION.

Amongst the very few teachers whom we have heard talk to children, who seemed to us to give the impression that they expected their youthful hearers at once to begin and consistently to continue a really Christian life, is Ralph Wells. The standard of godly living was kept very high among the children and youth gathered into his Sunday-school from the most wretched dwellings in New York City. A large number of those young persons, many of whom would have been considered too young to make an intelligent profession of religion in most of our churches, year after year "kept the faith," and grew up to an earnest and consistent piety.

If this result was secured in one case, and under such unfavourable surroundings, why should it not be realized in ten thousand other cases, in churches and Sunday-schools and homes where everything is favourable to godly living? The true answer, we believe, lies in our want of faith. We have lost faith in such a result, and so fail to seek it or to reach it.—*S. S. Times*.

### THE DEAD.

—Ah, that great mystery of death! How silent have all the dear voices become, which lately were music in our ears! Where have those loved ones gone? What are they doing?—the fathers and mothers, the wives and husbands, the sweet children, the noble friends, who, a little while ago, told us all that was in their hearts. How deep is the voiceless hush of that world! Why cannot we talk with them across this abyss? Why may not we hear one word to tell us that they love us still? Between us and them there is a great gulf fixed! There are those who believe that spirit voices are heard across it, and I am glad if they get any comfort out of that belief; but these voices do not sound to me much like the voices we used to hear, nor do they tell us a great

deal. Their tones are rather unnatural. Only one voice, hitherto, has retained its old tone—the one that said “Mary,” in that early twilight; the one that said, “Peace be unto you,” in that evening meeting; the one that said, “Come and dine,” on the lake shore of Galilee. But that voice has thrown light into the darkness, and has told us of the many mansions in the house of God, assuring us of a world beyond this world, as good at least as this, as rich in beauty, in action, in thought and love.—*Rev. J. F. Clarke.*

### TRY THE CRACKER FIRST.

RALPH WELLS describes in a recent letter to the teachers of Grace Mission, how he met in the Alps a huge shepherd dog. It illustrates very pleasantly the gentle way of doing things, and will apply just as well in our dealings with rough girls and boys.

“We have hardly started, when a shepherd dog, seeing one abroad at so early an hour, concludes that something is wrong, and blocks the way, the only way, and a very narrow one at that. Now it is known that we are very fond of dogs; but to see that Swiss dog’s hair rise, and those Swiss teeth shown, and to hear the low, resolute growl that implies “no passage here,” is too much for Yankee pluck even on the Fourth of July! Two ways suggested themselves out of the difficulty. The first is a stone; the second a cracker. In goes the hand to the pocket for a cracker. The latter is first tried. “Doggie want a cracker?” Presto change! down goes the hair, in go the teeth, wag goes the tail, and with a sweet smile on his face, doggie goes off to eat his cracker. Try the cracker first, teacher!

### TOO MANY POINTS

The making of too many points in teaching a lesson is often equivalent to making no points at all. In regard to this, the *Baptist Teacher* says:

The thoughtful, studious teacher will often find himself embarrassed by the great variety and richness of truth contained in the lesson. To attempt to develop it all within the limits usually

allotted to it, would only result in a failure to develop anything aright.

Pursuing the exhaustive method, just as the teacher begins to warm up in his work, and the subject to open up to his view, the tap of the superintendent’s bell smites on his ear and heart, and there he is obliged to leave the lesson lying all in heaps, with nothing brought to perfection. Don’t say everything that can be said. Don’t undertake to teach everything that can be learned from the lesson. Select your starting-point, your line of march, your goal; and with your eye steadily fixed on it, press to it.

### MINISTERIAL STARCH.

“That dreadful ministerial starch” attracts the attention of Spurgeon, who says to his brother clergymen: “If you have indulge in it I would earnestly advise you to go and wash in Jordan seven times,” and get it out of you, every particle of it. I am persuaded that one reason why our working men so universally keep clear of ministers is because they abhor their artificial and unmanly ways. If they saw us, in the pulpit and out of it, acting like real men, and speaking naturally, like honest men, they would come around us. Baxter’s remark still holds good; “The want of a familiar tone and expression is a great fault in most of our deliveries, and that which we should be very careful to amend.” The vice of the ministry is that ministers will *parsonificate* the Gospel. We must have humanity along with our divinity if we would win the masses. Everybody can see through affectations, and people are not likely to be taken in by them. Fling away your stilts, brethren, and walk on your feet; doff your ecclesiasticism and array yourselves in truth.”

### A MOTHER’S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors and some old magazines, was just as busily cutting out pictures.

“It would litter the carpet,” so said Aunt Martha, who had come in for a

cozy chat. Mamma knew this ; but she knew, too, that a few minutes' work would make all right again, and Josie was happy.

All went well till the little boy found he had cut off the leg of a horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"Oh yes, sometimes."

"I will"; and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer, but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went on with his play, while the mother sewed quietly, with no jar of nerves or temper, and auntie's call lost none of its pleasantness.

"I'm tired of cutting pieces, mamma," said Josie, after a while.

"Well, get your horse-waggon, and play those bits of paper are wood, and you're going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling-box ; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking he was doing anything but play.—*Selected.*

### THE GREGORIAN CALENDAR.

To restore the civil year to a correspondence with the astronomical, Gregory XIII ordered that the 5th of October, 1582, should be called the 15th. To prevent the intrusion of the same errors in the measurement of time in future ages, and to secure the recurrence of the festivals of the Church at the same period of the year, he further decreed that every year whose number is not divisible by four should consist of three hundred and sixty-five days ; every year which is so divisible, but not divisible by one hundred, of three hundred and

sixty-six days ; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-five ; and every year divisible by four hundred, of three hundred and sixty-six. A more perfect correspondence of the civil and astronomical years will probably never be obtained. After the lapse of four thousand two hundred and thirty-seven years the error will be less than one day. In the preparation of this rule every source of disagreement is estimated, and as far as possible corrected. The allowance of an extra day every fourth year is indeed a small excess ; but this is not allowed to accumulate, for at the commencement of every century the centennial year is not to consist of three hundred and sixty-six days, or in other words, is not to be counted a leap-year, unless its number can be divided by four hundred. Thus the year 1600 was a leap year, and the year 2000 will be the same ; but the years 1700 and 1800 contained, and the year 1900 will contain, only 365 days.—*Harper's Magazine.*

THE SIMPLICITY OF SALVATION.—I knew a young man who, like you, intended to trust his soul to Jesus some time, but ever put it off time after time. One night God's Spirit enabled him to resolve that he would put it off no longer. He had been thinking much during the day of the words—"God so loved the world." He lay down on his bed, but it was not to sleep. He prayed God to give His Spirit, and the Lord heard his prayer. For hours he lay awake, his mind calm, his thoughts clear, his heart fixed. He saw as he had never seen before that God had really "so loved the world that He gave His only begotten Son" to die in the room of sinners ; that Christ had suffered enough, atoned enough, for his sins ; and that now, "*whosoever* believeth in Him should not perish, but have everlasting life." He simply believed this ; saw that his name was *whosoever* ; and that God was in earnest in His offer. His heart accepted it ; and that moment a joy he had never known before filled his soul. He started up from his bed. Could this be conversion ?—so simple a

thing as believing God's offer of Christ, and taking Him at His word? Yes, whispered God's Spirit. He knelt down at the bed-side; thanked God for His Son; committed himself to the Lord Jesus; and resolved, if God spared him, that he would believe himself to be a Christian, and look to Jesus to enable him to act like one. Ever since, he has considered that night to be the night of his conversion.

And why, my reader, should not this day be the day of your conversion? Why should you not believe the record which God has given of His Son, and cast yourself as a helpless child into the arms of Christ? Then would there be joy in the presence of the angels of God over you; and if this day was remarkable for nothing else, it would be the most remarkable day in all your history—the day when you were born again. God grant that it may be so.—*Monthly Messenger.*

NOT READY TO DIE.—The following is no fabrication of an irreverent secular journal, but from the orthodox *Memphis Presbyterian*:—"Travelling in his buggy alone, not long ago, in going to one of his appointments, one of our good brethren in the Presbytery of Memphis overtook a 'footpad' with his carpet bag in his hand. The roads were muddy, and he was just at the time about entering a miry bottom. With the politeness for which he is noted, he asked the pedestrian—an entire stranger—if he would not take a seat in his buggy until, at least, they had crossed the mud and the mire. The invitation was accepted, and the conversation for a time was free and easy, about things ordinary and general. Presently, however, the good brother, with a view to make the conversation profitable, asked the stranger *if he was ready to die*. Not knowing the character of the person who had invited him to a seat with him, and misapprehending his meaning and suspecting foul play, he waited not to reply, but sprang from the buggy immediately, and ran for life through slush and water. The clerical brother, wishing to assure the stranger that he meant no harm, called to him at the top of his voice, to stop! But this only hastened

his speed, and, like a scared hare, he ran until beyond hearing and sight. In his hasty flight he left his carpet sack, which our brother now has in his possession, being the richer for his faithfulness by the addition of a coarse shirt, a pair of threadbare trousers, and a little 'backer.'"

MINISTERS' SALARIES in New Hampshire as a general thing are not very large. Old Dr. A., of Hillsborough County, prior to the war only received \$300, on which he had to support his family and keep a horse. The war increased the cost of living so much that his parishioners had a sudden fit of liberality, and voted to increase his salary to \$400, of which he was informed by old Deacon C., one evening, who was amazed because Dr. A., did not seem overjoyed. Next Sunday, after his sermon, the old Doctor laid aside his glasses and surveyed the congregation with tears in his eyes. He thanked them in touching language for their great generosity, etc., but said he had slept on it, and had thought of it night and day, and had come finally to the conclusion to decline it, for three reasons: *First*, he was not worthy of any more salary; *Second*, they could not afford to pay any more; but *Third*, and *mainly*, it was as much as he could possibly do to collect \$300, and if he had to collect \$100 more, it would be too hard work, and more than he could possibly do and preach.

IT IS SAID IN SCRIPTURE that "they should be holy who bear the vessels of the Lord;" and it is generally believed that the position of a minister is one eminently favourable to personal holiness. But experience shows that such position brings with it great spiritual dangers. Familiarity with sacred things is sure to produce a feeling of indifference, unless counteracted by earnest prayer and secret communion with God. There is nothing more searing to the conscience than an unholy handling of the truth; the use of it for one's own selfish or ambitious ends. If it does not work to cleanse and hallow him who teaches it, it will defile and harden. That position of isolation and elevation in which a minister is placed, is, also,



dangerous as inspiring pride and self-confidence. Watching over others, he is tempted to forget to keep watch over himself. If there is any one who is called to scrutinize his own heart, and apply diligently the truth he teaches to himself, it is he who ministers in God's temple.—*Churchman*.

FOR OURSELVES, we are glad to believe that the gates are not ajar—that we have no true conception of what awaits us in the heavenly state. As Christmas draws near, the children ply their parents with eager questions as to what their gifts shall be. But when the father makes a pretence of disclosing the secret, asking seriously, "Shall I tell you?" he is greeted with a chorus of "No! no!" For half the pleasure of the Christmas-tree is the unexpectedness of its fruits. If there were any prophet able to open the door and disclose to us the glory that lies beyond, we should beg of him to keep his secret. For not the least element in the gladness of that great day of joy when we shall know even as we are known will consist in the gladness of its divinely prepared surprises.—*Christian Union*.

AN ODD New England deacon of the olden time was one day riding on horseback, when he was met by an old woman who had not so many of this world's good things as he had. Taking out his wallet, he handed her a quarter and rode on. He had ridden only a short distance when he began to soliloquize thus: "Now, wouldn't I have done better to have kept that money and bought myself something?" Wheeling his horse round, he rode back to where the old lady was standing, and said, "Give me that money!" She handed it to him, wondering what he meant. Placing it in his wallet, at the same time handing her a five dollar bill, he exclaimed, "There, self, I guess you'll wish you'd kept still!"

A GOOD STORY is told, in the *Congregationalist*, illustrating Dr. Todd's easy way of getting over the roughness of the pastoral path. A number of years ago, when there was much excitement on questions of reform, a prominent mem-

ber in the weekly prayer-meeting made a fierce and harsh attack upon the pastor's pulpit ministrations. The excitement was intense. All expected an explosion. At the close of the tirade, the Doctor asked in the most *nonchalant* way, "Any other brother any remarks to make?" The electricity was withdrawn, and all were in good humour again.

BE NOT MELANCHOLY, and wish yourself in heaven. If a king should give you the keeping of a castle, with all things belonging to it, orchards, gardens, etc., and bid you use them; withal promise you that after twenty years to remove you to the Court, and to make you a privy counsellor; if you should neglect your castle, and refuse to eat of those fruits, and set them down and whine, and wish you were a privy councillor, do you think the king would be pleased with you?—*Shelden*.

INDEPENDENCE.—Let a child wait very much upon himself; do not let him be waited upon, hand and foot, by servants; it will make him a poor creature if you do. Besides, a child is never so happy as when he waits upon himself, and when he can be useful to himself and others. A spirit of independence should be instilled early into him—it will make him a manly little fellow. He will then truly know

—"the glorious privilege  
Of being independent."

SCRUPLES.—English tourist (having arrived at Greenock on Sunday morning)—"My man, what's your charge for rowing me across the Frith?" Boatman—"Weel, sir, I was jist thinkin' I can't break the Sawbath day for no less than fifteen shull'n."

#### UNIFORM LESSONS 1874.

Feb. 1.	Jehovah's Promise.....	Ex. 6,	1-8.
"	8. The First Plague.....	Ex. 7,	11-22.
"	15. Jehovah's Passover.....	Ex. 12,	2-30, 51.
"	22. The Exodus.....	Ex. 13,	17-22.
Mar. 1.	The Red Sea.....	Ex. 14,	19-31.
"	8. Bitter Waters Sweetened.....	Ex. 15,	22-27.
"	15. Bread from Heaven.....	Ex. 16,	1-5, 31-35.
"	22. Defeat of Amalek.....	Ex. 17,	8-16.

For the *Quarterly Review* the Committee suggest,  
" 29. The Song of Moses ..... Ex. 15, 1-11.