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No. 4.

RELIGION AND SCIENCE.

BY E. C. W. M'COLL, B.A.

"An honest confession is good for the soul." So thought Professor Tyndal when in his inaugural address as President of the British Association, he frankly made this declaration: "Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its Creator have hitherto covered with opprobrium, the promise and potency of every form and quality of life." When the complaint is so often heard, "why do not the scientists tell us plainly what they mean, and what are the results which they conceive themselves to have established, it is fit that we should testify a cordial recognition of the intellectual honesty and fearless independence which prompted the above confession. Aware that the open avowal of his convictions, while it invited the honest criticism of the fairminded exposed him to the unreasoning denunciation of the bigoted, he nevertheless stood boldly forward, and in justice to his hearers as well as in duty to himself, proclaimed what he regarded as the truth. And let the friends of religion be well assured that they will best aid the cause they profess to serve, by encouraging their opponents to speak what they think, by showing them that such outspoken utterances will be met on their part not by vituperation but by argument.

The address embraces an historical sketch of the rise and development of the scientific mode of thought. It is shown that to the popular apprehension in its earliest developments, the various movements and changes in nature were due to the direct intervention of the gods. The character of the divine action as thus conceived marked by caprice. And as no mortal could tell what whim might next sway these celestial beings, no one could venture to anticipate what the course of affairs might be in the future. As little, from seeing what has transpired in nature around us in our day, could one attain to any well-founded conviction as to what had occurred in the past. It would be very evident that if the phenomena of the world were subject to perpetual interference by vacillating and frequently contending divinities, the only basis on which science could rest would be wanting.

It was not till prolonged observation revealed the fact that in many departments of nature, a regulated mode of action prevailed, which, when once ascertained, could be predicted, that human thought, when directed to the study of the Universe, attained the character of coherence and certitude which justified it in assuming the name of science. With Democritus (B. C. 460,) as claimed by Professor Tyndal, began a true scientific method. The various stages through which that method passed on its way to the marvellous accuracy which characterizes it in our day, are then indicated. In this review appear the names of Empedocles, Epicurus, Lucretius, Copernicus, Geordano Bruno, Galileo, Kepler, and Newton. Aristotle is condemned for having hindered men in attaining to a correct scientific

method, by encouraging them to construct *a priori* generalizations, and then to insist on forcing the facts of Nature into harmony with their pre-conceptions. The "Atomic Theory," the "Nebular Hypothesis," the Geological Record, and the Origin of Species, are then examined by him. The question as to whether Life had its origin by a creative act, by which the "Primordial forms" were called into being, or whether it has been evolved by development out of pre-existing inorganic elements, is answered by Professor Tyndal, as we have seen, in favour of the theory of Evolution. Respecting the ordinary philosophical definition of Matter as "dead," he declares that he finds in it "the promise and potency of every form and quality of life." Here is the point where the affirmations of what calls itself Science, are confronted by the declarations of what claims to be a Divine Revelation. We are consequently driven to a reconsideration of these two points; 1, What is science; on what principles and facts does it base its assertions? And, 2, What is revelation, how do we recognize it, and what does it declare? Space will not allow us here to offer a detailed discussion of the above questions. We can only briefly note the following answers: 1. Science aims at the classification of phenomena, and the discovery of their laws, (a) of their co-existence, (b) of their Succession. To quote from an article in the *Westminster Review* on "Miracles," "Science regards the Universe as a *Cosmos*, and if in any quarter it fails, as it must frequently do, to detect law or trace the operation of known causes, it never for a moment assumes that this is owing to any essential difference among phenomena, but finds a satisfactory explanation in the limitation of our knowledge, the feebleness of our capacity, or the imperfection of our means of observation. As the past as well as the future are linked to the present by necessary sequences, and laws of nature are unaffected by time as well as place, there is a power of revealing the past, corresponding to the power of prediction, and on this fact is based the validity of criticism. If events are alleged to have occurred which are plainly inconsistent with well established rules of induction, if well known causes are reported to have failed in producing their effects, or to have produced effects disproportionate to their forces, whilst no counteracting or concurring causes have intervened, we have no hesitation in discrediting these events, whatever may be the nature or amount of the testimony adduced to support them."

Such being the principles and claims of Science, we reply to the second question; 2, Revelation is that declaration of truth by God, a portion of which is recorded in the books of Holy Scripture. We are enabled to recognize certain books as containing such a Revelation, by applying to them the fundamental principles of Science, one of which is, "The alleged cause must be adequate to the production of the effect."

In the application of this test to certain books we find that, after referring to human agency whatever portion of their contents may be shown to find an adequate explanation in such agency, we still have a residuum which does not admit of explanation on the hypothesis of a purely human origin. As is manifest from the words just quoted, Science would dissuade us from making this reference to the supernatural, and would have us rest contented with our facts unexplained, in the hope that the further progress of our investigations might yet reveal to us the natural causes which produced them. We are unable to concede the justice of this demand, because the inductions of science, when directed to the study of the Human Mind, have served to establish, with a good degree of certainty, the limits within which human knowledge is possible. When, therefore, in these books we meet with an undoubted prophecy which was literally fulfilled centuries after its utterance we are certainly justified in regarding such a fact as altogether transcending the sphere of the human, and finding its only adequate explanation in its being referred to the Supernatural and Divine. Having then satisfied ourselves, by careful inquiry, that we have in our hands the Record of a Divine Revelation, the next point to be ascertained is, "What does it declare concerning those subjects which have been subjected to the scrutiny of Science?" In

reply to this question, we may remark that an increasing number of those who maintain the FACT of a Revelation, concede that many of the theologians who have professed to give to the world a correct exposition of the declarations actually made by the Revelation, have unwarrantably extended its limits and exaggerated its claims. The replies which have been published to the "Essays and Reviews," to the attacks of Colenso, Strauss, Darwin, etc., all begin with the admission that injustice has been done to Religion as well as to Science, by the failure properly to define the limits of what is strictly Revelation, and by making claims for it which it no where makes for itself. When this re-adjustment is made it may be found that if the terms "Bible" and "Revelation" be co-extensive, its language is sufficiently wide to embrace all the facts established by Science. Or if it be shown that the Bible neither is, nor claims to BE, in its entire collection of documents, a Revelation, but only to CONTAIN a Revelation, then that Revelation is itself a fact for which SCIENCE must find place in its SYSTEM, since, as a thoroughly scientific induction shows, NATURE has made a place for it in her ORDER. In the words of Professor Christlieb, "You can never explain the enigma of Primitive Christian belief, its world-conquering power, and its world-regenerating effects, nor the existence of the Christian Church itself, if Christ was not, and did not do, what the Gospels tell of Him. By trying to explain Primitive Christian History as a chain of merely natural occurrences, you turn it upside down, and make it an insoluble enigma."

Here then is the direct issue between Science (as expounded by the Evolutionists) and Religion. The final settlement of the conflict will be greatly facilitated by the adoption, on both sides, of such a mode of statement as will place our thoughts in the clearest light, while rigidly eschewing all offensive personalities. Let us follow the Apostolic counsel, "In malice be ye children, but in understanding be men." It is so easy, and not at all uncomfortable, to assume ourselves to be in possession of undiluted truth and to denounce our opponents as wilfully blind and contentedly depraved. We owe it, on the other hand, to that cause which has so often had occasion to dread the defence of its friends as much as the assault of its foes, to free it from the imputation of bigotry and imbecility which in no sense characterize the Religion of our "meek and lowly-hearted" Lord, although too often disfiguring the polemics of its defenders.

OUTLINE OF TWO ADDRESSES ON SUNDAY-SCHOOL WORK DELIVERED AT THE CHAUTAUQUA S. S. ASSEMBLY.

BY REV. W. A. KYD, M.A., NORTHUMBERLAND, ENGLAND.

Having been asked by the Editor to give him an article for the next issue, and being anxious to do anything I could in the way of assisting him in the "present distress" connected with his change of abode, or in lessening the number of duties and engagements devolving upon him at such a time, I offered to give a short account of one or two speeches which I had the privilege of hearing at the great Sabbath-School Assembly at Chautauqua Lake, of the character of which Mr. Marling gave a very interesting report in the last issue of the *Independent*. Though not present all the time, yet during the ten days I was there I had the good fortune to hear not a few of the great American celebrities, including De Witt Talmage, John B. Gough, and others, whom in ordinary circumstances I could have hardly expected to hear, however anxious I might have been, during my short visit to this country. The parties—a synopsis of whose stirring words I should like to give—are Mrs. Willing, of Illinois, and Bishop James. Mrs. Willing, a persuasive and winning speaker, gave several addresses, one being on "Woman's Work in the Sunday School." She began by remarking that the first Sabbath school was held in Eden; Adam and Eve were the pupils, while the

teacher was the great Jehovah Himself; while again we can imagine Eve under the shade of the palm trees teaching her boys in due time what Jehovah had written upon her heart. Women, she said, had been the great religious teachers of the world. Luther's mother and the mother of the Wesleys are two remarkable examples of women, who had greatly helped to mould the character of the world by moulding wisely and well the character of their sons. Reminding the ladies present of the great power which they exercised over the young alike in the family and the Sunday School, she said it was sometimes asked, "What more can woman do in Sunday-School work?" in reply to which question she advocated, among other things, the handing over the wild and unruly boys to the care of a steady-eyed and earnest woman, the conducting of Bible classes by women, and in regard to the objection that might be raised to the effect that the greater number of women would not have time to undertake such duties, she thought that for one woman who neglected her household that she might engage in such service, there would be found a dozen who would leave their children to the care of half-civilized servants while they attended an evening party or made some unnecessary gossip visits among their neighbours. Ulysses, in passing the Syren's isle, got his ears stopped and had himself tied to the mast, so as not to be enticed out of his way by their enchantments. So must woman close her ears to flattery, to the voice of pride, of pleasure, of foolish fashion, and become bound, as it were, to the cross of Christ, if she would succeed in the great work God has called her to do. The work is such that discouragements or difficulties should never damp the ardour of those engaged in it. Brussels' tapestry, we are told, is made in an unfrequented part of Paris, surrounded by abodes of wretchedness and poverty. The work is exceedingly difficult and slow, so much so that one man is engaged for months on a single square yard. Week after week he toils on alone, with only the knotty side before him, ever and again looking at the pattern to guide him. Only when finished does he turn it over, and then that pattern is seen to be so beautifully inwrought into the tapestry, and the workmanship is so much thought of, that it is considered worthy to adorn only the palaces of kings. And so the earnest Sunday School worker, though she may have to labour long and patiently with her Divine pattern in view, and seeing but little of that likeness developed in those under her care, will yet in due time see that her labour has not been in vain. And if she only continues patient and persevering, ever looking unto Jesus, by and by the work will be complete, and she will see the heaven-side all aglow with beauty, being then deemed worthy to occupy the palace of the King of Kings.

But I must now briefly refer to the address of Bishop Janes on "Sympathy in Sunday-School Work." He said: The fact that little children are ignorant, and also that they have many little difficulties and troubles, makes it necessary that we should have the spirit of kindness and sympathy if we are to exercise over them the influence we ought as teachers. While by no means underrating the importance of intellectual training, the heart-power is equally important and essential, and therefore the need of this being cultivated. This he said might be done in various ways—by the patient study of the character of the children; by putting ourselves more into sympathy with Christ; and especially by seeking the aid of the Holy Spirit, who alone can soften our hearts into true susceptibility and tenderness. Again, sympathy must be manifested; and this can be done in many ways, e. g., by seeing after absentees, by visiting especially in times of sickness, by the very manner of teaching in the class, and by showing an interest in the scholars in every possible way, and by keeping up this interest after they have left the school. For eighteen months the Bishop had had the sole management of a large week-day school, in which during all that time there was never any need of corporal punishment. His success, he said, depended on his constantly keeping in mind this one rule—viz., "the children may do all that I do," which principle might be very serviceable in Sunday Schools, for there, too, it will be found that if the superintendent and teachers govern themselves, that will be suf-

ficient to govern the school. Again, the value of sympathy is seen when we bear in mind that this element was one of the most potent in the teachers and prophets of old. The words of Jesus were never more precious nor more inspiring to his followers than were the tears of Jesus; and it is indeed a blessed truth this, that "we have not an high priest who cannot be touched with the feeling of our infirmities." Thus, too, was it with the prophet of old, as we see in those memorable words which so clearly reveal the sympathetic heart. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." So too with the Psalmist, whose words are just as philosophical as they are scriptural, "He that goeth forth *and reapeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This would form a very good motto for a Sunday School, for if a teacher has this element of real sympathy, however little he may have of other qualifications, he will be sure to be successful. Intellectual power alone may be a very brilliant thing, but it will be in itself comparatively useless; just as the diadem (another word for carbon) may appear very fine as it is seen on the brow of beauty or the crown of royalty, but it is as *carbon on fire*, that it is most useful, propelling our cars and steamships, and carrying on the commerce and manufactures of the world. So, it is teachers who are, as it were, all aglow with love for the children and love for the Saviour, who will be able, with the Divine blessing, to melt the hard or wayward hearts, and be of real permanent use in the work of the Sabbath School. Let us, then, seek to have such a spirit, the spirit of self-sacrificing sympathy which shall lead us to live for, and if need be to die for, our fellow-men—the spirit so beautifully described in these words, found on the gravestone of a soldier who perished on the field of battle:—

"Whether on the tented field,
Or in the battle van,
The fittest place for man to die
Is where he dies for man."

Brantford, 17th Sept., 1874.

THE UTOPIAN CHURCH.

A Christian church should be a church of Christian people. They only should be accounted Christians who are believers in Christ, who believe not only in His existence, but rely on His atonement: these become His followers, are led by His spirit, and conformed to His image. Now, in seeking to have such a church, some have set up a false standard, false because artificial, and a church of such material, all up to the artificial standard, is Utopian, because it has no existence but in the minds of the constructors. When churches or ministers set out with this mistaken idea, they are doomed of necessity to be weak and diminutive, few in number, weak in effort, self-complacent in spirit, pluming themselves on that which should be a cause of grief to them. Their fewness is adduced as an evidence that their communion is pure. They say: "Better to have a church with but ten members who are born again, than a large and mixed community of converted and unconverted persons." This is a virtual challenge to all other churches to find an unconverted man or woman among them. Other churches and the world are not slow to take up the challenge and charge home inconsistency on some of the select few. Many Christian people stand without despairing ever to reach the standard of perfection set up, pondering over the mystery of what it is to be a Christian, and what sort of change must be experienced before they should dare to offer themselves to a community of such asserted purity. To join such a church, would be at once to proclaim to members of all other churches: "Stand by, for I am holier than you."

Many who attend the services of such a church, and are, perhaps, profited by them, shrink from offering themselves to its communion, because they fear they

have not reached their own ideal of what a Christian should be, and despair of reaching the artificial standard set up by the church.

In these small communions of precious materials, and in the congregations that surround them, there are not unfrequently to be found hard judgments of Christian character, uncharitable feelings towards offenders, and a readiness to resort to church discipline, and employ its censures on delinquents, till the feeble few are rendered yet fewer, and the power of the church to attract anything good to itself is lost. We are prompted to ask, Can this be Christianity? But this is a legitimate result of an artificial standard. The mode of admission into some of these churches is made as difficult as it well can be. The members seem bound to show cause why one offering himself should be kept out. Applicants are not met hopefully, but suspiciously. They are expected to have a certain type of experience, and to have formed a correct theory of doctrinal truth, to be able to give day and date for the time of their renewal.

The kind of evidence required is not such as the Apostles asked from applicants. They hinged the acceptance of those seeking for membership on their views and feelings in regard to Christ, not on their views in regard to themselves. They asked such questions as: "What think ye of Christ?" "Dost thou believe on the Son of God?" "If thou believest with all thine heart thou mayest." Then the directions given to enquirers were very simple. "Believe on the Lord Jesus Christ." "Look unto me." "Come unto me." "He that believeth on the Son hath life." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Through Christ was preached the forgiveness of sins, and by Him all who believed were justified from all things from which they never could be justified by the law of Moses. Men's fitness for church membership was judged not so much by their subjective experience, as by their relations to the great object of faith and hope. It was not required that they should first prove that a work was done *in them* by the Holy Ghost, but that they should accept by faith the work done *for them* by the Lord Jesus Christ. The Apostles held that where Christ's work was received the Spirit's work was begun. They did not require so much evidence that men were sanctified, as that they were justified. They did not puzzle themselves to find out whether or not men were born again—had a new heart—were changed. But they desired to know, did they believe on the Saviour and intend to follow Him? Hundreds know that they trust in His blood; that they intend to follow Him; that they love Him and pray for everything through Him, who will be thoroughly puzzled if they are questioned about the new birth and a change of heart.

If they were admitted on evidence of their faith in Christ and love to Him, they would, under the influence of this experience, soon perceive that they had passed from death unto life, and understand the mysterious language of the Saviour to Nicodemus regarding regeneration. Is it, however, a fact that any church by the setting up of such a standard has realized a state of positive purity? Among the twelve there was one Judas, and in the same proportion had the number reached 120 there might have been ten inconsistent members. We do not say that a church should not honestly aim to have an entirely pure membership, but we do say, that after efforts such as the Apostles made, it may fail to secure it.

It is doubtful if churches which keep down their numbers by setting up a standard which neither Christ nor His Apostles ordained, do secure a purity greater in proportion than others who keep to a scriptural test. In some cases churches have become so morbidly afraid of taking in members that may turn out to be unconverted, that the organizations have died out on earth, and the few holy ones have gone up to heaven, to find some of the very individuals there which they had refused to fellowship here.

It would be better for us to change our phraseology, and instead of contending for "*Purity of communion*"—a condition only found in heaven—to set up as our requirement, a Fellowship of believers in Christ only. The latter is more

in accord with the language of the New Testament. It is, moreover, far easier for a man to decide as to his faith in Christ and love to Him, than as to whether he has been made the subject of regenerating grace. It would very much simplify matters to return to Apostolic usage and take people into the church on a profession of their faith in Christ, where there is nothing in the life and character to contradict it, than to demand in advance collateral evidences of the new birth.

It will be found that a believer's evidences will blossom forth much more beautifully in the fellowship of the saints, than they ever can while in the unpropitious soil of the world. Congregational churches have in many cases stultified themselves; they have kept the young people outside till they have found a home in other churches, or become confirmed worldlings, so that the principle we have so justly laid down, of a pure communion for the church, has been so explained, and carried out as almost to do away with earthly communion altogether.

Many an applicant has adorned the membership of other communions whose natural home would have been with the Congregationalists; but his own people had not confidence in him, could not trust him, required more evidence on the start than he could furnish.

Thus in some cases, instead of keeping our churches pure, we have simply kept them weak; we have kept the lambs out of the fold till they have perished, or found others more generous than we, ready to afford them shelter. We have reaped the rewards of our own unbelief.

Some churches have died out of age, or as some think of starvation, finding nothing in this lower world pure enough which they could assimilate, and thus maintain an existence, so they exhaled and went to heaven.

Other churches have flourished on their ruins, with their walls too low, and their gates too wide. This, however, can scarcely supply a reason for our fences being so high and gates so straight as to discourage good men from attempting to get in—a standing caricature on Dr. Watts' "We are a garden walled around," &c.

A miserly merchant who drove away his customers by his high prices, soon found it best to retire to his office and leave the store to his clerks. He peered through his glass window into his shop, and when, as it sometimes happened, customers began to come in freely, he put his head out to his clerks and whispered: "Keep the prices up, keep the prices up." So some church members become alarmed if members begin to come into the church. Several applicants at one time will awaken serious apprehension that the world is coming into the church. They are at once clamorous about keeping the standard up. They seem to have no idea that the Lord can convert more than one at the time, and that with long intervals between. O ye of little faith, why limit the Holy One of Israel?

W. H. A.

Paris, September 21st.

DENOMINATIONAL EXTENSION.

We are on the eve of missionary meetings. We need some definite plans to commend to our people. They are all "longing for some nobler work to do." They are often taunted by members of other communions with a lack of aggression. But they are not voluntarily idle. It is because a general, instead of a sharply-cut and well-defined missionary policy has been presented to them. There is much aggressive zeal, as great a longing to reach to the regions beyond, among Congregationalists, as among any other body of believers. But a wisely-cut channel has not been opened for the streams of that aggression to course through. Cannot this lack be remedied?

To remain content with the growth of our principles in other denominations, is a poor sort of contentment indeed. Such results must have their place in encouraging us. But they ought to be only *stimulative*, and not *final*. "Show us your principles in working," is the righteous demand of outsiders. "Are they feasible?"

is a legitimate question we cannot afford to disregard. A Presbyterian professor once admitted to me, that "Congregationalism would work best of all 'isms' among saints or angels, but was impracticable amid the weaknesses of fallible men." Our work clearly is to show our querists and critics, that what would work with such harmony in the church triumphant, will work sweetly also in the church militant. A good church planted in our cities or towns, displaying freedom and order, aggression with energy, will do more to brighten Congregational prospects, than any amount of inactive faith in our principles, or boasting about them.

Church extension, then is a positive necessity for us, if we would live. Old and new England have owned this, and pushed it, and won esteem by it. But among us for years past, there has been little determined effort in this direction. Let it continue much longer, and not only will onlookers have no inspiration of faith in our principles, but our own people will grow either apathetic or dispirited. The best item in our annual reports, next to that of a great spiritual baptism on our churches, would be that new fields had been entered upon, and taken possession of. Show such to our people, and there would be such an increase to our Mission Treasury, as would astonish us.

Now what plans can we suggest to our friends during our coming campaign? I would respectfully suggest to the consideration of the Mission Committees and all the brethren a plan which I think is eminently feasible. Let us first project a new course of establishing causes; and then ask our members to sustain us in it.

Let us aim at a broader policy than we have adopted previously. We go into a town, gather together the few Congregationalists who are there, rent some public hall or private room, or get some old defunct chapel, and begin to preach. That is the present plan, an instance of which is St. Thomas. But the work doesn't move. No! And it never can be expected to move under such a poverty-stricken régime as that. Instead of that, let us go into a town, and, without begging to live, show the inhabitants we intend to live because we have a right to live. Let us build our \$5,000 or \$10,000 church, and then send a man there who will say to the people of the town, "Come in and dwell here, we have built this for you." "This is a donation to the Gospel cause by the Congregationalists of Canada." Such a course would inspire respect among strangers to our principles, and they would say, "these people mean business." And instead of merely finding *ready made* Congregationalists, we would *manufacture* Congregationalists out of those who are now ignorant of our existence.

"A nice dream," says one and another. "Quite impracticable" remarks a third. Don't pronounce too speedily. The supply will cover the demand. Establish a bureau for Church Extension alone. Let us have a distinct treasury for that. Then let us go to our people and say, "we are going to build a handsome church in _____, we know you will sustain us in it." Let every adherent in Canada lay sacredly aside each year *one dollar* only for some new church, and we could soon take possession of some of the most thriving towns in our Dominion. We could build a handsome church annually. And we could wrench respect from those who regard us with a cold air at present.

We want larger faith in ourselves; a faith

"That laughs at impossibilities,
And cries, 'It shall be done.'"

Energy well grounded and continually sustained can overcome any present obstacles. We are soon going before our constituents, dear brethren, let us "talk big things" to them. Nothing meagre will suffice us. And if we do not meet with a generous and noble response from our people, I shall at least be sorely disappointed in the spirit of our Canadian Congregationalists. If we be baptized with the spirit of our non-conformist ancestors—the spirit of the Pilgrim Fathers—we cannot fail to grow.

R. W. W.

London.

ARE MISSIONS A FAILURE?

A gentleman who liked the cause of missions, but who had received an unfavourable impression concerning the pecuniary management of our various missionary operations, was asked to contribute something for their support. Taking five dollars from his pocket, he said, sarcastically: "Here is one dollar for the heathen, and four dollars to get it to them." This cutting speech represents an opinion by no means uncommon among excellent Christian people, who have not looked thoroughly into the subject. They give moderately to the cause of missions, but they give to it more doubts than dollars. The object seems to them good, but the practical methods of accomplishing it, bungling. Especially do they suspect that too much money has been spent on home machinery—on secretaries, agents, clerks, rents, exchanges and the like—and too little is left for the direct work of missions among the people who are to be reached by the missions. Viewed merely as a matter of business management, they have a notion that missions are a failure. A certain amount of benefit, of course, is wrought by the expenditure; and they would not consent to the expenditure being stopped; but a great deal more benefit might be obtained if the expenditure were better adjusted. In short, as shrewd business men, they think that this particular machine costs too much merely for the running.

But is this true? Have these good men really looked into the matter about which they talk so freely? Or, rather, have they not surrendered themselves to vague and unfounded statements made by those who are ignorant of missions, and aggravated by the sneers of those that hate missions? We boldly challenge any practical business man to inspect the financial accounts of our Missionary Societies, and to compare their management with that of the great commercial or educational or charitable institutions in this country, and then tell us whether these societies are not conducted with consummate financial sagacity, economy and prudence. We should like to be informed of any commercial house, conducted with all the thrifty shrewdness of private self-interest, and engaged in enterprises that reach into many lands, and require remote agencies, that expends less in mere administration than do these societies. A fair specimen of them is the Presbyterian Board of Foreign Missions. According to the showing of its Hand-book, during the first seventeen years of its history $11\frac{1}{2}$ per cent. of its outlay was expended in its administration; during the next seventeen years the amount expended in that way was $4\frac{1}{2}$ per cent.; and for the subsequent four years it was only four per cent. We speak not now of the quality of the work done, or of the incommunicable value of the spiritual benefits accomplished by these Missionary Societies. Simply as examples of careful, prudent, well-proportioned business effort, it seems utterly and cruelly unjust to accuse them of being failures.

But since the work of Christian Missions is pre-eminently a target for sarcasms, while our hand is in, we will refer to another one. It is the sarcasm which, in various forms of bitter phrase, represents the direct results of missions as something ridiculously small. And again we ask is this really true? Is it a fact that these vast efforts of Christendom to pierce the darkness of heathen lands with shafts of celestial and life-giving light have been so merely fruitless as to stand like monuments of heroic constancy and persevering valour? On the contrary, we think it could be shown that the history of mankind furnishes no instance of vast and various moral enterprise upon the whole so rich in moral fruitage as the great missionary enterprises of the Christian world during the past one hundred years. What are some of their achievements?

In the first place Christian work in the foreign field during the past decade has resulted in a greater number of conversions, in proportion to the numbers engaged, than has such work in the home field.

Secondly all the principal heathen countries in the world are now pene-

trated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindoostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundreds of Pacific isles, are 31,000 Christian laborers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges and theological seminaries have been established, wherein Christian education is given to 600,000 youths of both sexes. Outside the bounds of Christendom, there are now established 4,000 centres of Christian teaching and living; 2,500 Christian congregations have been established; 273,000 persons are now members of the Christian Church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out-stations; 70,857 communicants. "The Baptists have made the Karems of Burmah a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the islands of the Pacific? "The largest church in the world, numbering 4,500 members, is in Hilo, on the Island of Hawaii, not yet fifty years removed from the most debased savageism. Over 90,000 Feejeans gather regularly for Sabbath worship, who within a score of years feasted on human flesh. In 1860, Madagascar had only a few scattered and persecuted converts. Now the queen and her prime Minister, with more than 200,000 of her subjects, are adherents to Christianity." As the Secretary of the London Missionary Society has said, "In more than 300 islands of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away."

These are but fragments of the testimony that is within our reach, all telling the same story. Instead of bitter jests, founded on ignorance, at the paltry results of Christian missions, the just expression of our hearts should be one of astonishment and gratitude over the marvellous achievements of these missions in actually Christianizing large portions of the human family. And they have only begun to indicate what they can do. Let us sustain them with new confidence, and with the energy of our prayers, and the abundance of our free gifts.—*Christian Union.*

Editorial.

The Canadian Independent.

TORONTO, OCTOBER, 1871.

WHY ARE WE INDEPENDENTS?

There are not a few, probably, among the members of all our churches, who if asked the question,—“Why are you a Congregationalist?” would find it diffi-

cult to give an intelligent, and satisfactory answer. Many of them are so, because their parents were so before them; and many more, because having been accidentally led to attend a Congregational church, and been converted under the preaching of a Congregational minister, they felt it their duty to join with those among whom they had first learned

to love the truth. Family ties, place of residence, and personal attachment to the minister, in still other instances have settled the question of church connection; while in comparatively few cases, perhaps, has their choice been the result of an intelligent apprehension of the value and scripturalness of our distinctive principles. The same thing is true, doubtless, to some extent of other churches, as well as of our own. There is, indeed, among all denominations too little of the Berean spirit, teaching us, as it did the early disciples, to "search the scriptures daily," to see how far modern usage and Apostolic precedent agree. The Congregationalist ought to know why he is a Congregationalist, and the Presbyterian and the Baptist, and the Methodist, why he assumes the name he wears. And certain we are of this, that if the New Testament were searched more, and the catechisms and confessions—good and useful in their places—less, we should have less of diversity in church organization and usage than now obtains.

It has been said that all forms of civil government are good or bad, according to the character, and administrative ability of the men who govern by them; that a despotism in some hands, is better than a constitutional monarchy, or a republic, in other hands: and there is, no doubt, some truth in the averment. It is perhaps true, even of ecclesiastical governments. We are no tsure but Independency is the worst of all moulds into which to cast the life of a Christian Church, when it is unshapen by the hand of piety and intelligence. The higher our privileges, the greater our

dangers. But that, after all, is but a poor reason for adopting or adhering to a confessedly inferior form of government, either in church or state. Everything human is imperfect, and, as John Newton used to say, "we never handle the vessels of the Lord, without leaving the print of our fingers upon them." The remedy in that case however, is not refusal to fulfil our allotted service in the sanctuary, but to seek to have our hands clean.

The correct and safe course, therefore, in regard to all questions of ecclesiastical polity, as well as of doctrine, is to appeal "to the law and to the testimony," for if our confessions and books of discipline are not according to this word, "there is no light in them."

Why then are we Independents? And, why cannot we relinquish, or at least lay aside our denominational peculiarities, and consent to be reconstructed, upon the plan of one or other of the great ecclesiastical organizations that are "stretching out their arms like seas, to take in all the shore?" Viewed from the standpoint of mere worldly policy, it were certainly the wisest and cheapest thing we could do. It costs more to be a Congregationalist, than to be an Episcopalian, or a Methodist; why then stand without, in these days of "union?" For the sole and simple reason that we find nothing of the type of the modern ecclesiastical systems which surround us, in the writings of the New Testament,—no hierarchies, no ecclesiastical courts, no stationing committees, no "legislative" conferences,—nothing whatever beyond the individual "Church" or Congregation of believers, from whose

act, or decision, our blessed Lord has permitted no appeal. (Matt. xviii, 17.) The only apparent exception to this rule was that of the council at Jerusalem, described in the 15th chapter of the Acts, which was in fact no exception, inasmuch as it was an appeal from uninspired to inspired men—a case, therefore, that can never occur again. No one can study the Divine record of the planting and training of the Apostolic churches, and compare what he sees now, with what he reads there, without feeling ready to exclaim,—

“ Oh, how unlike the complex works of man, Heaven’s artless, easy, unencumbered plan ! ”

The change is not merely one of development. Radical principles have been departed from. Some of our modern organizations utterly ignore the teachings of the Apostles as to the necessity of a converted membership. Others of them hold to several distinct orders of the ministry, while the New Testament speaks only of one. Others, again, rob the churches of their rights and liberties, in the choice of pastors, in the reception of members, and in the exercise of discipline upon the unruly and the disobedient.

Are we then to say that these are trifling matters?—that we may disregard them, or be silent about them as we please? Shall we be so jealous of our rights and liberties as citizens, and [so indifferent to them as Christians? Let not every Congregationalist alone, but every one that loves God, and believes his Bible, reply! For our own part, we are satisfied that in the departure from the Apostolic plan of laying the responsibility of all Church action upon

the whole membership, instead of its official members, we may find the germ of most of the evils that have since crept into the Church of Christ.

The credulity of infidelity is proverbial, but it has seldom had a more apt illustration than in Professor Tyn-dal’s attempt, in his address before the British Association, at Belfast, to account for the origin of sight. The explanation given us of it in the Book of God—“ He that made the eye, shall be not see? ”—like the Divine promise to answer prayer, which he not long ago wished to experiment upon, is in the Professor’s esteem unphilosophical; and this is what he offers us instead :—

“ In the lowest organisms we have a kind of tactual sense diffused over the entire body; then, through impressions from without, and their corresponding adjustments, special portions of the surface become more and more responsive to stimuli than others. The senses are nascent, the basis of all of them being that simple tactual sense which the sage Democritus recognized 2,300 years ago as their common progenitor. The action of light, in the first instance, appears to be a mere disturbance of the chymical processes in the animal organism, similar to that which occurs in the leaves of plants. By degrees the action becomes localized in a few pigment-cells, more sensitive to light than the surrounding tissue. The eye is here incipient. At first it is merely capable of revealing difference of light and shade produced by bodies close at hand. Followed as the interception of the light is in all cases by the contact of the closely adjacent opaque body, sight in this condition becomes a kind of ‘ anticipatory touch.’ The adjustment continues; a slight bulging out of the epidermis over the pigment-granules supervenes. A lens is incipient, and, through the operation of infinite adjustment, at length resumes the perfection that it displays in the hawk and eagle.”

There now! who can need anything further, after that? And yet, it appears to us, the induction is somewhat broader than the facts, as actually observed, will warrant. Who ever saw the process described? What proof is there of its ever having occurred? And then, the modesty of the Professor in propounding his theory is so charming! As if the discovery of a "law" of development actually obviated the necessity of further seeking after the Divine "Law-giver." To us the operation of the one implies the existence and all-pervading energy of the other. Surely no truly scientific mind can rest in any such theories, or accept them as easier of belief than the simple statements of the Christian revelation.

It is surely one of the "signs of the times" when an Episcopalian, a Congregationalist, and a Baptist minister join in an ordination service! Yet such was the fact recently in Ottawa, where on invitation of the Rev. Mason Gallagher, of the Reformed Episcopal Church, the Rev. J. G. Sanderson, (Cong.), and the Rev. Mr. Cameron, (Bapt.), assisted in setting apart a young man to the ministry of that newly organized church. Of course, High Churchmen, and some "Evangelicals," have been very much shocked at the proceeding; but He that rebuked the narrowness of His disciples who forbade one, not of their own little company, from casting out devils in His name, saying, "He that is not against us is for us," looked on, we doubt not, approvingly, and that was enough. If He bless, who can curse?

As a set-off to this illustration of a growing intelligence and charity, we are

sorry and ashamed to record the fact, that another minister of the Church of England, in Canada, who shall be nameless, but whose claim to Apostolical exclusiveness at least is indisputable, is actually prosecuting a good Methodist brother for pronouncing the benediction in the Episcopal burial-ground! Could arrogance and ignorance farther go? We wonder whether it was the pressure of his feet, or the sound of his voice, that polluted that sacred enclosure; and if the latter, how far off from such a graveyard a man must stand, before he can venture to pray without liability to prosecution!

The marriage of the Wesleyans and the New Connexion Methodists has been solemnized, and the United Conference, representing the Wesleyan Methodists of the Dominion, and the New Connexion Conference of Ontario and Quebec, has been in session, in the Metropolitan Church, in this city, for over two weeks past, perfecting the details of the new organization, and assigning to the several Conferences into which the "Church" is divided, and to their multitudinous Committees, their respective limits and work. We cordially wish them the truest and highest prosperity, in the name of the Lord! Although we can see no warrant in the New Testament for the itinerancy, or their ecclesiastical polity generally, the success of any and every denomination of Christians, in the conversion of sinners and the edification of the Church, must ever be a cause of gratitude and rejoicing to all true Christians; and that, we trust, will be the one great aim, and glorious reward, of the United Methodist Church of Canada.

Tupper, in his "Proverbial Philosophy," discourses "Of good in things evil," and teaches us to extract sweetness from the bitterest experiences of our earthly life. There are some things, however, in which the element of "good" is so small, and so difficult of distillation, that one is fain to give up the attempt in disgust. This Beecher-Tilton affair is one of them. Looking at it from the most favourable point of view, it is, socially and religiously considered, saddening and humiliating in the extreme. The newspapers have been full of it for weeks, and now the railway-cars are flooded with pamphlets giving, for the delectation of their readers, all the details of the scandal.

There is one use of it, however, which we have to suggest, and that is, that the subject having been thrust in this way upon the public, ministers can now deal with the delicate questions involved in the seventh commandment, and with the growing evils arising from its violation, in a manner in which it would have been exceedingly difficult to do it, but for this unhappy affair. Let the pulpit seize the opportunity it offers to warn and instruct all classes alike, in regard to the "sin against the body," which, in so many forms, is damaging the social and religious life of this country. "Cry aloud: spare not!"

News of the Churches.

MINUTES OF THE ANNUAL MEETING OF THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK, HELD IN SHEFFIELD, N.B., SEPTEMBER 11TH—16TH, 1874.—THE CONGREGATIONAL UNION of Nova Scotia and New Brunswick commenced its session in Sheffield, N.B., in the Church of which the Rev. W. Williams is pastor. After prayer, the Union organized by the Chairman, the Rev. Charles Duff, taking the chair, and ordering the calling of the roll, the following members being present:—

PERSONAL MEMBERS.—Revs. Messrs. C. Duff, R. K. Black, A. Macgregor, S. Sykes, S. G. Dodd, W. Williams, J. R. Kean, and James Shipperley.

DELEGATES.—Yarmouth, Messrs. Freeman Dennis and J. Crawley; Liverpool, Wm. Anderson; Brooklyn, G. McLeod and G. Chandler; Chebogue, J. B. Hawes; Sheffield, N. Burpee and A. Barker; Keswick Ridge, J. B. Wathem, and J. Kennedy; St. John, James

Woodrow; Halifax, E. Smith and William Taylor; Pleasant River, Charles Burnaby; Canning, J. Woodworth.

HONORARY MEMBERS.—Rev. D. Macgregor, Mr. J. F. Malcolm, of the Congregational College; Messrs. H. P. Bridges, Joseph Barker and David Burpee, of Sheffield; Captain Clements, of Yarmouth.

The Address of the Retiring Chairman, the Rev. C. Duff, was then delivered; the subject being "True Progress." This topic was presented in both its negative and positive aspects.

The election of Officers and Union Committee was held. The following is the result:—Rev. A. Macgregor, Chairman; Rev. W. Williams, Secretary; Rev. R. K. Black, Missionary Secretary; Mr. James Woodrow, Treasurer; Revs. S. G. Dodd, S. Sykes, J. R. Kean, Hon. F. Tupper, Hon. Isaac Burpee, Messrs. F. Dennis, H. P. Bridges and Wm. Anderson.

A paper was read by the Rev. Jas.

Shipperley, on "The Mission of Congregationalism," which elicited considerable discussion.

Various reports were presented, and some routine business transacted.

A resolution was adopted, deprecating the use of the traffic in intoxicating liquors; and recommending that our ministers preach on the subject of Temperance, on the Third Sabbath in December.

A resolution was also passed expressing interest in the progress and well-being of the Congregational College of B.N.A., approving the enlargement of the College Board, and recommending the Institution to the generous support of the Churches.

A resolution was adopted recommending the CANADIAN INDEPENDENT and the YEAR-BOOK to the support of the Churches.

An Evening meeting was held presided over by Freeman Dennis, Esq., at which the late Secretary, the Rev. A. Macgregor, gave a retrospect of the year's work; pointing out the hopeful features of a revived interest in several of the churches, a gratifying increase of church-membership, and a large increase of general contributions; but also shewing that there is room for improvement in the liberality and spirituality of the Churches, and that its ministers need a richer baptism of the Holy Ghost, and a fresh consecration to the Master's
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James Woodrow read an interesting paper on the history and moral position of our denomination, which was, on motion, handed to the Union Committee for consideration.

The Pastor of the Church, the Rev. W. Williams, spoke of the need of a revival in his Church, and asked the prayers and efforts of his brethren for that end. Other speakers followed with short addresses and special prayer. The meeting was crowded, and its tone eminently devotional and elevating.

The Sabbath day which followed was an "high day" in the best sense. It opened with a well-attended prayer meeting, at the close of which the Annual Sermon was preached by the Rev. A. Macgregor, of Yarmouth, N.S., from the text "Have faith in God." The

sermon was plain, forcible and practical, and was listened to with attention by a crowded auditory. In the afternoon an open Conference Meeting was held, presided over by Captain Jacob Crosby—full in attendance, full of interest and devotional feeling. In the evening the Rev. R. K. Black preached on "Christ washing the disciples' feet." At the close of this instructive discourse, the Lord's Supper was administered to a large number of communicants, the pastor presiding.

Business was resumed on Monday, and various resolutions passed. Papers were requested for next Annual Meeting from Rev. C. Duff, Rev. D. McGregor, Rev. S. G. Dodd, and Mr. C. Whitman. The Rev. S. G. Dodd was appointed to preach the annual sermon.

The Rev. J. R. Kean read a spirited paper on "How to rouse inactive Christians."

The Rev. D. McGregor was received as a personal member of the Union, on dismissal from the Congregational Union of Ontario and Quebec.

The Revs. R. K. Black, C. Duff and A. Macgregor were appointed delegates to the aforesaid Union.

The Secretary read a letter from the Rev. S. P. Fay, delegate from the Maine Conference, conveying the fraternal greetings of that body.

In the evening a large and interesting Missionary meeting was held, at which the usual reports were read. Addresses were given by several members of the Union and others, and a collection was taken up.

On Tuesday, the following resolution was passed: Resolved, that this Union do appoint some eligible member to visit the churches, with a view to inducing them to raise the amount of their contributions to the Missionary fund to a sum equal to the expenditure; and also to gather all possible information concerning the state of church property, and in relation to new and eligible fields of labour.

A paper was read by the Rev. S. G. Dodd, on "Revivals: and how to promote them." An earnest discussion followed.

It was resolved, on motion, that the next meeting of the Union be held in

Brooklyn, N.S., on the Friday following the first Sabbath in September, 1875.

At a Public Meeting, in the evening, various reports were given and addresses made.

On Wednesday, resolutions were passed expressing sympathy with the widow of the late Rev. James Porter, and with the widow of the late Rev. A. Burpee, on the severe and painful loss they have respectively sustained, and directing copies of the resolutions to be forwarded.

A resolution was passed, advocating free and unsectarian education, and expressing gratification at the recent triumph of this principle in New Brunswick.

Thanks were accorded to the Sheffield Church and Congregation for its hospitality, and the Union then adjourned to meet in Brooklyn next year.

Thus closed one of the most successful and interesting meetings which the Union has ever held. The weather was exceptionally fine throughout, and the pretty little river-side settlement looked its best. The attendance at the meetings was large, and the capacity of the houses in Sheffield fully tested. More noticeable still was the earnest devotional and religious spirit which pervaded the exercises from first to last. It is hoped and expected that the Union meeting of 1874, in Sheffield, will shew lasting and beneficial results.

MONTREAL ZION CHURCH.—INSTALLATION OF THE REV. J. F. STEVENSON, LL.B.—On Sunday the installation of the Rev. J. F. Stevenson, LL.B., late of Reading, England, took place at Zion Church. There was a special prayer-meeting at ten o'clock, a.m., and at eleven,

Rev. H. D. Powis, of Quebec, preached a practical sermon, founded on passages in Luke's Gospel.

The installation took place at three o'clock in the afternoon.

Rev. J. Fraser commenced the services by reading and prayer.

Rev. K. M. Fenwick, of Kingston, followed with a short and appropriate introductory discourse.

Rev. Dr. Cornish, by appointment of

the church, then read the following statement of the circumstances which had led to the services of that day, and to that new departure in the work of the church, of which those services constituted the first step:—

This church is now in the forty-third year of its existence. At its organization it consisted of fifteen members, whose number, by the end of the first year, was increased to thirty-six. The end of the first decade found the number one hundred and seventy-five; at the end of the second the membership stood at two hundred and seven. The thirty-first year opened with four hundred and eight names on the roll, and the forty-first with four hundred thirty-six. Making due allowance for deaths and removals, the members received into fellowship on profession or by letter, during this period of forty-two years, amount to thousands. From these facts it is clear that as a religious body, this church has been a source of healthful influence upon the general community, which justly entitles it to its name and place in the large religious work which remains to be done in the midst of us. It is the firm conviction of many of our number, that increase of members beyond a certain point does not bring a corresponding increase of spiritual energy to a church; on the contrary, except in a few and unusual cases, the tendency is in an opposite direction to a direct loss of power. The machine, so to speak, becomes too unwieldy for efficient work, seeing that the parts of which it is composed are apt to lose their individuality and to be lost sight of in the mass. Now this is a state of things fraught with sore damage to churches of our polity; and hence it has been the decided opinion of not a few of us, for many years past, that it has been our duty as a church not simply to establish mission stations in destitute parts of the city, but also to send forth a strong and godly band from our ranks to occupy new ground in some of its many populous and growing districts. In 1864, when this building was enlarged to its present size, this very course was keenly urged by a respectable minority, though without success, and that the matter has been suffered to remain so long in abey-

ance, shows an apathy on our part, striking in its contrast to the zeal and energy which characterized this church during the first twenty-five years of its history; however, on account of the large increase of our population, and the rapid growth of the city, the subject has been invested with a greater importance, and has been forced anew on our attention. Whatever minor and subsidiary considerations may have contributed to the invitation of an additional minister to serve us in the pastorate and ministry of the Word, the predominating cause has been this question of extension and colonization; had it not existed, no such call would have been sent, and we should not have had the joy of welcoming Rev. Mr. Stevenson to the joint pastorate and ministry of this church. Now that he, with full confidence in us, has responded to our call and has come among us, let us see well to it that we do all that in us lies, as we have pledged ourselves to do, to make his ministry a power for rich blessing, not only to ourselves, but to all our fellow citizens. The method of procedure we purpose to follow is one that has the sanction of the usage of the Primitive Church, and in modern times it has been worked successfully in several places in the mother country. The joint ministry will be one of perfect equality as regards position, powers, functions and responsibilities. Its prime object will be, a fuller development of the spiritual life and energies of the Church, by means of vigorous preaching, pastoral oversight, and special concern for the young; next, preaching the Gospel to the unconverted, that they may be brought to serve the Lord; and, lastly, the propagation of those principles of Church polity which commend themselves to our judgment as most in accordance with the teaching of the New Testament, and which have done honoured service in the past to the cause of true freedom, both religious and political. We shall occupy two places of worship, in which, simultaneously, divine service will be held, Christian ordinances observed, and Sunday-schools kept open; the pastors arranging between themselves the conducting of these services, so as to secure a proper alternation in the exercise of their gifts, and to foster

a feeling of Church Unity. For the management of affairs there will be a common central executive, consisting of pastors, deacons, and members of the Church Board; there will be one roll of membership, and one body, with full and sole control as to admission into fellowship, discipline, the tenure of property, building and all matters of finance. Such is our plan, and such our aims; the one, in our judgment, is good and feasible; the others are legitimate and worthy of Christian men. We believe that if with prayerful, united, bold and persevering effort, we address ourselves to the execution of this plan, we shall achieve our aims, and secure a satisfactory realization of our hopes and aspirations. It is not for me, on this occasion, to expatiate upon what we regard as the peculiar excellencies of our Church polity, as compared with other ecclesiastical systems; but it must not be inferred from our silence that we value our distinctive principles a whit the less highly, or cling to them a whit the less tenaciously, than do members of other denominations value and cling to what they regard as their peculiar points of advantage. This being the case, we should be false to our convictions of truth did we not seek to propagate these excellencies, and recreate to Him who has sustained us as one of His churches, and has blessed us with such large growth and prosperity, did we not cheerfully and loyally put forth our hand to do our part in the work that yet remains to be done in this place. As it has always been in the past, so in the future it will be the earnest desire of this Church to hold its rightful ground, and do its proper work,—not in a spirit of bigotry and sectarianism, but rather in the cultivation of that enlightened charity which should characterize all the followers of our common Lord, and which constitutes the essential groundwork of that union among them for which He prayed when on earth, and without which no true union can exist. We shall be ready to co-operate with churches of every name, in all efforts for the benefit of the community. In their individual plans and operations for extending the knowledge of truth and righteousness, we will wish them God-speed, and rejoice with

them in their success; only claiming for ourselves that which we as a body have always contended should be accorded to all others—the unrestricted right of holding our peculiar principles, and of propagating them by all legitimate means. With such sentiments we take the important step in our Church work which this day witnesses, confidently leaving the issue in the hands of Him who never forsakes His servants when in obedience and humble dependence they endeavour to follow His commands and perform His service.

Rev. A. Duff, of Sherbrooke, then offered up the Installation Prayer, after which,

The Rev. Charles Chapman, M.A., delivered an address to the pastor elect, full of Christian sentiment and brotherly kindness. Had their venerated and much-loved father in the Gospel, Rev. Dr. Wilkes, been present, the duty of welcoming the pastor elect would have fallen on him, as the retired pastor of the Church; but in his absence, he cheerfully undertook the work and would seize the opportunity to make a few statements from his own point of view in reference to the new relationship formed. He welcomed their newly-arrived brother with the emphasis of Christian affection, and returned thanks that he, wife and family, had been so tenderly watched over in coming to enter upon a new course of toil in the service of the Lord.

Rev. J. F. STEVENSON responded, and said the kindly recognition and the prayerful sympathy of his Christian brethren, on his entrance upon the solemn duties which awaited him as one of the pastors of that church, made it reasonable that he should lay before them such facts in connection with himself as might form the legitimate foundation of such a claim. There were two questions which could be fairly asked under the circumstances; first: "In what manner has the present connection between pastor and people been formed?" and second: "What are the main principles which are to regulate the substance and the manner of my teaching as a minister of Jesus Christ?" He answered the first enquiry by giving a brief sketch of his past religious history. He was born not only in a pious family,

but in the midst of the associations of ministerial life. His immediate ancestors for two generations had been ministers of the Gospel. He noted his father's earnest ministrations, and to whose diligence he traced the honor in which he always held the office of the Christian Ministry. As a result of his excellent training, he was convinced of his being a sinner at an early period of life. In his fourteenth or fifteenth year he joined the Church. His parents finding that he was strongly convinced that he should devote himself to the work of the ministry, sent him in his seventeenth year to University College, London. At the end of a year he entered the Theological College at Stepney (now at Regent's Park.) He there passed through the usual and a thorough course of study, obtaining the degree of B. A., and subsequently that of LL. B., in the London University. He shortly afterward received an invitation to the pastorate of the Church at Long Sutton, in Lincolnshire, where he laboured with much comfort and with success for four years; his health, however, having suffered from attacks of a malady common to that section, he in 1858 accepted a unanimous call to the co-pastorate of the Mansfield Road Chapel, Nottingham, to the sole charge of which he succeeded two years after, on the retirement of the senior pastor. In 1861, he was visited with severe family affliction, which so darkened the local attractions of the place that the connecting links were greatly loosened, and this, in common with other causes, prepared the way for his removal to Reading in 1863, where for eleven years and a half he laboured with much joy and with many tokens of the Divine blessing. After noting the strong ties which there sprang up between him and his people, he said the change from that town to America, so difficult and painful in some of its aspects, had been brought about for the highest good of all concerned in its accomplishment. In connection with his visit to this city last summer, he said, he from the first sympathized in the effort toward church extension proposed by the congregation of Zion Church, and that when its choice fell upon him, and responsible brethren at home gave it as

their deliberate opinion that the choice was proper, he could not say No. It had been hard for him to tear himself away from his aged parents and relatives and friends, but still he felt constrained by a sense of duty to come. He did not feel that he had entered into a strange land or amid a strange people, but had arrived at a new and happy home where he could labour in the effort to win souls to Christ. Then, after a brief account of the principles which, with God's help, he proposed to make the theme of his ministry, the services were concluded with the singing of the doxology and the pronouncing of the benediction. In the evening, the newly installed pastor preached his first sermon to his new charge from the text,—Romans xv., 29th Verse, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."—Condensed from *Montreal Witness*.

We offer our sincere congratulations to Zion Church and its pastors, on the above occasion, and cordially welcome Mr. Stevenson to the ranks of our Canadian brotherhood.—[Ed. "C. I."]

TORONTO. FAREWELL PRESENTATION.
—An interesting service took place on Sunday afternoon, at the close of the regular session of the Bond Street Congregational Sunday School. Before the scholars were dismissed, the pastor, Rev. F. H. Marling, took the chair, and called on Mr. Joseph Robinson to read an address (which was handsomely illustrated and framed) to the superintendent, Mr. Chas. F. Millard, who was on the eve of his departure for England. The address was accompanied by the gift of a large and beautiful photograph album, containing likenesses of the officers, teachers, and scholars of the school, with views of Niagara Falls, Toronto, Ottawa, Montreal, and Quebec. Mr. Millard made a feeling acknowledgment of the gift, and of the regrets at the approaching separation expressed in the address. The school has prospered greatly under his administration, and his loss will be deeply felt by all connected with it.—*Globe*.

TORONTO.—The School Room of the Northern Congregational Church has recently been much enlarged, and completely remodelled, by an extension of it both in front and rear, the neat white brick front which has been erected now corresponding nicely with the main building. This enlargement, we are pleased to learn, has been necessitated by the growth of the Sabbath School, and is the fourth or fifth extension which has taken place since its organization sixteen years ago, or nine years before the organization of the church. The new School-room—for such it really is—was formally re-opened on Sunday, the 20th of September, the Rev. Mr. Stephenson, (W. M.,) of Hamilton, having preached morning and evening, and by a Soiree on Monday evening, at which, after tea, excellent addresses were delivered by the same gentleman, Messrs. H. J. Clark, and George Hague, and by the Revds. Messrs. Wood, Jackson, and Marling, of Toronto. The Soiree was followed up by a Concert of Sacred Music on Wednesday evening, at which we believe a handsome sum was realized towards the recent improvements.

ALTON.—The Rev. Mr. Gray has definitely relinquished his charge in Alton, and Deacon McLellan writes to us to say that "the Alton Congregational Church is without a pastor, and is anxious to find a suitable man to take the spiritual oversight of it, dispensing to it the word of eternal life, giving to each a portion of meat in due season, that so God may be glorified in the conversion of souls and the upbuilding of His Church."

PERSONAL.—The Rev. F. H. Marling, of Toronto, is spending two or weeks at Clifton Springs, N. Y., having been recently presented by a few friends with a purse of over one hundred dollars, and urged to take a vacation, to recruit. He expects to visit New York before his return, which we hope he may do in due time, much improved in health.

— We regret to learn from the Rev. R. Robinson, of the Indian Mission, that

rheumatism so cleaves to him that he fears he may be compelled to relinquish his work among the Indians, and seek a sphere of labour involving less exposure and physical toil. Our brother says, "Lungs and throat, and hands and heart, are strong as ever for the work, but power of locomotion and pain interfere." We sympathize deeply with our brother in his suffering and disappointment, and also with the Missionary Board in the loss of so faithful a labourer from their field.

— We heartily welcome back to Canada again our old friend, the Rev. T. M. Reikie, late of Bowmanville, who has been spending a few months in Britain. Since returning, Mr. Reikie has been preaching at Belleville and Galt, in which latter place we hope, from present indications, soon to see a Congregational Church organized. We are sure our brother will not wait long for an invitation to settle among us.

— The Rev. Mr. Wooding, and the Rev. Mr. Kyd, both from England, who have been preaching to several of our vacant churches for a few weeks past, have returned to England. We should be glad to welcome them to this country again, but filial duty, in the case of the former, forbids our hoping for his settlement in Canada for some years.

DOMINION EVANGELICAL ALLIANCE.— The programme of the meeting about to be held in Montreal, October 1st to 6th, came to hand too late for us to publish it in our September number, but we may say that it is an unusually interesting one, and those who are privileged to attend it will doubtless enjoy a rich spiritual and intellectual treat. Among the speakers from a distance, we observe the names of the Right Hon. the Earl of Cavan, Gen. Burroughs, Dr. Donald Fraser, (of London, England); President Porter, of Yale College; Dr. John Hall, of New York; Revs. Dr. Black, of Inverness; Schaff, of Constantinople; Vincent, of New York; Mr. Thane Miller, Mr. Varley, of London, and a host of

leading ministers, and others from all parts of the Dominion. We earnestly pray that the Divine blessing may rest upon the assembly, and that great and precious results may flow from their discussions and prayers.

PROVINCIAL S. S. CONVENTION.—The Executive Committee of the Sabbath School Association of Canada announce that the Eleventh Provincial Convention will (D. V.) be held in Zion Presbyterian Church, Brantford, Ont., on Tuesday, Wednesday and Thursday, 13th, 14th and 15th Oct., 1874.

Pastors and other ordained Ministers of Evangelical Churches, one delegate for every Sabbath School of fifty scholars, or under that number, and an additional delegate for every fifty scholars above that number (but not in any case to exceed four teachers from any school) in Ontario or Quebec; also, Deputations from kindred associations in the British Provinces and the United States are invited to be present and take part in the proceedings.

The very cordial invitation to hold this Convention in the beautiful Town of Brantford, warrants the Committee in assuring all who may be able to attend, of a hearty welcome and Christian hospitality.

The Rev. Dr. Newton, of Philadelphia, Editor of the *Sabbath School World*, author of "Bible Jewels," "Bible Wonders," "Giants, and How to Fight Them," &c., and eminent for his interesting addresses to Sabbath scholars; also, William Reynolds, Esq., the devoted Sabbath School worker and organizer, of Peoria, Illinois, who rendered such valuable service at the Belleville Convention, and W. Howard Doane, Esq., of Cincinnati, Ohio, the author of "Pure Gold," "The Royal Diadem," and other Sabbath School sacred songs, are expected.

Mr. Doane will conduct the singing. A good programme has been prepared, and a most interesting meeting may be expected. Those purposing to attend must notify Mr. W. Wilkinson, Brantford, not later than Oct. 7th, when they will receive certificates entitling them to travel at reduced fares.

THE LONDON SUNDAY SCHOOL UNION issues a call for universal prayer for Sunday-schools on the 25th and 26th of October. They suggest, among other things :—

“That on Lord’s Day morning, October 25th, between seven and eight, all teachers should engage in private prayer for God’s blessing on their labours.

“That the opening engagements of the morning school be preceded by the teachers meeting together for prayer.

“That in the afternoon the ordinary routine of each school should be varied by the children being gathered for devotional exercises, interspersed with appropriate addresses. To this meeting the parents of the scholars might be invited.

“That at some time during the evening the teachers should meet to implore divine help and guidance.

“That on Monday morning, October 26th, between seven and eight, all teachers should again bring their scholars in prayer before God.

“That in the course of the day the female teachers of each school should hold a meeting for prayer.

“That in the evening each church should be invited to hold a special prayer meeting, at which the welfare of the Sunday-school should form the theme of the prayers and addresses.”

In previous years these united prayers for Sunday-schools have been attended with great interest. Let us hope for the outpouring of a blessing in response to the supplications of the coming October.

A YOUNG WOMENS’ CHRISTIAN ASSOCIATION has been formed in Montreal,

which, although only a few months in existence, has already been a source of much good. The object of the Association is, according to its constitution, “to attend to the temporal, moral, and religious welfare of young women who are dependent upon their own exertions for support.” Young women who come to Montreal in search of employment are met by members of the Association, who arrange for their boarding-houses, consult and advise with them as to employment, and continue to take an interest in them as long as they reside in Montreal. The head-quarters of the Association are at 47 Metcalfe Street, and have been furnished almost entirely by private donations from friends interested in the work. Besides rooms for the transaction of business, there are comfortable parlours, supplied with books, magazines, etc., to which all Protestant young women residing in Montreal have access by bringing an introduction, and to which all such are cordially invited at any time. In the same building are also a few rooms where board can be had if desired. The Association has also under its supervision a room where domestic servants are accommodated, till a suitable place is provided for them.

Pastors are requested to furnish young women who purpose coming to Montreal with a note of introduction to a minister of the denomination to which they belong. Such should also be advised to go direct to the rooms of the Association at 47 Metcalfe Street. The Secretary or any of the Directresses will be happy to supply any further information.

Other Lands.

THE REVIVAL IN SCOTLAND.

The remarkable religious movement in Scotland continues to extend. During the winter and spring its chief manifestations were in the great cities, where Mr. Moody and Mr. Sankey were at

work, especially Edinburgh and Glasgow. During the summer these gentlemen have been engaged in the more northern towns, and have penetrated to the edge of the Highlands. The same results continue to follow their labors. It was thought that the great difference between

their mode of working and the traditional methods of the Highlands might prevent their being welcomed there. As these gentlemen are ignorant of Gaelic, they cannot of course leave the Celtic provinces; but Inverness, Tain, and other border towns have borne a large share of fruit. The old Highland conception of conversion implies that no man can come to peace and assurance without a long preliminary conflict, a protracted agony of heart under the sense of sin. The American evangelists have been preaching a present gospel, and making its offer so as to impress men with the conviction that Christ is available for them at the present moment, and that as soon as they accept of Christ they have everlasting life.

Meanwhile the work has been consolidating in other places. In Edinburgh, there are two meetings that continue to be maintained with great success—the Daily Mid-day Prayer Meeting and the Converts' Meeting. Every day at noon a large prayer meeting assembles, and though this is the holiday season, and a very great number of those who would attend are out of town, the meeting continues at an average of about five hundred. The requests for prayer are not less numerous than formerly. The meetings continue to be carried on as before, the first half hour being occupied by the chairman, the second being thrown open to those who wish to take part. The freedom thus accorded has very rarely been abused. Very often the meetings are marked by a deeply solemn tone, and sense of a holy presence. A felt refreshment passes over many hearts, during the exercises of the "sweet hour of prayer."

The Convert's Meeting, as it is popularly called, but not meant to be called, is for enquirers, and such as have been impressed and wish for more guidance. It is a proof of the continuance of the movement that hardly a Monday evening passes without several—perhaps five or six—new enquirers remaining to be spoken to.

In Edinburgh and Glasgow an appeal was made for young men to offer themselves for the service of the Church, whether at home or abroad. The result was that about a hundred in Glasgow,

and fifty in Edinburgh have so offered themselves. What is to be done in the case of these young men, with a view to their training, is now under consideration. It is probable that various methods will be resorted to, according as the men are designed for one branch or another of the service of the Church.

One of the most interesting branches of the work has been in connection with the employment of divinity students and some other young men in evangelistic service. A few have discovered a remarkable aptitude for this work. In the north of England their services have been remarkably blessed, and in some parts of Scotland they have also been very useful. Another interesting fact is, that even where Moody and Sankey have never been, there has often been a remarkable blessing. One district of Aberdeenshire had about a thousand apparent converts several months ago. In some of the mining districts of Scotland, there has been a great impression. Not that the whole of the people have been stirred, but large numbers have been impressed, and great hope for the future excited. There are instances of plain men going about among the miners, and and being of the greatest use in arousing their attention to the unseen and eternal. The mining population of Scotland amounts to three hundred thousand—a tenth of the whole people. Their condition is such as to excite the utmost concern and alarm, but should such movements spread among them, that alarm would be turned into joy, and what has threatened to be Scotland's greatest curse, would become a remarkable blessing.—*Sunday Magazine*.

MADAGASCAR.—The following letter from Dr. Davidson, physician to the court of Madagascar, to Dr. Burns Thompson, Director of the Home and Foreign Medical Mission Institute, Edinburgh, gives an interesting view of the religious condition of that great island:

My dear Dr. Thompson, — I wish to give you some account of the present state of Christian work in Madagascar. We can now look back on twelve years' service in this island, and as we review the past we are lost in wonder at the

greatness of the change that has taken place. When our interest was first awakened in the island the persecutions had come to a close; the country was opened up anew to missions, and the work that had been broken off for nearly thirty years was to be resumed. It was a time of hope; but who, looking forward, could have anticipated a change so great in a period so brief! We have seen the battle fought between idolatry and Christianity, and the overthrow of the old institutions. Now the whole aspect of the case alters. That strong, aggressive, divine power, Christianity, which had hitherto, as far as possible, been kept apart, having overcome all opposition of an active kind, got itself mixed up, so to speak, with the great body of heathenism! Heathenism assumed the name of Christianity. The two for the first time in Madagascar were commingled; and it is interesting to note how they act and react upon each other. An active, living principle like Christian truth cannot be introduced into a society without inducing vast changes, we may say revolutions.

There are many signs around us that all things, however, are in a transition state; socially, politically, religiously, all is in a stir. Society has to adapt itself to the new conditions of Christian life; the State has to get its relations to the new system fixed; the churches have to get themselves organized, so that they may not only *live* but *work*; and the consciousness of the people can only gradually adapt itself to the actual state of matters. All that was formerly held in awe has disappeared in smoke. A faith they had been taught to hate, has seized hold upon them suddenly, and so far mastered them. Yet how many of their customs, ways of thinking, forms of social life, and laws, are incongruous with the new faith! Polygamy, marriage, serfdom, and slavery, are only a few of the questions that Christianity has raised, or is raising. A nation cannot be reconstituted upon a new basis in a brief time without much internal strife and trouble; "Think not that I am come to send peace on earth; I came, not to send peace, but a sword. (Matt. x. 34).

Other difficulties meet the Malagasy. Whilst still occupied settling the ques-

tions that spring up between Christianity and heathenism, their minds are upset with *denominational* strifes. It is to be deplored that Christians cannot occupy distinct spheres in this wide field. It is a pity that the mind of a people, just emerging from heathenism, should be confused with the claims of a multiplicity of sects. Evil is springing out of this. The minds of many are being diverted from the essentials of Christianity to questions of secondary importance; and the cunning turn these contentions to their own profit!

But notwithstanding all this, the good work goes on. I would note specially the extending circulation of the Bible as a hopeful sign. No better proof could probably be had of a growing desire for the knowledge of divine things than this. The Bible (when missionaries during twenty-five years were shut out of the country) was the great instrument in turning the Malagasy from their idols to the service of God, and it is to be expected that the further progress of this work will be owing to the same powerful means. I am glad we have at last got a cheap and handy edition of the whole Bible. As Bible circulation cannot extend greatly till the people are taught to read, it is pleasing to know that education is being widely spread in the centre of the island. The Gospels of Mark and Luke are published in a separate form and these are circulated gratis in the hospital.

The churches on Sabbath show a slight falling off, and there are other signs that the wonderful movement of 1869 has abated. This is only what we expected, but there is entire access to the people, and they are gradually being brought under Christian instruction. The arrival of European merchants and traders in the country (province of Imerina) is something new. The Malagasy not only see that Christians differ amongst themselves, but that many Europeans are merely nominal Christians, or even rejecters of the very name. This is confusing to those who have seldom or never come into contact with other than missionaries.

If you ask whether the character of the people is being elevated—whether they are becoming more *moral* in the

widest sense of the word—we must answer in the affirmative. I have seen them as acknowledged, open idolaters, and as professing Christians, and I have no hesitation in saying that a change for the better of a very marked character has taken place. *They work now by a new standard.* Formerly they were perfectly pleased with themselves when engaged in practices of which they are now ashamed; but we must wait before we can see the whole mass governed by Christian principle.

One point more. What are they themselves doing for the evangelization of the island? That the energies of the native churches (many of them weak, many of them to be regarded rather as a gathering of *inquirers* than as *churches*) are overtaken with the work immediately around them, is getting more and more evident. They cannot do much at present to spread the Gospel in the heathen parts, yet it is remarkable how it is sowing itself by a sort of *natural* process (if there be such a thing), and a few churches have sprung up among the more distant tribes. But in many districts it is scarcely safe for a Hovah (a native of the Christianized province) yet to stay; and it is equally dangerous for Europeans. I am now determined to get up to the capital some of the young men of these remote districts. I wonder the idea never came into my mind before. How far it is practicable can only be ascertained by working it out. It seems so reasonable, that I am determined to try it; and I have all but completed my arrangements for planting a branch of Medical Mission in the yet heathen province of the Tanala.

Yours, etc.,

ANDREW DAVIDSON.

Antananarivo, May, 1874.

REVIVAL OF GOD'S WORK IN INDIA.—
Dear Friend,—Since I last wrote to you

about our Camp of Exercise near Roorkee, the work in the army has greatly revived. Prayer will be heard; it ever must be so; and “continue in prayer” has been our watchword ever since. And now India is stretching out her hands to God, we are on the eve of a vast awakening all over the globe. Its effects will be felt; like a tidal wave it comes, high and lifted up by many prayers and tears, until it bursts upon the barren wilderness.

We have all been rejoicing in your good news. Major Conran, my dear old friend at home, sends me out your treasure. He is ever in the front rank in any good deed for the army in India, and in England he is no silent witness for the truth.

In Calcutta a remarkable awakening is going on. In the 109th Regiment many have been converted. At Dinapore, at Lucknow, and Cawnpore, a good work goes on. In the ranks at Allahabad, there is crying out for the water of life. At Meerut, meetings are well attended. At Chuckreta and Sabothoo, the hill stations, the Lord is using his instruments for good; and here we have daily prayers for a widespread revival. But we are close to error, and our new Union Church will be opened early next month for worship. It will hold 300 with ease. But we want funds. I trust in such a cause the readers of your good tidings will send you a helping hand for our great necessities, to help to pay off a debt of upwards of £1000. Any contribution would be thankfully received, and this notice may dispose some good Samaritan to come forward with their means, and give you a timely gift in our behalf.

We still ask the constant prayers of the Lord's people for India, that a gracious revival may yet spread throughout its length and breadth.

I am, dear friend, yours sincerely,

F. ALEXANDER.

Rock-Cottage, Mussourie.

Official.

MIDDLE DISTRICT MISSIONARY MEETINGS, 1874.

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|---|---|---|---|--|--|
| TORONTO | Deputation and Time to be left to the City Pastors. | | | | |
| WHITBY | 17 Nov. Tuesday | } | Revds. S. N. JACKSON, M.D., and R. BULLMAN. | | |
| BOWMANVILLE..... | 18 " Wednesday | | | | |
| RUGBY | 13 Dec. Sabbath | } | Revds. J. WOOD and E. D. SILCOX. | | |
| ORO | " " " | | | | |
| VESPERA | " " " | | | | |
| NEWMARKET | 15 " Tuesday | | | | |
| THISTLETON..... | 23 Nov. Monday | } | Revds. J. A. R. DICKSON, B. W. DAY, and S. GRAY. | | |
| PINE GROVE | 24 " Tuesday | | | | |
| ALBION..... | 25 " Wednesday | | | | |
| WEST ERIN..... | 26 " Thursday | | | | |
| ALTON | 27 " Friday | | | | |
| Revds. W. W. SMITH and J. A. R. DICKSON will exchange Pulpits on the 29th November. | | | | | |
| GEORGETOWN | 25 Nov. Wednesday | } | Revds. J. WOOD and W. W. SMITH. | | |
| SOUTH CALEDON.... | 26 " Thursday | | | | |
| UNIONVILLE | 18 Jan. Monday | } | Revds. J. ALLWORTH, S. T. GIBBS, and D. MCGREGOR. | | |
| MARKHAM | 19 " Tuesday | | | | |
| MANILLA | 20 " Wednesday | | | | |
| STOUFFVILLE | 21 " Thursday | | | | |
| MEAFORD | } | Left with Owen Sound Pastor to arrange. | | | |
| OWEN SOUND | | | | | |

J. UNSWORTH,
Sec.

GEORGETOWN, Sept. 21st, 1874.

WESTERN ASSOCIATION.—The annual meeting of the Western Association will be held in the Village of Embro, on Tuesday and Wednesday, October 20th and 21st. The first session will be held on Tuesday afternoon, at 3 o'clock p.m. At 7.30, the Rev. E. C. W. McColl will preach; alternate, Rev. John Salmon, B. A. At the close of this service the Lord's Supper will be administered.

The following exercises were arranged for at the last meeting of the Association, and it is expected that they will be presented at this, viz:—

“The Righteousness of God,” by the Secretary.

“The Divine Anthropomorphism,” Rev. W. H. Allworth.

“The Inspiration of the Scriptures,” Rev. J. Wood.

“Pastoral Work,” Rev. Enoch Barker.

Review—“Sermons for my Curates,” Rev. Wm. Manchec.

BIBLE STUDY IN GREEK, *Ephes. i. 1-14.* Ministers and Delegates intending to be present will please send notice to—
Ed. The Association Roll will be called at 4 o'clock, Tuesday.

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

PROVIDENT FUND. — Received from Bond Street Church, Toronto... \$100 00
Account collections, per Rev.

W. Clarke..... 240 00

The churches will be glad to learn that Mr. Clarke has thus far succeeded, beyond expectation, in securing promises towards the Capital Fund of \$5,000 for Retiring Pastors' Branch.

J. C. BARTON,
Treasurer.

MONTREAL, 26th Sept., 1874.

| | | |
|--|-----------|-----------|
| PASTORS' RETIRING FUND.—Rev. W. Jno. D. Nasmith | | \$50 00 |
| Clarke acknowledges the following additional subscriptions towards a foundation of Five Thousand Dollars for this most important object :— | | |
| Pledge for Hamilton Congregational Church..... | \$ 200 00 | |
| Geo. Robertson & Son (additional) | 50 00 | |
| C. Page & Son | 100 00 | |
| Mrs. Webb | 100 00 | |
| Mrs. C. Hendry..... | 100 00 | |
| G. S. Fenwick | 100 00 | |
| John Turner | 50 00 | |
| C. Whitlaw..... | 25 00 | |
| David Higgins | 25 00 | |
| John Wickson..... | 25 00 | |
| D. R. Blackader, Brantford... | 25 00 | |
| Rev. Mr. Sanders | 25 00 | |
| Samuel Hodgskin..... | 25 00 | |
| Mrs. Rev. W. F. Clarke..... | 25 00 | |
| Per Smaller Contributions, | | |
| Cash..... | | 145 00 |
| Total Subscriptions..... | | \$1645 00 |

Obituary.

NORMAN HAMILTON.

Another valuable helper in the work of the Lord, as prosecuted by our churches, has been released from earthly service and suffering. On Friday, the 11th September, at about 5 a.m., Norman Hamilton, of Paris, Ontario, in his 68th year—passed away into the joy of his Lord. For eight months he had endured with remarkable patience, oft-repeated paroxysms of intense bodily anguish. His last hours were partially eased by opiates, which also deprived his family and friends of exchanging communications with him. The last token of recognition obtained from the sufferer was a smile and gentle pressure of the hand, when the writer first entered his chamber, about noon on the day previous.

His remains were interred on Saturday afternoon, in the New Cemetery at Paris, to which he had arranged for the removal of the remains of his two wives, buried at Mount Pleasant. His death was improved by the Rev. W. H. Allworth, his pastor, on Sabbath morning, the 13th, from the words "Death is swallowed up in victory," and the two following verses. His removal is a severe loss to this church and community. He was from the first a fast friend of the congregational denomination. He took his share among the most wealthy contributors to our various missionary and

college enterprizes. The amounts thus appropriated were not restricted to our *Canadian* work; but several American societies, especially the "American Board of Commissioners for Foreign Missions," shared this benefit. Not long since he made them an offer to become one with five others, to guarantee the support of five missionaries to Japan for five years; but other five not being found, nor the required number of missionaries, the Board had to decline his generous offer. One of the last out-door acts he performed in person was, to be driven to the Express Agents, to deliver \$400 for transmission as a donation to that Board.

Long before "he knew the grace of God in truth," he was a liberal helper of the local church, and since then, his beneficence has been increasingly developed towards the House of the Lord. His testamentary provisions give evidence of his love for Zion. He conditionally directs that a lot of land and the sum of \$1800 be given towards the erection of a new sanctuary. He also appropriates \$100 annually for ten years towards the maintenance of the pastor of the church.

Mr. Hamilton was a native of Mendon, N. Y. He removed to Canada about 1828, settling first at Mudge Hollow, (now called Canning,) and thence removed to Paris in 1831. He married his first wife, Miss Elizabeth S. Cookr January, 1st, 1837. She died Decembe,

19th, 1861. His second marriage was with Miss Elizabeth Ebbs, January 1st, 1863. She died June 26th, 1864, leaving an infant daughter, who survives her father. His third marriage was with Mrs. Sarah Wickson Carruthers, August 23rd, 1865, who remains his widow. His domestic life was very happy. As a husband, father, brother, friend, he was uniformly all that these relations require. His love and sympathy had fuller expression in actions, than in words; and his practical business shrewdness has served many.

Though no party politician, he was a Christian patriot and reformer, and took deep interest in everything that affected his adopted country's purity, peace, and prosperity. He served the public in municipal, and other offices; and took an active part in various philanthropic enterprises, especially of late, the introduction of English boys to Canadian homes. To this he had devoted much time and personal labour. Many lads thus befriended will have cause to remember him with gratitude.

E. E.

Paris, 23rd September, 1874.

JOHN ANJECABHO.

John Anjecahbo, of the Ojibway nation, for some years Pastor of the Congregational Indian Church at Saugeen, Ontario, died on the 13th July, 1874, aged about 68 years.

Anjecahbo was born in Paganism, about the year 1806, somewhat inland of the present site of Goderich. He grew up to be a great "Medicine-man," a conjuror or priest. He had a strong, well-knit frame; and became a noted hunter. Like all Indians, he married young. He became a Christian about the time of the birth of his eldest child, and took the Christian name of John. For many years Anjecahbo and his brother-in-law Johnson, went about among the Indians, like Paul and Barnabas among the Gentiles of old, preaching the Word, and exerting an immense influence for good. Johnson fell asleep some twenty years ago; and Anjecahbo never showed as much vigor afterwards. He cast in his lot with the little church

that now worships in its own sanctuary at French Bay, Saugeen, at its first formation. He was naturally an orator and a leader among men. Being the chief Preacher in the Saugeen Church, he was ordained to the pastorate of the church on the 2nd October, 1861.

When the writer was in England, in 1862, he made the acquaintance of Mr. Smithies, Editor of the *British Workman* who promised that if a photograph and sketch of Anjecahbo's life and labours were sent him, he would have the likeness engraved and the sketch inserted in the *Workman*. While still casting about how to get him within reach of a photographer, he heard of Anjecahbo's beginning of troubles. Some unprincipled young white men drugged him with whiskey, one very cold day, in a drink they assured him was nothing but "ginger-tea." He staggered home; and kept his house for weeks—wondered "if the church would ever receive him again?"—and seemed completely prostrated in mind by this misfortune that had thus innocently come upon him. We were in hopes he would come out clearer than ever; but somehow he seemed to lose heart, and lose faith; and for sometime was not altogether proof against the seduction of "fire water." The church too lost confidence in him; and he was superseded by others in the charge of the church. His wife died, strong in faith, ten or twelve years ago. Had she been living, she might have helped him in his darkest hour. More lately a grown up daughter died.

In the early summer, he took inflammation of the chest, brought on by immoderate manual labour. God made his sickness a blessing to him. All the clouds and mists seemed to clear away. His faith came out once more pure and clear. From almost the first he seemed to be aware that his sickness was "unto death." His friends tell us that he prayed much, and with great fervor and earnestness; and gave much earnest counsel to all around him to "keep on serving God, and following Christ." For the last few hours he sank into a stupor, from which he did not again emerge.

Anjecahbo was entirely illiterate; and never attained to a competent

knowledge of English. He complained once to the writer "That he was entirely shut out from books; and hardly knew, sometimes, what more to say to his people, that he had not already told them." Yet his preaching was ever "with fire."

He had in later years, contracted a second marriage; and was anxious to be assured that his wife should be cared for after he was gone. With the natural

wish of being remembered, he expressed a desire also that a headstone should mark his grave.

No longer seek his merits to disclose,
Nor draw his frailties from their dread
abode,
Where they alike in trembling hope repose—
The bosom of his Father and his God!

W. W. S.

Home and School.

DEMOCRITUS AT BELFAST.

(See Report of Professor Tyndall's Inaugural Discourse to the British Association.)

Tyndall, high-perched on Speculation's summit,

May drop his sounding line in Nature's ocean,

But that great deep has depths beyond his plummet,

The springs of law and life, mind, matter, motion.

Democritus imagined that the soul

Was made of atoms, spheric, smooth, and fiery;

Plato conceived it as a radiant whole—

A heavenly unit baffling man's enquiry.

Indolent gods, immeasurably bored,

Beyond the blast of Boreas and Eurus,
Too lazy Man to punish or reward,

Such was the Heaven conceived by Epicurus.

If, as the wide observant Darwin deems,
Man be development of the Ascidian.

Methinks his great deeds and poetic dreams
Scarce square with his molluscous premeridian.

But, even as Milton's demons, problem tossed,

When they had set their Maker at defiance,

Still "found no end, in wandering mazes lost,"

So is it with our modern men of science.

Still in the "Open Sesame" of law,

Life's master-key professing to deliver,
But meeting with deaf ear or scorn-clenched jaw,

Our question "Doth not law imply law-giver?"

Betwixt the garden and the Portico,

Thou, vacillating Savant, often flittest,
And when we seek the source of law to

know,

Giv'st us a phrase, "survival of the fittest."

Pray who may be the fittest to survive,

The spark of thought for coming time to kindle,

The sacred fire of science keep alive?—

Plato, Agassiz, Humboldt, Huxley, Tyndall?

If Tyndall's last word be indeed the last—
Of Hope and Faith hence with each rag

and tatter!

A black cloud shrouds our future as our past

Matter, the wise man's God; the crowd's
—no Matter!

—Punch.

INFIDELITY CAUGHT IN ITS OWN SNARE.

Ques.—As Christianity, to use the words of Scripture, is a light "to lighten every man that cometh into the world." and is evidently the most rational system of ethics and religion, and is the greatest benefit, temporal and spiritual, to mankind, is it to be attributed to ignorance of the New Testament and its proofs, or to human depravity, that professed infidels oppose it, and generally with rancour and scoffing, as though it were their enemy?

Ans.—Their enmity may be attributed to one or to the other, or to both causes. Lord Bacon has said: "A little learning may incline to atheism, but more learn-

ing will carry us back to a belief and trust in God." Ignorance begets vanity and pride, and no position is more certain than that irreligion and vice are always on the side of false philosophy and unbelief. Experience and observation in every climate and in every society prove the truth of the remark. Let the following anecdote, which may be greatly multiplied, suffice :

Marshal Wade was deistically inclined. In a conversation with Bishop Newton, on the proofs of revealed religion, he frankly acknowledged that if it could be proved that there were prophecies of Scripture now fulfilling in the world, to him the evidence would be sufficient in favour of divine revelation. The bishop, and with success, undertook the office, and this circumstance gave rise to those proofs of the fulfilment and fulfilling of prophecies which carry along with them in the statements and examples demonstrable evidence.

Lord Lyttleton and Gilbert West were, as they supposed, fixed in their principles, and were persuaded that Christianity was an imposture. Under this persuasion they were determined to expose the cheat by writing criticisms on the New Testament, and exposing its errors as human inventions. Mr. West chose the resurrection as a subject for writing and publication ; Lord Lyttleton chose the life of St. Paul. Having commenced the examination, surveyed the field of their enquiry, and reflected on the various parts of their subjects, they saw, as they proceeded, new light breaking in on their minds, and the force of truth overpowering their understandings, and were soon brought to a pause. The results of their separate attempts were truly extraordinary. They were both converted by their endeavours to overthrow the truth of Christianity, and became as eminent for piety as they were for science.

A small volume on religious subjects was presented to a young infidel, the son of a lawyer of Alabama, who denied the authority of the Bible. As it lay on the mantel, he took it up one day, and his eye fell on the history of a pious man. He reflected on the influence which the truth of Christianity produced on the hopes and character of the man whose life he read. There must be something

he thought, in the principles of Christianity different from the inspiration of his infidel philosophy. He saw the simplicity and beauty of religion, its sympathy and benevolence, the calm peace it spread over the mind, and how it lighted up the smile, conscience and love and said, "What a contrast from my state and hope ! If this be so, what will become of me ! If Christianity is true, I am lost." His reflections awakened his attention to examine the proofs of the truth of the Bible, and he was startled at his situation, for he became satisfied of their divine evidence, which issued in his conversion.

When Mr. Buchanan was travelling in India, he obtained in the interior of that country a very singular copy of the translation of the New Testament into the Hebrew. The translator was a learned rabbi. His purpose was to show its imposture, and to refute it. The translator, struck with the force of its truths, and the power of its heavenly origin, yielded his conscience to his convictions, and became a convert to Christianity.

Dr. Johnson well observed that no honest man could be a Deist, or no man could be so after a fair examination of the proofs of Christianity. On the name of Hume, the historian, being mentioned to him as one who had studied it, "No, sir," said he, "Hume owned to a clergyman in the Bishopric of Durham that he never read the New Testament with attention."

Said Dr. Oliver, the celebrated Bath physician, who had been an inveterate enemy of Christianity, in his last moments, "I have carefully examined Christianity. Oh that I could undo the mischief that I have done !"

"The more," said Count Struensee, who had been an opposer of religion, "I learn Christianity from the Scriptures, the more I am convinced how groundless those objections are with which it is charged. I believed it contrary to reason. But now it informs me of my sad condition as a sinner, and the necessity of reformation. It reforms my opinion, and gives me a new science."

Sir Isaac Newton set out in life an infidel. But his philosophy and astro-

nomny soon taught him his error. Science, with the study of the Scriptures, convinced him that Christianity is founded on truth, and is divine.

Awake, O sinner, to thy true interest, "Believe and thou shalt be saved."—*Church Union.*

BUNYAN'S NEW MONUMENT.

BY THEODORE L. CUYLER, D.D.

The Duke of Bedford has set up a bronze statue in the Town of Bedford to the one man who has made that town historic and immortal. Dean Stanley, of Westminster, graced the occasion, not only by his presence, but by the delivery of a bright address in praise of the marvellous allegorist. The eloquent Dean told the assembled multitude that if any person present had never read the "Pilgrim's Progress" he should go home and do so at once; and if any person had read it one hundred times, he had better read it for the hundred and first. And so the most eminent divine in the Church of England has paid the highest possible tribute to the most remarkable genius that has yet stood in an English dissenting pulpit. The world *does* move, and the ancient Establishment moves with it.

I belong to that class of whom Dean Stanley speaks as having read the immortal dream of the inspired tinker "an hundred times." It is the best thumbed book in my modest library. If I were to be shut up on a desert island, with only three books, the "Pilgrim's Progress" should be one of the three. If all our theological students studied less German and more Bunyan, their English would be more vigorous and their sermons more spiritual. The model on which Spurgeon has shaped his simple, nervous, popular style is the style in which Bunyan wrote his discourses and his allegories.

Wherein lies the charm of the "Pilgrim's Progress?" What has made it the most popular religious work ever penned? Where is the secret of its strength? Certainly it does not lie alone in the beautiful simplicity and raciness of his language; nor in the picturesqueness of its conception; nor in the richness of its theological teachings; nor in the sweet savor of its experimental religious life unfolded; but in all of these

combined. And for the combination of them all we are indebted to Bunyan's constant, profound, and prayerful study of God's Word. He was a man of one book. He had no library; for which let us be devoutly thankful. He took two or three books with him to the jail, written by men who might have been proud to mend the old prisoner's pens. The Bible was to Bunyan the solitary companion of his cell, the volume of his morning studies and his evening meditations. "Oh, how I love thy law," might he exclaim in very deed. "I rejoice in thy Word as one that findeth great spoil. I have more understanding than all my teachers; for thy testimonies are my meditation."

This perpetual delving in the mine of revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David, Isaiah, and Habakkuk, and we trace the effect of such communings with the inspired Hebrew bards in all the grandest imagery of the "Pilgrim's Progress." His description of the glories of Heaven—when the gates open to "Christian's" entering footsteps—is almost a literal copy of John's Apocalypse. Nothing in Dante can compare with it. Bunyan had studied no theology save that which he learned directly from Moses, the prophets, and the apostles, and which fell from the lips of the Son of God. But where can be found a richer system of pure evangelical divinity than in Bunyan's sermons and his "Pilgrim's Progress?"

The Scriptures were to him "wonderful things." He pored over them on his knees. He went through them, not with lexicon and commentary, but with a sharp eye, that discovered every atom of gold dust as keenly as the California miner picks out every grain of precious metal from the auriferous soil. The Divine Spirit took of the things of Christ and showed them unto him. This patient waiting on God's Word, this lowly sitting at the gates of wisdom, and this humble, fervent enquiring of God let Bunyan into the very interior truths that concern the human soul and its experience and destiny. No character painting outside of Shakespeare sur-

passes that range of portraitures presented by the dreamer of Bedford.

He read his Bible in terrible earnest. Not a line of it did he doubt; not one glittering edge of divine threatening did he strive to blunt. Into the bosom of the precious promises of God he fairly leaped, as a child springs to the arms of a mother. Every word he pondered and every syllable, until his memory held the whole Divine Book "in solution." We are constantly surprised and delighted with the ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. Something of the same gratification we have when we listen to the discourses of such thoroughly biblical preachers as Arnot, Spurgeon, Wadsworth, and Addison Alexander.

To the study of our English version Bunyan owed his pure, strong, transparent language. The "Pilgrim's Progress" is a well of English undefiled. I cannot now recall but one foreign word in the whole allegory, and that is when "Mr. By-ends made them a very low *congè*." The use of a French word there seems to point more sharply the frivolous foppery of the fellow. Everywhere else Bunyan uses the stout old English dialect, which the most illiterate can understand, and which the most cultured cannot improve. I know of no other great book in our language which contains so many monosyllables. Would that every student for the pulpit might give heed to the lesson which John Bunyan and Daniel Webster both teach them—viz., that for all the highest purposes of the orator and instructor of the people, plain, simple English is the mightiest instrument!

Bunyan is the one great genius who always stands with a Bible ever in his hand. Let the world look at him. Let Christ's ministers imitate him. Multitudes who were led to Heaven by the old dreamer's words of wisdom and love might almost be ready to rear a monument to him in the streets of the New Jerusalem.—*N. Y. Independent.*

THE CONVERSION OF THE AGED.

There are doubts in some minds whether very aged persons can be made to

understand and receive the gospel, I give these instances among many that have come under my notice.

Calling at a wretched hut to see a very aged man, I was told that he was in bed ill, and had desired to see me. I made my way up the rickety ladder that led to the equally wretched loft where lay the poor old man in his last bed, until the body is laid in the grave.

He looked at me as I entered his humble apartment, and extended his hand to me, saying, "Oh, sir," 'tis so good to see you come in; 'tis like the visit of an angel from heaven."

I asked why my coming to him was like that of an angel.

"Why, sir, it was what you said to me under the tree when you preached in the road, that first made me think about my poor wretched soul. And surely you brought me a message from heaven, though the word went home to my poor old wicked heart."

I was interested, and asked him to tell me what had taken place that had so filled his soul with the hope of soon being with the Lord.

He replied by saying, "I be ninety-seven years old, and the night after I heard you preach I could not sleep all the night with fear. All you said was true of me. I had lived a long life, but not a single day had I lived for God.

I had broke all His laws, and had received all His mercies; but I had never thanked Him. So, sir, I held a judgment—a trial, sir—upon my life, as I knew it must come sooner or later; and I found I was GUILTY. And then, sir I felt like a man condemned to die, and the trouble was dreadful. I felt as if I must sink through the floor to hell. But, sir, something said in my heart—I don't know whether it was a voice or what; but I was told to read the eleventh chapter of St. Matthew. So I did, but could find nothing that would do for me, till I came to the words which said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

"Well," I asked, "what did you do then?"

"Why, sir, I said, 'Lord, I be a poor wicked old sinner, and I deserve to be cast away from Thy presence: but Thou hast said, 'Come unto me, and I will give you rest.' Lord, I come; and if Thou canst take me as I be, well, Lord, I will for ever praise Thee; but if Thou cast me away, I can't complain, for I deserve it.'"

"What happened then?" I asked.

"Well, sir, the burden was gone. I stuck to them words, and I stick to them still. I *did* come, I *do*, I *will* come to Him; for 'there is no other name under heaven whereby we must be saved.'"

Thus he waits on the bank of the Jordan, whose waters are rolled back for him that he may go over dryshod.

The next case was an aged woman, eighty-eight. She sat like an aged pilgrim in the doorway of another wretched cottage. There was nothing to hold her heart a moment down here when the Master calls. She lived alone in this wretched cottage on the moor. There was no protection from wind and weather, and nothing that could keep out for a moment any person who would be inclined to harm her. The only inconvenience she felt was in winter, when the snow would drift into the room and fill the house, or the rain and wind beat through the broad chinks in the door with only one hinge, and nothing to fasten it, or the gaping walls that let in the light as much as the dilapidated casement.

When speaking to her of the miserable place she lived in,

"Yes," she said, with the deepest humility, "but 'tis a little shelter; but the dear Lord had none; and bad as this is it is not so bad as hell! and but for Him I should have had to go there! but bless His name for ever and ever, I have a better one up there; and this will do till He comes."

I asked her what had given her such a hope.

She replied by saying, "The Lord, the dear Saviour, who died upon the cross for such a poor wretch as me, has given me this hope. But I did not know anything about it till I heard you preach in the road. Ah, sir, that was the best

day's work I ever did, when I went and heard the blessed words of life. They went right into my heart; and I was made so happy when I received them, and have been so ever since!"

I read a *portion of the Word to her*, and she said—

"I have had two feasts to-day. The Lord seemed to talk to me, when I was reading that same chapter just now, and now He says, 'I will come again, and receive you to Myself.' That will cure it all, won't it sir?"

Another, who was nearly eighty, and who had only received the word a few months, so as fully to trust Christ, had such a consciousness of her sinfulness that the enemy often vexed her with his wiles. The last time I talked with her was just a day or so before she was called home.

She said, "The enemy has been busy with me, and tells me of my sins; but I tell him of Jesus' blood; and so he leaves me!"

I said, "Yes, Satan can't stand the blood, nor can he stand the word when spoken in faith, 'My God shall bruise Satan under your feet shortly,' I read to her; "and then the triumph shall be complete; you will go home more than conqueror; so be sure to give a shout of victory as you are leaving this tabernacle!"

The same night, at twelve o'clock, my son was called to go and see her (he had been greatly blessed to her). She was passing away. Her last words were, with arms clasped round the neck of an unconverted child, "Oh, my dear child, Jesus is so precious to me! Won't you trust Him?" and she passed over the empty Jordan, to see "the King in his beauty."—*The Christian*.

THE STEPMOTHER.

BY MRS. A. W. CURTIS.

It was a stormy night without, but there was brightness and beauty in the little sitting-room where Mr. Walker sat, surrounded by a group of merry children busy with their play.

He had been sitting for a long time, thinking so intently, that even the noisy frolics of the children did not disturb him, until an angry exclamation from

Roy made him look up just in time to see that a storm was brewing in the house, as well as out.

"Children, come here. I have something to tell you," he said, in a tone that hushed them at once, and the four children gathered about his chair.

"It is two years since your mother died, sad, lonely years for all of us. And you are not the good, quiet, loving little ones you were when she was caring for you with a mother's watchful tenderness. I have tried to fill her place, but I know I have failed sadly. I have something to tell you to-night. I know a woman whose life of sorrow and care has made her sweet and lovely beyond all others, and next week I am going to bring her here, to be your mother."

An exclamation of dismay burst from the lips of every one in the group.

Mr. Walker smiled at that, and said, "I see how it is: you have read and listened to so many stories about bad stepmothers, you think something terrible is about to happen to us all. I only ask you to receive her kindly, and I will trust her to do the rest. I must go to-morrow. Next Thursday evening I shall return with your new mother. Now you must say, Good-night, for I have many things to attend to before I go."

It was a sorry-looking face that little Flossie put up for a kiss, and as for Roy, and Bertie, and Nellie, it was pitiful to see how those few words had changed them.

But nothing was said until they were up-stairs, and then all the pent-up storm of indignation burst forth.

"I say it's a *shame*," said Roy, "and I won't stand it! I'll run away and be a sailor, and never, never come back in the world!"

"She'll be a mean old thing, I know, kissing us and saying 'my dear,' when papa is around, and giving it to us good when he's gone!" said Bertie, with an angry flush on his face.

"Well, I guess we girls 'll have the hardest of it," said Flossie, clinging to Nellie, whose blue eyes were brimming with bitter tears.

Just then the housekeeper came up to put them to bed, and they poured out the story of their griefs into her ear.

"O yes! and indeed I know all about that, for yer father's been giving the orders about having the house turned upside down, and fixed all over new, to please the fine lady, I suppose. I'm sorry for ye's; never a bit of comfort will ye get with a stepmother in the house."

So the poor children went to bed, thinking of all the horrible things they had ever heard about stepmothers, and when Mr. Walker looked in upon them before retiring, he found more than one little cheek wet with tears.

The house was indeed "turned upside down" for a while. One room for the new mother was refurnished entire. The carpet was a marvel of exquisite taste; the furniture selected with the utmost care. The pictures upon the walls, the ornaments upon the mantel, were the rarest that could be found. The draperies of the bed, windows, and toilet-table were the purest white, fit emblem of the pure, loving one who was soon to occupy the room.

A touch of beauty and brightness was added to every room in the house, and the children would have enjoyed it greatly, could they have forgotten for a moment *why* all this was done.

The dreaded Thursday evening found everything in order, for, despite the housekeeper's cruel words to the children she had taken great delight in all these preparations.

The carriage drove up to the door, and Mr. Walker soon entered, with a fair little woman leaning upon his arm. The servants met them in the hall, but the children were huddled together in a forlorn-looking group in the parlour. Mr. Walker said, "Welcome, my darling, to your new home," and took her at once to her room. A few moments after they returned to the parlour. "Ah, here you are!" he exclaimed, as he caught sight of the drooping figures. "Come and welcome your new mother to her home."

They looked up and saw the little woman standing there, holding out both hands to them, with the most loving smile in the world dimpling her sweet face, and actually tears in her dark eyes. That was too much for Flossie. In a moment her arms were about the lady's neck, and she exclaimed :

"Oh! I do love you! I don't believe you are a horrible stepmother."

How the lady laughed. Such a clear, merry peal ringing through the room like a chime of silver bells, and she folded the child close to her heart, and kissed her over and over again. By that time three other pairs of rosy lips were put up for a kiss—their hearts all surrendered, their fears swept away. Their father's eyes were full of happy tears at the sight, and they all sat down to the bountiful supper prepared for them, with happy hearts.

Afterward, when they were gathered together about the cheerful fire, Flossie in her arms, Nellie at her feet, and the two boys as close as they could get on either side, she said, "So you thought it would be a terrible thing to have a stepmother, and have been grieving over it all these days. Poor things! it was too bad! I cannot be your *own* dear mother, but I can and *will* love you tenderly and truly. I shall try to help you grow up into good, true men and women, so I shall want to have you love and obey me in all things, then we shall get along nicely together."

The smile that beamed down upon them was so true and tender they knew she meant all that she said. And as time passed on the love between them grew warmer and dearer every day, even after children of her own came to divide her loving care. Under her fostering hand they grew up earnest Christian men and women, thanking God daily for his precious gift to them of a *stepmother*. —
Advance.

COMPANY MANNERS.

'Well,' said Bessy, very emphatically, 'I think Russel Morton is the best boy there is, anyhow.'

'Why so, pet,' I asked, settling myself in the midst of the busy group gathered around in the firelight.

'I can tell,' interrupted Wilfred, mockingly. 'Bessie likes Rus. because he always touched his hat to her.'

'I don't care, you may laugh,' said frank little Bess; 'that is the reason—at least one of 'em. He's nice. He don't stamp and hoot in the house—and

he never says, 'Hallo, Bess,' or laughs when I fall on the ice.'

'Bessie wants company manners all the time,' said Wilfred. And Bel added, 'We should all act grown up if she had her fastidiousness suited.'

Bel, be it said in passing, is very fond of long words, and has asked for a dictionary for her next birthday present.

Dauntless Bessie made haste to retort. 'Well, if growing up would make some folks more agreeable, it's a pity we can't hurry about it.'

'Wilfred, what are company manners?' interposed I from the depths of my easy chair.

'Why—why—they're—it's *behaving*, you know, when folks are here, or we go a visiting.'

'Company manners are good manners,' said Horace, sententiously.

'Oh yes,' answered I, meditating on it. 'I see; manners that are too good for mamma, but just right for Mrs. Jones.'

'That's it,' cried Bess. 'Give it to 'em, cousin dear.'

'Not at all,' I replied. 'But let us talk it over a bit. Seriously, why should you be more polite to Mrs. Jones than to mamma? You don't love her better?'

'Oh my! no, indeed,' chorussed the voices.

'Well, then, I don't see why Mrs. Jones should have all that's agreeable; why the hat should come off and the tones soften, and 'please,' and 'thank you,' and 'excuse me' should abound in her house, and not in mamma's.'

'Oh! that's different.'

'And mamma knows we mean all right. Besides, you are not fair, cousin; we were talking about boys and girls—not grown people.'

Thus my little audience assailed me, and I was forced to a change of base.

'Well, about boys and girls then. Cannot a boy be just as jolly, if, like our friend Russell, he touches his cap to little girls, doesn't pitch his brother in the snow, and respects the rights of his cousins and intimate friends? It seems to me that politeness is just as suitable in the playground as the parlour.'

'Oh, of course; if you'd have a fellow give up all fun, and keep forever bowing and scraping like a Frenchman,' grumbled Wilfred.

'My dear boy,' said I, 'that isn't what I want. Run, and jump, and shout as much as you please; skate and slide, and snowball; but do it with politeness to other boys and girls, and I'll agree you shall find just as much fun in it. You sometimes accuse me of undue love for Burke Holland, whom you say I pet more than any of my child-friends. Can I help it? For though he gets into scrapes in plenty, and is thoroughly frolicsome, his manners are always good. You never see him with his chair tipped up, or his hat on in the house. He never pushes ahead of you to get first out of the room. If you are going out, he holds open the door; if weary, it is Burke who brings a glass of water, places a chair, hands a fan, springs to pick up your handkerchief—and all this without being told to do so, or interfering with his own gaiety in the least. Moreover, this attention is not given to me as the guest, or to Mrs. Jones when he visits her, but mamma, aunt Jenny and little sister, just as carefully; at home, in school, or at play, there is always just so much guarding against rudeness. His courtesy is not merely for state occasions, but a well-fitting garment worn constantly.'

'Why, I understand; he treats everybody just as Bernard does Cousin Zilpha,' explained little Daisy.

'Ahem—yes,' I assented, 'I think his good-breeding, or gentlemanliness is, after all, genuine loving-kindness. In fact that is exactly what real politeness is—carefulness for others, and watchfulness over ourselves, lest our angles shall interfere with their comfort. I am sure I think we all ought to cultivate it. The apostle Peter must have deemed it important, when among other charges he bade the brethren 'be pitiful, be courteous.'

'I knew you wouldn't let us off without a sermon,' said Wilfred, half sulkily.

'Hush up, you grumbler!' said Horace. 'Cousin is right. We all will begin to be polite at once. We'll be as polite as the man I read about the other day—somebody great too—but I can't remember his name—any way, somebody, who when he tumbled over an old cow lying across the sidewalk one dark

evening, took off his hat and said, 'Excuse me, Madam!''

How the children laughed! So our 'talk' ended in a frolic, which lasted till the children's bedtime.—*Congregationalist*.

ALL RIGHT; OR, TRUE OBE- DIENCE.

" 'Aunt Mary, may I go on the top of the house and fly my kite?' asked Henry Alford one day. Henry was a visitor in the city, and almost a stranger to his aunt. He saw the little boys on the tops of the neighbouring houses flying their kites with great success, and the thought struck him that he would have special fun if he could the same. His aunt, of course, wished to gratify the boy in all reasonable enjoyment, but deemed this particular feat very unsafe; and, though she didn't know how it might affect Henry, she felt that she must refuse his request.

" 'I don't want you to go, Henry,' said she; 'I consider that a very dangerous thing for a little boy like you to attempt.'

" 'All right, then, I'll go out on the bridge,' replied Henry.

" 'His aunt smiled. 'I hope you'll always be as acquiescent, my lad,' she said to herself.

" 'Henry, what are you doing?' called his mother, on another occasion.

" 'Spinning my new top, mother.'

" 'Can't you take the baby out to ride? Get out the carriage, and I'll bring him down.'

" 'All right,' shouted the boy, as he put his top in his pocket and hastened to fulfil his mother's request.

" 'Aunt Mary, may I go that errand for you? I know I can find the place, and I like to find my way round the city so much.'

" 'Well, you go straight down P Street to F, and then cross that, and a little further down is J Street. Go into that, and about three blocks down—oh! no, Henry, it's of no use; there are so many crooks and turns in the way, you never can find it. Wait until Robert comes home, and you shall go with him.'

" 'All right,' was the cheerful reply.

" 'Uncle William, may I go over to your store this morning? I want to see

those baskets again I was looking at yesterday.'

"Oh, yes, Henry, I shall be very glad to have you."

"But I can't spare you to-day, Henry," said his mother. "I want you to go out with me; you shall go to the store another time."

"All right," responded the child.

"No matter what request was made of Henry, what wish of his was refused, what disappointment or task it was necessary to impose upon him, his uniform answer was, 'All right.' Not a word of expostulation or teasing was uttered; no 'Why can't I,' or 'Must I,' or 'Do let me,' or 'I don't want to,' was ever heard from his lips. His aunt thought he was a model for all boys.

"This is obedience that is worth something," said she, 'prompt, cheerful, uniform, and unquestioning.'

"Pity all boys and girls were not like Henry.' What a comfort they would be to their parents,—ay, and to themselves too. What a deal of vexation, trouble and sorrow they might save."

A WISE RESOLUTION.

We were left orphans at an early age. There were eight of us, young, unexperienced girls. My eldest sister, but nineteen years of age, was left with the entire charge of the family. Well do I remember many trials we passed through, but One who hath said, "When my father and my mother forsake me, then the Lord will take me up." *He* cared for us, and wonderfully preserved us.

One resolution we made among ourselves I have never forgotten. We always attended church, and sometimes, after we returned, would discuss the dress and appearance of persons we had seen there. One Sabbath we all sat together in the parlour, and some persons who sat before us in church were brought up and spoken of rather freely among us. I noticed one of the sisters did not join in the criticism, and soon she said, very seriously:

"Let us make an agreement that we will not allow ourselves to speak on the subject of a neighbour's dress or appearance on the Sabbath; it will save much idle speaking; whatever we have to say

on that subject let us reserve until some week-day, and then, perhaps by that time, we shall not wish to speak of it at all."

We all felt the prudence and excellence of her suggestion, and all agreed to make the resolution; and from that time forward, I do not remember that we indulged in any idle conversation on the Sabbath day.

Occasionally one of the younger ones would say, "Did you see such a lady's bonnet?" or, "such a person was in black to-day;" but she would be gently chid by one of the others.

"Sister, you forget it is the Sabbath."

It was many years since; the sister band is broken up, and most are married and far away from the old house; but even now I try to keep that resolution, and I never hear any trifling subject brought up for conversation that day, but I think, "You forget it is the Sabbath."

Was it not a wise resolution? Should we not add much to the reverence of the command, "Remember the Sabbath day to keep it holy," if we refrain alike from labour, and *all* that might take from a holy regard of its sacred privileges.

ROOT UP THE WEEDS.

Two boys, John and Willie, were employed by the squire to keep his paths weeded. John contented himself with taking off the top of the weeds, so that soon his path was cleared, and having swept away the leaves, he went off to play.

Willie was much longer at work, for he stopped to take all weeds up by the roots, and he was well tired when he went home. But the rain came down in the night, and when the boys' master went to look at the two paths, John's wanted weeding as much as ever, while Willie's was clear, and only needed a few turns of the roller to make it perfectly neat. So John was sent back to do his work properly, and very tired he would have been had not Willie good-naturedly helped him to finish his task.

Only *thorough* work is worth doing. Faults only half uprooted will appear again and again, and we shall almost despair of curing them.