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THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, MARCH, 1872.

No. 9.

"ALL AT IT."

A Canadian pastor, anxious to see the members of the Church all enlisted in Christian work, recently preached a sermon, of which the following is a brief outline, from the text, Ephesians iv. 15, 16:—

INTRODUCTORY FACTS AND PRINCIPLES.

1. Every Church member ought to *work* for Christ, as well as to "enjoy Christian privileges."
2. The first sphere of a Christian's work is his lawful calling and his own home. Till all claims are met there, he is not called,—nay, he has no right,—to go outside.
3. The common opportunities of intercourse with men give the readiest openings for doing good.
4. Next to our family and neighbours, the best field to labour in is the building up of some Church.
5. A great deal of work is being done, by deacons, teachers, and many others.
6. But the energies of all ought to be called forth, stimulated, directed and harmonized.

DEPARTMENTS OF WORK.

I. Sabbath Services.—It being understood that members themselves attend, punctually and regularly. 1. They can invite strangers, who so abound in this land, and often need but a word to bring them. 2. They can welcome visitors at the door, to their pew, by kindly greeting, and by introduction to pastor.

II. The Prayer Meetings,—whether on Sabbath or week evenings, at the Church, or from house to house, general or for special classes. Members are wanted to attend, to invite, and to take part.

III. The Sabbath Schools, Church or Mission.—There are required:—1. Stated teachers. 2. Occasional teachers to fill vacancies. 3. Visitors for scholars. 4. Visitors to the schools; especially on public occasions.

IV. Christian Counsel and Fellowship, viz.:—Visiting and conversing with, or

writing to, the careless, inquirers, candidates for membership, absentees, the sick, the mourning, and many others.

V. Sociality and Hospitality, as shown—1. In visiting fellow-worshippers. 2. In inviting them to your own homes. 3. Assisting in Public Social Meetings, in various forms.

VI. Psalmody,—Aiding in the Service of Song, in Sabbath Services, in the Sunday Schools, at Prayer Meetings, and Social Gatherings.

VII. Christian Literature,—Promoting the circulation, by gift, loan, or obtaining subscriptions, of Periodicals, Books and Tracts.

VIII. The Sisterhood, or Female Membership, in the forms of—1. Female Prayer Meeting. 2. Mothers' Meeting. 3. Ladies' Aid, including Work and Collection for the Poor, Church Purposes, Missions, &c. 4. Personal Ministration to the Sick and Poor. 5. Visitation, especially of new-comers.

IX. Benevolent Contributions,—especially in collecting for stated objects receiving aid.

X. Temperance,—Recovering of the fallen ; prevention of evil.

MODE OF ENLISTMENT.

Immediately after the preaching of the sermon, a circular was issued to every member, explaining the plan, and accompanied by two copies of a printed schedule, containing the several departments of work above enumerated, with a request that each would mark those in which he or she would be willing to engage, and return one copy to the pastor by the following Sabbath, retaining the other for private reference. There were also added two other questions, one to elicit the facts when some were already fully engaged in home duties, or other Christian work; and the other, to give opportunity to select any other form of service not included in the list.

The returns being received, it is designed to place each department under appropriate leadership, and to have the work done periodically reported to the church, the last feature being deemed of great importance.

This plan is not wholly original, though it has had special modifications to suit the case to which it is applied.

"Let not him that girdeth on his harness boast himself as he that putteth it off." At present, this is but an experiment. If it succeed, our readers may hear of it again. So far, it promises well.

WHAT DOES "REGENERATE" IN BAPTISM MEAN ?

At the recent General Convention (triennial) of the Protestant Episcopal Church in the United States, the following declaration was made by the Houses of Bishops, numbering some 47 members, with very few dissentients :

"We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said Church, to declare our convictions as to the meaning of the

word “regenerate,” in the “Offices for the Ministration of Baptism for infants,” do declare that in our opinion the word “regenerate” is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament.”

Whereupon, nine of the said Bishops, the Evangelicals, namely, McIlvaine, Stevens, Johns, Payne, Bedell, Vail, Whitaker, and the two Lees, unite in saying:—

“We now desire to express our gratitude to the Great Head of the Church for this result, and to bear witness to the fraternal and Christian spirit which led to the above declaration and animated throughout the full discussion, which terminated in its adoption. Although not the precise relief which was sought for, it is in our opinion a most important, timely, and beneficial measure. We do most earnestly commend this expression to the serious and candid attention of those brethren of the clergy and laity who have felt themselves burdened by the language of the baptismal offices, in the hope and trust that it will have weight in their judgment, relieve their minds, and satisfy their consciences.”

We can understand how “thankful for small mercies” men must feel, who have been heretofore obliged to use the terribly strong language of the Baptismal office and the Catechism. To us, it is a mystery how the High Church bishops could adopt such a Declaration, unless a way of escape were left in the word “determine.” It is possible that they could use the form of words agreed upon in the sense that while as a rule, spiritual regeneration does take place in Baptism, there are occasional exceptions, so that “the word is not so used as to determine that moral change in the subject of baptism is wrought” in every case.

Yet, in every case of Baptism, the Episcopal minister is required to say, “we yield Thee hearty thanks, most merciful Father, *that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy church.*” In the Catechism every baptised child is taught to say, in answer to the question, “Who gave you this name?”—“My sponsors in Baptism; *wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*” In Confirmation, the Bishop says, “Almighty and ever-living God, *who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost.*” The language of these offices is as absolute and universal as it can possibly be.

The American Prayer Book, however, is less positive than the English one. In the latter, the priest is made to say, after the Baptism, “Seeing now, dearly beloved brethren, that this child is *by baptism regenerate;*” in the American, the words, “by baptism,” are omitted,—“that this child is regenerate.”

The House of Bishops have prudently confined themselves to a negative. Could they not, on a point so vital, so continually recurring, and on which any mistake is so dangerous, have told us what the office *does* mean? It says that “the child is regenerate by the Holy Spirit;” yet this not “determine that a moral change is wrought.” Then what is this “regeneration,” in which there may be no “moral change?” We are well aware that some explain it as meaning simply an outward union with the church; but *that* is explicitly mentioned

as *also* taking place. Others call the positive affirmations used, the language of faith, hope and charity ; but if so, this should be indicated.

For our part, we could not use these offices at all, either as administrator, subject, parent or sponsor, unless we believed the sacramentarian doctrine that "a moral change in the subject of baptism is wrought in the sacrament." Then, all would be clear and consistent. On any other principle, the use of such language appears to us "confusion worse confounded."

"FIRST LESSONS ON CHRISTIAN MORALS."

The little work recently issued under the above title by the Chief Superintendent of Education for Ontario, "for Canadian Families and Schools," and recommended by the Council of Public Instruction, deals with a subject so important, and has been recently brought so prominently before the public, that we have felt it one of the duties of the time to give it a careful inspection. We regret to say that we cannot pronounce favourably upon it.

In the first place we are not convinced of the necessity for such a treatise. The question of religious teaching in public schools is one of infinite delicacy. The fewer text-books the better, when even the Bible gives rise to so much objection. Almost everything must depend on the individual teacher. In any case, home and church must do more than school.

Then, it seem to us that this book teaches both too much and too little of the doctrines of Christianity ; too much to furnish a common meeting-ground for all professed Christians, too little to "give a certain sound" throughout of the truth of the gospel. There is a "legal" flavour, theologically speaking, in some parts, though elsewhere we note explicit reference to the way of salvation. And we must emphatically demur to the "Sacramentarian" character of the teaching on Baptism and the Lord's Supper in Lesson IX. We do not see what necessity there was for introducing these subjects, bristling on every side with controversy, into a school-book on morals. Nor can we understand how the author, with his long and wide experience, could have expected that this exposition should be found "in harmony with the views of all religious persuasions who receive the Bible," etc. There is more daring or simplicity than wisdom in the attempt to make a considerable part of the Church of England Catechism the accepted exposition of the views of all denominations on one of the chief points at issue between that Church and others ! Those whom we represent, we are sure, will regard such statements as full of danger in these ritualistic days.

Again, the treatise seems to us to have outrun the declaration of the preface in giving more of the "speculations" on "moral science" than would be comprehensible by children, and less than would be satisfactory to an adult, (pp. 52—60) ; while, instead of having simply "assumed . . . the authority of the Scriptures," there are somewhat elaborate proofs thereof tendered, which would be more in place in a work on Christian Evidences. (Pp. 60—85.)

Once more :—We gather from the note prefixed to Lesson I. (p. 9), that it is designed that pupils should learn by heart the answers in large type. If so, it seems to us that these are, in many instances, too long, abstruse and rhetorical for the purposes of a catechism, e.g., Nos. 35, 52, 63, 66—69, 73—79.

It was an exceedingly difficult and critical task that was undertaken by the Chief Superintendent, in the preparation of this manual, one requiring most careful deliberation on the part of the writer, and equally careful revision on the part of the Council. To us, alike in the subject-matter and in the form, it bears many signs of undue haste. The work contains much important truth, in many instances forcibly and felicitously “put,” but on the whole it seems to us very far from a satisfactory hand-book on Christian Morals for Canadian Families and Schools.

“OUR PERSONAL APPEAL SOCIETY.”

Rev. R. T. Thomas, first pastor of Northern Congregational Church, Toronto, now of Buckingham Chapel, Pimlico, London, England, has sent us a copy of the *Christian*, a weekly revivalist paper, (1d.), containing the following article from his own pen, accompanied by this note,—“I want this idea taken up in Canada. If possible, would you kindly insert it in the *INDEPENDENT*?” We cheerfully give it place, and hope it may suggest to many a means of doing good.

THE PERSONAL APPEAL.

It is purely with the desire to extend, if possible, the vital knowledge of Jesus, that I ask you to make known in your valuable paper the origin and work of what I have called “Our Personal Appeal Society.”

Feeling deeply convinced of the immense importance of speaking personally to sinners about their need of Jesus, a few young disciples of the Saviour met me in my vestry a month or two ago, for the purpose of organizing the above society. We adopted the following resolutions:—

1. That we will endeavour to speak personally to at least two persons every week, inviting them to the Saviour.

2. That we shall ask God to give us the opportunities for personal appeal to the unsaved.

3. That we will pray earnestly for the conversion of all to whom we may speak.

4. That we will meet once a month for the first six months in the history of our society for prayer and conversation.

A month afterwards we met again, and with joy I found that our faithful God was blessing our little work reciprocally, sending back good upon the souls of those who were seeking to be a blessing to others.

No good is ever thrown away. It is impossible. Like the Australian boomerang, which the native throws from his hand, and which returns to him again, good efforts put forth in some way or other, will certainly come back, some thirty, some sixty, and some a hundredfold. So we found it; but oh! joyful news! last night one of my dear young people came to tell me that she had been speaking to another, who was “very anxious.”

A holy enthusiasm, I hope, is being excited, and we have further resolved each to get at least one new member to join our society before our next meeting. To day I received a letter from a Christian friend who writes me, “I feel so thankful that you ever mentioned that little Personal Appeal Society. I look for blessed results. I am sure you would have felt greatly encouraged in the work had you read a letter I received yesterday. Excuse me offering the suggestion, but I think,

if you were to send a few words to the *Christian* on this little matter, they would be an instrument for good among many, many Sabbath-school teachers and others."

Why not? Well may we add, why should not this idea be the seed-thought of a mighty harvest, which shall wave for ever? Why should it not be adopted all over the land? Why not, when souls are perishing; when time is hastening; when the Holy Spirit is striving; when the door of mercy is open; and when Jesus is able, even unto the uttermost, to save? Why not immediately? for hours are golden, and even minutes precious, in 1872.

"Like the rivers, time is gliding;
Precious hours have no abiding;
Use the golden moments well"

UTIN THOMAS.

Trinity Parsonage, Wandsworth-road.

AN OPEN DOOR.

The Church that hath an ear to hear, let it hear what its Lord, holding in His hand the key of Heaven's Kingdom, said unto the feeble but faithful church in Philadelphia: "*Behold, I have set before thee an open door;*" and by its merits made it a promise and prophecy of triumphs, glory, and joys awaiting itself. The liberty is granted it, however little, in its lack of the assurance of knowledge and of faith, it may think so, of breaking forth on the right hand and on the left, and lengthening cords that never shall be broken, and strengthening stakes that none can remove. Its Redeemer, giving it an ample heritage in His covenanted domains, will be unto it a place of broad rivers and streams; its fruit shall shake like Lebanon. Its ability for achievement will be even the omnipotence and ardour of its Divine Head, if it is imbued, as it may be, with abundance of His grace. And then, a vine of God's husbanding, it shall make every tree of the garden a trellis, and cover itself with clusters full of everlasting gladness to God and to saints. If it has not large prosperity in the rapid growth of its members, in strong and lovely graces, and in numerous and continuous conversions of the ungodly, it can only be because there is somewhere in it very grave fault. There is before it an open door into grand and holy templehood to God. Let it discern and use its priceless privilege.

I see in statistics thousands of Christian bands distributed among the cities and hamlets of a favoured country. Above them reigns the glorious and gracious Sun of Righteousness. To their very lips spring fountains of refreshing from the Holy Spirit. But most of them seem like trees standing in some Siberian desert. Something is dwarfing them. What is it? Not coolness in the heart nor weakness in the arm of the Prince of Life. Not anything necessarily unfavourable in outward circumstances. But their own indifference and unbelief, mutually perpetuating each other. To see the justness of this conclusion, you have only to mark how, and learn why, a goodly number are ever flourishing, for you will find that these earnestly seek and humbly but confidently expect so to do. Surely we may discover, in the blessings poured so richly on some, what would be universally received, were the right means to gain them properly employed. I am persuaded that there is nothing in all our Gospel truer than this.

What power to raise Christians to a higher life, and to reclaim the lost, a man of ripe and glowing piety and strong faith has! Remember Payson, and Page, and Knill. Perhaps you have only to think of some unfamed one, of whose works and prayers you have yourself been a witness. Imagine a church composed largely of persons filled with such a spirit, and what a picture of usefulness and enlargement you have! Now what hinders it that the fancy should everywhere become a reality? The great measure of grace needed can make for itself room in any soul surrendered and beseeching for its indwelling. There is in my mind now a dear brother of limited natural talents and little culture, who, a few months since, got so baptized of the Holy Ghost, that he became a chief instrumentality of a most blessed revival. Others of the brotherhood to which he belongs have followed him in being translated from faintness to might; and the leaven can work till the whole are leavened. With such a process repeated everywhere, and in the degree it could be, the terrible sight of the various denominations reporting from year to year a gain of only three or four converts per church, would no more be our sorrow and shame. Zion would put on her strength, Jerusalem her beautiful garments. Do not scripture and events warrant us in affirming that, except so situated as to lose fast by removals, churches ought to double their membership every two or three years! Why the Gospel is Almighty God saving and sanctifying souls! And it will ever prove itself to be nothing less if the human instrumentalities, through whom it is ministered, but attest the demands of their vocation. Oh! as one thinks of this, and of the little that is effected by thousands of sermons, and how lasting weakness characterizes innumerable churches, his heart feels like breaking. Beloved brethren, is not God asking us how long these things are to endure!

Liability to failure in Christian endeavours is not to be so much as mentioned, except as a warning against unfaithfulness. He that openeth and no man shutteth will never, *never* withhold victory.

J. M. S.

Amherstburg.

British and Foreign Record.

The Public Thanksgiving for the recovery of the Prince of Wales, the only service of the kind for nearly a century, (the last was in 1789,) was much more than the State "ceremony," which too many of these official devotions are. On the part of the Queen, and of all the Estates of her Realm, there was an intense reality in the sense of utter dependence on God during the days of darkness and danger, and in the prayers then offered up. So, no doubt, there is in the present thanksgivings.

The American *Alabama* claims have been the most prominent political topic of the month; and though we do not usually feel called upon to say much on politics, this subject is so closely connected with the peaceful relations of the two

great Anglo-Saxon nations, and the prospects of the settlement of international difficulties by Arbitration instead of War,—that we cannot pass it by. We confess that we are surprised at the coolness with which even our religious contemporaries on the other side of the line speak of these claims, as never expected to be allowed by the Arbitrators. But if just, why have they not some chance to be allowed? And if not just, how can Christian men be content to have them preferred? It seems to us that there is a sad want of self-respect in such an attitude on the part of a great nation. And how monstrous and absurd does it not appear when the fact comes out that during the Franco-Prussian War the United States Government was itself selling muskets and making cartridges for the French, while at peace with Germany, and a “neutral!”

The Nonconformists of England have now fairly broken with Mr. Gladstone's Government, on the Education Question. Mr. Forster's Act of 1870 was bad enough, in its favour to denominational schools; but the spirit in which it is administered is still more exasperating. The demand now made is for a purely “secular” system of public instruction, leaving the religious element to be supplied by parents and churches. The great Nonconformist Educational Conference in Manchester, on the — January, at which upwards of eighteen hundred delegates were present, fairly and squarely planted itself on this ground.

One strong argument for this position is this, that the Government cannot proceed upon opposite principles, in the different parts of the United Kingdom. The Catholic Hierarchy are pressing hard for an entirely denominational system in Ireland; and if such a system is upheld in England, a very powerful weapon is put in their hands.

We are glad to see that Mr Gladstone has given a positive answer on one question, on which his Administration was supposed to be rather shaky. He will not grant a charter to a Catholic University for Ireland. The laity, as appears by the failure of a recent meeting called for the purpose, do not rally round Archbishop Cullen on this question, as his Grace expected.

The Woman Question has troubled our Conservative Presbyterian friends in the States not a little. Dr. Cuyler invited a Quakeress to preach for him, and the session and congregation approved! The Brooklyn Presbytery was hastily summoned to deal with the offender, but no sentence of condemnation was passed; the churches generally were simply admonished to observe the rule of the Assembly, in 1832, forbidding such practices. The general feeling is evidently with Dr. Cuyler, who regarded this case as altogether exceptional, the lady preacher in question having special gifts of persuasive speech, and being a godly, modest woman, whose words have done much good. Would any of us put our hand on the mouth of Elizabeth Fry?

The *Advance* appears to make good its position, by the testimony of the Moderator of the Council, President Sturtevant, Dr. Quint, and others, that the “doctrinal basis” was correctly represented by it in the first instance. It is to be noted, however, that every one almost of those so contending explicitly disclaims Arminianism for himself,—Dr. Patton, Dr. Bacon, and all. The following is from the *Advance* itself (Jan. 25):—*Zion's Herald* says: “Our Calvinistic friends had better own that Calvinism is dead, and that Arminianism killed it.” The difficulty we find in the way of “owning” any such alleged fact is, that it isn't true! The Presbyterians, the Baptists, the Congregationalists, and many of the Low Church Episcopalians, are Calvinists in actual sentiment, whether their church tests require it or not; and we have no knowledge of any tendency to distinctive Arminian doctrines. With all our own liberality toward our Methodist brethren, we could not possibly adopt their explanations of Scripture, while we should almost as soon think of practicing “falling from grace” as believing in it!

The periodical performances of the Passion-play at the Ober-Ammergau has given rise to a prolonged and somewhat angry discussion in England. Ten years ago, Dean Stanley gave a vivid and captivating description of what was then a novel sight. On a late occasion tourists of all descriptions, from the Prince of Wales down to the banker's clerk, appear to have considered it the chief attraction of the season. They have come away with various and conflicting impressions. Clergymen, of whose piety and earnest devotion there can be no question, state that they have been greatly edified. Others, doubtless with equal sincerity, declare it to be "flat blasphemy." Of the perfect simplicity and reverent desire to illustrate the facts and meaning of the Passion, there is no doubt on either side. In truth, however, the Passion-play is an anachronism, and viewed by the lights of the age, it is variously regarded as ridiculous or profane. It seems hard that an exhibition, which supplies a vivid representation of Scripture truths to an innocent peasantry, should be perverted into an abomination by the morbid curiosity of sight-seers. We may well argue with a correspondent of *John Bull*, who "greatly deplored and was much disgusted with those who 'interviewed' Joseph Mair, the 'Christus' of the play. Ladies became boldly enthusiastic about him. However foolish, it is perhaps excusable in the softer sex; but men, especially the clergy, should have some better consideration." He concludes by saying that Mair is "one of the best and simplest of men;" and that "on Monday morning, before my host 'Petrus' was awake, there was an English lady at his door wanting his signature at the bottom of his photograph."

Literary Notices.

The "Independent" family seems to be multiplying on the face of the earth. Our New York contemporary is the first born, though it has long left the Congregational standard for more general service (it is pretty "evangelical" since Tilton was deposed); this modest journal was the next to see the light; then followed the *English Independent*; and now, our Australian brethren have at least two, the *Victorian* and the *Tasmanian Independent*. Of the last we have just received our first specimen. It is an English looking sheet, as all Australian papers are, much resembling the *Glasgow Congregational Miscellany* in form and style, published monthly, 12 pp. quarto, at three pence a number. It seems well conducted. We are happy to place it on our exchange list, and hope to gather some helpful hints from the antipodes.

As we are going to press, we receive a handsome volume, *The Life and Labours of Rev. W. McClure*, (New Connexion minister), edited by Rev. David Savage. (Toronto: James Campbell & Son). A striking likeness is prefixed. The subject of this memoir was widely known amongst our circle of readers, and wherever he was known, he could not fail to be honoured and beloved. We expect that many will be glad to possess themselves of this record of his life.

The *British American Presbyterian* is the name of the third weekly paper established within a few years by private parties, in the interest of the Canada Presbyterian Church. Such an organ is wanted by that large and intelligent body. We shall be glad to find that the present venture deserves and obtains better success than its predecessors, which soon came to an untimely end.

The confessed champion of Old School Theology, on the American Continent, for many a year past, has been Rev. Charles Hodge, D. D., Professor at Princeton Seminary. He is now "well stricken in years," and his work must be almost

done. For forty years he has had charge of the theological chair in the chief Presbyterian Seminary in the United States, and has edited the "Princeton Review" for some thirty. His other publications have been numerous. A Commentary on "Romans" is widely known. He is now giving to the world a work on *Systematic Theology*, of which two out of three volumes have already appeared. (New York : Scribner. Edinburgh : Nelsons.) It is a work of consummate ability and various learning, as well worthy to be read on *that side* of debated questions as probably any work that has appeared in our day, and of course containing a vast amount of matter on which New and Old Schools heartily agree. Theologians, young and old, will do well to read Dr. Hodge. Is it too much to expect that Pew as well as Pulpit will master such treatises as these? They are not heavy reading.

Messrs. Longmans announce the following editions of Conybeare & Howson's *Life and Epistles of St. Paul*. 1. The "Student's," in one vol., crown octavo, with maps and 46 illustrations, price 9s. 2. The "Intermediate," with selection of maps and illustrations, in two vols., square crown octavo, 31s. 6d. 3. The "Library," in two vols. quarto, 48s.

Dr. Colenso is not silenced. He has published a reply to the "Speaker's Commentary" on the Pentateuch; and now appears Part VI. of his former work—*The Pentateuch and the Book of Joshua critically examined*. London : Longman's. 8vo., pp. 854, 24s.

Many of our poor parsons, and other studious readers, will be glad to learn that the *Contemporary Review* is to be republished hereafter by Lippincott of Philadelphia, at about half the price of the English edition. The *Contemporary* secures articles of the first class, from a very wide variety of authors. It has an open platform, and Jew and Christian, Romanist and Protestant, Tory and Radical, set forth their views on religious, political and social questions, each in his own way.

F. Adam Stevenson & Co. have reprinted the beautiful collection of poems made by Mr. A. D. Randolph, of New York, under the title of *The Changed Cross*.

Our readers from the Green Isle will welcome the announcement of the *Life and Times of Henry Cooke, D.D., LL.D.*, by his son-in-law, Rev. Dr. J. L. Porter. (London : Murray.) "A man of war from his youth" to his last hour, was the Belfast champion of Presbyterianism, Establishments and Toryism generally. A man who could only see his own side of the question, yet for all, a noble, godly character was his, so that he was loved as well as feared.

Dr. W. D. Killen, a Professor in the Presbyterian College of Belfast, has published a second volume of *Church History*, (the former one being "The Ancient Church,") under the title of the *Old Catholic Church*,—or the History, Doctrine, Worship and Polity of the Christians, traced from the Apostolic Age to the establishment of the Pope as a Temporal Sovereign, A. D., 755. (Edinburgh : T. & T. Clark.) Dr. Killen is a careful and conscientious writer. The period he here treats of was one fruitful in great controversies, and a condensed and trustworthy account of it was a work well worth doing.

The Sunday School.

UNIFORM LESSONS FOR 1872.

SECOND QUARTER.

Elisha and Israel.

No.	DATE.	SUBJECT.	TEXT.
14.	April 7.	—The Mantle of Elijah.....	II. Kings ii. 9—15
15.	“ 14.	—The Waters Healed.....	II. Kings ii. 19—25
16.	“ 21.	—The Widow's Oil Increased.....	II. Kings iv. 1—7
17.	“ 28.	—Is it well with the Child?.....	II. Kings iv. 18—26
18.	May 5.	—The Child Restored to Life.....	II. Kings iv. 29—37
19.	“ 12.	—The Little Captive.....	II. Kings v. 1—7
20.	“ 19.	—The Leper Healed.....	II. Kings v. 8—14
21.	“ 26.	—Gehazi's Sin.....	II. Kings v. 20—27
22.	June 2.	—Elisha's Defenders.....	II. Kings vi. 8—18
23.	“ 9.	—God's Deliverance.....	II. Kings vii. 1—11
24.	“ 16.	—Hezekiah's Prayer.....	II. Kings xx. 1—11
25.	“ 23.	—Judah Carried Captive.....	II. Kings xxiv. 10—16
26.	“ 30.	—Review.	

NOTES FOR TEACHERS AND SCHOLARS.

BY REV. JOHN WOOD.

LESSON X. MARCH 10TH, 1872.

THE SEALED BOOK.

Rev. v. 1-14.—Chapter iv. describes the throne of God, and the worship of heaven. This chapter represents Christ, as the Supreme Disposer of all earthly events, about to loose the seals of the Book of Divine Providence, (ch. vi. 1.) and to bring to pass all God's gracious purposes, v. 1. *A book*,—a parchment scroll. *Written within, &c.*,—on both sides of the parchment, which was not usually done. *Seven seals*,—representing seven ages of the church: seven is a number frequently used in this book. (ch. vi: ch. viii. 2). v. 2. *Who is worthy, &c.*,—who is great enough, and wise enough, to preside over the affairs of the church on earth? v. 3. *No man*,—no one, angel or man. *To look thereon*,—to understand the future events therein decreed. v. 5. *Elders*,—representing the church of God on earth. (ch. iv. 4). *Lion*,—an allusion to Gen. xlix. 9; the lion being often called “the king of beasts.” *Tribe of Judah*,—to which Jesus belonged (Heb. vii. 14). *Root of David*,—the shoot, or sprout out of David,—and therefore heir to the throne of the spiritual Israel. *Hath prevailed*,—by his victory over Death and Hell. v. 6. *Midst of the throne*,—that is, of those around the throne. *Four beasts*,—should be translated, “living ones.” From description given of them (ch. iv. 6, 7), these seem to be symbolical representations of the majesty, power, intelligence, and swiftness, with which God's commands are executed. *A lamb*,—Jesus, the Lamb of God (John i. 29). *Slain*,—bearing marks of having been slain. *Horns and eyes*,—emblems of power and wisdom. *Sent forth, &c.*,—exercised, in all the earth. v. 8. *Four and twenty elders*,—the same number as the courses of the priesthood, in I. Chron. xxiv. 7, 19, symbolical of the unceasing worship of the church. *Fell down*,—in the attitude of worship. *Harp*,—that is, the elders had harps. *Golden vials*, or dishes. *Odours*,—the perfume of incense, a beautiful figure, showing how God delights in the prayers of his people. v. 9. *New song*,—different from those sung by angels. *By thy blood*,—the price paid for our salvation, (I Cor. vi. 20: I Pet. i. 18, 19). v. 10. *Kings*,—to such honour are they raised. *Priests*,—qualified to worship God acceptably. (I Pet. ii. 2). *We shall reign, &c.*,—the righteous shall govern the

world (see Psalm xxxvii. 10, 11, 22 : Matt. v. 5). v. 11. *Ten thousand times, &c.*,—an inconceivable number. v. 12. *Worthy is the Lamb, &c.*,—worthy to be exalted to the dignity, and power, and wealth of universal dominion. v. 13. *Every creature, &c.*,—direct the redeemed, and then the angels praise Him ; and lastly, the whole creation joins in the chorus (See Psalm cxlviii).

PRACTICAL LESSONS.—1. How comforting is it to know, that Jesus reigned, Head over all things to the church. (v. 5 : Matt. xxviii. 18). 2. What encouragement is given us to pray, when God regards all prayer, offered in the name of Jesus, as sweet incense ! (v. 8.) 3. Observe to what honours and privileges all who believe in Jesus are raised ! (v. 10). 4. No one can sing the song of redeeming love in heaven, who does not first learn it on earth.

QUESTIONS FOR THE SCHOLAR.—What is the subject of this chapter ? What kind of a book is meant, in v. 1 ? What did the book represent ? Into how many ages do the seals divide it ? Why could no one but Christ open it ? Explain the meaning of the names given to Christ in v. 5. What do the four “living ones” represent ? What the elders ? Why were there just twenty-four ? What do the horns and eyes mean, in v. 6. ? Why was Jesus called a Lamb ? By what means have we been redeemed ? Will every one be saved by the death of Jesus ? Have you sought forgiveness of Him ? How will the saints reign on earth ? If we do not love to worship God on earth, could we in heaven ? What practical lessons may we derive from this subject ?

LESSON XI., MARCH 17TH, 1872.

THE LAMB IN THE MIDST OF THE THRONE.

Rev. vii. 9-17.—A vision of the heavenly world. Where a blackboard is in use, the subject of the lesson may be thus set forth :

- | | | |
|------------------|---|--------------------------|
| I. The | S | aints before the throne. |
| II. The | S | aviour upon the throne. |
| III. The | S | ong of the redeemed. |
| IV. How they are | S | aved. |
| V. What they are | S | aved from. |

I. The saints before the throne. Observe, they were a *great multitude*. (v. 9.) The 144,000 spoken of, v. 4., were only a small part of the redeemed. No such representations are anywhere given of the number of the *lost*. They are of *all nations, &c.*, (ch. v.9) showing that the Gospel will be preached among all nations, and will prove itself equally adapted to all. *Tongues*,—languages. There is but *one* in heaven. *Stood*—were assembled. *The throne*—the place where God specially manifests his glory. *Clothed with white robes*,—emblematic of *purity* (v. 14., ch. iii. 5, 18.) *Palms*—emblematic of *victory* over sin and Satan. (John xii. 12, 13.)

II. The Saviour upon the throne. Spoken of as *the Lamb*, because once offered as a sacrifice for our sins ; (Isa. liii. 7 : John i. 29 : ch. v. 6, 12) but now upon the throne, because equal with God the Father. (Phil. ii. 5-7 : John v. 23.) Jesus, as God manifest in the flesh, is the central object of attraction and adoration.

III. The song of the redeemed, v. 10. *They cried*,—or sang, shouted, see ch. v. 9, *Salvation to our God, &c.*, that is, we ascribe our salvation to the mercy of God, and of the Lamb (Psalm iii. 8 : Isa. xliii. 11.) v. 11. *The elders and the four beasts* ; see Notes on ch. v. 6, 8. The angels join in a chorus by themselves ; but not having sinned, they could not sing of *salvation*. Observe their attitude, —*fell before the throne, &c.*,—expression of profound reverence. Compare Isa. vi. 2 : Matt. ii. 11 ; ch. xxii. 8. v. 12. *Saying Amen*,—approving the song of the redeemed (see 1 Cor. xiv. 16.) *Blessing and glory, &c.*, what is here said to be due to God, is said in ch. v. 12, to be due to Christ.

IV. How they are saved. v. 13. *Answered*,—or addressed me ; often so

used in the New Testament. *What are these, &c.* The question is asked, not for information but to call attention to this particular class of the redeemed, viz: the martyrs. v. 14. *Out of great tribulation*,—more properly out of *the* great tribulation, or persecution, spoken of ch. vi. 9-11. *Washed their robes*,—a figurative way of saying they were saved from sin. *In the blood, &c.*,—not by their sufferings, but through faith in Jesus.

V. What they are saved from. v. 15. *Serve Him day and night, &c.*,—that is, continually. (Luke ii. 37.) There is no night in heaven, and no rest is needed. (ch. xxii. 5.) The expression probably includes other kinds of service besides worship. *Temple*,—heaven (ch. xxi. 22.) v. 16. *Neither shall the sun light, &c.*,—or rather, *smite* them (Isa. xlix. 10: Psalm cxxi. 6.) Sun-stroke is a frequent cause of death in warm countries. v. 17. *Feed them*,—or tend them, as a shepherd does his flock, compare Psalm xxiii. 1, 2. Thus they are saved from sin, want, weariness, danger, sorrow and death.

PRACTICAL LESSONS.—1. How blessed is the true Christian's hope of being found among that heavenly company! 2. Only those whose sins have been washed away in the blood of Jesus can enter heaven. 3. If we do not love the worship of God here, how can we expect to there? 4. Heaven will make amends for all the sorrows of earth.

QUESTIONS FOR THE SCHOLAR.—What great multitude did John see? Around what were they standing? How were they clothed? What were they doing? Who is meant by the Lamb? Did the angels sing the same song? Why not? How did they worship? Who are referred to in v. 13? How were they saved from sin? How may we be saved? What does Jesus save from besides sin? Do you think you will be saved? Why? What practical lessons may we learn from this subject?

LESSON XII. MARCH 24TH, 1872.

ALPHA AND OMEGA.

Rev. xxii. 10-17. vs. 8, 9 form a sort of parenthesis; the lesson should therefore be read in connection with v. 7, as a continuation of the closing message of Jesus to the Church, and a confirmation of what goes before. For convenience it may be divided thus:

- I. His coming to judgment, vs. 10-13.
- II. His commendation of the believing, v. 14.
- III. His condemnation of the unbelieving, v. 15; and his invitation to all.
- IV. To come and be saved, vs. 16, 17.

I. Jesus will come again to judge the world. Acts xvii. 31: 2 Thess. i. 7, 8: v. 10. *Seal not, &c.* Daniel was commanded to shut up, and seal his prophecies (Dan. viii. 26: xii. 4, 6) because they were *not* like these, to be soon fulfilled. *At hand*, ch. i. 3. v. 11. *He that is unjust, &c.*,—that is, “When I come, the wicked will have no further opportunity for repentance, (compare Eccles. xi. 9) and the righteous will be no more tempted to sin.” v. 12. *Quickly*,—not at once to judgment, but to fulfil these prophecies. *My reward, &c.*,—mercy to the penitent and believing; vengeance to the ungodly. v. 13. *Alpha and Omega*,—the first and last letters of the Greek alphabet,—a figurative way of saying “I am the everliving and unchangeable God, and will certainly fulfil all my word.” Isa. xlv. 6: xlv. 9, 10.)

II. His commendation of the obedient. v. 14. *They that do his Commandments.* The first duty of every sinner is to believe in the Lord Jesus Christ. (John vi. 28, 29: Acts xvi. 30, 31.) But true faith will always be followed by obedience. (Gal. v. 6.) *That they may have a right, &c.*,—not for any merit in us, but Christ gives this right to every believer. (Rom. vi. 23.) *Tree of Life* (v. 2: Gen. ii. 9: iii. 22.) See notes on ch. ii. 7. The meaning is, they shall live forever. *And may enter in, &c.*,—into heaven. (ch. xxi. 24, 25.)

III. His condemnation of the wicked, v. 15. *Without*,—shut out into the “outer darkness.” (Matt. xxii. 13.) *Dogs*,—the dog was an unclean animal among the Jews, (Isa. lxvi. 3.) and hence it became the emblem of impurity and vileness. (2 Kings, viii. 13.) *Sorcerers*,—persons practising witchcraft—fortune-tellers—pretending to a knowledge of future events. *Whosoever loveth and maketh a lie*,—that is, false in heart or in act, as well as in word. (ch. xxi. 8.) Illustrations, 2 Kings, v. 20-27 : Acts v. 1-10.

IV. The invitation to come and be saved, vs. 16, 17. *The root and the offspring of David*,—his Creator, and his descendant. *Morning Star*,—the fore-runner of day, and therefore the emblem of hope, and light, and joy. (Luke i. 76, 79 : 2 Pet. ii. 9.) v. 17. *The Spirit*,—the Holy Spirit. *The bride*,—the Church of God. *Say come*,—to Jesus, and be saved. *Whosoever will*,—Jesus died for all, and all are invited, and commanded to come. (Isa. lv. 1, 2 : Matt. xxii. 9. John iii. 16 : 1 John ii. 2.) *Water of Life*,—salvation (Isa. xlii. 3.) *Freely*,—as God’s gift of mercy.

PRACTICAL LESSONS.—1. The coming of Christ, at our death, will unalterably fix our everlasting state. 2. Every action in this world will affect our happiness in the next. 3. See how God classes lying with the worst of crimes, and punishes it in the same way at last. 4. How inexcusable shall we be if we do not accept the invitations of the Gospel.

QUESTIONS FOR THE SCHOLAR.—Name the four divisions of the lesson. Will Jesus come the second time? Can any one tell us when he will come? (Matt. xxiv. 36.) What will he do when he comes? Explain the 13th v. How can a sinner have “a right” to enter heaven? How will faith in Jesus show itself? Who are meant by “dogs”? (v. 15.) What are Sorcerers? Is it proper to consult fortune-tellers? (Exod xxii. 18 : 2 Chron. xxxiii. 6.) What is said of the end of liars? May we act a lie? Give examples of the punishment of this sin? Are all men invited to come and be saved? Give passages in proof of this. Have you accepted the Saviour’s invitation? What are the practical lessons to be learned from this passage?

LESSON XIII. APRIL 7TH. 1872.

THE MANTLE OF ELIJAH.

II Kings ii. 9-15.—Elijah, the greatest of the prophets, (Matt. xvii. 3 : Luke i. 17,) and the head, or master, of the colleges for the training of the Prophets, at Bethel and Jericho, (vs. 3, 5) was about to be caught up to heaven, as Enoch was, (Gen. v. 24 : Heb. xi. 5) without dying. Elisha and the younger prophets knew this, (vs. 3, 5) and refused to leave him, though Elijah seems to have wished to spare him the pain of seeing him depart (vs. 2, 4, 6.) The lesson relates to the parting scene. We have

- I. The **P**etition ;
- II. The **P**arting ; and
- III. The **P**romised blessing.

I. The petition (vs. 9, 10.) Having “gone over” Jordan, (probably near Bethabara, which signifies “the house of passage,” John i. 28) whose waters were miraculously divided, (v. 8.) Elijah asked Elisha what was his parting request. He had received such wonderful answers to prayer (I Kings xviii. 36-38 : James v. 17, 18.) that he believed God would do for Elisha, anything he asked for him. *Before I be taken*,—not after ; we have no proof of the intercession of saints in heaven, as the church of Rome teaches. *A double portion, &c.*,—that is, of the zeal, and boldness, and faith in God which he had. He was to be Elijah’s successor ; the court and nation were very corrupt ; and he felt that he needed more grace and wisdom than any of the rest. Observe, that, like Solomon, (I Kings iii. 9-12) he did not ask riches, or honours, but grace ; and God honoured him by

making him the religious head of the Jewish people for nearly sixty years. (B. C. 896-838.) See I Sam. ii. 30 : I Cor. xii. 31. v. 10. *A hard thing*,—something only God could give him. *If thou see me, &c.*,—the reason for this condition was, probably, that God works by means, and the sight of Elijah's glorious translation would be useful in impressing him with a sense of the divine presence and protection, (ch. vi., 16, 17.) and the reward there is for the faithful.

II. The Parting.—vs. 11, 12. *As they still went on, and talked*,—for the instruction and encouragement of Elisha. *A chariot of fire, &c.*,—that is, having the appearance of fire ; the fire being symbolical of the presence of God, (see Exod iii. 2 : xix. 18 : Psalm lxviii. 17.) who had come down to take His servant home ; and the chariot and horses, of Elijah's triumph over all his enemies. *Elijah went up, &c.*,—his body being "changed", doubtless, into "a spiritual body," as in I Cor. xv. 44, 50, 52 : Phil. iii. 21. So Jesus ascended, Acts i. 9. *By a whirlwind*,—perhaps by a circular motion. v. 12. *My father, &c.*,—King Joash uses the same language in regard to Elisha, ch. xiii. 14. It is expressive of affection, and a sense of dependence upon him. *The chariot of Israel, &c.*,—meaning, thou art a better protection to Israel than all their chariots and men of war. Elisha perhaps feared the consequences to the nation of such a public loss. *He rent his clothes*,—expressive of his grief. (Gen. xxxvii. 34 : Acts xiv. 14.) A more selfish man might have rejoiced at Elijah's departure, as it made way for Elisha's promotion.

III. The promised blessing, vs. 13-15. *The mantle*,—or cloak,—left to Elisha, doubtless, in proof of his being appointed Elijah's successor in office. v. 14. *Smote the waters*,—(see v. 8 : Ex. vii. 20.) *Where is the Lord, &c.*—an appeal to God to help him as he had helped Elijah. The parting of the waters showed him that God had heard his appeal. v. 15. *Sons of the prophets*,—Young men preparing for the prophetic office. *The spirit of Elijah, &c.*,—they acknowledged him as their new master, and did him reverence.

PRACTICAL LESSONS.—1. Observe how God honours those that honour Him. 2. How calmly Elijah, sustained by hope of the heavenly Canaan, prepares for his translation, which, to an unbeliever, would be as terrible as death, except in regard to the bodily suffering. Elisha's unselfish request brought him more honour and happiness than any other worldly gift he could have asked. 4. Good men are a great blessing and protection to the community in which they live. v. 12. Compare Gen. xix. 20-22 : Matt. v. 13.

QUESTIONS FOR THE SCHOLAR.—What is our lesson about ? Who were Elijah and Elisha ? How did Elisha know Elijah was going to be taken to heaven ? What river did they cross ? Where ? How did they go over it ? What did Elisha ask for ? What did he mean by that ? Why did he ask it ? What King of Israel made a similar choice ? How did God honour Elisha for this ? How was Elijah carried to heaven ? What other good man was translated ? Would translation be any better than death, to a bad man ? What did Elijah mean by the language of the 12th v. ? Who was Elijah's successor ? Who were "the sons of the prophets" ? How did they know Elisha was to be their new master ? What lessons may we learn from this passage ?

LESSON XIV., APRIL 4TH, 1872.

The Waters Healed.

II Kings ii. 19-25. Place upon the Blackboard :

- I. The **M**iracle, and the Means employed, vs. 19-22.
- II. The **M**ockers, and their Miserable End, vs. 23-25.

I. THE MIRACLE—Healing the waters of Jericho. Recrossing the Jordan (v. 14), Elisha returned to Jericho, 19 miles N. E. of Jerusalem ; a city destroyed

by Joshua (Josh. vi. 20, 21, 24,) and rebuilt under a dreadful curse, (Josh. vi. 24,) about 520 years after. (I Kings xvi. 34.) *The water was naught*,—Probably bitter, or salt, owing to its nearness to the bituminous deposits of the Dead Sea, (called “the Salt Sea,” Gen. xiv. 3.) Its inhabitants had doubtless heard of the miracle wrought by Elisha (v. 14), and the testimony of “the sons of the prophets” concerning him (v. 15); and they call his attention to the badness of the water, in hope of his working a miracle for its healing. *The ground barren*, owing to the nature of the water (Deut. xxix. 23.) V. 20, *Cruse*,—a small earthen jar, or bottle. *Salt*,—the emblem of cleansing, or of healing. (Mark ix. 49, 50.) v. 21. *Cast the salt in there*. Observe,—1. The symbolical act of casting in salt denoted that the healing of the waters was not *natural*, but *miraculous*. 2. The casting of it in at “the spring,” or fountain-head, that it was to be a permanent and radical cure; and 3. The use of the formula, “Thus saith the Lord,” ascribed all the power and glory to Him. Compare Acts iii. 6, 12; iv. 10; and contrast Moses’ vain glory, for which God punished him, (Num. xx. 10, 12.) v. 22, *The waters were healed*,—Dr. Robinson says, “a large and beautiful spring of sweet and pleasant water” still exists under the name of “The Fountain of Elias.”

II. Leaving Jericho, Elisha went to Bethel, about 12 miles N. of Jerusalem, to visit another college or school of the prophets. (v. 3.) Bethel is also remarkable as the place of Jacob’s vision, (Gen. xxviii. 19) and afterwards as the chief of the two places in which the worship of the golden calves was set up by Jeroboam, (I Kings xii. 28, 29.) The idolatry of the people will probably account for the impiety of these “little children,” who had doubtless been taught, by the example of their parents, if not otherwise, to do as they did. (II Chron. xxxvi. 16.) *Go up, thou bald head*,—that is, either not believing in the story of Elijah’s translation, or else sneeringly demanding of Elisha a similar “sign from heaven,” they tell him to “go up,” as he said his master had done. Compare Matt. xvi. 1. Baldness was always treated among the Israelites with contempt. (Is. iii. 24.) v. 24. *Cursed them*,—partly as a punishment, and partly as a warning to others against what was, probably, a common practice, which, if left unrebuked would have tended to confirm people in their idolatry. The judgment fell on children rather than adults, either because they had less sins to answer for, or because they were unusually wicked for their years, and promised to grow up a pest to society; or because God would thus strike terror into the hearts of their parents. But whatever the reason, the fact that God sent the judgment for which Elisha called, showed that it was deserved, and just. See Prov. xxvi. 2. *Two she bears*,—the natural means used are quite consistent with the supernaturalness of the judgment. Compare Jonah’s case (Jonah i. 12, 15, 17.) v. 25. *Carmel*,—a favourite mountain resort of Elijah, (Kings xviii. 19,) on the sea coast. *Samaria*, the capital of the ten tribes.

PRACTICAL LESSONS.—1. Our hearts, like the waters of Jericho, will be unfruitful of any good until they are cleansed. 2. Divine grace is ever able and ready to cleanse them. 3. It is both wicked and dangerous to trifle with sacred things. (Exod. xx. 7. Psalm i. 1.)

QUESTIONS FOR THE SCHOLAR.—Where was Jericho? Give what you can of its history. What was wrong with the waters? Give the probable cause of this. Why did the people tell Elisha about it? What did he do? Did that heal the waters? By whose power? Does the spring still exist? Where did Elisha next go? What school was there? What was Bethel also noted for? Who met him? Why did they mock him? Why did Elisha curse them? Was it right to do so? What happened to the children? Who sent the bears? What may we learn from these incidents?

NEATLY PUT.—If it is not easy for you to abstain, do it for your own sake; if it is easy, for your neighbour’s.—Dr. R. F. Burns.

Obituary.

MR. JOHN WOOD, MONTREAL.

The readers of this Magazine will, we are sure, require no apology of its late editor for the insertion of the following sketch of his late revered and beloved father, which the long connection of the deceased with Zion Church, Montreal, as its senior deacon, no less than his own sense of filial duty prompts him to send.

Mr. John Wood was born in London, England, March 31st, 1793, and was consequently, at the time of his death, in his 79th year. His parents were both of them Independents, and he was baptized by a minister of that body. But having imbibed the antinomian views of the Rev. William Huntington, author of the "Bank of Faith," they for some years attended his ministry. Change of residence subsequently led them to Lady Huntingdon's Chapel, in Spa Fields, where for twenty-one years, my father enjoyed the highest religious advantages, in hearing the gospel from the lips of many of the most eminent preachers of the day, such as the Rev. Rowland Hill, Mr. Jay, of Bath, Mr. Jones, of Llangan, Mr. Charles, and others.

The extreme views early instilled into his mind by his mother, however, seem to have enshrouded the whole subject of religion with gloom, and for a long time his mind was much occupied with the doctrines of Election and Reprobation, which, in later years, he often told us he then thought inseparable. Though probably very early the subject of Divine grace, he was also long much distressed to think that he had not passed through the exact religious experience he had often heard related by his mother, and which he then regarded as a sort of a model conversion, to which all genuine cases must inevitably conform. Long and prayerful study of the Holy Scriptures, however, ultimately relieved him from these misapprehensions, and having once got fairly rid of them, and learned the simple lesson of faith in Jesus, the Saviour of all who believe, he probably scarcely ever afterwards entertained a doubt of his acceptance.

Having married in 1816 Miss Anna Wentworth, of Highgate, he settled first in Brighton, from whence, after some years, he removed to Littlehampton. In 1832 he emigrated with a family of five children, (the youngest of whom died, and was buried at sea,) to Canada, coming direct to Montreal, where, with the exception of a year spent in making a trial of farming, he continued to reside until the time of his death.

There being no Congregational church in Montreal at the time of his arrival, he attended at first the services of the English Cathedral. But not finding there the spiritual aliment or the Christian fellowship he desired, he shortly withdrew, and connected himself with the little church in St. Maurice Street, organized not long before by the late Rev. Richard Miles, to take charge of which, on Mr. Miles' resignation, the Rev. Henry (now Dr.) Wilkes came from Edinburgh, in 1836.

His connection with that church, by whose vote he was elected to the office of deacon in 1841, was thus sketched by Dr. Wilkes, in a funeral discourse, on the occasion of his death, on the 11th ult. After reference to the testimony borne by my father to the support and comfort he derived in the dying hour from the all-sufficient atonement of Christ, he says of him,—

"From his study of the Scriptures, he had formed very decided views of the nature and continuance, in its spiritual relations, of God's covenant with Abraham, and of the special privileges and blessings of the children of God's people. Without entering into minute details on this point, for which we have not time, it is only due to his memory to say that he formed a clear and enlightened estimate of the different positions occupied by the offspring of believers, and by the offspring of the people of the world, a position involving on their part a tremendous responsibility.

ity; for the neglect of its benefits and duties was destruction. His three sons and his daughter were led to the Saviour in their respective youth; and the latter died in the faith at sixteen years of age, one of the most acutely agonizing trials of his life. We know his sons, they were with him in his last hours, and laid his body in the tomb. In them and his daughter, his faith in God's covenant with the families of His people, was vindicated and rewarded.

"Having known him in his business relations for 35 years, I have to bear witness that his Christian profession was well sustained by his integrity, uprightness and faithfulness. He was a man to be trusted. He was one who would far rather suffer wrong, than in a doubtful case in the least degree wrong another. How encouraging it is to witness such quiet, unobtrusive, steady conformity of daily practice with Christian principle!

"In the church, he was exemplary in the regularity of his attendance. His seat was occupied on the Lord's day and on the week evening by a man alive and interested in the services. In the latter he frequently took an active part, until age and infirmity closed his connection with them. Having himself decided opinions on such questions as are frequently mooted in church life and movement, he never sought to force them upon others, and though open in expressing them, he invariably yielded, and that cheerfully, to the decisions of the majority. There are men who, if foiled in their attempts to work out plans of their own, will act as irritants and foes of others. Nothing of this kind ever appeared in the church conduct of Mr. Wood. In the office of deacon, he specially charged himself with the care of the poor of the flock, and with the comfort and aid of those in distress. He was eminently considerate and sympathizing in all his intercourse with them, dispensing the church's bounty in a gentle, kind and unpretentious spirit. The sorrows of many a child of affliction has he soothed, and the blessing of those who were ready to perish hath come upon him.

"Every man hath his proper gift of God. Our late deacon was not eager after wealth, did not seek great things for himself, and had no vocation for public life. He left the ambition to be prominent, and to shine in the public eye, to others, while he pursued, with unwearied diligence, his earthly calling, and served his Master in the church to the best of his ability. And his death was a fitting sequel of such a life. He had no dread of the future, though he naturally shrank from the pangs of disease and of dying. His earnest prayer was for grace to sustain him amid the wrenchings of the tabernacle, as it was being taken down. But so sure was he of what was beyond, that he hastened to be gone. He longed for home. It had been a disappointment to him, had this mortal life been prolonged. He saw before him our Father's house, and he would be there so soon as the Master pleased. With mental powers uninjured by age, and left free to act unaffected by disease, he looked steadily upward, "knowing in whom he had believed, and that He was able to keep that which many years ago he had committed to Him against that day," and assuredly his faith was vindicated by the result. What freedom, what enlargement, what bliss were his, as he was taken into our Father's house!"

Mr. Wood was in his ordinary health, and engaged in his usual avocation, up to a very few days before his death. His business,—that of a watchmaker, required a very clear eye, and a very steady hand, and it was almost literally true of him, that "his eye was not dim, nor his natural force abated."

The immediate cause of his last illness is believed to have been a chill, taken while attending the funeral of an aged friend, one of the Lord's poor, to whose wants he had for many years ministered as the almoner of the church's bounty, and whose mortal remains he felt he must follow to their final resting place. His sufferings, though not very protracted, were very severe, but he bore them with great patience and fortitude, sustained by an unwavering faith in the goodness and mercy of God, through our Lord Jesus Christ. He had for many years expected and prayed for a sudden death, that so he might be spared the physical suffering of the conflict with the last enemy. While therefore manifesting some

surprise at the manner of the Lord's dealing with him, he repeatedly expressed his entire acquiescence in the Lord's will, saying "It's all right," and adding:

"Blind unbelief is sure to err,
And scan His work in vain:
God is His own Interpreter,
And He will make it plain."

From the very commencement of his illness he made up his mind it would be, and earnestly desired that, if it were the Lord's will, it might be his last. To the remark of one of the pastors of the church, that for him "to die is gain," he replied, "I feel it." So much did he long "to depart, and to be with Christ, which, he said, is far better," that before any of his family could discover any symptoms of dissolution, he asked, several times, "Do I make any progress?" "Are my feet getting cold?" And when told that they were still warm, he replied, with evident disappointment, "Oh, there is *no hope until my extremities begin to get cold!*" And so, with "the peace of God that passeth all understanding" in his heart, and with the praises of God upon his lips, and perfectly conscious to the last moment, he gradually sank, and "entered into rest" on Saturday evening, the 3rd of February, at half-past eight. His last words, uttered scarcely three minutes before his departure, testified to the continued preciousness of that Saviour, whom, for so many years, he had trusted and loved.

His funeral took place on the following Tuesday, the remains having been taken to Zion Church, (which was draped in mourning for the occasion,) and thence to Mount Royal cemetery, there to await a glorious resurrection at the coming of the Lord. W.

Correspondence.

CONGREGATIONAL COLLEGE, B N. A.

MY DEAR SIR:—The following sums have been received since my last acknowledgment of Dec. 22nd.

	\$	c
Dubuque (?)	5	00
Oro	10	00
Brantford	11	00
Stouffville	14	00
Indian Lands	23	20
Vankleekhill	14	75
Fergus	14	28
Waterville	4	10
Waterloo and Brome's Corner	8	50
Montreal, Zion Church	192	00
	\$236	00

I regret to have to inform the friends of the College that during the present session the remittances have been much below the average. Seeing that in one Province alone, the unusually abundant harvest is estimated by a good authority to have added \$10,000,000 to the year's

wealth, this deficiency is surprising. Are Congregationalists the only people who have no share in this prosperity, or — ? We have *thirteen* students in attendance, and on the books. The regular demands on the Treasurer, therefore, amount to \$311 a month. Hence the expenditure on account of salary and board will amount to at least \$2765.00, for the current session. Towards the portion of this already expended, the amount received from the churches, up to date, is only \$921.62. In most of our churches there are organizations of either young men or young woman, and I see no reason why their help should not be secured in aid of the College as well as of other objects. Last autumn I asked the young men of Zion Church to help me in the collection, by calling on those of their own age, whom, for various reasons, I could not reach. The "Young Men's Association" at once took up the matter and raised among themselves, in sums of \$1 and upwards, the goodly sum of \$70. I tell this by way of honourable mention for these young

men, and also to excite others to follow their example.

GEORGE CORNISH, Sec'y.

Montreal, Feby. 22nd, 1872.

FOREIGN MISSIONS, THEIR CLAIMS AND REFLEX INFLUENCE.

MY DEAR BROTHER,—My communication of November 21, anent the L. M. S., I was pleased to find in the current No. of our valued INDEPENDENT. But one mistake therein, I wish to rectify, between the brackets on page 228; it should read ("thanks to the kind liberality of B. Lyman, Esq., of Montreal.")

Since sending it off, my mind has been again drawn to the question, and having witnessed the beneficial influence which more active Missionary effort, in sending forth and sustaining labourers in the field, produced upon the Presbyterian churches in Nova Scotia, I am led to think that if our Churches would unite, we too might have a labourer or two in the foreign field, sent out from, and sustained by ourselves; but to save unnecessary machinery, he might be accepted and appointed by the L. M. S., and while thus personally responsible to the directors of that society only, he might occasionally, or statedly correspond with the churches through your pages. The Sabbath School in St. John's N. F., connected with our Church there, sustains a native teacher in India, and receives a brief annual report from his pen, one of which, while there as pastor, I had the pleasure of acknowledging. Thus I conceive a much deeper interest in Foreign Mission work would be excited among our churches, and the claims of the L. M. S. upon them be increased for prayerful and pecuniary support. It is a fact too with which many of our brethren are acquainted, that the churches in England, who do the most for Foreign Missions, are the most *thriving* and the most alive to the spiritual necessities of those around.

Now if some of our young men candidates for the ministry were to enter our College, having a desire in their hearts to enter upon such work, (and I believe there is at least one who has recently entered it, who has such desire,) and that desire be recognized and sustained,

would our churches take a less active interest in that Institution? Nay, I think it would be increased, and it would tend greatly to enlarge our sympathies in the great work of the world's conversion.

The question then arises, how shall our churches be more generally aroused to action in this matter? Some have already been quickened, but the larger number, possibly, still want awakening to duty in this direction. Would it be well for our Local Secretaries for Foreign Mission work, or any brother who could possibly better attend to it, to visit the churches in their Districts, and preach or hold public meetings in connection with them, exchanging pulpits with their pastors, or having their own supplied from the College, or from some other source. The Bible Societies and other institutions, find that without the constant visitation of suitable agents, not only in the Old Country and the United States, but also in this new Dominion—needed co-operation and funds cannot be secured. Whether such an agency would be sustained in this Dominion by the L. M. S., or in any other way, and *answer* in its results, is a question which time and experience alone could solve, but I submit it for consideration.

JAMES HOWELL,
Sec. for For. Miss. Work
Quebec District.

Granby, January 16th, 1872.

MANITOBA.

MR. EDITOR,—In view of the fact that we, as a denomination, are looking to the new Province of Manitoba as a field of missionary enterprise, into which we probably will shortly enter, would it not be well for the Statistical Secretary of the Union to call for as full reports as possible of all members and adherents of our churches who have gone to settle in the North West? This subject was before us at our annual meeting last year in Guelph; it is likely to come up again at our next meeting in Montreal; and all information of this nature will help in the deliberations.

NORTHERN SPY.

February, 1872.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—I wish to make an explanation and an apology, and then to correct errors in the last published list of life members. I have been accustomed to send to the printer the list of the former year, adding in the proper places the names of new life members. My corrections of the press have been usually confined to the new names, having assumed that the mere reprinting from a printed list would be correct. I find, however, that such assumption is unsafe; and I beg to apologize to the following subscribers for the omission of their names, strangely omitted by the printer, in the list inserted in last report, the eighteenth:—

Barber, J. M., B. A.
 Ebbs, Mrs. (Rev. Edward.)
 Fenwick, G. S.
 Haseltine, Miss.
 Hannan, M.
 Linton, Mrs. James.
 McLachlan, J. S.

Robertson, Mrs. George, Senr.
 Spalding, Mrs. H. W.
 Unsworth, Mrs. (Rev. J.)
 Wood, Henry L.

HENRY WILKES,
Gen. Sec. Treas.

Montreal, 19th February, 1872.

MISSIONARY INCORPORATION.—The undersigned, as Convener of the Special Committee appointed by the C. C. M. S. at its last annual meeting, to procure an Act of Incorporation from the Ontario Legislature, regrets to state that partly through misinformation, and partly through a postal miscarriage, the Draft Bill came into the hands of Thos. Hodgins, Esq., M.P.P., who was kind enough to undertake the charge of it, just too late for introduction to the Assembly. The matter must therefore lie over until the next session.

F. H. MARLING.

Toronto, Feb. 20, 1872.

News of the Churches.

AMHERSTBURG, ONT.—Rev. J. M. Smith furnishes this item:—We have a church with some twenty resident members in Amherstburg, and I have accepted an invitation to the pastorate over it. It seems to me to be composed of most excellent material, and I have no doubt about its being destined to growth. There is a prospect of some additions to the membership at the next communion. I trust that my labour here has already been blessed to the conversion of two or more. The Western terminus of the Canada Southern Railroad is to be here. Work on it at this point is now beginning. The kind people remembered us very handsomely at Christmas. The value of these gifts—which were of just the right kind—were not reckoned up; it must have been considerable. Since then several

large loads of excellent wood have been brought me. I anticipate not only usefulness, but likewise much happiness in this field.

WARWICK.—The Annual Meeting of the Bible Class in the Robinson Settlement, Warwick, was held at the Congregational Church, Duncan's Corners, on the 18th January, Rev. J. Salmon in the chair. Addresses were delivered by friends from a distance and by members of the class, viz.: Messrs. G. Mill, A. Duncan, C. Campbell, W. Brandon, J. Campbell, D. Brodie, and D. Campbell; Revs. D. Carscadden and C. Northrup and the Chairman. A report of these addresses has been kindly sent us, for which, however, our space fails.

Mr. Salmon writes on the 16th Feb-

ruary:—"The people of my charge presented me, a few days ago, with cash and provisions amounting in all to \$72. Three persons were received into the Warwick Church at our last communion."

MISSIONARY MEETINGS, W. D.—The missionary meeting was held in *Sarnia*, on the 22nd of January, Rev. J. Salmon and the writer were the deputation. A Baptist brother acted as chairman. He gave us a timely speech, as did also a Congregational lay brother, recently from England. The evening was a stinging, biting, squeaking, blustering, howling,—in fact, an unpleasantly cold one; but the attendance was pretty good. Contributions about the same as last year. Our church in *Sarnia* has been reduced by various causes to a pretty low state. But a young brother whose labours we may expect God to bless has accepted a call to reascitate it. The town is flourishing.

The next evening found us with a nice gathering of warm-hearted people in the little church in *Tilbury*. Mr. Salmon let himself out in a long, earnest, stirring address, followed by the writer. Mr. Salmon preached for the dear people the following forenoon, and myself at four subsequent services. They gave the society this year, \$41.50. I noticed a ten and several five dollar bills in the collection. I shall not attempt to tell you what delightful impression I have about the *Tilbury* Church. Our venerable brother Burgess has planted in the wilderness a tree that will long bear glorious fruit after he has gained the upper paradise.—J. M. S.

ERIN—The new Congregational Chapel on the north corner lot of the Township of *Erin* was opened for divine worship on Sabbath, 21st January, 1872. Rev. M. S. Gray, the leading spirit in this enterprise, preached at 11¹/₂ a.m., to a full house, from Ps. lxxxiv. 10; and at 3, p.m., Rev. R. Brown, of *Garafraxa*, preached to a dense crowd from the words "Ye also, as lively stones, are built up a spiritual house," (I Peter, ii. 5). The collections amounted in all to \$27.

On the evening of the 22nd the opening soiree was held, when, though a

storm had raged all day, the house was literally packed, as may be seen from the facts that admission was 25c. and a sufficient number were squeezed into a building 40x26 to make the receipts at the door \$74. A comfortable tea was thus made an impossibility, but through the liberality of the people of that neighbourhood, there were tea and cakes for all present, and much to spare. Short speeches were given by the Revs. E. McKay (Kirk) of *Orangeville*, Jas. Thompson (Canada Presbyterian) of *Erin Village*, and R. Brown. An excellent choir from *Alton* rendered good service on the occasion, while Miss Gray performed on the melodeon. Rev. Mr. Gray made a financial statement, showing that the new building was nearly free; and that, regarding some unpaid subscriptions as good, the amount of debt not provided for was only \$49. This amount was raised on the spot, and then the whole assembly joined in a vote of thanks by singing "Praise God, from whom all blessings flow." But our joy was somewhat moderated next morning on learning that a slight mistake had been made in the accounts, which being corrected, show a debt of \$24.

The building is of red brick, with white brick dressing; is 40 feet long and 26 feet wide; height of ceiling, 18 feet; windows gothic; pews and pulpit neat, substantial and comfortable. Mr. Gray has been architect, clerk of the works, and chief contributor—for he gave \$140 to the enterprise. Mr. Andrew Clark gave the site on which the chapel stands and Mr. Thomas Rowan, on the adjacent farm, has given a site for sheds. When these are built, the people there will have a model country place of worship. This work has been carried on with great energy, as may be seen from the fact that the first meeting held in reference to this business was on the 12th of June, 1871. The first bricks were drawn in July, twenty-one thousand of these had to be brought eleven miles, and thirty-six thousand 7 miles. The lumber was brought from *Esquesing* and *Mono*. The people who hauled the materials were allowed credit for their work. The whole cost is \$1,642. Mrs. D. McGill furnished the pulpit with a handsome Bible; Mrs. Wm. Manary trimmed

the pulpit very tastefully at her own expense; and the ladies of the Alton church furnished the chandelier, pulpit and side lamps, which cost \$30. Thus in a few short months, a good work has been done, "for the people had a mind to work."

R. B.

NORTHERN CHURCH, TORONTO.—Our correspondent writes:—We have cause for much thankfulness to the great Head of the Church, that since the settlement of the Rev. J. A. R. Dickson, our beloved pastor, amongst us, a continuous tide of blessing has set in upon the church. There has been a marked improvement in our congregations at the Sabbath services, and at our weekly meetings for prayer. At our prayer meetings the Master's presence has been especially manifest. During the past ten months, twenty-eight names have been added to the roll, the larger proportion on profession of faith. Our prayer is for an increase of faith, so that we may receive the yet more abundant blessing, which will surely descend upon us. A number of very interesting meetings have been recently held in connection with the church and Sabbath Schools.

On Friday, February 9th, George Hague, Esq., delivered an exceedingly interesting and instructive lecture on "A recent tour in England," in which, in addition to elaborate descriptions of cities and rural districts; the ancestral mansions of the rich, the humbler dwellings of the poor; the ancient Abbeyes, and other edifices of historic renown, the lecturer reviewed in eloquent language, the spiritual, social and commercial life of the country; reminding his hearers that "England was *our* nationality, and the Union Jack *our* flag." The hour and a half spent in listening to this lecture will not be soon forgotten. It is hoped that it will be again delivered in a more commodious room—so that the friends of the three churches of the city may have an opportunity of hearing it. At its close, a collection was taken up in aid of the funds of the Sunday School.

On Sunday, the 11th February, the Anniversary Sermons of the Church were preached to full congregations, in

the morning, by the Rev. Professor Inglis, of Knox College, and in the evening by the Rev. Hugh Johnson, M.A., of the Queen Street W. M. Church. Collections were made on behalf of the Building Fund.

On Friday evening, the 16th February, a social gathering of the members of the church and congregation took place in the lecture room, which was crowded to its utmost capacity. After refreshments, an hour was enjoyed in social converse. Our pastor then introduced our venerable friend and brother, the Rev. Thomas Baker, who, after a humorous and anecdotal introduction, favoured us with a 'ten minutes' address on "Church Growth." The distinctive duties of Pastor, Officers and "Rank and File" were clearly indicated; the younger members being specially warned against the evil tendencies of the age in which we live. Our Reverend friend dealt with his subject, in that happy characteristic manner, which is peculiarly his own. Messrs. G. W. Hodgetts and Thomas Elgar, in the name of the teachers of the Sabbath School, in conjunction with the members of the Monday evening Bible Class, then presented to Henry J. Clark, Esq., Superintendent of the Sunday School and President of the Bible class, an address beautifully engrossed on vellum, together with an elegant tea service of silver-plate, as a feeble token of their affection and esteem. Mr. Clark, in a few words of acknowledgment, expressed his gratitude to God for the measure of success, which had attended the labours of the teachers, during the twelve years of his connection with the school; and mentioned the pleasing fact, that in all parts of the Dominion there were those, sowing the seed of the kingdom—who formerly were either teachers or scholars with us. He also referred briefly to the mutual pleasure and profit, that had been experienced by all who had attended the meetings of the Bible class, since its formation two years ago.

One of our most active members, a brother in Christ Jesus much beloved, having been under the cloud of affliction for more than two years, a number of his more intimate friends in the church took occasion to call upon him a few evenings since, and leave him a substan-

tial expression of Christian sympathy. The earnest prayer of the church is that our brother may be speedily restored to his place amongst us.

Our Missionary Sermons were preached on Sunday, the 18th February, in the morning, by the Rev. F. H. Marling, and in the evening by the Rev. J. A. R. Dickson, Pastor.—T. E.

ZION LITERARY SOCIETY.—The monthly meeting of this literary and debating society was held last evening in the lecture room, filled with an appreciative audience. The chair was occupied by Mr. George Pim, Vice-President. The literary part of the proceedings consisted of readings:—a humorous piece by Mr. H. A. Collins; *The Battle of Minden*, by Mr. R. H. Mitchell; and a selection from Dickens, by Mr. W. G. Mutton. These were followed by a debate on the question—“Would the adoption of a protective tariff benefit Canada?” On the affirmative were Messrs. F. W. Chrysler and James B. Baxter; on the negative, Messrs. R. B. Hamilton and R. B. Butland. The gentlemen did not present much that was new in theory or argument, but the fluent and skilful manner in which they handled the subject, and the amount of information they displayed, elicited frequent applause. The question was left to be decided by the audience who decided in favour of the negative by a vote of 61 to 42. The meeting then closed.—*Globe, Feb. 6th.*

TORONTO Y. M. C. A.—A lecture was delivered at the rooms, by Rev. J. A. R. Dickson, last evening. Notwithstanding the very stormy state of the weather there was a large attendance. The subject of the lecture was, “How to get on, or the elements of success in life,” and was listened to with marked attention by an appreciative and intelligent audience, which was manifest from the frequent bursts of applause. The various points, such as temperance, truth, affability, humility, etc., were handled in a manner and with an earnestness which exhibited the power of argument, as also the determination of the rev. lecturer to point out a sure footing and

sound foundation for the young man upon which to pursue his course. Frequent allusions were made to the higher and more important things of the “life to come.” The chair was occupied by Mr. Wm. Anderson. At the close a vote of thanks, which was moved by Mr. George Pim, was unanimously and cordially tendered to the lecturer.—*Globe Feb. 14th.*

The annual festival of the Chestnut Street Sunday School, in connection with the Northern Congregational Church, was held in the Mission Church last night. The building was crowded to its utmost capacity; the children sang some of their choicest hymns. Addresses were delivered by Mr. George Goulding, Superintendent, Messrs. Warriner, Forbes, Laird, Kells, Joselin, and Rev. J. A. R. Dickson. A very interesting feature of the occasion was the presentation to the Superintendent of a copy of Dr. W. L. Alexander's edition of Kitto's Encyclopædia, accompanied by a beautifully engrossed address, and to the organist, Mr. Charles Joselin, of a copy of Barnes' Notes bound in half calf, both from the scholars. When the scholars, to the number of forty, had received prizes for regular attendance, the meeting was brought to a close by singing “The Lord is King,” and the pronouncing of the benediction. The school is in a very prosperous condition, numbering about one hundred and fifty.—*Globe, Feb. 9th.*

TORONTO S. S. ASSOCIATION.—The monthly meetings, this season, are held in the Bond Street Congregational Church, on the Friday after the first Sabbath, beginning at 7:45 p.m. The programme for the current quarter is thus arranged:—March 8, D. McLean, Esq., Conductor. Meeting divided into 10 classes, taught by selected teachers the Uniform Lesson, “The Sealed Book,” Rev. v. 1—14. Teachers to report their methods, and classes to write comments thereon, anonymously. April 12, Rev. J. M. Cameron, Conductor, who will describe how he would teach the Lesson, “The Waters Healed,” II Kings ii. 19—25. Mr. James Hughes, Head

Master Model School, will show "How not to do it," on same subject. May 10, Rev. W. Stewart, Conductor, who will give a Lecture and Class Drill on "The Land, the Age, and the Contemporaries of Elisha." Mr. C. A. Morse will teach to a young class the lesson. "The Little Captive," 11 Kings v. 1-7. This will be the closing meeting of the series. They are expected to be resumed in September.

MISSIONARY MEETINGS—MIDDLE DISTRICT.—*Stouffville*.—Monday, January 15th. The deputation, Revs J. G. Sanderson and S. T. Gibbs, were joined by the brethren Dickson, of Toronto, Davies, of Newmarket, and Mr. Anderson, delegate from Bond Street Church, Toronto, the last named of whom rendered excellent service by his earnest and eloquent appeals in a strain from which ministers often shrink. The high spiritual tone of all the addresses was specially marked, and by general consent the meeting was regarded as the very best ever held in Stouffville. The subscriptions were larger than in any former year, and hopes are confidently entertained that this church will soon become independent of missionary aid.

Unionville.—On Monday, January 15th, at the same hour, the brethren S. N. Jackson, J. Unsworth and D. McGregor, were engaged in advocating the claims of the Society, under circumstances as encouraging, at Unionville. The attendance was large, and the very improved aspect of the field of labour at Unionville and Markham, in three years, was particularly noticed by the writer. The collection and subscriptions at Unionville, \$59.00; Markham, \$61.34. Total, \$120.34. S. T. G.

Church-hill, January 22nd.—Attendance rather small, owing partly to evening being very stormy and the death of one of the members of the church. Rev. H. Denny occupied the chair, and addresses were delivered by Rev. W. W. Smith and D. Macallum. Collections not yet completed. The church has been repaired within and without, and is now very comfortable—these repairs cost the friends upwards of \$300.

Georgetown, 23rd.—Here there is usually a good meeting and a liberal sum contributed from year to year. We should like to see other churches emulating the example of the one in Georgetown. The pastor occupied the chair of the meeting, and addresses were delivered by those named above and Mr. Denny. Subscriptions and collections will equal if not exceed those of last year.

Alton, 24th.—This was the next place of meeting which was reached after a ride of 20 miles. The evening proved stormy, and owing to the fact that a number of the friends had been assisting at the opening services of the new church recently erected in another part of this field the three previous nights, there were not many disposed to attend. We had nevertheless a pleasant and profitable meeting. Rev. M. S. Gray and the friends here deserve great credit for the energy shown in building, of which an account will be furnished by another hand.

South Caledon, 25th.—This was the place of our next meeting. One needs to go to these rocky heights to know what cold and storm mean. The day proved stormy and it was with some difficulty the deputation reached the place of meeting. We regret that though this is one of our oldest churches it has for some years been vacant, and some of the friends feel rather discouraged. We trust that one of our students may go there for the summer, and that a time of revival and fresh life for this church may be at hand. Rev. M. S. Gray took his place here on the deputation.

Bolton, 26th.—In this place, so long associated with the name of Rev. J. Wheeler, we had one of the liveliest meetings of the week. The pastor occupied the chair. The church was nearly filled; the choir rendered excellent aid by singing some beautiful pieces. Rev. M. S. Gray who depended on the T. G. and B. R. R. to convey him to Bolton, found that the snow and drifts had so hindered the train as to make it impossible for him to be present. A good collection was given at the close of the meeting, and the subscriptions are yet to be raised.—D. M.

At *Whitby*, on the 18th January, the attendance was good; addresses were delivered not only by the deputation, Rev. Messrs. Reikie, Jackson and Robinson, but also by Rev. Mr. Fraser (Kirk) and Rev. Mr. Ballantyne, (Canada Presbyterian) ministers. Collections and subscriptions about the same as last year. The meeting was a pleasant, and, we trust, a profitable one. Posts have been set for the foundation, and subscriptions well under way for the erection of a parsonage, so that the prospects of this cause are encouraging.

Bowmanville meeting had to encounter a snow storm on the 19th, which fact affected its size, but not its spirit. Revs. Gibbs, Jackson, and Robinson addressed the audience, Rev. Mr. Boyle (Primitive Methodist) closing the meeting with prayer. With exception of price of pictures raised last year, contributions will be about up to the previous mark.

Vespra meeting, on the 22nd, was addressed by Messrs. Davies and Robinson, the Pastor, Mr. Sanderson, being in the chair. The audience, though not large was attentive. Subscriptions yet to come in. Here, a new and neat church, very thoroughly finished within the last few months, gives token of life and enterprise.

Oro meeting, on the 23rd, was not so large as usual, another Missionary Meeting being held at the same time in the neighbourhood. Here Rev. Mr. Day joined the deputation. It was cheering to see the improvement made in the size and finish of the church, and to find that a lot is secured and lumber hauled for a parage, to be built next summer.

Rugby meeting, on the 24th, was small—snow storms and log hauling the probable causes of non-attendance. The meeting was addressed by the deputation, the pastor in the chair. The chapel here has been greatly improved, subscriptions yet to come in. It is likely that the contributions on this whole field will be equal to those of last year, which, considering expense incurred for buildings, is, we think, doing well in temporal things, and also an indication of spiritual prosperity.

R. R.

At *Manilla*, the missionary deputation found our esteemed brother the Rev. D. McGregor well, and vigorously prosecuting his Master's work in the wide field which has been faithfully occupied, and also entering on new work at the rising village of Sunderland. On Tuesday evening 30th January, although the weather was somewhat unfavourable, the missionary meeting was a very successful one. Mr. Pyper, an elder of the C. P. Church, presided. Revs. T. M. Reikie, B. W. Day, and a Bible Christian minister gave addresses. A special aspect of the meeting was the earnest invitation of young people to consecration of themselves to Christ and His cause. Subscriptions and collections are going on favourably.—T. M. R.

DEATH OF REV. C. PEDLEY.—Mr. John C. Field, of Cobourg, communicates the following mournful intelligence, for which, however, our readers are not unprepared:—"Rev. Charles Pedley departed this life on Thursday last, 22nd February, and was buried on Sabbath, the 25th, Rev. Dr. Nelles, of Victoria College conducting the service at the house and at the grave. Our late friend was a great sufferer, the complaint being 'Bright's disease' of the kidneys. He retained his senses to within one hour of his departure." Mr. F. adds, "Our Methodist friends have supplied the pulpit at Cold Springs for the last eleven Sabbaths. We have not had any Sabbath service for the past eight weeks."

KINGSTON.—The annual social tea meeting of the members and congregation of the above church took place in the basement on Wednesday evening 31st January. There was a fair attendance, though the severity of the weather no doubt prevented many from being present. After tea, the Rev. K. M. Fenwick took the chair, and opened the proceedings by reading the report for 1871, which stated that the retrospect of the past year was on the whole one of much encouragement. On the 23rd of July, 1872, it will be just a quarter of a century since the esteemed pastor of the church came to Kingston, and found a handful of persons more or less attached to congregational princi-

ples and willing to make an attempt to start a church; and the result of their labours had been the rearing of the present beautiful structure, costing between \$11,000 and \$12,000. The church had but \$1,500 debt, and a scheme was laid before the meeting by which it could be readily wiped off. Six friends had offered to subscribe \$200 each provided the congregation raised the balance. The church was organized on the 7th of March, 1849; its first quarter of a century will therefore occur on the 7th of March, 1874. It was thought desirable to make the effort, and so enable the church to start on its half century clear of debt, which will no doubt be accomplished. During the past year the congregation had raised for all purposes the handsome sum of \$2,888.35—the "Ladies Association" contributing \$230. The financial condition of the church may be therefore pronounced one of considerable prosperity. The report of the Sabbath School was also gratifying—having 161 scholars, with an average attendance of 125, and the total sum raised in school amounted to \$172.19. The choir enlivened the proceedings with some of their choice singing, and with intervals of social intercourse, a delightful evening was spent. The Sabbath School children were entertained to tea on Friday night.—*Chronicle and News.*

INSTALLATION OF REV. JAMES HAY.—On Tuesday, the 6th of February, at the Congregational Church, Brockville, the Rev. James Hay was installed Pastor. The opening devotional exercises were conducted by Rev. Daniel McGillivray, of the Kirk of Scotland. Rev. Edward Ebbs, of Ottawa City, preached the sermon and asked the usual questions, which were satisfactorily responded to by Deacon John Hall, on behalf of the church, and by the pastor elect. The prayer of installation was offered by Rev. Kenneth M. Fenwick, of Kingston, who also delivered the charge to the Pastor. The Right hand of Ministerial Fellowship was given by Rev. D. Mulhern, Baptist, and the closing prayer and benediction were offered by Rev. John A. Williams, Wesleyan Methodist, both of Brockville.

The attendance and tone of service must have cheered the Pastor and people.

AN "INDEPENDENT" MISSION.—A late number of the *Congregational Miscellany*, Glasgow, says:—Mr. George Hardy, once a member of the Congregational Church in Fraserburgh, now of Kingston, Canada, has invested a sum of two thousand pounds sterling in such a way as to yield £150 stg. a year for 20 years, and he now offers to devote this amount to the support of an Evangelist to itinerate in Canada, who shall be appointed and watched over by the Northern Association. He declines to entrust the money to the Congregational Union of Canada, or of Scotland, and urges the Northern Association to accept the trust and appoint the man without delay.

OTTAWA.—Last month we were only able to notice in a line or two the printed Annual Report for 1871 of the church at Ottawa. It is chiefly occupied with financial statements, which are of an encouraging nature. The entire amount raised was \$1,632.83. All the expenses of the year had been met, and liabilities of over \$200 paid off. The weekly offering had been substituted for pew rents, with gratifying results. For the "Church Site Fund," there had been collected, by five ladies, in 1870 and 1871, \$242.43. The arrears of interest had been reduced from \$576 to \$429. There were still due, for principal and interest, \$2,029. Three month's socials, provided by the Ladies, had yielded \$31.45. A new organ had been purchased and paid for, costing \$125. For the several benevolent objects, and among these we are gratified to find the CANADIAN INDEPENDENT, a special Treasurer or Secretary is appointed. In regard to the Missionary Society, which has given the Church "the most liberal support," the duty is recognized, "not only to relieve the Society from future demands by an annual decrease of the grant requested, but by liberal contributions to enable the Society for the future to extend their help to other churches."

MISSIONARY MEETINGS, E. D.—Rev. R. Lewis writes:—"It devolves on me to

report the meetings lately held in the Eastern Section of this District. On Monday, January 22nd, we arrived at *Brockville* promptly at the hour named on the time table. Here we were joined by Rev. J. Brown. The evening proved unfavourable, the gathering not large in consequence, but nevertheless pleasant. The friends had their buntys ready before hand. Rev. J. Hay occupied the chair, the deputation being the only speakers. Collection and subscriptions in all \$28.51 We wish our brother, Rev. James Hay, success in his new sphere, and do heartily welcome him back to Canada.

Tuesday morning, we made an early start for *Cornwall*, where we were met by Mr. Angus McDiarmid, who drove us to the house of Mr. Peter Christie, the well-known *hospice* for a weary and in this case almost frozen missionary deputation. for the drive was exceedingly trying to man and beast. Our host drove us over to *Martintown*, where we held our second meeting, and a good one; for, notwithstanding that they are as sheep having no shepherd, they are ever ready to receive those who come in the name of the Lord. Collections \$16.53.

Wednesday, we proceeded to front of *Roxborough*, where the ministrations of the gospel are few, there being no pastor; few neighbourhoods in Canada are as needy. It is painful to realize that we have no regular labourer in this field, where we have so many tried friends. Must it always be? Must we leave this field which has been so long partially occupied by us? Arriving at the church, we were occupying the time before service in consultation for a sabbath service on the following Lord's day, when Rev. J. R. Kean, from Nova Scotia, entered, he having been deputed by the Rev. W. Peacock, who was too ill to be present, to such service as he might be able to render. He was at once voted chairman of the meeting, and conducted the devotional exercises, and otherwise gave valuable assistance. Though the meeting was small they gave us \$5.77 for the Lord's work.

On Thursday, we arrived at Mr. Peacock's parsonage at the 19th concession *Indian Lands*, and received a hearty welcome. We were glad to find our brother so far recovered as to be with

us in the evening to preside. The meeting was large and interesting, and its spirit good; and though the church here and at *Vankleekhill* are supporting their pastors without aid from the Missionary Society, they cheerfully gave their usual subscriptions. The deputation were assisted by our brother from Nova Scotia in an excellent speech. The people are earnestly considering the necessity of building a new church, the old and for many reasons much loved log church being now in that neighbourhood out of date. It is not their mind longer to live in "an house of cedar" while "the ark of God dwelleth within curtains," and we are confident that when they say, "We will arise and build," it shall be done. The Lord graciously prosper them. The Lord's treasury received here \$34.

Friday morning, 26th, found us en route for *Vankleekhill*, a drive of about 23 miles. In due season we arrived at our destination, but grieved to see so large a portion of the village laid waste by fire. The principal sufferer, was our esteemed friend, J. P. Wells, Esq., whose extensive granary, store and out-buildings were totally destroyed.

We received a hearty welcome notwithstanding at his hospitable fire-side and board, where we were wont aforesaid to have much precious Christian converse. The meeting in our neat church was excellent. The house was completely filled with an earnest and attentive audience,—the whole community being made alive by the gatherings for prayer that had been continued for several weeks. Such preparation gave the deputation a willing people to address, and made it a season of refreshing to all. We were kindly assisted here again by our brother from Nova Scotia, the pastor who presided, the Rev. W. K. Anderson, (Baptist), and Rev. W. Grant (Presbyterian). Collection and subscriptions \$35.86.

Being too far from home to return for Sabbath, and having previously determined to help our brother Peacock in his wide field, or supply *Roxborough* and *Martintown*; it was resolved that Rev. J. Brown should return to *Indian Lands* to preach at *Roxborough* and *Martintown* on the Lord's day, while your correspondent remained to preach to his former charge. Right gladly we

accepted the allotment, and were delighted on Sabbath morning to find so prosperous a Sabbath School. It was pleasant too to preach to such a congregation as we had that morning, and a privilege again in the evening to assemble in the C. P. Church with about 400 persons, (quite that number) in a united prayer meeting. There was a very manifest consciousness of the Divine presence.

May we not expect a gracious outpouring on our churches throughout this year in answer to the prayers presented at these meetings, which seem to have been observed with unusual interest this year? The Lord in mercy grant our request, and may the blessing reach all the churches of the saints!

MONTREAL—ZION CHURCH.—On January 17th, the annual meeting of Zion Church was held, for the purpose of receiving reports of the work attempted and done during the past year, and of preparing for the work of the current year. The attendance was large, and after the usual social intercourse, the chair was taken by the Rev. Charles Chapman, M. A., who made a statement in review of the past eight months of his pastorate. A succession of reports was then read in relation to the Sunday Schools, Missionary Society, Young Mens' Association, Dorcas Society, Music Committee and the Finances. The church board also presented an elaborate report referring in terms of gratitude and congratulation to the great things which God had done for the Church during the past year. The Shaftesbury Hall Mission was represented as being in a prosperous condition—indeed every organization of the Church appeared to be prosperous. The Treasurer stated that the Church Funds were in a flourishing condition, and that all the available pews were occupied. The Trustees laid before the meeting a recommendation that \$10,000 be at once raised in order to pay for the Eastern Church Building, which Zion Church had handed over to the brethren assembling there, and to cover a remnant of the cost of Zion Church. As their recommendation was backed by the substantial argument of \$2,000 towards the

amount the proposal was adopted, and at the close of the meeting a few friends put down their names for \$1500 more, so that there is no doubt of this effort being brought to a happy issue. Dr. Wilkes spoke a few words of hearty cheer and encouragement, and the assembly broke up, gratified for the past and full of hope and confidence for the future.

On February 1st, an interesting Sabbath School Festival was held in Zion Church, in connection with the Central School and that of the Shaftesbury Hall Mission. At an early hour in the evening, the basement of the Church was thoroughly well filled by young people and their teachers. Amidst attractive decorations and a gorgeous display of edibles tea was served, and then addresses were delivered, reports made, and music was sung. An interval in the order of recitations by scholars was filled up by a plentiful feast of cake and ice cream; and then, after further exercises, all were sent home with a ripe orange, wherewith to quench their thirst. Shaftesbury Hall school is scarcely twelve months old, and it now numbers near 200 scholars. There was a general impression among observers that the more widely the churches manifest interest in the social enjoyments of our youth, the more complete will be their hold on their affection.

EASTERN CONGREGATIONAL CHURCH, MONTREAL.—Sunday, the 11th of February, being the first anniversary of the formation of this young church, special commemorative services were observed during the day. Rev. Chas. Chapman preached in the morning, Rev. Dr. Wilkes in the afternoon, and Rev. G. H. Wells, of the American Presbyterian Church, in the evening, there being a good attendance at each of the services. The annual meeting was held on the succeeding Wednesday. From the report then presented the following facts are gathered, which are most interesting, and whose encouraging nature deserves a more than local knowledge. The Eastern Church is the result of a Mission Sunday School movement, began some years since by two or three Zion Church friends. The limits of this communica-

tion forbid particularizing the various phases of the growth of the mission. It will be sufficient here to mention that it gradually widened its influence in the Eastern part of the City, till it was deemed advisable to form those connected with it into a section of the Zion Church. A commodious church edifice was built, and the services of the following ministers were obtained for a longer or shorter period—first, Rev. S. N. Jackson; next, Rev. H. J. Colwell, and lastly, Rev. E. J. Robinson. In July, 1870, Rev. John Fraser, who had just returned to Canada, was invited to labour there, and amidst not a few misgivings, at last consented, knowing that hard, unceasing pastoral work was before him. He however threw himself heartily and untiringly into it, and in doing God's work left the results to Him. The evident smile of the Master was upon the cause, and about the beginning of the following year ten persons were admitted to Zion Church from this field, all on profession of faith. Greatly encouraged by these tokens of God's presence, it was resolved, after much prayer, to organize as an Independent Church; and accordingly, on Sunday, 12th of February, 1871, the Eastern Congregational Church was formed with a membership of forty, of whom only ten had originally belonged to Zion Church proper, the remaining thirty being the fruits of the mission, gathered at various times, and worshipping always there. The new church then invited Mr. Fraser to the pastoral oversight, elected two deacons, a church committee and trustees. Zion Church guaranteed a sum of eight hundred dollars per annum for three years—sold them the church building for \$2,500, to bear interest until paid for, and thus the young enterprise was launched amidst much fear and trembling, yet with a large amount of the hopefulness of youth, and of faith in the promised blessing of the great Head of the Church. This faith was not unrewarded, for with only two exceptions, no communion season of the past year has passed without the reception of members, more or less; the number of the names being now 65, and a large proportion of the increase on profession of faith. There are some others seeking admission this month.

These spiritual results have had their natural following in a self-sacrificing giving to the cause of God. The consequent increase financially emboldened the church to ask for a change in the basis of the former arrangement with Zion Church. They proposed to forego the guarantee of \$800 per annum for three years, provided they were put in possession of the church building, free of all debt. This proposition was most cordially assented to, and is now completed. The new position of endeavouring to become self-supporting was heartily seconded by the people through increased weekly subscriptions, (for the weekly offering and free seat system is there most thoroughly adopted) and the Treasurer's report shows the gratifying fact that since Mr. Fraser's settlement the subscriptions for the support of the Gospel have increased *four hundred per cent.*, and this among a people none of whom are rich and many very poor. Self-sustentation is not yet quite accomplished, but such results give faith that it will be before long.

The congregations are increasing, and the Sunday School has an average attendance of about 100.

These few facts in the history of a church but a year old may possibly give encouragement to some sister churches, and are but another proof that prayerful, earnest working for God will be blessed. Com.

MISSIONARY MEETINGS, Q. D.—Our second series of Missionary Meetings began at Waterville on Monday, 18th December, 1871. The house was nearly full, and all present showed deep interest. The speakers were Revs. L. P. Adams, E. J. Sherrill, J. E. Richardson (Wesleyan), and A. Duff. Rev. G. Purkis is making some progress here, slow, perhaps, but sure. Collection same as last year. On Tuesday we met at N. Hatley, or Massawippi Outlet, one of Mr. Purkis' out-stations. This village is now a railway station, and will grow. A Union Chapel has been built, in which Mr. Purkis will most likely preach when it is opened. Messrs. Adams, Duff and the Pastor were the only speakers; Mr. Sherrill, not being well, felt it necessary to return home.

Wednesday found the Messrs. Adams, and Duff at *Fitch Bay*, where they met Rev. J. Rogers, Mr. Purkis having returned to attend a funeral. The meeting was affected, as to numbers, by the presence in the neighbourhood of a temperance lecturer from England; but in every other view it was most gratifying; the people highly appreciated the exercises. The Master greatly helped those who conducted them. Our Brother Adams makes his mark on this section of the country. Thursday, 21st, very very cold last night and to-day, 22° below zero. Some think it was still lower. At *Smith's Mills*, one of Mr. Adams' out-stations, the meeting was small; the cold outside intense, and though the wood was crowded into the stove, we had to gather round it, and were hardly comfortable then. Yet the enthusiasm within was in cheering contrast with the atmosphere without. The speaking, the audience being judges, was well sustained. The collection we considered wonderful, in the circumstances, \$11. Friday 22nd, at *Stanstead Plain*. Our notes here read: "Numbers small, but meeting good." The few who were there came esteeming it a duty and a privilege, and certainly not less the latter than the former. They evidently loved to be there. The Lord send them a time of reviving! At all the meetings the friends in the choirs did us no small service; we thank them. The labour of the week, physical and mental, was trying, but, we think, "it paid."

Our next public meetings, connected with the Missionary Society, only occupied two days, but they were very pleasant, and we think successful. They were held in Mr. Sherrill's field on Tuesday and Wednesday, 18th and 19th January, 1872.

In the afternoon, Mr. Sherrill, and one of the deputation, visited the Academy, taught by Mrs. Rogers. This is a very flourishing institution. After hearing several class recitations, the brother, from a distance, addressed the young people on some of their branches of study; on Foreign and Home Missions, and on their own highest interests, inviting them and their parents, &c., to attend the Missionary Meeting.

In the evening the meeting was held in the Congregational Church, *Eaton*

Corner. It was well attended, an excellent spirit pervaded the audience, and guided the speakers. The deputation consisted of Revs. Geo. Purkis, and A. Duff; subscriptions and collections over \$33, more will be paid in.

On Wednesday, the brethren drove six miles to *Learned Plain*. The meeting here was held in the school-house, which was well filled. Several young people had been around collecting; altogether from this out-station, and the Corner, over \$40 were received. The people seemed deeply interested in the meeting as it proceeded, and lingered in the school-house as if loath to leave. Our dear Brother Sherrill's field still suffers under its old disease, depletion of its life-blood. Our churches in the cities and towns are largely supplied with their best members from this and other such mission fields.—A. D.

FOR FOREIGN MISSIONS.—So far as appears from the acknowledgements in the organs of the London Missionary Society and of the American Board, the contributions of Canadian Congregationalists to Foreign Missions since July last have been as follows:—To London: Granby £1; St. John's, Newfoundland, £14 16s. 3d; Toronto, Bond Street, £20; Bowmanville, £8 3s. 7d.; Yorkville, A. H., £20. We have heard through another channel of Manilla giving \$20. To Boston:—Granby Sunday School \$30; Oro Sunday School, for ship, \$5.50; Eaton \$15; Montreal, Zion Church, \$174.56; Paris Church, \$30, N. H., \$11; Yorkville, A. H., \$10; Sherbrooke, \$5, \$42.95, T. S. M. \$5. The American Missionary Association also acknowledges from Montreal, Zion Church, \$58.50; Sherbrooke, T. S. M. \$20; Yorkville, A. H., \$14. We shall be glad to receive direct information of other such contributions.

HALIFAX, N. S.—MR. ELLIOT'S LECTURE.—On Tuesday evening, 30th Jan., Rev. Joseph Elliot lectured before the Young Men's Christian Association on the "Ancient Athenians." We went to the hall, expecting to hear a good lecture, and to see a large assembly. In

the audience we were disappointed, but not in the lecture read, for it gave evidence of careful preparation and great research. It was eclectic rather than exhaustive, for it kept within the hour; and yet within that narrow limit, Athens itself, in its origin and advancement, its people in their government, laws, and fine arts, and its literati, including poets, orators, historians and philosophers, were made to pass in vivid panorama before the mental gaze of an interested audience. The style of the lecture was suited to the subject, being chaste and classic, condensed yet clear and vigorous. The extracts, which were admirably selected, whether from poet or orator, were given in too low a tone, and therefore failed of producing their full effect. The lecturer did not forget the platform which he occupied, nor his vocation as a Christian minister, for he so skilfully outlined the progress of the Attic philosophers in search of the one living God, and the gloomy uncertainty, the felt darkness, through which they had to thread their way, that every Christian man and woman was thrilled with grateful emotion that the sun of righteousness now shines on us, and is rising on all nations, with healing in his wings. Though a small audience is not easily moved to enthusiasm, yet the assembly of Tuesday evening once and again expressed high appreciation of the more eloquent and stirring portions of the lecture.—*Presbyterian Witness.*

EDITORIAL POSTSCRIPT.—Some of our friends are probably not aware at how little trouble or expense to themselves, they could contribute to the value and interest of the magazine, especially in the "News" Department. Sometimes a copy of a local newspaper, marked and mailed, would be sufficient; often, a postal card, whose enforced telegraphic brevity is not a fault in editorial eyes.

—Correspondents frequently charge themselves with unnecessary cents of postage, by not knowing or forgetting that manuscript for the press is carried

for a cent an ounce. But in order to being entitled to this, it must be so mailed as to be open to inspection by postmasters, and must contain nothing in the shape or for the purpose of a private letter.

—Those to whose kind offices we are indebted for various contributions to our pages, would add very much to their favours, and save us many precious moments soon running up into hours, if they would carefully observe and minutely follow the form in which items are inserted in our several departments, and send their articles exactly in that shape, so that they may require no "dressing" at our hands. "News," for instance, should not be sent as a letter, but with the name of the Church prefixed, as printed. The minor matters of punctuation, correct use of capital letters, parsimony of italics, and clear division of paragraphs, all should have attention at the first writer's hand. It is a selfish, lazy practice, for a competent man to devolve such a task on an editor. Provided always, that we are glad to get a good thing in any shape from one who knows no better.

—Have the Missionary Meetings been held according to programme, in the Western District? We have notes of two only.

—We have a brave show of "News" again this month. But some items could have been given in half the space, leaving room for "The Family." Condense, brethren, condense, condense!

—The Legislature of Ontario is responsible for our being a few days late this month. The pressure of Parliamentary printing in the same office is the reason of the delay.