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ERRORS OF THE ORTHODOX.

BY REV. A. J. PARKER.

Reader,—Don't be startled or mistake me ; I do not say, and could not prove, if I would, that the orthodox are a club and combination of deceivers ; that the system of doctrine held by them is a sham, cheat and deception. No, not this, though I have seen this written, and have heard it proclaimed by men in human form, and in ministerial garb. But I would as soon hold and teach that the sun is the cause and source of darkness, as that orthodox truth is a cheat. Still, orthodox men and orthodox ministers have not all attained to angelic perfection ; and it sometimes occurs that they weaken the cause which they have espoused, and mar the truth which they aim to vindicate, not merely by an occasional outburst of imagination or an unintentional slip of the tongue : these were quite pardonable in comparison with what we now charge upon "whom it may concern;" and sure I am that it does concern some good men, both in the ministry and in the ranks of the laity. The charge is this : A *misquotation* and *misapplication* of at least a few precious pages in the New Testament of our Lord and Saviour Jesus Christ ; and such misquotation and misapplication as tends to pervert the true import of those passages, and convey impressions quite foreign to the tenor of the text, and measurably antagonistic to the general teaching of the inspired New Testament.

The first passage I note is that recorded 1 John i. 7 : "The blood of Jesus Christ—cleanseth—from all sin." The words are there, and they are not unfrequently quoted as though they were placed there without either of the evasive dashes which are here inserted. The words are sometimes quoted in this form : "The blood of Jesus Christ cleanseth from all sin," as though it were a bible text complete in itself. Then, as such a text, it is used as though it declared the amplitude or universality of the atonement of Christ in behalf of all sinners, able to take away the sins of the vilest transgressors, as well as those who sin in more respectable ways. Now that doctrine—the doctrine of the completeness, the amplitude, and if you please, the universality of Christ's atoning sacrifice, so that no other or farther sacrifice or expiation is requisite, in order that "the chief of sinners" may be saved, and that "Whosoever believeth in Him shall not perish, but have everlasting life," is the very gospel, the glad tidings which we receive with untold thankfulness. Every friend of Jesus may rejoice in this ; and wanting this, the glad tidings would be sadly deficient. But then, does this passage, as here quoted, teach this truth ? If it does, do not the words teach too much ? Is it literally true that "the blood of Jesus Christ cleanseth" our world and our nature from all sin ? Did the shedding of that blood so change the moral character of mankind, that for these 1841 years, men have come into our world with a moral nature pure as angelic spirits are, or with hearts as clean as the unblackened

paper on which we write? Has such purity been sustained and proved to the world in the most favoured nation, or community, or family whose name is on the world's record? Ah! the answer is not only a negative but a sad one. And yet it is quoted as though it were scripture—"The blood of Jesus Christ cleanseth from all sin." Or, we ask again, have the true children of God, while in this world been so effectually cleansed from all sin, that no defilement, no imperfection attaches to them? O, if it were so, I should love for once to shake hands with each of the company thus made perfect in this life-time. But is there such a passage as that we have been citing, in the writings of that inspired apostle whom Jesus so loved? Let us read it as it is. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Here are specified two prominent, distinguishing traits of Christian character—'walking in the light,' which Christ imparts, and having fellowship with His people, "one with another." This settles the matter, that whatever benefit is here promised or set forth, it is the portion and heritage of His own adopted children. And it is just the benefit and blessing which, of all others, meets their necessity, and inspires their hope. In their conflicts with sin; and self with the world, the flesh and the devil; with the consciousness of their own impotency and imperfections, how could they bear up under the load! On what ground dare they hope for an entrance into the presence of God and the everlasting kingdom? Ah, just this: "The blood of Jesus Christ cleanseth us from all sin;" our robes shall have been "washed and made white in the blood of the Lamb." It is the *finishing*, the completeness of salvation in behalf of God's dear people, to which the apostle here has reference. Timid, fainting believer, take hold of this hope.

A second passage which we note, is found 1 Timothy iv. 10. This too, is often quoted in abridgement, "Who is the Saviour of all men, especially of those who believe." The *words* are there, but cited in this abridged form, and especially as the phrase "Saviour of man," comes into the passage, it is oftentimes regarded and quoted as a text pertaining to the future and final salvation of man through the power and grace of our Lord Jesus Christ. Such a salvation is indeed made sure to the believing and faithful children of God, but we must look elsewhere than to this text to find the promise of it. The advocates of universal salvation love to quote this passage, and to hear it quoted in this abridged form. And if the gospel and final salvation of mankind be the theme here, how can we miss of receiving the theory of that sect? Certainly, if the doctrine of the final universal salvation of mankind is taught in the New Testament, let us receive it at once. "It is a blessed doctrine," said one of its adherents to me, "if I was only sure that it was true." "But," says a Christian brother, "I am not quite prepared to embrace that theory—all men indiscriminately to be saved." What then is to be done with this text? Why, some good Christian men try to make a shift and dispose of it, by saying that Christ *offers* to become the Saviour of all men. But then, does the text tell of what Jesus offers to do? Are not the words "Who is the Saviour of all men?" And again, does Jesus offer to save any *except those who believe*? Moreover, how is the declaration: "Is the Saviour of all men," whether they believe or not, to be made to comport with the Saviour's own words, "He that believeth not shall be damned?" Then what about the special salvation? Is it not possible that some of us have stumbled at this passage, much more than we need to have done? To us now, it seems clear that the Apostle has no direct reference to what is properly called *gospel* salvation. "For therefore we both labour and suffer reproach, because we trust in the *living God*, who is the Saviour of all men, specially of those who believe." How are the labourers suffering reproach? Because they trusted in the living God who is the Saviour, Protector, Defender of all men, "specially of those who believe." Certain it is, that the living God is the Upholder and Protector of all men. "In Him we live and move and have our being." He kept those men in life who reproached and persecuted the Saviour and His Apostles; they were protected

by His power and providence. But these suffering ones trusted in the living God, and shared His *special salvation*. We have read the story of three worthy servants of God being cast into a burning fiery furnace, because they would adhere to the one living God. Now, God was the Saviour, the Upholder and Benefactor of those cruel idolatrous officers who ordered the burning, and of their menial servants who threw the sufferers in. They derived all their strength to act, and to sin, from the upholding hand of His power. But that same God granted a special salvation to the men who chose to suffer for His name's sake, rather than bow down to a senseless metallic god. The appearance of one like unto the Son of man, walking with them, and their coming forth unscorched, was the proof that God does specially save them that believe. So too, when Daniel was cast into the lion's den. The men who determined to remove him out of their way could not have done it, only as they received power from on high. But if we could have gone with the king next morning, and have heard him ask, "O, Daniel, is thy God able to deliver thee?" that thrilling reply from behind the den's door, would have been just an illustration of the truth which the Apostle here asserts. Then, Christian brother, in the sorest trial which it may ever be your lot to suffer, let this "strong consolation" be yours. The living God is the Saviour, "especially of those who believe."

But there is a third passage to which we desire a brief reference. It is found at the twentieth verse of the third chapter to the Ephesians: "Now unto Him that is able," &c. All will say that it is a precious text, abounding with precious, appropriate adjectives, designed to magnify the grace,—“exceeding, abundant” grace of Him who is our Elder Brother and our Omnipotent Saviour. What a pity that so sweet a text should be spoiled, or even marred. But is n't it oftentimes so cited, and given even in the prayers of good and earnest Christian men, and even Christian ministers, as almost to spoil it? Do you ask how this is done? It is by the *addition* of a little word, good in itself, but redundant and uninspired here. The passage speaks of the gracious, glorious Master, as “able to do, above all that we ask or think.” The interpolated word is put into this sentence. It is the word *can*, and the text is made to say “above all that we *can* ask or think.” Well, here is the inability theory with a witness. But if man *could not* think how much they need the help and salvation of God,—if they were literally incapable of a realization of their need and their dependence—would there be as much of *sin* as of misfortune in this? And would God be hard upon them in the infliction of punishment when they had come so near being idiots that they *could not* think? Then again, “more than we *can* ask.” What bearing has this upon the teaching of the One Master Himself? We have found it among His counsels—commands if you please—“ask, seek, knock,” But if we are so helpless that we cannot ask help, such cripples that we cannot seek the proffered aid which would enable us to move, why if it be so—if there be that kind, and that degree of inability, which, with that non-helping verb interpolated here would give this text such a new version, then for one, I could not warn or reprove lazy Christians or graceless sinners with much hope of salutary effect. But the true, inspired text brings out a most precious assurance of the Saviour's readiness to hear and to answer prayer,—this exceeding, abundant readiness and ability to bless, far beyond what we have ever conceived or ventured to implore. The shame and sin then is ours that we have asked so little. The grace and the glory His.

DANVILLE, P. Q.

Astronomer Proctor is a Roman Catholic, but he is credited with saying: “Men of science tell us on every side that science teaches them nothing of God. That is the very thing we are told in the words of the Scripture. ‘Thou canst not by searching find out God.’ Mysteries are brought before us which no efforts on our part enable us to resolve. So far from inducing doubt, it should encourage our faith. As we are in the presence of infinite space and infinite time, so also are we in the presence of infinite wisdom and power.”

MEN FOR THE CHRISTIAN MINISTRY.

BY REV. CHARLES CHAPMAN, M.A.

Nothing is more certain to a thoughtful mind than that, in the Divine purpose of raising men up from the unfortunate condition into which sin has cast them, the agency of man himself occupies a very prominent place. Even the fountain of Life has been opened by means of human nature. It is only, then, in accordance with the whole order of Mercy, that human voices should direct the thirsty to its rest giving streams. Hence, we are told by those most competent to teach on such a subject, that the Lord "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The instructions given to Timothy by the Apostle Paul, not long before his decease, indicate, as clearly as possible, that a regular order of teachers in the church is to be maintained as long as the church endures; and the exhortations to the various members of the churches to "hold forth the Word of Life," and to "lift up the hands that hang down," running parallel with these securities for a succession of pastors, must be designed to convey the impression that the work of the ministry and the work of private Christians, are the complements one of the other.

It is a vague sort of exegesis that would confine the application of our Saviour's command to pray for "more labourers" to the calling forth of private Christians from the ease and seclusion of well-furnished homes to self-denying effort in the great world of sin and ignorance lying around them. His habit of looking on to the distant requirements of all ages, and of forecasting the spiritual forgetfulness and routine of His followers, will account for this injunction to seek out by Divine aid, true men for the ministry of the Word. Judging from the incidental references of the New Testament, and the historic records of actual success achieved during the first century, it would appear that the Saviour's injunction was well heeded by the early church. At all events, there was no lack of men fired with the noblest enthusiasm, and intent on doing great things at any cost.

In our times, there is an immense demand for all sorts of things supposed to satisfy human craving; and there is a corresponding activity in endeavouring to provide for the enlarged wants of a wider civilization. To observant minds, that pay regard to the foundations of social welfare, there are few claims more important—more deserving the prayerful thoughts of young and old—than the incessant demand for men to enter the ranks of the Christian ministry. The two great elements at work rendering the demand natural are, the havoc of death and the advance of population. Pastors die and the people multiply. The restless temper of our modern civilization, also contributes its quota to the demand. In the race of the future, those denominations will succeed which provide the best men as preachers and pastors. The quality of the men sent forth will determine the quality of the success.

To some of us, who study the future of our churches in the provision made for a well-trained ministry in the present, it is encouraging to observe the general interest that is just now being taken in our college affairs. From all that comes to our ears, we infer the speedy realization of the proposed College Endowment Fund. This is as it should be; though I see no reason why, if our people are really in earnest, and alive to the claims of the times, the amount should not be doubled. There must be something truly ennobling in the reflection for any man, that he has taken pains to find out how he can spare some of his means to render stable and efficient, an institution for sending forth over the land well-trained men to preach the Gospel of Christ, and nourish the faith and hope of the children of God. The blessedness of giving, in this case, is very great, because it is connected with such wide-spread and permanent results in the highest department of Christian labour.

This time of deepening interest in our college is surely, also, a time in which we may expect to meet with many, eagerly desiring to offer themselves for the service

of the Christian ministry. God forbid that it should be said among us that these days are so degenerate that there are none of our youth animated by the glowing ambition of being followers in the wake of the apostles, and that long line of holy, consecrated men, whose deeds are an everlasting memorial engraven on the history of nations, as also on the hearts of redeemed ones in heaven! We want to see an answer to this possible affirmation, in the promptitude and zeal with which our churches send us their best men to be educated for the Master's service. Ye youths of culture, whose early education has been crowned with honours gained in intellectual emulation with your fellows—will ye not bring your laurels to Christ and consecrate them to the proclamation of His Truth? Ye young men of strong sense, urgent feelings, tender sympathies, who want to do something for your Master, will ye not enter on the honourable work of seeking, by hard and patient study to fit yourselves for the ministry of the Word, even though your present attainments are not profoundly classical? Surely the mental and moral force of our young men is not so low, that they cannot, have not the heart to aspire to the holiest and best of all human occupations! Must we not give the lie to the base, degrading assertion, not made in secret only, that the grip with which the spirit of trade and of material gain holds our best intellects, is so tight, that they are not and cannot be free to do service for Christ, apart from the acquisition of wealth? It rests with our young men to vindicate their honour, and to demonstrate by action, that the ancient fervour and self-sacrificing enthusiasm of the church still survives in loyal, youthful hearts. We want strong, earnest, true-hearted, intelligent men. We must have them. Who will be the first to come out for the Lord's service?

It is possible for very eligible young men to be kept back from this self-surrender by the force of proper, though unjustifiable reasons. Some men of good though undeveloped abilities, are apt to foreclose the consideration of seeking admission to college with an ulterior view of the ministry, because their modesty forbids them to think that they shall ever be able to secure the full scholarly attainments which common report says are of great value to a minister. Others are overawed by the often unwise clamour about "great men" and "eloquent preachers" as though every man was not great and eloquent, who did honest work well. I think such persons should pay regard to the demands of Christ, and the promptings of their better feelings. No doubt the more scholarship a man can command in entering on college work, the better in every way, and we desire to encourage careful preliminary study before admission; but it often happens that a young man may have in him the right stuff, which, well used during a collegiate course, will both give him a good position as a thinker and a powerful preacher. The country does not need a few "great men" to do its work, nor a host of them. The real hard work of the ministry is done by the average man, who uses with diligence the fair abilities with which Providence has endowed him. Given a warm heart, sound common sense, and aptitude for acquiring knowledge, and a will to toil on in patience, we may then count on turning out a thoroughly useful man. What we don't want is conceited talkers, idle loungers, men who expect to be made something fine and grand, and such as dislike very hard work.

No prudent person would lift up a finger to influence those to enter the ministry, who are held back by regard for wealth, or love of ease, or lack of interest in the spiritual condition of mankind. Let them hug their wealth, their ease and anything else they choose; but by all means make the entrance to the Christian ministry impossible to them. It is too high and holy a calling for such natures. Its lofty ambitions are beyond their ken. Their presence in the sacred ranks would be a perfect nuisance. Yet, while no language is too strong to use against all who measure Christ's noble service by material considerations, we would cheer on every young heart that is true and loyal, and say,—state your case, evince your aptitude for the acquisition of knowledge, show a soldier's courage and devotion, and, then, you will find all discreet encouragement on the part of those who have charge of our college.

“THE SHADOW OF DEATH.”

BY SYDNEY ROBJOHNS.

The name of Holman Hunt must be familiar to your readers, as the painter of the popular pictures, “The Light of the World,” and “Christ in the Temple.” This truly great and wonderful artist has just completed a work upon which he has laboured for four or five years, and most of the time amid the scenes of our Lord’s life. The title of the new work is “The Shadow of Death;” and the high opinion entertained of it may be inferred from the fact, that the sum paid for it by a firm of publishers, amounts to upwards of seventy thousand dollars.

Some few years ago, Mr. P. R. Morris painted a picture, since engraved, which he called “The Shadow of the Cross,” in which the baby Jesus, toddling to His mother with outstretched arms, casts a shadow on the ground, in the form of a cross. This is a similar conceit. Our Lord, rising from sawing a piece of timber, and stretching his arms as if in weariness, casts a shadow which, falling in relation to a piece of wood attached to the wall, and on which tools are suspended, exactly represents a body on a cross. Of course the incident is a baseless supposition of what may have occurred, but the painter, in depicting a purely human incident, and one quite within the confines of good taste, has, perhaps unconsciously, embodied some beautiful religious facts and truths.

In the same little apartment—half workshop and half living-room—is Mary, busily engaged previous to the interruption hereafter referred to, in examining the rich presents of the Magi. The two figures are isolated in the picture—the Lord facing the spectator, the Virgin being behind Him with her face averted. The figure of the Saviour is gloriously painted. The figure, all of which is nude, save from the waist down midway to the knee, is bronze in hue; the hair, rich auburn and curly; the teeth, regular and pearly; the lips coral in purity and colour; and the eyes bright blue. The physiognomy is somewhat that of the usual ideal Jesus, with which “the divine Angelico” and others have made us familiar. The flood of light falling on Him is that of an Indian summer noontide—bright, full, and glowing. The landscape, seen through a window in the back-ground, is rich and varied in colour, and is bathed in a flood of light.

In the *Nonconformist*, the writer of this description has tried to interpret what he deems the most striking lesson of this picture, and as that journal may not be within reach of many of your readers, that interpretation is repeated here.

The strength of the work is in the embodiment of two great contrasted ideas, represented by the figures of Our Lord and His mother respectively. Take that of Our Lord first:—

“The physique is tall, slender and lithe, that with which is always associated innate refinement of mind, and gentleness of heart. To have represented Him as muscularly developed, as a mechanic would be, would have been to have sacrificed the fact of Christ’s mission in the realistic rendering of what was, after all, but an episode in His human life. The anatomical drawing, representing intense nervous susceptibility, this nervousness being indicated even in the convexity of the finger tips, is simply superb. But the great idea is most perfectly conveyed in the lovely face. The words that are silently breathed through the parted lips, are—‘My God! how long?’ A human heart-utterance, incited by a divine foresight. True, the stretching of the body is indicative of physical fatigue, but there is no thought of that marked on the face. Manual labour is one of the happiest results of the Fall, in its influence as cheering as is the easterly sunlight on the Galilean hills, as seen from the window in the picture, hills that were the ‘true home of the song of songs, and the songs of the well-beloved.’ There is no repining in that face at the humbleness of the present surroundings, but a consciousness of the deep, dire and terrible consequences of the fall, in human degradation—degradation that depressed humanity like a dismal, cloudy pall, and a degradation that was

present to His mind, in the quiet of his rural home, in all its horror as it was apparent in the voluptuous luxury on the one hand, and the poverty-stricken wretchedness on the other, of the empire that then dominated the world. And with the cognizance of this evil heritage, there was present too in His mind the knowledge of the fearful cost of the sacrifice that was involved in the promise, that "as by man came death, so also by man" was to come "the resurrection from the dead." And so it comes to pass that, as He stands there before us, the desire is in His heart, as expressed still later in His life, that he may drink of the bitter cup quickly. In the realization by the painter of the Saviour at twenty-five, is the expression of the subsequent spirit manifested by Him, the man of sorrows, and the acquainted with grief. And in the momentary unconsciousness of Mary's presence, is depicted that other pain—the hiding from Him of the face of human sympathy. Here then stands the man who *knew* what His Kingdom was to be, and by what blood-stained steps He was to reach His throne.

Now turn to Mary. Momentary unconsciousness of the other's presence there too; and in that isolation there has come over her poor, frail, vain, womanly heart, a dream of one that appeared to the disciples as well, a vision of an earthly kingdom—the liberation of Israel, and the rise of a greater Cæsar. To her, Roman architecture, voluptuous, prostituted art, was familiar in the cities of the Tetrarchs, and these were the foundation of her ideas of splendour, the glory of the kingdoms of this world; and the treasures of the Magi now under inspection, suggest the superstructure of kingly grandeur and royal state; and lovingly she lingers over the beautiful casket of symbols. But what a terrible awaking. The falling of a shadow causes her to turn her head, arresting instantly the thread of her vision, her day-dream of an earthly crown—a crown for her boy, her own dear son, for *her* son—a crown, naught less; and there—there on the dreadful wall—What? Her son stretched on a gibbet. Here is the woman who *imagined* what His kingdom was to be.

A great contrast—God's way to a kingdom on the one hand, and a poor mortal's conception thereof, on the other. Albeit, the first figure is illumined with the light of heaven, the other is lost in the contemplation of a human shadow.

THE AGED WANTING REST.

BY THE EDITOR.

There is a blessing in a "green old age," both to the aged person, who, amid the withering influences of time, has kept the heart young, and to those surrounding them, who in their presence have the enjoyments of both the past and the present. Nevertheless, with regard to our years it is true as the Psalmist says: "If by reason of strength they be fourscore years, yet is there strength, labour and sorrow." This state is most graphically described by Solomon in his closing lessons in Ecclesiastes. The consciousness of uselessness so far as the activities of life are concerned; the felt absence of most of their life's loved companions who have gone before them; the changes in customs and life since other habits became fixed; the loss of physical power, the dimness of sight and the dulness of hearing; together with the absence of the beckoning of the hopes of the future of this life conspire to cast a dark shadow on their last days. When, in addition to these, the aged suffer, as alas they sometimes do, the neglects and ridicule of those

surrounding them, their state is truly a sad one. Truly, no mission in life can be higher or holier than that of ministering to the aged. Then let every one, as children, as relatives, as friends, as those belonging to the great brotherhood in Christ, "Rise up before the hoary head, and honour the face of the old man, and fear their God." Let us "Rebuke not an elder, but entreat him as a father; the elder women as mothers." In Turkey, it is said "old men take precedence. In all positions, family, church and state, law and gospel, the white heads are to be found in the front rank." Shall we, who profess to act according to the laws of heaven and the will of God, be found behind them in practising this duty? God's command is "HONOUR thy father and thy mother that *thy days* may be long in the land which the Lord thy God giveth thee." Dare we withhold this honour in their declining years, or ourselves wish for a long life destitute of honourable regard; many incidents are met with among the aged which show their frequent longing for a rest, which this world can never give. An aged Christian lady once wrote from America to a friend in Scotland, saying:—"How I long to be at rest. I'm weary, faint, and worn; life's a dreary burden; all my early friends have left me; I'm standing almost on the threshold of eternity; and, if it were not for the fear I might at last prove a castaway, my prayer would be, *O Father, bid me rest!*"

The letter, says the *Presbyterian*, was duly received, and read to Dr. Guthrie, who was on a visit to the family at that time. The next morning he gave them the following lines, which he said the letter had suggested to his mind during the night. They were sent to America to the old lady, and highly prized by her during her life. The prayer was soon afterward answered, and her weary body is resting, "life's duty done," in the Presbyterian church-yard of Wicomico, Md.; and Dr. Guthrie, with the tears of a nation following him, hath entered the golden portals and though strangers on earth, they have now met in their eternal home, "where the wicked cease from troubling, and the weary are at rest."—

LINES BY DR. GUTHRIE.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door,
Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er—
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Lingering in the sunshine of the far-off, sinless land!
Oh! would that I were with them, amidst the shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago—
One by one they left me, struggling with the foe,
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when all my toil is done!

With them the blessed angels that know no grief nor sin—
I see them by the portals, prepared to let me in!
O Lord, I wait thy pleasure—Thy time and way are best—
But I'm wasted, worn, and weary, O Father, bid me rest!

Editorial.

The Canadian Independent.

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

TORONTO, MARCH, 1874.

DAVID LIVINGSTONE.

This daring and distinguished Congregationalist, who possesses a world-wide renown as a missionary, philanthropist, traveller and discoverer, has, alas! fallen when homeward bound from the heart of Africa, which has so long been the *terra incognita*, laden with facts which were to supply the place of fancies long indulged in regard to that which was before unknown. We cannot refrain from giving a few statements regarding the wonderful life of this remarkable man, even though compelled by our space to mention them with the severest brevity.

He was the son of Neill Livingstone, of Hamilton, Lanarkshire, Scotland, a deacon of the Congregational Church in that place. He was born in East Kilbride, in 1816, and spent his early youth working in a cotton mill near Glasgow. At the age of 19 he began both the study of medicine and theology, receiving instruction in the latter from Dr. Wardlaw. Completing his course at the Congregational Academy, and having received his license from the Faculty of Physicians and Surgeons, he in 1838 offered his services to the London Missionary Society for foreign work. His offer being accepted, he spent three months in further theological study in England, and having been ordained to the minis-

try, he sailed in 1840 for Southern Africa his destined field. For the encouragement of timid student preachers, if there are such, it may be stated, that when he was prosecuting these further studies under the tuition of Rev. R. Cecil, he was sent by his tutor to supply the place of a minister, who had been suddenly taken ill. After taking his text he became bewildered and had not a word to say, when he snatched up his hat, and, with no remark of any kind, went home. His first mission station was Port Natal, where he became acquainted with Rev. Robt. Moffat, whose daughter he subsequently married.

It was not until 1849 that Dr. Livingstone made his first essay as an explorer, independent of mission work. This was in search of Lake Ngami, and in the ten years previous to 1855 he led several independent expeditions into the interior of Southern Africa, visiting several savage tribes before unknown to Englishmen, and twice crossed the entire African continent, from the shores of the Indian Ocean to those of the Atlantic. In 1856 he returned to England, having travelled over 11,000 miles of land for the most part untraversed by any European, and believed to be inaccessible.

Early in the spring of 1858 Dr. Livingstone returned to Africa for the purpose of prosecuting further researches. In a few months his expedition reached that part of the eastern coast where the Zambesi falls into the ocean, which they ascended by two small steamers, that they might thence make their way into the in-

terior. In these journeys they discovered the Lakes Nyassa and Shirva, and explored the hitherto unknown region to the west and north-west for a distance of 300 miles.

His third and last great journey was begun in 1865, in order to learn the mystery of more than 2,000 years standing, the real source of the River Nile. Only scanty details of these explorations have been received, but among them the fact that Dr. Livingstone claimed to have discovered the chief source of the Nile between 11 degs. and 12 degs. of south latitude, nearly in the position assigned by Ptolemy. The discovery of this discoverer by Stanley, is familiar to all our readers. For full details of this last great journey of Livingstone we must wait in patience, for though the lifeless body of this great traveller and discoverer cannot unfold these mysteries, it is altogether probable that they were recorded, and have been preserved for the enlightenment of the world.

Of his honours and fame it is not necessary that we should write, further than to say that he proved himself worthy of the confidence and Victoria medal of the Geographical Society, the support of the British government, and an audience with his gracious Queen. The cause of missions, of commerce, of philanthropy and of science, are great debtors to the life and labours of David Livingstone.

CONGREGATIONAL STATISTICS.

The statistics of the Congregational Churches of this continent, so far as they could be gathered, have just been published in the *Congregational Quarterly* for January. They fill 118 pages, closely printed in small type. Though

we know that, as a general thing, statistics do not furnish very entertaining reading, we have so good an opinion of our readers, as to judge that the following will be perused with interest, and if so, it will not be without profit.

CHURCHES.

The total number of Congregational Churches in North America, so far as reported, is 3,431, of which 960 have pastors; 1,620 acting pastors; 175 are supplied by licentiates, and 676 are without stated supply, but as a general thing have regular public worship. These churches comprise a membership of 330,130, of which 109,286 are males and 212,289 females. Of these 43,113 are absent from the place where they hold Church relationship. The additions during the year have been 25,050; 13,481 by profession, and 11,476 by letter. There have been 16,432 removals; 5,371 by deaths; 10,146 by letter, and 915 by excommunication and excision. Baptisms of adults number 5,887, and of infants 4,795. There are 381,297 Sunday School scholars in connection with these churches. The new churches established, number 150 while 85 have disappeared, some, however, have not ceased to exist.

MINISTERS.

The number of ministers reported, is 2,359, of whom 955 are pastors, 1,404 acting pastors, and 968 out of the pastoral work. There have been 60 ordained, 113 installed, 131 have resigned, and 13 died. Of those out of the pastoral work, 102 are presidents or professors of colleges, 8 hold State educational positions, 29 are teachers of academies or other schools, 75 are secretaries or agents of benevolent societies, 15 are

editors of religious periodicals, 88 are in secular pursuits, and 186 have retired by age or infirmity.

FOREIGN MISSIONARIES.

The Congregational Missionaries in connection with the American Board, as given, number 101 males, (the females are not given,) and occupy fields as follows: In Mahratta, there are 8; Ceylon, 4; Hawaiian Islands, 9; Western Turkey, 12; Modura, South India, 7; Zulus, South Africa, 10; Eastern Turkey, 7; Central Turkey, 3; Foochow, China, 2; Micronesia, 4; Dakota, 2; North China, 9; European Turkey, 7; Japan, 7; Spain, 1; Austria, 4; Mexico, 3; Italy, 2. Seven Congregational missionaries in various foreign fields are reported, who are not connected with the Board. There are also missionaries connected with the American Missionary Association in Jamaica; Mendi, West Africa; the Sandwich Islands and Siam, as well as a large number among the Freedmen and Indians of this continent.

CONTRIBUTIONS.

Out of the 3,431 churches, but 2,464 report charitable contributions which amounts to \$1,231,496, and only 1,116 report home expenditures, which are \$2,034,989. This last column is inserted for the first time, and is necessarily very defective.

EDITORIAL NOTES.

MR. ARTHUR CLAYDEN has written, both to the *English Independent* and to us, stating that his letter regarding the Congregational Church, London, Ont., has been considerably misconstrued. He most fully and emphatically exonerates Mr. Wallace from the slight-

est implication of blame, saying that "not a word or a hint respecting those whom he had succeeded, fell from his lips, and my somewhat unfortunate remarks had not the most distant reference to his predecessors. I trust this simple but emphatic repudiation of any intention of reflecting on good men and true, will be deemed satisfactory." To the editor of the *English Independent* he says: "On reading over the objectionable sentence, I can quite see how the misconception has taken place. It is a very fair inference from the language employed, that Mr. Wallace had succeeded some worn out minister. I must therefore candidly admit the justice of my Canadian censor's critique, and I hope he will in the same spirit accept this straightforward explanation."

In his letter to us he concludes as follows: "I need scarcely say that my mission in Canada was not of an ecclesiastical character, and so completely was I absorbed with my own work that I could only glance very superficially on what I should otherwise have felt intense interest in studying—Canadian Congregationalism. I spent a very pleasant Sunday at Sherbrooke in the Eastern Counties, and was much gratified with the life and energy of a not very youthful Congregational minister there. At Montreal I was unfortunately invalided, and spent the Sabbath in my bed-room. Another Sabbath I spent at Niagara Falls, and as—like the Apocalyptic paradise of which that glorious spot seemed a fitting vestibule, "there was no temple therein," I had to be content with such worship as nature could prompt to. Thus my opportunities of hearing my religious confrères were very few, which was about the only

regret that I brought home from your beautiful country.

I hope you will find a corner for this communication in your magazine for March, and that the honoured brethren whom I have unwittingly annoyed will accept my explanation."

A CHURCH CENSUS has been taken by the *Nonconformist* during the past year in the principal towns in England and Wales, and the following facts are from its summary: In 125 towns and cities the Episcopal Church provides two-fifths, and the Free Churches three-fifths of the religious accommodation. In 112 towns which were selected simply because returns had formerly been made from them, the Church of England had increased her church accommodation during the last 22 years, 35.4 per cent, and the Free Churches 58.2, the latter providing 60.1 per cent of the present entire accommodation. It is found when London is included in these towns that for a total population of 9,797,803, the Church of England provides 1,725,776 sittings, and the churches not established 2,202,973, a proportion of 44 per cent Church, and 56 Dissent. It is said that the small towns and country villages would give even less satisfactory statistics for the Establishment. The following summary gives the aggregate of religious accommodation supplied by the principal religious sects in 125 of the most important English and Welsh towns:

	<i>Sittings.</i>
Church of England,	1,204,877
Wesleyans,	376,738
Congregationalists,	349,459
Baptists,	251,691
Primitive Methodists,	150,015
Roman Catholics,	147,145

United Methodists,	112,444
Presbyterians,	82,641
New Connexion Methodists,	77,558
Unitarians,	42,549
Society of Friends,	62,401
Calvinistic Methodists,	30,810
Plymouth Brethren,	22,460
Bible Christians,	10,183

The present relative increase of the twelve principal religious bodies, as compared with the census of 1851, can only be stated in the case of one hundred and twelve towns, but is as follows:

	<i>Sittings</i> <i>in</i> 1851.	<i>Sittings</i> <i>in</i> 1872-3.	<i>Increase</i> <i>per ct.</i> <i>in 22 yrs.</i>
Church of England,	828,873	1,122,366	35.4
Wesleyan Methodists,	261,428	351,448	34.4
Congregationalists,	208,431	330,396	58.5
Baptists,	156,365	239,471	53.2
Roman Catholics,	78,882	140,491	78.1
Prim. Methodists,	68,373	137,986	101.8
United Orthodox,	51,723	108,382	109.4
New Connexion,	44,219	59,119	33.7
Presbyterians,	33,222	78,261	135.6
Unitarians,	30,577	40,765	32.0
Society of Friends,	28,531	30,911	8.3
Calvinistic Methodists,	11,819	32,062	171.3

A NEW TEMPERANCE MOVEMENT has been inaugurated in the south western part of Ohio; suggested by Dr. Dio Lewis, but principally carried on by women of high moral and christian character. The plan adopted is the formation of a league, the members of which meet early in the morning at a church, for prayer and counsel, when they then start off in a body visiting each saloon in the place successively, requesting the proprietors to abandon the business; when they refused, they kneel in prayer, sing a hymn and go away, but repeat the visits day after day, until success crowns their efforts. At Washington Court House, Fayette County, every saloon keeper in the place but one, signed the pledge, sold their furniture, and returned their liquor to the wholesale dealers; and at last advices, the one who refused was besieged by the ladies from morning to night, who

continued in singing and prayer. The experiment has been tried in many other places in Ohio, in some in Indiana, and generally with the same result. The crusade of this war is being preached in other States, and will probably spread to a much greater extent. The prayer meetings are spoken of as being very solemn, and the presence of the Holy Spirit manifested, resulting in not a few conversions. Sometimes when these women have been denied access to the rooms, they have held meetings in the streets near the door, kneeling on the snow and ice, offering prayers that have melted stony hearts.

THE RELIGIOUS DENOMINATION OF AMERICAN AUTHORS is indicated in part by the *New York Independent*: giving under the class of Congregationalists the following names of the *literati*: Dr. Holland, Horace E. Scudder, Charles Dudley Warner, Lucy Larcom, Elizabeth Stuart Phelps, Gail Hamilton, *Wendell Phillips* and *Mark Twain*. Turning from literature to scholarship, using both terms in a free sense; of Congregationalists there are mentioned Presidents Woolsey and Porter, and Professors Whitney and Dana, of Yale; Professor Young, of Dartmouth; President Hopkins, Drs. Horace Bushnell and J. P. Thompson; Professors Bartlett, of Chicago, and Park, of Andover; George P. Marsh; J. Hammond Trumbull, of Hartford; and Professor Asa Gray, of Cambridge, who is also an earnest Darwinian. Dr. Holmes, Francis Parkman, Sumners, Motley, Bancroft, Bret Hart and Longfellow are mentioned among the Unitarians; Edward Eggleston, is a Methodist, and Whittier, a Quaker. The *Independent* says

“that in pure literature the little handful of Unitarians quite outweigh the other religious bodies, and explains it by the fact that Harvard College belongs to that denomination, in which Professor Channing formerly occupied the chair of rhetoric, and who produced a literary impression on his pupils that is memorable in the history of education. In learning, the supremacy passes easily over to the Congregationalists, whose colleges take a higher rank in scholarship than those of any other denomination.”

THE REV. ROBERT ASHTON sends the following acknowledgment of a resolution of welcome to Dr. Stoughton, Revs. J. C. Harrison, A. McMillan, and W. Stevenson, passed by a public meeting held in Zion Church, Toronto, Sept. 15th; and forwarded to the Secretary of the Congregational Union, England, by the Rev. F. H. Marling; which has just been received by him, and will be read with interest:

“The resolution passed at a public meeting held in Zion Chapel, Toronto, Sept. 15th, 1873, which you kindly sent, was read at a recent monthly meeting of the Congregational Board of Ministers in London and its vicinity, after the return of our brethren from America; and was most cordially received and responded to by the brethren assembled (more than 100 being present): and I was instructed by the Board to write and acknowledge the receipt of the said resolution, and to say how heartily they reciprocated your kind sentiments, and how gratefully they felt that you had given their brethren so kind and enthusiastic a reception on their passing visit to your Dominion. Should any of their number visit Canada either purposely or *en route* to the United

States, you may be assured that they will be only too glad to present themselves in your midst, and offer their sincere congratulations at your prosperity, both ecclesiastical and political, as a great colony of the British Empire."

THE ENGLISH CONGREGATIONAL YEAR BOOK for 1873 gives statistics of 77 county and district Associations in the United Kingdom, the Colonies and Madagascar, representing 3,238 churches besides 304 mission churches, and 1,261 out-stations; making 4,803 centres held for Christ by our denomination. Of these 333 were without pastors, while there are 608 ministers without pastorates, many of whom are engaged in colleges, secretariates, and other public and Christian duties. The number of pastors is 2,432, and there are 457 evangelists and lay pastors. During the year, 17 left the body for other denominations, 11 new ministers were received from other denominations, 83 from colleges, and 48 whose ministerial training was not ascertained, making altogether 142. The expenditure of these county associations is stated at \$94,995 and the addition made by the Home Mission Society gives a sum of \$115,765 for evangelistic efforts in England. On foreign fields about \$500,000 was disbursed. If we add to these sums the amount expended in Scotland, Ireland and the Colonies, we have a total of \$657,210. Seventy deaths are recorded, nearly half of which had reached three score and ten, and some, the venerable age of eighty-seven. The new churches erected and in process of construction show that architectural beauty and

utility is not at a discount with Congregationalists.

CHINESE CHURCH FINANCES are conducted in a novel manner as set forth in a paper read before one of the English Societies by Mr. W. Simpson on "Chinese Architecture." He says:

"In the streets of Peking I one day found a man in a wooden sentry box; large nails had been driven into it, so that their points projected through. This prevented the man from leaning against the sides, and the only rest he had was from sitting on a board within. He was a monk, and never seemed to sleep, for he had a string with which he night and day sounded a large sonorous bell every few minutes, as a sort of advertisement of his purpose. This was that the benivolent should come forward with money; each nail expressed a certain sum.—When any one paid that sum his name was struck upon a bit of paper, and the nail was pulled out, making it more comfortable for the hermit within. All the nails represented the necessary amount for the repair of a temple that was close behind. This is a common proceeding for raising the wd for such purposes. I was told that this monk had been two years shut up, and that he would be likely to be another before he got out of his cocoon of nails."

It is our conviction that many ministers of religion who do not belong to the "Heathen Chinese" are not only frequently placed in circumstances analogous to the above, but confined and tormented a much longer period in their boxes bristling with spikes. It may apply to those who are compelled through insufficient support to be goaded with privations, cares and anxieties which we know some endure both in cities and country; also to others, who are kept cooped up in repulsive, inconvenient barn-buildings called churches, both to their discomfort and inefficiency, through lack of energy or liberality in their congregations in furnishing places more suitable for the most important work the world knows.

REVIVALS OF RELIGION are reported from many parts. A more general and extensive work than that of last year is reported throughout the United States, as succeeding the Week of Prayer. In Edinburgh especially, as well as in other parts of Scotland, a remarkable work of grace has attended the labours of Messrs. Moody and Sankey, of Chicago, the former preaching the gospel, and the latter singing the gospel with great point and power. Not only are the meetings attended by crowds that evince great interest in their spiritual condition, but very many, embracing all classes, have been brought to Christ.

“A GOOD MINISTER OF JESUS CHRIST”

is the subject of a tractate of thirty pages, written by the Rev. J. A. R. Dickson, of Toronto. It was recently read before the members of the Middle Association, and printed at their request, some of those present assisting to defray the expense. This should be sufficient for our readers both as endorsation and commendation. The subject is treated with the usual clear and pointed style of the writer; and though the principal points fairly cover the ground considered, some of these would bear expansion. The mechanical execution of this work is by no means in keeping with the merit of the subject or its treatment, and the printer has acted wisely in withholding his *imprimatur*.

“THE REV. THOMAS BINNEY”, Rev. Robert Ashton writes, “is gradually sinking. He may linger days or weeks, but apparently his work is done. He suffers comparatively little; his state of mind in the prospect of death, is calm and assuring: he grasps the essential verities of

the gospel with greater interest and tenacity than he ever did. he feels their power and preciousness now in the hours of weariness and exhaustion, as he never felt or preached them before. His God is truly with him in the ‘valley of the shadow of death.’”

THE REV. PHILLIP SHANKS died in Queensland, Australia, on the 1st of November, 1873. He finished his studies in the Congregational College, B.N.A., in 1856, and was for a number of years pastor of the churches at Sarnia and Lanark. Since then he has been exercising his ministry in Australia. A letter from his sister conveyed the tidings of his death to the people of his former pastorate, and on the 15th ult., the Rev. J. Brown preached a sermon from the appropriate text, Acts xi, 24: “He was a good man, and full of the Holy Ghost and faith.”

MRS. CHARLES P. WATSON of Cowansville, we regret to say, died of consumption on February the 2nd. She was sister of the late Rev. Charles Campbell of Philadelphia. This last and saddest bereavement follows very soon after the death of our Brother’s amiable and eldest daughter, Florence. May the sympathizing Saviour, and the Holy Comforter support His servant under his severe sorrow.

THE EPISCOPAL METHODISTS advertised the Brantford District Ministerial Association to be held in Mount Elgin on the 11th ult. *Twenty-one essays* were indicated as the order list, embracing subjects from the “creation,” down to the “doctrines to the Plymouth Brethren.”

Among others one was announced as "The office work of the Holy Ghost." We are somewhat at a loss to understand what this means, unless it be His work in men's offices or places of business, in looking over their books, and observing their principles of business procedure. There is no doubt but that the Day of Judgment will prove he has performed an important office work in this sense.

THE CONGREGATIONAL QUARTERLY for January has just made its most welcome appearance. Among its leading articles are the following: The Office of Deaconess in Congregational Churches; Woman's Sphere; the Relation of Religious and Scientific Thought. The Annual Statistics, which occupy 118 pages, are published in a more perfect and complete form than ever before, reflecting the greatest credit upon the editor, and

are in themselves worth the price of the yearly publication.

THE TRIBUNE, New York, has just issued another extra, No. 9, entitled "The Heavens and the Earth," and containing Proctor's Lectures on Astronomy and Agassiz's Lectures at Penikese. This edition is issued in pamphlet form, containing 70 pages, and is sold for 20 cents. As it is thus placed within the reach of all, it certainly should be read by all, as a means of ascertaining the latest researches in these branches of science.

THE REV. HENRY ALLON, D.D., pastor of the Union Congregational Church, Islington, has, in commemoration of the thirtieth year of his pastorate, received the handsome present of over \$6,000 from his church and congregation.

Correspondence.

A WINTER IN FLORIDA.

NOTES BY THE WAY.

After a pleasant sojourn of two weeks in Savannah, we packed our trunks and drove to the "Lizzie Baker" en route for Florida. There are three routes open to the visitor going south:—he can take the Atlantic and Gulf R.R., and in 18 to 20 hours will be landed in Jacksonville; or he can go on board a steamer and by the outside route reach the same place in from 24 to 30 hours, wind and fog permitting; or if advised as we were, to take the inside route, he can go on board the "Baker" and find in her Capt. P. La Rose, a very pleasant host, who hails from the Province of Quebec, and

makes the trip in about 36 hours. The fare is \$7, and the table is fairly served, but the freedom from Mal-de-Mer and the fresh breeze over the salt marshes gives one an appetite that is not hard to please, but to satisfy.

A pleasant run down the river and through a small lake, brings us to Romney marsh; a brilliant moon lights up the broadwaving fields of cane and grass—the breeze just ripples the bosom of the stream, and drifts a few musquitoes into our state-room; the sharp tones of the captain's voice wake up the boatmen, and we begin our winding way through the narrow channels and lagoons that fringe the coast and form the celebrated sea-cotton islands. On one of these, St.

Catharine, Mrs. Fanny Kemble lived in 1839 and wrote her experiences of slavery as she saw it on her husband's plantation. Her vivid description of its debasing realities sent a shudder through the hearts of Englishmen, and saddened the spirit of the writer, who felt deeply for the woes of the slaves of her own sex, but was unable to help them. These sea-islands have a sandy, thin soil, rising in hillocks and covered with a growth of live-oak, water-oak, gum and pine.

Between the islands and mainland, the flat grassy marshes extend for several miles. The main shore is fringed with the palmetto and pine. The islands are generally pretty healthy, but the mainland is wet, flat, and productive of "chills" and fever to an unlimited extent. It is commonly reported that the shakes are so bad that nothing of the virtues is left in a settler after two seasons, and as nature abhors a vacuum, the vices enter in and defile the man. Next morning we reach Fernandina, the northern point of Florida, and the terminus of the Cedar Keys R.R., of which I heard a traveller say, "Well, I rode over it once, but if the Lord will forgive me I'll never do it again;" the whole superstructure is very shaky and infirm. We find here traces of the early Spanish settlements, and some of the early indigo fields are still pointed out. There is a splendid shell beach extending in a sweep over a mile, with an interesting shell mound thrown up on it, the burial place of the Indians who formerly dwelt here. We now steam out into the Atlantic and run along the coast for 20 miles, passing through a shoal of porpoises sporting in the smooth waters. Leaning over the gunwale we watch the jelly fish drift by, showing many hues in the bright sunshine. We soon feel the languour of the south stealing over us, and take shelter from the noonday heat. It seemed the perfection of movement—no hurry, no dust, abundance of room, the free, pure air, constant change of landscape, the soft tremor of the boat so steadily and smoothly steaming along.

The sun went down behind the groves of palmettos and the live oaks, lighting up the western sky with a glorious radiance, while the coast line was in deep

shadow. As we sat and watched the sunset, the lines from the old hymn came to mind :

"Jerusalem the golden
When sunset in the west,
It seems thy gates of glory,
Thou city of the blessed."

It was a hint of the splendour yet to be revealed and revelled in when "our feet shall stand within thy gates."

We soon cross the bar of the St. John, run past the lighthouses and approach St. John's Bluff, where in 1564, a French colony was established under Rene de Landonière. A tragic interest attaches to the place, now a quiet fishing hamlet, for, in Sept., 1565, the Spaniards came overland from St. Augustine and fell upon the little garrison of Fort Caroline, with the war cry of "Santiago! Down with the Lutherans. God is with us!" and murdered one hundred and forty-two persons. The commandant and a few others escaped with their lives, to wander exhausted, half-starved and nearly naked through the marshes, or take refuge in the Indian villages, until they heard of a French vessel on the coast, under Capt. Mallard who, hearing of the massacre came down to rescue the fugitives. After a toilsome march over the tangled hummocks, through salt marshes and stormy rivers, they reached the shore, and were taken on board. The story of the Fleur-de-lis in Florida is full of pathetic interest. Those brave men were "full of faith"—they could suffer and die, but would not recant. Spanish cruelty and bigotry stained with their blood the white sands of Anastasia Island, but they died declaring "they were of the Reformed Faith," and reciting "*Domine memento mei.*"

We steam quietly past the shores that once resounded with the Frenchmen's vesper hymn, and the Spaniards' midnight battle cry. The placid waters and deep shadows along the banks faintly mirror the past, but the gleaming lights ahead, and the whir of machinery in the sawmills recall us to the present, and we descend to pack up our traps, say good-bye to the captain, and be ready to "walk the plank" that lands us in the City of Jacksonville, the Mecca of all pilgrims to Florida. Here I halt.

W. A.

WORD FROM A WANDERER.

DEAR CANADIAN INDEPENDENT :— There is no mail visitor of mine more welcome than are you. Three reasons occur to me as I write, for this partiality. 1st. You are from the land of my nativity. 2nd. Your articles are all readable. 3rd. You are a good Congregationalist.

This latter peculiarity (novelty I almost wrote) is to me a very strong recommendation. I was particularly pleased with Dr. Wilkes' article "Zeal in and for Congregationalism," in the February number. We need more of it among ministers and laymen. It does me good after reading the N. Y. *Independent*, the *Christian Union*, the *Christian at Work*, and their non-sectarian companions, to read a salty, spicy article on *ism*. I confess to a little sectarian relish at such times. If the article is Episcopacy, Presbyterianism, Methodism, or the denominational food that I am not partial to, I take it as the bilious man eats pickles—the sour tastes good to him. Perhaps I have a depraved taste, but I do become nauseated with the platesfull upon platesfull of sweetness from these charity—and nothing else—proclaimers.

The papers above referred to and others are doing Christ's kingdom excellent service as a whole, but with these we need others no less christian which will consolidate the masses into working orderly divisions. An army may be loyal to a man to the cause for which it is enlisted, and yet inefficient for the want of able sub-officers. We have a commander, the Lord of Hosts, and now we need under Him captains that have not only the charity of Christ, but the creed of a denomination. Positive characters are only fit for leadership, and with positiveness there must be a Scotch or Puritan stubborn stability. The conquest of the world for the Master is something more than a love affair. It is a warfare, and I am just foolish enough to think that denominations as harmonious divisions of the great army, will have to carry it on until the millennium. If I belong to the Congregational wing, I have some good reason for being there. Let us as Congregational ministers, not only be fearless but faithful in advocating the tenets of our polity, and thus establish

our hearers. Two deacons in my church, who were formerly Presbyterians, have done much to ground my faith by antagonism. They sucked in with their mother's milk, Assembly, Synod and Presbytery, but no firmer and truer to their respected and loved church were their parents, than were mine to ours. Many of your readers know something of their life-work at Danville, Que. The Congregational as well as the christian principles by them inculcated, found root, and I trust will bear precious fruit for our loved church.

As I look back to Canada, the home of my boyhood, and think of her deeds, it seems at times that the ministering children of her birth and nurture are more selfish than sacrificing for leaving her. But the field is the world, and there are American heathen as well as Canadian. Canada too, occasionally calls away from the star-spangled country one that she (U. S.) vainly tries to keep. This is right, though the balance may be in favour of the larger country. Reciprocity, ministerial as well as commercial, should be established. I have in mind now one of Montreal's favourites, Rev. Geo. Wells, who was enticed across the line, and he does not get back.

In closing this little chat, intended first merely as a simple acknowledgment of the good work the INDEPENDENT is accomplishing, I wish you and the noble little band of Congregationalists of the Dominion, which you so faithfully represent, all the success due to persistency of effort and consistency of purpose. "God bless my church!" is one petition of my continuous prayer.

H. J. P.

VERMONTVILLE, Mich.,
February 10th, 1874.
Encore.—Ed.

A MASSACHUSETTS correspondent is on hand with a Scriptural argument in favour of half-fare passes for ministers—or free passes, for that matter. His text is found in *Exod. vii. 24*— "Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom upon th—*Advance*."

News of the Churches.

MISSIONARY MEETINGS, WESTERN DISTRICT.—The deputation appointed to visit the churches in Howick, Turnberry, Wroxeter and Listowell, consisted of Revs Enoch Barker, Solomon Snider and Wm. Manchee. Brother Rose, of Listowell, was prevented from fulfilling his appointments owing to sickness; but the deputation was accompanied by two brethren, Messrs. W. Simpson and George Robertson, the former from Garafraxa, and the latter from Douglas, who did good service not only in "taking care of the deputation," but also by giving earnest addresses at each of the meetings. This introduction of the "lay" made a pleasing and profitable variety, and it would produce great advantage if more frequently adopted.

The deputation met at *Clifford*, and were hospitably entertained by Brother Wickett, who has recently opened a preaching station here with marvellous success. He has a congregation in this thriving village on Sabbath evenings, varying from 130 to 200 hearers. The deputation paid a visit to the church, which is owned at present by the Primitive Methodists, but which Bro. Wickett hopes soon to secure for himself and people. It is a commodious and well-fitted structure in good condition being nearly new, though in a low, and we fear, damp situation.

We were pleased to hear on all sides full and hearty testimony borne to the consistency and earnest efforts of our brother in making this station. God has wonderfully blessed him here, and in view of funds being needed to purchase the building, we would most heartily enlist the sympathetic help of our wealthier brethren. With the caution and earnestness our brother displays, Clifford must grow and become one of our most important mission churches.

Bros. Ariss and Bowles took on the deputation and friends to *Howick First*, where we had our first meeting. The attendance was large. Brother Wickett presided. The speakers were E. Barker,

S. Snider, J. Clyne, G. Robertson and W. Manchee. During the evening the chairman was presented by the Rev. Wm. Manchee, on behalf of Mrs. Harris, of Clifford, with a very handsome family bible, as a testimony to Mr. Wickett's "consistent and gentlemanly and Christian bearing, and for the great work he has wrought morally and religiously," in the Village of Clifford. This circumstance added greatly to the interest of what was generally felt to be a good meeting. Collection \$6 40.

Howick 2nd Church.—The pastor presided. Though the weather was unpropitious the attendance was good. The meetings of the Guelph section of the Western Association were held here in the morning and again in the afternoon, and the inspiration of these abode with us in the evening, and secured us a very capital meeting. The speakers, who were the same as at *Howick First*, with the addition of Bros. Simpson and Wickett, were fully charged with a spirit of deep religiousness, and spoke well. It was universally felt to be a hallowed season of refreshing from God. Collection, \$4 50. At the close of the meeting another collection was taken up of \$3 50 to defray part of the delegates' expenses to the sectional meeting. Indeed, the good brethren here, headed by Mr. Scarf, seem determined to outdo themselves.

Turnberry.—Here Mr. John Gemmill had an open house for the deputation, and Messrs. Aikins and McAdams entertained the friends who journeyed with us. A good, though not large meeting. The deputation to this part of the field have so often failed that the folks seemed rather doubtful about the missionary meeting. The same brethren spoke as in the previous meetings mentioned. Collection \$2 80.

Wroxeter.—Here we were generously quartered at Brother Snider's. He and his good wife treated us nobly, and as usual, our brother kept us merrily going till we closed our tour, with his never-ending flow of anecdote and narration of past experiences. This was the smal-

lest of our meetings. What with the excitement of the election of members for Dominion Parliament, a stormy day, and Wroxeter not being over hot on missionary night gatherings, we fared poorly for hearers. The brethren who spoke rose to the occasion, conquered the depression arising from a small audience, and certainly came out better than at any of the meetings. Strength was made perfect in weakness. No collection here.

Listowell.—Friday found us here, fulfilling our last appointment. We were met by Brother Rose, who gave us a hearty welcome. Things here are greatly revived, and the set time for favouring Listowell Congregational Church seems to have come. Our brother's marriage to a lady so much beloved and respected as his wife, and their joint earnestness, seems to be completing the reviving both of the people's courage after their many troubles, and of the Lord's cause in the town. We hope soon to hear of many saved and added to the church. The meeting was presided over by Mr. Hermann. The attendance was very good. Mr. Rose opened the meeting with singing and reading of the Scriptures and prayer. Speakers same as at Wroxeter, with the local assistance of Rev. Mr. Reid, Episcopal Methodist minister of Listowell. Collection, \$6.

In all the stations in this circuit, subscriptions will be taken up and forwarded before the close of the missionary year. On Saturday morning, Mr. John Climie kindly drove us ten miles to Palmerston, where we took the train home. Thus closed a tour which was very happy and successful. Our friends in this field do not often see their Congregational friends, so that it was a time of great mutual enjoyment, and, we trust, as profitable as pleasant. The sleighing was good, the weather, on the whole, propitious, the only day that was rough, we were comfortably housed at Brother Snider's manse, and everywhere the spirit of hospitality abounded. May great grace rest upon these churches, and their hardworking and deserving pastors.

W. M.

EASTERN CHURCH, MONTREAL.—The annual meeting of the Eastern Congre-

gational Church Montreal, was held on Thursday evening, the 15th January. Besides addresses from friends of other churches who were present on the occasion, interesting reports of the past year's work in the church and Sunday School, were presented by Mr. W. W. McClellan, Mr. T. J. Telfer, Mr. C. McDonald, Mr. B. Deacon, and the Pastor. The church, as you know Sir, from your acquaintance with the city, is but small, having been organized three years ago from a mission. Its whole membership as yet, numbers only seventy-four, ten of whom are non-resident. During the past year, there were five removed by dismissal, and one by death, whilst there were added six by letter, and two by profession. Since its formation it has gathered into its communion chiefly by profession, over fifty members. But many of these, including some of its best workers, have removed to other places. Notwithstanding peculiar difficulties connected with the location of its place of worship, it shows signs of a healthy growth, and performs a fair amount of mission work in the neighbourhood. It has aimed during the last two years at self-sustentation, in which, with the assistance of \$200 from friends in Zion Church, it has succeeded. The amounts raised for local objects by the weekly offerings, supplemented by tea-meetings, sociables and voluntary donations, amounted to about \$1200, and closed the year without debt. Besides the Ladies' Report showed that they had in hand \$150, the proceeds of a bazaar towards a building fund, and the Deacon's Report showed \$50 remaining in the poor fund, though much had been done in relieving poor families. The whole management of the Sunday School in supplying of teachers, had been assumed during the year by the church. With the decrease of a third in the number of scholars, which it has now nearly recovered, its contributions have been double those of former years, amounting to \$60. The ladies of the church render efficient service in sustaining a female prayer meeting, a Ladies' Aid Society, Tract Distribution, and various other ways. From the Pastor's Report it appeared that he had made four hundred and fifty pastoral visits during the year, in

the most of which he had engaged in prayer. Besides his regular pulpit ministrations he had superintended the Sunday School a part of the year, had performed "fifteen acts of baptism," six of burial, and outside of his congregation, had frequent calls made upon him by those attending no church, asking for advice, assistance, or some religious service.—*Com.*

GUELPH SECTION OF THE WESTERN ASSOCIATION.—The quarterly meeting of this section, held with the Howick Second Church, on the 27th January, was attended by four pastors, and by eleven delegates from churches. Good audiences also were present the whole day. Reports from nine churches, intermingled with prayer and praise, occupied the first session. These conference exercises, bringing the churches into comparison with each other, and awaking mutual sympathy, are generally very precious. The second session was mostly taken up with the reading of two papers: one "Against Dancing," by Bro. Wickett, of Clifford, and the other, "On the use of Fermented Wine at the Lord's Table," by Bro. Cline, of Douglas. Interesting discussions followed the reading of each paper. Modern dancing by professing Christians was unanimously reprobated, though some Christians might practice it, it was un-Christian, inasmuch as its tendency was to impair Christian life, to foster various evils, to form bad associations, and to give offence. The vile compound of poisonous ingredients which is generally used at the "Sacrament," under the name of wine, was denounced by all as symbolizing anything but life and purity, while its use was also a grievous stumbling-block to those of depraved appetite, and a great hindrance to the temperance reform. Good substitutes for such "wine" were proposed. At the closing session, the Lord's Supper was observed, with the pastor, Bro. Snider, presiding: and earnest addresses on practical topics delivered by Bro. Wickett, Barker, Cline, Simpson, Robertson and Manchee. The next quarterly meeting, which is also the annual meeting, will be held (D. V.) with

the Garafraxa First Church, beginning on the 4th Tuesday of March.

E. B. Sec.

NEW CHURCH AT STOUFFVILLE.—The Lord has, we believe in answer to prayer, moved the hearts of the people to arise and build a sanctuary for the worship of Jehovah. A very beautiful and in every way suitable plan, has been obtained from Messrs. Smith and Gemmell of Toronto, to whom many thanks are due for their liberality; and the contract has been given out for all the work and materials, so that if nothing unforeseen occurs the building will be commenced as early in the season as possible. The church is to be built of brick, and will be 35 feet wide and 55 feet long, with belfry attached. Provisions have also been made for the Sunday School, weekly meetings and vestries underneath, the whole standing well out of the ground. The lot on which it is to be erected, is situated in the central part of the village, and in a very convenient position for the congregation. The cost, including sheds, will be about four thousand dollars. Towards this sum, about two thousand two hundred dollars have been promised in subscriptions; five hundred will be made by the sale of the old church property, and some of the Sunday School scholars under the direction of one of their teachers, are trying to make up another hundred, to be devoted specially towards the lecture room, by a series of concerts. Other efforts to raise money will also be put forth, and with the Lord's blessing upon our labours everything is sure to succeed. We hope also, that some of our sister churches will be able to give us a little help, and thus aid in carrying on the Lord's works in a locality where it is most needed.

B. W. D.

YARMOUTH, N.S.—The annual meeting of the tabernacle Church and Congregation was held on the 13th Jan., the Rev. A. McGregor, the pastor, in the chair. The treasurer stated that the expenses of the past year amounted to \$3,519 77, and the receipts \$3,543. To the financial report, the following note was appended, "Since adopting the 'Weekly

Offering' system, our receipts of money have been largely in advance of former years, which justifies in strongly recommending its continuance." From the Sabbath-school, the Young people's missionary Society, and the Ladies' Aid Society, reports of a hopeful and satisfactory character were received.

The pastor's statement of the spiritual condition of the church was also inspiring, whilst his forecast of church work for the current year betokened confidence in the practical sympathy of church and congregation. Towards the close of the meeting, another chairman was appointed, and Mr. McGregor requested to retire. On the morrow he was informed that his salary had been raised from \$1,200 to \$1,400, and that forthwith a policy of insurance on his life, to the amount of \$4,000, would be effected by the Tabernacle friends, in the interest of his family. This, together with other substantial evidences of loving affection towards the pastor and his family, at Christmas and New Year, speaks for itself—*Com.*

CHURCH REPORTS.—We have received the Bond Street Supplement to the INDEPENDENT for February, of eight pages, containing an abstract of the reports of the church for 1873, full extracts of which appeared in our last issue. From it we learn that the Church has decided to hold its Quarter Century celebration on the 19th April, the date of its organization twenty-five years ago. A memorial volume will be published, giving the history of the Church.

The annual report of the Managing Committee of the Ottawa Church is also received. It comprises a detailed statement of the financial operations of the Church during the past year. The contributions to the General Fund amount to \$1,173.11, and for special objects \$502.90, which, with a balance from the previous year of \$95.75, gives a total of \$2,091.76. The disbursements have amounted to \$2,022.11, leaving a balance less than last year by \$26.10. The expenses of the past year, however, have been considerably larger than usual, on account of making and furnishing a vestry, paying the pastor's removal expenses, and supplementing that portion

of the grant from the Missionary Society, the Church voluntarily threw off.

The reports of Zion Church, Toronto, which were presented at the last annual meeting, have been published in full, together with several financial and other tables, making a pamphlet of 30 pages. A copy will be sent to each of our pastors.

ORDINATION SERVICE.—The ordination of two French-Canadian missionaries, Mr. Matthieu and Mr. Vessot, to the Gospel ministry, took place in the Eastern Congregational Church last evening. The attendance was large, especially of our French-Canadian fellow citizens, and the exercises were of a highly interesting character. Rev. K. M. Fenwick, of Kingston, opened the service by reading the Scriptures and prayer. Dr. Wilkes then explained that the ordination of the candidates no way affected their relation to the French-Canadian Missionary Society, in whose service they labour. Rev. C. Chapman delivered an appropriate address on the nature of ordination, Rev. J. Frazer put the usual questions to the candidates in English, and Rev. Mr. Vernon in French, when, after full and satisfactory reply in both languages, the ordaining prayer was offered by Rev. J. Frazer, all the ministers present joining in the "laying on of hands." Dr. Wilkes followed with a solemn charge to the missionaries just ordained, after which the meeting was closed by the Rev. Mr. McKillickan in the usual manner. Mr. Matthieu, we learn, labours at Granville, and Mr. Vessot at Joliette, in this Province.—*Montreal Witness*, Feb. 3rd.

SURPRISE AND PRESENTATION.—On the 6th inst., some thirty or forty of the members of the church and congregation of the Churchill Congregational Church, Esquenessing, paid a visit to their Pastor, the Rev. J. Unsworth, of Georgetown, taking possession of his dwelling, with a humour that indicated no evil design. After a few words of fraternal greeting, Mr. James Cameron, Deacon of the Church, requested the reverend gentleman and his wife to listen a moment, when a short address was read, expressing the affection and high regard in which they were held by their people,

and then presenting in behalf of the church and congregation, a valuable cutter and a beautiful set of china dishes, as a small token of their love and regard. A suitable acknowledgment being made by their Pastor, the friends opened their treasures of good things, and soon sat down to a rich repast. After spending a few hours together in singing, &c., the company separated, leaving the larder well stocked for some time to come, each seeming to rejoice in having had such a pleasant time together.—*Guelph Mercury*.

INDIAN LANDS AND MARTINTOWN.—On the evening of the 5th instant, a visit was paid to the parsonage, chiefly by the younger portion of the members and adherents of the Congregational Church in Indian lands, with a number of others belonging to other churches. We cannot tell how many were present, but the parsonage, which is a commodious building was pretty well crowded. After partaking of the good things which they brought with them, Mr. John Finlayson was called to the chair, who, in a happy speech, presented to the pastor the proceeds of the visit, which amounted in cash and other things to between \$50 and \$60. Addresses were also made by Mr. M. Fisher, Rev. W. M. Peacocke, the pastor, and Mr. Campbell. On the following evening a similar visit was made by some of the friends from Martintown, and others. After spending a pleasant evening they departed, leaving in cash and other things to the value of nearly \$30. It may also be mentioned to the credit of this people, that since the present pastor came among them they have shown a praiseworthy liberality and thoughtfulness in attending to the wants of himself and family, many things having been already contributed by the different families as expressions of their good will.—*Com*.

ST. JOHN'S N. B.—The annual festival of the Union street Congregational Sunday School took place yesterday afternoon in the basement of the church. About one hundred children were present, who, with their teachers and friends amused themselves with games of different kinds. At six o'clock, all

partook of refreshments. Singing and amusement filled up the time until about seven o'clock, when the little ones were all conveyed to their homes, pleased with their day's enjoyment. The Hon. I. Burpee has been superintendent of the School for several years. The present Superintendent is Alderman Rowan.—*St. John Globe*.

REV. J. MCKILLICAN.—At the prayer meeting this morning in the room of the Young Men's Christian Association, Mr. McKillican, the agent of the Sunday School Union, gave some interesting facts with regard to his work, many of the details of which are of extreme interest. He explained, however, that a great deal that could be said about the destitution of the more remote settlements, must in kindness remain unsaid.

On the other hand there was very much to cause rejoicing and hope. Mr. McKillican's calculation was that there were yet 10,000 children within the sphere of this union who were not enjoying Sunday-School advantages, and his greatest desire in life was to reach them.—*Montreal Witness, Jan. 27th*.

VANKLEEK HILL.—On the evening of 5th February, the members and friends of the Congregational Church at Vankleek Hill invited their late pastor, Rev. W. M. Peacock, and his wife, to take tea with them, and presented them with \$107 in cash, with other useful articles, as a token of their affectionate remembrance. This is a vacant church that would give an earnest Christian minister a cordial welcome.—*Com*.

BROCKVILLE.—This church, which has been vacant since Mr. Hay's brief pastorate, has been fortunate in securing the services of the Rev. E. Ireland, late of Dronfield, Derbyshire, who for some time has been ministering to them. It is stated that the attendance upon the means of grace is much larger now than it has been for several years. We have heard unofficially that Mr. Ireland has received a call to the pastorate, but do not know whether he has accepted or not.

BELLEVILLE.—We very much regret to learn, that the Rev. R. Lewis, pastor of the Congregational church, tendered his resignation of the pastorate on the 28th of January, to take effect at the end of this month. The church had not consented to release Mr. Lewis when we heard this, but had the matter under consideration. The present pastoral relation has existed for three years.

We have learned since this was in type that the resignation was accepted on the 18th ult.

BOWMANVILLE.—Mr. John Alworth, B. A., who finished his course in the college about a year ago, has recently been supplying the church there for a number of weeks. We learn that he has received a call to the pastorate which has been accepted.

COWANSVILLE.—Some time since we stated that Miss Beard, recently from England, was holding interesting religious meetings in the Congregational Church at this place. We now learn that quite an interesting revival has been the result, and a number of those brought to Christ have been added to the Church.

ZION CHURCH, TORONTO.—At its first business meeting of this year, this church increased the salary of its pastor, the Rev. Samuel N. Jackson, by \$200, making the amount \$1,600 per annum. This is the second generous increase of the same amount within about six months.

GUELPH.—While the pastor of Guelph Congregational Church, Rev. William Manchee, was absent attending the annual missionary meetings, the members of his church increased his salary by \$100 per annum.

AMHERSTBURGH.—Rev. J. M. Smith, has resigned his pastoral charge of the church in this place. Mrs. Smith has been presented with \$35 as a token of appreciation of her services as organist.
—*Com.*

REV. R. T. THOMAS, of Buckingham Chapel, Pimlico, has received from the ladies of his church, as a new year's gift, a purse containing ten sovereigns.
—*English Independent.*

BRIGHAM.—The annual donation for the benefit of the Rev. C. P. Watson, held on the 21st inst., resulted in \$176.
—*Cowansville Observer.*

Official.

CONGREGATIONAL COLLEGE OF B. N. A. ENDOWMENT FUND.

I have received since last announcement in the CANADIAN INDEPENDENT as follows:—

Hon. J. G. Robertson, Sherbrooke.....	20 00
Hon. Mr. Justice Sanborn, Sherbrooke.....	100 00
A. Paton, Sherbrooke, first instalment.....	10 00
H. G. Grist, Hamilton, first instalment	40 00
Henry Wilkes, Montreal, first instalment	40 00
Norman Hamilton, Paris, first instalment	100 00
	\$310 00

Have also received the following ad-

ditional names to the list of subscribers, to be paid by instalments,	
J. S. McLachlan, Montreal.....	500 00
Mr. and Mrs. Henry Lyman, Montreal.....	500 00
R. C. Jamieson, Treasurer.....	400 00
R. W. Cowan	250 00
Toronto Bond Street Church "Benevolent Fund" to be paid during 1874.....	100 00
A. Paton, Sherbrooke, by instalments.....	50 00
E. Hargrave, do. do.	50 00
R. Dunn, Montreal, amount not fixed.	

HENRY WILKES,
Treasurer.

MONTREAL, 21st February, 1874.

Please acknowledge as received from "W. C.," \$10 for the Missionary Society, and \$5 for College Current Fund.

H. W.

Obituary.

THE REV. PHILIP SHANKS.

It is with unaffected sorrow that we have lately heard of the death of the Rev. Philip Shanks, an Alumnus of our College, and for several years Pastor of the church in Sarnia, and subsequently for eight years Pastor of the church at Lanark Village. In both of these churches he has left many earnest and loving friends, who cherish very lovingly the remembrance of his uniform kindness and Christian courtesy.

Mr. Shanks was a man of unpretending address, sincere and warm in his attachments, most unostentatious in his acts of beneficence, liberal, though discriminating in his giving, particularly conscientious in all his dealings; he won the esteem of all who knew him, both in his own church, and throughout the whole

christian community. Between seven and eight years ago, he removed with his father and sister to Queensland, Australia, where he has since laboured in the Master's Vineyard.

In the autumn of last year, he had been for several weeks somewhat indisposed; no special anxiety was felt on the part of his friends, as he had never been strong. Severe illness, however, set in, accompanied with distressing pain, which continued for nearly two days; as the pain subsided he rapidly sank, and on the morning of Saturday, Nov. 1st, without a struggle, "he fell on sleep." Of him we may write: "blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

R. L.

Home and School.

FOR JESUS.

For Jesus! for Jesus! the watchword of love,

Moves the hearts and the tongues of the ransomed above;

And we, as we breathe the sweet accents below,

Find new joy in our gladness, new balm for our woe.

For Jesus! for Jesus! Creation had birth,
And morning stars sang o'er a verdure-clad earth;

For Jesus! for Jesus! His people rejoice,
And loud hallelujahs arise from each voice.

For Jesus! for Jesus!—the way may be rough,—

The cup that we taste may be bitter enough!

But we'll drink it up bravely, and boldly press on

To the bright land of rest where our Leader has gone.

For Jesus! for Jesus! the cross let us take,
And cheerfully bear it for His blessed sake;
The dear bleeding hands that were nailed on the tree,

Will lighten the burden for you and for me.

For Jesus! for Jesus!—oh, how can we grieve,

Or mourn o'er our lot, when in Him we believe?

Nay! welcome the trials that drive us above,

And the sorrows which teach us how sweet is His love.

For Jesus! for Jesus! our watchword shall be,

Till the face of our Saviour in glory we see;

Then, then, all our sins and our sorrows shall cease,

With Jesus! with Jesus!—our joy and our peace.

MARIE.

February, 1874.

BLUEBERRY CAKE.

Very tempting it was to be sure ; brown and crisp and sweet, creamy of tint, and luscious with many berries.

The morning-glories were looking in at the dining-room windows one July morning, when Marion hopped into her chair next her papa's.

"I'm glad we have blueberry cake," she said, as soon as the blessing was asked. Nobody doubted her statement, as piece after piece found its way into the little lady's mouth.

"No more, Marion," said her mother, as she asked for yet another. "Not this morning, dear. I'm afraid you have eaten more than you ought, already."

Marion submitted quite cheerfully to her mother's opinion, and followed the family into the parlour, when breakfast was over. She was hardly seated, however, when "ding" rang the bell at the back-door.

"It must be the butcher's boy," said Mr. Appleton. "Will you go to the door, Marion? Bridget has gone up stairs."

Out flew Marion, and taking the parcel from the boy, laid it upon the kitchen-table. On the way back to the parlour, however, she passed through the dining room, though the shorter way lay through the back hall. In a second the little girl had thought ever so many things, and the last thought was that she *must* have another piece of that splendid blueberry cake. It needed but about two minutes to divide one of the blocks yet remaining upon the plate, butter the halves, and lay them one upon the other. But what shall she do with her treat?

The little girl thinks very fast, and running into the china-closet, she hides her spoil under the cover of a large dish.

"Marion," calls her mother from the parlour.

"Yes'm, I'm coming right away!" and in she flies, her cheeks red with confusion and haste, and a strange troubled look in her usually honest eyes, which makes her mother say, "Why, dear, what is the matter, and why were you gone so long?"

What should she say? Her eyes drooped, and if mamma had thought it

possible that her dear little girl *could* tell a lie, she would have noticed that her voice trembled a little, as she said, with a slight hesitation :

"The butcher's boy asked me for a drink of water."

"O, very well," said mamma; "that was quite right, dear."

Was Marion a happy child, as she sat in her chair by her papa, while he read in the Bible that morning, and then knelt at his side when he asked God's blessing upon the day? There was a tumult in her little soul. Her heart was beating quickly, and she felt a strange unwillingness to meet the eyes of her parents; but when she thought of the blueberry cake, safely hidden under that cover in the dining-room closet, then Marion couldn't help feeling glad. It was so good. What a grand lunch she would have by and by; and so, with all the miserable uneasiness, there was a small feeling of pleasure.

Prayers were over at last. They seemed very long to Marion this morning, for she was in a hurry to make sure of her lunch, and run down to a pretty place by the brook in the garden, where she might eat it, and nobody see her. But it seemed as if she was to be disappointed; for, as she was leaving the room, her mother said :

"Marion!"

"What, ma'am?"

"I would like you to dust the parlours. You know this is Monday morning."

Marion's heart gave a great beat. Sure enough, she had quite forgotten that this was washing-day, and she did the dusting Monday mornings.

"I am going right into the dining-room," continued Mrs. Appleton, "and here is the duster."

Marion took it silently. She had not a word to say, but a trembling took hold of her fingers as she began her work.

"What if mamma should find the blueberry cake? What would she think?" thought the little girl.

Marion did the dusting as well as her miserable feelings would allow her. Then she went to the dining-room door and listened to hear if her mother was there.

No, everything was quiet. She must

be in the kitchen. Marion wondered whether she had yet been to the china closet. She opened the closet door and quietly slipped in, lifted the cover, and there was the piece of blueberry cake, all safe!

The little girl drew a quick breath of relief, and hastily placing it in her pocket, ran into the back entry, caught her hat from its peg, and was off in a twinkling down the garden walk to the brook.

There was a pretty rustic seat under the shelter of some willows, where Marion was used to come very often during the summer days. This morning she dropped upon the seat quite out of breath with her hurry, and looked around everywhere to be perfectly sure that she was quite alone. That was something that Marion did not usually do when she came to her pretty seat.

Ah me! the little girl has taken *guilt* into her heart, and guilt always makes people suspicious and cowardly. Though Marion had no need to be fearful, for not a person was near her, she looked over her shoulder once or twice as she drew from her pocket the little treat that had already caused her so much miserable feeling. She took a large mouthful.

Yes—it was very, very good. For a moment she forgot everything but that. Then she took another bite, which was not quite as nice as the first, she thought. It wasn't just as delicious as that she had eaten at breakfast.

"I am not hungry any longer," thought Marion. "I guess I'll give the rest to the fishes."

So she broke the cake into crumbs, and scattered them upon the brook; then watched them as they floated down stream.

It was strange how utterly dull the day seemed to Marion, although the sun was shining brightly.

The brook and the trees and the seat failed to interest her, and so she thought she would return to the house.

Ah! the memory of her falsehood, and her disobedience, were wide awake. They would not let her rest, and yet nobody knew about them but her own little self.

Don't you see that it is the *sin* which

punishes us, and not the *discovery* of the sin? Go where she might, and do what she would, Marion could not be happy; and yet she had done exactly what she had wished to do, and had accomplished all the ends she had intended.

I need not tell you that Marion's heart grew heavier and heavier all that day. At night, when she had undressed, and her mamma went up stairs to hear her prayers, the little girl could bear her wretchedness alone no longer, and with tears she told mamma what a naughty girl Marion had been.

"And so," said mamma, "my little girl has paid for her poor little pleasure, with a whole day of guilt and trouble! How much must we suffer when *we* do wrong!"

They talked together; they prayed together that God would keep Marion in the future from putting herself in the way of temptation.

Now, boys and girls, when you are tempted to do wrong, don't forget Marion's blueberry cake, and how much it cost her!—*Congregationalist*.

HOW THE POPE IS ELECTED.

Assume a vacancy in the chair of the so-called Vicar of Christ;—the Pope is dead. Who is to be his successor? First of all, the fact must be authenticated in proper form, and to do this, one of the officials of the Camera visits the death chamber. Standing at the door, and striking it with a gilt mallet, the Cameolenga, receiving no reply, enters the room, taps the corpse on the forehead with a silver mallet, and then, falling on his knees, proclaims the Pope to be no more. The tolling of the great bell of St. Peter's announces to the people of Rome that they have lost their sovereign and the Church her head. Consistently with the theory of personal government prevailing in the Holy City, the Pope's death is practically an announcement of the temporary suspension of all government. All political and all judicial authority ceases; the law courts suspend their sittings; anarchy reigns. This state of lawlessness continues nine days—that is, till the appointment of a fresh Pope—and this period was for centuries distinguished by outrages that

were a scandal to the government of the Holy City.

The day after the Pope's death the Cardinals meet, and break what is called the Piscatorial ring. This ring has a history of its own—a more romantic history, probably, than any other ring in Europe—and if it could speak, it might tell of some startling secrets about the Vatican. It is, we believe, a plain gold ring, bearing the effigy of St. Peter. Its principal use is to sign apostolic briefs; and it has been used for this purpose by the Popes from the earliest ages of the Church. Looking through the recently published correspondence of Napoleon I., a few days ago, we came upon an interesting incident. When Napoleon issued his orders for the seizure of the prayer-books and papers of Pius VII, he laid particular stress upon this ring; he wished it to be seized at all hazards; and when it could not be found, His Majesty ordered an officer of *gens d'armes* to demand it from the Holy Father. This was the crowning affront of Napoleon to the Pope; and Pius VII., hesitated for some moments whether to comply with the rude Imperial request or not. A captive however, and at the Emperor's mercy, it was impossible to resist, and at last the Holy Father, taking a little leathern purse out of his pocket, produced the fisherman's ring, broke it in two, as it is broken on the death of every Pontiff, and handed the piece to the *gend'arme*. Through Prince Borghese the broken ring was forwarded to the Emperor at Paris; but it afterwards found its way to the Vatican, and now frequently adorns the finger of the Supreme Pontiff.

The funeral of a pope is an interesting and gorgeous ceremony. It is not till the ninth day after his death that the cardinals re-assemble to elect a successor; and the Ballot Society will be glad to hear that the Pope is elected, like the member of a club, by ballot.

The right of election vests in the College of Cardinals; and this right is inviolable; nothing can touch it. It is a personal privilege, and one that survives even excommunication—the highest sentence of the Church. Neither heresy nor crime can disfranchise a cardinal; once a cardinal, always a cardinal, and,

though beyond the pale of the Church, he may present himself at the Vatican on the day of election, with his conclave, and assert his right to cast his vote with the greatest princes of the Church for the Sovereign Pontiff.

The *modus operandi* is this: The cardinals attended by their conclavists, and accompanied by a host of high officials, assemble on the election at the Vatican, and are there all locked up together, like an English Jury, till they have delivered themselves of their verdict—that is, till they have made a Pope. No name is proposed; no speeches are made; hardly a word is spoken; a Quaker meeting could not be quieter. What takes place is this: In the centre of the room stands a chalice, or what we may call an election urn. Each Cardinal in turn writes upon a slip of paper, the name of the candidate for whom he votes, and this slip of paper, doubled up, is, by the conclavists deposited in the chalice. When the votes of the College has been thus collected, the names of the candidates are read aloud, and the number of votes are announced.

The Pope must be elected by a majority of two-thirds of the College; and if any name attains this number on the first ballot, of course there is an end to she business.

But if no one gets this number, the voting papers are burned, and the people outside the college, waiting for the verdict, know when they see the puff of smoke that they are still without a sovereign. A second ballot is then taken, and, if necessary, a third. But it is understood that at the third ballot no Cardinal will vote a second time for the same candidate. If, therefore, he still adheres to his first choice, he writes *nenine* on his voting paper, which, being interpreted, means that he votes for no one, and thus, at the third ballot, by this process of casting out, a majority of two-thirds is obtained, and the Pope is made. No; not quite made; for the Courts of France, Spain, and Austria possess each, in turn, a veto upon the vote of the College of Cardinals; and they may exercise this veto without a word of explanation. It is a simple case of black-balling. We do not find that it has been very frequently exercised;

but as lately as 1830 the Courts of Madrid exercised its right by black-balling Cardinal Guistiniani. This power, however, can only be exercised once; and they are cases on record where the College having set their hearts on a man whom they knew to be obnoxious to one of the courts, (say to France.) have first of all put up a Pope in buckram—that is, a Cardinal whom they knew must be black-balled by France; and then, having cleared the ground, elected their own man without risk. Portugal and Naples have at different times put in their claims to the privilege of black-balling the Pope; these have never been allowed by the Sacred College; and now that Spain has thrown off the Bourbons, she, too, we suppose, will lose her right of controlling the election of the next Pope. France also, since the deposition and death of “the eldest son of the Church,” will have no right to interfere; so Austria alone will retain her voice in the selection.

Perhaps there is one more fact which we ought to mention, that is, that the Pope need not necessarily be either a cardinal or even a priest. The Sacred College may, if they think fit, make a Pope out of a layman; they did it on one occasion.—*Chambers' Journal*.

“ONLY A MINUTE.”

We know many people who seem to have no idea of the value of time. Not only are they slow in their own movements, but they compel others to be slow by keeping them waiting, and thus they waste precious time which does not belong to them, and is of great value to those who wish to use it.

“Only a minute” may seem to indicate a small portion of time, but minutes count until they make hours. If you keep five people waiting one minute, is it not equal to a waste of five minutes for one person? We have known Sunday-schools in which some careless, inattentive scholar has failed to notice the bell when the school was called to order, and thereby has kept a large school waiting. It was “only a minute,” but that minute multiplied by the number of scholars in a large school would soon become hours. If the school has three hun-

dred scholars, all waiting for the inattentive scholar to get ready, there are three hundred minutes gone—*five hours!*

What right has any one to waste five hours of precious time, especially of time that belongs to other people? Is there any more right in this than there would be in taking these people's money from them? Yet there are many who would never dream of depriving other people of their money who do not hesitate to deprive them of their time.

Many young people complain that they have no time to read, meaning by this, we suppose, that they never can get a whole day, or half a day, or an hour for this purpose. True, but save the minutes, and then see if you can not find time. You may have five minutes on one day, ten on another, fifteen or twenty on another, and by thus using a few minutes at a time you can learn a great deal. A young man who was a bricklayer kept a small book in his pocket, and when he had to wait for the hodman to bring up mortar or brick, he read a few lines in his book. It was “only a minute,” but he made it count.

Dr. Allibone, who has written a great deal, and knows the value of time, has prepared a table to show how much time may be wasted by losing only a few minutes at once. Here it is:

THE VALUE OF TIME.

Q. What does it matter if we do lose a few minutes in a whole day?

A. Time-table (working days in a year, 313; working hours in a day, 8):

	Days.	H.	M.
5 minutes	3	3	5
10 minutes	6	4	10
20 minutes	13	0	20
30 minutes	19	4	30
60 minutes	39	1	0

This table is well worth studying. If we lose so much in a year by neglect, we can gain just as much by taking care of the minutes.

THREESCORE AND TEN.

That age, when it is reached with a comfortable exemption from earth's trials, is about as happy as any other. When the old frame is literally free from infirmities, and the mind is clear,

and faith strong, and temporal wants supplied, and family ties pleasant, and the retrospect of life peaceful, and no hopeless grief for the dead or the living of kindred is upon the soul, and there be peace with God and man, there is a condition of things that leaves no room to envy the youth or the middle-aged, or the most prospered of earth, in mid-career of success and honour. It is a period full of ripe experiences, usually also of calm passions, of enlarged charity, or deep humility, and of growing heavenly-mindedness, the reflex of a nearer approach to the better land. And then death generally comes easier to the aged than to others, as ripe fruit is readily plucked, and as the worn-out labourer soon falls asleep when the day's toil is over. Our Lord says, the old cloth must be put with the old garment, as matching best therewith, and so the old age of the Christian joins in happily with the olden eternity. God Himself gives the promise, "With long life will I satisfy him and show him my salvation," as a reward and favour, and so it is. Happy are they who have reached a serene, peaceful, religious threescore and ten. Let them render thanks to the God of all grace, who has brought them through the wilderness to that Nebo on its border; let them stand there, and look awhile on the goodly land beyond, and then yield up the soul into the hands of a most merciful God and Saviour, and the body to His keeping for the Resurrection of the Just.—*Rev. W. H. Lewis, D. D., in the Churchman.*

A PROFITABLE PASTIME.

A newspaper writer, speaking of the annoying way in which many persons correct others in the pronunciation of words, makes the following suggestion:

Errors of speech may be pointed out among intimate friends in a kind manner, and often with mutual profit. Well-educated people may be astonished to see how many simple words they have been mis-pronouncing all their lives, if their thoughts are specially directed to them. In a social party, an amusement both instructive and interesting may be obtained by reading in turns under some

forfeit for each mistake. Take for example the following words: "acclimated," "amenable," "opponent," "altercation," "adult," "illustrated," "harrassed," "truculent," "inquiries," "notable," "matin," "mediocre," "extant," "decade," "conversant," "deficit," "defalcating," "isolate," "contumely," "extirpate," "obligatory," "leisure," "sonorous," "clandestine," "servilely," "subtle," now in a mixed company say of seven persons, how many of them will agree upon the proper pronunciation of the words?

THE COCK-FIGHTER AND HIS DAUGHTER.

BY H. W. ADAMS.

Some years ago on a Sabbath morning, John Brady, the cock-fighter, sat at home counting over a great roll of bank-bills. He had made by his night's work in one of the dens of New York, three hundred dollars, by betting shrewdly upon the prowess and endurance of his favourite birds.

Notwithstanding the fowl work of the father there was one soft spot in his heart, and his daughter held the key to it. She was his pet, and this morning she sat by his side, intently watching him.

"What is it Mary?" he said presently. She made no answer, but looked so earnestly into his eyes that it troubled him.

"Tell me what's the matter," he said again.

Still no reply. But the hero of the cock-pit was not to be conquered by a little girl of ten summers, so he took her by the shoulder, somewhat roughly, and said:

"But you *must* tell me, Mary."

Very calmly and sweetly she answered:

"Papa, I will tell you what I was thinking. That great roll of money will not buy heaven.

Brady was vexed, but the words cut to the quick. He lost all interest in his bank notes, and nervously paced the floor. Soon Mary went up stairs to her room. She had found Jesus in the Sunday-school, and he had been her strong refuge ever since.

While she was on her knees telling him all about the present trouble, something prompted her father to follow her up stairs. As he reached the upper story, he heard these words: "Dear Jesus, save my poor father." There was no sleep for John Brady that night. The strong man was bowed in agony and remorse, and he found no rest until Mary's Christ spoke peace to his soul.

Fifteen years have passed since the Sabbath morning when he counted over his night's gain. He still continues a devoted soldier of Jesus, and though not a scholar, has unusual power in winning souls. The maiden of ten has become a noble Christian matron, blessing and blessed,

This is no fancy sketch, as they reside not far from my own home.—*Christian at Work.*

SCRAPS FROM A MOTHER'S PORT-FOLIO.

The little boy who was eager to say "thank you," to God, has a little sister who lately gave a striking instance of the same feeling. She was listening to the touching account given of the late Dr. Spring's last hours, and was told that he repeated the prayer that John Quincy Adams used through his busy life :

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake."

She burst out :

"Well, I hope they said more than that !"

"Why Lily ?"

"Because— I don't think it's very nice to keep on asking God to take care of us : and then not thank him for it"

This omission of thanksgiving in this favourite little prayer has never occurred to me definitely before; and it was beautiful to see how the spirit of the injunction: "In everything *with thanksgiving*, let your requests be made known unto God," had become interwoven with this tender young life.

BEAVERWICK.

SPANISH MOSS.

To a stranger entering Louisiana from Texas in the month of April or May, when the land is in the fullness of all its delights, and travelling from Brasher to New Orleans, the journey is as delicious as novel. He would wonder at the presence of the bearded moss on all the trees, and his commercial eye would, perhaps, suggest that it be made available for upholstery ; but he would be told that the quaint parasite is the scavenger of the air ; that, as an air-plant extending over a vast surface, presenting an immense area for the absorption of carbonic acid gas, and evolving oxygen in corresponding quantities, it operates as a complete regulator of atmospheric conditions. What would the Louisianian do without it in such a tropic climate ? It absorbs the sea moisture, and does a beneficent work throughout all the alluvial region. But some day the commercial will predominate over the hygienic view, and the graceful moss-beards will be macerated, strained, dyed, and prepared for stuffing for cushions, pillows, mattresses and car-seats.—*Scribner's Monthly.*

HYMN FOR A LITTLE CHILD.

God, make my life a little light,
Within the world to glow ;
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God, make my life a little song,
That comforteth the sad :
That helpeth others to be strong,
And makes the singer glad.

God, make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbours best.

God, make my life a little hymn
Of tenderness and praise ;
Of faith that never waxeth dim,
In all his wondrous ways.

Good Words.

GOD IS ALWAYS NEAR ME.

God is always near me,
 Hearing what I say;
 Knowing all my thoughts and deeds,
 All my work and play.
 God is always near me,
 Though so young and small;
 Not a look or word or thought,
 But God knows it all.

TIME.

BY ELIZA COOK.

Oh! never chide the wing of Time,
 Or say 'tis tardy in its flight!
 You'll find the days speed quick enough
 If you but husband them aright.
 "A span of life is waning fast;
 Beware, unthinking youth, beware!
 Thy soul's eternity depends
 Upon the record moments bear!

LITTLE HANDS.

Little hands can scatter seed,
 Tidings of a Saviour's grace;
 In the furrows, in the field,
 God will grant it lodging-place.
 Little hands can till the plants—
 Plants of faith, and hope, and love;
 Saviour, make each plant to grow,
 Fair as in the fields above.

ARE MINISTERS HIRELINGS?

"Are you the man we have hired to preach for us?"

"No sir, I am not."

"I beg pardon; are you not the minister?"

"Yes sir, I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?"

"Not exactly."

"And the reason is exactly this: the Governor of the State is elected to a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do whatever you wish to set him at, but you elect him to an office fixed beforehand and expressly defined in

the constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained in the constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this. When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the constitution says.—*Ex. Paper.*

SWISS BRIDAL CUSTOM.

I learned yesterday a bridal custom of this region, so sensible and proper, that I shall mention it to you for the benefit of the young folks at home. The custom of making gifts to the bride prevails here, as everywhere, but it is better regulated. The bride makes out a written list of things that she will require in beginning to keep house, especially those things that are over and above what would naturally be furnished by her friends, and one of them says, "I will give her this," and marks that as provided for, another will give her that, and sometimes two or three or more will combine and furnish a more expensive present than any one would give alone. After the wedding, the couple usually start for an excursion, and on their return they find their dwelling filled with these presents, each marked with the giver's name. At the hotel where I lodged in St. Gallen, a bridal of the town had the wedding breakfast when I was there, all the relatives and friends making a large party than a private house could entertain.—*Irenaeus in Observer.*

UNIFORM LESSONS, 1874.

March 1.	The Red Sea.....	Ex. 1: 19-31.
" 8.	Bitter waters sweetened..	Ex. 15: 22-27.
" 15.	Bread from Heaven..	Ex. 16: 1-5, 31-35.
" 22.	Defeat of Amalek	Ex. 17: 8-16.

For the Quarterly Review the Committee suggest:

March 29.	The Song of Moses.....	Ex. 15: 1-11.
April 5.	The Ten Commandments..	Ex. 20: 1-17.
" 12.	The Golden Calf.....	Ex. 32: 1-6, 19, 20.
" 19.	The People Forgiven....	Ex. 33: 12-20.
" 26.	The Tabernacle set up....	Ex. 40: 17-30.