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* CHRIST AND MODERN THOUGHT.

BY REV. W. F. CLARKE.

The history of ages and generations may be traced, not only in the events which transpire, but in the topics which most engage men's minds, and occupy their chief thoughts. Ours can hardly be called a meditative age—it is rather an age of *action* than of *thought*, yet it is not without its profound and earnest thinkers; nor is it without its great themes attracting attentive and prolonged study. Wonderful in the progress it has chronicled, and the improvement it has achieved, it is not the least remarkable feature in this age, that its most intense thought is concentrated on an historical person who passed away from the gaze of mankind some eighteen and a half centuries ago, and whose childhood, youth, manhood and age were compressed into the narrow span of three and thirty years. Most ordinary and even extraordinary historical characters become increasingly shadowy and unreal, as the gulf of time yawns more widely between them and the actual occupants of life's busy stage; but here is one of whom the reverse is true, and who is more conspicuously visible to the great eye of the world now than he has ever been at any given point of the more than eighteen centuries that have elapsed since his disappearance from among men. So manifestly is this the case, that if it were asked which of all the many questions in the catechism of the times really excites the deepest interest, the reply must be—it is that which eighteen hundred and forty years ago rang like a sharp-toned bell "throughout all Judea and Galilee and Samaria," but now reverberates with a thousand-fold greater loudness throughout all the world—from east to west and from pole to pole:—"What think ye of Christ?" As the dwellers in the Alpine districts of France and Switzerland have ever in view a multitude of peaks, domes and pinnacles, while there towers in majestic and solitary grandeur above them all one sublime and lofty summit, so amidst all the topics of human thought to-day, looming up like myriad mountain-ranges,—Christ is the Mont Blanc that rises in unspeakable majesty above the

* Part First of the Address at the opening of the Thirty-Fourth Session of the Congregational College of B. N. A., in Zion Church, Montreal, Sept. 16, 1872.

mighty congregation of lower heights; the base broadly built on earth, the summit grandly rearing itself high in Heaven; and the lower slopes terraced with gardens, festooned with vines, garlanded with flowers, and sparkling with streamlets, while the topmost height is crowned with the snowy whiteness of unsullied purity, and bathed in the eternal sunshine of the skies!

This Alpine illustration is pertinent to the case in hand, not only in view of the fact that universal humanity is gazing very intently at Christ, but in view of this fact also, that the gaze is a reverent one. Widely as men differ about Christ, they agree in high appreciation of his moral character. Infidelity owns that he was good. Rationalism crowns him as the kingliest of men. Error as well as truth awards honour to Jesus, and, without irony, hails and praises him. Anti-Christian scepticism is dead. The exclamation, "Crush the wretch!" does not awake the faintest echo. Every knee bows at the name of Jesus. Almost the only exception to this is to be found in the disrespectful complaint of Emerson, that "Christianity dwells with noxious exaggeration on the person of Jesus." But that dreamy thinker would probably make the same complaint of Infidelity, as taught by a modern sceptic like Renan, who sets out to depict "an admirable human figure," and unwittingly paints a divine portrait—whose avowed aim is to eliminate the supernatural from Christ, and yet many of whose utterances are so reverential, and even devout, that a believer might well-nigh adopt them as the language of worship and the litany of love. The figure that lives and moves in the pages of this remarkable writer, casts a reflection far larger and grander than itself, as objects do their shadows, only in this case, the reflection is vastly more real than the figure that casts it. Pious hearts have burned within them at the traits which Renan occasionally brings out so finely, and on the whole, perhaps, no avowedly sceptical book was ever produced, which has tended more powerfully to strengthen the faith it aims to supplant.

It is noteworthy also, that the very unbeliefs of our day have an air of evident sincerity about them. Men who, so far as their teachings go, are but "blind leaders of the blind," honestly own that they are groping after the light themselves. They lack the self-confidence and assumed infallibility of their infidel predecessors. They confess to hesitations and even doubts. They are like the drifting mariners whom Paul describes: "fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." Scepticism is no peaceful haven where "the wicked cease from troubling, and the weary are at rest." It is an exposed and boisterous channel, through which the winds rave, and the anchors drag; and over which neither sun nor stars appear. The voyagers are sleepless, anxious, troubled. This state of things calls for an entire change of front and of bearing, on the part of Christian believers. While infidelity "breathed out threatenings and slaughter," armed resistance was necessitated, but the foe of the battle-field becomes the brother when in hospital, and no chivalrous crew would pour a broadside into a crippled frigate which hoisted signals of distress, though it would not strike its flag. Experience teaches that what men want is the revelation of Jesus Christ; and for such as are bewildered, consciously dark, and eagerly desirous of enlightenment, the tenderest sympathy should be cherished, and every means used to prevail on them to grasp the hand of Him who only can guide them out of the labyrinths of error. Rejection of the truth—nay, even inability to receive it, is, no doubt, to some extent, the offspring of depravity, but there is a vast difference between the unbelief that boldly champions vice, and the unbelief that essays to do what it can, however little, to assuage anxiety, dispel darkness, and relieve want. Infidelity, as the ally and friend of profligacy, is no more—infidelity, in the form of inveterate hostile prejudice, is among the things that were—and an infidelity, thoughtful, sincere, ready to "hearken to reason," and wistful for light, has taken their place. The mammoths and pachydermata of the past have disappeared, and the advent of finer organizations and more sensitive natures marks a new era in the history of human thought.

It is a further characteristic of our times, that Christ, as distinguished from

Christian doctrine, is far more prominent in religious literature, and in preaching, than formerly. The skeleton of doctrine is clothed with flesh, encases a pulsing heart, and moves among men in the person of the Founder of Christianity, to whom has come, in modern days, as it were, a second resurrection. Doctrinal dissertations, dry and hard as the bony structures wired and hung up in a college of surgery, formed the staple of theological publications, and of sermons, not very long since. Now, their place is largely and better occupied with the teaching and preaching of Christ. Human proneness to extremes manifests itself here, however. "Away with doctrine," exclaim some, "and give us Christ." It is contended by not a few, that systematic theology is a needless, if not impertinent, thing, the chief argument for this crude view being, that Christ did not teach a systematized body of truth. But it is not necessary to banish doctrine, that Christ may appear on the scene, and be the central figure there. Nor does the absence of a system of divinity from Christ's sermons, prove that no such system existed in his mind. The articles of a creed, however well stated, are not fit to be made heads of a popular discourse, and yet the discourse and creed may not only coexist and agree, but the one may be the outgrowth and expression of the other. If it could be proved that truth did not lie in the mind of Christ as a carefully-arranged system of doctrine, it would not be justifiable to conclude that, therefore, we are to throw systematic theology to the winds. It is questionable whether God's perfect knowledge of his works is mapped out in the divine mind as we are obliged to map out the several departments of knowledge. Chemistry, botany, zoology and the like, are indispensable to us, and if we did not systematize our knowledge in that way, there would be endless omissions and confusions. Doctrine is the bony framework of truth—the body would, by its own dead weight, sink down into a shapeless mass without it, but it is neither wise nor needful to exhibit as a grim, gaunt skeleton. Moreover, the Bible is intended to do for us what we cannot do for ourselves, but, at the same time, to enlist our agency in every practical way. The Bible reveals truths we could never, by any possibility, have discovered, but once made known to us, we are competent to arrange them, and it will be beneficial for us to do it. The outcry against doctrine, usually proceeds from those whose opinions are vague, and who, perhaps, like the gifted but fanatical Irving, "love to see ideas looming out of the mist," or from those who are consciously heterodox on some points, and lack the manhood to declare their convictions. The first class are to be pitied as mentally weak and undisciplined, and the second class are to be despised as—

"Craven souls who meanly shrink,
From the truth they needs must think."

But neither, nor both, however loud or long the outcry they raise against doctrine, will exert the slightest influence on those who, with Lord Bacon, know how grand a thing it is for the mind to "rest in Providence, move in Charity, and turn itself on the poles of Truth."

To give, in barest outline, a sketch of modern religious thought in relation to Christ, would be too large and unwieldy a task for an address or lecture like the present, while thoroughly to discuss the many points of interest that have arisen, would require a volume, or, indeed, a series of volumes. Two branches of the subject, those, however, of chiefest importance, will be all that can be gone into with any fullness on this occasion. These are the *person* and *work* of Christ. Not only are they, in themselves, considered points of prime importance, but the positions taken in regard to them, virtually settle all other questions of moment that spring up concerning Christ. Hence they have been largely and earnestly discussed during those recent years which have exhibited that remarkable attention to the subject in hand, which we have already taken occasion to notice.

Controversies about the person of Christ broke out quite early in the history of the Church, and raged with considerable violence. One great good that came out of them, was the clear and unambiguous language in which the doctrine held by

the great mass of Christians, was expressed in creeds adopted by the various Councils which were convoked for the purpose of effecting separation between heresy and truth. As a result of this, heterodoxy was compelled to be explicit also,—the lines of divergence and disagreement were sharply drawn, and ancient landmarks were fixed, which have never been removed, and never will be. It is proverbial that history repeats itself; and highly noteworthy, in relation to the matter before us, that all the dogmas recently promulgated in reference to the person of Christ may be found, full-blossomed or in germ, among the controversial records of the early Christian centuries. Modern is the reproduction of ancient thought. Is there any theory or opinion on this subject concerning which it can be said: "Lo! this is new"? While in various quarters, old and long-since exploded ideas are being revived, it could be well, indeed, if, without the fierce acrimonies of ancient controversy, we could secure its clearness and definiteness of statement. Principal Cunningham, himself one of the clearest, as well as ablest, of modern theologians, well observes: "It is, of course, the duty of all to see that they are able to unfold the scriptural views of the person of the Redeemer, with clearness, precision and accuracy. There is reason to fear that professing Christians in general, and even ministers of the gospel, are too apt to rest satisfied with very vague and indefinite conceptions of the person of Christ, and to contemplate Him too much merely in general as a glorious and exalted Being, who came down from heaven to save sinners, without distinctly regarding Him as at once very God and very man, a real possessor of the Divine nature, and at the same time as truly and fully a real partaker of flesh and blood like ourselves. This is the view given us in Scripture of the person of our Redeemer; and it is only when this view of His person, in all its completeness, is understood and realized, that we are duly honouring the Son, and that we are at all fitted to cherish and express the feelings, and to discharge the duties of which he is the appropriate object; to love Him with all our hearts, as at once our Creator and our elder Brother, to rest in Him alone for salvation, to yield ourselves unto Him as alive from the dead, and to rely with implicit confidence on His ability and willingness to make all things work together for our welfare, and to admit us at length into His own presence and glory." This, extract, we most heartily endorse, not only in its urgency of intelligent, well-defined, and earnestly maintained views, but in the summary it gives of the Scripture doctrine as to the person of Christ.

In these, as in former times, four theories loom up most prominently, amid the heavings of human thought on the subject under consideration.

1. The *first*, is that which is embodied in the quotation just made from Principal Cunningham. It is tersely expressed in the Assembly's Catechisms, thus: "Christ was and continues to be God and man," (shorter catechism) "in two entire distinct natures, and one person, forever." (larger catechism).

2. The *second*, is that which maintains that Christ was simply a man, an extraordinary man, indeed; *the man of men*, but still a MAN, "only that and nothing more."

3. The *third* theory represents Christ as more than human, but less than divine. It exalts Him above all other created beings, but it makes Him *only* the most exalted of creatures. It invests Him with high rank in the universe, but excludes Him from the throne of deity.

4. The *fourth* view holds that God came into the world in the form of a man. The Divine nature tenanted the human body, and made up a Person, consisting of humanity as to all the physical powers and faculties, but of deity as it respects mind and spirit. This theory contends that Christ was truly and properly God, yet by becoming arrayed in flesh, and made subject to physical laws, He was reduced to the human level, and became a man.

As already stated, the first of these views, is that which, according to our best judgment, is taught in Holy Scripture. It is admitted by those who do not hold it, to have been the doctrine of the Church, at any rate ever since the fourth cen-

tury. Not only is it embalmed in all the ancient confessions, but it is to be found fresh and alive in all the evangelical creeds of Christendom to-day. The Presbyterian Confession of Faith says: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential properties and infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man." The second section of Methodist doctrine, using almost the *ipsissima verba* of the Church of England, in one of the thirty-nine articles, says: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not for original guilt, but also for the actual sins of men." Congregationalism, the world over, except the apostate and heterodox New England section of it, heartily says "Amen!" to these utterances.

I would have you take the voice of antiquity and the general consent of Christendom on this and all other theological questions, for just what they are worth, so much and no more. They are worth *something*. Disrespect for age and for the wisdom of the ancients are among the worst faults of our time. Some reverence is due to a rock or pile (though it be a ruin), which has a hoary antiquity to boast of. White locks have a claim to respect, even if the head they encircle be not that of a Nestor, or a Paul. A doctrine is surely no worse for having been long and unanimously believed by the wise and good. The early crystallization of this doctrine of Christ's person into a creed-form, and the concurrence of Christendom in holding it, are strong presumptions in favour of its being one article in "the faith once delivered to the saints." In theology, it may be accepted as a pretty safe axiom, at any rate as a rule, not, perhaps, without some exceptions, that "what is true is not new, and what is new is not true." Truth itself, is indeed old, yea, hoary with age, older than "the eternal hills." Let us have a care how we despise its grey hairs. They are a crown of glory to it.

If the doctrine in question had been adopted without discussion, affirmed over and over without re-investigation, or scarcely ever put into the crucible of controversy, the case would be very different. But it was originally accepted after much contention, it has been reviewed again and again, nor is it without its fierce and mighty assailants now. In some respects it is the very Gibraltar of theology. It is a key position, often and vigorously attacked, strongly fortified and garrisoned, but ever more impregnable. No doctrine holds its own with greater serenity, amid the assaults of controversy.

"Like some tall cliff, that rears its awful form,
Towers o'er the plain, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

In view of all this, it is somewhat surprising, to say the least of it, to find the gifted author of the latest "Life of Christ," treating this venerable and widely-received theory as a mere theological cobweb, which he brushes aside in the following summary manner: "This new *theanthropic* Being, of blended divinity and humanity, will occasion no surprise in those who are familiar with modes of thought which belonged to the early theologians of the Church. It is only when in our day, this doctrine is supposed to be found in the New Testament, that one is inclined to surprise.

"For, as in a hot campaign, the nature of the lines of intrenchment is determin-

ed by the assaults of the enemy, so this doctrine took its shape, not from Scripture statements, but from the exigencies of controversy. It was thrown up to meet the assaults upon the true divinity of Christ; and although cumbersome and involved, it saved Christianity. For the truth of the proper divinity of Christ is the marrow of the sacred Scriptures. It is the only point at which natural and revealed religion can be reconciled.

"But if by another and better statement the divinity of Christ can be exhibited in equal eminence and with greater simplicity, and if such exhibition shall be found in more obvious accord with the language of the New Testament, and with what we now know of mental philosophy, it will be wise, in constructing a life of Christ, to leave the antiquated theory of the mediæval church, and return to the simple and more philosophical views of the sacred Scriptures."*

We shall have occasion presently to notice, that "other and better statement," which Mr. Beecher proposes to substitute for what he calls "the antiquated theory of the mediæval church." Meanwhile, a demurrer or two may claim to be put in against certain statements contained in the quotation just given. The first relates to the affirmation, that the doctrine objected to took shape not from Scripture teaching, but from the exigencies of controversy. Do the facts uphold this position? Is not this the simple history of the doctrine, that the early theologians, like those of modern times, found two classes of texts in the Bible, descriptive of Christ, the one class describing a true and proper man, the other describing the true and living God; so that the exigencies, not of controversy, but of Scripture interpretation, compelled the theory of two distinct natures in one wondrous person? Again, what a strange, indefensible statement it is, that a doctrine to be rejected as unsound and unscriptural "saved Christianity," in the days of exigent controversy. How can this be? Is error the champion and saviour of truth? "Do men gather grapes of thorns, or figs of thistles?" And yet once more, is it entirely fair to style this doctrine, "the antiquated theory of the mediæval church," when it formed a most conspicuous article in the Nicene creed, and has been unswervingly held by the Christian Church ever since? Mediæval things are somewhat hazy, dubious, and even suspicious; and mediæval times began long after the date of which this doctrine was formally adopted. Mr. Beecher himself says, (p 47) of this view, it "may be called the doctrine of the Church, at least since the fourth century."

The *second*, and purely humanitarian view of the person of Christ is not without its modern advocates. Renan, one of the most distinguished among them, has been already named, and his remarkable volume, briefly characterized. "Vie de Jesus" is no common, every-day book. It is "an attempt to conjure up, by means of great learning and greater imagination, a mighty phantom in place of the Son of God." Nor is the attempt artful and dishonest. It is made in a sincere and earnest spirit, and might be mottoed, "I believed, therefore have I spoken." Renan neither excites nor gratifies sceptical levity. He draws, with all the enthusiasm of an artist, a striking picture, the effect of which is to call up one still more striking. As you gaze, the conviction becomes inwrought, "He who was all this, must have been far more." The picture has indeed great blemishes, and is disfigured by one signal blot. The blemishes are those passages which attribute to Christ partial degeneracy of character as His history advances, want of absolute sincerity, resort to innocent artifices, duplicity, fanaticism, and what Renan styles "a frightful access of enthusiasm." The great blot on the work, even in a literary point of view, is the attempt to show that the miracle of Lazarus' resurrection was a pious fraud, and as such, under the circumstances, excusable and even justifiable. This Life of Christ is avowedly constructed on the unmanageable hypothesis that everything supernatural is false. Any life of Christ must be a failure that is written on this principle. The most appreciative estimate of Christ a sceptic has ever given to the world, Renan's portraiture is wholly taken from below.

A more recent issue from the English press bearing the Latin title "Ecce Homo," is, in its line, an equally remarkable book with that just noticed. It is not so explicit in its aim as the French publication we have glanced at, nor does it put any definite issue before the world. The fruit of dissatisfaction with current conceptions of Christ, it does not announce the author's arrival at any better ones, but is rather a vigorous endeavour to write himself out of a fog. "Ecce Homo" does not enter the lists as the champion either of orthodoxy or of infidelity. It is an admirable description of a supernaturally-endowed man. Whether he who is described be also more than man, is not affirmed. Some critics think this implied, but it is a fair question whether it is *purposely* implied, or whether, as in the case of Renan's book, the sketch given is so manifestly unfinished and imperfect,—so plainly only a half-sketch, or side view, that the thoughtful reader can hardly help filling it out with Deity. The British Premier's eloquent review of this work,—more indeed a defence and a panegyric than a review,—contends that the humanity of Christ has been thrown into the shade, and that some such exhibition of it was needed as a corrective. It seeks to remove the objection urged against the exclusive human side being presented, and the mischief sometimes done by half-truths, on the principle that the Gospels do not put the full glory of Christ into the foreground, and that Jesus himself, in his public teaching, holds much back at the outset, and gradually develops his full character and claims; urging moreover, that half-truths are harmful only when they are exhibited as whole truths. It must be owned that these explanations are far from satisfactory, and that this review with all its marked ability has more of the lawyer and statesman, if not indeed the diplomat, about it, than it has of the humble seeker after truth. Let it be borne in mind that the Gospels are but sections or chapters in the one volume of Revelation, and that the discourses of Christ are but part of the utterances of him who was "the Word." If one chapter, page, or paragraph of "Ecce Homo" set forth the Divinity of Christ as plainly as numerous texts and paragraphs to be found in the four Gospels do, there would be pertinence and force in the argument. And what is it but presenting half truths as whole ones when the other half is entirely wanting? Some of the most glaring falsehoods and pernicious errors are manufactured simply by suppressing half the truth. Religious teaching should have the same attributes as are demanded in the evidence that is taken in law courts. It should set forth "the truth, the whole truth, and nothing but the truth." One bivalve-shell may be pretty, but without its mate it is not a perfect conchological specimen. If a naturalist were showing to a company, a single bivalve shell of rare beauty, he would be very apt to say, "This specimen is not complete. There is a mate to this shell somewhere, and I am sorry I haven't got it." The Deity and Humanity of Christ are bivalve truths, and if ever one is exhibited without the other, the existence of the other should in some way be indicated. Reluctantly, but unhesitatingly, therefore, "Ecce Homo" with all its beauty and loftiness of conception, purity of style and diction, high appreciation of Christ and profound respect for his teaching and work in the world, must be ranked among humanitarian theories. In the total absence of any distinct recognition of Christ's Deity, is it not perilously misleading to teach that his expedient for saving men is to induce them to form a "strong personal attachment for a person of striking and conspicuous goodness;" that "the most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man;" and that subjective Christianity is the enthusiasm of humanity kindled by "the man Christ Jesus?" Had he said nothing else on the subject, one brief passage in a discourse of Christ's plays fatal havoc with all this, "And I, if I be lifted up from the earth, will draw all men unto me." Christ does indeed attract the love and kindle the enthusiasm of humanity, not however by the example of his virtue, but by the magic of his death; for this utterance, concerning the mighty magnetism by which he would draw men, signified, not what life he should live, but "what death he should die."

Technical Unitarianism affirms, that Christ was a mere man, but there are not

wanting many indications among its professed adherents that this theory is felt to be insufficient and unsatisfactory. The secession of such men as Huntingdon and Hepworth mark the workings of modern thought among those with whom they formerly associated, and to whom preaching scarcely accordant with the well-known Socinian hypothesis was acceptable and welcome, until the date of their withdrawal from the Unitarian ranks.

The *third* view of Christ's person, takes him up out of the low vale of humanity, and sets him on a pinnacle of great exaltation, high above angels and archangels, but it leaves him among the creatures, though he is the noblest and most glorious of them all. This theory, known to the early Church as Arianism, does not seem particularly attractive to modern thought. No book or publication of any note has appeared of late years, in its exposition and defence. So far as it is held, it appears to be latent rather than active. It is a leading tenet with Disciples or Campbellites, but is kept by them very much in the back-ground, and seldom assumes its relative prominence as one of the articles of their faith, unless dragged to the light by controversy. Those who hold this view, use largely the language of orthodoxy, and often speak, though "with bated breath," words, which in the mouths of others, would ascribe true Divine honours to Christ. It can only be maintained by the aid of strained and forced interpretations of Scripture. The passages that teach the humanity of Christ must be strained *up* to the lofty creature pinnacle assigned him, and the passages that teach his Deity must be toned and *let down* from the infinite elevation of "the Great White Throne" to the comparative degradation of the first seat among the celestial elders.

The *fourth* theory concerning the person of Christ might have been quickly dismissed, as the third has been, but for the fact that it is espoused by one of the most popular preachers and writers of the age, and has been incorporated into the charming volume which has been lately published as the first part of his "Life of Christ." The name of Henry Ward Beecher will secure for any theory he advocates wide attention, and, with many, will carry vast influence. With some, it will secure unquestioning concurrence. His transcendent abilities, the exceeding beauty of his style and illustrations, above all, his blameless life consecrated to God and humanity, lend to all his utterances, wise and otherwise, immense weight. It is not unreasonable to expect that backed thus, the theory in question may come to be embraced by multitudes. Our author sets forth his view with some circumlocution, and with not overmuch precision; at first rather insinuating than expressly stating it, so that it is difficult to select a single brief passage or paragraph in which it is fully and fairly embodied. The following extracts are taken as among the most explicit in the chapter devoted to the discussion of this point, and entitled, "The Doctrinal Basis." "Jesus was God; and he was made flesh. The simplest rendering of this would seem to be, that the Divine Spirit had enveloped himself with the human body, and in that condition, been subject to the indispensable limitations of material laws." Again:—"Jesus, a Divine Person, brought his nature into the human body, and was subject to all its laws and conditions." And yet again:—"Christ was very God, yet when clothed with a human body, and made subject through that body to physical laws, he was then a man, of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the Divine Soul. It is as like it as the Son is like His Father. God is Father, Man is Son. As God in our place becomes human—such being the similarity of the essential natures,—so man in God becomes Divine."*

The view somewhat vaguely exhibited in these quotations is essentially that which is known in Church History as "the heresy of Apollinaris," and involves the points on which the famous Eutychian and Nestorian controversies of the fourth century hinged. Against this among other errors, the decrees of the Coun-

* Beecher's Life of Christ, pp. 49, 52-3.

cils of Nice and Constantinople were directed, and the fact that this view had its advocates then accounts for some peculiarities of phraseology in the Nicene and in later creeds. Mr. Beecher corruscates poetically around his theory, and irradiates it with the bright glow of his genius, but condescends to furnish hardly any proof of its correctness. To him it is well nigh self-evident, presenting as no other theory does, or can, "the beauty and preciousness of Christ's earthly life." On the other hand, the commonly-received doctrine is, in his view, "that extraordinary theory of the Incarnation, which, without a single express scriptural statement in its support, works out a compound divine nature, without analogue or parallel in human mental philosophy." This last brief quotation induces a momentary sense of bewilderment, for you can scarce help asking, is it not his own theory that "works out a compound Divine nature," rather than the theory which preserves the two natures pure and simple? When two chemical agents are brought together and blended, they form a third and compound substance differing from both those concerned in its production; and if Christ's one nature be the product of Deity as to spirit and humanity as to body blended together, how can the result be other than a compound quite different from the elements out of which it is constituted? Can you conceive of such a commingling of the two natures without disparagement and loss to Deity,—the pure wine of Deity becoming dilute as it were with the water of humanity. According to this view, the Divine nature occupied a body in the place of a human soul, and this union formed *the Christ*. Such a compound is, however, quite inconceivable in the nature of things. It is most explicitly taught in Scripture, that the eternal Son of God was incarnate, or assumed human nature, or became man. Of course he could not cease to be God. The Divine nature must have continued unchanged, because it is essentially unchangeable. Only the entireness and completeness of the human nature could therefore have been affected by the union! Mr. Beecher denies that the union left two whole, perfect and distinct natures joined together in Christ; and says, that the Divine nature became subject to limitations, restrictions, physical laws, and all conditions attendant on humanity. But *can* Deity be limited and restricted? "God is a Spirit," how can he be made subject to physical law? The essential conditions of humanity are such as imperfection, weakness, liability to temptation, a narrow range of knowledge, ignorance of the future, and the like. How could Deity be reduced so low, and still be Deity? On Mr. Beecher's theory, what becomes of Christ's sympathy with us arising out of identity of nature? As God, he knows our trials, but Deity cannot be touched with the feelings of our infirmities, as the Scripture declares our Saviour can be and is. Where is Christ's experience of temptation on this theory? "*God cannot be tempted of evil,*" but our Saviour was "tempted in all points like as we are, yet without sin." Mr. Beecher seeks to annihilate the distance between the human and the divine, and says, "manhood is nearer Godhood, than we are wont to believe." But the Bible chart of being puts all the distance of infinitude between the two natures. It teaches us that for Christ to have taken the nature of angels, would have left him sympathetically out of reach of the human sinners he had undertaken to save, and asserts that "in all things it behoved him to be made like unto his brethren." He must therefore have had a human soul as well as a human body. The immutable perfection of Deity assures us that the Godhead continued perfect and intact, and those exigencies of redemption which demanded a true humanity, leave us in no doubt as to the completeness of the manhood. To sum up in brief the considerations which settle this question: there is nothing whatever in Scripture to suggest or imply the disappearance, absorption or extinction of the human nature in the divine; the natural meaning of those declarations which set forth the incarnation is, that humanity, though taken into union with Deity, continued to be humanity retaining all its essential properties; and finally, that Christ is always represented to us as having been, during the whole period of his abode on earth, a true man, "a full partaker of human nature in all its completeness." There is no evidence in Scripture, that Christ lacked anything whatever to make him an

entire and perfect man ; on the contrary there is a direct and positive proof that he had every essential property of humanity. Perfect human nature consists of a body and soul united in one person. Christ took to himself a real body and a real soul, retained them through his whole earthly career, retained them after his resurrection, retains them still at the right hand of God, and will do so for ever.

This question ramifies out in various directions, and a full discussion of it would trespass on the second topic proposed to be taken up in this address. Let me bridge over the passage between the one and the other by an apposite quotation from Pye Smith's "First Lines of Christian Theology," in which the reasoning of one of the greatest and best of the early fathers of the Church on this subject is well epitomized:—"The great and good Anselm, in his dialogue treatise, *Cur Deus Homo*, (cap. ix.,) has argued this great point in a manner of which the essential principles appear to me to be eternal truths. It may be thus summarily represented:—Universal and perfect obedience is absolutely and unalterably due from a creature to God on the ground of the right of *property*. He who violates this right, commits an infinite wrong. Better were it that all sinning creatures should perish, than that such wrong should be perpetrated without due animadversion, and adequate penal retribution. To repair this infinite wrong, to maintain the inviolable honours of the holy law, to preserve the purity of the Divine attributes from being obscured or insulted, a security of infinite strength, a compensation of infinite value, was necessary. This, no man, no angel could ever provide. It requires that superiority, independence, and infinite worthiness, which can be found only in the Divine Nature. But it requires also, that community of interests and rights which can take place only in a community of race and species; therefore the Saviour must be a real man. In fine, he and he only who is God and man can be an efficient Redeemer and Saviour for the guilty race of man."*

PROFESSOR TYNDALL'S CHALLENGE TO PRAYER.

BY REV. JOHN WOOD, OF BRANTFORD.

A PROPOSAL of rather a novel character has recently been put forth by Dr. Tyndall, the celebrated English *savant*, ostensibly to test the value and efficacy of prayer. We have not the exact terms of the proposal before us, but the suggestion is substantially as follows:—Two separate wards of a given hospital are to be designated as the arena of the experiment. For the patients in the one of these wards Christians are to be invited to "pray their best;" while those of the other are to be left unprayed for, and committed to the uncovenanted mercies of Providence and the doctors. Then, if the inmates in the former, which we shall call Ward No. 1, all recover, and those of the latter, or No. 2, all die, the world is to believe in the value and efficacy of prayer!

Now, Professor Tyndall is a very eminent man in his own line of research and labour, and has made some valuable contributions to our knowledge of the physical sciences. But, like too many such men, he appears, unfortunately, to be tinctured with sceptical opinions, and to have fallen into the error of supposing that nothing can be true in the realm of Theology, any more than of Physics, that cannot be demonstrated by the test of actual "experiment."

* First Lines of Christian Theology, p. 499.

We have no means of knowing how much or how little the Professor has studied his Bible (if that Sacred Volume has been so honoured as to have been afforded a place in his library), but this much, at least, he ought to have known—viz., that as the Bible is our warrant for praying at all, it alone can teach us the conditions and limitations under which we are encouraged to pray. And, therefore, before issuing his foolish proposal, he ought, in justice to his own reputation for wisdom and candour, to have ascertained whether the Hearer of Prayer had promised to grant every petition presented, or to submit himself to such tests of his veracity as any of his poor fallen creatures might choose to put him to.

Truth to say, the appearances are that Professor Tyndall had already, in his own mind, settled the question of the efficacy of prayer, and laid aside his prayer book as no longer of any service to him, and that he wished to put the Christian world in the unpleasant dilemma (as he thought) of either accepting the proposal and being overwhelmed with chagrin at their probable failure; or, of rejecting it, and being charged with refusing the test of experiment, because of want of confidence in their own doctrine of prayer.

There are many reasons, however, why such a proposal could not be entertained, and among them we may name the following as abundantly sufficient.

1. If any one wishes to know whether God hears prayer, he must go to God's Book. There he may read, from the lips of "the Faithful and True Witness" himself, such promises as the following:—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "All things whatsoever ye shall ask in prayer, believe that ye receive them, and ye shall have them;" besides innumerable others, throughout the writings of both the Old and New Testaments, equally distinct. There, too, he will find Abraham, Moses, Elijah, David, Hezekiah, Daniel, and the Apostles—the best and noblest men of all ages—and, above all, our blessed Lord himself—both believing in the efficacy of prayer, and practising it. Were these men all fools, and blind enthusiasts, needing to sit at Dr. Tyndall's feet, and learn wisdom and truth from him?

Of course, if Dr. Tyndall doubts the inspiration and Divine authority of the Book, that is another matter, and one to be settled by the investigation of evidences of another kind. But the Bible being accepted as a Revelation from God, we do not see how any one can dispute the efficacy of prayer. The two things stand or fall together.

2. No man has any right to put the Creator on trial for his veracity by any such arbitrary test as Dr. Tyndall proposes. The very proposal implies doubt of the Divine word, and is an insult to the God that cannot lie. The question is, Has God promised to hear prayer? The Bible declares he will; and if Dr. Tyndall doubts, let him put his Bible on trial, not God.

3. Such a mechanical test as he has proposed is utterly inconsistent with the true spirit of prayer. A man cannot "pray to order," as a tailor may get you up a suit of clothes, or a cook your dinner. True prayer is desire, expressed in faith

and submission to the will of God, through Jesus Christ. Like every other good gift, the spirit of prayer "is from above," and can never be given us to experiment upon the Divine nature, and test his faithfulness. Moreover, the value of Dr. Tyndall's experiment, depending, as it does, upon the showing of a different result in the unprayed-for ward of the hospital, from that obtained in the ward prayed for, requires us not only to desire the recovery of the patients in the one, but *the death of those in the other*, for, if all recover, where would be the proof of the answer to prayer? Such a desire, however, we need not say, would be utterly un-Christian.

4. Such a test is also equally at variance with the Scripture doctrine of prayer. Professor Tyndall knows, or ought to know, that God has not promised to give us absolutely everything we ask. That were impossible! Even an omnipotent God cannot do that! Different persons might ask *opposite* things, as, for example, the poor inmates of that unprayed-for ward might pray for themselves, or their friends might pray for them, while we were piously wishing them to die, in proof of the efficacy of prayer! And then what would become of our philosophical experiment? Hence we are taught by our Lord's example to say, "Thy will be done," assured that, if God cannot, for any reason, give us *literally* what we ask, he will give us something better, and make all things work together for our good.

5. Such "a sign from heaven," as Dr. Tyndall desiderates, would be as useless as it would be foolish. Unbelievers would be unbelievers still. And just as the Pharisees, who demanded one of our Lord, when they saw him cast out devils with his word, said, "He casteth out devils by Beelzebub, the prince of the devils," the sceptical world would at once explain it away, by referring it to the operation of some occult law of nature, as yet but imperfectly understood. We have the authority of Jesus for saying, that "if men believe not Moses and the prophets, neither would they be persuaded though one rose from the dead."

THE "OLD CATHOLIC" CONGRESS.

This important gathering, which closed its sessions on 2nd September, was, in many respects, a very important one to the religious interests of Europe. We condense a letter from the pen of Rev. L. W. Bacon, to the *N. Y. Independent*.

The most wonderful thing about the meeting was the meeting itself—the people that met.

Four thousand strong by actual count—chiefly middle-aged men—and such fixed attention! such impatient "*hush-hushes*" when some rustle or cough distracted attention! such occasional shouts of laughter! such cheers and cries of *Bravo* and *Ja wohl* and *Hock!* and, above all, such long endurance, standing erect, with scarcely diminished numbers, for nearly five hours!

If, now, I can give you an idea of the speeches which this patient, enthusiastic multitude came to hear, and then make you realize that all this has taken place in the sacred Catholic City of Cologne, the sound of the big cathedral bells booming in at the windows from hour to hour, the wonder will be complete. But to

convey in one letter an idea of four hours of such speaking—that is the difficulty. Dean Stanley, who knows what good speaking is, remarked that he had never heard a succession of addresses of equal power; and out of my American experience I can say the same.

After a brief address of salutation by a Swiss delegate, the real business began by the announcement of the name of Prof. Friedrichs, of Munich. With his fresh, ruddy face, slender form, and long, wavy hair, he seemed hardly more than a stripling as he stepped upon the tribune. But he was received with a shout which marked him as one of the favourite popular heroes of the Old Catholic movement. He speaks nervously, rapidly, boldly, going immediately *ad rem*, and setting forth the *programme* of the movement. Evidently the movement moves. It is no longer a protest against Roman innovation merely; it is a crusade for reformation. "The reformation of the Church in head and members" is the refrain of his speech. Point by point, followed by the successive cheers of the audience, he indicates the subject of reform—the petty, debasing superstitions imposed upon the people, the mercenary practices of the clergy, their ignorance and corruption. So he wields the axe right bravely about the twigs and branches of the tree; but when he comes near the radical subject which is most in men's minds here—the enforced celibacy of the clergy—a change comes over him, the tone of his voice drops, the dashing invective subsides into a hesitating, almost stammering announcement that that subject goes over till next year; and the disappointment of the multitude that have been watching, almost breathless, to hear what was coming appears in the general silence.

When Reinkens, professor at Munich, was announced, the cheering was heartier, if possible, than when Friedrichs came forward. Reinkens seems to have a larger share of spiritual fervour than any of his Old Catholic brethren; and this is well, for his name is the one most whispered when men are forecasting the necessity of ordaining bishops. There was something of Beecher in the method of his eloquence, when, after having wrought the meeting to a perfect glee of scornful merriment over the notorious venality of the Church, he paused and solemnly set before them the name and life of the Saviour as the contrast and contradiction of it all. "'The Kingdom of Heaven—righteousness, peace, joy—is *within* you,' says the New Testament. 'No,' says this new religion of Vaticanism, 'the Kingdom of Heaven is *outside* of you, in the Pope and Roman Curia.' 'Prove all things, hold fast that which is good,' says the Apostle Paul. 'No!' says the bishop. 'Prove nothing at all, and believe all I tell you.' 'Love not the things that are in the world,' says the beloved Apostle—'the lust of the flesh, the lust of the eyes, and the pride of life.' But, if these things are the mark of the world, then it is clear that the Pope and his Court are of the world, and not of the Church."

I am disposed to think that the great closing speech of Prof. von Schulte was an afterthought. I happen to know, at least, that there was a change of programme at the last moment; Von Schulte has a head and physique that would be the delight of a phrenologist, and a bearing and manner that make on all who meet him the impression that they are in the presence of a great man. The president wasted no words in exordium or decoration, and there was nothing playful in his sarcasms; he was too severely in earnest for that. His whole speech was an indictment against the working of the Roman system, as severe as ever was uttered in the days of Luther. He denounced the giving of education into the hands of the clergy. That experiment had been fully tried for a thousand years in Italy and Spain and France; and with what result? That all the men were atheists and all the women bigots. "Be assured," said he, "that so long as the work of education is monopolized by ecclesiastics, the Bible will be to all Catholics a sealed book." Nothing in all the meeting roused such a storm of indignant applause as when, in language so bold that I cannot venture to translate it, he exhibited the demoralizations consequent on the committing of the children to the care of priests. From his experience as a judicial officer, he knew that the inward

peace of families, far more insecure in Catholic than in Protestant countries, was ruined through the faults more commonly of the wife—faults directly traceable to the education given in convents or by “religious” teachers. This was coming near the boundary of the forbidden subject ; but, instead of shrinking from it, he boldly overleaped the dividing line, and accused the enforced celibacy of the clergy as the spring of all these woes unnumbered.

I cannot give you the further points of this tremendous speech. As soon as I can get a full report of it I shall translate it for the press. As the utterance of a life-long Catholic, one of the rising statesmen of Austria, and the chosen leader of this Old Catholic Congress, it shows that there is no longer any hope, among the leaders of the new movement, of staving off the final and irremediable war with Rome.

British and Foreign Record.

THE MISSION FIELD IN JAPAN.—From the last number of the “Missionary Herald,” the organ of the American Board, we make the following extracts from missionary correspondence, relative to Miako, more properly Kioto, and the country generally :

A grand exhibition of articles of Japanese production and manufacture is being held in this city. The general government permits the governors of Kobe and Osaka, jointly with the consuls of foreign nations, to issue passes to such foreigners as desire to visit the city during the fifty days that the fair is open. The population, according to a late census, is 300,000. A large portion of the houses is of two stories ; nearly all are either painted or neatly plastered. The many temples, of the various sects of Buddhists, are of grand proportions, and some of splendid finish.

Shintooism, the religion of the State, does not seem to have temples in number or size equal to those of the Buddhists ; and the throngs met at the temples of the latter much exceed those found at the former. Buddhism is the religion of the people, Shintooism the religion of the State.

Since visiting the city, I think most favourably of at once occupying it, as our next station, if we can obtain a foothold here, leaving Osaka to be occupied by some one at an early day. This is virgin soil. It has never before been

trod by the foot of a Protestant missionary, except for a day or two, last year, that Dr. Hepburn was here ; and but once by a Roman Catholic missionary, when Xavier visited the place in 1550.

At an interview between an officer who ranks third in the city, Dr. Berry, Mr. Davis, and myself, the officer stated that as yet the government had not permitted the introduction of Christianity, and therefore I could not commence at present to preach to the people. I said that, until it was permitted, I should not be able to preach, but that if people came to my house I could talk to them of Christianity. He replied that I could do that, but not preach publicly ; and added, that ere long Japan would probably be opened to Christianity, though as yet it was not. The truth is, the enlightened people of Japan (and the number is comparatively few to whom this word cannot be applied) are eager for foreign immigration, and for the acquirement of foreign knowledge in the arts and sciences. That the masses desire Christianity cannot be presumed, for they know nothing of its sacred truths. That many of the higher officials of the government, and even the Mikado himself, are being influenced by its light, however, is too plain to be questioned.

We have an example here of a people as highly civilized as it is possible for a people to be without Christianity. The

moral element is the one great thing which is lacking. They are a licentious people, and it is a licentiousness with no sense of shame. Their religious processions are, some of them, too disgusting to be mentioned. Their educated men have, very many of them, told me in the last few months, that as soon as the opposition to Christianity is withdrawn by the government, the people will embrace it in crowds. . . . The universal feeling among all foreigners here, and among the educated Japanese, is that we are upon the eve of a mighty religious revolution. Whether

this change will be from Buddhism to Christianity, or from Buddhism to infidelity, rests with the churches in those nations which are leading Japan. Some morning, very soon, we shall awake and find the last cable which binds this people to any religious faith cut, and they will be drifting without pilot or rudder or compass; and then how shall the ten or fifteen men, who are prepared, direct 35,000,000 of eager, impressible souls? Such is the problem, and it will be upon us for solution sooner than most men think.

Literary Notices.

The Chicago *Advance* has completed its fifth year, and is about to enter a new home, 107 Fifth Avenue, corner of Street; "the secretaries" of the various Congregational organizations for "the interior" keeping their offices in the same building, which will, therefore, of course, be the denominational headquarters, and the house of call for all Congregational visitors to the Phenix City. The *Advance* is offering wonderful premiums to subscribers and passers. We heartily renew our recommendation of it.

Mr. Dongall (says the *Advance*) is reaping the reward of Canuck pluck and Christian purpose, which he has shown

in the management of the N. Y. *Daily Witness*. Already there are only three dailies in that city which exceed it in circulation, it is said.

A third part of Dr. Allon's *Congregational Psalmist*, containing 115 Anthems for congregational use, is announced as ready by Hodder & Stoughton. This, we suppose, completes the plan of the work: the first part containing tunes and chorales, and the second, chants. *Church Anthems* can be had separately; price, 1s. 4d. and 1s. 8d., or in crown octavo, 3s. and 3s. 6d. The *Congregational Psalmist* is quietly working its way among our churches.

Correspondence.

JOTTINGS OF TRAVEL.

DEAR EDITOR,—While still retaining the agency of the French Canadian Missionary Society, it may not be unaccept-

able to some of your numerous readers to have a few jottings of a recent tour.

The mission I represent claims the first place. I am glad to say it is steadily progressing in its various departments,

and yields many grounds of encouragement. Romanism is unchanged, and unchangeable; and it is only by means of infallible truth its power can be weakened and its destruction secured. This may be a slow work, but it is sure, and it is gratifying to notice the pleasing and extensive results of scriptural education, colportage, and evangelization. The society still maintains its catholic basis, although some think it will ultimately assume a denominational feature; but there are others who consider that there is work enough of an unsectarian character in education and colportage, without interfering with what is properly church labour, in gathering in those converted to the truth. Time will prove: in the meantime, all its friends should rally round the labourers in this good cause, and abound in prayer and liberality.

During my last tour, I was glad to meet, in Listowel, an old friend, one of whose daughters I had baptized in Lanark some twenty-three years ago, and to hear from his lips ample confirmation that his brother *Dr. Livingstone* still lives, and that Stanley is no deceiver in this matter.

Twice I had the opportunity of being present at Temperance meetings. On one of these occasions (in Kincardine), I cheerfully responded to an invitation to take part in the discussion, and was glad to hear subsequently of the formation of a Society. In the other Temperance meeting referred to, the Hon. A. Vidal intimated that there were laws sufficient in existence to check and counteract many of the evils of intemperance if the people would only do their duty in enforcing the laws they asked for.

In Sarnia, I was present at a teachers' meeting, when the question was discussed—*How to Promote the Interests of Sabbath Schools?* Several suggestions were made, on which the minister who presided made judicious comments. The most prominent of these suggestions were:—Careful preparation on the part of teachers, visitation of the scholars, missionary effort in looking after the neglected, a good library, church sympathy and aid, co-operation of parents, lively and appropriate singing,

and a fuller consecration of heart and lip to the work.

One other matter I cannot omit noticing in my travels, namely, the *discouraging aspect of Prayer Meetings*. It is painful to see how few collect together on these occasions. There must be something wrong somewhere. Christians should bestir themselves in this matter. Soirees, concerts, and other meetings are largely attended, why not the prayer meetings? There may be fault in those who manage such gatherings, some changes may be needed, perhaps a little conference might throw light on the matter, but certainly a vigorous effort should be made to secure a more hearty co-operation in a matter of so much moment to the healthy play of Christian life.

JAMES T. BYRNE.

Whitby, Oct. 4, 1872.

GARAFRAXA FIRST CHURCH.

MR. EDITOR,—In the October number of the *Canadian Independent* the Rev. R. Brown states that "the mother church who lives not far off has for some time not been maternal towards him who has for the last four years been paying special attention to her promising daughter." I would only say in reply that the "old lady," as he styles her, having a few years ago effected most satisfactorily to herself a divorce from him, gives herself no concern about either his present or future matrimonial relationships. And by present appearances, notwithstanding what Mr. Brown has stated to the contrary, a number of the members of "her promising daughter" would be glad to follow her example. . . . Moreover the "mother" feels sincere maternal love to her "daughter" and will always rejoice in her prosperity, but at present the 1st Cong. Church in Garafraxa is in happy union with her sister church in Fergus, and desires neither Mr. B. nor anyone else to separate them until each church becomes self-supporting, each requiring a pastor, and then we will be happy to have two Rev. Mr. Barkers to preside over us.

A. G.

Oct. 17, 1872.

[As the church represented by the writer conceives itself turned into ridicule by what we regarded as a good-natured allusion in Mr. B.'s letter, we insert the above, in honour of the sacred right

of self-defence; omitting, however, a passage which has not that claim to publication, and which would "be as the letting out of water."—ED.]

Official.

THE INDIAN MISSIONARY SOCIETY.

At the last annual meeting of the C. C. Indian Missionary Society it was stated that our efficient General Agent, owing to advanced years, had resigned his position as collector. Thereupon the Directors were desired to arrange with the churches to collect contributions without charge to the Society. Several of the pastors present pledged their co-operation accordingly. The church at Frome has already sent in subscriptions considerably exceeding those of last year. May we soon have such a good report to make of many of our churches. Miss Baylis, who has just returned from her summer's work in the mission field, has kindly consented to devote as much of the fall and winter as her health will permit in collecting from the churches where it is necessary, and among those of our contributors who live in towns where there are no churches of our order. She generously insists that this shall be done *without any charge to the Society for her services*. Will pastors proposing to attend to this matter themselves kindly intimate the fact, that no unnecessary time or labour may be lost.

The Directors desire to be able to employ an efficient missionary to follow the different Indian bands in their nomadic life, offering to them the hopes and joys of the Gospel of Christ, and also have a general oversight of the mission stations; also to place another native missionary at the vacant station at She-she-gwah-ning, on the

Great Manitoulin Island. There are likewise several unoccupied places in the field where the heathen are asking for teachers, and this in the nineteenth century of redemption, on this Christian continent, and in our own favoured land! Who will go? and who will not assist in sending?

SAMUEL N. JACKSON, M.D.
Secretary.

Toronto, Oct. 17th, 1872.

Since writing the above a communication has been received from the Treasurer, of which the following is an extract:—"The funds of the Indian Mission are exhausted, and money is required for the balance of the season's work. In former years Mr. Clarke was always in the field before this time, and kept the treasury supplied. If the mission is to be efficiently sustained, I think the Directors ought to take steps immediately to send out a collector, or reach the friends by some other agency."

S. H. J.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

MR. EDITOR,—Will you please say in your next issue, that, among the contributions which go to make up the aggregate amount acknowledged as received from congregations in the report just published, the following names and amounts have been inadvertently omitted in the detailed list of them for the Quebec District:

Brigham, \$17 20. *Cowansville*, \$29 36. *Abbottsford*, *Mawcook*, and *South Meig's School House*, \$3 55. Of the *Granby* amount credited to *Fitch Bay* the sum of \$11 came from *Smith's Mills*. The *Granby* collection includes sums from *Montreal*, 14th October, 1872.

HENRY WILKES,
G. S. T.

WESTERN DISTRICT MISSIONARY MEETINGS.

Guelph,	Monday,	Nov. 4th,	Deputation,	Messrs. Heu de Bourck, Barker, Wood.
Brantford,	Tuesday,	" 5th,	"	Messrs. Heu de Bourck, Clarke, Allworth, Pullar, Hay.
Burford,	Wednesday,	" 6th,	"	Messrs. Clarke, Robinson, Hen de Bourck.
Scotland,	"	" "	"	Messrs. Pullar, Allworth, Hay.
Kelvin,	Thursday	" 7th,	"	" Clarke, Hay, Heu de Bourck.
New Durham,	Thursday,	" "	"	Messrs. Pullar, Robinson, Allworth.
Watford,	Monday,	" 4th,	"	Messrs. Salmon, Hindley, Wallace, Claris.
Sarnia,	Tuesday,	" 5th,	"	" " " "
Forest,	Wednesday,	" 6th,	"	" " " "
Warwick,	Thursday,	" 7th,	"	" " " "
Southwold,	Friday,	" 8th,	"	" " " and Wood.
Stratford	Monday,	" 11th,	"	Messrs. Wallace, Heu de Bourck, Allworth, Hay.
London,	Tuesday,	" 12th,	"	" " " "
Tilbury,	Wednesday,	" 13th,	"	Messrs. Allworth, Hay, Burgess, Smith.
Amherstburg,	Thursday,	" 14th,	"	" " " "
"	Friday,	" 15th,	"	" " " "
Paris,	[To be arranged by pastor.]			

MIDDLE DISTRICT MISSIONARY MEETINGS, 1872.

Toronto.....	7th	Nov.	Thursday,	Deputation left to the City Pastors.
Unionville.....	11th	Nov.	Monday,	Revds. J. A. R. Dickson, W. W. Smith.
Markham.....	12th	"	Tuesday,	" " "
Manilla.....	13th	"	Wednesday,	" " "
Altona.....	14th	"	Thursday,	" " "
Stouffville.....	15th	"	Friday,	" " "
Thistleton.....	9th	Dec.	Monday,	Revds. M. S. Gray, D. McGregor, J. Wheeler.
Pine Grove.....	10th	"	Tuesday,	" " "
Albion.....	11th	"	Wednesday,	" " "
West Erin.....	12th	"	Thursday,	" " "
Alton.....	13th	"	Friday,	" " "
Churchhill.....	18th	Nov.	Monday,	Revds. H. Denny, J. Davies, J. Unsworth.
South Caledon	19th	"	Tuesday,	" " "
Georgetown....	20th	"	Wednesday,	Revds. J. A. R. Dickson, W. F. Clarke.

The brethren, collectors and Christian friends will bear in mind, that an increase in the amount and number of subscriptions is needed, to carry on the Lord's work.

J. UNSWORTH, Sec.

Georgetown, Sept. 19th, 1872.

News of the Churches.

DAY OF THANKSGIVING.—We observe in some of our contemporaries mention of an agreement between the several religious bodies to observe Thursday, the 14th November, as a day of thanksgiving, but have received no official notice on the subject. We must leave our readers to learn the fact through other channels, only hoping that the day will be generally and devoutly kept. If ever a people had cause for thanksgiving, we have it.

The Lieutenant-Governor of Quebec was wisely advised to proclaim the 24th of October as a public holiday for this purpose. That is the proper season. We hope it may be adopted hereafter in Ontario. Why wait till nearly the end of November, three months after harvest?

THE GOVERNOR-GENERAL IN TORONTO.—His Excellency the Earl of Dufferin and his amiable Countess have spent nearly a month in Toronto, performing the social duties of the Viceroyalty in such a way as to “win golden opinions” from all the world, and assiduously visiting the public institutions of the place. Her Majesty’s Representative has been presented with loyal addresses from most of the religious bodies, to which he has given gracious replies. We are sorry that no one was appointed at our last Union meeting to express the staunch loyalty of the Congregational churches of Ontario and Quebec.

INDIAN MISSION.—Miss Baylis, addressing the Secretary from Spanish River, 25th Sept., thus reports:—

“As the weather is becoming cold and stormy, and the Indians have all left the settlement, I thought it advisable to close the school and work for this summer, and come down. The work this season has been in some respects as encouraging as last. There were more Indian families, and the children attended the school regularly. The average attendance was from 20 to 25, including a few white children. On my arrival in

May I was very cordially received by the white people and also by the Indians, when they came in June. In addition to the day-school I had Bible readings on the Sabbath morning and evening for all who wished to attend, and S. S. in the afternoon, making it a general lesson for all, as I had no one to help me. A number of the hands from the mill with their families attended the Sabbath meetings. The mothers came with their children to the S. S. and some of the men. The Indians who understood English would come also on the Sabbath. Revs. W. Clarke and R. Robinson preached one Sabbath; and a Wesleyan minister, Rev. Mr. Hurlburt, who is settled at the “Current,” 37 miles distant, preached on three Sabbaths, also two week evenings, and lectured one evening on his 40 years’ travels among the Indians. I had an afternoon meeting for the women part of the summer. Everything went on very smoothly up to the time of the visit of the Catholic priest, who is a devoted Jesuit. He influenced this people against the Mission and myself. He told a sick Pagan Indian to whom I had been frequently reading Scripture, not to believe anything I said. He told the family to keep “the white woman” away from the tent: she was telling lies and if they believed her they would go to the bad place. I took no notice of what he said, but went as usual and read to him. Although a “Pagan” the priest baptized him into the Catholic Church, purposely I think to prevent me having anything to do with him. Two days before his death I asked him if he believed in “Jesus”, he said “Koh, koh” (no, no), and held up a small crucifix which the priest had given him. He gave him the cross, did he tell him to look to the Saviour? The interpreter whom I had engaged for the summer was a Catholic Indian woman, the only one I could obtain. He forbade her coming with me to interpret Scriptures. I was unable to obtain another. I felt the loss very much. However, I did not despond, or give up my visits

to them; but set to work to spell and read the Indian testament myself, and so far succeeded that they said they understood me. A Pagan Indian whom Mrs Ketchie and I had visited a number of times last summer, and who has been laid up with lameness for five years told me he was no longer a pagan, but believed in the Protestant Church—he said he wanted me to come every day and read Scripture to him, and sing. He said he wished he was nearer the School-house, that he might be lifted in when we had meetings, and hear the melodeon and hymns. He lived across the Bay, and to reach him I had either to walk over the high rocks; about a mile, or cross the “boom” which was very dangerous. I could not always obtain a boat. The last time I walked the boom I just escaped from falling in the water. The weather has been intensely hot this summer, at one time I thought I should be obliged to leave the work. The daily visits to the close, smoky wigwams were very fatiguing, but while there are souls sitting in darkness, and the shadow of death, we must not shrink from the task of carrying the light.

The children took great interest in their school. Some of them are beginning to read, write and cypher nicely. They have also remembered a number of texts and hymns from last summer. Most of them attended the S. S. A little girl of eight years received a prize from me for the number of hymns and texts and general questions she had remembered on the S.S. lessons. The middle of August, the children had their Christmas tree with which they were very much pleased. I invited them all to come and spend the afternoon with me at the school-house. We had a very good time, myself joining in their games. My visit in July to She-She-gwa-ning with Revs. W. Clarke and R. Robinson was in some respects a pleasant one. I was glad to have the opportunity of visiting our Mission there, but felt sorry they had no teacher. They seem so anxious to have one. The children sing hymns in English nicely, and old and young listened to Mr. Clarke and Mr. Robinson with great attention. The chief asked for a teacher, Mr. Clarke said he could not promise them one

this fall. I proposed to go for a month or six weeks; they were pleased with the offer, and said they would come to Spanish River and fetch me. However, on our return to the mills, we talked it over, Mr. Robinson and myself thought it best not to make the attempt this summer, as there was no furniture in the Mission house, and no place to board, and a difficulty of getting back to Spanish River in the fall in time to take the steamer down, or travelling in a small sail boat on the lakes at that season. I hope you will send a teacher to them soon. I do not think it wise to start a Mission and then close it. Will not some student or Missionary volunteer to go? The latter part of September, I closed the school and work, as the Indians and most of the people have left for their winter quarters. Mr. Robinson did not build mission rooms, as was proposed, as there is a possibility of the mills being removed next summer, and as the Indians go there for work it would be useless to keep the Mission there. The few remaining families were sorry to have the Mission closed for the winter. The last day of S. S. they expressed their regret that I was leaving them. They said there would be no S. S. or Bible readings during the winter. I gave two of the men who were in the S. S. each a bundle of S. S. papers and good reading for distribution this winter in the shanties. I told the children and people they must be like the “little captive maid”, carry away with them the instruction they had received. We closed the S. S. by singing “Here we meet to part again; in heaven we part no more.”

We again committed the work to the Lord, asking Him to own and bless it, for without his blessing, all will have been in vain.

Yours in the work,

EMMA BAYLIS.

P.S.—I would like to acknowledge a “Bethel Flag” which I received for the Mission from Shaftesbury Hall and Amherst St. Cong. S. S., and which has been hoisted on the School-house all summer. I would also ask that copies of the “British Workman” and S. S. papers be contributed to this Mission.”

Oct. 5—Arrived to-day in Toronto, after spending a few days at Rev. Mr. Hurlburt's Mission, 37 miles below Spanish River. Had rather a rough passage down.

E. B.

THE WESTERN ASSOCIATION.—The annual meeting of the Western Association was held in the Congregational Church, Paris, on Tuesday, the 15th of October, at 3 o'clock p.m. There were present Revs. Wm. Hay, Scotland; Thos. Pullar, Hamilton; Robert Brown, Douglas; Enoch Barker, Fergus; J. I. Hindley, B.A., Southwold; W. H. Allworth, Paris; John Wood, Brantford; Solomon Snider, Wroxeter; M. D. Archer, Eramosa; E. J. Robinson, Burford; W. H. Claris, Sarnia; W. H. Heu de Bourck, Stratford; B. W. Day, Stouffville; J. A. R. Dickson, Toronto; James Murchey, Evangelist. And as delegates from the Churches, Messrs. James Kert, Hamilton; Norman Hamilton, David Patton, Paris; George Gerrie, Charles Mason, Garafraza, First Church; John Peters, Eramosa; Lawrence Daniels, Burford; Mrs. W. Silcox, Southwold.

One hour was spent in prayer and receiving reports from the Churches, which were of a very cheering character.

On motion, the Revs. W. H. Heu de Bourck, B. W. Day, W. H. Claris, and James Murchey, Evangelist, were invited to sit as honorary members.

The substance of a letter was read from the Eastern Townships Association touching the relation of the Associations to the Congregational Union, which was discussed during the remainder of the session, without coming to any deliverance on the matter.

In the evening, the Association met with the Church for Divine service, when the Rev. J. A. R. Dickson, of Toronto, preached the annual sermon, from John i. 18, "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him." The Rev. T. Pullar, of Hamilton, assisted in the introductory services. After the public service, the Church and the Association met for the celebration of the Lord's Supper. The Rev. W. H. Allworth, pastor of the

Church, presiding, and the Revs. Enoch Barker, B. W. Day, Robert Brown, and J. I. Hindley, B.A., assisting. This was a very blessed and impressive service.

The Association assembled at 9 o'clock on Wednesday morning. An hour was spent in prayer and hearing reports of the state of religion in the Churches. The Rev. J. James, formerly of Paris, but now of Albany, N. Y., being present, addressed the Association on "*Living Faith and Loving Service.*" On motion, the Revs. W. H. Claris, of Sarnia, and R. W. Wallace, B.A., of London, were received into the membership of the Association.

The discussion on "The Relation of the Association to the Union" was continued, and terminated in this resolution, which was carried unanimously: "That in the judgment of this Association, membership in one of the District Associations of Ministers and Churches in Ontario and Quebec should be held in our denomination sufficient evidence of the good standing of any minister or church."

The Rev. John Wood read an essay on "Dr. Tyndall's Call to Prayer," which was discussed until 12.30 p.m.

In the afternoon, the Association convened at 2.30 o'clock. After a season of prayer the following arrangements were made for the next meeting, to be held in Scotland, on the second Tuesday of February, at 3 p.m. 1873:—

Preacher, Rev. J. Wood, Alternate, Rev. W. H. Heu de Bourck.

Exposition, Rev. Solomon Snider.

Essays, Rev. J. I. Hindley, B.A., "The Doctrine of Regeneration."

Do., Rev. R. W. Wallace, B.A., "The Doctrine of Substitution."

Do., Rev. Enoch Barker, "The Final State of the Wicked."

Review, Rev. W. H. Allworth, "Saul of Tarsus."

Common plan of sermon preached the Sabbath before the meeting.

The Rev. Wm. Hay expounded the 25-27 verses of the 19th chapter of John inclusive, which gave rise to an interesting conversation.

The Rev. T. Pullar read a paper on the important and far-reaching subject, "The Relation of Infants to the King-

dom." This was discussed at considerable length.

The Rev. Enoch Barker gave notice that at the next meeting of the Association, he would present a resolution on "The Proper Work of the Association."

At 7.30 p.m. the Association met with the Church, the pastor, Rev. W. H. Allworth, in the chair. After the opening exercises, brief, pointed and pithy addresses were delivered by Rev. J. Wood on "*Be not weary in well-doing*;" Rev. W. H. Claris, "*Sowing and Reaping*;" Rev. M. D. Archer "*Our Adoption*;" Rev. Wm. Hay, who had just celebrated the twenty-fifth anniversary of his settlement in Scotland (and of his connection with the Association also), spoke of the "*Lessons of Experience*;" Rev. E. J. Robinson, "*Praying without ceasing*;" Rev. T. Pullar, "*Barnabas, his character and work*;" Rev. W. H. Hen de Bourck, "*Working for the Lord*."

After a vote of thanks to the friends in Paris, who kindly entertained the brethren and one sister, one of the best meetings of the Western Association of Ministers and Churches was brought to an end by singing and prayer.

The weather was very fine—a halcyon day—between the spells of rain. The attendance bore testimony to the lively appreciation the brethren have of the Association. All were present with a few exceptions, and some of these excused themselves officially. Bro. Salmon was engaged in a sacred and solemn duty. Brother Needham, having notified the pastor of Paris of his coming, was prevented by indisposition from carrying out his purpose. If we were to speak for ourselves, we would say every gathering becomes more precious—we cannot afford to lose one. Their memory is blessed. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

J. A. R. DICKSON,
Sec.-Treas.

Toronto, 18th Oct., 1872.

MISSIONARY MEETINGS, E. D.—Rev. John Brown, of Lanark, writes:—At the call of the Local Secretary of this district, I visited, during the early part of this month, the churches at *Cobourg*, *Coldsprings* and *Bellerive*. The pro-

gramme required me to preach at *Cobourg* twice, on Sabbath, Oct. 7th, and hold missionary meetings on Monday evening; and on the two following evenings, at the other places named. These appointments I succeeded in filling, and, notwithstanding some hindrances, caused by the unpropitious weather and failures to secure, in some instances, local help to advocate the cause of missions, I felt that all these meetings were attended with a degree of success, at once gratifying for the present and hopeful for the future. At each of these places a collection was taken, and arrangements made for obtaining subscriptions, which may, in a month hence, be reported by another pen, seem amply justifying this hope.

MISSIONARY MEETINGS, C. D.—The deputation appointed to visit the churches at *Newmarket*, *Rugby*, *Oro* and *Vespra*, consisted of Revs. Messrs. Reikie and Jackson. They were accompanied and greatly assisted by the Rev. Mr. Manchec, late of England. The churches were visited and addressed on the evenings of the 21st, 22nd, 23rd and 24th of October. The following is a brief report of the meetings:—

NEWMARKET.—The pulpit here is supplied by the Rev. Alexander Shand, M.D., LL.B., who presided over the meeting. The attendance was very good. Most acceptable, fraternal and able assistance was rendered by the Revs. Messrs. Cusson and Bruce, the Methodist and Presbyterian ministers of the town. A collection was taken up, which amounted to \$4. Mesdames Bogart and Botsford, and Misses Cargill and Millard, were appointed to solicit subscriptions for the society, and their report will soon be made. Altogether the meeting at *Newmarket* was a good one.

RUGBY.—The pastor met the deputation at *Orillia*, and brought them to share the generous hospitality of his house. The meeting in the evening was not large. The people here don't seem to be "great" on going out at night. There were two leading reasons preventing many from being present who otherwise would have been there:—the absence of the light of the "parish lantern" for

the evening was very dark, and the epizootic influenza, which was epidemic with horses, depriving those who live at a distance—and most do—of means of transit. No forethought could have provided against this last difficulty, but the former could have been avoided by selecting a time when the moon would willingly assist with light on the occasion, an important matter in the country. The pastor presided at the meeting, which was very interesting. Collection \$2 13 Collectors to be appointed immediately.

ORO.—A large audience gathered here a large proportion being young people. Great attention and appreciation was given to the addresses delivered. Meeting two hours long. Collection, \$3 27. Collectors intend doing their work at once. Deacon Thomas, as usual, hospitably entertained the visitors. The day following, the gentlemen of the delegation, with the pastor, gave place to their antiquarian taste, by opening two *tumuli* and one *fosse*, relics of the remote past in the history of the aboriginal race. One *tumulus* was very large, and about five feet high. Aside from the testimony of the contents, its antiquity was shown by the stump of a large tree, which had grown upon the top. On opening this there were discovered the fragments of earthen vessels of various sizes, and some almost entire, made and ornamented in the usual Indian style. Most of these contained ashes, and others parched corn. Remains of beasts and fishes were found, but no vestige of human beings; seeming to indicate, with the presence of the ashes in the urns, the ancient custom of incineration. Pipes made of clay and ornaments of bone and shell were all found. A *fosse*, about fifteen feet in diameter and of great depth, was also dug into, which brought to light a very great quantity of human skeletons. There could not have been less than several hundred. When uncovered the bones appeared entire, but they easily crumbled in the hand. The great number promiscuously buried here, and the absence of the usual Indian utensils ordinarily interred, indicated this place as the battle-field of fearful slaughter. We are aware that this region of country was the scene of many

fierce conflicts between the Mohawks and their inveterate enemies the Hurons. Once more covering up these long buried remains we closed our investigations with the close of day.

VESPERA.—We had a good meeting here. Good attendance and attention, good addresses, and, considering the circumstances, a good collection. The church was opened but one year ago, and through their own generous efforts and the assistance of kind friends, the people have given it to God, free of debt. The collection was \$2 66. After driving until one o'clock in the morning, the delegates reached Barrie, where they waited for the morning train for home.

Altogether the tour was pleasant, interesting and successful. The weather was most genial, the roads were good, and the people exceedingly hospitable. It was felt to be regretted that the missionary reports had not been received and distributed before the meetings. They were printed more than a month ago, why were they not sent to the churches? The pastor of the churches last visited made a suggestion that should be considered, viz., that in future a delegate or delegation be sent to his field for Sunday rather than on week evenings. The whole field would thus be visited in one day, and very much larger numbers addressed in behalf of the society.

In conclusion, if there are those who are discouraged or displeased with the workings of the Missionary Society, let them visit the churches of Rugby, Oro and Vespra, all the offspring of this society. They will find them all strong, healthy and active; blessings to themselves and the community, and an honour to God and the denomination. The day is near at hand when they shall have asked for the last draft from the society. And yet for years two of them were weak and seemed to linger. Judicious pecuniary support, a continued and energetic pastorate, and a loving liberal people, have, under the manifest blessing of God, made them what they are.

S. N. J.

MISSIONARY MEETINGS, W. D. —
Fergus: Monday, Oct. 6. Speakers

—Revs. J. Wood, J. G. Laird (Wes. M.), R. Brown and J. B. Mullan (Pres.) Pastor in the chair. Congregation not large, but better than last year. Collection \$4.70. Too early in the season for subscriptions from the farming community.

Speedside: Tuesday. Pastor presiding. Speakers, Revs. J. Wood and E. Barker. Congregation very small. Collection much less than last year. Church somewhat discouraged by the resignation of their pastor, Rev. M. D. Archer.

Garafraza 1st: Wednesday. Pastor in the chair. Speakers—Revs. Jos. Little (Wes. M.), M. D. Archer, Mr. J. Murch (Evangelist), and Mr. Chas. Cremer. Audience not so bad, considering that the township show was held only two miles away that day. Collection not large. Subscription postponed till a more favourable season.

Douglas: Thursday. Pastor in the chair. Speakers—Mr. Cremer, Revs. E. Barker, Jos. Little (W. M.), and M. D. Archer. Collection \$2.41. Subscription list of about \$15 taken at the meeting, of which \$2 paid; this to be increased. Audience very small, owing to various causes.

Garafraza North: Friday. The best meeting of the week, considering the neighbourhood. Pastor in the chair. Speakers—Mr. Cremer, Revs. E. Barker and M. D. Archer. Collection \$2.17. Collectors appointed for subscriptions.

Rev. W. F. Clarke, who was appointed to this round, was fulfilling another appointment made by the Union, to the Wisconsin Convention. As the appointment to Kincardine for Tuesday had to be cancelled on account of the impossibility of getting through in time, Rev. W. H. Allworth did not think it worth while to come to Fergus merely for the sake of the one meeting. Rev. J. Wood went to Speedside, beyond his appointment, to fill a gap. Rev. R. Brown missed two appointments, and Rev. M. D. Archer one, from other engagements. On the whole, however, thanks to local aid, there was no lack of speakers, and the deputations announced in the published programme came up to the mark as well as

could be expected of such uncertainties.

The main object in view in holding the meetings earlier than usual was to get in the subscriptions earlier. In this respect the new plan was a failure in this quarter, as the money was not then in circulation in the country. We fear, too, that the audiences were somewhat affected by the change, as they were generally less than formerly. The roads, sometimes bad at that season, were fortunately good this time, and thus the comfort of the deputation was promoted somewhat by the change. Spiritually, the meetings were profitable.

E. B.

Oct. 14.

CENTRAL ASSOCIATION. — The Committee to whom was left the arrangements for the next meeting of the Association at Toronto, have decided on Tuesday, 11th February, 1873, at 3 p. m. Place of meeting, Zion Church. Sermon on Tuesday evening. Public Meeting, Wednesday evening. Essays on *Subjects for Baptism, Pastoral Visitation, Public Prayer, Ministerial Study, Our Young People, and Church Building*, with a "Review," and *Plais* on a Common Text (Rom. viii. 1), will comprise the main features of the meeting.

SCOTLAND, ONT. — Special services were held in the Congregational Church on Sunday, 13th October, to celebrate the 25th anniversary of the settlement of the Rev. William Hay. Very able and eloquent discourses were delivered by the Rev. F. H. Marling, of Toronto, in the morning, the Rev. Thomas Pullar, of Hamilton, in the afternoon, and the Rev. John Wood, of Brantford, in the evening—the church being well filled on each occasion. On Monday afternoon, a donation meeting was held at the residence of the pastor, which was largely attended, a number of friends being present from Brantford, Simcoe, Burford, Kelvin, and other places. Very pleasant was it to see so many of the old members of the church met together, some of whom, a quarter of a century ago, welcomed Mr. Hay (then

a young man) into his present field of labour here. A bountiful repast was provided by the ladies, and a very social and pleasant time was passed. In the evening, a public meeting was held in the church—Daniel Smith, Esq., being called to the chair. After a few opening remarks by the chairman, the pastor was presented with a purse containing about one hundred dollars, and a very appreciative address was read by Mr. George Malcolm, which was responded to by the pastor in very affectionate terms. Mr. Hay gave a brief history of the church, and read a few extracts from the old church books; after which addresses were delivered by the Revs. T. Pullar, of Hamilton, J. Wood, of Brantford, and Messrs. Ryan and Godwin, of Burford. The excellent choir, conducted by Mr. Hunter, enlivened the meeting by singing a number of choice and well-selected pieces. We congratulate our excellent brother on the length and usefulness of his ministry, and trust that he may be spared yet many more years to preach the Gospel of Christ to that people. J. W.

ORDINATION AT EMBRO'.—As promised in the last *C. I.* a short report of the interesting services held on Sept. 25 is now furnished. That no one may be in ignorance of the whereabouts of Embro', it is a sweet little village nearly midway between Ingersoll and Stratford. The Independent church was formed a short time since, and was the outgrowth of a blessed revival, with which the place had been favoured. A few months ago, Mr. G. C. Needham—one of the Evangelist brothers which are so well known to many of our churches—received a most cordial invitation to the pastorate of this youthful church. After much prayer for Divine guidance, the way was most clearly pointed out to him into the labour of the pastorate. The church then asked its sister-churches of Toronto, Warwick and London to recognise their pastor-elect, and these churches responded by sending their pastors—the Rev. Messrs. Dickson, Salmon and Wallace.

Undoubtedly, the dreadful storminess of the entire morning prevented many of the friends at a distance being present, but there was a fine congregation.

Rev. Mr. Dickson preached an admirable sermon on the "Separation of the Church from the World," and was listened to with real Scotch attention. Rev. Mr. Salmon then propounded the usual questions to the pastor-elect, which were replied to in a most candid and pleasing manner by Mr. Needham. After the ordination prayer, Mr. Salmon delivered a solemn charge to the pastor on the "Qualifications of a successful minister of Christ." The charge to the church was then given by the Rev. Mr. Wallace, who dwelt on the three thoughts of "Submission, Aid and Prayer." These services were most touching and impressive.

In the evening, the members of the Ordaining Council preached "Jesus" to a large audience. And the Holy Ghost gave them such a fulness of utterance that they told "the good old story," without any overlapping of each other's province, and the Lord was there. At the close of the meeting the people were unwilling to go away, and lingered to shake the hands of the brethren, saying as they did so, "It was so like the good old times."

Scotch hearts are warm, but Scotch converted hearts are warmer. God bless Embro' and its new pastor, and may that union be long and happy! R. W. W.

SPEEDSIDE, ERAMOSA.—Rev. M. D. Archer has resigned his charge at Eramosa, to the regret of his people and his ministerial neighbours, who hope to persuade him to remain. We understand that this brother has been unsettled by the *supposition* that ministers coming from other bodies are under certain disabilities among us, in which, of course, he is mistaken. Some cautions uttered with regard to such cases, not needlessly, have had the misfortune to "hit the wrong man." Does not a like misfortune happen to all preachers, whose thundering denunciations or deep probings fail to penetrate the rhinoceros hide or shake the torpid soul of the sinner or the self-deceiver, but rattle like barbed and poisoned arrows in the souls of morbid self-scrutinizers? Let our brethren from other folds be assured that a true man will pass for what he is, whencesoever he may have come.

LONDON.—Our correspondent writes : We have reorganized our Mutual Improvement Association, and opened our fall campaign. A few particulars may be useful and interesting. The Association has a President (the pastor), and Vice-Presidents, Secretary-Treasurer, and a Programme Committee. Both sexes are admitted to membership, without limitation as to age ; so that, while the burden and responsibility rest chiefly on the young men, the meetings are attended by all sections of the congregation. Male members pay a fee of 25 cents for the season—to defray petty expenses ; ladies are *freely* welcomed. Meetings every Monday night, at 7:30, closing imperatively at 9:30. Our programme for one month from last Monday includes two general meetings ; an evening for a debate ; and an evening for the reading of the journal or portfolio—a monthly manuscript paper made up of contributions from the members. The programme of the general meetings consists of an essay, and a few readings and recitations, the interstices being filled up with music. Then come brief remarks, critical or commendatory, the chairman “crowning the edifice” with a few final observations. Then dismissal. The meetings are opened with appropriate devotional exercises, succeeded by the reading of the minutes, and the transaction of any necessary business. Before entering on the programme, an intermission of five minutes is allowed, to enable the programme committee to see if all whose names are on the list for the evening are present, and to make arrangements for future meetings. I am persuaded that a Mutual Improvement Association can be made of advantage to those who attend it, and to the congregation with which it is connected. Let it be part and parcel of the church, let the pastor be the mainspring of the organization ; not, however, by doing everything himself, but, rather, by giving a proper tone and bent to the proceedings. A few closing hints may not be amiss : make the business portion of the meeting prompt and brief. Here much depends on having a good chairman. Let all remarks and criticisms be orderly and courteous. Aim high, endeavouring to secure good (though brief)

essays, and an acquaintance with standard literature. An occasional humorous selection gives variety ; but the comic should be sternly kept in its proper place of subordination. It will be seen that too much importance cannot be given to the selection of a programme committee. Don't make it too large—three or four persons. The programme committee is (or ought to be) the life of the Association.

BURFORD AND NEW DURHAM.—Rev. E. J. Robinson has resigned the pastorate of these churches, and, by the time these lines reach our readers, will have preached his farewell sermons.

VESPERA, ANNIVERSARY SERVICES.—On Sabbath, the 20th October, the Rev. J. A. R. Dickson, of Toronto, preached anniversary sermons, morning and evening, in the new Congregational Church, Vespra. On the next day was held a soiree, for the purpose of raising funds to pay off the remaining debt on the building. After a sumptuous repast, followed by excellent addresses from the Rev. Mr. Dickson, Rev. Mr. Nixon, Primitive Methodist, and others, the pastor stated that, besides the proceeds of the tea meeting and Sabbath collections, there remained about \$60 to be made up. The Rev. Mr. Nixon suggested that trees be planted around the church, and any one who wished to plant and own a tree be charged a certain sum for the privilege. The suggestion was adopted, and eight trees were immediately sold, at \$5 a piece, and afterwards six more, at \$2 a piece—the Rev. Mr. Dickson purchasing one for the ladies. There being still a deficiency, a good brother, who had already purchased a tree at \$5, rose, and offered to pay the balance of the debt. A good cheer told the delight felt at the church being free. It may be well to add, that the pastor, having purchased a tree at \$5, two ladies afterwards waited upon him, and requested him to sell them the tree, as they had not had the opportunity of purchasing at the time—a very kind way of saying, we wish to relieve you of the burden of paying any more towards the building. Of course, he

could not refuse a ladies' petition, especially when so delicately and so kindly presented. And the bargain was therefore made.

MARKHAM.—Rev. Daniel Macallum has resigned his charge at Markham and Unionville, being moved to this step by insufficiency of support for a numerous family, and the discouragement of numerous removals. The church reluctantly accepted the resignation. Mr. M. is at present on a visit to Chebogue, Nova Scotia, with a view to settlement.

NORTHERN CHURCH, TORONTO.—On Friday, October 11th, we held our first social gathering of the season. Pastor Dickson gave a brief address, in which he gave promise of plenty to do through the winter in the way of socials, lectures, &c., these being the best means of cultivating that likeness to a family, which should distinguish every body of believers. The Sunday-school choir, with Misses H. Williamson, E. Copp, and C. F. Thomas, added much to the pleasure of the evening, by the kindly use of their musical talents. An interval of hand-shaking was felt to be very profitable. Mr. Hague, in the course of a few observations, referred to the work of the church in Chestnut and William Streets, Yorkville. We gladly recognize tokens of the Divine blessing, upon our Sunday evening efforts in these neighbourhoods, and earnestly pray that God will continue to send the sunshine and the shower, and make them fruitful fields. It is our intention to hold these social meetings monthly. Our school-room is too strait for our requirements, and we are about to enlarge its borders. On Friday, Oct. 18th, Mr. H. J. Clark, the esteemed superintendent of the school, delivered the first of two lectures on the "Catacombs of Rome," in aid of the Building Fund. Assisted by a large number of diagrams of the Inscriptions, Bas-Reliefs &c., preserved in the Vatican, at Rome, the lecture was made exceedingly interesting and instructive. It was appropriately preceded by the audience joining in the well-known hymn "Come let us join our friends above,"

and concluded by the Sunday-school choir, led by Miss H. Williamson, singing "There's a beautiful land on high." The Pastor presided.—T. E.

WHITBY, SURPRISE PARTY.—A large party met on the evening of September 27th, at the parsonage, recently erected on the church lot, and celebrated the occupation of it by the pastor, the Rev. S. T. Gibbs. A handsome hall-lamp, hall floor-cloth, &c., were presented, and an elegant repast was provided by the ladies of the congregation. The evening was spent in genial intercourse, and the gratified party indulged in encomiums of the builder, Joseph Harper, Esq., on his completion of a handsome and convenient house. The south front measures 39 feet, the depth 38 feet. It has a good hall, two parlours, with French windows and folding doors, sitting-room, study, three bedrooms with closets, two kitchens. The house, being on an eminence, commands a fine view of the town and surrounding country. A new fence round the church and house is begun.—S. T. G.

COBOURG, ONT.—Some five months were spent by the writer in ministering to the church and congregation in Cobourg. During that time, although labouring under some difficulties, owing to peculiar circumstances, he met with much to encourage and to gladden him. The congregation at the first was somewhat small. In time, a marked improvement became visible. Although not usually favoured with large gatherings, yet occasionally what may be called respectable ones were given us. Permanent additions were also made to the number of our adherents. Of the interest manifested in the services, it is impossible to write in too eulogistic terms. The attention given to the preaching, the devoutness displayed in the meetings for social worship, the diligence apparent in the Sabbath-school, are well worthy of remark and commendation. It is to be hoped that those who did their duty so well and so faithfully have been and are amply rewarded. Coming to tangible results, it is pleasant to note the admission of seven into church fel-

lowship, on profession of faith. Of these, six are young. Others there are—several, indeed—fully ready to identify themselves with the cause. It may not be out of place in this connection to speak of an act of generosity on the part of two gentlemen in the church and congregation. Messrs. Field & Brother bought a lot adjoining the church property, for the use and benefit of the church. Other matters of interest have already been laid before the readers of the *Independent*. The pulpit is supplied at present chiefly by Methodist brethren. An attempt was made to secure the occasional services of some of our Congregational clergy. That turned out a comparative failure. Of future prospects much may be said. There is no doubt that the town of Cobourg is destined to advance in time to come. With the town, the Congregational church should become prosperous and powerful. It has elements in it which, under the blessing of God, will tell on the community at large. May the blessing which seems designed for it not be diverted from it.—J. G.

PRESENTATION IN COBOURG.—On the evening of Tuesday, September 17th, a number of friends in connection with the Congregational church in Cobourg met at the house of Mr. Charles Lawes, to bid farewell to Mr. Joseph Griffith, who had been preaching to them during the summer. After a bountiful supper, provided by the ladies of the congregation, Mr. Griffith was surprised by an address by Mr. Lawes. The address was accompanied with a present of a handsome writing-desk. This came from the teachers in the Sunday school and the members of the Bible class. Mr. Griffith replied as best he could under the circumstances.

REV. J. G. MANLY, since his resignation of the charge of Zion Church, Toronto, has been engaged in the service of the Upper Canada Bible Society, as one of its agents, on what is called the "provisional" system, under which a number of ministers, mostly with pastoral charges of their own, give a portion

of their time to the Bible agency. Mr. Manly, as we learn from the Society's monthly *Recorder* for September, between 20th May, 1871, and 2nd April, 1872, has visited the branch societies "westward from Gananoque to the County of York; northward, within the same meridians, from Lake Ontario to Minden, and north-westerly to Bracebridge, in Muskoka—with five exceptions, and also all the societies in the three Counties of Lincoln, Welland, and Haldimand; besides forming new branches, and revisiting new stations or out-stations for sermon or lecture." He adds, "Bible Society visitation has its difficulties and drawbacks; but there can be no nobler work than the diffusion of revealed and written truth, and the summoning of Christendom to take part in it."

REV. E. C. W. MCCOLL, M.A., we understand, is an applicant for admission, as a minister, into the Presbyterian Church of Canada in connection with the Church of Scotland.

REV. JAMES DOUGLAS.—The *British American Presbyterian* of the 18th October, publishes the following item in its report of the meeting of the Brockville Presbytery of the Canada Presbyterian Church, on the 8th of the same month:—"Rev. James Douglas, a minister of the Congregational body in Canada, and who was labouring in Lanark for upwards of seven years, appeared in person, and applied to be received as a minister of the C. P. Church. After mature conference with him, his application was cordially entertained, and the Presbytery resolved to make application to the next General Assembly for leave to receive Mr. Douglas. In the meantime he labours within the bounds of the Presbytery."

OTTAWA.—Rev. H. D. Powis has declined the call to Ottawa.

REV. FREDERICK HASTINGS, formerly of St. John, N. B., and recently of Waukegan, Essex, England, has been compelled by ill-health to resign his pasto-

rate, and is now on a visit to America. He spent some time in October among his old parishioners in St. John.

THE NINTH PROVINCIAL S. S. CONVENTION, at Montreal, on the 15th-17th ult., was a success, in so far as the exercises on the platform were concerned, but not in point of numbers, local interest, enthusiasm or finances. Not more than 200 or 300 delegates came from a distance. The Uniform Lesson question was pretty fully discussed, and the International Series for 1873 commended to Canadian schools. There is every prospect that in 1874 the London S. S. Union will join in the plan. The next Convention will be held in Toronto, in October, 1873.

THE REGULAR BAPTIST WESTERN MISSIONARY CONVENTION (answering to our Union Meeting) held its annual meeting during October, in Aylmer, Ont. The tone of the body was energetic and hopeful. Rev. W. Stewart, B.A., late pastor of Bond Street Baptist Church, Toronto, and editor of the *Canadian Baptist*, was appointed Secretary and Superintendent of Missions. We suppose that his brethren will take care that he does not develope into a prelatical bishop, as some have feared that such an officer might become among us. The Foreign Mission among the *Bellogoos*, in India, is prosperous. It was decided not to hold a denominational S. S. Convention, but a S. S. Committee was appointed to care for that important interest. The Institute at Woodstock was overcrowded, and would shortly be enlarged. A missionary is to be sent to Manitoba. A "Canadian Baptist Hymn-Book" will shortly be published.

EPISCOPALIAN.—The Bishop of Huron threatens, that if the people of his diocese do not help to build his new Cathedral,

he will build it himself! But that is a very good way to make them build it, as he probably knows.—The Church Society of the Diocese of Huron has voted \$400 a year for ten years for the support of the proposed Missionary Bishop of Algoma, so that he may be appointed at once. The Diocese is expected to raise \$7,500 towards the endowment of the new see. Bishop Hellmuth offered to restore the "most troublesome privilege" of patronage into the hands of the Church Society, by whom it had been placed at the disposal of his predecessor; but the Society replaced it in his Lordship's care.—Rev. W. S. Darling, though unable to procure the thoroughly experienced ladies he expected from England, to conduct an Anglican "Sisterhood," has obtained two with some knowledge of the mode of life, and has opened a Home at 33 Gerrard Street west. He says, (addressing the *Church Herald*), "the principles on which the present experiment will be conducted will be as follows:—Such number of ladies as may offer themselves, and are approved, will be placed together in a comfortable home, and will, under an easy rule, undertake such good works as may be within their power. That rule will regulate their labour, devotions, meals and recreation, for of course there can be no work without system. There will be no permanent obligation laid upon them, for, of course, they are all more or less untried. They will be free to go, if, on practical experience of the life, they seem to have no fitness or vocation for it. While on the other hand, should they develope those powers which befit a Sister of Charity, and should they find that rest in the work which those who love it so often enjoy, it will no doubt grow into a permanent institution, fraught with many blessings to the poor and suffering."

Home and School.

WHA WAD BE THE LOSER ?

You are drawing near to the water o' death,

And soon it 'll be to be crossed ;
Now what wad you say wi' a' your faith,
If He'd let your soul be lost ?

"O, if my trusting soul could be
Torn from my Saviour's cross,
The greatest loser wad no be *me*,
But His wad be the loss !

"My loss wad be but love in vain,
And a poor lost soul, I trow ;
But *His*, His truth and honour gane,
If He could fail me now !"

Pine Grove.

W W. SMITH.

"ROCK OF AGES."

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue ;
Sang as little children sing ;
Sang as sing the birds in June ;
Fell the words like light leaves down
On the current of the tune—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee,"
Felt her soul no need to hide ;
Sweet the song as song could be—
And she had no thought beside ;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
'Twas a woman sang them now,
Pleadingly and prayerfully,
Every word her heart did know ;
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"

Lips grown aged sung the hymn
Trustingly and tenderly—

Voice grown weak and eyes grown dim.

"Let me hide myself in Thee,"
Trembling through the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.

Sung as only they can sing,
Who behold the promised rest—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Sung above a coffin-lid ;
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul !
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide.
Could the sightless sunken eyes,
Closed beneath the soft grey hair,
Could the mute and stiffen'd lips
Move again in pleading prayer,
Still, aye, still the words would be—
"Let me hide myself in Thee."

FASHIONABLE SINS.

IDLENESS.

Among the most fashionable sins of the present day, one of the most prevalent, and, at the same time the least regarded, is *idleness* or *waste* of our own and other people's time. Waste of other people's time is a double sin, because, in so doing, we necessarily waste our own time—which is one sin—while at the same time, we deprive our neighbour of that which of all his possessions is most valuable—which is another sin.

In treating of fashionable sins I select for consideration those which are the least regarded, those which we scarcely consider to be offences at all, but which, in God's sight, are grievous crimes, for being guilty of which we must, when we stand for trial before Him who will come to judge all men with righteous judgment and from whose decision we

can make no appeal—be called to a strict account.

Perhaps there is nothing which we profess to value so highly, and which at the same time we waste with such utter recklessness as our time. If we squander our fortune it is within our power to make another—to regain that we have lost; but, if we lose an hour, all the energy we can exert, all the talent we can bring into play, will never enable us to replace it.

That the waste of time is an evil, all men admit, though but few regard it as a sin. That it is a sin is plainly taught in the word of God. *There* we are commanded to be diligent in business, fervent in spirit, serving the Lord. Now an habitually idle man cannot be diligent in business, fervent in spirit, or a faithful servant of Him who went about doing good, and that which we have to do with all our might. In the life of Christ, after which we should endeavour to model our lives, we find nothing like idleness; no idle talking, no seeking his own pleasure, no shirking His duty, no unnecessary taking His own ease to the neglect of His Father's business, no selfish intrusion upon the privacy of others, or unnecessary interruption of, or interference with, the business of other people.

I do not mean to say that all recreation is sinful; far from it. Recreation is needful to keep mind and body in a healthy, working condition. I only mean to say, that our recreations must not be excessive, and must not degenerate into idleness and self-indulgence. It must be taken as medicine; not for its own sake, but as the means to accomplish a desirable end—to keep us in a fit condition to perform creditably the duties assigned by God to us.

But let us examine ourselves and see in what particulars we are guilty of idleness, of wasting our time, for we should consider that we are the stewards of God, and must render unto him an account of all things committed to us, among which things is our time. We must improve our time, and make the most of it, or we will be regarded as unprofitable servants.

When we pay visits of mere ceremony from which no good is likely to result to ourselves or others, we are guilty of idleness.

When we spend an hour or two in idle

talking about unprofitable things, about the latest fashions, or the faults, business or eccentricities of our neighbours, we sinfully waste our time.

When we spend an unnecessary amount of time and attention in decorating our persons, we waste our time.

When we pass our evenings in dancing, card-playing, or amusement seeking of any kind, from which no good results, we waste our time.

When we go to church and behave with so little reverence and attention that we come away without bringing with us any benefit of the truths there taught, we waste our time.

When we read, or listen to the reading of books which make us neither wiser nor better, we waste our time.

When we sleep and lounge about longer than nature requires us to do, we waste our time.

When we sit at table longer than is necessary, we waste our time.

Those who are in the habit of wasting their own time, set no value upon the time of other people: and keeping those idle who are disposed to be usefully employed, they do an amount of mischief, of the extent of which they have no conception. Idle people are not only useless, but they are *plagues* and hindrances to the industrious.

If we would employ in some useful manner the many hours spent by us in idleness, the amount of work we would be able to accomplish in a year, would astonish us. Let us try the experiment, and waste no more valuable time.

A YOUNG MAN'S BIBLE.

You are in a boarding-house. There is no Sunday there; there are no books there; there is no company for you there. Where shall you go? What shall you do with yourself Sunday morning? What shall you do with yourself Sunday afternoon? What shall you do with yourself Sunday night? There is a great deal of home-sickness and there is a great deal of heart-sickness on Sundays. There are a great many young men who would give everything in the world if on Sunday there was some body that cared for them, and would put an arm about them and say,

"My dear old fellow, how do you get on?" somebody whose heart should strike on their hearts. I know how it is. I am sorry it is so. I would to God there were some way in which the young man, severed from all moral relations, in the city, could have more Sunday, and more chance to keep Sunday than he now has. There will be more provisions in this direction one of these days. Young Men's Christian Associations will yet have Sunday homes where young men shall *and company*, and some place to renew, in part, at least, the associations of their childhood Sunday.

Do not forget your Bible—and this must come very strong against many of you. Where is your Bible? I wish I could take the statistics. That was one of the things which, when you went away from home, your mother put down at the bottom of your trunk. And when a mother packs the trunk of her boy that is going away from home, she wept, and murmured prayers in your behalf, while you were frisking about, buoyant, hopeful, full of exhilaration at the prospect of going down to New York. And she put the Bible carefully down at the bottom. She had been saving what she could for a whole month to get money enough to buy the nicest Bible in the village store. And in it is her crooked but beautiful writing—for what mother's handwriting is not beautiful when she writes a child's name in a Bible? And besides your name it may be that she wrote some little text there. And after wrapping some of your things about the book, she filled up the trunk. And when it was slung on to the coach, and you disappeared, she went back to the place where she packed it, and prayed for you. And after you came to New York you perhaps took the Bible out of the trunk a few times on Sunday, and felt so badly that you could read but little. And it may be that the young fellows where you boarded, who never thought of reading the Bible, laughed at you. After that, perhaps, you tried to read it secretly. But finally you forgot to do even that. And not wishing to lose the Bible entirely, you put it back in your trunk. And it has been there five years, and you have not once taken it out.

Where is your Bible? There is a whole history in the answer to that question. *Where is your Bible?* Take care of your Bible, and your Bible will take care of you.—*Plymouth Pulpit*.

EDITORIAL POSTSCRIPT.—We surrender our own department this month to part of Mr. Clarke's able and interesting address, which will well repay perusal. Some of our correspondents who have to furnish items of "news", and where the case is of a ticklish nature, find the art of "putting things" a little difficult, are prone to escape the difficulty by devolving the task upon the editor, giving him in a private letter more than he ought to publish, and gilding the pill with "you know so much better how to do these things than we do," and so on. Now, this is not fair. Our knowledge of facts is generally less perfect than that of the writers, and we have quite enough to answer for, of our own sins of omission and commission.

The Bible Christians in Canada have between 60 and 70 ministers, and they sustain at Bowmanville a book-room, and printing office, whence is issued a weekly paper—*The Observer*—of large dimensions, price \$1 50, circulation, 2,000. The enforcement this year of prepayment in cash caused a loss of 500 subscribers, but they are coming back. The ministers may retain 25c, out of each subscription sent in, but several decline to accept it. The establishment supports the editor, and yields several hundred dollars profit for church purposes. Is there any thing here suggestive to us?

We regret that no reminder was given last month of the observance of the second Sabbath in October, as a day of prayer for the College. Our official brethren must not look to us to think of these matters.