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THE  
Canadian Independent.

VOL. XIX.

TORONTO, AUGUST, 1872.

No. 2.

THE WIDOWS' AND ORPHANS' FUND.

Our brethren in the pastorate are so very bashful in urging the claims of the Widows' Fund, that it is almost in spite of them that it has grown up to its present degree of strength. Now that the society contemplates opening a new branch of operations, changing its name accordingly, we have thought that a review of its past career might be both interesting and useful, as well as supply such lack of service.

"The Congregational Ministers' Widows' and Orphans' Fund Society" originated with Zion Church, Montreal, which sent Mr. C. Alexander as a deputation to the Union Meeting at Hamilton, in the year 1856, to propose its establishment by the body at large. Much discussion took place in the Union as to the principles in which the Fund should be administered,—whether it should be wholly charitable, given at the discretion of trustees to needy cases; or of the life assurance plan, a fixed allowance being given for a fixed payment; or whether these two plans should be in any way combined. It was to be noted that the ministers generally were strongly opposed to the "charitable" method, desiring to have some rights for their families by virtue of their own subscriptions, and to have the annuities of known amounts. The result of the discussion was the adoption of these views, and the resolve to form a Society consisting of ministers subscribing, as beneficiary members, churches collecting (by delegates), and life members—donors of a certain amount at once. Hearty thanks were voted to the Montreal friends for their action in the matter. The plan was carefully matured during the following year, and provisionally adopted at the Union Meeting of 1857. Any minister men in the body, of whatever age, was allowed to join the society during the next year, at the rate of \$10 per annum. The raising of a capital of \$4000 at once was set forth as necessary to the success of the scheme. In 1858, the constitution received a final revision, and a proposal to connect the fund with some existing insurance society was disapproved, as its investments could be made more profitably by itself. Small progress had yet been made in raising the capital, though Montreal had subscribed some \$1000. A number of ministers had become beneficiary members.

In 1859, the "Society" met for the first time independently of the Union. There were now 26 beneficiary and 16 life-members, and 4 churches. At the annual meeting in 1860, it was announced that no claim had arisen, that the capital was \$2202.41, of which ministers' subscriptions had produced \$545, interest \$158.71, Zion Church, Montreal, \$1402.35, and all the other churches \$96.38 ! During the previous session of parliament, corporate powers had been obtained for the Society.

Next year, \$156.04 were reported from 21 churches, capital increased to \$2804.51. In 1862, only 15 churches contributed an aggregate of \$156.76, but the capital had grown to \$3453.79. In 1863, again, only 15 churches collected, the sum of their gifts being \$191.

In 1864 the fund had been in existence for seven years, and still no claim had arisen ! Collections this year \$174.12, life-membership \$50. Yet the capital had grown to \$5,233.61.

The year 1865 was memorable as that of the occurrence of the first claim. As an illustration of the benefits of the fund to ministers, it was noted that the deceased member had paid premiums in all amounting to \$57 ; while his widow received in three quarters of a year \$67.50. [The same annuity, \$90 a year, has been continued till now, making almost \$700, besides any future annual payments, secured by \$57.] The capital has now grown to \$6,073.94. Of total receipts from the beginning, amounting (in round numbers) to \$6300, the beneficiary members had paid \$1900, and \$1900 had been received from dividends, while life-members and churches had given \$2500. Of the latter amount, \$1700 had come from Zion Church, Montreal, leaving only \$800 for all the other churches, in 8 years, an average of one dollar twelve-and-a-half cents per church per annum.

We will not weary our readers by a bare recital of the figures of each successive year. Suffice it to say, that the last report, for 1872, exhibited an invested capital of \$12,435.90, of which \$845.88 had accumulated during the years ; a beneficiary membership of 28 ; 16 churches subscribing during the year a total of \$229.54 ; and 4 annuitants receiving aid.

In a few words, we would sum up the leading points of the history, constitution, claims, and advantages of this Fund, hoping that both ministers and churches will "consider what we say."

1. The Fund is evidently owing to the liberality and forethought of our friends in Montreal, who have been the largest givers, as well as the planners and managers from the beginning until now. And among these, we are sure we shall awaken no jealousy, when we specially mention the name of Mr. Peter W. Wood, who has educated himself into an actuary for this very purpose, and has exhibited the results of most pains-taking solicitude for the safety of the undertaking in elaborate tables, showing the "risk" assumed on behalf of every minister's family.— The management throughout has been wondrously economical, every expense from the beginning not amounting to much more than \$200.

2. The capital of the fund having accumulated so rapidly, it is considered perfectly safe to give greater advantages to beneficiary members, by reducing the premiums and increasing the annuities. At present, ministers received into the Society under 30 years of age pay \$10 a year; between 30 and 40, \$12; between 40 and 50, \$14. It is proposed to reduce each of these payments by \$2, and to require no further payment of those who have attained to 70 years, and have paid thirty annual premiums. It is further proposed to increase the annuity paid to a widow (for life or until her re-marriage) from \$90 to \$100. The rate for children remains unchanged, viz., to each son under 16 and daughter under 18 years, \$20, with \$40 to the youngest child. In the case of entire orphans the allowance is increased to \$30 to each child under the above ages. These alterations will come into force if sanctioned by the Society in 1873, when the quinquennial revision of rates and annuities provided for in the rules will take place.

3. In view of these advantages, we would urge upon our ministerial readers who have not yet joined the Society, the advisableness of their entering it without delay. To render this more easy, it is proposed after 1873, to give the Board power to receive members at any time, subject to confirmation by the Society. It may be well to add that ministers ceasing to reside in British North America lose their beneficiary claims, but the payments they have made will be repaid to their families at their death, with interest. If returning hither, however, such ministers may be allowed to resume connection with the Fund, on paying an additional premium of 20 cents per annum for each year of absence. "Any beneficiary member leaving the ministry (except in case of infirmity or old age) or the denomination, or ceasing to be in good standing, shall thereby forfeit all claim on the Fund, but shall be entitled to receive back the amount he has paid into it without interest." Ministers who leave their subscriptions unpaid for twelve months, after notice, shall be held to have withdrawn.

4. The new feature in the scheme now proposed, viz., that of providing a retiring allowance for superannuated pastors, is one that establishes a fresh claim on the liberality of the churches. The whole subject is committed to the Board of Trustees, whose abilities have been so well tested, and by them no doubt all questions as to the basis of the appropriations—whether on the "grant" or "insurance" principle, the amounts thereof, the age and other qualifications of recipients, as well as the ways and means, will be carefully thought out. The Society gave a general sanction to the plan, as a *separate branch* of its operations, and authorized the Board to obtain amendments to the Act of Incorporation accordingly, including a change of name. (Following an Australian precedent, this may become, "The Canada Congregational Ministers' Provident Society.") But on some basis, doubtless, provision will be made, not only for the widows and fatherless children of deceased ministers, but for those whom Providence spares to live after they have no more strength to labour. Ministers can very seldom lay up money; it is all they can do to live from year to year. They cannot bear

to be burdensome to their relatives, if they have any able and willing to bear the burden of their maintenance, in their declining days. And it is a cruelty to them and to the churches to compel them to work when the eye has become dim and the natural force abated. It is not likely that any provision made will be an adequate support, but it will eke out such other resources as may be available.

5. We trust that the churches will henceforth evince greater liberality to the Widows' Fund. We see no sufficient reason why ministers should not present the cause to their people; but if they cannot surmount the delicacy they feel in asking aid for an object in which they and their families are personally interested, let the deacons and members *insist* on a collection being made. We speak from experience, when we say that this cause is popular, and that congregations will give if they have the chance. They should have that chance regularly, every year.

We would further remind our friends who are able to "devise liberal things," that \$50 paid at one time constitutes the donor a life-member of the Society, entitling him to a voice and vote at each meeting.

This object is also peculiarly suitable for remembrance in charitable bequests. Those who are setting their house in order, and providing for those of their own house, may be glad to have their attention pointed to the needs of those aged pastors, or the widows and orphans of those who have been poor for Christ's sake.

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#### AN OMISSION AT MONTREAL.

Whose fault was it, that from the beginning to end of the late Union Meeting, no one called for any report from the Local Secretaries for the London Missionary Society? We fear those gentlemen had not very large receipts to acknowledge, or we should have had a volunteer statement from them. Of course, their appointment continues. Many as are our home-claims, and limited our resources, we are persuaded that it is necessary to the full health and development of the spiritual life of the churches, that they look over their own fence, and remember the "the field is the world."

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#### QUESTIONS FOR EVERY READER.

Are you a SUBSCRIBER to this magazine? If earning money for yourself, and attached to the Congregational system, ought you not to sustain this important means of upholding it?

If a Subscriber, have you PAID for the current volume, and its predecessors since you came on our list? The new volume began with the July number, and the dollar is payable *in advance*. You can always see how your account stands, to the end of the current volume, by looking at the figure following your name. If no figure follows it, you have paid up till next June. If any precedes the name, that shows that you have paid for *this* volume, and so much on account of future years. One of the oldest men on our list, who has always kept ahead, when the fact was pointed out, as it was thought he mistook the meaning of the

left-hand figure, "I am well aware that I have paid for the *C. I.*, some years in advance, and I wish it to be so. You have so many subscribers who are behind, that it is well to have some set an example by going ahead." Thanks, good friend; may your zeal provoke very many!

Can you not CANVASS a little for the INDEPENDENT? If there is a local agent in your neighbourhood, he will be glad of your co-operation; communicate with him. If there is not, all the more need of your exertions. Every single addition to the list helps the undertaking.

Since these lines were written, a list of sixteen new names have been received from Mr. E. D. Silcox, student, labouring at Cold Springs, for which a \$7.50 S. S. Library has been sent as a premium. Does not this suggest something to other students, and to rural churches?

If a man in business, your ADVERTISEMENT might help you and the magazine at the same time. Our circulation, if not large, is of choice quality, and scattered over a wide area, in Ontario, Quebec, Nova Scotia, New Brunswick, England and the United States.

Did you subscribe at Montreal, or give a guarantee, to the SPECIAL FUND there raised? Pray remember that the cash was wanted *immediately*.

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### OUR DENOMINATIONAL STATISTICS.

In order that these may be of some service to us, and that they may represent us truthfully, and not belie us, they must be both *correct* and *complete*. To describe a man as five feet high when he is six, or thirty years of age when he is fifty, would deceive those seeking him, rather than assist them. Deficient or inaccurate statistics of a denomination often lead to the same result. Our returns last year were faulty in both respects. Only 53 out of 83 churches, or about two-thirds, sent in the schedules with the blanks filled, and many of these left a large portion of the blanks unfilled. A comparison, too, of some of the items reported in the last two years shows vexing discrepancies. For instance, one church reports an addition of one to its membership during last year, without any removals, while the total membership given is *thirty-eight less* than the year before! Another return shows a similar discrepancy of twenty-five in comparison with the previous year; and one half of all the churches that report are open to the same charge, though not to the same extent! In no case do we suppose there is intentional falsification of the returns; but the error arises principally, no doubt, from neglect in keeping the church records properly. Is it, then, too much to ask of those churches that are negligent in this respect, to be more careful now at the beginning of the present ecclesiastical year, and see that their books are correctly kept. For instance:

1. Let there be a list of membership in connection with every church, with the names, columns for additions and removals, how and when. If old lists are revised, and names dropped, let the facts be so entered that there may be no discrepancy between the returns of consecutive years.

2. Every church book should also have, for more reasons than one, a Table of Baptisms, with appropriate items, in which the pastor or clerk should make the entries regularly as the baptisms occur.

3. The pastor, or the proper officer of the church, should keep a careful account of the contributions made for different purposes, especially those for general objects, which do not usually pass through the treasurer's hands.

4. Churches whose pastorates are vacant are more likely to be negligent in keeping records, and in making returns, than those churches that have pastors. But it need not be so. Every church should have its secretary, whose address should be known for the purpose of correspondence with it.

5 Sabbath school superintendents, or secretaries, should also be prepared to make accurate returns of their charges.

Will the churches please accept these hints at the present. Others may be given to greater advantage near the end of the year, when the blank forms shall be distributed again.

E. B.

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### CHRISTIAN JOURNALISM.

The Boston *Congregationalist* calls attention to the importance and the need of Christian journalism. Not in connection with religious papers, so called, for they are already supplied—but for the secular press. And it is indeed an important subject. The general body of our ministers have perhaps never given the subject half the thought it demands. The village paper is a miserable thing; its tone is that of the “bar” or the scrub race. If the minister contributed one short article in a week to the editorial columns, its whole tone would be vastly improved. Our ministers sometimes write letters to the press. Let us advise them rather to write short editorials. They will be of more weight, and the editor will like them better. And a minister often feels as if he should somehow say something to the world beyond his own little flock. Theodore Cuyler says he began his ministry with this determination among others, that he would write one article every week to the press; and thus preach truth and righteousness to the people generally. He has done so for more than twenty-five years. The results are, that he himself believes he has done more good that way than by his preaching in the pulpit—he has made himself a power for good in the land—and he has gained a facility in writing for and speaking to the masses that he never could have gained in his pulpit alone. We have had brethren, such as Roaf and Climie, whose greatest influence perhaps was through the press; and some few of our present brethren seem to understand something of this secret of power; but as Christian ministers and brethren generally, we are not as literary—shall we say journalistic, as we ought to be. If ministers of all denominations who devote themselves to farming, or slip away over the lines to make trial of the value of “Greenbacks,” would rather take to secular journalism—it would be a fine thing for the country;

and not a bad thing for themselves ! Secular journalism with a Christian flavour ; that is the kind of journalism we advocate, and the kind the country needs.

W. W. S.

### GETTING TUNED.

Men, whose lives are to keep the right tone—we mean now in a moral sense—must, like pianos, be frequently tuned. Sentiments touching duty and propriety have in themselves a liability, and are ever exposed to influences that work, to loss of tension ; and unless the wrench is duly applied, they will soon get a laxness that we would have thought impossible. Have you not observed how many very strenuous teetotalers, if they cease for a while to read, or hear, or advocate the wisdom and necessity of abstinence from intoxicants, and associate with persons who tittle, begin to wonder whether a moderate quantity of spirituous stimulant is really harmful or, except in a certain class of cases, dangerous ? and what slight resistance either conscience or principle at length offers to their drinking the glass of ale provided at a friend's dining-table, or the wine that speaks happy welcome in a social gathering ? Let one neglect to "remember"—to heed and reverence the voice of Jehovah as it declares—that the Sabbath is to be kept holy, and how insidiously worldly doing, and reading, and conversation will bring him into an unremorseful secularizing of it. And so our belief as to the profitableness of much and earnest praying—and our views as to demands of Christian labour in the ministry or out of it—and our trusting and glorying only in the Gospel—and our regard for the divine authority of Scripture—and our convictions as to acquired and possible uprightness of life before God and men—in short, all heavenly patterns that have been "shown us in the mount ;" if they be not often "dipt" anew in the "colours" we have seen the Lord give them, will with astonishing quickness become defiled and rotten from earthly trailing. Backsliding in spirituality waits close on the heels of the most intimate and joyous communion with God. An eminent position—a radiant light—in grace cannot be maintained without continuous watchfulness and endeavour ; and if we are not conscious that these are used, we may conclude, without further questioning, that we either never attained to much, or are in a decline. It is never safe to leave good to take care of itself for a day in such natures as ours and such a world as this. Evermore should we, by praying without ceasing, have the ear of the Master detecting, and His hand restoring, any relaxing that makes us in a chord unharmonious to His will and heart. Are we becoming more tolerant of things that we have been wont to deem evil ? Would we now shrink from a consecration that we have sometimes gladly made of ourselves to the Lord ? Does the zeal for the Redeemer's cause that once made us so ardent and laborious, begin to wear the appearance of fanaticism ? Are we winking at, if not falling into, habits which we formerly regarded unchristian ? Such changes are sadly common. And they most generally come as devils robed as angels of light. But let us not be deceived. Christ has not



sent them. And we need to have Him cast them out. His messengers come only to lead us upward. They give severe tension, not easy looseness, to our opinions as to right and wrong. Strenuousness is more apt to gain their approval than get their ridicule, though sometimes we hardly think it. Ah! how opportune the entreaty ever is:—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

J. M. S.

Amherstburg.

### THE RIGHT ORGAN FOR A CHURCH.

[We regret that we cannot give the name of the writer of the following, who hails from West Newton, Massachusetts. It is taken from an American paper, and may be useful to our readers.—Ed.]

In building an organ, the builder naturally desires to put in as many stops as possible. The more stops the greater the power—and money. Precisely. For all that, we are inclined to take the side of the little churches. We think it can be shown that an organ can be built with a few stops, and yet have volume and solidity of tone, if it does lack in the less valuable quality of variety.

The builders divide their instruments into two classes—church organs and concert organs. These last are generally of great size and have many stops, that a pleasing variety may be obtained. Many of these stops are useless in a church organ. They are called "fancy" or "display" stops, and are commonly of a light, brilliant, and secular character. In church we want none of these. We want the sonorous diapason, the soft dulcianas, the weighty bourdons, the smooth and mellow flutes, and the rich but not loud oboes and trumpets. Having these, or others like them, we have all needed in any church, be it large or small. If we care to hear fancy playing, or "display stops," we can go to our music halls. In the worship of God such things are not suitable.

One Sunday morning last summer I strayed into the "Groot Kerk," at Haarlem, Holland. In that quaint old pile can be found one of the great organs of the world. I had the honour that day to sit beside the famous old organist and see the mighty instrument under his master hands. There was a communion service that day. When all was over, the old gentleman said, in mingled Dutch and English: "You must come again to hear the organ. I cannot display it in church. It would not be proper."

Suppose we look into the organ factory, and examine one of the small organs as commonly made. It has an open diapason, dulciana, stopped diapason, flute, etc. Part of the diapason pipes are displayed in front. They are gilded or prettily painted. Let us take one of them down, and try a few experiments with it. It is a slender lead pipe, about four feet long, and when blown gives a fair tone—pleasing, though not loud.

Let us take this pipe, with the builder's permission, into the "voicing room." Here the pipes are finished off and "voiced," or made ready for use. In one corner is a windchest and bellows, called a "voicing table." With a steel tool we "ream out" the hole in the foot of the pipe, enlarging it so that more wind will flow in. Placing it upon the voicing table, we cause it to sound. How singular! The same pipe now gives a louder note.

Next we get a lot of weights and pile them on the bellows. This causes the wind to rush into the pipe under a greater pressure. At once the tone is greatly increased; and, instead of the thin, pleasant tone it originally had, it sings loud and full, but rather harshly. Here is another pipe, made for a high-pressure

organ. It is of the same length, and gives the same pitch. Placing it beside the other, it gives a full, sonorous tone, quite free from harshness. Notice this pipe. It is of the same length, but is larger in diameter and made of a more costly metal. It is cut in a slightly different way out the mouth; otherwise the two are alike.

It is plain that, if the little organ had diapason pipes of this style, and had more weights on its bellows, it would have the same quality of tone as that of a high-cost organ.

The poor little society would be thankful if they had such a full, rich-toned organ, even if it did lack variety.

To solve this problem, we will start with the supposition that they start on the scale of a five-thousand dollar organ. First we will consider the bellows. Have it made large, very strong, and with a high pressure. Have all the tubes and chests that are to hold the wind made extra large and heavy. Into these parts and into the action put that liberal expenditure that is the only true economy. Let it have a full pedal keyboard and one set of keys. One is enough in the hands of a good player. To improve the mechanical parts, have a "coupler" added, that the pedals and keyboards may be united. Then have an "octave coupler" put in. The use of this will be made plain presently.

Now for the pipes that are to give the tones. First of all, look to the base. Decide to have a sixteen-foot bourdon extending through the whole organ; the two lower octaves to be attached to the pedals, and the rest to the keys. Then have an eight-foot open diapason, with a note for every key. No scripping and saving by having part of the bourdon answer for the base of the diapason. Let us not cheat ourselves, and try to praise the Lord with any such musical swindle.

Draw these two stops and the octave coupler. This last causes two keys to fall for every one touched over a certain part of the keyboard. Of course, it doubles the power of the instrument. Add the pedal coupler, and get a stout fellow to handle the bellows. Play "Old Hundred" on these two stops. Isn't the effect very much like a great organ? These two stops alone would sustain a thousand persons in congregational singing.

Next have the whole machine enclosed in a tight box, and make a "swell" of the whole instrument. Then add an eight-foot dulciana stop. Draw the dulciana and pedal bourdon alone, play a few chords, and see how the delicate sweetness of the one mingles with the rich, solid base of the other. The tones rise and fall at command, just as in the best-made organ. The church seems to shake with the deep tones, and the limpid chords seem to lead away to heavenly choirs. This is no fancy sketch, but simple, well-known effects, that can be produced on any fine organ.

Did the fair prove a failure and the subscription list a drag, the society might well pause here, and take the instrument just as it stands for seven or eight hundred dollars. It would answer the requirements of any church where congregational singing was used; and, though small, would be a heavy and powerful instrument.

If they could go further, and manage to pay sixteen hundred dollars, still greater power and variety could be obtained. A four-foot stop would improve the brilliancy of the general effect. To give a mellow solo stop, a "melodia" could be put in. Then a "viol de gamba" would give a silvery crispness to the other soft stops. For brilliant effects one reed stop, "oboe" and "bassoon," would be valuable. To crown all, and double the effects at the command of the organist, each of these stops could be cut in two, so that the base of one could be used with the treble of the other. Thus, in all, the organ would have fifteen stops, including a tremulant.

A long experience as organist, and a careful examination of the best instruments on both sides of the Atlantic, convinces me that on this plan the little societies need no longer envy their rich neighbours; but have an organ that will be as good, if not better, than many a five-thousand-dollar instrument.

## THE MANAGEMENT OF CHURCH MEETINGS.

The respected Secretary of one of our largest associations has requested us (*Congregational Miscellany*) to insert the following article. It was written some time ago by the Rev. H. T. Robjohns, B. A., and first published, we believe, in *The Christian's Penny Magazine*. Mr. Robjohns has now kindly placed the article at our disposal. Some will say that the writer makes too much of the difficulties referred to. We cannot but think, however, that for want of that knowledge of "The Law and Practice of Public Meetings," to which he refers, some ministers look forward to their monthly church meetings with uneasiness, and often conduct them with weakness. We have heard intelligent laymen complain of this. But there are plenty of church members who can hardly be got to believe that they may not speak about anything or everything that comes into their head at a church meeting. In such a case the position of the minister as moderator is extremely trying. We submit this article as, at least, a useful contribution to the subject; we are willing to hear others about it.

Within the walls of an Independent chapel usually meet two distinct bodies—one circle within another—the church and the congregation. The congregation consists of mere hearers of the Word, contributing however to the revenue; the church consists of professed believers in Jesus, pledged to mutual edification and to aggressive work. To the latter body—to the inner circle—is committed the privilege and responsibility of legislating for the good of the whole.

In all associations of men evils arise. We are not unwilling to admit, therefore, that there are evils to be found in Independent churches. But evils may be avoidable or unavoidable. We are persuaded that many evils in Independent churches are avoidable. Very many arise from defects in administration. Some of these arise from carelessness, from want of perceiving the importance of right method; others are to be set down to those "traditions of the elders," which we persist in following, and so make our theoretical independency, which is simple, broad, and elastic—even grand—so poor a thing often in actual practice. Our object now is to suggest some improvements in our church procedure. We shall not dogmatize, and therefore readers will kindly consider patiently what some may consider doubtful matters. On the other hand, there may be those who will deem our suggestions so simple, so purely a matter of common sense, that they are not worth writing down, and for that reason they may be impatient. But evils arise often in our church procedure, through not taking counsel with common sense.

Let none us cut short, by here saying, "Where a church is in a right spiritual state, there everything else will be sure to be right." A right spiritual condition is of immense importance, of more consequence than all beside. But disorder producing difficulty, and difficulty occasioning ill feeling, will keep a Church from getting into a right spiritual condition. And where there is now a healthy spiritual life, there is no guarantee against a "root of bitterness springing up to trouble us," if there be a senseless or careless conduct of church affairs. All that any one could say on the spiritual conditions of church prosperity, we would say with all the emphasis we could command; but there are other conditions less ethereal on which a word may be allowed, which are of real though subordinate importance.

Our churches sometimes suffer from the want of *Order*, sometimes from the lack of *Publicity*.

1. From the want of *Order*. Perhaps they oscillate between two extremes ofarchical or oligarchical despotism and destructive license. In the freedom of

private intercourse we sometimes hear ministers say—"I allow no business to come into my church meeting; we have no nonsense of that sort; the deacons and I manage everything." No doubt this is often done from the best of motives, to preserve peace, and to keep up the spiritual tone of the church by making the church meetings wholly devotional. But how can a church work with all its might if it is not interested; and how can it be interested, if it is never taken into counsel? From this extreme the pendulum swings back to the other. Anybody is allowed to say anything, on any question, at any time. No one knows who in a church meeting may jump up, what he may bring forward, or what he may say. The consequence of all this sometimes is, that our best people, the intelligent, the pious, and the wise, never attend church meetings; its affairs are left to the turbulent and the immature. What we want is the blending of perfect liberty with perfect order.

This can be secured in our own country only in one way: by conducting all our church assemblies according to that unwritten law of public meeting which has sway in England, to which all Englishmen profess to yield obedience, but which few really understand, and few therefore properly obey. It is the glory of the religion of Jesus that it can assimilate to itself and use whatever is right and wise, gracious and true, in the customs and law of every land. And this law for the conduct of practical debate has this claim on our adoption, that it is an embodiment of justice, securing the fullest liberty to every member of an assembly, consistent with fair play to all the rest. Indeed, the law is nominally allowed to govern our church discussions: what we wish to see is a more intelligent understanding of it, and a more consistent and regular application.

Let us instance one or two enactments of this unwritten code. NO BUSINESS SHALL BE BROUGHT FORWARD WITHOUT NOTICE GIVEN AT A PRECEDING MEETING, WHICH NOTICE MUST BE IN WRITING; AND THE NOTICE MUST FURTHER BE IN TERMS OF A PROPOSITION TO BE SUBMITTED FOR THE ASSENT OF THE ASSEMBLY. Let this once be adopted as a standing order in the churches, and the executive will no longer go to the Church meeting filled with anxiety as to what may or may not come up. The last part of the rule is important. You cannot veil the *real* nature of the business unless it be given in the form of a proposition, commencing with the word "That," &c. For example, a designing man might give notice that, at the next church meeting, he would call attention to the spiritual condition of the church; and then, in a thinly-attended meeting, propose and carry a resolution destructive of the community. Make him tell you beforehand, in black and white what he proposes to do. We have known churches saved from ruin by insisting on this simple rule. Let any member propose anything to a church—never curtail liberty—the pastor is the guardian of the liberty of each, as well as of the order of the whole—but insist on knowing beforehand what the proposal is.

Another simple enactment is, THAT THERE SHOULD BE NO SPEECH, CERTAINLY NO DEBATE, UNLESS A SUBSTANTIVE MOTION HAS PRECEDED. No one should be allowed to speak save to the motion, and only once to the same motion; this is another as simple. The firm enforcement of only these principles would save our churches from nine-tenths of their disorders. A very wholesome custom would be for every speaker instantly to sit down, whenever the President rises to rule on a point of order; this is the case in the House of Commons, whenever the Speaker interferes. It would prevent unseemly scenes that sometimes occur in deliberative assemblies, in which debater fights with debater, and all against the chairman, about some question of order, which he alone ought and should be competent to decide.

But that reminds us that all who occupy the chair are not so competent. Nearly every day we see in the public prints instances of the most absurd ruling. One of the most common errors is to allow any number of amendments to be *at the same time* before an assembly, when it is impossible to vote if there be more than one at once. At a recent meeting of a Town Council this error was committed.

The question was a very important one; the consequence was, the councillors knew not how to vote, and the meeting closed in confusion and scramble. Few men know really how to conduct a meeting from the chair, because so few are acquainted with "The Law and Practice of Public Meetings." No minister should be without this knowledge; and its acquisition is now easy through "The Handy-Book of Public Meetings," by J. Walter Smith, LL. D., Barrister-at-Law. Any one acquainted with principles there laid down, and their reasons, would be sure to conduct a meeting with that high impartiality which might defy impeachment. We are sure that the application of them, so far as possible, to church procedure, would end many of the disorders from which churches sometimes suffer. It would not be possible, perhaps, to induce a church to adopt them all at once; but a wise executive would find no real difficulty in educating a comparatively unintelligent and rude village church up to the point of order; especially since it could and would be shown that the principles of order were also principles of freedom. The House of Commons (where these principles are carried out to the extreme of scientific perfection) is at once the freest and most orderly assembly in the world.

2. From the want of *Publicity*. The policy of churches is often a policy of timidity and secrecy instead of one of openness and daring. I do not believe in the practice of holding church meetings with closed doors. To our minds a secret assembly is either already a corrupt assembly, or else is rapidly tending to corruption. Nothing would so much contribute to redeem churches from licence and disorder, as allowing the congregation to attend all church meetings as auditors of the proceedings, the church members alone taking actual part in them. Public opinion is God's fresh air, to keep pure and wholesome the atmosphere of all deliberative bodies. "What!" says one, "the public opinion of the *World*?" Yes, indeed, dear friend, for even the world knows the right, though it does the wrong, by virtue of common sense and conscience. We doubt exceedingly whether, in earlier times, the assemblies of the Church were secret, save as necessitated by the iron heel of the persecutor. But is not the church a family, and ought not its affairs to be kept to itself? No! the Universal Church is a family, in which God is the Father, and our Elder Brother Christ; but a particular church is a public body, existing for the public good, and ought to have no secrets. The action of a church ought to be like the life of a Christian man, so full of the glory of Christ that it should be for the benediction of man to see the bright reflection.

"But," perhaps it is said, "it is so nice to meet altogether, and talk over things. You know

'We are a garden walled around,  
Chosen and made peculiar ground.'

But that is just what we do not know. With all deference to the devout author of these lines, we do not ourselves believe in We-are-a-garden-walled-around Christianity. We bend before that higher authority, who said, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "But what about cases of discipline?" If the church nominates *trusted* elder brethren to inquire, to report, and recommend the proper course to pursue, then nothing will be said or done that all the world might not hear. If, on the other hand, you make the church meeting, attended by both sexes, and even children, a kind of moral dissecting-room, all we have to say is, that the sooner you drop the study of this kind of anatomy the better. Another important immense advantage of an open church meeting would be, that they who wished would be able to witness the reception of members; and one of our ablest and most successful ministers, afterwards president of three colleges, since deceased, once told me that more were led to decision by this means during his ministry than by any sermon he ever preached.

As a part of this policy of publicity, every church should periodically print and circulate its financial statements. Let them be open, clear, competently audited, and then published to all your people. The more you trust the people in financial matters, the more will they respond with eager liberality. The more deacons keep things dark and mysterious, the less interest will the people have, the more stingy they become, and the end is balances year after year on the wrong side, and misery. All unpaid officers, as in all other societies, should be subjected to periodical election. There are many sad instances all over the country of treasurers allowing, through incapacity or worse cause, the finances to get into hopeless confusion, and the minister to starve; and then actually withstanding the efforts of the conscientious and the liberal to set things right. It is thus possible for one man, elected for life, to resist the church, and to do endless injury. These evils are not to be charged on Independency, but on our senseless way of working it. On the other side, good and true deacons, secretaries, and treasurers are certain of re-election to their life's end.

If any minister, approving in the main our suggestions, says, "Our people are not prepared so to change traditional usage," all we can reply is, "What are the ministers for, if not to train and teach the church the more excellent way?" No wise minister will force changes against the convictions of a people; but he has every opportunity, in private and in public gradually to win the people to his view; and if he be in the right, then time and the Lord of time are on his side.

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#### PAY OFTEN.

We happened to see a check in a minister's hand the other day, the amount being his *weekly* payment of salary. Thinking it an unusual thing, we asked an explanation. The reply was substantially this:—"My salary is not large, but it is all that I think my people can afford to pay in their present circumstances. They know it is very small for all which it has to do in my house; and although they promised regular quarterly payments, they have volunteered the weekly check which you saw in my hand. The difference is immense. In the first place it warms my heart to receive every week the substantial evidence of faithfulness from my people. It shews that they keep me in mind. It shews that they mean I shall have the use and benefit of my money as fast as I earn it. Thus I get my salary without any deduction of interest. And besides, with cash in hand, I can buy a tub of butter, and save ten cents a pound over the credit system. I can lay in my potatoes and groceries, and enjoy the luxury of paying as I go. The nimble sixpence is worth one-quarter more than the slow shilling. But many ministers have to put up with the *slow sixpence*—a poor salary poorly paid; sometimes past due, and possibly dunned for beside. I thank God every Wednesday, when my check comes, that He has given me a people so squarely honest."

This confession of the minister, though entirely private, seems too good to be suppressed. Our conviction is, that with all the self-denial, and often extreme hardship, to be found in the lot of ministers, the acting out of our heading, "PAY OFTEN," would help things amazingly. How different this from the miserable financial confusion of many parishes, where collections are slowly made—where the last payment made is pew rent—where the treasury is never in funds, and where the poor parson is obliged to pay usury on the whole business. It is an outrage on a defenceless man thus to force the minister to go about with an empty purse. Ten dollars in the pocket-book helps a man's manhood. Blink and hide it as we will, money is power. Many a very small man seems big in a parish because he has wealth. Many a one is despised because he is a *poor* wise man. Give your minister, then, the full advantages of his narrow salary. Pay often; it may save his borrowing, and thus enable him to preserve his manhood. Pay often; it may save his getting in debt, and so mortgaging his good name and influence. Nobody looks quite so high into the face of one who owes him; and

some are so meanly made that they look down upon the minister, whose debts are really not his own, but his people's. Let it ring through our parishes in city and country : Pay as liberally as you can ; but in any event, *pay often*. So will you the more respect yourselves and your pastor ; so will he the more respect himself and you.—*Philadelphia Presbyterian*.

### WHY PEOPLE SLEEP IN CHURCH.

Many a farmer and housekeeper wonder why it is that they must needs take a nap every Sunday in sermon time. When the parson gets comfortably into the second or third head of his discourse, and the congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half-hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies :

“My drowsy powers, why sleep ye so?”

is exactly in point, and we propose as an answer,—“Because we are breathing carbonic acid gas—deadly poison ; because the chapel keeper didn't let the foul air of last Sunday's congregation out of the doors and windows, and the fresh, pure air of heaven in.” Look round in the audience ; that feverish flush on the cheek isn't heat—it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer does not stand over 70 degrees ; she is partially suffocated ; what she wants is fresh air. The hard-working mechanic or farmer doesn't sleep because he watched with a sick child last night, but simply for the want of oxygen to keep the flame of intellectual and physical activity brightly burning. Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical. Is your chapel-keeper a man of intelligence sufficient to understand the necessity and reason of ample ventilation ? Does he know that every human being vitiates, at the least estimate, four cubic feet of air every minute ? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in all the heat till evening service. Then see how dimly the lamps burn in the vitiated air ; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nothing but bad air. Now for the remedy, which costs labour and money both, for ventilation is a question of shillings and pence. Saturday, the chapel-keeper should be instructed to open all the doors and windows, to let out all the dead and foul air, and to let in such as is fresh. It takes no more coal on Sabbath morning to heat the place to 70 degrees because of this purification. Sunday noon let the openings of the chapel be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the Sacred Word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Spurgeon*.

Most of the shadows that cross our path through life are caused by standing in our own light.

It is more from carelessness about the truth, than from intentional lying, that there is so much falsehood in the world.

## Obituary.

### MR. THOMAS FLETCHER, OF BEVERLEY, ONTARIO.

Rev. Thomas Pullar, of Hamilton, writes on the 28th June, that he had just been engaged in the solemn duty of laying in the grave one of the Lord's servants, who had lived to good purpose and died in the faith. It appears that Mr. Thos. Fletcher, of Beverley, Ontario, was originally a member of the Congregational Church, Dumfries, Scotland, of which Mr. Pullar was once the pastor. Nearly thirty years ago he came to this country, loving his Lord and his ecclesiastical principles, but residing too far from the church at Hamilton to enjoy all the advantages of its membership. Still he considered Mr. Pullar as, in some sense, his pastor, and obtained his ministrations as often as practicable. His brother, also, who died two years ago, did the same. Mr. Pullar attended him in his last illness, receiving from him a most cheering dying testimony to the faithfulness of the covenant-keeping Jehovah. This might have been anticipated, for he had been for many years an intelligent and thoroughly consistent Christian. It is said of him that "he spent the last few years of his life in doing good to individuals in reference to both worlds. He took great interest in the late revival of religion in Galt. He held many prayer meetings in the vicinity of his residence in Beverley, and spoke earnestly and affectionately to many individuals, especially to young persons." "I shall never forget," says Mr. Pullar, "how earnestly he spoke to young men from the bed of death the last time I saw him alive. He enjoyed an unclouded hope, and died 'looking for the mercy of God unto eternal life.' The vast number, and deep seriousness of those who attended the funeral, indicated the high regard in which he had been held as a man of God."

Like a wise and faithful steward of what the Lord had entrusted to his care, Mr. Fletcher some time since considered what appropriation ought to be made of his substance after it ceased to be needful for his support. He consulted Mr. Pullar on methods of furthering the interests of the denomination and of the holy cause which he loved, by such bequests as he might make after the interests of his relatives had been considered. Mr. Pullar laid before him three objects, which each impressed him with their importance. 1st. A new church building at Hamilton. 2nd. Our College. 3rd. Our Canada Congregational Missionary Society. This was an admirable sowing of seed. Another church building is required; our College needs further endowment; and our Missionary Society is in great difficulty, because of an empty treasury. I do not know how long time the seed had been sown, but the reading of the will of this good man brought out the facts that he had bequeathed \$1,000 to the first object, \$1,500 to each of the second and third, and a residuary legacy of an uncertain amount for the erection of a Congregational church edifice at Galt. The executors have not at this date given notification, but we may look forward, with much gratitude to the Head of the Church, and honour to the memory of Mr. Fletcher, to the reception of funds, every cent of which, we feel assured, will be judiciously expended in promoting God's glory in the earth, and man's highest welfare?

H. W.

Montreal, 16th July, 1872.

P. S.—Will not other friends who have to make disposition of property by testamentary action remember the endowment fund of our college.

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A Secret has been defined as "anything made known to every body in a whisper."



## British and Foreign Record.

**SCOTTISH CONGREGATIONAL AFFAIRS.**  
—The Sixtieth Anniversary meetings of the Congregational Union of Scotland, were held in Glasgow, 1st to 4th April. We can but glance here and there at some of the sayings and doings of the Union.

The Professors at the Theological Hall, Edinburgh have been two, Doctors Alexander and Gowan. A third was appointed, the Rev. Mr. Robbie, of Dunfermline, formerly Editor of the Scottish Congregational Magazine. The churches suffer there from the students going to England, just as with us they go over to the United States. Mr. Robbie said: Some of the ablest of their students made up their minds, before their studies were completed, to leave Scotland. They might accept ordination in a small town or village, but they took occasion, perhaps on their very first summer holidays, to make a trip of inspection across the Tweed. We heard at one annual meeting of such a young man having been ordained, with very happy and promising prospects of exercising his ministry in a particular place, and, before the next annual meeting, we read in some magazine or newspaper that he had already resigned, "having accepted a call to England." He believed this was the chief cause of the lack of ministers among them in Scotland.

The subject of closer fellowship among the churches was discussed. It was felt that there ought to be more acquaintance, by visitation and otherwise, between the members of the several churches. It is a suggestive subject, and quite as pertinent to ourselves.

Missionary work is done by the Union itself, which is by its constitution a Home Missionary Society. At the meeting of "The Fund for Widows and Aged Brethren," the report showed an income of £517, and an outlay of £406. Capital of the Fund £8011. One widow, Mrs. William Ross, had relinquished her claim upon the Fund, in favour of those "who were more needy than she now was." Nobly done! The "Ministers'

Provident Fund" has a capital of £4,970. Estimated liabilities next year, £450. The Directors are naturally anxious to increase their capital. The Chapel Building Society has a capital of £3,000. Its funds are loaned to churches; and small grants, as the income will allow, are occasionally made. The Temperance Society among the members of the Union, also met. The Temperance brethren agreed to issue an appeal to those still standing aloof from the principle.

Rev. David Russell of Glasgow, said he had received a letter from a brother who was too ill to attend in which he said, concerning preaching:—"One thing I will do; I will tell the story of God's love, not as a minister, but as a man; not as one sure of heaven himself, but as a sinner who has no doubt God can be trusted. I have felt the effects of this, I have seen the effects of this; but should I not see the effects, should what remains of my course resemble the winter months, when no flowers appear, I hope it will make no difference. I believe after thirty years' experience, that heaven itself has no sweeter service nor higher honour for the heart that loves God than to testify of that love in a world like this."

In an address by Dr. Alexander, he gave an interesting sketch of the results that had attended the labours of the Rev. Mr. Oncken, of Hamburg (Agent for the National Bible Society for Scotland), who had been about the most successful Christian minister now alive, in the way of bringing souls to Christ. As the result of this one man's work in the first instance, about 100,000 persons had been converted, and he had been instrumental in the hands of God in doing all that great work, through, as he himself said, the simple statement of the Gospel—(illustrated and expounded,—) "Christ came into the world, and whosoever believeth in Him shall be saved." It was the old Gospel after all that was to do the great work of winning the world to Christ. In the course of

another address Dr. Alexander quoted what is said on the tombstone of good old Richard Sibbs,—

“Of this good man the witness may be given. Heaven was in him before he was in heaven.”

The Scottish Congregational Magazine is now under the editorial care of Rev. James Stark, late of Elgin, now of Edinburgh.

The state of the Congregational colleges in England has been much discussed during late years. It is felt that there are too many of them; and that ill-paid and overworked professors and slender classes ought in some way to be massed together, so as to form a complete and respectable staff lecturing to numbers in which there would be some inspiration. On the face of it, it does seem absurd that Mr. A. should be teaching half-a-dozen subjects to twenty men, and Mr. B. and Mr. C. doing the same thing, whereas if each man took one or two departments in a combined institution, he could teach far better, and the students would enjoy the stimulus of larger classes and more numerous instructors—Again, the present system of combining instruction in Arts and Theology is felt to be very crude and unscientific. The opening of the National Universities to Nonconformists seems to call for making our colleges simply theological seminaries. We have little doubt that things will gradually work into this shape. In the mean time, the expense of residence at Oxford or Cambridge, and the unpreparedness of many of our students, constitute formidable obstacles to this plan. As to the amalgamation of existing institutions, the strong local feelings of their supporters, and the conditions of many endowments, block the way. Dr Halley and Professor Godwin have recently retired from New College, full of honours. Professor Newth is the new principal, and several pastors will act as lecturers for the present.—New College and Spring Hill (Birmingham) are likely to come to some joint arrangement as to the instruction of some of the classes.

At last, Rev. Newman Hall has succeeded in obtaining a site for the “Sur-

rey Tabernacle, which is to succeed the old “Surrey Chapel” of Rowland Hill. The ground is at the corner of \_\_\_\_\_ streets, and cost £8000.—It was dedicated on Sunday 7th July in a novel manner. A continuous service, from ten in the morning till ten at night, was held on the spot, some forty addresses, of ten minutes each, by thirty speakers of various denominations, having been delivered, with prayers and hymns between. Different chairmen presided at different periods of the day, and the congregation was “coming and going” throughout. Tract-distributors were continually inviting the passers-by to enter. Mr. Hall had pledged his people to raise £5,000, if they would give £3,000, toward the site. But he had already secured £7,250, and their £3,000 would go to the building. The new edifice is to be in Gothic style, and will accommodate 2500 people. It will be remembered that Canada gave £100 for a memorial window, or some such distinctive feature, during Mr. Hall’s visit to America.

Mr. Edward Miall, who last year moved in the House of Commons for the application of the disestablishment principle to the English Church, and was of course defeated, has now returned to the fight by a motion for a Royal Commission to inquire into the origin, nature, amount and application of the property and revenues of the church.—A very fitting subject for enquiry, surely; but of course this was regarded as a stepping-stone to the mover’s avowed object, and the motion was rejected by 297 to 96. It is to be noted, however, that the majority against him last year was 381. The Catholic members did not vote. Mr. Gladstone spoke against the motion, but took the lowest ground,—the country did not demand the change. These early defeats always mark the first stages of a great reform.

How little we have heard of the “Reformed Protestant Church of France.” Yet it was not all extinguished by the horrid persecutions which slew the Huguenots in multitudes, or scattered them

far and wide. An almost deadlier influence has been its being made a pensioner of the state, and at the same time largely controlled by it. Under this malign system the usual results have followed. Spiritual life has declined. Doctrinal error has crept in, until all forms of socinianism and unbelief have been preached from the pulpit; while the exercise of discipline has been rendered impossible. Despairing of reform, some of the most earnest spirits withdrew some thirty years ago, and formed an Evangelical Synod on voluntary principles. This body included such men as Fred. ric and William Monod, Count de Gasparin, and Pastor Fisch. In Paris and Lyons it was comparatively strong.— Since the establishment of the present republic, however, M. Thiers has removed the prohibition heretofore resting on the General Synod of the National Church, and it has been convened. So much of life and truth were found to exist in the body, that it was determined to “draw the lines” between the friends and the enemies of the Evangelical Faith, and that the adoption of a distinct Confession of Faith was carried by a large majority. The next step is more startling still. The minority and the majority both agree in asking for emancipation from Government control, declaring that they are willing to forego government pay! “A Free Church in a Free State”—Count Cavour’s watchword—how it flies through the nations!

And so the mighty Bismark is trying conclusions with the Jesuits, banishing them from Germany, and sustained in so doing by an overwhelming majority of the national Parliament! We do not wonder at it, for at every step they resist his endeavours for the unification of the Empire, and really own no king but the Pope—or the General of their own Order, interfering with education, marriage, and all else that they may deem to belong to the “spiritual order.” We wish the victor over Austria and the subduer of France more success than we expect for him. There is a continuity of life in these ecclesiastical corporations that outlives the oldest man, and out-

wears the longest resistance. Our great hope is that the German nation may be so resolute, as not to leave all dependent on the life of their great Chancellor.

THE BIBLE IN ITALY.—In March an enthusiastic meeting was held in Rome, for the purpose of forming a National Italian Bible Society. Father Hyacinthe, Gavazzi and others spoke. The British and Foreign Bible Society makes the society a grant of paper for an edition of 10,000 of Diodati’s New Testament, and some Americans in Rome have offered to bear all the other expenses.

THE “Free Christian Church of Italy,” consists of 26 churches or stations, with an aggregate membership of 1,058. The Waldensian church missions have 37 stations, and 2,019 members.

HINDOOISM WANING.—During the last year there has been a great falling off in attendance on Hindoo and other ceremonies in India. Formerly the rites in connection with the car of Juggernaut were attended throughout Lower Bengal by hundreds of thousands of persons, accompanied by the most degrading practices of heathenism. Now these gatherings are composed of a comparatively small number of persons and are marked by little enthusiasm.

KANSAS REVIVALS.—One result of the extensive work of grace in connection with the labours of Rev. Payson Hammond, is the establishment of three new Congregational churches among the converts, and an addition in all (mostly due to the revival,) of 900 new members to the churches of the denomination.

CORNELL UNIVERSITY.—The authorities of this university have after careful inquiries into the results of such education, accepted Mr. Sage’s offer of \$200,000, to endow a college for women in connection with the University. Oberlin set the first example of the co-education of men and women in America; but it is now being extensively copied.

MICHIGAN.—Twelve thousand members of Congregational churches in Michigan only gave \$2,600 for the Home Missions. They feel ashamed of it, and are going to try to do better.

The "Holly Tree Inn" is a Boston notion which is well worth importing. It is a public house without strong drink, furnished with the daily papers, in which tea and coffee and other refreshments are sold at moderate prices. Checkers, chess,

and dominoes are provided, cards are forbidden, and gambling and indecent conversation are against the rules.

"CONGREGATIONALISM."—In the Reformed General Synod at Brooklyn, the question arose as to the right of female members of the church to vote for elders and deacons. After discussion, it was voted to permit each church to decide the question for itself.

## Literary Notices.

Another Australian namesake has reached us, *The Victoria Independent*, a handsomely printed sheet, 16 pages small quarto, of which 4 are filled with advertisements. It is published monthly at six shillings per annum (seven shillings postpaid). The impression one gathers from it is that there is a good deal of vigour and culture in the Congregationalism of Victoria. Query—How much of this is owing to the fact that there is a strong headquarters at Melbourne, where (and in whose suburbs) there are strong churches, who think and plan and give for the rest? Yet the Congregational College of Victoria is in a low state, there being last session but one theological student; and Camden College, Sydney, New South Wales, is also, we regret to say, in a depressed condition. During the new session recently opened, however, a number of lay students had joined the evening classes at Melbourne. The following paragraph, changing one word—*Victorian* into *Canadian*—might have been written in this latitude: "Strange to say, many families are to be found among us, who, while attending the churches of our faith and order, and identifying themselves with our various institutions, have never permitted the *Victorian Independent* to enter their homes. Again and again it has knocked at their door for admittance, but to the present hour it has knocked in vain. To

all such we submit that the commencement of a new volume, and a new year, is an appropriate season for entering upon a more consistent course of action in relation to this their journal, first by becoming themselves subscribers to it, and secondly, by recommending their friends, co-religionists, and others, to imitate their example. Let it be remembered that the claims of the *Independent* on the Congregationalists of this colony are prior and pre-eminent above all other journals, for it *alone* states, expounds and defends our common principles. It *alone* publishes the proceedings of our churches, our college, and our institutions in general. It *alone* seeks to dispel from our denomination the charge of isolation, by promoting a genial spirit of Christian sympathy and affection between all our churches."

The *Pilgrim's Progress*, which has been translated into almost every language, has lately been rendered into Chinese, by a native publisher, on the mere ground of its great merit as a religious allegory. It is said to be handsomely printed. The illustrations are of course all Chinese in their cast, and Christian and Hopful each have the inevitable *queene* dangling from their heads.

Those of our readers who addict themselves to historical studies should have an eye on *The History of the Norman*

*Conquest of England, and its Results*, by Mr. E. A. Freeman (London: Chapman and Hall), a work that deals with a period that was one of the pivots of history, but which it has been peculiarly difficult to comprehend from the confusion there prevailing. By universal consent, Mr. Freeman has told the story as it never was told before, with the amplest knowledge, the fairest spirit, and the most glowing style. In that eleventh century were planted the roots of many things in our England of to-day, and no one can understand the living present without some knowledge of the distant past.

Voltaire has found another English biographer in Mr. John Morley, or rather "Voltaireism" an exponent and reviewer. A friendly one, too; but a friend who is forced to confess that his client lacked the spiritual capacity to judge of such a system as Christianity. The misfortune of this brilliant man, and of Frenchmen generally, was that Christianity appeared to them identical with Romanism. The absurdities of belief and corruptions of practice, the ambitions and cruelties of the Great Apostasy, were ever before their eyes. They knew no other Christianity, and the Papacy dragged the whole system down to destruction, in their estimation. Had he known, he would not have recognized it, for he was a bad, selfish man. Thus, in France to this hour, the choice seems to be between superstition and infidelity. Hence its demoralization and weakness. "Righteousness exalteth a nation."

The present pastor of Albany Street Congregational Church, Edinburgh (once Dr. Wilkes'), is Rev. John Pulsford, D.D., known to the outside world as the author of "Quiet Hours," and other writings, in which a deep spirituality and purity of character shines through a mysticism of thought and quaintness of expression as fresh and surprising as they are often difficult of comprehension.

The chapter in the above volume on "Jesus Revealing the Heart of God," based on the Parable of the Prodigal Son, is one of the most exquisite things we have ever read. Dr. Pulsford has now produced a new work, *Christ and His seed: Central to all things*, being a series of discourses on Ephesians. It is sure to have more of insight in it than any book made up by grammar and lexicon alone.

The "works" of the late Dr. Norman McLeod, advertised by Strahan and Co., on the occasion of his death, include the following:—*Peeps at the Far East, India* (Illustrated, 4to. 21s.); *Eastward, Egypt, Palestine and Syria* (Illustrated, 8vo., 6s.); *Character Sketches*; *The Starling* (Illustrated, cr. 8vo., 6s.); *The Old Lieutenant and his Son* (Ill., cr. 8vo., 3s. 6d.); *Reminiscences of a Highland Parish* (cr. 8vo., 6s.); *The Earnest Student* (cr. 8vo., 3s. 6d.); *The Gold Thread*, for the young (Ill., 8vo., 2s. 6d.); *Wee Davie*; *Parish Papers* (cr. 8vo., 3s. 6d.); *Simple Truths spoken to Working People* (8vo., 2s. 6d.); *War and Judgment* (1s.); *How can we best relieve our Deserving Poor?*; *Concluding Address to the Assembly of the Church of Scotland, May, 1869*. To these we hope will be added his address on Indian Missions to the Assembly of 1872, by all reports one of the most masterly utterances ever made on the subject.

*An Authentic Report of the Discussion held in Rome between Catholic Priests and Evangelical Ministers concerning the coming of St. Peter to Rome*, translated by Rev. Wm. Arthur, A.M., has recently been published at the Wesleyan Conference Office, London. The very holding of such a discussion at Rome, with the sanction of "Peter's successor," to his own champions, is one of the most striking signs of the times. It was ably conducted on both sides; and the present record of it will have a permanent interest.

## Correspondence.

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### WHAT INFANTS SHOULD BE BAPTIZED?

DEAR SIR,—Will some of our ministerial brethren who baptize all children presented to them, whether the parents are Christians or not, kindly give, for the information of others, the principles upon which their practice rests? I assure you I write in no captious spirit; but I feel a difficulty in admitting that this could have been the practice of the Apostles. Will some of these brethren—I need not name them, they make no

secret of their views—do this for us? giving us in the fewest possible words the arguments and facts that influence them; and especially throwing as much light as possible on the practice of the Apostles, as ascertained, and as unmistakably to be inferred. My name would add no weight to this letter, though I have no objection that any who might wish to write on this subject should know it.

INQUIRER.

June 20, 1872.

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## Official.

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CONGREGATIONAL COLLEGE OF B. N. A.—(1) The session 1872-3 will open in the Literary Course on Friday, September 13th, and in the Theological Course on Wednesday, September 18th. The Rev. W. F. Clarke, of Guelph, will deliver the address on the evening of the latter day.

(2) The Board have arranged with the Rev. K. M. Fenwick for the delivery of a course of lectures on *Historical Theology*, and with the Rev. Charles Chapman, M. A., for a course on *Evidences and Biblical Literature*.

(3) Candidates for admission are requested to forward to me their applications without unnecessary delay, that there may be time for necessary correspondence.

(4) My address for July and August will be *Petit Metis*, Quebec.

GEORGE CORNISH, LL.D.,  
*Secretary.*

Montreal, June 21st, 1872.

CONGREGATIONAL UNION OF N. S. AND N. B.—The annual meeting will be held this year at Keswick Ridge, N. B., commencing on Thursday evening, the 12th of September.

JAMES WOODROW, *Secretary.*

St. John, N. B.,  
July 1st, 1872.

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Y. M. C. A. CONVENTION.—The Fifth Annual Convention of the Young Men's Christian Associations of Ontario and Quebec, will (D. V.) be held in Belleville, Ontario, on Tuesday, Wednesday and Thursday, the 20th, 21st, and 22nd days of August, 1872. All existing Associations are earnestly requested to send as many Delegates as possible, and Pastors or Laymen of Evangelical Churches in cities or towns where no Association has been formed, Professors and Teachers in Colleges, and active workers in any part of Christ's Kingdom, are most cordially invited to be present, and take part in the proceedings of the Convention. De-

legates are also invited from Associations formed in connection with any of our Churches.

The committee offer the following topics for discussion:—1. The Young Men's Christian Association, and its special field of labour. 2. How far can Literary Exercises be made useful in our Association Meetings? 3. God's Word: how shall the study of it be best promoted among young men? 4. Association work in our towns: how can it be

most successfully organized and carried on?

Delegates and visitors will be welcomed and entertained by the friends in Belleville. Reduced fares on railroads and steamers will be granted to persons attending the Convention. Particulars will be given in a circular hereafter.

For the Executive Committee,

JOHN MACDONALD, *Chairman.*

THOS. J. WILKIE, *Secretary.*

Toronto, July 19, 1872.

## News of the Churches.

**THE LABRADOR MISSION.**—The Ladies' Missionary Association of Zion Church, Montreal, have, as the readers of the CANADIAN INDEPENDENT are aware, undertaken to carry on the mission work at Labrador. The history of this mission in the past is so well known that it is unnecessary to recapitulate the facts here. It is sufficient to say that the field had been for some months unoccupied, when the Association decided, in the fall of 1871, to take up and carry on the mission, at an estimated expense of \$1000 a year, if there was a reasonable expectation of being sustained in the work by the Congregational churches and Sunday schools throughout Canada. To ascertain the state of feeling on the subject, 80 circulars were sent to as many different churches asking for pledges for any definite amount annually from either church or Sunday school, or both. To these eighty circulars only about twenty responses have been received. These, however, were mostly favourable, and about \$200 having been promised, the ladies felt warranted in engaging Mr. Thomas Robinson for the summer months. This gentleman is a native of the coast, educated in New England, and at present a student in Amherst College. He has consented to go for the summer, and looks forward to undertaking the work permanently after finishing his college course, in the spring of 1873. Next winter, there

the field will probably be again vacant, but after that it is hoped that the mission will be prosecuted vigorously and continuously. It should be stated that Mr. Robinson has already spent some months on the coast as a missionary, and therefore knows exactly what is required. As the possession of a good boat was essential to the usefulness of a missionary, he went to Newbury in April in order to obtain one. A very suitable one was purchased for \$200, the cost being defrayed by friends in the United States. Mr. Robinson is very anxious that the work should be done effectively. His plan for the future of the mission covers the whole coast from Salmon Bay to Red Bay; 80 miles straight measurement, besides providing a supply of books and papers for people beyond those limits. For this purpose he thinks that there should be a missionary and wife and lady teacher at Salmon Bay, and a teacher, male or female, at Red Bay, the missionary travelling along the coast as far as possible during winter and summer. This plan, if carried out, would of course involve more expense than was anticipated by the Ladies' Association, which only proposed to take the support of one missionary and his wife; but Mr. Robinson believes that help would come in from various quarters in the United States if the mission were once firmly re-established; and he appears to have received various prom-

ises to that effect. It will be seen that Mr. Robinson is thoroughly in earnest, and it will be a great pity if we cannot raise sufficient money to enable him to work with hands untied. The sum required can easily be raised if each church or Sunday school will do something in the matter. The small number of responses to the circulars received may be accounted for by the fact that they were sent too late in the winter, and that money collected was probably already appropriated to other objects. It is, however, to be hoped that next year Labrador will not be forgotten. It is an easy matter to interest children in any particular object, and by means of a little effort each Sunday school might be induced to contribute something. Information with regard to the success of the mission will be found from time to time in the pages of the CANADIAN INDEPENDENT. Mr. Robinson sailed on the first of June, and his letters are expected to give a full account of the present condition and future prospects of affairs on the coast.

The churches which have promised contributions and have not yet sent the money are requested to do so as soon as convenient; and those which have not yet sent any response to the circular asking for aid, but are willing to pledge themselves for some definite amount annually in the future, will greatly oblige the Association by sending an early statement to that effect: all letters relating to this subject to be addressed to Mrs. Wilkes, Montreal.

SHEFFIELD, N. B.—This ancient church has again surprised its pastor, the Rev. W. Williams. This time the astonishment consisted of a present of \$50 for a holiday trip, and the addition of a like sum to the annual salary. The church "deviseth liberal things." May God establish it with His own free gifts of grace.

HONORARY DEGREE.—We learn from the *Congregational Record*, that Acadia College, Nova Scotia, (Baptist) has conferred on Rev. Charles Duff, of Liverpool, the honorary degree of M.A.

ORDINATION AT LONDON.—In our June issue was a brief notice of the ordination of Rev. R. W. Wallace, B.A., over the church at London. The following particulars crowded out of our July number, will be interesting still, and should be recorded. The services were held on Sabbath, 26th May, morning, afternoon and evening, and on each occasion the church was crowded. Dr. Wilkes preached the introductory discourse in the morning, and presided in the afternoon, when the questions were put by Rev. T. Pullar, who also offered the ordination prayer. The charge to Mr. Wallace was then given by Rev. W. H. Allworth, his former pastor at Markham and Paris. The charge to the church was given in the evening by Rev. T. Pullar, after which the Lord's Supper was observed, Mr. Wallace presiding. On the following evening, a welcome soirée was held, largely attended by friends of all denominations. After tea, handsomely served in the lecture-room, the company met in the church. Says the *London Advertiser*, "The chair was occupied by the pastor, Mr. Wallace, whose tact and resource proved quite equal to the occasion. Prayer, led by the Rev. Mr. Latimer, was followed by a model speech as to brevity, compactness and point from the Rev. Dr. Wilkes, of Montreal. In alluding to the early Congregationalism of Canada, Dr. Wilkes referred interestingly to his visit to London thirty-six years ago—then a straggling hamlet, now a prosperous and beautiful city. Rev. Dr. Cooper, on behalf of city ministers, extended a hearty welcome to the new pastor, wishing him success in his work, and a long and useful career in this place. The Rev. Andrew Kennedy briefly endorsed Dr. Cooper's remarks. Rev. Thomas Pullar, of Hamilton, delivered an admirable address, upholding, far beyond technical divisions into sects and denominations, the inseparable unity in the One True Church of all who love the Lord Jesus Christ—whether Methodists, Presbyterians, Independents, Episcopalians, Roman Catholics, Friends, or by whatever name they may be known. At this stage one of the deacons, Mr. T. Allen, moved a vote of thanks to the city ministers and others who have, during the interreg-



num before Mr. Wallace's ordination, so kindly and acceptably supplied the pulpit of the church. The resolution was seconded by Mr. R. Dunn, and carried unanimously. The Rev. John Salmon, B.A., of Warwick, was the next speaker, followed by Rev. Mr. Hughan, Rev. Mr. Allworth, of Paris, and Rev. Mr. Keefer, in brief and appropriate words of congratulation and welcome. During the evening a number of choice anthems were sung by the choir. Valued assistance in this regard was rendered by Miss Skinner, Mrs. Jones, Messrs. Lacey, Skinner, Howell, Allan and others. After a vote of thank to the choir, moved by Mr. A. T. H. Johnson, the hearty and successful meeting was brought to a close with the benediction by the Rev. Dr. Wilkes.

**EMBRO.** — We understand that the church in Embro, recently received into the Union, has called Mr. George C. Needham, Evangelist, to become their pastor, and that he has accepted the call. As Mr. Needham holds Baptist views, though an open communionist, a nice question may arise in connection with his ordination.

**GARAFRAXA, FIRST.** — We hear through outside sources of a very successful soirée or picnic, held by this church on Dominion Day, and realizing \$70, but have no direct information, wherein somebody has been at fault.

**INDIAN MISSION.** — Revs. W. Clarke and R. Robinson have paid their annual visit to the North Shore of the Georgian Bay, with the native missionaries, Barrill and Keesick. Mr. Robinson and the Indians sailed fully 500 miles in an open boat, and had their share of "perils by the sea." We expect to publish particulars next month.

**COROURG, ONT.** — The church in this place has been for some time comparatively feeble and struggling. Small in membership and beset with difficulties, great courage and unusual self-denial have been required of its friends. At the present, however, there seems to be

a slight improvement. A few additions have been made to its roll during the last month or two, and its life and energy have become more apparent. On Wednesday evening, the 10th of July last, a Strawberry Festival was held by the ladies of the congregation, in Victoria Hall. It was very well attended. The audience was favored with music, both vocal and instrumental, and a delightful time was had. The projectors of the affair realized a handsome sum, which will be devoted to the improvement of the church property. — *Com.*

**PROVINCIAL S. S. CONVENTION.** — The ninth of these annual gatherings will commence at 2.30 p.m., on the 15th of October, in Zion Church, Montreal. We understand that the Committee have adopted the Indianapolis programme, viz. the Field, the Seed, the Sowers, the Sowing, and the Harvest. Montreal is entering heartily into the movement, and there is reason to expect a fine meeting

**REV. NORMAN McLEOD,** (formerly of Granby, Quebec), having been urgently called to his former field at Salt Lake City, has resigned his agency and connection with the Puget Sound Colony, and lifted the old banner at the old place, May 19. The old foundations, both in faith and finance, are found unexpectedly firm and hopeful. — *Advance.*

**LAY AGENCY.** — The *Canadian Baptist* says, there are 44 Baptist congregations in England, sustained by lay agency alone and that this feature has been largely developed in the denomination in England lately. We would like to see more of it in our feeble churches. There have been some fine examples. The church at Margaree, N. S., has been for very many years without a regular pastor, and increases its membership; and the church at Sheffield, N. B., was at one time 29 years without a pastor, yet kept up all its meetings and agencies.

**BAPTIST HOME MISSIONS.** — Our Baptist brethren are trying to raise a guaranteed fund to carry on a Mission to Manitoba. A considerable amount is already subscribed. In the *Canadian Baptist* an advertisement also appears

for an Evangelist to labour in the Ottawa Valley and the Eastern Townships, under the auspices of the Baptist Home Missionary Convention, East; and stating that "The right man will be amply sustained." An excellent example to others.

#### C. P. CHURCH—REVIVAL SERVICES.—

At the late meeting of the Montreal Synod, a scheme for promoting Evangelistic Special Services was adopted. The following directions to the Committee for the carrying out of this plan were read and agreed to:—

1. In all cases the Committee shall take action after consultation with the minister or ministers of the place to which deputation may be sent, or in the case of vacancies, the Moderator of session; and it is expected that ministers and other office-bearers shall co-operate with the deputation of Synod.

2. The deputation shall consist of not less than two persons; if possible a minister and an elder.

3. The period for Evangelistic services shall not be less than two weeks.

4. It is recommended that the principal feature of the work shall be (1) A daily evangelistic service; (2) Visiting from house to house; and, (3) If possible personal conference with enquirers.

5. The Committee shall be instructed to correspond with, and secure the services of persons deemed suitable for the work.

6. The localities where evangelistic services shall be held, will be determined by the Committee; Presbyteries or ministers desiring such services are invited to correspond with the Committee.

7. All other details necessary for carrying on the work shall be left to be arranged by the Committee.

This plan strikes us as being eminent-ly practical. Very much depends on getting the right men at work; but there is one thing which desponding people may be assured of—that many who think they have no aptitude for such work, and have hitherto shown none, will, under the stimulus of the work

itself, feel and show a new power. In the Hamilton Synod, the *Record* reports, "A lengthened conference was held on the state of religion. The Committee were re-appointed, Rev. T. Lowry, of Brantford, Convener; and power was given to them to send deputations of ministers to hold special religious services in any of the congregations or stations throughout the bounds, where in the judgment of the Committee it may be deemed expedient."

MARKHAM.—The Picnic of the Congregational Sabbath School was held on the 3rd July, in the agricultural grounds. A special though painful interest was given to the occasion by the fact that Mr. David Cash, who has been Superintendent for the past twenty-one years, was about to remove from Markham to Prince Albert. Mr. Cash and his family were invited guests at the Picnic, and the teachers and scholars united in presenting him a very cordial farewell address, together with a handsome Bible. They will be greatly missed, not only by their neighbours, but by the many visitors who have found "the latch-string always out," in house and stable. The school is in a flourishing state. The Church at Markham is losing two other families, who have taken an active interest in the cause, and this, as they were steadily advancing to self-support. Such vicissitudes account in many cases for the delay in reaching that "consummation devoutly to be wished."

VACATION RAMBLINGS.—For the information of friends we give the following items of ministerial holiday-trips, and shall be glad to hear of others:—Rev. S. N. Jackson, of Toronto, remained at Montreal till after the 7th July. Rev. J. A. R. Dickson was absent as long, visiting Boston, New York, &c. Rev. T. Pullar supplied the pulpit of Rev. J. S. Bennett, formerly of Lockport, now of Indianapolis. Rev. W. F. Clarke accompanied the Press excursion to Muskoka. Rev. Dr. Wilkes is spending some time in the Maritime Provinces, his headquarters,

we believe, being near Liverpool, N. S. Dr. Cornish seeks the sea at Little Metis, Quebec. Rev. C. Chapman has rusticated in the Episcopal Parsonage at Chambly, Quebec, travelling also in the States. Rev. R. Robinson had a change in open-boating it from Owen Sound to Manitoulin, on Indian Mission business. And a good many others have gone—without any vacation.

**HAMILTON.**—The fourteenth anniversary of the present pastorate of this church and the thirteenth anniversary of the opening of the present church edifice were celebrated on Sabbath, 30th June, and Wednesday, the 3rd July. On Sabbath appropriate sermons were preached by Rev. Thomas Pullar, pastor, morning and evening, taking for his texts I. Corinthians, iii., "God's Building," and Psalm li. 18, "Build thou the walls of Jerusalem." The two points discussed were these: I. "The churches distinguished from the world, or how the world may be in the churches," in the morning. "The churches operating on the world, or how the churches should be in the world," which was the theme in the evening. No special collections were made, as there is not and has not been for a long time past any debt on the church buildings, nor on any of its institutions.

Wednesday night the anniversary meeting was held, when the half-yearly report was read, showing a large balance in favour of the church. From the reports of the treasurer of the church, of the Superintendent of the Sabbath-school, the deacons and the pastor, it appears that of all the fourteen years of the present pastorate, this has been by far the most prosperous, in the increase of the

church members, in the addition of new families to the congregation, in the attendance at the public services, in the state of the Sabbath-school and bible classes, in the number on the roll and actually present each Sunday (the roll and the number present being nearly alike), and also in the efficiency and attendance at the Young Men's Sabbath morning meeting, the pastor's Young People's Monthly Meeting, which now fills the enlarged lecture room, the Ladies' Sewing Society, the Young People's Mutual Improvement Society, etc. The financial condition of the church has reached a point of prosperity unknown before, there being a large surplus on hand, especially on the general fund; while the contributions to the poor fund, to missions, and by the Ladies' Society, and to other religious and benevolent objects, have been considerably larger than in any former year. Fourteen years ago not one stone had been laid upon another of the present church edifice, but during that time the present commodious place of worship has been built and freed from debt, the divided congregation made one, and bound firmly in the bonds of peace and love, foreign aid in sustaining gospel ordinances abandoned for the cordial contribution of the members, and now it is felt desirable and necessary to commence preparations for a new church edifice. Trustees for the new building fund were elected last night. There is a handsome sum already on hand, which has been increased by the legacy of a thousand dollars by Thomas Fletcher, Esq., who has also bequeathed \$1,500 to the Canadian Missionary Society, and \$1,500 to the Congregational College of British North America, and smaller sums to other religious and benevolent institutions.—*Hamilton Paper.*

To those who would like to read some of the best sermon-literature of the day, we have much pleasure in commending the *Christian World Pulpit*, published in London at a penny a week, or sixpence per monthly number. Each weekly issue contains from three to five sermons, recently preached by first-rate

men, British and American, with a "filling-up" of appropriate selections. A church with a vacant pastorate could by this means have Mr. Binney, or Dr. Allon, or Newman Hall, preach to them by the mouth of some capable reader. Any bookseller would procure it.

# Home and School.

## THE INTERNATIONAL SERIES OF BIBLE LESSONS.

SECOND YEAR.

We are glad to be able to present the Committee's second circular, including the whole course for 1873. We copy the circular entire:—

The Committee on "Uniform Bible Lessons," appointed by the late Sunday-school Convention at Indianapolis, desire to make known to the religious publishing houses of the several denominations, to Sunday-schools and Sunday-school societies, the following decisions thus far reached :

1. In accordance with the terms of our appointment, the Lessons must be selected from the Old and New Testaments, alternating between them each year.
2. While we are not allowed to extend the proposed course through more than seven years, we doubt whether it can be brought within less than that time.
3. We have decided to begin with the Book of Genesis, and, in studying the Old Testament, to make the general order of progression chronological.
4. We deem it important to spend some portion of each year in studying the character and work of Christ. We propose, therefore, to devote half of the first year to his Life, as recorded by Matthew.
5. During the second year similar studies will be suggested in Mark, and after that in Luke and in John, in each instance seeking to gain whatever peculiarity of view or design the writer may have had.
6. At a later period we may enter, more or less minutely, upon our Lord's Words and Works, as recorded by these evangelists, and give special attention to his closing Ministry and Death.
7. As early as practicable, we will introduce Lessons on the labours of the Apostles, on the planting of the Church, and the doctrines of the New Testament, as given in the Acts and the Epistles.
8. For the first two years the general plan proposed will be as follows, namely :

### FIRST YEAR.

- |                   |          |
|-------------------|----------|
| Three months..... | Genesis. |
| Six months.....   | Matthew. |
| Three months..... | Genesis. |

- |                   |                   |
|-------------------|-------------------|
| Three months..... | Mark.             |
| Three months..... | Acts.             |
| Six months.....   | Moses and Israel. |

9. It is decided to present twelve lessons for each quarter, leaving the last Sunday of the quarter for a review, a select lesson, or the missionary concert.

With this general outline of what is proposed, we beg leave to submit the details of the plan for the year 1873 :

### FIRST QUARTER OF 1873.

1. *The Creation* ..... Gen. i., 1, 26-31.
2. *In Eden* ..... Gen. ii., 15-25.
3. *The Fall and the Promise* ..... Gen. iii., 1-8, 15
4. *Cain and Abel* ..... Gen. iv., 3-10.
5. *Noah and the Ark* ..... Gen. vi., 13-18.
6. *The Bow in the Cloud* ..... Gen. ix., 8-17.
7. *Confusion of Tongues* ..... Gen. xi., 1-9.
8. *The Covenant with Abram* ..... Gen. xv., 1-7.
9. *Escape from Sodom* ..... Gen. xix., 15-29.
10. *Trial of Abram's Faith* ..... Gen. xxii., 7-14.
11. *Jacob and Esau* ..... Gen. xxvii., 30-40.
12. *Jacob at Bethel* ..... Gen. xxviii., 10-22.

### SECOND QUARTER OF 1873.

1. *The Child Jesus* ..... Matt. ii., 1-10.
2. *The Flight into Egypt* ..... Matt. ii., 13-23.
3. *The Baptism of Jesus* ..... Matt. iii., 13-17.
4. *The Temptation of Jesus* ..... Matt. iv., 1-11.
5. *The Ministry of Jesus* ..... Matt. iv., 17-25.
6. *The Beatitudes* ..... Matt. v., 1-12.
7. *Teaching to Pray* ..... Matt. vi., 5-15.
8. *The Two Foundations* ..... Matt. vii., 21-29.
9. *Power to Forgive Sins* ..... Matt. ix., 1-8.
10. *The Twelve Called* ..... Matt. x., 1-15.
11. *Jesus and John* ..... Matt. xi., 1-11.
12. *The Gracious Call* ..... Matt. xi., 25-30.

### THIRD QUARTER OF 1873.

1. *Parable of the Sower* .. . . . Matt. xiii., 18-23.
2. *Walking on the Sea* ..... Matt. xiv., 22-33.
3. *The Cross Foretold*..... Matt. xvi., 21-23.
4. *The Transfiguration* ..... Matt. xvii., 1-5
5. *Jesus and the Young*..... Matt. xix., 31-122
6. *Hosanna to the Son of David* .. Matt. xxi., 8-16.
7. *The Lord's Supper*..... Matt. xxvi., 26-30.
8. *Jesus in Gethsemane*..... Matt. xxvi., 36-46.
9. *Jesus before the High Priest*.. Matt. xxvi., 59-68.
10. *Jesus before the Governor* .... Matt. xxvii., 11-26.
11. *The Crucifixion*..... Matt. xxvii., 45-54.
12. *The Resurrection* ..... Matt. xxviii., 1-8.

## FOURTH QUARTER OF 1873.

1. *Israel—The New Name* ..... Gen. xxxii., 24-30.
2. *The Dreams of Joseph* ..... Gen. xxxvii., [3-11.]
3. *Joseph Sold* ..... Gen. xxxvii., 23-28.
4. *The Lord with Joseph* ..... Gen. xxxix., 1-6 20-23.
5. *Joseph Exalted* ..... Gen. xli., 37-49.
6. *The Report from Egypt* ..... Gen. xli., 29-33.
7. *Joseph makes himself known*... Gen. xlv., 1-3.
8. *Joseph sends for his Father*... Gen. xlv., 19-28.
9. *Israel in Egypt* ..... Gen. xlv., 1-4. [29-32.]
10. *Joseph and Pharaoh* ..... Gen. xlvii., 5-10.
11. *Prophetic Blessings* ..... Gen. xlviii., 15, [16; xlix., 8-10.]
12. *The Last Days of Joseph* ..... Gen. l., 15-26.

In presenting this Series of Lessons for one year, we respectfully ask our Sabbath-school fellow-labourers to make to any member of the Committee such suggestions as seem to them of practical value in continuing the course for the next six years.

The limited time at our disposal rendered it impossible to obtain such co-operation for the plan now presented.

Respectfully submitted,

J. H. VINCENT,            GEO. H. STUART,  
 JOHN HALL,                B. F. JACOBS,  
 RICHARD NEWTON,        P. G. GILLETT,  
 A. L. CHAPIN,             A. G. TYNG,  
 WARREN RANDOLPH,      H. P. HAVEN.

OF CANADA.

J. MUNRO GIBSON,    A. MACALLUM.

**PARSIMONIOUS.**—There are few churches which give annually to the Sunday-schools of their charge even the small average of fifty cents a scholar. Yet already there is some complaint of the expensiveness of this work for the children. The call is made for lower bidders still.—*N. Y. Independent.*

**TRASHY S. S. BOOKS.**—We must protest against the quality and the quantity of the intellectual diet offered them. They will have and do have spiritual indigestion, both from over-feeding and poor nourishment. Our best publishers say that the readers now coming up between the ages of sixteen and twenty-five will read nothing but the lightest of light literature. Thought of any sort is considered laborious, and substantial books of merit and force are quite wasted upon them.—*Ib.*

## THE QUIET MIND.

[The following lines were copied from an old manuscript, supposed to be that of a missionary.]

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil. iv.-7.

I have a treasure which I prize,  
 The like I cannot find;  
 There's nothing like it in the earth,  
 It is a quiet mind.

But 'tis not that I'm stupefied,  
 Or senseless, dull, or blind;  
 'Tis God's own peace within my soul  
 Which forms my quiet mind.

I found this treasure at the Cross;  
 For there, to every kind  
 Of heavy-laden, weary souls,  
 Christ gives a quiet mind.

My Saviour's death and risen life  
 To give this were designed;  
 And that's the root and that's the branch  
 Of this my quiet mind.

The love of God within my heart  
 My heart to His doth bind;  
 This is the mind of Heaven on earth,  
 This is my quiet mind.

I've many a cross to take up now,  
 And many left behind:  
 But present trials move me not,  
 Nor shake my quiet mind.

And what may be to-morrow's cross  
 I never seek to find;  
 My Saviour says—"Leave that to me,  
 And keep a quiet mind."

And well I know the Lord hath said,  
 To make my heart resigned,  
 That mercy still shall follow such  
 As have this quiet mind.

I meet with pride of wit and wealth,  
 And scorn and looks unkind;  
 It matters nought—I envy not,  
 For I've a quiet mind.

I'm waiting now to see the Lord,  
 Who's been to me so kind;  
 I want to thank Him face to face  
 For this my quiet mind.

Liturgical exercises in the Sunday-school gain prominence in non-Episcopal denominations year by year. In very many Baptist, Congregational, and Presbyterian schools the Lord's prayer is commonly repeated in unison, the Ten Commandments are recited by the school as a whole, and selected portions of Scripture are read responsively by superintendent and scholars.

### THE BOY WHO TRIED AND DID NOT GIVE UP.

"Henry Martin was eleven years old. He was a good boy at school, and attended to his lessons, and tried to improve himself, and give his teachers as little trouble as possible. He loved learning more than anything; he wanted to be a clever boy. If any one had called him a dunce, I think he would have felt more sorry than he could say. He liked play well enough, but he was not very sorry when holidays were over, and he could get back to his books again.

But Harry's troubles began; the very day he was eleven years old. He wanted a new book. Many of his class-mates had it, and he was expected to learn from the same book as they did, and so he asked his father if he could have it.

"I am sorry to say you cannot," his father replied.

"But it is a very good book, father. The master told us to get it; he says the lessons are better in it than our old ones. Nearly all the boys have one, and I should not like to be the only one without."

"You cannot be more sorry than I am," said his father; "you should certainly have one if I could give you the money; but I cannot afford it."

"Not afford it," said Harry, in very great surprise. He was indeed full of wonder. Boys seem to think that their fathers are made of money, and that they have only to put their hands in their pockets to find as much as they please. But Harry's father was not nearly as well off as he used to be, and when he put his hands in his pockets now he found very little money indeed; so little that he could not spare the five shillings which the boy wanted to buy his book.

So Harry went to school without it, feeling a little sad and surprised. But he was too thoughtful a boy to cry or pout, or go into an ill temper. He saw that his father was troubled about it, and he wished he were a bigger boy and could help him. He got on pretty well without his new book that day; for some of the boys lent him one, and let him look over them, and copy the sums from it, so he did not lose his place in the class but managed to keep up with the other boys and satisfy his teacher.

That Saturday his father did not give him his sixpence. For a long time he had given him sixpence a week for pocket money, that he could do what he liked with. But this week he told him that he must not expect it any more. "Are we poor people then, father?" he added?

"Yes, Harry, I am afraid we must certainly say that we are. You are too young to understand about it, but trade is very bad, and my business has suffered with many others, and now we shall all have to be very careful of our money."

"Cannot I help you in any way, father?"

"Not at present, my boy. We shall keep you to school as long as we can, and I know you will do your best to learn.

It made Harry unhappy. But not so bad as another thing did which happened soon after. He had a sister whom he loved very much, she was almost two years older than he, but she was not so strong and well. But Emily was old enough to do something they thought, and she was to leave home to earn some money.

When Harry heard that he could not help feeling very grieved and sorry. He went out into the fields and thought it over. He knew that as he was the boy, it was his place to work for his sister. He knew that boys, not girls, ought to be the first to go away from home and work for a living. It is true that he wanted to keep at school very much. He had set his heart on going to college when he was old and clever enough, but he could not be so selfish as to let his sister go among strangers to work while he stayed at school enjoying himself. So he made up his mind that he would try to get some work to do, and beg his father to let him do it, while Emily remained at home with their mother. It was not an easy thing for Harry; he had to fight down his wishes to be clever and try to be good instead; but Harry was a noble boy.

As he came through the town he saw placard in a window,  
WANTED, A BOY WHO CAN WRITE WELL."

Harry did not hesitate a minute. He went into the shop and asked the master if he would let him try.

"You are not old enough," he said. "We want a boy who knows all about arithmetic, who will make no mistakes in adding up long columns of figures."

"I have been to a good school, sir, I can do sums in 'Practice,' and 'Bills of Parcels,' and 'Fractions,' and 'Simple and Compound Interest.'"

"Ah! but how do you do them?" the gentleman asked.

"Will you set me some to try, sir?" was Harry's reply.

And the gentleman dictated some for him; and Harry set to work and did them almost as quickly as the gentleman himself.

"You must have made the best of your time at school," said the gentleman; and if you like to come and do your work carefully here, I will pay you eight shillings per week."

I cannot tell you how thankful Harry felt as he went out of the shop and hastened home to tell his father what he had done. Mr. Martin was so pleased with the boy that he consented, and so away went Harry to work, and Emily stayed at home.

Perhaps you think it a pity that a boy who was so anxious to be clever should be obliged to leave school when he was so young, and sit all day at a desk making out bills and working long sums.

*But if a boy is strong and bright and persevering, he can be just any thing he wishes.*

Harry was determined to be a clever boy. He meant it just as much when he had to leave school and go to work, as he did when he could learn his lessons with the other boys. The only thing was that he found it a little harder to learn by himself than when he had masters to teach him. He went to his office every morning at nine, and left it at seven in the evening. But he rose at five and went to bed at ten. So you see he had seven hours to do what he liked with, and six of them he spent in study. He sometimes got his old schoolfellows to tell him what lessons they learnt at school, and then he learnt the same at home. He never left a subject until he had mastered it. When he came to a thing which, with all his thought, he could not understand, he would go to his old schoolmaster, and he would ex-

plain it and make it clear to him. He never wasted his time. Even when he went for a walk, which he did every day, he was thinking and remembering something.

He did his work so well that the gentleman raised his wages many times, and placed him in a higher and more important place. But nothing made him forget to study.

At last when he was sixteen years old, he passed an examination at one of the universities. But he did not stop until he had gained prizes and all the country knew his name as that of a learned man.

Now, if any poor boy thinks he should like to be a great man, let him do two things. First, every day ask God's help and blessing, and then make up his mind that he will succeed, and persevere till he does.

It is a good thing when boys can be sent to school and colleges and have good masters to teach them. But if they cannot they are not obliged to remain second rate scholars or ignorant men. It is not so much what your father is, and what school you go to, as what sort of boy you are in yourself, which will determine what your future life shall be.

### GRANDPAPA'S STORY.

"I could always trust Charlie."

*John.*—"While I am whittling these shavings for you to colour, Mamma, and you are sewing, will you please to tell me a story, a real true one!"

*Mamma.*—"I have one in recollection that I think will just please you, and hope profit at the same time. In my younger days, on one of my visits to my grandfather's house, I was seated on a favourite spot by his side, and listening to tales of long-gone days. Amongst them were often stories of my own dear papa's younger days. At this particular time he was relating an incident that occurred some where about his thirteenth year. It is, as far as my recollection serves me, as follows:

"Just in the middle of my harvest and when every hand was busy, I received a letter from London on business, requiring the personal presence of some member of the family. I was perplexed at first, not knowing the best course to

pursue ; for me to leave home seemed impossible. In turning the matter over in my mind I decided on sending my eldest son,—for I could always trust Charles. I accordingly made the necessary arrangements and gave Charles his instructions. The next day he took his journey to London on the stage-coach with the quiet business manner of a man of thirty. It was his first visit to the metropolis. By inquiry he found his way and managed the business upon which he was sent as well as if I had gone myself, and punctually returned home on the fourth day, as directed, walking instead of riding.”

John.—“How was it he did not ride, Mamma ?”

Mamma.—“Because he was just five minutes too late for the coach, and this was owing to the difference of time in the clocks, so that instead of being a quarter of an hour beforehand, he was just early enough to see the coach turn round the corner, and leave him behind.”

John.—“How very mortifying ! what a pity he had not booked his place and they would perhaps have not started quite so soon.”

Mamma.—“I suppose he did not think about it, as travelling so far from home was a new thing to him. However, when he saw the coach run away from him, he determined to follow it on foot ; especially as he had promised his father to return on that day, and there would be no other coach till night.”

John.—“What was the distance, Mamma ?”

Mamma.—“Just fifty miles ; considered a long journey in those days, for you must remember it was before the days of railway speed’ I have read that people used to make their wills before undertaking such a then formidable journey.”

John.—“He must have got home very late, I am thinking.”

Mamma.—“He arrived at L—— just an hour after the arrival of the coach and had to travel yet a distance of four miles before reaching home. Providentially, he met with a friend and neighbour just starting on his homeward road in a pony-gig, and had the relief and satisfaction of riding from the town to his native village.”

John.—“How glad he must have been to have reached home ! what did your grandpapa say to him ?”

Mamma.—“He said, ‘Charles, what made you stay at L——, after the coach came ? I never knew you do such a thing before.’ Charles replied in his straight-forward respectful manner, ‘Father, I have not stopped anywhere on the road from London, from which place I followed on foot the coach to L——, from thence rode home with Mr. G.’ Grandpapa was astonished and delighted at this noble proof of conscientious regard to parental commands, and only regretted that he had given expression to a passing doubt. Unobserved by us an old playmate and schoolfellow of my father’s had been drawn to the spot from a sentence he had overheard, and addressing me, said, ‘Miss.——your papa and I were boys together and a noble one he was, both in school and on the playground. Whatever the engagement, play or work, he threw his whole soul into it. In any disputes on the playground, he was our umpire ; he was a real peace maker, and always ready to give us help in the way of understanding how to work out sums or write exercises—he would never do them because he said it would be cheating. The master said he was the best boy in the school his schoolmates thought so too ; and he added, he was the only boy that escaped a flogging. And when in after years he gave his heart to Jesus through the instrumentality of reading *Beaufoy’s Guide* his aim was to be like his divine master, always to be engaged in doing good ; and God honoured his first efforts in making him the instrument of the conversion of his father and only brother.’

“He honoured his parents and God honoured him, proving the truth of Scripture, ‘Honour thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee, in the land which the Lord thy God giveth thee.’ A good name is rather to be chosen than great riches, and loving favour rather than silver or gold.”

John.—“Thank you, Mamma, for your story. If I were a printer, I would print it.”



## PUT YOURSELF IN HIS PLACE.

[ORIGINAL.]

The Golden Rule is a perfect one: but not everybody apprehends its admirable policy. It is eminently successful. In order to get the whole benefit of it, we must either in imagination or practice put ourselves in another's place. How admirable was the scheme—and how successful—of the poor half-witted lad Dr. Eggleston told the Indianapolis Convention of. Our brother Wood gave it to us at Montreal, at the "Union." A horse had strayed. It could not be found. Poor Sam undertook the task. But first he found out exactly *where* the horse was last seen. He sat himself down in that spot, and meditated. "Now, if I was a horse, which way would I go?" He decided that point; and so followed on, and at last got the horse. Now, every teacher has been a S. S. scholar. It needs memory more than imagination, just to get back to those juvenile days. And getting back to them, we only need poor Sam's principle to succeed with the children we teach.—"Now, if I were a scholar again, how could I be won?"

As a boy I was moderately ingenious, and on one occasion made myself rather a nice cross-bow, something after the pattern of the Middle Ages. Sallying out, I soon saw a wild pigeon on a pine tree. I shot at it, and had the satisfaction of believing that my spike-headed arrow had just "scuffed" its feathers! But I could not find my arrow; and was loth to lose it. So I went back to the identical spot, and shot another arrow at the very same mark, (empty branch now!) and narrowly watched the flight of the bolt; and found both sticking in the ground within a yard of each other. Similar efforts usually bring similar results. The course of procedure that was successful with the boys of our Sabbath-class last year, may be successful this year; and what did succeed, or would have succeeded with us when we were boys will succeed now. The arrow will fly as it flew of old.

## "THE QUESTION."

[ORIGINAL.]

Who shall govern the Sabbath-school? The schools—that is the superintendents, teachers and elder scholars, say "The school itself!" The churches and denominations say (and it is only lately they have awakened to the question), "The Church." Theoretically the church is right; practically the school is right. Now the way out of the difficulty is to bring theory and practice together. The pastor, the deacons and the church-meeting are to govern the Sabbath-school, are they? Do they all *work* in the school? *No*? Well, let their theory and practice agree, and they will not conflict with the views of the teachers! The trouble is that many churches have begun to assert their control over the S. school, that have not as yet considered the S. S. work as a part of their church work. As soon as the session of the S. school is as much a part of the church's work as the week-evening service, there will be no divergence of view about the government of the school. The perfect theory is "Those should rule it who work it" Now then, who works in it?

DUTY OF CHURCH MEMBERS.—While careful not to resort to any worldly expedients, we should employ every honourable means to make the attendance upon our Sabbath services as large as possible. As Christians, we should look after the increase of the congregation with even more interest than men of the world do after the increase of patronage in their various callings and trades. The duty of the church members is, to go out after *men and women*, as efficient Sunday-school teachers go out after the *children*, and by using all the moral and social force with which they are invested, "compel them" to attend upon the sacred services of the sanctuary.—*Exchange.*