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THE CANADIAN INDEPENDENT.

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VACATION SEASON.

For a large section of our population, August is the holiday month of the year. The schools are closed, and the youngsters play all day long, or go to visit their cousins here and there. The weary teacher becomes a child again. Whole families troop off to the woods or the watering-places. City houses are shut up. Merchants have little to do, and indulge themselves according to their liking. Clerks get their fortnight of liberty. In all towns and cities it is "the slack season." Farmers and mechanics get their turn in winter.

We have thorough faith in holiday-keeping. An everlasting grind, grind, grind, at the same mill makes men stupid or mad. The world little knows how much human life is indebted to the weekly rest of the Sabbath-day. An observant stage-driver, whose road lay over a long plain, between two ranges of steep hills, said that he had noticed that the dead level took a great deal more out of his team than the hill and valley sections; and there must have been a great deal of human nature in these horses. It is a penny-wise-and-pound-foolish economy of himself, that makes any man so intent on getting on, as to grudge himself time to rest awhile. It is heartless tyranny, or shameful thoughtlessness, when an employer requires every working day of the year to be given to business by his assistants. We plead strongly for holidays, therefore, and are glad to see them multiplied, to have the Queen's Birthday, Dominion Day, and a civic holiday, secure a day in each of the summer months for general recreation.

There is one class of the community for whom we feel moved to put in a special plea, as they are so often overlooked in the distribution of holiday privileges. We mean mothers. Their lot often makes us think of a description once given of Illinois, "A very fine country for men and dogs, but death on women and horses." Husbands are often strangely forgetful of the fact that their own occupations bring them frequent change of scene and society, while the wife has constant and unvarying succession of the same labours, day after day, the same meals to cook, the same rooms to keep, the same children to mind,—the only break in the monotony being from the cooking-stove to the wash-tub, and from

the ironing-board to the work-basket. There is no eight hour or ten hour rule for the mother with little ones about her feet. Her work can never be laid aside, night or day. Surely she ought, if possible, to have some relief contrived for her. We know well that she does not enjoy a visit abroad very much, when she has to take "a nursing child" with her. But even thus the change may do her more good than she suspects, for the mind is benefited by variety, though the body may have little repose. And we would earnestly commend to married men the German idea of holiday-keeping, according to which the husband and father never marches off alone to enjoy himself amongst a company of men, but whole families go together to the place of recreation.

But how very few people there are who know how to spend a holiday! Between the extremes of weary dulness on the one hand, and wasting dissipation on the other, there is a medium of healthful, innocent relaxation, though many fail to find it. There is no one style of holiday, that suits persons of every position and disposition. To many men, engaged all the time in outside labour, a quiet day at home with their families is the most thorough change and rest. The crowds that expose themselves to the heat and crush of "excursions" by land or water, prove that there is pleasure to be found in that direction. The whole subject of sociality and amusements, at once so interesting and so intricate, requires fuller treatment than we can give it under the sub-heading to which it here belongs; but we may say in word that we heartily desire to see all manly games practised by the youth of Canada, and still more heartily to see them rescued from the drinking and betting usages that so utterly unchristianise them. Is "muscular Christianity" unattainable? Must we choose between soul and body? Can we not "make the best of both"?

In church-life, as well as family-life, there is a Vacation Season, not so marked among us, yet, however, as in American cities. It ever seems to us an unspeakably mournful fact, that all the activities of those cities go forward, through July and August, all the week long, and on the Sabbath not a third of the churches are open. And the worst of it is, that, if they were open, hardly any one would come. It seems to mark an entire separation between Protestant Evangelical Churches and the "bone and sinew" of the population, and to prove that the former are "religious clubs" for the wealthy classes. Yet even here, there is an attenuation of summer congregations, which will probably increase as citizens can keep a town and a country house.

How do our rustivating Christians spend their holidays? These days of pleasure are days of peril also. None of us know, till tested by change, how much of our seeming goodness we owe to the grooves in which we have been placed, and how much to our innate virtue. It has passed into a proverb, that multitudes of old-country church-members "drop their religion in the Atlantic" as they come over, and we fear that some, whose piety at home is too much like a "go-to-meeting" garment, donned on Sunday morning and doffed on Sunday night, forget to take it with them when they go out on vacation,—but profane the Sab-

bath by idleness and visiting, neglect the sanctuary, never think of the prayer-meeting, mingle in dubious amusements, and in many ways so "conform to the world" that strangers would never dream of their being followers of Christ. That is no real holiday, which sends us home thus "spotted by the world." But the truest rest will be found in acting out to the full our Christian profession, in taking time for special communion with the Lord in the word and prayer, and in using, fully and freely, those wayside opportunities of winning souls which our Master never suffered to pass unimproved. Christ does not grudge us our rest or our mirth; let us never ask or wish a "holiday" that shall not be a "holy day."

We must say a word for ministerial holidays. We are fully persuaded that they are absolutely necessary to men who are constantly compelled to break the Fourth Commandment, and who rarely, in practice, secure a rest-day during the week. The "wear and tear" of mind and heart in pastoral work, very few laymen at all appreciate. It is very poor economy for any church to keep the same man preaching to them every Sunday all the year round. Dr. John Hall and Henry Ward Beecher have three months' vacations. Most American city pastors have not less than six weeks. Yet many of our Canadian pastors find it difficult to get more than one Sabbath at the Union Meeting, and another during the Missionary Meetings! Every one of them ought to have a clear month, at the very least, and during that time the church should provide supplies for the pulpit. If any of our clerical brethren are too modest to ask for this, we call upon their deacons to propose and insist upon the acceptance of these terms.

The minister's holiday should be spent as the minister himself pleases, and is able to arrange it. To some perfect quietude amongst friends will be the most recuperative; to others, the woods and the waters, with horse or boat, rod and gun; to others, a missionary expedition, amongst vacant churches or new fields,—and we would warmly commend this idea to our missionary committees, that they direct such labours and provide for necessary expenses; and to others, a "working holiday" amongst our American cousins. But in our judgment, it is essential to a ministerial holiday, that it be spent away from home. "The care of all the church" is sure to "come upon" the pastor "daily," so long as he is on the spot.

We can hardly close our remarks on church vacations without a reference to the seasonable topic of Sunday School Pic-nics. We confess to sympathy enough with the avidity of the young folks for these entertainments, to be willing to take our share of the trouble and expense of getting them up. But if the thing is done at all, it ought to be well done, and in nothing is it more necessary to "organize success." A school, that is accustomed to behave itself every Sunday, will not be beyond the control of the same officers on a week-day, and out of doors. And if the teachers have young hearts, and devote themselves to the scholars, providing plenty of amusements, and keeping "meddle and muddle" out of the commissariat, the day will be enjoyed by old and young. Experience shows that much addressing is out of season. In a word, the object of the gathering is not

instruction, but entertainment. And we have not yet been forced to the conviction that even this "good creature of God" may not be "sanctified by the word of God and by prayer."

To all our readers, working men, mothers and children, employers and employees, pastors and people, we wish such a vacation-season as will send them home again refreshed in heart and soul, in mind and strength.

"THE PROGRAMME" IN QUEBEC.

It is not too late, in our opinion, to refer to the remarkable developments of ultramontane tactics during the recent elections for the Province of Quebec. Both in the matter and in the manner of the manifestation, it is full of instruction.

It will be remembered that, shortly before the time for nominating candidates for the Provincial Legislature, a small company of young journalists and subordinate ecclesiastics met together, and framed "the Catholic Programme." This was, in brief, to the effect, that all legislation, on any question which the Romish Bishops might declare to be one affecting morals and religion, must be conformed to the dictation of their Lordships, and that the chief enquiry to be made of any candidate was whether he would strictly follow this rule. Two Bishops—those of Montreal and Three Rivers, warmly endorsed the Programme; and three, including the Archbishop of Quebec, condemned it as—mark! *not* heretical and anti-Catholic, but—unauthorised. The ecclesiastical newspapers earnestly supported it; the political press was divided, the majority, however, claiming independence for the representatives of the people. Moreover, the Programme party was defeated at the polls.

So far, good. But this is not the end. The fact that gives point to this incident, is, that the Programme is but the application to the politics of Canada of the doctrines of Pío Nono's Encyclical Letter and the Syllabus thereto appended. The authors may have spoken too soon, as a matter of policy, but they spoke precisely according to the declared mind of the "Infallible" Chief Bishop. Canada is not yet quite ripe for such a doctrine, not even Quebec. But this very explosion of premature zeal will serve to call attention to the subject, make it familiar, and scatter the doctrine as a seed, far and wide. The first shock of surprise and indignation spends itself upon laymen and the rank and file of the priesthood. By and by the Hierarchy will advance in solid column to support these skirmishers.

Their great fault was their frankness and forwardness. Does any one doubt that our politics have been secretly moulded by the Bishops? Now and then, it crops out; as when Sir George Cartier announced that the Confederation Scheme had received their sanction, and as when Bishop Taché was recalled from Rome to appease the storm he had raised in Red River. Unless Protestants are watchful, and liberal French Canadians are united and firm, our very forms of liberty will be perverted to fasten upon us the most absolute and irresponsible of all despotisms.

A BIBLICAL NUT CRACKED.

In the April number of the *Quarterly Review*, there is a very clear and interesting account of a recent solution by Dr. A. W. Zumpt, a favourite pupil of Dr. Twisten, of Berlin, of a chronological difficulty which has long vexed Biblical students, and given rise to many abortive explanations. We will attempt to give a short account both of the problem and of the solution, believing that, to both our scholarly and our plain readers, it will be valuable and gratifying to learn how such a puzzle is cleared up.

The question is this. It has long ago been conceded that the usually accepted Christian Era has been made to commence about four or five years later than it actually did. Herod the Great, according to Josephus, died in the spring of the year 4, before Christ, as that date has been reckoned; but, before his death, the flight into Egypt and the massacre of the innocents occurred. Hence the nativity must be placed back some five years.

This is required by the account in Matthew. But in Luke, arises another difficulty, Joseph and Mary "went to be taxed" in Bethlehem; "*and this taxing was first made when Cyrenius was governor of Syria.*" Now Syria was not reduced to a Roman Province, and Quirinus (we give the Latin form of Cyrenius) sent to be its governor, until after the death of Herod and the deposition of Archelaus, his son and successor, who reigned nearly ten years, so that this would make the nativity ten or twelve years later than the former account.

Again, the only precise date, given by either of the Evangelists, is in Luke iii. 1, "The fifteenth year of Tiberius Cæsar,"—that is (Augustus having died A. D. 14) the year 29 of the Common Era. That Era, however, being too late by some five years, our Lord would be, not as in Luke iii. 23, "about thirty years of age," but thirty-four or five.

Of these difficulties, several unsatisfactory explanations have been offered, and writers like Strauss have not failed to exult over the apparent discrepancy. Dr. Zumpt's explanation has been endorsed by such scholars as Mr. T. Lewin, in his *Fasti Sacri*, and Dean Alford. He supposes that Quirinus was twice Governor, once in the year 4, before the common Era, and again in the year 6, after the same Era; the first "taxing" (Luke ii., 2) being made after the Jewish manner, and the second, after the reduction of Syria to a Province, after the Roman. The word "first" (Luke ii., 2) suggests this.

It is a striking fact, that both Dion Cassius, the Roman authority for the period, and Josephus, the Jewish, fail us at this point, there being a gap in each of their histories at this very time. But historical inference supplies the lack of direct testimony.

The "Governor"—in Latin, *Legatus*, of Syria, represented the Emperor also in any adjacent and dependent kingdom. He must first have been a Consul, an office which Quirinus filled in year 12 B. C. From the year 9 to 6 B. C., Caius Sentius Saturninus was Governor,—Publius Quinctilius Varus succeeding him in

the latter year. Dr. Zumpt supposes that Quirinus succeeded Varus in the year 4 B. C. These Governorships were seldom held longer than three years. There is a passage in Tacitus (*Annal.* lib. iii. c. 48), which speaks of Quirinus as having been guardian (*rector*) to Caius Cæsar, grandson of Augustus, who was sent in the first year of the Christian Era to Syria, and then to Armenia, to wage war against the Parthians. No one was more likely to hold such an office, as long as Caius Cæsar remained in Syria, than the Governor of the Province; Iiberius, in A. D. 17, sent Cnæus Piso as Governor to Syria, for the express purpose of serving as *adjutor* to his adopted son Germanicus.

Another reason for believing that Quirinus was governor in 4 B. C., is, that he obtained the emblems of a triumph over the Homonadenses in Cilicia, which he must have done as Governor of Syria, for Cilicia was a dependency of that Province, and there was no other Governorship that would have given him power over it. But the time for this triumph is fixed by Tacitus as between his consulship and his attendance on Caius Cæsar.

The order of succession of the various "Governors" is thus fixed as follows:—

C. Sentius Saturninus.....	from 9 B. C.	C. Marcus Sentorinus.....	from 4 A. D.
P. Quinctilius Varus.....	" 6 "	P. Sulpicius Quirinus.	" 6 "
P. Sulpicius Quirinus.....	" 4 "	Q. Creticus Silanus.....	" 11 "
M. Sollius.....	" 1 A. D.		

With the second difficulty, viz :—That which would make our Lord's age at his baptism as thirty-four or five years instead of thirty, Dr. Zumpt deals by dating the "fifteenth year of Tiberius," not from the year 14, when Augustus died, but from 11, when Tiberius was associated with him in the Government.

Our space has compelled us to give this outline in the baldest form; but we shall be glad if this taste of the article referred to leads any of our readers to read it in full.

THE GOSPEL OF CHRIST.

A SERMON PREACHED BY REV. C. CHAPMAN, M.A., OF MONTREAL, AT THE MEETING OF THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC, AT GUELPH, ON SUNDAY EVENING, JUNE 11, 1871.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."—Galatians i., 6, 7.

The history of the churches in Galatia furnishes us at once with a remarkable instance of the power of God's Word when faithfully proclaimed, and of the desperate depravity and almost uneradicable weakness of the human heart. It was somewhere about the year 51 that the Apostle, when on his first great missionary tour, first preached the Gospel to the Galatian people,—being accidentally detained in their vicinity by the increased severity of the thorn in the flesh,—so at least I infer from a comparison of Acts xvi. 6, and Gal. iv. 13, 14. It ap-

pears that the impression produced on them by the clear expositions and earnest appeals of the afflicted Apostle were so great, that they received him with open hearts as an angel of God, and were even ready to remove, if possible, his bodily infirmity by tearing out their own eyes and giving them to him. It is not related how long he remained with them on this occasion; but we do know, by a comparison of facts and dates, that his second visit occurred about the year 54—i. e., three years after the first visit. From the reference in Acts xviii. 23, we learn that the purpose of this second pastoral visitation was to strengthen the disciples. No doubt the Apostle felt that the sudden creation of so many young Christian communities was a matter of deep and long protracted anxiety, as also of gratitude; for obviously, where all are new converts, and therefore imperfectly informed and undisciplined, the means of careful instruction must be in like degree limited and uncertain. We are not told exactly what was done in such instances; but most probably the Apostle would select from his converts the most gifted and sober, and impart to them special instructions of a nature calculated to fit them for leadership; and also, on his return to more settled churches, despatch to them brethren whose pastoral abilities had been well ascertained. At all events, it is certain that during this second visit he was very apprehensive that the fidelity of some might be shaken; for in one or two places in this epistle he reminds them of the warnings he had previously given them of coming dangers. So far as can be made out, about 4 years elapsed between the second visit when these warnings were given and the date of writing this epistle (58); and during that period the Apostle's fear had become painfully realized. Certain persons, endowed with much self-esteem—swollen big with a sense of their own wisdom, and innocent of any distinguished moral or intellectual virtue, made their appearance, either from within or without the church, and having first sought to undermine the Apostle's influence by insinuations respecting his authority in comparison with other Apostles, they then proceeded to make additions to the Gospel already received, of such a character as to change altogether the faith once delivered to the saints. And it is a wonderful example of the audacity of some men, and of the infirmity of others, that the Galatian Christians were "bewitched"—spell-bound—by these impudent, self-conceited innovators, and so turned away from the Gospel of God to a different gospel, which, however, was "not another."

I do not intend to enter farther into a consideration of the state of the Church in Galatia; nor would I have it supposed for a moment that there is or has been anything analogous to their history in the history of this Church, or in the present or past condition of the churches which form the members of our Congregational Union. There are evidences throughout the Dominion that the severe and sweeping rebukes of the Apostle are not applicable to our brethren. But there are circumstances of our age which render it appropriate that we take the language of our text as suggestive of great and grave interests which we are bound to watch and guard. I intend, therefore, to call your attention to a consideration of: I. What is the true Gospel? II. What is a false Gospel? III.

What temper of mind we should entertain with respect to the one and the other ?

I. THE TRUE GOSPEL—WHAT IS IT ?

I feel that there rests on me a very solemn responsibility in proposing to answer such a question as this. For it is not a question of words and phrases—of opinions and theories—but of life and of death. It is making a venture for a boundless and returnless voyage. I cannot forget how Paul felt in uttering those awful words which are written in this chapter concerning those who should proclaim any other but the true Gospel. At the same time, brethren, it is well for you to consider that the responsibility is not all on one side. You who are accustomed to sit in our pews are under serious obligations to “prove all things,” and to hold fast what is true. If woe is the righteous portion of the preacher who hides or perverts the truth of God ; a portion not less serious is theirs, who either turn their eyes from the pure, blessed light, or else, having beheld its beautiful brightness, deliberately shun its beams in order to abide in the practice of deeds of darkness.

In the widest and most general acceptance of the term, “the Gospel” may be taken to embrace the entire statement of fact, doctrine, precept, promise and encouragement contained in the New Testament ; for the whole system of truth, stretching from the cross of Christ, as a centre, to the remotest details of life’s cares and sorrows, bears on it the stamp of “good tidings,” as much as it is all helpful to our final deliverance from the power of sin. And I have no doubt but that the Apostolic Paul declared to the Galatian Christians, during his sojourn with them, substantially what we have contained in the New Testament.

But it is to be observed that, in every system or orderly arrangement under the direction of God, there is somewhere a central power—a force which gives existence, activity, tone and value to the widely differing elements and forms of things embraced within its range. For instance, there is ample variety in the form, colour and strength of the leaves and branches of a tree, but the whole of these detailed developments were once in germ in the root. They are the expansion—the out-come of the root. They are made what they are by a force operating out of sight. Cut off this central force and you cut off life from the tree. So, also, the human heart is the centre—the life of our complicated frame. We are, in our limbs, nerves and muscles, just what the contents and action of our heart have made us. Touch it and you touch all. It is the life. And in some such way the diversified collection of truth and fact stated in the New Testament is the Gospel in its full development—in its ripest and richest manifestations. There we have the expanded “tree of life”—the beautifully developed body of truth. But this amplified form of truth has its centre, its root, its heart, its cause of existence and beauty, in the one vital, mighty, all reaching power of the cross of Christ, and the great doctrine inseparably connected with it—viz : that we are saved only by faith in Christ crucified. And this is, in general terms, “the Gospel” of which the Apostle here speaks. Touch it and

you touch all that is dear and sacred in a Christian's experience! Exclude it and you cut off the root from the tree of life. Introduce human elements into it for its supposed improvement, and you poison the heart and blood of Christianity, and prepare the way for a speedy death to all that is fair, lovely and true in religion. Here is the essence and central power of the Gospel. Here is the Gospel in its germ and vitality. Any ignorance of this, any neglect of this, any tampering with this, involves spiritual calamities to souls and societies, in comparison with which the wasting blight in harvest, the desolations of storm and war, and even the destruction of all human bodies, are but slight and evanescent; for a despised or ruined Gospel means a ruined soul for ever.

That I am right in regarding Christ's atoning death on the cross, and our salvation by faith in Him alone, as the heart of the gospel, will be seen if we just take a survey of the most prominent statements made by Christ and His Apostles. When our Saviour became the instructor of Nicodemus as to the nature of His own work, and its bearing on mankind, He said, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." On another occasion, when He would revive the hopes of his desponding disciples, who were afraid He might be put to death before He could establish His kingdom, He said, "And I, if I be lifted up from the earth, will draw all men unto me." It was, perhaps, expecting too much for men to comprehend the full import of His language before His death, yet that there might be no mistake as to the real way of salvation, He declared only a few days before His crucifixion, "I am the good shepherd. The good shepherd giveth His life for the sheep." "I am the way, the truth, and the life." It was in keeping with these utterances that the Apostles declared in their earliest preaching, "There is none other name given under heaven among men, whereby we must be saved." It is true that this strong and absolute assertion points exclusively to the saving power of Christ, and not to the sacrificial ground of that power, nor to the human means by which we are to obtain the benefit expressed. But we have all this in clear and unmistakeable language, such as, "He died, the just for the unjust." "He is the propitiation for our sins." "Whosoever believeth in Him shall receive the remission of sins." And, generally speaking, this was the burden of the Apostolic message to Jew and Gentile—this was "the Gospel" which proved to be "the power of God unto salvation."

Well, that being so, what I wish you to observe is this, that it is just this representation of truth which, in the epistle to the Galatians, the Apostle emphatically declares to be the Gospel; and for which he claimed the high prerogative of sole accuracy and sufficiency. The one great theme of the epistle is that of the true Gospel. The one burden of St. Paul's heart was to point out what it was that entered into the very heart of Christian truth, and so constituted the essence of saving knowledge. Thus he says, ii., 16, "A man is not justified by works of the law, but by the faith of Jesus Christ;"—20, "The life I now live in the flesh I live by the faith of the Son of God:" iii., 13, "Christ hath redeemed us from the curse of

the law, being made a curse for us;" iii., 26, "Ye are all the children of God, by faith in Christ Jesus." This Apostolic letter was, I say, written expressly to maintain and enforce the statements just now quoted. In these (not in other subordinate matter) lay the Gospel of which Paul was proud, and for defence of which he was ready to die. All Christian truth and practice centred here. Even the work of the Holy Spirit and our sanctification have no co-ordinate position with Christ's atonement, but are dependent for possible existence on the reality and sufficiency of Christ's sacrifice of Himself on account of sin.

I say then, it is not church polity, it is not unrevealed purposes and decrees, it is not the minutiae of our beliefs,—but it is this fact of Christ's atonement, and our salvation by faith in Him, which forms the essence and heart of the Gospel; this is all in all to the whole world—this is the fountain of life—the spring of our hope, the source of our joys.

Such being the case, let us just glance at its main features.

We have here two historical facts. (a) A fact in the *natural history of mankind*; that we are helplessly ruined, by reason of sin. "We are under the curse of the law." "The soul that sinneth it shall die." "There is none righteous, no not one." This is not a theory, an opinion. It is a plain, mournful fact, written in the conscience of every one. The inscription on the wall for such a one is, "Thou hast destroyed thyself." (b) A fact in the *supernatural history of mankind*; that Christ of His own free will, agreeably to the loving purposes of the Father, has offered Himself as a sacrifice for us. It is a supernatural fact in history that Christ has come and done that for us which renders it possible for us to rise out of our helplessly ruined condition. His self-sacrifice, called "atonement," "propitiation,"—was of such a nature, and had such an effect on the administration of God's government, that there is now forgiveness for us through His blood.

These, then, are the two facts,—our ruin through sin, and Christ's salvation of us through sacrifice. But observe, there is grafted on these two facts a revealed doctrine;—that we may obtain the full benefit of Christ's mediation by faith in Him, i. e., we may obtain the full pardon of our sins, enter into the position of true children of God, be treated with as great favour as though we had never sinned, and finally inherit eternal life, solely by our trust in Christ.

We cannot remove our bygone sins and place ourselves in the full favour of God, by sacredly keeping for the future the holy law we have broken in the past. "By the deeds of the law shall no flesh living be justified." Indeed, we cannot, if we try, keep the law of supreme love to God perfectly for one day. It is "weak" to save us, through our weakness to keep it. Do you not know and feel that you must despair of salvation, if salvation depends on your loving the Lord your God with all your might and strength, without the slightest short-coming? That holy law is so perfect that our poor, sinful, wayward heart can never rest upon its observance for salvation. But there is one thing we can do, and do better than angels know how. Guilty, weak, fearful, sorrowing, we can cast our weary, smitten souls upon Christ, as the Saviour who has taken up our

cause, and calls us to Himself. I say, that, by availing ourselves of the grace of the Holy Spirit, we can do,—for it requires no learning, no riches, no great goodness, but only a penitent, broken spirit, to turn away from delusive means of salvation to Him who is mighty to save. And this is all that God requires of us, in respect to our pardon and justification. He will count our faith to us for righteousness; *i. e.*, He will take our hearty, sincere trust in Christ as being, in respect to pardon and acceptance with Him, the fulfilment of all His requirements. This requirement of faith in Christ in order to salvation is the new law, under which we live; and compliance with it becomes equivalent, in its results, to the perfect keeping of the old law, as given by Moses. This trust in Christ is, I say, what God asks of us; and exercising it we attain to the actual righteousness of obedience, to the new law of grace. And this is the Gospel according to Paul.

II. THE FALSE GOSPEL,—WHAT IS IT?

I have already said that the New Testament, in the fullest sense of the term, is the Gospel of Christ—the *true*; therefore everything in the form of human teaching or record, which ignores the New Testament, or seeks to set it aside, or claims equal authority with it, or presumes to supplement its supposed deficiencies, must be pronounced “*another Gospel, which is not another.*” But, as the Apostle concentrates the New Testament in the great central truth of full and free justification of sinful men by simple faith in the atoning Saviour, so he regards all teaching and all practice as partaking of the character of a *false* Gospel, which either directly challenges this fundamental truth, or indirectly insinuates its imperfection. In the Galatian Church, there were some who did not hesitate to say that it was not enough to trust entirely on Christ for pardon and acceptance with God. Observe, they did not teach that men ought not to trust on Him at all,—that would have been too palpable a deception for the wily adversary of souls to encourage; they seemed to assign to Christ the most exalted position; and therefore appeared to unreflecting minds to be zealous for Gospel truth. But here was the mischief: they taught that, besides trusting in Him, to make sure of forgiveness, men must observe days and seasons, feasts and fasts, and “make a fair show in the flesh.” “O foolish Galatians! Who hath bewitched you? Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh? How turn ye again to the weak and beggarly elements, wherein ye desire again to be in bondage? Ye observe days, and months, and times, and years. Christ hath become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace!” In this way, then, we see that the false Gospel,—which is not a Gospel—is any system of instruction or practice which tends to eclipse the splendour of the cross, or to cause men to think that something else is required for their justification besides hearty trust in the Redeemer. If, therefore, men tell us that we cannot find pardon or acceptance with God unless we belong to this community or that; or unless we add to our faith the observance of days and seasons; if they say that water passing through priestly hands is es-

sential to our becoming children of God ; if they insist on the necessity of our participating in any sacrament in order to make sure of salvation ; if they make our adoption into the family of God to depend on the number of our prayers, the fulness and wail of our anguish, the incessant flow of our tears, the separation of our lives from the social amenities and friendships in which we have been raised, or the confession of our sins in the ears of sinful men—then we, following the example of Paul, must regard such a Gospel as *false*—a Gospel which, in the sight of God, is no Gospel at all—a song to charm us on to death and destruction—a promise of good, which will only mature and develope into bitter and terrible disappointment.

III. THE TEMPER OF MIND IT BEHOVES US TO CHERISH TOWARD THE ONE AND THE OTHER.

The Apostle may well be taken as an example of the spirit to be manifested in reference to the true and the false Gospel. For the *true* he entertained a love most passionate, and for the *false* an aversion most intense. He held to the one as for life ; he shrank from the other as from death. Read this epistle, and you will not fail to notice how his great mind laboured to find words wherewith to express his deep concern lest his friends should lose their hold on the great truth of salvation alone by Christ ; nor did he find it easy to control his scorn for the misguided men who, led by regard for ritual observances and human righteousness, dared to question his authority, and assail the Gospel which he received, not from man, but by revelation from God. He felt as one who could see the consequences, near and remote, on Christian hope, Christian work, Christian character, of a divergence from the cardinal doctrines of the cross. You know, there are some things so formed that if you alter them in the least, by addition of something or subtraction of something, you alter them altogether, and change their entire nature. For instance, a trifling change in the chemical properties of light would at once transform it into darkness. A grain of poison has been known to change the beautiful form of a fair virgin into a ghastly corpse. And so, any deviation, by the addition of human works or agency, from the Gospel truth that guilty men are saved alone by faith in Christ, introduces into the sphere of religious doctrine a set of changes of the most fundamental and vital character. Thus, it makes a change in the *nature of sin*, for then it becomes simply a defect, which our good deeds may help to remove ; a change in the *nature of the law*, for it then is not an expression of right and an organ of justice, but an indicator of faults and an exposor of weaknesses ; a change in the *value of Christ's atonement*, for it is presumed to be inadequate *per se* ; a change in the *assurance of forgiveness*, for then forgiveness is certain only in proportion to our meritorious works ; a change in the *place of sanctification*, for it then is made to precede, and to become the ground of our justification ; in short, a change of the *ground on which rests our hope of eternal life*, for it is made to rest with one foot on the rock and the other on the shifting sands of our own miserable deeds.

And hence, whenever any false Gospel of this sort is proclaimed or supported, even though by men as educated, polite and benevolent as angels, our duty is clear. We must, by our words, our evidence of its teaching and practices, and our personal influence, do all we can to discountenance it. Not with the loud-sounding words of bigotry, not with the harsh words of fierce controversy, but with calmness and self-possession, with firmness and tenderness, with full intelligence and practical consistency, should we do our utmost to deliver our fellow-creatures from an evil so perilous to their souls.

And, brethren, let us take care, in our zeal for truth, that we do not confound differences of opinion on other matters, with deviation from truth in this particular. If there are any who brand all who differ from them in polity, in matters mysterious and of doubtful interpretation, as enemies of the cross, and unworthy of fellowship, let us pity and pray for their unlovely, contracted spirits, but let us not share in their infirmity, or covet their limited vision of truth.

And with respect to the Gospel we have received, it behoves us to cherish it fondly in our hearts, to avail ourselves of the privilege it affords of coming daily to Christ with our burdens of sin and sorrow, to maintain its purity by watchfulness and its diffusion by liberality, and to support that order of worship and system of church government which most carefully guard its integrity, and secure its faithful announcement.

Men and brethren, I have been speaking of Christ as a Saviour of all, who, sensible of guilt, put their trust in Him. Sweet are these tidings to the penitent soul. Many a weary heart rests on Him this night. Heaven is peopled by thousands who washed their souls and made them white in the blood of the Lamb. O ye penitent ones in this sanctuary, ye weary ones who have wandered over dark mountains and by devious streams of pleasure, seeking rest but finding none; ye fathers, mothers, sons and daughters who have kindred in the skies, come and put *your* trust in Him who is still mighty to save, and who has declared for your comfort—"Him that cometh to Me I will in no wise cast out!"

British and Foreign Record.

The University Tests Bill is carried at last, through Lords and Commons; and, with the exception of a few offices still reserved for clerical Anglicans, all the honours and rewards of the great national seats of learning are thrown open to all Englishmen without respect to their creed. As the first fruits, a Roman Catholic and a Jew have received high distinctions won in fair competition.

The leaving of "the religious difficulty" to be fought out at each local School Board, which was counted so clever a feature in Mr. Forster's Education Act, is working badly for the interest of the public, proving a great bone of contention everywhere. But the worst development of the measure is the building up of the denominational schools by the Board sending children to them and paying their fees. This is meeting so sturdy a resistance, that it will have to be abandoned.

How hardly this battle of equal rights has to be fought in Old England, where Privilege has flourished so long ! But the battle nearly always lead to victory on the right side

Two thousand dollars from the Sandwich Islanders to relieve the French peasantry, is an item so significant and suggestive that it must have record here.

The Presbyterian Church of Ireland has 680 ministers, 554 congregations, 1,104 Sabbath Schools, 2,274 elders, 6,053 deacons, and half a million adherents. The income of the Church was £113,000, nearly £20,000 more than in the year before. The Sustentation Fund collections were £25,000, and are expected to yield £30,000. Of 562 ministers entitled to commute, all but 50 have done so. The Assembly has received £134,790 from the Temporalities Commissioners on commutation account.

The Ritualists are carrying it with a high hand. Mr. Purchas goes on with all his performances, precisely as before they were forbidden. Canons Gregory and Jiddon, of St. Paul's, beg the Bishop of London to prosecute them next. The Bishop of Newfoundland, in view of the condemnation of mixing water with the wine, cautiously suggests that water be put into the chalice *first* and then no one but the "priest" would know it, and yet the thing be done ! Fine morality, this !

The Chinese Government has issued a circular in relation to missionaries, in which certain objectionable practices are pointed out, which, however, are chiefly practised by Romish propagandists. The points are these ; the gathering of children in Orphanages, where they are ever afterwards concealed ; the meeting of men and women, in one building ; the protection extended by the priests to persons accused of crime, and the claim that converts be exempted from certain civil taxes ; the connivance of French priests with foreign criminals ; the abuse of passports into the interior, and smuggling ; the admission of persons of bad life to the church ; want of deference in intercourse with mandarins ; restitution of their former properties to the missionaries. The Chinese authorities profess a desire to treat Christians and non-Christians with perfect impartiality, and are willing to relieve converts from taxes to support their former religion.

There are in Germany 40,000,000 of inhabitants, of whom 24,000,000 are Protestants, and 14,000,000 Catholics. There are 10,000 Protestant clergy. But very few of the people go to church.

In common with all lovers of liberty, we cannot but express our satisfaction that the attack upon the Orange procession, in New York, on the 12th July, was so promptly met and defeated, even though at the cost of so many lives. We cannot say, however, that we admire the sentiments of the *N. Y. Independent*, the Rev. H. W. Beecher, and others, when they urge the annual celebration of the day, by the Orange Societies, in vindication of their liberties. The yoke of the Tammany Ring, and the Irish R. C. party, is no doubt very galling ; but it is not likely to be lightened by flaunting in their faces the emblems of their forefathers' defeat two centuries ago. The *right* of the Orangemen to walk in procession is one thing, the *rightness* of it, in view of the Golden Rule, is quite another thing.

The state of society in the newly "reconstructed" States of the American Union, must be anything but pleasant for one daring to entertain, or at any rate, to give utterance to the ideas of the Republican party, if the following testimony, taken

before the Congressional Committee of enquiry, fairly represents it. Rev. A. S. Lakin, of Alabama, who has the charge of twenty travelling preachers and 15,000 communicants says:—"Since 1868, two presiding elders have been driven from their work, two ministers whipped, another fired on and required to leave his circuit, one travelling minister was killed, and two local ministers murdered. In nearly all instances the offenders were in disguise. Mr. Lakin himself was shot at in his own house, and also on the highway, and had been molested by Ku-Klux-Klan within the last two years." Evidence of a similar character is incidentally furnished by the American Missionary Association, which reports a very extensive revival in connection with its mission in Marion, Ala., where nearly four hundred conversions, it is believed have taken place. Of these only fifty however, have dared to unite with the mission church. The writer of the account says "Northern men can have no idea of the bitterness and extent of the persecution both of blacks and whites. The threats of the Ku-Klux have been very violent, and some of the best people have been compelled to go away." Whereupon the usually amiable editor of the *N. Y. Independent* grimly remarks:—"It may be claimed that Congress stretched a point in the Ku-Klux law. We do not believe it; but such a state of things as this would warrant the stretching of constitutional power to the utmost limits of elasticity. There is but one other alternative, and that is that every travelling preacher carry in front of his Testament a pistol that will go off easy."

The case of the Rev. Geo. Cheney, of Chicago, referred to a few months since, still continues to excite much interest. Suspended at first from his priestly functions for exchanging pulpits with schismatics, such as Presbyterians and Methodists, he has since been solemnly degraded from the ministry. Several bishops of the Episcopal church visited and wrote letters to Bishop Whitehouse, advising and recommending him not to proceed to that extreme measure, and said that it was his province under the canons of the Church to remit or materially modify the sentence given by an ecclesiastical court. Two of these bishops visited Chicago for this purpose, and labored to bring about such a result; but in vain. A prominent bishop has since written Mr. Cheney that he will still recognize him, as a minister in good standing in the Episcopal Church. A few cases of this kind will mightily advance the cause of religious freedom.

The Congregational Churches and Associations of the United States are withdrawing, generally, from the American and Foreign Christian Union, and the provisional committee appointed to take in charge the control of missionary work, in nominally Christian lands, has appointed Rev. Horace James and Rev. Joseph Emerson their collecting agents. Their "Official Statement," just published, says:

"The provisional committee has met and organized and is ready for work. Already men are offering and fields are being presented. The good hand of our God is upon us. From the hour this movement began He has gone before it. It has met no obstruction, received no check, and found no dissent. The public was ripe for it. We have no wish to restate the distractions and evils elsewhere which made it an instant necessity. They are known and deemed sufficient to justify this action by those in whose calm and thoughtful judgment we are accustomed and our Churches are accustomed to confide. We propose no other conflict, we will have no other controversy, but that against the common foe. The fields are large and white for the harvest!"

The intention is, as soon as arrangements can be completed, to direct this work to the A. B. C. F. M. Missions.

The Calvary Baptist Church in N. Y. city has done three sensible things, probably more. It has set apart by a formal vote several of its women to visit the

sick and call upon strangers ; it has appointed a regular monthly Sociable in the lecture room ; and it has a weekly musical rehearsal, open to all, but especially intended for the benefit of a large volunteer choir.

Literary Notices.

Mr. John Dougall, of Montreal, so well known as the founder and conductor of the *Montreal Witness*, has been urging for a number of years the establishment of daily religious newspapers in all large cities ; contending, from his own experience, that such a publication can be issued at the lowest price, and maintain the highest position in relation to Evangelical Christianity, Temperance, and all Moral Questions. He has had but little success, however, in getting his views practically carried out. Within the past month, therefore, he has removed to New York to inaugurate the plan in that city, under his own superintendence ; and the *New York Daily Witness* is now fairly launched. The first number is before us, and promises well. We cordially wish Mr. Dougall success in this great venture. The daily newspaper is the educator of the great body of the people, and to give them the news without the polluting accompaniments that are so generally found with it,—to replace these, even, by reading matter which can be safely laid before any member of a family, is to do a noble and much-needed service to the public. But to do this, and to make it a commercial success, in the face of the keen competition of New York newspapers, will tax all the energies and skill of the leader of the enterprise. The more difficult the task, however, the more honourable will be his success.

We have received a pamphlet of nearly a hundred pages, with no name of place or author, on *the Scriptural Plan of spreading the Gospel*. Judging from internal evidence, it comes from the "Disciples" quarter, and repeats the hackneyed objections to a "hireling" ministry. We do not feel called upon to refute them at equal length. There is an attempt to distinguish between the preachers of the Gospel within and without the church ; it being alleged that it is right to pay the latter, but not the former. But the broad principle laid down by Paul, on behalf of his and our Master—"Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel"—covers both forms of ministry. It is a piece of great impertinence to charge men who work as hard as most preachers do for so small an income, with being "hirelings," when the same talents and energy in other callings would yield them a much larger return. If those who follow more money-making callings, and spend their leisure hours in compiling denunciatory pamphlets which put arguments into the mouths of the enemies of the Church and the Gospel, would practice as much self-denial as many of these so-called "hirelings," they would be more likely to help the diffusion of the Gospel, than they can ever do by such means as these.

For many minds, in these days, teaching by parable, that is in "story," is the only teaching possible. Religious controversialists have discovered this, and there is scarcely a point of dogma or polity that has not received such illustration. Some of our readers may find it hard to imagine a Pædo-Baptist or anti-Pædo-Baptist story, but such things exist, and very interesting some of them are. A recent publication of the former class, dealing hardly with Close Communion, is *Theodore, a Story about Baptism, by a True Baptist*. (Philadelphia : Presbyterian Board of Publication, \$1.25). "Bertha and her Baptism," by Dr. Nehemiah Adams, is an older book of the same class, which we have learned to value, as presenting the points in question to enquirers in their more spiritual aspects, and without polemical asperities.

Let those who are catering for reading children keep their eyes open for a series of "Books for Girls," selected by the author of "John Halifax, Gentleman." She has undertaken the work "less as an author, than as a woman and a mother." "I think both mothers and girls may trust me, that I will do my best."

President Woolsey, who has just retired from the office he has so honorably filled in Yale College for a quarter of a century, has marked the occasion by issuing a volume of sermons preached in the College Chapel, under the title of the "Religion of the Present and of the Future." (New York: Scribner, \$2). A fine book this, to put into the hands of thoughtful young men, for it is thoroughly manly in tone, strong intellectually, and instinct with spiritual earnestness.

Dr. Shedd, now of Union Theological Seminary, is steadily rising to the highest rank among American divines. His latest work is *Sermons to the Natural Man*, containing twenty discourses pressing home personal sinfulness and urging to clear known duty, with all the author's well known weight of argument and pointedness of style. We need this kind of preaching now-a-days when "the terrors of the Lord" are getting out of fashion, but are not less true than they ever were. Whatever this author advances has a reason and Scripture argument given for it.

The new *History of Greece*, by Dr. Ernst Curtius, of Germany, and now translated into English (New York: Scribner & Co.), is acknowledged on all sides to be worthy of a place in the front rank, beside the works of Niebuhr, Bunsen, Arnold, Grote and Mommsen.

Those who have been alarmed by Darwin's theories, yet have felt themselves unable to meet them on scientific grounds, may find the help they need in a book *On the Genesis of Species* by St. George Mivart, F. R. S., (New York: Appleton), in which the matter is discussed with great fairness by one well qualified by his own attainments for the work. The general conclusion of the author is, that while there has been a certain degree of "evolution" in the progress of creation, yet this has but supplied new evidence of the handy work of the Creator.

The Sunday School.

THE OBJECT OF THE SUNDAY SCHOOL.

The Rev. T. Dewitt Talmage, the eloquent Brooklyn preacher, addressing recently the New York City Association Sunday School Teachers, after showing what is *not* the design of the Sunday School,—that it is not a Singing School, nor a Geography School, nor a School of Metaphysics, nor a Gymnasium for Teachers to learn to speak in,—says,

"The Sunday School was established for the

ONE GRAND, GLORIOUS OBJECT,

of bringing our children to the Lord Jesus Christ; and everything that does not tend towards this, is just so much a hindrance, and to be removed out of the way. Oh! I wish that as pastors, superintendents and teachers, we could gather up our Sunday School into the grasp of this one grand idea; for I truly believe that that Sunday School is an ignominious failure which does not bring the lambs and put them into the arms of the Great Shepherd. And I tell you, my friends,

that the teacher that cannot interest his class with an intelligent story about Christ, does not know Christ. My own little girl of three years said to her mother : 'Mamma, sister says she is afraid of God. I am not afraid of God. Why, mamma, if I should see God right here, I wouldn't be afraid. I'd just go right up to Him, and put my arms around His neck, and kiss Him!' I think that that was pretty good theology.

THE MISTAKE OF THE CHURCH.

"We have got to believe that children may be brought to God. The Church of Christ has to be reconstructed on this point. If a man forty or fifty years of age presents himself before the Consistory, or Session, or the official body of the Church, for admission, we ask him a few questions, and we take him in without any hesitation or embarrassment. But how is it when a little girl of ten years comes to be received? We ask her questions. She may answer them all intelligently. We may have in our souls the conviction that she is a Christian. And yet, after we have asked the questions, do we not look at the child, and say, 'Jane, how old are you?' 'I am ten,' she replies. 'Does your father know you are here?' 'Yes.' 'And your mother knows you are here?' 'Yes.' 'You say you are only ten years of age'—and a scowl is on the questioner's brow; 'well, don't you think you had better wait?'

WORTH OF THE CHILD SOUL.

"For my part, I have more faith in the conversion of a child at ten years of age than I have of the conversion of a man at forty. The child turns out better. She is worth more. Away with the idea that one soul is worth as much as another. It is not so. I tell you that a soul that comes early to Christ is worth more to itself and to the world than a soul that comes late to Christ; and not so much, perhaps, because it wants to serve God, as because it is afraid it will go to hell. He makes a better soldier who comes into the ranks young and spry, than he who comes in rheumatic and stiff in the joints, and puts himself under the drill of the sergeant.

WE BEGIN TOO LATE

with the culture of the heart. The world comes to the child when it is in the April of life, and sows tares. The world comes along again when the child is in the May time of life, and sows thistles. Again, in the fair June, it comes and sows Nux vomica. The Church, meanwhile, folds its hands, and waits until the April has gone, and May has gone, and June and July have gone, and then, at the close of August, gets in earnest, and says, 'Now, now, we have got a bag of good wheat here, and we must sow it in this fresh, young soil, and we shall have a glorious harvest.' Will it? No, no! It is too late! Everlastingly too late! You should have sown in April and in May the good seed of the kingdom,—not in August. Oh! I wish that the Church of God would come down on her knees before God, and implore the salvation of her young people! And then that she would get up from her knees, and go to practical work, and lead her children to the Lord Jesus Christ."

PREACHING TO CHILDREN.

In an eminently thoughtful and interesting review of the manner and results of what he calls the "revival preaching" of Edwards, Whitefield, Gilbert Tennent, and others, and of the influence of their style upon succeeding generations, Dr. Edward Beecher says, in the *Independent* :

"The result of this style of operation was to adjust theology and preaching to adults, and to confine the range of revivals to them, and to wait till every generation had reached the age of conversion. The time preceding that age, it was

assumed, would, in fact, be spent in sin, and thus a foundation be laid for conviction of sin and conversion and a genuine experience.

"But this assumption is not sustained by reason or Scripture. God is able to convert a child as well as an adult, and He does it by the truth. There is, therefore, a mode of presenting truth to the mind of a child so as to effect conversion. The child may not have reached the period of abstraction and generalization, and logical analysis and discrimination, and yet he can be convinced of sin and converted, and ought to be, and it is the end of the family and parental fidelity to effect the change. This style of thought was most fully developed by Dr. Bushnell in his 'Christian Nurture,' and caused extensive discussion and thought. The extension of Sunday School instruction to infant classes increased the interest of the Church in early conversions. By these and other causes has been produced a practical descent of the scale of age requisite to conversion; and we are fast coming to the age of universal preaching to children, and early conversions by the truth, and not by sacraments. The question is becoming from year to year more interesting and important, how to preach the Gospel so as to convert children.

"This question involves, too, how to convince a child of sin, and how to produce in him saving faith in Christ. This raises the question, what conviction of sin does a child need in early life, and of what is he capable? And again, what faith in Christ does he need, and of what is he capable?

"These questions, though simple, are in principle very profound, and have been little studied. And, when we look around for light, we are surprised to find so little even in the Bible. For, though it enjoins the teaching of children, and bringing them up in the nurture of the Lord, yet no part of it was made for children, nor addressed to them as such. The Bible was made for adults. There is in it no preaching to children. This is true even of Christ. Great as was His interest in children, we have no record of any address to them by Him. Nor is there any example of such an address in the Bible. And many portions of the Bible, especially in the epistles of the prophets, are entirely above the range of a child's mind. And what is true of the Bible is true of the theology of all past ages, and of the preaching too. They have been made for adults. And even now all theological seminaries train men to preach to adults, and do not contemplate the case of children at all.

"Meantime, in Sunday Schools there is being developed the theory and practice of preaching to children. This is often done by laymen, and they acquire much power and skill in the practice. This is not true of all teachers; but very many superintendents are cultivating this department of theology, and preaching with great earnestness and power. They aim to analyze, expound, and teach portions of Scripture assigned for the lessons, so as to effect the conversion of children, and to lead them to Christ.

"Meantime, the process of preaching to adults goes on as usual, and is often above the comprehension of a child.

"This raises the inquiry, Should children be required to attend the preaching intended for adults, and which they cannot understand? And by some this question is answered in the negative; even some eminent ministers give this reply.

"Suppose, now, this tendency to result generally in leading children to forsake the preaching of the Church, and to remain content with the Sabbath School. Then the preaching to children is, in fact, taken from the ministry, and put into the hands of Sunday School superintendents and teachers. Excellent as these are, in many respects, yet it cannot be denied that they have not received that training for the work which its importance and difficulty demand; and they may produce imperfect Christians, or even deceived professors.

"In view of this state of things, the following inferences will be conceded by all:

"1. The ministry ought to study with care and diligence the work of preaching to children. Some are already doing it, and with good success. It ought to be done by all.

"2. The whole subject of theology ought to be re-studied with reference to preaching to children, and their early conversion. It is a profound study, especially as it touches the question of native depravity; what it is; and what conviction of sin a child needs; and how to produce it.

"3. In our theological seminaries, instruction should be given as to the best modes of preaching to children, and theology ought to be taught from this point of vision. The hope of the world is in the early and universal conversion of children. A thoroughly Christian nation cannot be formed till this result is reached. No problem is so profound or sublime. Ought not our theological professors to study and teach it? Would it not impart new life and power to all preaching?

"4. The education of superintendents and teachers for their work ought to be more elevated and thorough. Their position is one of the greatest moment, and in some way they should be prepared for it. Various means may be used—pastors may teach a normal class; there may be established normal schools to prepare superintendents and teachers for Sunday Schools; institutes and conventions may be held; books may be prepared with special reference to this end. There is not time for details. It is enough at this time to declare the necessity of such more thorough education, to fit for so great a work, upon which the coming future of the Church so vitally depends.

"5. Christian parents should more thoroughly study the science and art of preaching the Gospel to their own children. They are the earliest and the most permanent of all teachers, nor can their duties be transferred to any other teachers. The system of Sunday Schools ought not to be regarded as a substitute for parental fidelity, but as co-operating with, and aiding it. The co-operation should be mutual and reciprocal."

Foreign Missions.

REPORT OF LONDON MISSIONARY SOCIETY.

At the late annual meeting of the London Missionary Society, Sir Bartle Frere, K.C.B., G.C.S.I., late Governor of Bombay, Chairman, said in his opening address, that although a few years ago, comparatively, no thoughtful statesman could be found who did not believe "that the preaching of the Gospel was attended with political dangers, of which no man could measure the intensity, or the possible results," now "the Indian people themselves have come to regard this Gospel which we bear among them as the greatest of all boons which England can confer upon India." And further, with regard to the general effect of Christian missions in that country, he added.—"I believe that in sending these men to India, you have done a great work for the temporal power of England * * * * And I feel sure of this, that nothing that has been conferred upon India gives greater promise for the peace and prosperity of India, than the Gospel which you have sent to them." Important testimony from one well qualified to judge.

From the Report presented by Dr. Mullens, we cull the following interesting items:—The directors have completed their revision of their several missionary fields with a view to the development of native Christian effort and independence, and with most gratifying results. A native ministry is being trained, and substituted, wherever practicable, for the European missionaries. The churches are making greater efforts to sustain their pastors unaided by the Society. All vacancies in the Jamaica and Guiana missions are to be hereafter filled by natives; and a similar measure is also to be attempted in the South Seas and Southern Africa, where, particularly in Cape Colony and British Caffraria, the main districts of the country are abundantly supplied with the means of grace. The Bechuana mission, however, is still vigorously prosecuted.

POLYNESIA.—Most encouraging indications are noted of the presence and power

of the Holy Spirit in Samoa, Raiatea and Huahine, and Tahiti, and their out-stations. The people of the Island of Nine, "so savage and heathenish only twenty years ago," contributed last year, to the Society, the sum of \$2,890.04, in "cotton, fungus, arrowroot, two fishing nets and a little cash." Through repeated representations to Her Majesty's Government, the persecution of the converts in the Loyalty Islands has ceased.

SOUTH AFRICA.—Solid satisfactory progress is reported. A new mission has been established among Gricquas. A great demand has sprung up for books among the Bakwenas. Civil strife hinders the work among the Matebele.

MADAGASCAR.—A hundred and fifty schools are now open, containing more than five thousand scholars; and a large central school is in the course of erection for the training of native schoolmasters. The new printing-office, with its large supply of type, its two presses, and twenty-five compositors, is busily engaged in providing the lesson-books and tracts eagerly demanded by the people in town and country, and publishes a monthly periodical, full of varied instruction, with a circulation of three thousand copies. Ample supplies of Scriptures have been printed in London by the Bible Society, and of hymn-books by the Religious Tract Society, and are being steadily forwarded to the island. A theological seminary for the training of a native ministry has been established at the capital, with nearly fifty students in regular attendance. The address to the students at the commencement of the last session was, by request of the Queen, given at the New Palace, the Queen herself being present, and the Prime Minister in the chair. The latter delivered a stirring address to the students and officers of the church who were present; and at its close the Queen said a few words, thanking the missionaries for the good they were doing to her people, and urging the young men to make the most of the great advantages they were receiving. The children's Memorial Church at Faravohitra was opened in September last, and a new church at Amparibe Oct. 6. Chapel-building goes on rapidly all over the portion of the island, occupied by the missionaries. Fears have been expressed lest the Government should, by a mistaken zeal, be led to use constraint in furthering the spread of the Gospel among the people. But the Directors believe there is no ground for the fears that have been entertained. The attempt of the Propagation Society to establish a bishopric in Madagascar has signally failed. The Church Missionary Society, much to its credit, took a firm stand against it, and the clergyman nominated declined the position; and Lord Granville has decided that "it would neither be desirable nor expedient to proceed to the creation of the proposed bishopric; or to move Her Majesty to grant a licence for the consecration of a bishop whose advent in the island would be calculated to produce schism in the Anglesian community, and, therefore, have an injurious effect on the conversion of the heathen inhabitants to Christianity."

CHINA.—The dreadful massacre at Tien-tsin, a year ago, the wholesale destruction of rebels in the central provinces, and the fierce onslaught at Yang-chow indicate the hatred of the governing classes of all foreign nations, and new ideas, and the Directors think "dark times" are before the church, and the Western nations, in their intercourse with the flowery kingdom. Notwithstanding recent disturbances, numerous additions have been made to the churches. The converts of Tien-tsin, who have been specially exposed, have stood firm amid great perils, and have suffered the loss of their homes and property, for the sake of Christ. The spacious chapel at Fat-shan, erected by the native Christians, at great cost, and much self sacrifice, has been burnt to the ground. Of

INDIA.—The Directors say, in confirmation of what is given above from the address of Chairman, "All over the Empire the truth and spirit of that Gospel are working like leaven, moulding the views and life of the people, producing conviction, removing prejudice, and infusing into the once formal mass new vigour health, and life."

The income for the year just closed amounted to £107,351.

Obituary.

REV. THOMAS LIGHTBODY.

We regret to have to announce the death, in Lamoille, Ill., on the 15th July, of the Rev. Thomas Lightbody, formerly pastor of the Congregational Church, Brantford, at the age of 50 years and 3 months.

Mr. Lightbody was born in Glasgow, where his parents resided for many years previous to their emigration to Canada, and were widely known and honoured as most useful and consistent members of the the Rev. Greville Ewing's Church. Thomas, who had been dedicated to the ministry from his infancy by his mother, in the earnest hope and prayer that the Lord would bestow upon him all needful qualification for it, was early brought to a saving knowledge of the truth, and began, while yet a boy, to preach in the open air the gospel that he loved. His earnestness and success attracted attention, and he was recommended to enter the Congregational Theological Hall in Glasgow, then under the presidency of the late Rev. Dr. Wardlaw, which he did, and there received the ministerial training which fitted him for his future work.

Leaving College about 1844, he settled in Campbellton, Scotland, where he remained three years, much blessed in his ministry by means of which large additions were made to the membership of the church. But conceiving it his duty to emigrate to Canada, he resigned his charge, and came to this country in the spring of 1849; and, receiving a call from the church in Brantford, accepted it and commenced his labours in the autumn of that same year. Four years he continued to labour there, with varying success; but certain discordant elements existing in the congregation, he ultimately withdrew and removed to Sheffield, N. B., and thence, in a few years to the United States, where he occupied several spheres successively, settling at last in Lamoille, Ill.

Mr. Lightbody was permitted to continue the work which he so loved up to the very last, having preached three times on the Sabbath before the accident, which closed at once his labours and his life. His death was caused by his being thrown out of a buggy, in which he was driving with two of his daughters, both of whom were thrown out at the same time, but happily not seriously hurt. He himself, however, was dreadfully injured, having received four or five fractures in different parts of the body, from the effects of which he died, after about three weeks of great suffering. His end was peace. When informed that death must shortly terminate his sufferings, he exclaimed, "How good God is, I am going home!" and calling his family around him, he commended them, and his church, to His providence and grace, in a most touching manner, in prayer, and shortly after "fell on sleep, and was gathered unto his fathers." A most affecting funeral service was held in Lamoille, on Sunday afternoon, in the Congregational church, and on Monday two of his children started with his remains to Brantford, where they arrived on Tuesday afternoon. The body was interred on Wednesday, after appropriate services, in which the Rev. Mr. Wood, of Brantford, preached, and the Rev. Messrs. Hay, of Scotland, and Barker, of Fergus, took part, in the Scotland burial ground, in a lot adjoining the one where his mother-in-law, the late Mrs. R. Eadie, sen., is laid. Mr. Lightbody leaves a widow and six children to mourn his loss.

The following lines, written by him in a lady's album, when a young man, express better than any tribute we can offer to his memory, the aim of his devout and blameless life;—

"Where'er I live, be this my constant aim,—
That I may not reside on earth in vain.
And when I die, wherever I have dwelt,
Oh that, by some, my loss may still be felt!

Let this ambition e'er my heart possess,
To increase God's glory, and man's happiness ;
To point poor weary souls to Christ for rest,
And then be with him, and be ever blest !"

* MRS. GEORGE HART.

MRS. GEORGE HART, *née* STEWART, who departed this life May 18th, 1871, though occupying comparatively a humble sphere, was well known in several parts of the country, as a devoted Christian worker in Congregational Churches. In our young country moreover, she was an early settler. Born in Scotland, brought to Christ in early life, she became identified with Dr. Russell's Church, in Dundee. Removing afterward to Edinburgh, she and her mother united with one of our Churches there, where I became acquainted with her. Some 34 years since, she came out to Montreal, and was an active member of the little Church then assembling in St. Maurice Street ; a woman of intelligence, excellent sense, and consistent godliness, she adorned her profession, and toiled successfully in the Sunday School. After some years, she married Mr. Hart, who was a member of the same Church, and, in 1842, proceeded westward. At Cobourg, Percy and Bosanquet, in each of which places they settled for a time, she was the friend and counsellor of her husband, and active in every good work for Christ, as far as she had opportunity. Some years ago she took an active part in the erection of the Congregational Church building at Forest, whither, upwards of a year since, she removed, and where she died. During that brief sojourn, she was engaged with other ladies in an "Aid Society," whose work appears in the great improvement effected on said building.

Physical suffering was her lot for many years, which was endured without murmuring, and which did not prevent her working for her Divine Master.— Having a profound impression of the exceeding love of God in Christ (John iii. was her favourite chapter), she could endure all things for His sake, "who loved her and gave himself for her." And so "having served her generation by the will of God, she fell on sleep, and was gathered to her fathers." Many followed her remains to the tomb sorrowing, and her pastor, Rev. John Salmon, improved the event on the following Sunday, from Rev. vii. 13-14.

H. W.

Correspondence.

LETTER FROM REV. R. T.
THOMAS.

MY DEAR BROTHER,—It is now nearly a year since my last letter appeared in the CANADIAN INDEPENDENT, and I write again, thinking that perhaps my friends in Canada would like to hear that I am still in the land of the living, well in health, and as happy as I can be so very far away from home and kindred dear. I like England very much indeed. The country now is looking very beautiful, and as I have been rambling lately amid the green fields, by the brilliant gardens, and on the romantic hills of Gloucestershire, I have thought, "Oh, if this

world is so beautiful, how radiant must heaven be!" I have spent, however, since writing you, most of my time in London ; and with pleasure there, and I trust profitably, the weeks and months have rolled away. There is, I think, a peculiar attraction in the lively scenery of Cheapside, Regent Street and Piccadilly, and "the sweet shady side of Pall Mall." Above all, London is the place for work. There is something in the restless whirl of busy life that well might stir the heart, arousing dormant energies, and awakening to intensity the thought that Christian life should be

"No bed of roses,
Where we idly sit and sing."

A year ago last May, my health having been restored, I went to London to enlist again in work for Jesus Christ. The Evangelization Society gave me my first sphere of labour, to preach one Sunday afternoon among the "casuals" in Parker Street, Drury Lane. To the stranger wending his way to that classic locality, it is some consolation to know that "he who steals my purse steals trash." And I was glad when at last I reached my destination. My congregation (allured evidently by the promise, that tea would be served after the preaching.) was composed of thieves, drunkards, the lowest of the low. They crowded into the room and listened attentively to the preaching of Christ crucified, the sinner's only hope.

Since then, either in tract distribution, open air preaching, and among our own churches, our kind and blessed Master has set before me many an open door. I have received two or three calls, and have finally accepted an unanimous invitation to be pastor of the Congregational Church at Buckingham Chapel, Pimlico, where, in July, my ministry begins. My lot will thus be cast in the very heart of London, not far from Buckingham Palace, Hyde Park, and Westminster Abbey. With a glad heart I can say, "Ebenezer, hitherto the Lord hath helped me." "Not unto us, not unto us, but unto Thy name give glory." "God forbid that we should glory save in the cross."

Still, because Christ has toiled and died to save us, let us work for Him—all who trust alone in Him; work, for the time is short, and we all do fade as a leaf. "There must be no nestling down here," cried ardent Whitefield, "here on this side Eternity."

"No rest on earth, till glows the western sky,
And the long shadows o'er our pathway lie,
Nor till this voice comes with the setting sun—
Servant, well done."

With kind regards to all the brethren,
I remain,

Yours faithfully,

R. T. THOMAS.

Stroud, England, June 19, 1871.

THE LATE REV. THOMAS LIGHTBODY.

MY DEAR BROTHER,—Probably you have heard that, about a month since, Rev. Thomas Lightbody was very severely injured by being thrown from a carriage. This morning, I have received from one of his daughters a note in which she says: "Father is dying. Mortification commenced yesterday. His last conscious words were: 'I'm so glad! God is so good, so kind! I'm going home! You must all come there, too. I'm perfectly happy.' Then, kissing us all good-bye, he said, 'I'm so tired now.'"

Thus the labours of one whom many in Canada will remember with admiration and love are ended, and he has joined the coronated. It is but three months since I was blessed with a week's visit from him, during which he, ever ready to do good, gave my people no less than seven most excellent and earnest sermons or lectures. How little did he or we dream that he was so soon to lie,

"Breath gone,
Mouth stopped,
Lay in the dust."

Oh, since none of us know but the sermon we are any time preaching may be our last, shall we ever speak otherwise than as

"A dying man to dying men?"

It is not for me to attempt a eulogy of Mr. Lightbody, but I need not refrain from saying, that the intercourse I have had with him gave me the feeling that he was a fully consecrated saint and servant of his precious Master. The disposition that led to his changing his field quite often made him an energetic and indomitable worker wherever he was.

Two others who were once your fellow-labourers in Canada, have lately entered into rest. I refer to Rev. C. Spettigue and D. C. Frink. Is the summons getting ready for more of such? Whenever to me it shall come may I be able to say: "I am so glad! God is so good, so kind! I am going home!"

Yours in precious faith,

J. M. SMITH.

Monona, Iowa, July 17th, 1871.

EDUCATION IN FRENCH.

MR. EDITOR,—There is naturally a strong desire on the part of parents to give to their daughters not only a knowledge of the French language, but also a capability of speaking it fluently. Hence a great number send them to Convent Schools, in the Province of Quebec, where at least seventy-five per cent of them are perverted from the faith of their fathers. The promise, always freely given, their religion shall not be interfered with, is kept on the convenient hypothesis that Protestants have no religion. Let me call the attention of your readers to an effort of Rev. Mr. Duclos to supersede Convent Schools for Protestant girls. Their education will be better in character and

not more expensive. Perhaps you will give an outline of the prospectus, for the information of your readers in Ontario, and the Maritime Provinces.
H. W.

Mr. Duclos' School is at St. Hyacinthe, Quebec, in a "large and convenient house." He has secured "a preceptress and teachers of the highest qualifications." "It is intended that the institution shall be fully able to compete with the Convent Schools, as regards the lowness of fees." It is recommended by most of the Presbyterian and Congregational Ministers of Montreal, and Quebec.—ED. C. I.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following resolutions were passed by the General Committee at the recent annual meeting, and it is deemed well to call attention to them, not only in official correspondence, but by their publication in the CANADIAN INDEPENDENT.

"Resolved, that the Home Secretary be instructed to inform those churches whose property is reported uninsured against fire, that the sums granted by the Society will be paid only on condition that said churches at once discharge their duty therein, or pledge themselves to do so as early as possible."

"Resolved, that the Home Secretary be requested to endeavour, by faithful correspondence with those churches which have failed to secure proper deeds for their property, or to register the same, to have them at once put this matter right, and although it would not

be desirable to make this a condition on which any grant should depend, the importance of the interest involved requires prompt and earnest effort."

"Resolved, that, in case of any District Secretariat becoming vacant during the year, the first name on the Committee be convener, and that the Committee called together by him be empowered to appoint a Secretary."

WM. F. CLARKE,

Home Secretary.

CONGREGATIONAL UNION OF N. S. AND N. B.—The next annual meeting of the above Union will be held in Halifax, N. S., commencing on Thursday, 7th September, 1871.

JAMES WOODROW,

Secretary.

St. John, N.B., 22 July, 1871.

In a publication prescribing American etiquette, we are told when persons ought and ought not to smoke. Most of the rules are clear and judicious, but they might with advantage be condensed thus :

1. Never smoke when ladies are present.
2. Never smoke in the presence of gentlemen.
3. Never smoke when alone.

News of the Churches.

BELLEVILLE.—As noticed in the 'Narrative of the Churches,' the Belleville Church has purchased a large building lot adjoining their present Church site. The following explanation is necessary. The Church was driven in self-defence to make the purchase, as another Congregation, having an eye to a good site for a new Church, proposed to purchase the above lot, and build thereon a large Church edifice, to commence within eight feet of our building. It was therefore esteemed an imperative duty to secure it, as a prospective site for a parsonage and more substantial Church building. After a spirited competition, the 'parcel of land' was obtained for \$2000. Although a small portion has been resold, there will still be, owing to necessary repairs and improvements, an indebtedness of about \$1500. The whole property has been fenced, new approaches made and the fence painted, costing about \$200. We are encouraged to hope that some of the stronger Churches will help us. The effort is bringing out to the utmost the energy and liberality of the Church; and has shown to some prophets of evil, that, by the will of God, the purpose of the Church is not only to live, but to lay foundations for generations yet to come.
—R. L.

WANTED.—By the Church at Waterloo, Quebec, (Rev. H. J. Colwell, pastor.) 1. A Communion Service, for which purpose one "superannuated," in another Church, would be gladly received. 2. "Good healthy tracts on Congregationalism for general distribution."—The pastor will be glad to hear from any kind friend, who can supply either of these wants. The Church is young, and Universalism is strong in the neighbourhood.

DANVILLE.—The ladies of the Congregational Church, Danville, have presented the Rev. W. S. Rae with a horse valued at \$100, as a token of the esteem entertained for him.—*Com.*

BOND STREET, TORONTO.—On Monday evening, July 3rd, the session for 1870-71 of the Pastor's Bible Class was closed with a very pleasant social meeting, at which from 150 to 200 were present, the company including a number of friends outside the class. Rev. S. N. Jackson, in a few opening remarks, called on Miss McBride, who read a very cordial address to the pastor, and presented Mrs. Marling with a fine likeness of her husband, painted in oil by Mrs. Rockwell, and handsomely framed. This being acknowledged, and some refreshments enjoyed, Rev. J. A. R. Dickson made the closing address.

THE REV. J. G. BAYLIS,—who, as a Congregational minister, has been pastor of Zion Church, Portland, for the past six years, is about leaving St. John with a view of entering the ministry of the Church of England in the Diocese of Montreal. The vacant pastorate is to be filled by a minister of the Wesleyan body, the trustees of the church having applied for the same to Conference, at present in session. This appointment is in accordance with the will of the deceased Mr. Owens, which names the Wesleyans among the five evangelical denominations from which the trustees of the church are empowered, in the case of vacancy, to obtain a pastor. We wish the church, under its new auspices, a continued and useful career. In reference to Mr. Baylis, we are certified of the fact that he resigns the charge carrying with him the warmest regard of all connected therewith. The resignation has been made after mature deliberation and for no other reason than that of carrying into effect the change of ecclesiastical relationship alluded to above.—*St. John, N.B., Telegraph, 27th June.*

It should be understood that Zion Church, St. John, never was a Congregational Church, but rather a preaching station of a peculiar kind. Mr.

Owens built the house, and endowed the pulpit. Trustees were appointed to hold the property and appoint preachers from either one of "five evangelical denominations." It would hardly be possible to make so liberal a donation in a more unwise manner, and one more sure to kill out all free church-life.—ED. C. I.

The Rev. H. Denny acknowledges with thanks the further receipt of \$4.00 from Andrew Hamilton, Esq., Toronto. A friend, seven dollars.

WESLEYAN METHODIST CONFERENCE.

—Meeting this year in Belleville, with Rev. W. M. Punshon as president, had a vigorous session. We can only speak of the business which has a special public interest. Victoria College reported an income of \$13,242, with disbursements of equal amount. The assets are \$42,879; liabilities, \$11,269; the Endowment Fund is now \$80,000, of which \$44,000 have been paid; it is to be raised to \$100,000 or more. The year had been prosperous; number of students unusually large; and "notwithstanding the withdrawal of the Government grant, the prospects of the future are bright." For the better support of the college, and for theological instruction therein, a special tax was levied on preachers' incomes, the theological department to be under the special direction of Mr. Punshon for the present year. It was decided to establish a proprietary Wesleyan College in Stanstead, Quebec, for both sexes, as soon as \$25,000 are subscribed; the principal and seven ministers on the board to be appointed by conference, and 14 laymen (7 to be Wesleyan Methodist members) by the shareholders. The book and printing establishment, having the *Christian Guardian* and *Sunday School Advocate* and *Banner* under its care, was reported to be very prosperous. The *Guardian* is to be enlarged to 8 pages, price \$2; Rev. E. H. Dewart was re-elected editor. The scheme for Methodist Union, prepared by representatives of the various Connexions in Canada, was considered at length. Re-

solutions were adopted in favor of union on proper principles. But on the details, especially as to lay-representation, it was contended by many that an equal representation in the proposed General Conference would not give so much real power to the membership, as is now exercised through the Quarterly Meetings. It was finally resolved, "That, if on appeal to the Quarterly Meetings of our Connexion, which shall take place before next Conference, it shall appear that there is a strong wish on the part of our people for direct legislative representation in a General Conference—rather than to retain the indirect, but ultimate and decisive veto power on legislation which they now possess—this Conference in view, and in view only, of a proposed union, will not let the question stand in bar, provided always that there be no interference with the recognition of the ministerial order and office, with the ministerial power of stationing ministers, and with the ministerial privilege of trial by their own peers." The rest of the plan was referred again to the committee. A step was also taken towards union with the Wesleyans of the Maritime Provinces, by inviting a deputation to confer on the subject.

There are 917 Sabbath Schools in the Connexion, with 8,877 teachers, and 64,598 scholars. The church edifices number 1,156, valued at \$2,245,000; 266 parsonages, value, \$289,232; other property, \$131,325; total of church property in Ontario and Quebec, \$2,665,476.

THE PRIMITIVE METHODIST CONFERENCE, meeting in Brampton, was rendered specially interesting by the presence of two leading representatives from England Rev. S. Anthiff and T. Guttery, the latter of whom remains in Canada, and the former was made President. After a day and a half's debate on the Union question, the following resolution was adopted:

"That however desirable in some respects an amalgamation of all the Methodist Churches in the Dominion may be, yet in view of the action of some of the Methodist bodies on this subject, and the relations we sustain to the home body, and which relations we wish to retain, we deem such amalgamation at

present impracticable." Votes on this resolution—Yeas, 44 ; nays, 17.

The following was the amended motion:

" That we cannot accept any basis of union which does not admit an equality of laymen and ministers into all its courts ; but re-appoint the Committee on Methodist Union, with a hope that this end may be reached, and in the meantime we refer it to our Quarterly Boards for their verdict, which verdict must be submitted to the following Conference." Votes for this Yeas, 18 ; nays, 40.

THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH held its Second Annual Meeting in Quebec Dr. Willis being the retiring moderator, and Rev. John Scott, of London, his successor. The matter of union with the Kirk and the Lower Provinces engaged much attention ; the Joint Committee, which met last autumn, having presented their report, already before the public. The Assembly generally approved of the plan of union, but would prefer modifications in the articles leaving the subject of modes of worship so open, and concerning the Widows' Fund. The Committee on Union was reappointed to prepare a more matured plan, and report to a special meeting of the Assembly, in Toronto, on the 7th November next.

The question of instrumental music was advanced a stage, by leave being granted to a church in London to use an organ, and by the matter being referred to Presbyteries, whether kirk sessions, with regard always to unity and peace in the congregation, should not have power to deal with this matter as they see fit. Dr. Willis announced his conversion to the allowableness of an instrument. Others are abating their opposition. The matter is sure to be settled on a Congregational basis, each local assembly regulating the matter for itself.

The two Colleges at Toronto and Montreal are prospering. Montreal, with an income of \$9,000, more than paid its annual expenses ; has an endowment of \$25,000, to be increased to \$60,000, and intends to acquire a building. At Toronto, were 33 divinity students, 36

literary, making with others in University, over 100 preparing for the ministry. Income, \$7,000 ; bursary fund, \$4,600 ; endowment, \$5,000. The Burns Memorial Endowment had not succeeded. The College would apply for power to give degrees in divinity. A great deal of interest gathered round the appointment of a new professor of theology. The choice lay between Rev. D. Inglis and Rev. W. Gregg, and the former was chosen by a vote of 59 to 51, afterwards made unanimous. Mr. Inglis accepts. The professors' salaries were raised from \$1,600 to \$2,000. There are in the Canada Presbyterian Church, 291 ministers, 28,000 families, and 50,000 members. Net increase during the year, 2,410 members. Paid for stipends, \$187,344 (increase, \$12,877) ; total for congregational purposes, \$400,287 ; for church schemes, \$45,331 ; total for all purposes, \$458,717 ; increase, \$36,929. Built during the year, 16 manses, and 24 churches ; value, \$136,747.

On Sabbath Schools matters, it was recommended to hold Presbyterian Sabbath School Conventions, to teach distinctive principles, and to prepare a list of 300 or 400 suitable library books.

The state of religion excited much attention, and was the subject of a faithful report by Rev. J. McTavish. The Home Mission Committee had under its care 101 mission fields, and 56 congregations. Income, \$14,000, in addition to \$30,000 from the congregations served. The stipends of ministers are to be raised to at least \$600. A professor was appointed for the Manitoba seminary, Rev. John Thompson, of Sarnia. A proposal to appoint an agent to visit missionary stations, fell through. The foreign mission work had been carried on in British Columbia and the far North-West. The cost of the mission on the Pacific was very heavy ; out of an income of \$12,000 in ten years it had received \$22,000, and Red River \$8,000, leaving only \$12,000 for the heathen. G. L. McKay, a student, was willing to go to the foreign field, in India, China, or the New Hebrides. He was accepted, and China fixed upon. A second missionary is to be sent to the Indians, at Saskatchewan.

THE EPISCOPAL SYNODS for the several Dioceses have also been held at this season of ecclesiastical meetings. Few of these assemblies, during the present year, took up questions which stir the outside world or non-episcopal churches. In Huron, Bishop Cronyn asked for a Coadjutor Bishop, since he is physically unequal to the labour of the episcopate. An election, accordingly, is to be held in a short time.—In Ontario, Bishop Lewis' removal to Ottawa called forth some angry feeling. In Montreal, we are glad to see that the Metropolitan advised agreement with "Sister Protestant Churches" in a common Day of Thanksgiving. The Toronto Diocese which took the same neighborly course, seems to have the most lively session of the series. Bishop Bethune, in his opening address, was as severe as his nature

allowed him to be in his animadversions upon the recent establishment, without consultation with him, of an association formed to render excessive honour to the Sacrament, and to offer prayers for the dead. The question of Patronage gave rise to a spirited debate; but the prerogatives of the episcopate were unstained against popular election, some provision being adopted, however, for the Bishop consulting the representatives of a vacant parish before making any nomination. The clergy went almost in a mass for episcopal nomination; and a decided majority of the laity voted against election by the parish.—The Bishop protested, as was natural, against the repeal of the law exempting churches from taxation. The Commutation Trust Fund amount to over \$500,000.

Good Words for the Family.

THE DEACON'S FIRST AND LAST SERMON.

From the deacon's stand-point the minister's salary was large, indeed, "enormous," as the deacon used to say. In point of fact, it was very moderate, being only 450 dollars a year, and 50 of that to be taken in wood. But we must look at it from the deacon's point of view.

He lived upon and cultivated a farm that furnished him and his family almost their entire living. When they wanted groceries, or any kind of store "goods," he would make a trade of butter or eggs, and supply their wants. This left him but very little to sell for cash, and consequently the good deacon handled but little actual money from one year's end to the other. Two hundred dollars, and sometimes fifty, or seventy-five more was all the real cash the deacon saw in the year—and his necessities not requiring this much he usually had a considerable sum to his credit at the bank. How his minister, with not a large family, could spend 400 dollars in cash every year, was more than he could possibly comprehend.

"There must be," he thought, "great extravagance somewhere." Scratching his head in a meditative sort of way, he went over to the "store," where he found a willing crowd to listen to his "views." In his opinion the minister did not earn his money. "What does he do, any way?" he said, addressing a neighbour who sat on a box amusing himself by tossing up in his hand a couple of beans—"Most of the times he wears his best clothes and goes around a visiting on the people—a takin' tea with the women, and a havin' a good time, while me and you is hard a work-in'." The man of the beans nodded his head and flung the beans more assiduously, as though they had something to do with the work referred to by the deacon. "And then as to preachin'—I'd like to know what there's in that?" he continued. "If a man couldn't write in half a day enough to read half an hour on, why I'd think he'd better quit the business, wouldn't you?" The thrower of beans not being disposed to take issue with the deacon, he continued, "Now I don't set up pretensions to be smarter than most folks, but if I can't write with this very hand" (hold-

ing out a hand that did not look as though it had been gotten up with any special reference to holding a pen) "a good sermon in half a day as the minister preaches to us, I'll quit being a deacon—and I'll preach it, too, in the church, if he'd give me a chance."

This last remark, in the course of time, got around to the minister's ears, and he determined at the first opportunity to give the deacon a chance to try his "gifts."

This soon occurred. Only a few weeks after this conversation referred to it happened that the minister was called to be absent from home for a Sabbath. So going over to the deacon's house early on Monday morning, he stated to him the necessities of the case and insisted that he should prepare a sermon and preach it in the pulpit the following Sabbath.

A view of the deacon's face that moment would have been highly amusing. The first slight tinge of surprise soon gave way to an expression of pride, confidence and triumph most refreshing to contemplate. Laying hold of the lower of two buttons that held his vest together, he commenced twisting at it—as was his custom when labouring under great mental excitement—he replied: "Well, Dominic"—this was a term he always used on state occasions—"if you really think I must, I will do the best I can." And then he added, after a moment's hesitation, "I hain't got the books. I suppose you will let me go into your study to write—I'll go home for dinner."

"Oh, certainly," replied the Dominic, hardly able to suppress a slight twinkle in his eyes, "and my wife will be pleased to have you take dinner, and supper, too, with her if you should not get through before meal time."

"Very good," said the deacon, "I'll go over as soon as I get my morning chores done up."

An hour later, but yet early in the morning, found the deacon in the minister's study preparing for work. He had left word at home to keep some dinner for him, as he might possibly not get his sermon written so soon as he expected, but still expressed the opinion that as he only had to write enough to keep him reading half an hour, he would, if

he had no bad luck, get through by noon.

To give the deacon the credit due him, it must be said that he did have, with all his feelings, a foundation of good sense in his mind, and was a pretty good judge of what a sermon ought to be.

The minister's good wife had prepared everything to his hand. She had placed paper and ink on the table, together with a Bible, Cruden's concordance, and a most formidable pile of commentaries.

The deacon proceeded at once to business. He stood a moment to take a survey of the situation, and then drew off his coat, and, throwing it over a chair, rolled up his red flannel shirt sleeves with as much energy as though he was going to chop wood. Then he sat down at the table, counted out as many sheets of sermon paper as he thought he would use, and pronounced himself all ready. By this time it was a few minutes after 9 o'clock.

"Well," said he to himself, "the first thing, I suppose, ministers have to settle is what text they will select." Here he took up the Bible and glanced through it. There were plenty of texts there, beyond doubt, but which one? This was a poser. Now he thought of a certain verse—now of another. He read part of a chapter here, and part of another there, and then laid back in his chair and thought—the lower button was suffering terribly.

Here was a text that would do, but the minister had preached upon it lately—here was another that would make a splendid discourse, but the condition of the Church was not such as to warrant that kind of a sermon. After a great deal of reflection both of these were rejected.

Just then, to the deacon's horror, the clock struck 11. He caught up his pen and dipped it in the ink—but, there was that stubborn fact, he must have a text. He wondered how ministers decided that very important matter. "Ah, I have it," he exclaimed. "No, that won't do either."

The hour soon passed, and thus ended the first half day.

Promptly at 12 the minister's wife called him to dinner, and, although much inclined not to, he yet went.

"Well, deacon, how do you get on? Have you settled upon your text yet?" said the lady cheerfully, "that is one of husband's greatest troubles—I have known him some times to spend a whole day in search for an appropriate text, without coming to any decision."

The deacon ate dinner almost in silence. Some new and profound thoughts were working in his brain, and more than once he laid down his knife and fork and felt for that button.

In the afternoon he was a little more successful. So much so that by night he had rejected every subject that he might possibly find interesting and useful but one, and to that one had attached a text, and actually written seven pages of the sermon—but it was night and he must go.

The deacon's wife was a very shrewd as well as good woman, and she knew how to do what very many women do not—she knew when not to talk. And this evening she judged from her husband's countenance was such a time. They went silently to bed. At about half-past twelve o'clock she was awakened by the deacon's asking her which of two texts he repeated, she thought would be best for a sermon.

The next morning the deacon complained of a headache—affirming that he had not slept more than two hours all night. Nine o'clock found him hard at work again. But alas! he soon came to fully realize what he had dimly suspected during the night—that he was not familiar with his subject. It was evident to him that he must do what he had so often heard the minister talk about, he must "read up"—must go through that pile of commentaries and post up on the subject. But where was the end! Book after book demanded his attention, until the second sun actually went down upon his weary head and unfinished task. Once he was inclined to quote largely from these authorities, but a moment's reflection convinced him that that would not do. Then he tried to forget their words, and yet remember the substance of their ideas. But this he found a most difficult undertaking. He ate no dinner, complaining that his head ached too severely. At night, he was tired, hungry, and disgusted with himself. After supper he

sat before the fire-place for more than an hour, with his chin upon his hands and his eyes closed—he was thinking. His vest was held together by only one button—the lower one was gone. Finally he raised himself up slowly. A new light shone in his eyes.

"Betsy," he said, "get me some paper and ink, and some opodeldoc for my back."

She placed the writing materials before him, and a cup of the liniment by the fire to warm.

"Here, John," he said, addressing his eldest boy, who had just come in from the store where he was clerking. "Here, John—you are better at writing than I am, and my hand is so tired that I can hardly hold a pen, anyway—draw up a subscription paper for the minister, to give him fifty dollars more a year, and put your father down ten dollars—yes, ten dollars, John—Betsy, it's ten dollars! If that man can get up a hundred of them sermons every year, he ought to have a thousand dollars. Betsy, a thousand dollars is a good deal of money—yes it is! but I say—and I know—that the minister earns it—every dollar of it. I don't see for the life of me—and I ought to know—I don't see how a man can write two of them sermons a week. I have worked at mine two whole days hard work, and it hain't quarter done yet. I've given it up. To-morrow I'm going to hitch up dolly, and get Dominie Readyman to come on Sunday and help me out. I've learned a thing or two I never dreamt before. I have, indeed."—*Chicago Journal.*

THE LENT HALF DOLLAR.

When Charles Gleeson was about ten years old, a bright half-dollar was given him by his grandfather, to buy anything he pleased for a New Year's present. The boy's mother had that morning taught him the verse, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." The words had been running in the boy's mind on his way to the store to purchase a toy, which he had seen in the window of the shop on the previous day.

Just before Charlie reached the store

he met a poor woman who had sometimes done washing for his mother, and she seemed to be in great distress.

"What is the matter, Hannah?" said this kind-hearted child.

"O, master Charlie, I've got to be turned into the street this cold morning, and my little Bill is so sick, too."

"Turned into the street, you and Bill; what for?"

"Because I can't raise my weekly rent. I've just been to see my landlord, and he says it's three days overdue, and he'll not wait another hour. There go the men now to put my stove and other things on the sidewalk. Oh! what shall I do?"

"How much is your rent, Hannah?" asked the boy, with a choking voice.

"It's half-a-dollar," said the woman.

"It will kill Bill to put him out in this cold; and I am sure I shall die with him."

"No, you won't; no, you shan't," said the tender-hearted child; and feeling in his pocket, he brought forth his treasured half-dollar, and placed it quickly in her hands. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own to spend as he pleased; and that he would rather give it to her than have the best toy in the store. Then walking away from the shop windows, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and was waiting for his return, that he might see what he had bought. So his first salutation was, "Well, my child, what have you done with your money?"

Now, Charlie's grandfather was not a religious man; and the boy knew that though he sometimes gave money to his relations, he seldom or never bestowed it upon the poor; so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind and helped him to answer. Looking pleasantly into his grandfather's face, he said;

"I've lent it, sir."

"Lent your half-dollar? foolish boy! You'll never get it again, I know."

"Oh! yes I shall, grandpa. I've got a promise to pay."

"You mean a note, I suppose; but it isn't worth a cent."

"Oh! yes, grandpa, it's perfectly good. I'm sure about it, for it is in the Bible."

"You mean you have put it there for safe keeping, eh? Let me see it."

Charlie brought the book and showed him the verse—"He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again."

"You gave your money to some poor scamp? Well, you'll never see it again. Who has got it, pray?"

"I gave it to Hannah Green, sir." And Charlie told him the sad story.

"O, fudge!" said the grandfather, "you can't pay poor folks' rent, it's all nonsense. And now you have lost your New Year's present, or will, if I don't make it up to you. Here," he added, as he threw him another half-dollar, "seeing your money is gone where you will never see it again, I must give you some more, I suppose."

"Oh! thank you," said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so; but I didn't expect to get it so quick."

"The boy's too much for me," said the old gentleman, as he walked quickly away.—*Exchange.*

EDITORIAL POSTSCRIPT.—In order to furnish, in the present number, an average specimen of the Magazine, in its several departments, we have been reluctantly compelled to defer Rev. J. Fraser's Essay till next month.—"News of the Churches" are very much wanted at this office. Only five items this month from all the Congregational brotherhood in Canada!—The Publisher reports an addition of 50 new names this month, as many as were received during last volume up to February 1st. He hopes to hear of the appointment of "Agents" in every church, and of their working vigorously all the year round. Granby has specially distinguished itself. Look at the Premium list, in our advertising pages.