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THE

# Canadian Independent.

VOL. XIX.

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No. 12.

## LAST HINTS FOR THE ANNUAL MEETINGS.

FROM FIRST TO LAST.

We would strongly urge upon the members of the Union the duty of being present at the opening of the proceedings, and remaining to the close. We are well aware that it is difficult for men in business to spare the greater part of a week, and in cases of emergency must needs excuse their shorter stay. But the ministerial members of the body, it seems to us, should count this engagement as having "the right of way," not to be met by dropping in the second or third day and leaving on Saturday. It is but once a year that we all come together. Our denominational organisations need all to have their work deliberately gone over. There are topics of general interest that greatly need ventilation in brotherly conference. The annual meetings can be used with the greatest effect for spiritual quickening, and for the cultivation of that personal acquaintance and friendship on which so much of our pleasure in the work depends. But all these valuable ends are frustrated by the impatience we are deploring, and that lack of public spirit—in scripture phrase, "looking on the things of others"—from which it springs.

### THE REPORTS.

We would respectfully suggest to our honoured Secretaries, that the value of the several "Canadian Congregational Reports" very greatly depends on the promptitude with which they are published. Nor do we see any good reason why they should not appear within a month of the Union Meeting. Some are ready by that time, but one laggard will delay the whole company.

Last year, the Indian Mission Report was added to the former "triple" edition; and we have now to suggest that the Provident Fund also publish its proceedings in the same form from year to year. It is a question with us, whether the frugality of its managers has not been exaggerated into parsimony. Perhaps one cause of the paucity of collections may be this extreme reserve.

Several of our ministers and others are in the habit of collecting these reports, and binding them in volumes every five years. From experience, we can say that in this form they are of great value for reference. It would add to the appearance of such collections, if all the reports were printed of uniform size and style,

as they are not at present. If the size were that of the CANADIAN INDEPENDENT the transference of documents from one to the other would be rendered more easy.

For our part we should like to see these reports issued chiefly in the collective form, and sold for say 10 cents a copy. Any one who would care to read them would give that trifle for the privilege. The whole would then form, with other appropriate matter, a "Canadian Congregational Year-Book."

#### ONE-THIRD RETURN FARES

It will be noted, in the announcement of the Union Meeting, that all the railways will grant return tickets at one-third of the usual fare. Hitherto the Grand Trunk has conveyed members of such bodies both ways for one fare, and the Great Western has charged but one-fourth for the homeward journey. This will so much increase the travelling expenses, and will necessitate more liberal collections.

#### DELEGATES TO AND FROM CORRESPONDING BODIES.

The custom of appointing delegates from a body like the Congregational Union to similar bodies at home and abroad, of our own or other denominations, is one that has been followed for many years with varying interest and advantage, and is one of the usages which are all the better for an occasional revision. Many of these interchanges of visitors have been very pleasant, and our brethren have "in conference added" something "unto us." Others have seemed little better than calls of ceremony, consuming valuable time, and leaving us no wiser as to matters elsewhere than the newspapers had made us already. Can we secure more of value and reality from these appointments? Can we guard against their misimprovement?

In the United States, since the formation of the National Council, it has been pretty generally resolved by the several State bodies, on recommendation of the former, to discontinue the practice of appointing delegates from state to state; it being considered that the modern religious press gives tenfold more information every week to the many than was formerly imparted by word of mouth once a year to the few, and that the churches will deliberate and act in the Council itself concerning all matters of joint concern.

That Council will also undertake the duty of correspondence, by letter or by delegate, with other religious bodies in their own country, and with Congregational bodies abroad. Accordingly, the unions of Ontario and Quebec, and of Nova Scotia and New Brunswick, received last year letters from the delegates of the National Council. It is, of course, quite open for any State body to keep up such correspondence if it sees fit, but several have dropped it, and the others will probably follow suit.

We shall be sorry, for our part, if the change results in our receiving no American delegates, as it may, for we have often found it good to hear from these geographical neighbours and ecclesiastical brethren of ours. And our delegates, on the other hand, have enjoyed their visits to "the other side."

The interchange of delegates with Canadian bodies may be made a valuable

custom if it is not suffered to sink into mere compliment and ceremony. We do not see why there should not be some freedom of speech to and of each other.

If such appointments are made at all, they should be fulfilled. If personal attendance is impossible, a written address may convey the same sentiments. Neglect of this is uncourteous to the parties sending, and to those expecting to receive delegates. In this respect, however, the Union has been at least as much "sinned against" as "sinning."

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### COLLEGE PRIZES.

We would call special attention to the remarks quoted in our last issue as made at the closing of the College Session, in relation to prizes to be offered to students for special proficiency in subjects which may be named by the donor. The stimulus of such rewards, and their attendant distinction, would be felt by the whole class as well as by the successful competitor. The amount could be given in money or books. It would add to their interest and value if they bore a distinguished name, such as "The Lillie Prize for Church History," "The Roaf Prize for Ecclesiastical Polity," "The Wardlaw Prize for Systematic Theology," "The Binney Prize for Elocution," and so on. While many individuals could give a prize, this would be a most appropriate object for the donations of a Young Men's Association, Bible Class, or any similar body. From \$25 to \$50 would be sufficient to provide a gift worth contending for.

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### GENESIS—No. III.

#### DIVINE INTERPOSITIONS.

The Book of Genesis records some remarkable instances of the interposition of God in human affairs. The difficulties felt by some persons with reference to these touch more upon the form than upon the reality of the act. Only the most abandoned unbeliever will deny that, in those hoary times, God did, in some way appreciable by the human spirit, manifest Himself to His creatures. The question at issue among believers in a divine revelation is whether the representations of His interposition or self-manifestation given us in the Mosaic narrative are to be taken as *bona fide* statements of what actually occurred, or, only as coloured anthropomorphic records of certain spiritual experiences through which man passed in his relation to God. In the one case we have an account of things as they were; in the other, we have an outward form, created by a rich imagination, of an invisible experience. There is, unquestionably, a strong tendency now-a-days to think of the accounts given us of God's intercourse with Adam and the Patriarchs, as Oriental exaggerations of some communings of the human spirit with the divine. I am far from saying that those who thus think are necessarily alien in mind to the essential doctrine of a special revelation; or, that there is no apparent reason for such a conclusion. We ought not to condemn honest men for not seeing as we do; and

piety does not depend on this or that interpretation of the sense of the most ancient records. Yet, it seems to me that there is extreme danger of allowing our modern experience and modes of thought to exercise undue influence in determining questions of fact reputed to have occurred when, from the very nature of the case, man's sources of knowledge and mode of thinking of God must have been different from ours. To assume that Adam and Abraham must have held fellowship with God in the same quiet, undemonstrative manner as we do, is to say that the relation to God of people who had no Bible to nourish their faith and guide their conduct is exactly the same as that of people who have the entire history of revelation in their hands. This is a proposition which requires more credence than many of us can give to it. Looking at the subject comparatively it will be seen that there is, obviously, a vast unlikeness in the accounts of divine interposition contained in Genesis and those contained in the Acts of the Apostles. The one would be called crude and glossed as compared with the other. The "wrestling" with Jacob and the opening of Peter's prison in answer to the orderly petitions of a prayer meeting are most diverse in form, as instances of a divine dealing with earnest men; and yet the diversity is not greater than what is seen between God's deliverance of Peter and the manner in which he deals with us in modern times. Those who are disposed to treat the deliverance of Peter as they treat the "walking in the garden" of Eden and the "wrestling" with Jacob—ascribing both narratives to a highly wrought imagination—are perfectly consistent. But, I venture to affirm that those who take the records of the New Testament as being substantially correct cannot argue against the literal interpretation of the accounts in Genesis on the score of strangeness; for the same argument would avail to set aside the literal value of the New Testament, if we test its narratives by the uniform experience of these days.

To arrive at a conclusion on this difficult question, based upon a broad induction of facts, I would invite attention to a few generally admitted propositions.

1. *The Interposition of God in human affairs is a cardinal Doctrine of Scripture.*

Whatever opinions men may entertain concerning Inspiration, most of them will freely admit that its general teaching is consistent and may be taken as correct. On matters of morals and our relation to God it is with all an authority. Well then there can be no doubt that, from first to last, the Bible does teach the reality of a connection between a living, independent God and living men; and that this connection is much more than a dumb invisible answering of spirit to spirit. The idea of occasional, palpable, authoritative manifestations is so persistently set forth that those, in modern times, who hold only to the perpetual uniform and silent communion of the Divine with the human, such as we are conscious of, are driven to all kinds of devices to explain away the allusions, from Genesis to Revelation, to visible appearances and oracular utterances. In the past ages God has not been a dumb friend of mankind,—not a mere subtle something in everlasting contact with all souls. He who created the voice and fashioned all forms, has spoken and assumed for Himself a visible appearance. If the argument be against the possibility of such outward divine manifestations, then, let us be told so, and we will deal with it by testing its philosophic value. But, as a matter of Scripture doctrine, the reality of the interposition of God in human affairs is beyond all dispute.

2. *The Purport of Divine Interposition in human affairs is clearly for the entire Race.*

Whatever the immediate and ulterior design of God's self-manifestation may be, we cannot but think of it as being for the present and prospective use of the entire family of man. The unity that is known to pervade the material system of things finds its counterpart in the moral administration. Our fundamental conceptions of God compel us to believe that he lives for all His creatures. No reason can be assigned why a portion of mankind, living in the latter ages, should share in a

Revelation to the utter exclusion of their ancestors. Even the selection, midway in the course of the ages, of the Jewish race to be the chief vehicles of His Self-Revelation, was, as we know, for the benefit of all people. God loved man as man. He is the "Light" to "every man that cometh into the world."

I doubt exceedingly whether any person of ordinary sense can doubt the truth of the proposition now expounded. But, if so, then there is an *a priori* probability, amounting almost to a dead certainty, that Divine interpositions would take place in the very earliest stage of man's history. Why not? Did not the first man need a Father to look to? Was he too learned to require instruction? All the reasons which render God's self-manifestation to mankind urgent and appropriate existed in Eden, and many more.

3. *The Design of Divine Interposition is to help and educate the Individual Members of the Human Family.*

All men are in a position of moral need that renders aid from a more than human source necessary. There are evidences that man is susceptible of an education of everlasting duration and ever-widening range. From first to last the Bible shows that God reveals himself for the express purpose of bettering our condition. He speaks to make us wiser and to prompt to better courses. He acts to deliver from peril, or to impress us with salutary truths. In every instance of interposition, whether by voice or sensible appearance, God is supposed to perceive a need which He alone can meet, and in the long succession of needs which He meets, He is supposed to find the occasion for laying down the principles requisite for the education of all His human children that shall live on the earth. To be "sanctified" and made "meet" for Heaven is the completion of the earthly part of the education.

4. *The Method of Divine Interposition has always been to reach the whole through Chosen Instruments.*

God has revealed Himself to the world through the Jewish nation and to the Jewish nation through His Son and holy men. The greatest act of interposition was the life and death of Jesus Christ. "God was in Christ." That act was for the help and education of the whole world, but it becomes the property of mankind only through the mediate existence of the Jews. On the same principle of selected medium, warnings reached the antediluvian age through Noah; and deeds of might and words of guidance came to Israel in Egypt by means of Moses. God does not, according to the tenor of Bible teaching, reveal himself in act and word, to each member of the nation or race to be benefited by His Self-Manifestation. That is the negative side of the rule. But then, when nations had no existence? When the whole to be, at the time at least, benefited by the self-manifestation was coincident or identical with the instrument chosen for the purpose? Who could be the chosen channel of impressive truth to Adam but Adam himself? Who could come between God and the "Father of the Faithful"? When Jacob's household and himself were in peril from Esau, when in Jacob's person and children the chosen seed were nigh unto extermination, who but Jacob could witness the act of interposition that issued in his deliverance? In each of these cases, therefore, we see, not an arbitrary act of self-manifestation, but an observance of the invariable rule that the whole are reached through chosen instruments, only here the whole and the instruments are necessarily identical.

5. *The Form of Divine Interposition must be suited to the mental and moral Condition of those to whom it is manifested.*

This is a proposition so obvious that none can fail to accept it in its widest latitude of application. Its acceptance does not commit any man to the belief that this or that singular event in Bible history was an instance of Divine inter-

position in man's affairs ; but simply involves the conviction that, because God is wise, He will be sure to adapt the *form* of His Self-Manifestations to the knowledge, the moral perceptions, the prior modes of thought and the immediate necessities of the person who is to be favoured with them. Considering the inevitable differences that must arise in the mental and moral state of man during the course of ages, and giving heed to what has just been said about the certainty of man, even in the beginning, receiving some definite revelation from God, beyond that arising out of the quiet communion of spirit with spirit—it follows that we may expect, in the early accounts of Divine interposition, peculiarities of *form* suited to the comparative infancy of the world's life.

What were the elements that made up the sum of man's primitive mental and moral condition, we know not absolutely ; but we know much of him as he then was relatively and negatively. Adam had no books to read, no hereditary systems in proof of the existence of an unseen spirit, no oracle that spoke to ear and charmed the eye. He knew of spirit existence in the bodily form of Eve. He knew of a presence by sight and sound. Clearly then a bodily manifestation of the Invisible One would be in same accord with his nature and needs. Nor would the familiarity of converse be altogether unnatural. The same line of reasoning applies to the case of Noah, Abraham and Jacob. There must have been an adaptation to their circumstances.

I think, then, that we have in the foregoing considerations the clue to the rational exposition of the marvels of Genesis. Limited space compels me to refrain from the details of this exposition. The only moral question on which a word may be uttered now is that of the Divine Dignity. There is a feeling that the Divine Dignity is scarcely to be maintained if we take literal views of, say, the "Wrestling" with Jacob. But what is "Dignity?" Often it lies in the greatest condescension. The moral "Dignity" of God is not compromised in His becoming "flesh," in not having "where to lay His head" and in "touching" vile lepers. The Incarnation of Divinity that appeared to Jacob was as noble as that which discussed with the Syro-Phœnician woman ; and the long physical struggle that took place with him for his good was as natural to Jacob's character and mental condition and immediate training as was the triple testing of Peter's love to his then state of mind and future usefulness.

CHARLES CHAPMAN.

MONTREAL.

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### AN ACT TO INCORPORATE "THE CANADA CONGREGATIONAL MISSIONARY SOCIETY."

The following is the text of the Act obtained from the Legislature of Ontario at its last session. Clause 14 is in the form adopted by Parliament in all such cases. The Society will now be able to acquire church sites in advance in likely places. It would be a good thing next session, to procure a special Act authorizing trustees of certain specified disused properties to transfer them to the Society.

Whereas by the petition of the Reverend F. H. Marling on behalf of the Canada Congregational Missionary Society it is amongst other things set forth that that society has been for many years in existence, having for its object to aid feeble Congregational churches in sustaining their ministers ; to spread the Gospel by means of missionaries, and to promote other general missionary objects of the Congregational body ; that the members of the society are the persons subscribing to its funds ; that the terms of membership and the operations and management of the society are regulated by a constitution adopted by the members as

amended at the annual meeting of the society at Hamilton in June 1868 ; that the law of this Province makes no provision for the holding or disposing of property held by trustees under the Act respecting religious institutions in Upper Canada in the case of churches or congregations ceasing to exist ; and that provision would be made by the Congregational Union of Canada in the trust deeds of the property of Congregational churches for the management of such property by the said society in the event of any such church ceasing to exist, if the society had the necessary corporate powers ; and it is prayed that an Act may be passed incorporating the persons hereinafter named, who form the general committee of the said society, and the other members of the said society by the name of the Canada Congregational Missionary Society ; And whereas it is expedient to grant the said petition :

Therefore Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows :—

1. The Rev. Henry Wilkes D.D., the Rev. W. F. Clarke, the Rev. John Wood, the Rev. F. H. Marling, the Rev. K. M. Fenwick, the Rev. H. D. Powis, the Rev. Archibald Duff, the Rev. S. G. Dodd, the Rev. Charles Chapman, Henry Cox, Thomas Edgar, Joseph Barber, W. C. Ashdown, C. Lawes, James Baylis, Robert Freeland, J. McNichol and all other persons associated with them or who may hereafter be associated with them or with each other as members of the Canada Congregational Missionary Society under the provisions of the constitution in the preamble mentioned as it now exists or as it may at any time hereafter be amended by the said society, are hereby constituted a body politic and corporate by the name of "The Canada Congregational Missionary Society."

2. The objects of the said Corporation shall be the same as expressed in the said constitution as it now exists or as it may be amended as aforesaid.

3. The affairs of the said corporation shall be conducted and administered by the general committee appointed as provided by the constitution, who shall exercise all the corporate powers of the corporation.

4. The body incorporated by this Act may from time to time and at all times, acquire and hold as purchasers any interest in lands and tenements, and the same alienate, lease, mortgage and dispose of and purchase others in their stead : Provided always, and it is enacted, that the said corporation shall at no time acquire or hold as purchasers any lands or tenements, or interests therein, exceeding in whole at any one time the annual value of five thousand dollars, nor otherwise than for their actual use or occupation, for the purposes of the said corporation : And it is further enacted, that the said corporation may, by the name aforesaid, from time to time, take or hold by gift, devise or bequest any lands or tenements, or interests therein, if such gift, devise or bequest be made at least six months before the death of the person making the same ; but the said corporation shall at no time take or hold by any gift, devise or bequest, so as that the annual value of any lands or tenements, or interests therein, so to be taken or held by gift, devise, or bequest, shall at any one time in the whole exceed the annual value of one thousand dollars ; and no lands or tenements, or interests therein acquired by gift, devise or bequest, shall be held by the said corporation for a longer period than seven years after the acquisition thereof ; and within such period they shall respectively be absolutely disposed of by the said corporation, so that it no longer retain any interest therein ; and the proceeds on such disposition shall be invested in public securities, municipal debentures, or other approved securities, not including mortgages, for the use of the said corporation ; and such lands, tenements or interests therein, or such thereof which may not, within the said period have been so disposed of, shall revert to the person from whom the same was acquired, his heirs, executors, administrators or assigns.

5. The said corporation shall, whenever required by the Lieutenant-Governor of this Province, make a full return to the Legislature of its property, real and personal, and of its receipts and expenditure and of any other facts or particulars which the Lieutenant-Governor may require.

## "WORLDLINESS."

BY REV. J. HALL, D. D., NEW-YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave apprehension, and call for special notice in prayer and effort. The complaint might mean one of two things, either that the worldly, as such, are pressing upon and dominating the Church, as for example, in carrying against the general Christian feeling such points as the opening of libraries and galleries on Sabbath; or that Christian people, themselves within the Church, are adopting the style of life peculiar to "the world."

The latter is the subject of complaint, though it is obviously not without some connection with the former, for an undecided and divided Church is not a formidable opponent to her enemies. The prevalence of prosperity, the diffusion of wealth, the adoption of many continental usages, the reception into society of many persons educated to continental ways, may be specified as causes of the relaxation in question.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers (because we are all accustomed to hear "worldliness" blamed rather than defined), but may yet awaken salutary thought in others.

We are all liable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped, and to rate highly the virtues we possess. "The good young man," who neither uses tobacco or stimulants, and has been brought up so, may easily assign himself, or have given him by others, a high place over those who "smoke and take wine," while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, vain even of his goodness, censorious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a tolerably open house, entertains, and "sees a deal of company." He may be looked askance at, as exceedingly worldly, by his next-door neighbour, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "goings on." Yet the latter may be narrow-minded, cold-hearted, secretly congratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology; took it with my mother's milk; lived in controversial times when the "points" were sharp indeed, and all the lines of doctrine as definite as the ten commandments. I am liable to rate too low my neighbour who grew up under a different *regime*, and who, cross-examined about some of the distinctions familiar to me, would probably say bluntly, "Upon my word, I don't know." Yet he may have a simple, devout, earnest, manly piety, in the sight of God of greater value than mine.

These examples I give, because no one will suppose me to be in favour of tobacco, drink, fast living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the beginning of the paragraph.

What is true of persons is true of classes. Among the inhabitants of tenement-houses, there is a good deal of roughness, coarse speaking, rude boxing of human ears, blows even, in bad times; and some excess of wine, revellings, and such like, unrefined freedoms, and boisterous and unregulated jollity, in good times. These things are apt to be classed very far down in the scale of human worth by the educated and well-to-do, who forget that a bitter word may be as bad as a blow, and shocking vice may be indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require her to dress and undress her young ladies four nights in the week for external displays, thinks it dreadful dissipation; while the young ladies think it shocking that Mary Ann will dawdle as she does

about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labours with a glass of toddy, and put it in his journal, too; and many a Scottish minister, as good in his place as any of us in ours, sees no harm in the like, greatly to the distress of good Dr. Cuyler.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon particular points is so difficult as to make general judgments of little value. Legislation against particular follies has had little real success. Even special preaching has had, we humbly think, no great results. Congregational action has been taken to the exclusion of dancers, for example, from Church fellowship; and then have begun fine distinctions between "square dances" and "round dances," hard to be understood, and easily wrested by the unlearned in such things. Deeds done thoughtlessly, as we drop a witticism, are made into formal transgressions. An artificial standard is set up for conscience, and religion is made to be a little too much in *the things we keep from doing*. The further evil ensues that men are needlessly set to pick holes in other people's coats. "I'm no worse with my dress—hair and all—than the deacon with his hair dyed." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas." And these retorts getting whispered about, and being in the air, the spirit of even good people is "riled," and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance, or theatre, as he ordinarily does in dissuading from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sins in their mind's eye—those that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into account by Christian people. It should be; and a good man will not willingly shock the feelings, or weaken the hands, of a minister; but the fewer the points on which a minister, or indeed a church, thus exercises the obedience of members, the better for the minister and for the manly independent, well developed, Christian character of the people.

"Then do you think excessive dressing, and dancing and entertainments, and theatrical displays, right things for Christian people?" "No, indeed, I think them generally excessively childish; sometimes very pernicious."

"Then would you do nothing? Do you advise 'masterly inactivity?'" "No. There is something to be done. Let an example indicate what."

The pastoral epistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Greek, or Latin; never wear a coloured necktie; never allude to Dickens or the like; never make people laugh with an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins (which things could be shown to be unfavourable to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; *est modus in rebus*;" and if I am not capable of judging and obtaining help, to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my *preoccupation of heart and life with God and the souls of men will keep me from trifling*."

Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sober, such that no man can despise, let it be an educated, an intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let her be thoroughly educated, and intensely occupied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable follies.

But how to get this, or, rather, how to seek it? With great diffidence, we venture a few hints:

1. There is a broad line drawn in Scripture between God and mammon, Christ

and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes worldliness is the *love of what is not God*, lust of the flesh or the eye, or pride of life. The object may be dignified, like honour, or small and mean, like gain, or personal display. It may be pure, like literary fame or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harem.

What makes it worldly is not its high or low character; it is its *godlessness*. The "honourable merchant" loving his money; the "mother in Israel" loving her position; the deacon loving his power in the Church; the minister "purring" over the "society" of which he is the "honoured head;" all may be worldly in God's sight, as truly as the butterfly that shines in over-dress in the boxes, or the poor creature that gyrates on the stage in half-dress, *and with less excuse*. One may conduct a prayer-meeting, or manage a mission-station, in essential worldliness.

A ball thrown away on the top of a hill will obey the law of gravitation and run down. What side of the hill it will take will depend on the impulse given to it, and the lay of the ground. So human beings without the dominant love of God will be worldly, and what form of gaiety, display, hoarding, gossiping, self-seeking, self-indulgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, *as churches*, free of worldliness. If they be the scenes of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion, can it be wondered at if the members catch the spirit, and "better the instruction?" What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character, and yet differ from other institutions only in this; that they serve man's *natural tastes and wishes* on the six days, and it gratifies the same in the ways appropriate to the seventh.

4. Let us seek in all appropriate ways—by praying, studying, teaching, preaching, and holy living—THE POWER which has ever best resisted the encroachments of worldliness, so-called, which enters the heart; dispossesses its old occupants; raises the tastes; purifies the affections; sets the hands to work; makes life solemn, earnest, and dignified; gives efficacy to law; creates sustaining public sentiment, and renders all obedience simple, unconstrained, and spontaneous, holding men back from frivolities, not so much by the iron fence of "Thou shalt not," as by the loftier inspiration of positive Christian living, that replies to all syren calls of the world, "Why should the work cease while I leave it, and come down to you?" We may err in dealing with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

"I have mistaken a sovereign for a penny, and put it in the plate," said a worshipper in a Scotch kirk to its old verger; "I suppose I cannot get it back." "Na, you cannot get it back," replied the verger. "Well, then, I shall at any rate get credit in Heaven for so large a gift." "Na," again was the answer, "you will only get credit in Heaven for what you meant to give."

In reply to a young friend leaving a town because some things in it were not exactly to her taste or content, an old lady of experience said:—"My dear, when you have found a place where everybody and everything are always pleasant, and nothing whatever is disagreeable, let me know, and I'll move there too."

## Obituary.

### REV. DAVID DUNKERLEY, DURHAM, QUEBEC.

The Reverend David Dunkerley departed this life at his residence, in the Township of Durham, Province of Quebec, on the 6th of April, instant, in the eighty-first year of his age. "The fathers, where are they?" One after another of those venerated ones who planted Congregational churches in Canada, at an early period, passes away, reminding us of the past, and setting our thoughts solemnly and earnestly towards the future, for we must have men to fill their vacant places.

Mr. Dunkerley was—Timothy-like—an instance of early godliness. When quite young, his heart was given to Jesus, the Lord. Brought up at first to business, he was, while engaged therein, one of a band connected with Mr. Roby's church in Manchester, who did evangelistic work on the Lord's Day, preaching the Gospel in surrounding places. Leaving commerce, he joined the classes of that distinguished minister of Christ, who trained many for the Christian ministry,—among others, the Rev. Robert Moffatt, D.D., who went from those classes to South Africa. It may be that Moffatt and Dunkerley sat side by side. The name of Roby, of Manchester, will be had in everlasting remembrance.

After completing his Theological course, Mr. Dunkerley was called to the pastorate at Loxley Chapel, an account of his settlement in which place will be found in the "Evangelical Magazine" for 1823, p. 158. Soon after his occupancy of this field, Mr. Dunkerley married his second wife, but there is no record at hand as to the length of time which elapsed before he removed to Macclesfield. Here he was eminently useful, and enjoyed much personal comfort. The church was united in feeling, and worked heartily with their minister. Here he had a class of twelve young men of whom all, except two, became ministers and missionaries. But at length domestic and personal affliction quite incapacitated him from pastoral duties, so that he was compelled to resign his connection with a beloved people, and to return to Loxley, where his wife died.

After a time his own health was restored, and he accepted a call to Oughtibridge, where he remained until the Colonial Missionary called him, in 1837, to labour in Canada. In each of his English charges he was much beloved, and was granted many seals to his ministry. At some part of the period now gone over, he must have enjoyed advantages for the study of medicine, as, for a non-professional man, he was well furnished in this department, and thus for a time, at an early stage of his work in Canada, he did excellent service in the absence of a resident practitioner.

Messrs. Dunkerley, Clarke and Nall—the last named having been in the country before—came out from England in the same ship, in the spring of 1837. Mr. Dunkerley, with wife and son, proceeded to Melbourne and Durham, the sphere which had been sketched for him before leaving England. He set about the erection of a place of worship in each of these places, in each instance selecting an elevated site. These being completed and opened, he removed his residence from Melbourne to Durham, and ere many years he found the large and populous township of that name sufficient to task all his energies, so that another minister was obtained for Melbourne. The resident Congregational Bishop in Durham he remained until death. Up to the time of the union of our Missionary Societies in the Canada Congregational Missionary Society, Mr. Dunkerley belonged to the Colonial Missionary Society; since that period, say for twenty years, he has depended wholly on his people for support, or rather, it may be presumed, very largely on his own private resources. The suspicion is very strong in the writer's mind that, if all was known, the case would present an instance of rare personal self-sacrifice in the cause of the Lord. The pecuniary support received for his min-

isterial labour, it is suspected, formed but a small proportion of what it necessarily cost to live. But complaint there was none; on the contrary, there was ever amiable cheerfulness in serving others and in fulfilling the manifold duties of his ministry.

Mr. Dunkerley was a clear and able expounder of God's Word, a pleasing and very instructive preacher, and a faithful pastor. For some years the infirmities of age have been upon him, and he could do but little. But prior to that, and up to the three score years and ten, he was an effective preacher and labourer in the Lord's Vineyard. "He rests from his labours and his works do follow him." He has had many souls for his hire.

Montreal, 27th April, 1873.

H. W.

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JOHN CAMPBELL, Esq., WARWICK, ONT.

The subject of this notice was born in Dumbartonshire, Scotland, in March, 1797, and died on the 22nd day of April, 1873, after an illness of short duration.

Mr. Campbell immigrated to this country about twenty-five years ago with a numerous family, and settled in the Township of Warwick, Ontario, where he remained till he was removed by the hand of death. In Scotland he was connected with the Established Church, but left that communion at the time of the disruption in 1843, and identified himself with the Free Church. In this country, however, he threw in his lot with the Congregational church in Warwick, and took an active part in aiding its prosperity. Much of his time and attention, together with his means, were given to the erection of a new church in the neighbourhood in which he lived, a few years prior to his decease.

Liberal in his sentiments and generous with his substance, Mr. Campbell was ever ready to give a helping hand to those who were in need. Many a time he cheered the pastor's family with substantial tokens of esteem. This too was invariably done in an unostentatious manner which greatly enhanced the value of his friendship. A pleasing feature in our deceased brother's character was his cheerful disposition, even amidst apparently discouraging circumstances. Accustomed to look on the bright side of the common affairs of life, he had the faculty of diffusing happiness in the sphere in which he moved.

Mr. Campbell has left behind him to mourn his loss his aged partner with whom he lived more than half a century, together with seven sons and four daughters, most of whom, if not all, are members of the Church of Christ, and as such entertain the pleasing hope of again seeing the loved one who has "gone before" to their "Father's House."

The funeral was numerously attended by sympathizing friends; and the occasion was improved by a few remarks made on our Lord's words contained in John xiv. 1-3, especially the following: "My Father's House."

By the death of Mr. Campbell the widow has been bereaved of a kind and considerate husband; the children have lost a loving and discreet father; and the church has been deprived of a benevolent and judicious member. But our loss is his gain; and we sorrow not, therefore, as others who have no hope.

JNO. SALMON.

Forest, Ont., May 14th, 1873.

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MRS. (REV.) JAMES HAY.

An obituary notice of the wife of Rev. James Hay, who died at Derby Centre, Vermont, on the 14th May, arrived just as we were making up this number.

## Literary Notices.

The Melbourne (Australia) correspondent of the *English Independent*, writes, under date of the 20th of January, the following paragraph, which is certainly amusingly like our own experience of some years ago :—

“Our own little literary banner, the *Victorian Independent*, was very nearly being struck to circumstances . . .

As the Union would devote no part of its funds to such an exoteric institution as a newspaper, ten gentlemen came forward to guarantee the committee against loss. Their period of responsibility expires in March; and in view of his unsupported position, the editor summoned a meeting of the friends of Independence to consult for the safety of the republic of letters. A report of the state of affairs was given, showing that the paper was paying its way; the circulation was about 700. After remarks from the editor and others, a list of guarantees was produced, and to them the well being of this valuable auxiliary of the churches was committed.”

*The Adviser* is a monthly illustrated publication, of 12 pages, small quarto, filled with interesting matter for the juveniles, with a strong flavouring of temperance. A capital thing for the family or the Sunday School. Four copies can be secured for a year by sending 75c. to Rev. Jacob Spence, Secretary, Ontario Temperance and Prohibitory League, 32 King St. East, Toronto. A piece of music in the *Sol fa* notation is given in every number.

*Charnock on the Attributes*, that unsurpassed treatise on its greatest of all themes, can now be procured in one volume at three dollars, of Messrs. Carter, New York. (Pp. 1149.)

We have frequently called attention to the valuable works produced from time to time by the foreign missionaries of various churches, British, American and European. Together, they would form an extensive and valuable library,

which, we hope, has been collected at more than one head quarters of missionary operations. Rev. M. A. Sherring, of the London Missionary Society, (who paid a short visit to Canada a few years ago,) is one of those scholarly men who have done much to light up the dark places of ancient and modern Hindooism. His field of labour is at Benares, and some years since, under the title of “The Sacred City of the Hindoos,” he gave us a volume, instantly recognized as a classic, on the past and present of that holiest spot of all India. A second work from his pen is now announced, *Hindoo Tribes and Castes as represented at Benares*, (Calcutta: Meeke, Spink & Co., London: Trubner, & Co.) evidently a most thorough and masterly production. How many of our readers will try, or care, to procure it? We rather dread the answer.

Every reader of continental religious authors is struck with the advantage of looking at sacred themes from some other than an English stand-point, and hearing them treated in a style that is not according to our well-worn traditions. The German writers amaze us with their massive erudition, while their deep yet quiet religious feeling strangely moves us at times. But the French authors have a lightness of movement, a grace of language, a delicacy of feeling, a vivacity of style, a boldness of conception, and a simplicity of treatment, which are especially charming to one who has become a little weary of the monotonous respectability of the British manner. Especially suitable is such a style to an attempt to reproduce in freshness *The History of Christian Theology in the Apostolic Age*, which has been undertaken by an Evangelical Lutheran, Professor Edward Reuss, of Strasbourg, a translation having appeared in London, published by Hodder and Stoughton,) with a preface by Mr. R. W. Dale. The writer has tried to divest himself of the influence of the theologizing and philosophizing of all the succeeding pe-

riods, and to look simply at the Bible, as it appeared to a Christian of the first or second century.

By the same publishers are issued *Bible Truths, with Shakespearian-Parallels* by J. B. Selkirk, a third edition. It seems to be now demonstrated that Shakespeare was deeply imbued with Puritanic ideas and sympathies, although the very fact that he has been claimed by Romanists and Anglicans, shows how free he was from all narrowness, and how he could identify himself with the several characters of his dramas. The compiler of this work, under no less than a hundred heads, has set quotations from Shakespeare and the Bible in parallel columns, with further illustrative notes from Bacon, Raleigh, Milton and others. Something has been done in this way before, but never so completely as by Mr. Selkirk.

Fifty years ago, Rev. Thomas Jackson, an English Wesleyan minister, wrote *The Life of John Goodwin, Vicar of St. Stephens, Coleman Street, London, in the Seventeenth Century*. He has lived to become one of the venerated Fathers of the Wesleyan Conference, and in his ripe old age has put forth a second edition "greatly improved," of the work of his early days. (London: Longmans, 1872.) John Goodwin was the foremost instance of that ecclesiastical rarity of the period, an Evangelical Arminian Puritan. He was also a strong defender of universal toleration. In both characters, he was vehemently denounced in the bitter style of the controversialists of that heated age, but he was well able to strike back, and did it.

An "International Scientific Series," is projected, of which thirty-four volumes, by as many eminent authors, are announced, (London: H. S. King & Co.,) at a cost of only five shillings sterling. The first volume is by Professor Tyndall, on *The Forms of Water in Clouds and Rivers, Ice and Glaciers*. Probably no living man knows so much on this subject as the writer, and no one is able to tell what he knows in a more lucid and engaging style. Other writers of the same school, Huxley, Lubbock,

etc., are engaged on other volumes; and they will need to be read with discrimination, for what are called "advanced" ideas will be freely broached; but at the same time much of the latest found truth concerning the Creator's works will be placed within reach of the people at large.

A very strange publication has recently appeared under the title of *The True History of Joshua Davidson*. (London: Strahan & Co.,) In the name of the hero, there is a daring imitation of that of the Saviour, "Joshua," being the Hebrew form of "Jesus," and "Davidson" being a transposition of "the Son of David." The scene of the story is laid, however, in modern days, and the subject of the supposed memoir is a working man, who contends with the clergy of this time, is personally just and true, and laboriously patient in his efforts to recover the lost. He becomes a communist, fights in the streets of Paris, and finally dies at the hands of an English mob whom he has endeavoured to indoctrinate with communism. He has previously renounced all of Christianity, but the moral character and teaching of Christ. To say nothing of the specific teaching of the book, the idea of such a parody on the life of our Redeemer shocks every sense of propriety as well as our deepest religious feelings.

Professor Blackie, the accomplished but eccentric occupant of the Greek chair at Edinburgh University, is the writer of a choice book on *Four Phases of Morals; Socrates, Aristotle, Christianity, Utilitarianism*, containing four lectures originally delivered at the Royal Institution, and marked by all the author's thorough mastery of the subject, vigour and freshness of style, sparkling humour, and utter independence. The homage of such a man to Christianity means something.

We understand that "The Life of William Anderson, LL.D., Glasgow," by George Gilfillan, Dundee, is being prepared for publication, towards the end of April, to be issued by Messrs Hodder & Stoughton.

## Correspondence.

### CLINICAL COMMUNION.

DEAR SIR,—Not being very well acquainted with the practice of Congregational churches in some matters, I wrote to Dr. Wilkes respecting the administration of the Lord's supper to sick members in private houses, and received reply of which the enclosed is a copy. As the information afforded might be useful to other members, I forward it to you.

W. H. JOHNSON.

Ottawa, 2nd May, 1873.

"DEAR SIR,—The Lord's supper being designed for the assembled church, and private or perhaps rather "Clinical Communion" having been sorely abused in fostering a superstitious dependence on a sacrament for a passport to heaven, our Congregational forefathers for the most part eschewed the practice. But in

later days we have modified our views in this particular. The early Christians were wont to carry the bread and the wine from the Lord's Table to the sick that they might commune with the Church though not actually present. Many of us in these later days have gathered into the chamber of a sick member of the church, a few fellow members with a deacon, and as pastors have then and there administered the ordinance. This has been my custom for many years, and the occasions have often been very profitable. It preserves the social nature of the ordinance when a few unite with the invalid member. I notice that the late Dr. J. Pye Smith is in favour of what he calls "Clinical Communion" in cases where members cannot be present in the house of the Lord.

"HENRY WILKES.

"Montreal, 23rd April, 1873."

## Official.

COMMITTEE OF THE UNION.—The Committee of the Congregational Union will meet (D. V.) in the vestry of the Congregational Church, Brantford, on Wednesday, the 4th June, at 2 o'clock, P. M. Business, final preparation for the meeting of the Union, nomination of committees, &c., to be reported after the evening service. A full attendance is requested.

WILLIAM HAY,  
Secretary pro tem.

Scotland, May 26<sup>th</sup>, 1873.

### ANNUAL MEETINGS.

CONGREGATIONAL UNION.—The Annual Meeting of the Congregational Union of Ontario and Quebec, will be held (D. V.) at Brantford, in the Congregational Church, on Wednesday, June 4th, commencing with a public service, at

half-past seven in the evening, when the annual sermon will be preached by Rev. E. Barker.

The Railway Companies have all consented to grant tickets for return at one-third the usual fare, to those who are certified by the Secretary of the Union as having paid full fare in going. Those travelling by the Grand Trunk will apply to the undersigned for certificates before they leave home, so as to obtain return tickets on their first journey. For the other roads, certificates given at the meeting will suffice. As the Canadian Navigation Company has not yet been heard from, those proposing to travel by Steamer may also correspond with the undersigned.

It is expected that interesting conversations will be held on the following topics:—*The Spirit in our Churches; The Christian's duty towards the Temperance*

*Cause; Our Week Night Prayer Meetings—how to deepen the interest in them; The best mode of managing the Finances of the Church;* each topic to be introduced by some member of the Union, previously chosen, in a brief article.

The Annual Meeting of the Canada Congregational Missionary Society will be held on Thursday, at 2 P. M., and that of the Indian Mission immediately afterwards. The Widows' and Orphans' Fund Society will also hold their annual meeting on Saturday, at 10 A. M.

On Friday evening, a social meeting, and on Monday evening a farewell service.

As resolved last year, more time will be given to committees to do their work, without losing attendance at the meetings of the Union, and arrangements will be made for a preponderance of the spiritual element, so as to make the meetings more interesting to the general public.

WILLIAM HAY.

Scotland, Ont.,  
April 30th, 1873.

**C. C. MISSIONARY SOCIETY ANNUAL MEETING.**—The twentieth annual meeting of the Canada Congregational Missionary Society will be held in the Congregational Church at Brantford, on Thursday, June 5th, at two p. m.

THE GENERAL COMMITTEE for 1872-3 (see names on first page of 19th Annual Report) will meet as requested last year, "on the day preceding the regular meeting of the Union," namely, on Tuesday, June 3rd, at 7 p. m.

HENRY WILKES, G. S. T.

**INDIAN MISSION.**—The annual meeting of the Canada Congregational Indian Missionary Society will be held in the Congregational Church, at Brantford, Ont., on the afternoon of the 5th day of June next, immediately after the meeting of the C. C. Missionary Society. All subscribers of one dollar or more per annum are members of this Society.

SAMUEL N. JACKSON, M. D.,  
Secretary.

**CONGREGATIONAL COLLEGE OF B. N. A.**  
—The Annual Meeting of the Congregational College of B. N. A. will be held

in the Congregational church, Brantford, Ont., on Friday, June 6th, 1873, at 11 o'clock, A. M.

A committee of the Board will be appointed to examine, confer with, or give information to candidates or others who may desire it during the sessions of the Union, at Brantford.

GEORGE CORNISH,  
Secy., Cong. College B. N. A.

Montreal, April 22nd, 1873.

**CONGREGATIONAL PROVIDENT FUND.**—

The annual meeting of the above society (formerly the Widows' and Orphans' Fund) will be held in the Congregational Church, Brantford, Ont., on Saturday, June 7th, 1873, at 10 a. m., for the reception of the Report, election of Directors, adoption of new By-Laws, and any other business that may come before them. A large attendance is particularly requested, as the business is of great importance.

CHARLES R. BLACK,  
Secretary, Board of Directors.

**STATISTICAL RETURNS.**—Any Congregational church, within the bounds of Ontario or Quebec, whether in connection with the Congregational Union of O. and Q. or not, that may not have received a blank schedule to be filled with the statistics of the church, sent to its pastor or clerk, will be kind enough to communicate at once with the undersigned. Those who have received such, will please fill them as fully and accurately as possible, and return immediately after the 6th of May, if not before.

E. BARKER,  
Stat. Sec. Cong. Union.  
Fergus, Ont., April, 1873.

**ONTARIO SABBATH-SCHOOL MISSIONARY UNION.**—The Ontario S. School Missionary Union, organized in 1869, for the purpose of establishing schools where there are none, has by its agents visited the more remote and destitute parts of Ontario, from Essex to Frontenac.

A large number of schools have been planted and furnished, wholly or in part gratuitously, with the necessary books; thus stated means of religious instruc-

tion for the young on the Lord's day have been supplied where formerly they were in great measure or entirely neglected.

The missionaries of the Union have generally been welcomed by the people; the schools set up have for the most part continued, and some of them have from small beginnings, become large and self-supporting; the addresses of the missionaries have led sinners to Jesus, and places once a moral wilderness have been planted with trees of righteousness.

In one year 59 schools, and in another 56 schools were established.

The present agent, Mr. Crassweller, formerly connected with the London S. School Union, has done a good work this winter in Muskoka and its surroundings. In less than two months he organized 15 schools, to accomplish which he travelled upwards of 500 miles, 400 of which were on foot through deep snow and frequent storms.

The field is large and the demand urgent, but the means at the disposal of the Union have been limited—at present there are no funds in hand. The Union casts itself under God upon the churches, Sabbath-schools and Christians of Ontario for help. It is entirely undenominational: the schools are organized without bias by the missionaries, leaving it with the people or the churches where there are any within reach, to name and care for them, therefore it confidently looks to all branches of the Church of Christ for countenance and sustenance, so that the work in its hands may be sustained and extended.

Reports of the proceedings of the Union when published, will be sent to all donors, and contributions will be thankfully received and acknowledged by (for the Committee.)

WILLIAM MILLARD, *Secretary*.  
Toronto, April, 1873.

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## News of the Churches.

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**EASTERN DISTRICT MINISTERIAL ASSOCIATION.**—On the invitation of the Ottawa church this Association met at the capital, on Wednesday May 14th. Rev. R. Lewis preached the Association sermon from Col. i. 20. The attendance for a weekday evening was excellent. At the business meeting on Thursday, the Rev. John Brown was chosen Moderator, and Rev. R. Lewis of Belleville, Secretary, *vice* Rev. Jas. Douglas. After routine business, a short but interesting discussion took place upon the sermon of the preceding evening. Rev. J. Brown having been prevented through ill health from finishing the essay appointed him, the Rev. W. M. Peacock read one on "Justification," which elicited a lengthened and animated discussion.

For autumnal meeting the following exercises were appointed.

1. Preacher of opening sermon,—Rev. J. G. Sanderson.

2. Essay on "Prayer Culture,"—Rev. John Brown.

3. Review of "Yale Lectures,"—Rev. Robt. Brown.

4. Plans of sermons on "Sanctification," each brother to select his own text.

Invitations were received from several churches. It was thought advisable if possible to meet at Martintown, taking the opportunity to hold the missionary meetings in that vicinity, and further to give the newly settled brethren a better knowledge of this interesting locality, whence so many western churches have received such valuable accessions of numerous and intelligent members.

The closing meeting however was the crowning one, the ladies having invited friends in connection with the congregation to a social gathering, to meet the members of the Association. The meeting was presided over by the pastor, and, after tea, was addressed by the mem-

bers of the Association. While not a little humour was indulged in, the whole was seasoned with salt. Mr. Sander-son and his excellent wife have already won their way to the hearts of the people, and we believe a season of true prosperity is before them. The signs at present are harmony, and increased congregations.

**NEWFOUNDLAND CONGREGATIONAL HOME MISSIONARY SOCIETY.**—One of the most interesting documents that has come into our hands for some time, though somewhat out of date, is a pamphlet, containing the first and second reports, for the years 1870 and 1871, of the above Society. There is but one Congregational church on the Island, at St. John's, the capital. It has been in existence for many years, and has a good stone building. Rev. J. Howell was one of its pastors. The present Minister is Rev. Thomas Hall, formerly of Ireland, and he is partly sustained by a grant from the Colonial Missionary Society. Yet this solitary and aid-receiving Church, has constituted a Missionary Society within itself, "to assist in providing missionaries to preach the Gospel in destitute parts of Newfoundland." "Newfoundland (it is said) is the oldest Colony under the British Crown, and yet there are many places in which considerable communities reside, unprovided with any ministers or teachers of religion, consequently, not only have the people no divine ordinances or public worship, but thousands of children are growing up in ignorance of God and of the way of salvation." The President, the pastor of the St. John's Church, had made missionary tours in summer, and had been well received. A missionary had arrived from Ireland, free passage having been given him—Mr. Harrington, once of the Dublin City Mission. He made his head quarters at Random Island, in August, 1871, having to build his own house and open his own roads to the people's dwellings. He had the use of a storehouse until he could build a school-room. The mission was doing much good. Mr. Hall, visiting again in 1871, "the most destitute parts of Bonavista and Notre Dame Bays, found much darkness and continued destitution of the means of grace

and even of secular education. In many of the places, where there are large populations, the poor people had not been visited by any minister since he was there himself twelve months ago. He laboured as faithfully and constantly as strength would permit, preaching some days as often as four times, going about in boats from settlement to settlement, and visiting from house to house. He was well received in every place, and reports that at least three missionaries are required for Notre Dame Bay and two for Bonavista Bay." A pretty good specimen of a "working holiday," that! The income of the Society was about £100 in each of the two years. The salary of the missionary is £50.

Since the above lines were written, we have seen the third report for 1872 of the Society, in which still further progress in the work is communicated. The new receipts for the year were £76, and, as in former years, the efforts of the Sunday scholars, and appeals made by friends in England and in the States had met with some response. During 1872, a very substantial yacht had been built for missionary purposes, fitly named the *Thomas Hall*, after the pastor of the church and president of the society. This would be used by Mr. Harrington "in visiting the many settlements adjacent to Britannia Cove, Smith's Sound." The yacht was built by funds furnished by the Sunday scholars, through a bazaar, two concerts, and collections. An excellent and commodious school-room had been erected by Mr. Harrington, and a female teacher secured for £20 per annum. This building is also used as a church. Besides filling two regular preaching appointments, and visiting in his own neighbourhood, Mr. Harrington had "visited the inhabitants residing at many coves, harbours, and remote places of Trinity Bay, at several miles distant, and often had to stay at night in tilts, or small houses in the woods, with no bed but the floor, no covering but my cloak, and no better fare than dry brown bread, and drink made out of dried pease, which the very poor in this country use in place of coffee; visited several persons at their bed-side, sick with divers diseases. Some of them never had a visit

from a minister of the gospel, and seldom or never heard the gospel preached, or knew anything about Christ." "With aid from the Government I have made several miles of road through the district, established postal communication, made a nice burial place, railed it all around, and made several other improvements in this part of the country. The Lord is blessing my poor labours to the people in this part of Newfoundland. The whole country around is looking much improved and prosperous." One sentence we regret to notice,—“Those people among whom I labour are not contributing one shilling to my support, nor to the salary of the school teacher.” We hope this may not long be the case. The experience of missions all the world over proves that people little value what they give nothing for; that education in the grace of giving is an essential part of the training of Christians; and that there is no surer way to dwarf an individual or a people, than to do everything for them. Of course, in this case, the people are poor, making a precarious livelihood from the sea, with the aid of a little agriculture. They have never been accustomed to contribute. They might look with suspicion on any request for pay. They have had some experience of a mercenary itinerant priesthood. But for all that, it will be better to get them to give,—if only to send the gospel to others. We are led to hope, from the absence of any charges in the report for building, lighting or heating, that these have been met by the people. If so, a good beginning has been made, which should be followed up. This is far more than a matter of mere money. It involves a great deal of Christian character, church life, and missionary success. Mr. Hall again spent six weeks in the summer of 1872 in mission-work. It had been designed that he should visit Britain on behalf of the mission that year, but this was postponed until May, 1873. In the fall he expects also to visit the United States and at least Toronto and Montreal in Canada. He hopes to find friends here willing to sustain one missionary, say at £100 sterling a year. We cordially wish him success in this appeal. Meantime, however, by correspondence

with the Colonial Missionary Society, a second missionary had been secured, Rev. Mr. Manser, who was expected from Aberdeen before the 1st of May.

AMHERSTBURG, ONT.—The church here are endeavouring to purchase and improve an old building belonging to the Church of Scotland. It can be had for some \$600, and another \$600 are required to put it into comfortable order. The pastor, the Rev. J. M. Smith, has been seeking aid from other churches in this movement, for which the local subscription is liberal in proportion to the resources of the people.

Rev. A. MCGILL has rendered valuable service during the past winter by supplying the Or. field. Mr. E. D. Silcox being expected from the College at the close of the session, Mr. McGill returned to his home at Ryckman's Corners, near Hamilton. He is able and willing to labour in the gospel, yet, and will be, by all appearance, for several years to come.

HAMILTON.—Mr. John Allworth commenced his temporary engagement the first Sabbath in May. At the last church meeting, the resignation, through failing health, of Dr. Laing as church secretary, a post which he has ably filled for many years, was accepted with much regret. Mr. H. G. Grist was unanimously chosen as his successor. Messrs. A. Alexander and H. G. Grist were appointed as delegates to represent the church at the forthcoming meeting of the Congregational Union.

BOLTON.—At the Congregational church last Sabbath, May 4th, the Rev. J. Wheeler preached a sermon commemorative of the day, being the 29th anniversary of his settlement as pastor of the Congregational church in Bolton. In the course of the sermon allusion was made to the changes which have taken effect during the preacher's connection with this church. He remarked that of the large congregation of adults to whom he preached 28 years ago, not one was present now, and nearly all had passed from the land of the living; that of the first members of the church all were gone, so that he might now be said to be

the pastor of a new generation. He referred also to the fact, that at that time there was no village of Bolton, and on what is now King street there was not a single house or building with the exception of a log shanty in the middle of the road, then occupied by Mr. Devlin. He also referred to the great changes which have taken place in Canada, the empire of Great Britain and other countries. This very interesting discourse was concluded by the remark that he (Mr. Wheeler) felt that he had preached his last anniversary sermon, that before the end of another year the link which connected him with the church and people of Bolton would be severed, and he should be with the church that had gone before. We trust that Mr. Wheeler will be spared for years of work in the cause he loves so well, and hope that health and strength may be given to him and Mrs. Wheeler.

—*British Standard.*

Rev. D. MACALLUM has returned from the Maritime Provinces, escaping, by God's mercy, with his life, but not without wounds, from the accident on the Grand Trunk below Montreal, at Soixante. He is at present supplying Eramosa. His family continue to reside at Unionville.

MIDDLEVILLE, ONT. — On Tuesday afternoon, May 13th, the Rev. Robert Brown was installed pastor of Lanark First Church, advantage being taken of brethren passing *en route* to attend the meeting of the Eastern Association assembling in Ottawa on the 14th.

The service, though held in seed-time, was well attended, some friends coming nine miles to meet with brethren and manifest their interest in the settlement of a pastor.

Rev. John Brown of Lanark, Village, was chosen chairman, and conducted the devotional exercises. The usual questions were asked by the chairman and satisfactorily answered by the church and pastor elect. In the unavoidable absence of Rev. K. M. Fenwick, Rev. John McKillican, being providentially present, offered the installation prayer and addressed the pastor. Rev. R. Lewis, of Belleville, addressed the church. The Scriptures upon which the addresses were based, were Ezek.

iii. 17, "Son of man, I have made thee a watchman unto the house of Israel, therefore, hear the word from my mouth, and give them warning from me"; and Heb. xiii. 7, 17, specially v. 17, "Obey them, &c., \* \* for they watch for your souls." All felt it to be a time of refreshing, and a large blessing is expected upon the settlement of our brother, R. Brown, as pastor of Lanark First church.

MONTREAL.—"The Year Book of Zion Church, Montreal, for 1873," has reached us during the past month, in a pamphlet of 26 pages octavo. Besides the list of office-bearers and notices, the chief part of the matter consists of the Reports for 1872, presented at the annual meeting of the church, 15th and 29th January. The pastor speaks earnestly on the spiritual condition of the church. The church board (pastors and ten deacons and six other members) report twenty-four additions by profession, and sixteen by letter and twenty-nine removals, net gain eleven, present membership four hundred and thirty-six; urge fuller attendance on sabbath evening and week night services; advert to the important step of removal to St. Catherine Street; call for a church conference on the condition of Sunday school; and report favourable progress at Shaftesbury Hall under Rev. Duncan McGregor. The trustees acknowledge receipts for ordinary income of \$5,510.61, for Shaftesbury Hall \$473.20, for debt \$995.70, and for rent \$12, making an actual revenue of \$6,991.51. The expenditures were—balance due for 1871 \$99.56, Rev. C. Chapman \$2,400, Rev. Dr. Wilkes \$1,000, and Rev. D. McGregor \$500, interest \$697.07, Congregational Union meeting \$130.26, incidentals \$1,191.38, Shaftesbury Hall expenses \$463.76, reduction of debt \$995.70, making a total expenditure of \$7,477.33, thus leaving balance due treasurer of \$375.92, besides temporary loan of \$110.30. The debt still remaining on the building is \$9,575, towards which \$7,000 were promised above what had been paid; but these subscriptions may now be applied to the new building. A new feature in the report is the publication of the amounts subscribed for the year by each individual for the support of the church. We have thought

that an outline of this list would be of interest to our readers generally, and we find that there is one subscriber of \$175, one of \$156, five of from \$100 to \$110, five of between \$75 and \$100, six of from \$60 to \$75, ten of from \$50 to \$60, nine of \$40, sixteen of from \$30 to \$40, thirty-six of from \$20 to \$30, eighteen of from \$15 to \$20, thirty-six of \$10 to \$15, and twenty-seven of under \$10, making in all one hundred and seventy subscribers for a total sum of \$4,858.70. The arrears due on 31st December were \$800, and the trustees urge prompter payments. The Sabbath-school had somewhat declined in numbers, the roll now containing two hundred and forty-eight names. It had suffered much from the increasing distances to which scholars and teachers had removed, and from the long absences of teachers during summer. The average attendance during the first six months of the year was thirty-seven teachers, one hundred and ninety-two scholars, and in view of the falling off to seventeen and ninety-seven respectively during July and August, it is suggested whether the school should not close for those two months. [*Don't do it!*—Ed.] Periodicals are about to be substituted for library books. Scholars' missionary collections for the year \$120. The church collection for the support of the school was \$100.20; expenses of the year \$37.63. Nine scholars had united with the church. The Ladies' Missionary Association had supported Mr. T. Robinson at Labrador in the summer. They had subscribed among themselves \$270.80, and had received from other sources for Labrador \$154.50, making, with a balance of \$71.25, a total income of \$496.55. To the Labrador mission had been appropriated \$323.55. to Canada Cong. Missionary Society \$100, to Miss Baylis' school, Spanish River, \$10, and a balance remained of \$62.23. The Dorcas Society had aided poor families in the congregation, in the Eastern Church, and at Shaftesbury Hall. Three boxes of clothing had been sent to Canadian Home Missionaries. Subscriptions received in material \$75, in money \$47.70. The Young Men's Association had sustained its meetings for debates, though the attendance was not quite so good as last year. Several successful conversaciones had been held.

A department of work had been undertaken at Shaftesbury Hall. Donations had been made to the Sunday-schools. Subscriptions had been collected for the college. The Shaftesbury Hall committee reported a canvass of the district in January, 1872, with a view to the formation of a church, and finding fifty families that might be gathered in. In March Mr. McGregor was appointed by the church board to labor in the division for six months. In October the results were so cheering that the engagement was renewed, and he was ordained to the work. In December the holding of a communion service in the Hall every Sunday morning was sanctioned, the members worshipping there still being connected with Zion Church, and new members being received thither. For some months past an enlargement of the Hall had been necessary. The Sunday-school at the Hall numbered twenty-six teachers and two hundred and fifty scholars, average twenty teachers and one hundred and thirty-five scholars. The missionary collections had been \$131.10. We miss two features from this valuable manual:—a report of Benevolent Contributions; and a Directory of the members of the church.

REV. D. D. NIGHSWANDER.—A very interesting and impressive service was held in the Granby Congregational Church on the afternoon of May 6th, when Mr. D. D. Nighswander, a graduate of the Congregational College, was set apart to the work of the Christian ministry and the pastorate of the Granby Church. The introductory services were conducted by Rev. B. W. Day. After a very able discourse by Rev. C. Chapman, M. A., on the distinctive principles of Congregationalism, Dr. Wilkes asked the church whether they had called and were now willing to receive Mr. Nighswander as their pastor. The secretary having stated that, by a unanimous vote of the church, Mr. Nighswander had been so chosen, Dr. Wilkes then put the usual questions to our young brother, whose answers were in every respect clear and satisfactory.

Rev. B. W. Day, as Mr. Nighswander's former pastor, offered the ordination prayer, and, after the imposition of hands, Dr. Wilkes gave an impressive

charge to the newly-ordained minister. The choir having sung an appropriate anthem, Rev. J. Fraser addressed the people on their duties to the pastor, after which the exercises were brought to a close, Mr. Nighswander pronouncing the benediction.

In the evening, a very pleasant social meeting was held, when addresses were delivered by the resident Wesleyan minister and the brethren named above, the ladies providing refreshments. At both services the church choir rendered efficient aid by appropriate music, and contributed not a little to the success and profit of the meetings. It was indeed a hallowed season; the presence and power of the Spirit seemed to rest on both ministers and people, and all felt it good to be there. Mr. Nighswander thus commences his ministry under the most favourable auspices. Called by a united and loving people, who will, we believe, sustain him both spiritually and temporally, and having a conscious sense of his own solemn responsibilities, may his bow long abide in strength, and his arm be made strong in the mighty God of Jacob.

B. W. D.

REV. A. J. PARKER.—A recent letter from this honoured father to a brother-minister contains this passage of general interest: "My own health is slowly improving, but I am crippled for life, can only walk with the aid of crutches. Yet God is dealing very graciously with me. I see no indication that I shall be able to meet the brethren in Union at Brantford, happy though I should be if I could. Our church, under the pastoral care of Rev. G. T. Colwell, though greatly weakened by secession of Presbyterian members, and dropping out of a few others led into error by Mr. Rae, before he left, is yet on the roll, and gaining somewhat in numbers and in union."

ST. JOHN, N. B.—Those who were present at the soiree and supper in the Sabbath-school room of the Congregational church last evening, enjoyed themselves very much. John Boyd, Esquire, read a number of choice selections. The musical part was fully carried out

by Miss Hartt, the Misses Crothers, Mrs. Blanchard, Miss Carmichael, Mr. Clark and Mr. Barker. The two duets by the Misses Crothers were most prettily rendered; "Two Merry Girls" being their best. The two songs by Miss Hartt were sung in her usual good style. Mr. Clark's comic song was well received. The supper was of the best description. The tables contained everything the heart could wish, and all the wants of visitors were promptly attended to by the charming ladies in attendance.—*St. John Telegraph, April 19th 1873.*

MILLTOWN, N. B.—Rev. J. G. Leavitt, of Orono, Maine, has accepted a call from the Congregational church at Milltown, New Brunswick, a border town with an American population.

HALIFAX, N. S., has been supplied for three Sabbaths in May by Rev. K. M. Fenwick, who was to be followed on 1st June for the same period by Rev. T. M. Reikie.

S. S. TEACHERS' TRAINING-CLASS, MONTREAL.—The closing lecture of a series which Dr. MacVicar has been giving in Knox Church during the winter on the "Art of Teaching", was delivered in the basement on Tuesday evening of last week. The lecture was a brief recapitulation of the main points of the course. It was necessary to ascertain the scope of the lesson and to divide it into parts. The truth to be illustrated must be selected carefully, and the illustrations must be objective and real. In descriptive illustrations, especially to younger children, details must be given. In questioning, the language used should be simple, direct, and definite, and questions should be employed to discover the ignorance of the pupil and sometimes of the teacher, to subdue pride, to disclose principles, and to prepare the pupil for instruction. The ways to secure attention were to have the class in a semicircular form, and as much as possible isolated from other classes; by change of position, such as the teacher standing up, and sometimes by his making the class stand up; by keeping a strict watch on the pupils; by the use of questions and illustrations, and recapitulation. Con-

science is the judge of right and wrong, simply giving decisions according to the evidence laid before it by the understanding, and therefore the great work was to enlighten the understanding of the pupil, that it might lay the proper evidence before the conscience. In dealing with the emotional nature, or the heart, care must be taken not to weaken the emotions by exciting them, without the excitement leading to action as passive habits were weakened by repetition. Active habits on the contrary were strengthened by repetition, such as for instance the habit of giving or of doing any certain thing.

After the lecturer had concluded, Rev. Dr Burns, Rev. Mr. Gibson, Mr. Theodore Lyman, and others spoke in high terms of the good which the lectures had done, and hoped that another series would be given next winter, and it is probable that this will be done, and that the subject will be the "Evidences of Christianity." Mr. Arthur McMaster presented Dr. MacVicar on behalf of the class, with between two and three hundred dollars, as a slight token of their appreciation of his efforts on their behalf.—*B. A. Presbyterian.*

## OFFICIAL.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK will meet in Yarmouth, on Saturday, the 6th of September, this year.

CONGREGATIONAL COLLEGE OF B.N.A.  
—The following sums have been received during the current year :—

Montreal, Zion Church.....	\$165 25
Toronto, Zion Church.....	102 00
Indian Lands, per G. C. ....	29 72
Vankleekhill .....	10 00
Martintown.....	7 25
Sherbrooke and Lennoxville..	22 00
Manilla .....	14 05
Eaton .....	6 00
Brantford.....	39 00

\$395 27

GEORGE CORNISH,  
Montreal, May 22, 1873. *Secretary.*

Dr. Wilkes has received the following :—Bowmanville, \$19.25 ; Albion, \$5 ; Alton, on account, \$3.50 ; Georgetown, on account, \$20.

## British and Foreign Record.

Rev. John Kennedy, D. D., late Chairman of the English Congregational Union, writing to the Boston *Congregationalist*, says : "There are modes of procedure among us in England, the rightness of which may well be questioned, but which are clung to tenaciously by good and true men. The first of them—though the statement is a paradox—is the *absence of mode*. Our procedure, if such it may be called, in both ordinary and extraordinary church-matters, is occasional and to a great extent haphazard. We have nothing among us corresponding to your church 'councils.' . . . For other purposes besides the settlement of differences, councils have hitherto been unthought of. English Congregationalists generally could scarcely believe their eyes, if they read a few lines in the 'Index of Subjects' in Dr. Dexter's work on Congregationalism,

'Council, to form a church,—for settlement of a pastor,—for dismissing a pastor,—to dissolve a church,—to restore a deposed minister.' . . . This is anything but English Congregationalism. It may be Presbyterian or Methodist, but such Congregationalism would be regarded here as treason to itself. . . . But happily there are many who are better read in the history of 'Independence,' and who know that the 'Independence' thus pleaded for is not that of John Owen, Philip Nye, Jeremiah Burroughs, William Greenhill and others of the Puritan age, who upheld their banner so nobly in the Westminster Assembly. . . . This theory [of Dr. Dexter's, that the churches advise each other in council] was the *practice* of our English fathers, as our older church books—of which my own, dating from 1644, is one—abundantly show. But it

is a practice now utterly unknown. . . . Congregational churches have become so radically and jealously suspicious of all external interference, that they might adopt the Scotch thistle for their symbol, and with it the Scotch motto : *Nemo me impune lacessit*. That this isolation is a condition of degeneracy, . . . is now the clear conviction of many, and the consequence is a very manifest tendency to return to the better modes of our fathers. . . . The progress of this movement is more rapid than those of us who have been working towards it for many years could have dreamed of."

On another point of much present interest, he says : "There is a disposition among us to make the mode of admission to our churches still easier than it is. Those who plead for the disuse of the old practice of visitation of candidates by deacons or others—a practice which they not very wisely or fairly characterize as an 'inquisition'—profess to have no wish to break down the barrier between the church and the world, but consider such 'visitation' as of no avail to keep out the world, while they think it keeps out not a few who are of the church in spirit. But I for one look with some concern on the tendency in this direction, and dread its landing us in a hereditary membership such as virtually exists in some other communions, and for which (apart from all other objections) the Congregational, of all forms of government, is the least suited."

Now that the mists are clearing away after the great battle, we can see how the fortunes of war have left the Irish University question, better than in the heat of the fight. The following points are established, and the net result is on the whole of good omen. First, it is something to have the Ultramontane position clearly defined, and to see the meek petitions for the redress of legal disabilities succeeded by the bold demand for absolute supremacy over the education of Catholics now made by the Romish Hierarchy. The only "liberty" and "justice" they acknowledge, is for the priests to do as they will with the children of the people, at the nation's expense ! Secondly, Mr. Gladstone, in closing the debate, made a most solemn and earnest declaration of the impossi-

bility of "concurrent endowment" of various denominations educationally, inasmuch as this would be utterly at variance with the policy so deliberately affirmed by Parliament and the country, in the Disestablishment Act. From this position, he will not recede. Thirdly, Mr. Disraeli has also declared that it will be impossible for him to enter into political alliance with Cardinal Cullen and his brother-prelates, and the "country gentlemen" cheered this announcement to the echo. Fourthly, this emphatic endorsement of the non-denominational principle in education for Ireland, will make its adoption in England also so much the more rapid and complete. And thus, though the balance of power being in the hands of the "Pope's Brass Band" (as Lord Russell called the Irish Catholic members) in the House of Commons, so that they can give either side a majority by their votes, is an ugly feature in the case, the situation, on the whole, has improved. The University question must now be left to another Parliament, but the Government, meanwhile, are assisting Mr. Fawcett to pass his bill removing all tests from Trinity College.

UNIVERSITY OF LONDON.—The Senate of this University have passed a resolution, to take effect at the matriculation examination of June next, that Greek be no longer compulsory on candidates at the examination, but be ranked as optional with French and German ; so that it shall be sufficient for any candidate to pass in any one of these three languages.

Mr. Beecher's Plymouth church is a great monied institution. The receipts last year were \$76,000—\$60,318,46 from the pews. Of this sum \$14,000 went to the "Navy Mission," and for Mr. Beecher's salary \$20,000.

The international Y. M. C. Associations have wisely changed their mind, and decided to hold their next meeting at Poughkeepsie, instead of San Francisco. Reason, the unreasonable expense of going to the Pacific slope. It is expected that Mr. Williams, of London, the founder of Christian Associations, will be present.

## Home and School.

### IMPROVISINGS.

BY THE LATE NORMAN MACLEOD, D. D.

#### A MOTHER'S FUNERAL.

Ah, sunc ye'll lay yer mither doon  
In her lanely bed and narrow :  
But till ye're sleepin' by her side,  
Ye'll never meet her marrow !

A faither's love is strong and deep,  
And ready is a brither's,—  
A sister's love is pure and sweet—  
But what love's like a mither's ?

Ye mauna greet ower muckle, bairns,  
As round the fire ye gaiter,  
And see the twa chairs empty then,  
O' mither and o' faither ;

Nor dinna let yer hearts be dreich,  
When wintry winds are blawin',  
And on their graves, wi' angry sugh,  
The snelly drift is snawin' ;

But think of blither times gane by,  
The mony years of blessing,  
When sorrow passed the door, and nane  
Frac 'mang ye a' were missing.

And mind the peaceful' gloaming hours  
When the outdoor wark was endin',  
And after time, when auld gay heads  
Wi' yours in prayer were bendin'.

And think how happy baith are noo,  
Aboon a' thocht or tellin' ;  
For they're at hame and young again,  
Within their Father's dwellin'.

Sae, gin ye wish to meet up there  
Yer faither and yer mither,  
O love their God, and be gude bairns,  
And O love one anither !

### OVER TO CHARLEY'S.

BY FRANCES LEE.

I knew mamma didn't want I should  
play with Charley ; course I did. And  
I wasn't glad to see *him* ; he knocked me  
over, pretty near.

But manna always lets me go to

Frank's house, and I couldn't tell  
Charley would be there ; now could I ?

Frank was having fun with his rabbits.  
He has thousands and thousands of them,  
as many as four hundred ; and they  
were all out over the everywhere, and we  
had fun.

Eliza was sitting on the fence too, with  
her doll Maria. She wants to keep her  
good till her aunty come, that gave her  
to her. Her dollies are all good, but her  
Johnnie has his leg broken. Bessy got  
her leg broken too, but they tied it up  
with a string, so I guess he'll have to  
have his leg tied up. The sawdust is  
coming out of him too. It'll soon be  
all out if they don't tie it up. They've  
made a bed for Maria of tusks. I don't  
mean *tusks*. It is the skin of corn I  
mean.

Charley didn't do anything so very  
bad, either, only he cheated. He said  
he could play bent ways in checkers if  
he wanted to. We spatted down the  
dirt in the road and made a checker-  
board in the dirt. and he didn't play  
fair, and he squealed. You know what  
a high talk he has—harsh. And I'd  
rather he wouldn't have been at Frank's.  
He had his dog Fridget with him too.  
They call him *Fridget* because he always  
fridgets about. And sometimes Charley  
dresses him up in the baby's gown, and he  
walks into the room on his hind paws  
just like anybody, with his tail sticking  
out behind.

So when I went home my mother told  
me if I had been over to Charley's, and  
I said, No ma'am, I hadn't ; and I  
hadn't, so it wasn't a lie. But when I  
said it, something choked me. And it  
kept choking me worse after I went to  
bed, so I couldn't go to sleep. I got  
wider and wider awake, and the clock  
struck and struck and struck, and *then*  
I could not go to sleep. The moon shone  
in just as lonesome, and I heard a dog  
bark—Fridget, I thought. And I wish-  
ed it was last week, or next week and that  
there wasn't any such a boy as me. And  
I wished I was Fridget, or one of the  
chickens out in the coop. I'd rather

have been old Mr. Gratocap's pigs than to be me. But I had to be me, and I'd made my mamma think a lie, if I hadn't told one. And I felt worse all the time. I asked God to forgive me, and He didn't. And so at last, after it was twelve o'clock I got out of bed still as I could, and went to mamma's bed in her room, and crept up and said, "Whisper soft mamma. I didn't go over the Charley's, but Charley was at Frank's house, and I'm sorry, and I haven't been to sleep yet."

And mamma squeezed me up close, and she whispered soft and said. "You make me very happy, my child. Now I know I can always trust you." Then she kissed me, and kissed me, and she is the best mamma in the world, but I'll never make her think a lie again. And I went back to my own bed, and the moon-shine didn't look lonesome anymore, and a dear little cricket chirped, and the next I knew it was morning.—*The Child at Home.*

#### BIBLE READING WITH YOUR CLASS.

Few things are so important, we all know, as that we should induce children to read the bible every day, not as a task, but with interest and pleasure. Among the various means which will contribute to this result, there is one which sometimes is, and might be very frequently, employed by Sunday-school teachers.

The teacher may purpose to the class—apart from the lessons assigned,—that he and they shall read together, during the coming week, a particular portion of Scripture, as for instance, the story of Joseph, Samson, Elijah or Hezekiah, the book of Esther, the Epistle of James, or the Sermon on the Mount; certain Psalms, so many chapters of Proverbs, of some Gospel or Epistles, of the book of Revelations, etc. Of course the selection will be made with reference to the attainments and tastes of the class, and to what may have been read before.

But the chief thing I would here suggest is, that the teacher shall mark out what he proposes shall be read on each day of the week, from Sunday onward. For a class of little children, he may prepare beforehand slips of paper containing a statement of what is to be

read every day; and if there is opportunity to make it a pretty looking bit of paper, to form a little table of the days of the week, drawing the lines neatly perhaps with red ink, this will have an obvious advantage. Where the scholars are nearly grown, or the class is large, it will be enough to read out the statement, and let them jot it down for themselves. Without slighting the lesson, some allusion can always be made by the teacher, before his hour is over, to what they have been reading the past week; and if he has had the lesson before his mind's eye every day, the portions read will usually have furnished him with much material for illustrating and applying it, material all the more serviceable from the fact that it is fresh in the minds of the class. When the recitation proves comparatively dull, and is over before the end of the hour, there is always something to talk about in what they have been reading. So, when the teacher meets one of his pupils during the week, he may frequently allude to their reading of that of the previous day.

We do not talk about the Bible as freely as we ought to do. Teachers who fear that the system of uniform lessons will not always meet the wants of all the classes,—which, of course, will sometimes be the case,—may find a remedy in this plan of reading, which will not interfere with the regular lessons, but may, upon occasion, supply its real or supposed deficiencies. Happy the teacher who can lead a class to the confirmed habit of reading the Bible every day and with sharpened attention.

#### SHALL WE DANCE?

The following quotation is from a sermon by the Lord Bishop of Peterborough, one of the cleverest divines of our day. He says:—

"Is there any harm in the act of dancing? No more than in any other act or motion, in walking, or in marching to the sound of music. But what is the tone of feeling in such a place? It is that which hinders or promotes conformity to God's image? Is there not occasion, is there not temptation for the indulgence of vanity, of display, of frivolity? temptations to selfishness, per-

haps to envy? Observe, we do not say that all who go to the ball-room are guilty of all or any of these faults; we judge no man; we speak only of the tendency of the place and the scene to develop these evil feelings. We ask whether the character most admired there would be that of a saint? whether one renewed in the image of God would find his spiritual life strengthened and his conformity to Christ increased by constant attendance? whether, for instance, the guest who returns from the gay and pleasant scene to his home, is in that frame of mind which best fits him for communion with God? whether, in short, the frequenting of such scenes does not tend rather to that conformity to the world which is forbidden, than to that transforming and renewing of the mind which is enjoined in our text? You see, then, dear friends, why it is that we abstain from, and advise abstinence from such amusements; they must invariably throw hindrances in the way of our spiritual life. We do not insist that you shall adopt our, or any man's opinion, in these matters; we ask you to use your own judgment; try *honestly* the effect of these amusements upon your own spiritual life; and if you be really renewed in the spirit of your mind, you will find that they are hurtful, that their atmosphere is injurious to the new life which you desire to strengthen and cherish. Believe us, brethren, there may be just as much of the world in a room where the guests sit with their Bibles in their hands as in the theatre or in the ball-room. Observe, we put not these things upon a level; there is this clear difference between them—that the one *must* be, the other *may* be, worldly.”

#### SPEAKING TO STRANGERS.

Not long since, *Zion's Herald* says, a stranger entered a small country church alone. Surrounded by entire strangers, with no look of welcome. The minister, from the text “He that spared not His own Son,” etc., dwelt at length upon the willingness of God to bestow every needed blessing, on the constant presence and sympathy of Jesus in all our varied experiences. The sacred communion was administered: no invitation

was given to members of other churches to unite with them in the Supper of our Lord. Earnestly the minister prayed for the members of his church and congregation, while the stranger felt alone and forgotten; but the Comforter suggested the passage, “And yet I am not alone, because the Father is with me.” This same stranger entered a large church in the city a few months previous; it was then, too, communion. A cordial invitation was given to all who loved Jesus to join in this commemoration of His love and death. In passing out, the minister, with bright smile, said, “Always glad to welcome new faces here; this table brings all nearer to Jesus, therefore near to each other.” These words went to his heart. And think you they will ever be forgotten? Was this good man any less the perfect gentleman because he did not wait to be introduced? Some ministers have the habit of always praying for the stranger, who goes out with his heart made stronger by that prayer.

Now the thought suggests itself. Shall we always be wholly governed by the cold law of etiquette, and never speak one word of cheer to the stranger? If we love Jesus, and together celebrate His dying love, can we be called wholly strangers to each other? I think not. We have had much the same experience; we have felt the sweetness of pardoning love; we cherish His presence in our hearts; then, surely, we are not strangers to one another. Speak, then, to the stranger within your gates, if only a word. It may be he has come with a heart cast down by sorrow and trial; may be he has come with a heart burdened with sin, desiring to seek Jesus, and perhaps one kind word from you would lighten the sorrow, or lift the heart up to the sinless One. Try it, dear friend, and if your heart is full of love to Jesus, those words will not be in vain.

PITHY WORDS FROM THE SCOTTISH CONGREGATIONAL MAGAZINE. — Many persons who appear to repent, are like sailors who throw their goods overboard in a storm, and wish for them again in a calm.—*Mead.*

I am not afraid to die; I have had

such experience of the love of God that I cannot doubt that, unworthy as I am, I shall be accepted by Him through the merits of the Redeemer, on whom alone I trust. The only thing I dread is being suffered to outlive my faculties; I pray God to save me from that."—*Dean Ramsay.*

I am surely right in saying, that those do not believe in united prayer who never even countenance it with their presence.—*Rev. John Pulsford.*

If the question be asked, why the Holy Spirit is not given here, or there? The answer is:—Jesus is not yet glorified in his people.—*Ib.*

What a beautiful sight it would be to see the whole congregation seated before the hour of worship, and waiting for the service to begin. This would be literally waiting upon the Lord with a calm and composed mind, and not rushing as is often the case, with hurried step and flurried spirit into his presence.—*Remarks at a Soiree.*

The minister and deacon are both servants in the church. The office of the deacon does not include "prayer" and "the ministry of the word." *Public "prayer"* is here meant; for prayer is the need of every Christian, and cannot be the distinguishing characteristic of a minister and not of a deacon. It does not follow, because a man is a deacon, that he may not preach. Deacons evangelized in the apostolic age, and many a time since; but it was not because they were deacons that they preached, but because they were Christian men. There are many men, who for various reasons, are unfit for the pastoral office, but who can preach in certain circumstances with profit to souls. All Christian men, whether in church office or not, are bound to exercise such gifts, as they have opportunity.—*Rev. H. Batchelor.*

EDITORIAL POSTSCRIPT.—Our friends will wish to know how the "wholesale" and "supplement" schemes are "taking" here and there. We are happy to be able to report some progress.

Bond Street, Toronto, as reported last month, will take 100 copies (instead

of 50) at \$75. Zion Church will try to raise its list from 35 to 50 at full price. Guelph aims to take 50 (former number 28) at wholesale rates; Zion, Montreal, expects, through individuals, to take 200 for 95, and will act on the supplement question after the summer holidays. This is very fair progress, for three weeks. We hope to hear much more of the same kind at Brantford.

We are compelled to hand over to our successor several valuable contributions, for which, as for not a few written and unwritten articles of our own, our space has been too scanty, month after month.

At the last moment, (May 26) we receive a copy of *Hymns of Praise*, the collection we noticed some twelve months ago, as in preparation by Zion Church Montreal. It makes a good-looking 12mo. volume of 355 pages, well bound in cloth, and printed in legible "old style" type. There are in it 447 hymns, 5 doxologies, and 28 Scripture selections for chanting. Of the hymns, 380 are from the "Sabbath Hymn Book," and 67 from other sources. Though primarily designed for week night use, the range of selection is sufficiently complete to allow of its being adopted for Sabbath worship. The price for the book is 50 cents, with ten per cent discount to churches or individuals ordering twenty-five copies and upwards and paying cash. An edition on thinner paper is sold for 40 cents, with the same reduction on quantities. Specimens will be exhibited at the Union Meeting.

The Publisher asks us to notify the Members of the CANADIAN INDEPENDENT PUBLISHING COMPANY, that their Annual Meeting will be held at 4 p.m., on Wednesday, June 4th, 1873, in the Congregational Church, Brantford, Ont.