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No. 3.

MIS-QUOTED TEXTS OF SCRIPTURE. No. III.

BY THE EDITOR.

1 COR. iii. 6—" *I have planted, Apollos watered ; but God gave the increase.*"

A most encouraging and stimulating record, but often wickedly perverted. It is perhaps not done consciously or wilfully, but the obvious intent of the passage being missed through the commonness of its misapplication. Satan takes advantage of our misconception of it to wrest it to our injury and discouragement. Who has not heard it applied as a flattering unction to the slothful and careless soul—over and over again—" Paul may plant, and Apollos may water ; but God alone can give the increase ?" " Well," says one, " but is not that the same thing ? Are you not hairsplitting in your interpretation ?" By no means. If the Lord had intended to say that *there*, he would have instructed Paul to say it. The common version of the passage just quoted is undoubtedly true. The Lord alone can bless the labours of the pastor or the preacher of His Gospel. Only He can " multiply the seed sown," and cause it to bring forth fruit. But the same thing is just as true of the seed sown by the farmer, or the toils and anxieties of the mechanic or the merchant ; and yet neither the one nor the other takes the language as a *solatium* for failure, or an excuse for idly waiting for a future harvest.

Properly understood, the language is a most precious assurance that the faithful labourer never toils in vain. The laws of the material universe which ensure a reward to the husbandman for his toil and outlay, have their counterpart in the spiritual kingdom. Men plough and sow " in hope"—nay in the assurance that unless something unusual occur, they will in due season gather in the harvest. *Success is the rule, failure the exception.* And even where failure occurs, it comes not in consequence of any failure of the law, but as the result of other influences that have interfered with its operation in that particular case. With equal certainty may those who sow the seed of the Kingdom of God rely upon the fulfilment of Divine promises, and the help of spiritual law in the achievement of the end they have in view.

Thus the passage, instead of putting forth man's impotence and helpless dependence in doing the Lord's work, which, while in one sense true, is a somewhat discouraging aspect of the matter, really reminds him of his power, and of the dignity to which he is raised as a co-worker with God. " I have planted, Apollos

watered ; but God gave the increase." Paul could do nothing alone ; Apollos, "mighty in the Scriptures," was equally impotent in himself ; but when Paul and Apollos did their part, the Lord did His. And so He always will.

A SURVEY OF FIFTY YEARS' MISSION WORK.

Under this heading the "Foreign Missionary" published a very interesting and valuable article of twenty-four pages, since issued as a pamphlet. The paper brings to view, first, the condition of the Missionary work fifty years ago, and then the great advance exhibited by its present condition. The extracts given here are from this second portion of the Survey. Our readers will bear in mind that the "London Missionary Society" and the "American Board" are Congregational Missionary Societies which have been instrumental in accomplishing a large part of this work.

AFRICA.

Beginning in our survey of the present condition of missions with Africa, we find that the northern portion is still untouched by the missionary, being wholly Mohammedan. The western coast, from Morocco to Senegal, is inhabited by Moorish tribes. At Senegal missions begin, and along the coast down to Liberia we have a portion of country mainly under British protection. In Gambia and at Sierra Leone, the Wesleyan and Church Missionary Societies and the native church have established strong missions, and here are found some 14,000 members, 7,500 scholars, and 52 ministers, native and foreign.

South of Sierra Leone we reach Liberia, where some 18,000 of Americo-Liberians are found, and a very large number of natives who are heathens, amounting to at least 300,000. In the colony there are about 4,000 communicants. Along the Gold Coast, and taking in the whole of northern Guinea, are interesting missions of our own Church, of the United Presbyterians of Scotland, the Wesleyans, the Church Missionary Society, the Basle, and the Baptist Societies. One of the missions is wholly composed of native preachers, under the superintendence of a native bishop. There are over 7,000 communicants connected with the different churches, and in the schools are 4,000 children. The Bible has been translated, in whole or in part, into fifteen different languages.

In South Africa the greatest conquests have been made. In Cape Colony, Kaffirland, Griqualand, Basutoland, Natal, Transvaal region, Namaquas, the Matebele, and Bechuana tribes, are 450 foreign labourers and 90 native ministers, with a large number of lay agents. There are about 40,000 communicants in the churches, and over 45,000 children in the schools.

The Mission to Abyssinia has been twice broken up. In Egypt the most prosperous mission belongs to the American United Presbyterians, whose labours are largely among the Copts. They have eight stations, six foreign and two ordained native ministers, 596 communicants, and in the different schools 1,170 children.

Still more marked has been the religious revolution that has taken place in **MADAGASCAR**. In 1825 there were very few converts. The field then had been occupied only six years. Now the whole land is open to the missionary ; idolatry is overthrown ; and Christianity is proclaimed to be the religion of the people. In the churches gathered by the London Missionary Society, according to the last report, are 63,896. The Propagation Society, the Norwegian Missionary Society, and the Society of Friends, are labouring at different centres.

In the island of **MAURITIUS**, and principally among the coolies from Bengal and Southern India, the Episcopal Church of England is labouring through its two leading institutions. The membership reported is 333. In these two islands—Madagascar and Mauritius—are 65 missionaries, 292 native ministers, and 65,000 communicants.

ASIA.

In 1825, it is said, there were missionaries in only three distinct fields—Syria, India and Ceylon, and the Indian Archipelago. Now in Western, Central and Eastern TURKEY, the American Board has strong and prosperous missions. The Church Missionary Society is labouring in Palestine; the Jewish and some smaller British and Continental Societies are also at work at different points. In Syria, the Presbyterian Board, the American United Presbyterian Church, &c., are endeavouring to reach the people with the Gospel. There are over 5,000 communicants gathered into churches, which are receiving steady accessions from the corrupt sects or from Mussulmans.

From Turkey we pass over into PERSIA, and find a people akin to the Turks in their religion. Besides our own mission, the Church Missionary Society has a labourer at Ispahan, who has baptized several converts. Some of the churches have reached self-support. The number enrolled in the different organizations is over 800.

INDIA.

To-day the missionary work is carried on in India and Ceylon by 35 missionary societies, besides local agencies. In the different Presidencies are 500 ordained missionaries, occupying more than 400 stations, and over 2,000 sub-stations, the latter chiefly manned by native labourers. The statistical tables that have been prepared for each decade in the last thirty years, show some of the gathered fruits of the work. These returns take in India, Ceylon and Burmah, and are for the years 1852, 1862, 1872. Placing them together, we have the following:—

	<i>Native Christians.</i>	<i>Communicants.</i>
1852	128,000	22,400
1862	213,182	49,688
1872	318,363	78,494

The successes of the last year or two are proportionately much greater. The additions to the churches for 1874-75 were over 7,000, and the relative gain to Christianity is proportionately larger than to either Hindooism or Mohammedanism. Thus the growth in the Madras Presidency of the three great religions has been, since 1856—Christians, 51 per cent. increase; Mohammedans, 33; Hindoos, 37. Education in India has greatly improved. There has been a wonderful increase in the productions of the Press.

These results of missionary labour are great and wonderful, but other changes, through the pressure of Christian sentiment and the power of truth, have taken place. In 1825, the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded; suttees flourished; bloody rites were practised. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; it has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows re-marrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahmanism, though not yet yielding openly to the religion of Jesus. Signs of improvement—material, social, intellectual and moral—fill the land. The natives are awakening from the sleep of ages; and the desire for sound knowledge is growing. Caste is re-

laxing. Stereotyped customs that have been more powerful than law are disappearing. A knowledge of the Bible is spreading, its precepts are becoming more influential, and the truth is working wonders among the aborigines, who never yielded to Hindoo or Mohammedan influence, but are now accepting joyfully the doctrines of the Cross. Christianity has obtained a firm footing; its ambassadors are alive to the importance of its dissemination, and are increasing in numbers and skill. Native churches have been planted all over the land, and these are becoming more potential for good.

The statistics of BURMAH have been given in the figures already presented. What a difference between that country half a century ago and at this time! The jungles have given to Christ thousands of precious souls. "A little one has become a thousand." It is literally true, that for every convert then, there are more than a thousand to-day.

CHINA.

In 1825, China was virtually locked against all approach by the missionary, as such, and at that time there was not a labourer on its soil. The ratio of conversions is now rapidly increasing. Thus the native Christians in 1853 numbered 351; in 1863, 1,974; in 1868, 5,743; and in 1875, nearly 12,000. A recent list of missionaries, published in China, gives thirty different organizations at work, and almost 200 ordained evangelists, 99 of whom are from the United States.

In the INDIAN ARCHIPELAGO and the Straits, in the islands of Java, Sumatra, Borneo, Celebes, the Malaccas, &c., and in the Straits Settlement, the Dutch societies, the Rhenish, Gossner's and the Propagation Society, are principally engaged in Christian effort. It is difficult to find out the numbers connected with any of these organizations. In the Malaccas and Celebes, the Netherlands Missionary Society report 83,800 hearers, but give no list of communicants. In the other fields, 3,783 are reported, but the list is imperfect.

POLYNESIA.

Missions in Polynesia have been remarkably successful. With the exception of a few centres, or islands, like New Guinea, the Marquesas, and portions of Fiji, the people have been brought under the influence, if not the power, of the truth. More than 300 islands of Southern and Eastern Polynesia have thrown away idolatry, and this within less than fifty years. The languages of the islands have been reduced to writing. In these tongues, the Scriptures have been translated, dictionaries and grammars have been prepared and printed, besides other works for the enlightenment and education of the people. Already the Sandwich Islands stand out as a Christian nation. In them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. As far as we have been able to gather up statistics from reports, &c., the membership borders on 70,000, with fully 300,000 adherents.

AMERICA.

The great mission-field of Protestants on this continent is Mexico and South America, though much labour has been bestowed on some of the West India Islands. It is doubtful whether the churches are doing as much for the evangelization of the Indians as they did fifty years ago. The Government is, however, doing more for their civilization through its "Peace policy." The number of communicants is much greater than in 1825, reaching to fully 10,000.

Several Societies, British and Canadian, are at work among the Indians in the British possessions, and some of them, especially the English Episcopal Societies and the Wesleyans, have met with much encouragement. They are largely operating in the Hudson Bay Territory, in British Columbia, and Vancouver's Island. The reports give 4,220 in the list of communicants.

The population of LABRADOR and GREENLAND is small. The Moravians and the Danish Government have ministers and missionaries among them. Church membership may reach 2,000.

SUMMARY.

Grouping together the figures, as already detailed, we have the following approximation to the present membership in the Mission churches, as collected from different sources, and it is in no way an over-statement :

Africa, including Madagascar.....	130,000
Europe, including Scandinavia and Germany.	53,500
Asia.....	120,000
Polynesia.....	70,000
America, North and South.....	21,500
West Indies.....	105,000
Total.....	500,000*

The number of ordained missionaries in connection with these various missionary organizations is about 2,300 ; in 1825, the true number was not over 400. The greatest increase has been in native labourers ; but as there is no uniformity among the Societies in classifying the different workers, whether ordained or simply catechists or helpers, it would be difficult to give a fair exhibit of the ordained preachers. The membership has gone up from about 40,000 to 500,000 in fifty years. There is also a difficulty in stating positively the exact sum expended on missionary work. The average for the last few years of the Missionary Societies—British, Continental, and American—may be set down at 6,000,000 dols. This is a great advance in the last fifteen years ; showing that the work is taking a deeper hold upon the hearts of God's children.—*Missionary Herald*.

* Omitting Guiana and the West Indies, there were not more than 6,000 converts in mission fields in 1825 ; in 1875, nearly 400,000.

THE GOLDEN BALL.

REV. R. T. THOMAS, LONDON.

“ If you let the golden ball slip by, you may never be able to pick it up again.” This remark is well worth remembering, and improving.

Dear Christian friend, if you let the golden ball of opportunity to work to-day for Jesus slip by, it will be something lost for ever. Like the Roman Emperor, you will have reason to exclaim with sorrow, “ I have lost a day ; the golden ball has gone, to return no more ! ” Oh, be earnest ! If you had only a minute in which to do something, the result of which in joy or sorrow were to last a million years, you would not trifle. The longest life on earth, reviewed from Eternity, only a brief moment shall appear. Improve for Christ each swiftly passing day. Let these words, once written on a triumphal arch, be your life maxim : “ No day without a deed to crown it.” Forget not that souls saved by your instrumentality shall shine for ever in the Saviour's diadem, and that yours too shall be a starry crown (Dan. xii. 3). Oh ! let not, then, the golden ball of opportunity to speak, to work for Jesus, slip unimproved away. Now, this very day seize it for our blessed Master, and send it rolling on for ever.

Dear Unconverted Reader, we ask you to remember that “ *The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord* ” (Rom. vi. 23). Will you, can you let the golden ball, this glorious gift unaccepted, pass

away? Many have done so, and bitterly lamented their folly when, alas! too late. There are millions who quite intended to be Christians at some "more convenient season," but cheated by the glittering ball of riches, fame, or pleasure, they have lost the crown of eternal glory. Oh, be not thus deceived! "*Behold, now is the accepted time; behold, now is the day of salvation*" (2 Cor. vi. 2). McCheyne used to seal his letters with the emblem of a setting sun, and over it this motto: "The night cometh." Soon, dear reader, your sun may set. Soon your opportunities to receive the Gospel may have fled for ever. Oh, then, decide for Jesus now. *Trust Him* as your only Saviour. "Believe in the Lord Jesus Christ and thou shalt be saved;" receiving the more than golden blessings of the Gospel—eternal life and joy. Delay not a single hour! You have no time to lose.

"Like the rivers, time is gliding;
 Brightest hours have no abiding;
 Use the golden moments well.
 Life is wasting, Death is hasting;
 Death consigns to heaven or hell."

DISPLAY AT FUNERALS.

The effect of this excessive display operates most injuriously on those whose humble circumstances should forbid its indulgence. Regarding this extravagance in others as an evidence of affection, or as the proper proof of social distinction, they are led into silly imitations, which not infrequently end in hopelessly impoverishing them. Wives have been known to exhaust the meagre savings of a family on a husband's funeral, and the few hundred dollars, painfully secured by a life insurance policy, have been as foolishly buried in the grave. For the satisfaction derived from the approval of the thoughtless and vain, children in this manner have been deprived of their little patrimony, and have been compelled to face life in most disadvantageous circumstances. We recall a case where the mother of a poor youth who had died in poverty carried her post-mortem vanity even beyond the grave, and refused to permit the friends who had to provide the funeral expenses of her son to clothe his inanimate form in a second-hand suit, because, as she stated, "Samuel was always a good boy, and in the resurrection ought to be dressed as respectably as any one." Nothing, therefore, would satisfy her but a brand new suit of clothes. We may smile a ghastly smile at her ignorance, but the absurdity of her pride is only a little more conspicuous than that of her aristocratic neighbours.—*Boston Watchman*.

"THE BIBLE FIRST, PAPA."

About forty years ago—an American clergyman tells—a now famous engineer was seated by his fireside. Near him, playing on the floor, was his only child, a fine little boy of rare intelligence and gentleness. It was early. The day's work had not yet begun; and the father took up the daily paper to read. The child, climbing on his knee, and snatching at the paper, exclaimed, "No, no, papa! the Bible first! the Bible first, papa!"—a recollection of his departed mother's deathbed. It was a fresh confirmation of the olden Divine promise, "Out of the mouth of babes . . . hast thou ordained strength." (Psa. viii. 2.) The child-hand was stronger than the man's. The child-words were, under God, the turning point (it is believed) of the father's life. He there and then resolved that, by Divine help, the Bible should be "first," before any business or pleasure. Very

soon his child was taken from him ; but the little preacher's little sermon was never forgotten. In the crush and throng and engrossment of a daily-increasing and ultimately enormous business, the father went forth to his daily work with recognition of a higher Master. "The Bible first, papa!" was ever ringing in his ears. It became his watchword. It ennobled and transfigured his life.

"The Bible first, papa ;" thus spake a five-year'd child,
With look of wistful eagerness, but in accents mild ;
"The Bible first, papa, for so dear mother said,
When with white lifted hands she pray'd on her dying bed."

"The Bible first, papa : oh, put the news away !
The holy pages read, and with God begin the day :
The Bible first, papa : forgive the starting tear—
With mother's wish you promised that nought should interfere."

"The Bible first, papa : " 'twas but a child's poor word ;
A little child, like Samuel, unconscious of the Lord.
"The Bible first, papa : " a saying simply spoken :
But by that little word the spell of the world is broken.

"The Bible first, papa : " it went to the father's heart ;
Up from his thick-strewn papers arose he with a start.
"The Bible first, papa." "Yes, Willie, my darling child !
God help me, ne'er again shall I be so beguiled."

"The Bible first, papa : " 'twas the Lord's own rescuing word :
The Heavenly Father gave it, the earthly father heard.
"The Bible first, papa !"—Brief weeks, and the child is gone ;
One little sermon preached, but a great life-work done.

"The Bible first, papa : " 'tis the watchword of each morn ;
Be it busy, be it idle, be it joyous or forlorn.
"The Bible first, papa : " not a paper now is stirr'd,
Until God's word is ponder'd and the voice of prayer is heard.

"The Bible first, papa : " still 'tis ringing soft and low,
As God's own call within him wherever he may go.
"The Bible first, papa : " he is doing service grand ;
A merchant-prince, aye—more—heir of the "Better Land."

"The Bible first, papa : " ye men of the world, oh listen !
Nor blush if tears, unbidden, on cheek or eyelids glisten.
"The Bible first, papa ! " Alas ! 'tis forgotten sadly ;
As gains, and wealth, and pleasure, earth's children follow madly !

—*Blackburn.*

ALEXANDER B. GROSART.

HOW TO DISCOURAGE YOUR MINISTER.

Hear him "now and then." Drop in a little late. Do not sing ; do not find the texts in your Bibles. If you take a little sleep during the sermon, so much the better.

2. Notice carefully any slip he makes while you are awake ; point out the dull portions to your children and friends ; it will come round to him.

3. Censure his efforts at usefulness ; deplore his want of common sense ; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is ; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer-meeting ; frequent no special service. Why should you be righteous overmuch ?

7. Occasionally get up a little gaiety for the young folks. This will be found very effectual about the communion season. "There is a time to dance."

9. Give him no intimation when you are ill ; of course he should know ; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, indeed, there are prudential reasons for passing him over.

10. If he is always in his own pulpit, clamour for strangers ; if he has public duties, and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fulness of bread is bad for every one—but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or other. Tell it to every one, and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage, but to ruin the usefulness, and break the spirit of ministers ; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."—*Christian World Pulpit*.

HINTS ON FAMILY GOVERNMENT.

TO MOTHERS HAVING THE CARE OF LITTLE CHILDREN.

1. *Don't talk too much.* To be always lecturing children is not the way to secure prompt obedience. Some children would, doubtless, much rather be whipped than perpetually talked to ; especially in a fault-finding way. Little indiscretions and improprieties it is often best to pass by. If we take note of everything, and administer a lecture upon it, our lectures will soon become an intolerable bore, and not only will do no good, but, while they chafe our own spirit, they will harden and discourage the child.

2. *Talk low and gently.* If you talk *loud*, it will be the harder to be calm. Keep the voice down, and you can the easier keep your temper down. If you talk *loud*, your children will also, and the difficulty will be increased. Do you know that one of the chief difficulties of family government is *in the parent* ? You may not suspect it, while it may be even so in your case. Quiet, gentle, yet firm, mothers, govern best.

3. *Don't threaten much.* To be every now and then saying : "If you do that again I'll box your ears," or, "I'll whip you," or, "I'll send you to bed," only hardens ; and if you fail to execute what you threaten—as great threateners are almost sure frequently to do—your children will either consider you very forgetful, or false ; and in either case will learn to distrust you, and many a time will laugh at your threats. Take notice of some great threateners—and you may not have to go far to find a specimen or two—and observe if they do not often sternly threaten, and, in a few minutes, being more good-natured, or forgetful, suffer the children, *unrebuked*, to do the very thing against which punishment was threatened.

4. If you would govern well, *have but few general rules, but steadily adhere to these.* Have a fixed rule as to prompt obedience, speaking the truth, and, indeed, all moral duties; and *never* pass easily by an act of wilful disobedience, or a lie, or a theft. No matter if you are in ever so great a hurry; stop and attend to this. It is infinitely more important than your ordinary affairs. Make *a great matter* of it, *for God does*; and it may, one day, prove a great matter to you and your children.

5. *Punish rarely, but when you do, be thorough.* Never punish in a passion, nor when you are peevish or impatient, or nervously excited. Wait till you are cool; look well and prayerfully at the reasons of the case, and only punish when the evidence of guilt is clear. Then proceed in a calm and Christian spirit. Show your child, *from the Word of God*, your obligation to punish. Read to him God's words as your authority, and let him distinctly see that you and he are both accountable to God. Let no one, grandparent or other venerated friend, interfere with your family discipline.—*W., in Congregationalist.*

PRAYING FOR WHAT WE DON'T EXPECT.

I happened once to be staying with a gentleman—a long way from here—a very religious kind of a man he was; and in the morning he began the day with a long family prayer that we might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given to us. A beautiful prayer it was, and I thought, What a good kind of man you must be. But about an hour after I happened to be coming along the farm, and I heard him hallooing and scolding and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered. "Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one, with their idle, slovenly ways."

I didn't say nothin' for a minute or two. And then I says, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you speaking of it, sir," I said quite coolly.

"Heard me speak of a valuable present. Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it; and I hoped it would come whilst I was here, for I should dearly love to see it."

He was getting angry with me, now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean is it!" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like; and you'd come in and sit down all in a faint, and reckon as you must be a-going to die, because you felt so heavenly-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learnt a lesson for myself too. You're right, Captain Joe; you're right. We should stare very often if the Lord was to answer our prayer.—From "*Daniel Quorm and his Religious Notions*," by Rev. Mark Guy Pearse.

REASONS FOR NOT ATTENDING PUBLIC WORSHIP.

“Overslept myself—could not dress in time—too cold—too hot—too windy—too dusty—too wet—too damp—too sunny—too cloudy—don't feel disposed—no other time to myself—mean to take a walk—going out a few miles—tied to business six days in the week—no fresh air but on the Sundays—feel a little chilly—feel a little feverish—feel very lazy—expect to see friends—am thinking of visiting friends—have a headache—intend taking medicine and nursing myself to-day—was not shaved in time—don't like a liturgy, always praying for the same things—don't like an extempore prayer, cannot tell what is coming—cannot sit in a draught of air—cannot keep awake—am much better than many that go regularly—must be busy getting ready the dinner—have been badly treated by some of the people.”

Reader, have you ever breathed to yourself any one of these excuses? Do you not feel ashamed of them? Oh! avoid tampering with conscience, or trifling with your Almighty Judge. Do not add to your sin by such weak reasons for neglecting public ordinances. God gives you more than fifty sabbaths during the year, and awful will be your condemnation if those sabbaths are misspent. There are no proclamations of mercy in hell. If lost, what torment in your mind to reflect that you resided near the house of God, but for some trifling cause you would not attend! Go to the house of prayer, seek the mercy of God through that Saviour who died the just for the unjust, and you will rejoice in that gospel which proclaims: “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John iii. 16.

THE MINISTER'S WIFE.

We hold, in short, that it is not necessary that the minister's wife take charge of the “female prayer-meeting” week by week; superintend “the infant department”; be president of the Mite Society; and regard herself as under bonds to join her husband in all his pastoral visitations. We hold that it is undesirable that she have a finger in every pie that is cooked by the parish—undesirable so far as the quality of the church pie is concerned, and undesirable because of the inevitably resulting neglect of certain other and more domestic pies which are immensely important to the comfort, and consequent usefulness, of the minister. We have known many a church to be rent asunder by the efforts of some unsalaried colleague to assert her claims to the traditional powers and prerogatives of the minister's wife. We have known instances in which the minister's wife successfully asserted her spiritual supremacy, and conducted the affairs of her little kingdom to the admiration of the entire community; while her husband was daily losing ground through the neglect of those humbler and more domestic duties which it was her first and holiest duty to render unto God. Would we not, then, have the minister's wife interested in the affairs of the church? Certainly we would; but interested only as a dozen other Christian women—or scores, it may be—are interested. To make a happy and helpful home for her husband, we take to be her first and highest duty. No man in the parish needs it so much as he; for the physical, mental and moral vigour of no other man is so constantly and so rudely taxed. The minister who retires from the worry and care of daily contact with his people to a neglected, disordered and unrestful home, is sadly to be pitied. The minister who finds, at home, the utmost rest and comfort which tender thoughtfulness can supply, may well bless God for his helper, even though she be not gifted in public prayer, or fitted to discuss with him, like Milton's angels, the vexed problems of

“Fate, free-will, fore-knowledge absolute.”

—*Examiner and Chronicle.*

GOD'S WAY ABOVE MAN'S THOUGHTS.

The reason why we so often find the awakened sinner so slow in apprehending the simple Gospel of the grace of God is, that he cannot understand its freeness or fulness. He confounds it with thoughts about *righteousness*, and therefore is set upon searching for a *reason* for it. He wants to find something in himself which, in some way, may distinguish him from *other* sinners, and thus make him, as he thinks, a fit object of this grace. And when he cannot find this in his *works*, he would fain search for it in his *feelings*. He wants to find a certain state of mind and feeling in himself before he can think himself *entitled* to lay hold upon the blessing which the Gospel of the grace of God presents. But this is absurd; since to him that worketh not, but believeth on Him that *justifieth the ungodly*, his faith is counted for righteousness. Now, such grace as is here found is the most difficult thing for a man to perceive and apprehend; and this just because of the darkness which is in him, and of its exceeding fulness. It is the outflowing of the gracious mind of God. It is according to the infinite greatness of God's own mind; and therefore, the manner in which it meets and deals with the sinner is of necessity quite contrary to all the thoughts and ideas of man's heart. It is only quite *natural*, of course, that man should seek to measure the character of God's dealing by his own; and although, in doing this, he cannot but allow it to be far more from perfect and excellent than his, inasmuch as he knows that God is above himself, yet still he makes his own carnal apprehension of what favour is, the basis of his judgment about God; and therefore his judgment about it of necessity goes wrong. God's gracious way of meeting the sinner is the outflowing of His own mind, and therefore far above the highest range of man's thoughts. He meets the sinner just in his own position as a sinner. Like Saul, he may be "a blasphemer, a persecutor, and injurious;" but God, without requiring any exercises of mind, any course of humiliation for sin, or any predisposing qualification of any sort, meets him just as he is—A SINNER, with all the free, abounding blessing of the Gospel of His grace. Be assured you will never find in yourself any title to believe; the grace which I perceive in Jesus, and not the sorrow I may have felt for my sin, is my ground for believing and resting upon Him. I believe, not because I have passed through any previous state of feeling about my sin, but because I can perceive something of the fulness of the love and grace of God in Christ. Oh! that men should bound the riches of God's free grace by their own poor thoughts of that scanty favour which is practised among men! Your case, poor sinner, is really a desperate one. It may or it may not appear so to you, but it is so before God. Nothing can meet it but free grace; and this, in all its characteristic fulness, is to be found in Jesus. His words are: "Him that cometh unto Me, I will in no wise cast out."—*The Witness*.

THE FAMILY ALTAR.

Home as a type of Heaven is too often a pleasing fiction. There are home cares, home sufferings, and home sins. But it is these last only that are the deadly foes of peace. The Apostle Paul in one passage speaks of sins that are "without the body" as being less pernicious to the soul than those that are within. So we may set a special mark of detestation on the sins that disturb and corrupt the home. They defile the sanctuary.

The throne of peace in the household is close beside the family altar. If this altar of worship is sacredly guarded, the smile of God pours light through all the house. Let us look in at the hour of morning prayer. Father, mother, children, guests, and servants (if possible) are assembled. We are not dreaming of any imaginary family, therefore we will not suppose that all have come in a devout

frame of mind. The earliest convenient hour will still leave time enough for some vexations to have ruffled the spirit. A sleepless night, the lateness of servants, the fretfulness of children, the cares of breakfast, the clamorous demand of the coming day's work—these or some of numberless other annoyances, to say nothing of inward faults, begin early in the day; but they teach us that the throne of grace is needed early.

Now bring all these hearts together before God. Let the time be so guarded, whether long or short, that there shall be no hurry. A single verse from the Word of God, quietly read, or repeated and thought upon, is worth more than a whole chapter dashed through in haste. Ten minutes for the whole service, with the feeling that the time is unchallenged, by any other thought or duty, is better than a half-hour snatched by violence from other engagements. Whatever other hours of the day may be disturbed, let there be peace now, for this is the foundation of peace for the whole day.

After the lesson from the Word, do not fail to sing. You haven't time? The doxology can be sung to Old Hundred in one minute, without hurrying. You can sing at least one verse. Would it not be better to shorten the prayer by one minute, than to omit singing? There is such an inspiring and harmonising spirit in uniting the voices in a good hymn. The fact that it seems inconsistent with the flurry with which many begin every day, is one reason why it should be insisted on. Its measured flow is an antidote to nervous haste. Especially is the hymn needed for the children. As soon as possible sing one that the youngest can understand. It will hallow the family altar for that child.

And do not forget the children in your prayer. If you are a father, you are, in a sense, a priest to your house. You bring to the mercy-seat wants that are not strictly your own. Identify yourself with those for whom you intercede. Take their wants and sins upon your heart. Lift their hearts with yours up to peaceful communion with God. This will bless the day. This will bring peace to your house.

Yet the family altar is dependent on the closet. Thence bring the incense for the morning offering. No family ceremony can produce household piety, unless the individuals are in communion with the Most High. Concentrated coldness is not religious fervour. Let secret prayer be a preparation for the worship of the household, and the house shall be a temple for the God of peace.—*Congregationalist*.

WANTED.

An exchange says, among other things, first of all, there is wanted a plan which will root out conceit and stinginess from vacant churches; which will make them content with little less genius in a man, if the balance is made up in goodness; which will teach them that it is a moral impossibility for every church to have "the smartest minister in the country;" which will make them believe that the labourer is worthy of his hire, even if he does work in their particular corner of the Lord's vineyard; which will make them less censorious, and more teachable; which will give them such an honest hunger for the bread of truth that they will never stop to ask whether it was cut with a silver knife or an iron one. Next, then, is wanted a plan which will eradicate pride and laziness from unemployed ministers; which will convince them that God's work can be done in the country as well as in the city; which will make them think more of Christ's glory and less of their own, more of souls saved and less of audiences amused; which will teach them that preaching is the last kind of work to be done off-hand; which will make them so anxious to feed the Master's flock that they will not stop to inquire whether their own particular sheep are Merinos or Southdowns. Supposing we could see all our churches generous and all our ministers laborious and self-denying, how long would it be before the world would be converted? This is a sum in arithmetic.—*Southern Churchman*.

Editorial.

The Canadian Independent.

TORONTO, SEPTEMBER, 1876.

THE VACANT CHAIR.

The Rev. John Wood, the only authorized Editor of this magazine, has vacated the editorial chair, which he so ably fills, for his usual holidays. Readers will understand, therefore, that he is in no way responsible for anything that appears in this number, as he has not even suggested a topic or a thought, aside from his own Missionary Report, and an article from his pen on "Misquoted Texts." He will have his quill mended in time for the next number. We also crave leniency with regard to typographical and other errors, for we have been so intensely interested in our Editorials that we have forgotten to look for blunders.

FIVE YEARS.

Retrospection, or a looking backward to the past, is a habit in which we all indulge in many ways. It often gives us occasion for devout thankfulness; sometimes it causes deep sorrow; but in nearly all cases it is productive of good. Let us for a moment take a glance back from a denominational point of view, bringing the horizon down to the boundaries of our Union, and confining our thoughts to the facts of five years.

Taking our statistical returns for 1871

and 1876 as our guide, we learn that at the first date our churches numbered eighty-one, and now ninety-five, being an increase of fourteen. These churches show in these respective years a membership of 5,052 and 5,774, an increase of 722. In 1871 our Sunday School scholars numbered 5,633; now we have 7,325, an addition of 1,692.

Five years ago our collections for local church objects amounted to \$55,069; last year they were \$86,491, giving an increase of \$31,422; the collections for denominational objects in 1871 counted \$5,777, and for last year \$9,778, an advance of \$4,001. Adding to these the collections for other religious objects, we have the following as the grand total in each year, viz: - 1871, \$70,447; in 1876, \$103,308, giving a grand increase of \$32,861. In 1871 our parsonages numbered 16, now we have 21, an addition of 5; while the value of our church property, which then amounted to \$286,852, is now \$400,160, an increase of \$113,308.

To recapitulate. During the past five years there has been an increase of 14 churches, 5 parsonages, 722 members, and 1,692 scholars. The financial increase has been \$31,422 for local church objects, \$4,001 for denominational objects, and a total advance in the annual income of the denomination of \$32,861, and the increased value of our church property amounts to \$113,308.

It is said figures are stubborn facts, and these facts speak for themselves.

Though we may have come short of doing all we could and should have done, we have, nevertheless, great cause for thankfulness and encouragement. We very much doubt if any denomination, taking the same number of churches, relative in size and situation, can show a better record.

If each succeeding period of five years should enable us to show a proportionate advancement, the time is not far distant when Congregationalism in Canada, as in England and the United States, shall hold a position of which we may be proud. And why should not our progress be even greater? With abounding faith in God, loyalty to our principles, a humble use of the latent energies of intellects and hearts in our churches, and a right appreciation of our duty as stewards of God's bounty, our influence and advance would be irresistible.

COUNCILS.

The *fellowship* of Congregational Churches, as well as the fellowship of the members of a church, has ever been held by our denomination as a principle of great importance, although it has been sadly neglected, and sometimes greatly misused. Because we have had no governing body over our churches aside from the Divine Head, some have been unkind enough to call the system of Congregationalism "a roap of sand;" whereas if its true spirit is carried out, there is a bond more binding and a relation more pleasant than any system the wisest men have ever yet invented.

Fellowship implies *counsel*. No two individuals can long walk together with-

out each having occasion to speak of difficulties and trials, and ask advice one from another. And who can tell the mutual benefit thus derived through church membership? Now, the same thing applies to churches. There arise occasions when counsel is greatly needed, and when sought, given and heeded in the true spirit of fellowship, good can be the only result. Not only may it be the means of guiding in difficult ways, and lining differences, but it also brings the sister churches into greater sympathy and love.

This system of Councils is one of the earliest principles of Congregationalism. It existed previous to the advent of the Pilgrims to this continent, and they simply applied and continued the usage practised in the Old World, which usage has been continued by their descendants in the United States. In England there was a departure from this principle, which departure we inherited in Canada, but now our brethren there as well as here are inquiring earnestly for the old paths. It is a coincidence worthy of notice, that almost simultaneously the Congregational Unions of England and Wales, of Nova Scotia and New Brunswick, and of Ontario and Quebec, have taken steps to restore this bond of strength.

There can be no doubt but that we in Canada have suffered much for the want of this, and to meet the need, the churches have resorted for counsel to two or three of the leading pastors in the body, who have been forced into a sort of arch-Episcopal authority which they did not claim or wish. Though the results of this have generally been

beneficial, they have not by any means had all the benefits which might have been derived from a conference of churches. "In the multitude of counsellors there is safety", and far less likelihood of misinformation or partisanship. Not only does the formation of a new church and the recognition of a pastor affect the fellowship of the church thus acting, but it also affects the fellowship of the churches, and it is but right that their advice should be sought in the matter.

It is not for a moment assumed by any one that legislative or judicial authority is possessed by a Council. The utmost that can be done by them is to simply give their advice to the church, which advice may be received or rejected as it deems best. There are no individuals to be found in our body who would be more earnest in defending the liberties and privileges of the churches than the members of the Union who recently adopted the resolutions on Councils.

We would earnestly urge our churches to act upon the principles suggested, giving them at least a few years of fair trial. If there are Congregationalists who, like the Bourbons, never forget anything and never learn anything, then they must be contented to grow smaller and smaller and beautifully less. The application of the principles may be much wider than indicated in the resolutions, including all cases where it is needful for a church to receive advice from sister churches. It should always be borne in mind that a number of individuals invited to give advice, do not form a Council, and cannot call them-

selves such ; but they must in all cases be the representatives of churches, which churches have been asked to send their pastor and a delegate to form such a Council. The resolutions passed by the Union, and to which we have referred, may be found in the INDEPENDENT for July, page 6.

BISHOPS CRITICISED.

THE EDITOR ARRAIGNED.—MESSRS. MARLING, CLARKE AND OTHERS TAKEN TO TASK.—GONE UP HIGHER.—WOLVES IN SHEEP'S CLOTHING.—BOARDING-HOUSE LIFE.—AN UNGRATEFUL PASTOR.—PRESBYTERIANISM AND ROMANISM IN THE CONGREGATIONAL CHURCHES OF CANADA.—THE BISHOPS AT MONTREAL.—AN INTRODUCTION WANTED TO W. W. SMITH.—MONTREAL A BAD PLACE TO BE BORN AND EDUCATED IN.—PRIESTCRAFT IN OUR CHURCHES.—AN INSUBORDINATE CHURCH.—A REV. M.D.'S SUGAR-COATED PILLS REJECTED BY HIS PATIENTS.—THINGS SET RIGHT.

We have received a communication dated Toronto, August 21st, and signed "A Congregationalist," which we take the liberty of transferring to our editorial columns. It is a rule among Editors to take no notice of anonymous articles, and we confess our first impression was to pitch the thing into the waste paper basket. But on second thought we changed our mind ; for though its English is somewhat defective, it is racy, and had the writer signed his or her name, it would have been somewhat courageous. It also has the merit of coming from that side of the house which

is met with to a greater or less extent in most churches, but which does not so frequently appear before the public. Moreover, had we refused its publication, the writer would have thought we were afraid, and that they had a grievance. We beg pardon for indicating the possibility of the writer being a lady, and assert that we do not think it can be the case, for the writing looks very masculine, and, to say nothing of the loyalty of the ladies to the lords of creation in general, and to the Bishops in particular, our brother Mr. Marling has always been an especial favourite among them. The following is the literal production of which we speak :—

MR. EDITOR—Dear Sir :—I can see no reason why you should refrain from speaking out fully concerning your Presbyterian brother unless you prefer that ministers of like Theological tendencies should remain among us sailing under false Colours. Some years ago when the Revd. Mr. Hodgkins went over to the Presbyterian body the Revd. W. F. Clarke in a Letter published in the Independent recommended him to go up higher, he seemingly took the proffered advise for he next Joined the Episcopalians and it is said has attained the very highest pinnacal of ritualism, the Revd. Mr. Geikie has lately followed to the same Church through the Presbyterian mill. We have not heard to what height in the mysteries he has attained but no doubt he will soar high in rights and Ceremonies. Now we have the Revds. Messrs. Marlin and Clarke going by the same road seemingly agreed in this if in nothing else, whether they remain in that body or go up higher time will decide, but which way ever they go, whether by the slow process of the Kirk or like the late pastor of Zion Church take The long Jump at once, we very much prefer their coming out in their true colors, to their remaining among us under false pretences, although it does seem surprising that it should take from twenty to thirty years before they awake up and find themselves travelling by the wrong train. We wish Mr. M, may succeed beyond his utmost expectations, but you Mr. Editor know, if not, we could refer you to

many of our body as well as to those of other denominations who have notwithstanding the green pastures you speak of, been glad to come back to the woods of old Canada again and if they have to give up housekeeping to live at a boarding house, we should think it a poor exchange for the Joys and comforts of home though the pastures were ever so rich or Luxurious. Be that as it may, We fail to see any great cause of Joy on the part of the Editor of the Independent, at a brother minister leaving the Cause that as Educated and supported him for near thirty years, without any regard for the welfare of the Church he has left or assigning any reason for the course he has taken. We have no desire if we had the power to prevent any minister or member from Joining other bodies if they conscientiously Believe it is their duty so to do. But we will protest against Presbyterianism or Romanism being introduced into our Church, it has lately been declared by the Conclave of Bishops at Montreal, with only one dissident (we would like to know his name) that no Church can be formed or Congregation choose a minister, without first calling a Council of Pastors and delegates from other Churches around the one about to be formed, Christ says wherever two or three are met together in my name there am I in the midst of them to bless them, but no, say the Bishops you must not do this by appointment, until you have presented the documents (whatever those might be) and taken the advise from the Ministers and delegates appointed. There is some excuse for the Mover of the resolutions he having been raised and Educated in Montreal and seeing what power the Preist have over their flocks, But then the Vote was all but "unanimous," True they seem fond of Power, Preistcraft is not confined to the Church of Rome, We have heard of no reason being give for the Change unless it was the refusal of our newly formed Western Church to accept the protege of the Bishops, rather preferring to have a pastor of their own choice, they did well, and we do think that the Revd M,D's five resolutions too strong a dose for the Churches of Ontario to swallow, though sugar coated, ever so thickly, no matter how strongly Urged, nor yet through fear of being questioned when applying for admittance into the Union, notwithstanding the first Article has been altered, so to read, ministers possess sufficient wisdom, it appears to Judge for themselves, but the united wisdom of the Church is not sufficient to decide what is best for them. If they feel they need ad-

wise let them not seek it from man, but from one who is able and willing to direct them aright if they ask in faith, believingly. I remain Sir Yours A CONGREGATIONALIST

Now, we do not wish to be severe upon our unknown correspondent, especially as he is a Congregationalist. Without boasting of more charity, we will express a better opinion regarding him than he does of the Bishops, and say we believe he is desirous of being honest, he feels a deep interest in Congregationalism, and in his way is seeking its good. At the same time he has consciously drawn on a vivid imagination or is wofully ignorant of facts, as well as guilty of great discourtesy.

To say nothing of his assuming to be the rightful judge of men's motives, and having the right to direct their acts according to his opinions, there is a total ignoring of the fact that the churches and the denomination which our brethren Marling and Clarke have left, received from them many, many years of faithful and efficient service. For the education and support they received, did they not in the highest sense educate and support hundreds during their years of service in our midst? We do not commend the steps our brethren have taken, neither has there ever been an expression of joy in these columns over the events, but, as those honoured and loved for their own and their work's sake, we would treat them as brethren.

But we are occupying more space than the communication deserves, and for the rest we must content ourselves with a few direct corrections. It has not been declared that no church can be formed or minister chosen without first calling

a Council. The Congregational Bishops do not contradict Christ when He says, "Where two or three," &c., neither has "A Congregationalist" quoted the text correctly. The Bishops never had a protégé whom they tried to force upon the Western Church, Toronto; but before the first step had been taken to organize a church, the pastors, deacons and delegates of the three churches, numbering in all about forty, advised a gentleman to begin mission work in the field, and seek to gather a congregation. Nearly all the members forming the Western Church were then members of these churches.

We would inform our correspondent, that the Rev. W. W. Smith, of Pine Grove, is the gentleman who voted against the resolutions on Councils, and suggest that he send him a large subscription for his Indian mission work. In sincerity, we hope this will not be the last communication we receive from "A Congregationalist," but trust when he so honours us again he will be sure of his facts.

SUPERINTENDENCE OF MISSIONS.

As the regular editor, who is also Superintendent of Missions, has vacated his office for his usual month's rest, we not only slip into his editorial chair, but desire to slip into the editorial columns something concerning this important department of work. It is now two years since it was commenced, which carries it beyond an experiment, and affords every opportunity to judge of it on its merits alone.

For many years it was felt that there

was some want in relation to our missionary operations. Vacant churches required looking after, new fields explored and churches planted, the claims of the Missionary Society properly presented, and last, though by no means least, a medium of communication between vacant churches and disengaged ministers secured. True, the General and Home Secretaries, as well as the Secretaries of the District Missionary Committees, did what they could to supply these necessities; but it was impossible for them, with their pastoral engagements and wide separation from each other, to fulfil in measure and unity the requirements of the churches at large. To meet this want, the office was created at the Union meetings in Toronto, in June, 1874.

Now, the writer has from the first taken a deep interest in this work, and watched its progress closely, and therefore feels in a measure qualified to express an opinion as to the results. To say that it has been a perfect success, would be uttering what no man truly can about anything human; for, alas! everything man touches becomes tarnished—the Pope is the only infallible man in the wide world. But to say that it has fully met our expectations, and has become a means of usefulness which the denomination cannot dispense with without great loss, is fully justified. We have no doubt that a good proportion of the success which has been indicated as pertaining to the past five years, has been secured, directly or indirectly, through this agency; and no one can peruse the printed Annual Reports of the Superintendent of Missions without being impressed that not only are his labours abundant, but that the general results are also eminently satisfactory. Thriving churches have been planted in new fields; feeble churches have had the means of grace continued; disengaged ministers have found suitable pastorates; evangelistic and revival efforts have been sustained; funds collected for mission purposes, and the churches of the denomination encouraged in a way and measure which would have been utterly impossible without this department of work.

But it may be stated by some that the Province of Ontario reaps nearly all the benefit. This is true in a measure, but it is not the whole truth. Located as the agent is in Toronto, and the largest proportion of our churches being in the Province of which it is the capital, the greatest proportion of service must necessarily be rendered here. But when we consider our interests as one, and the body as a whole made up of its several parts, we see at once that there can be no benefit to a single church, wherever situated, without a corresponding benefit flowing to the whole denomination. Moreover, in Montreal we have the College, enabling our churches in that Province to employ the services of students both during the sessions and vacations. Were we in a position to place a similar missionary agency in the Maritime Provinces, we believe very great benefit would at once be derived.

With regard to the expense of this work, we boldly declare that it quite pays its own way. In the first place, every dollar that the agent receives for preaching and other services in this de-

partment, he credits to the Society, and this has considerably more than paid his general expenses. Then the total amount he receives from the Missionary Society is but six hundred dollars, the churches being asked to make it up to eight. All else received for his support comes from the Publishing Company, as remuneration for Editorial work. Now, when account is taken of the missionary collections he secures, contributions from new churches and others revived, and the enlarged subscription from our wealthier churches owing to their encouragement by our denominational progress, we do not hesitate to say that it is a paying affair. We feel sure that had it not been for this work there would have been a much more lamentable falling off of our receipts during the depression of the past year.

It should ever be borne in mind that the measure of success obtainable by this work will in a great proportion depend upon the means placed at the disposal of the Missionary Society, whereby new fields may be opened and churches planted. With an increasing revenue our borders may continually be enlarged, which will in time produce new sources of revenue.

In the face of all these facts, we claim that we should not for a moment think of relinquishing this agency, but recognise it as an established and permanent institution; also, that our Missionary Society should receive such a generous support from the churches, that not only there need not be the cutting and stretching to make both ends meet, as was the case in June last, but that we may also arise and possess the land.

JOINT STOCK.

As has before been indicated, steps were taken at the Union meetings in June to place our publications on a proper financial basis. Heretofore the responsibility has rested on a few belonging to what was called the "Proprietary," who have had to bear all the burden as well as reap the glory of supplying the churches with the INDEPENDENT and the YEAR BOOK. The importance of this department of work to the denomination, as well as the desirability of its improvement and enlargement, must be known to all our readers. While we have sought to do all we could with the means at our disposal, there has been much left undone. The following represent the initiative steps which are being taken to organize a Joint Stock Company:

"1st. The capital stock of the Company shall be \$2,000, divided into 400 shares of \$5 each, with power to increase the same to \$5,000.

"2nd. The stock subscribed shall be payable in four quarterly instalments of 25 per cent. each, the first to be due and payable on the first day of October, 1876.

"3rd. So soon as \$1,000 of the stock has been subscribed, the stockholders shall be called together for the purpose of electing a Provisional Board of Directors, and such other business as may be required in order to the immediate organization of the Company."

Already more than half of the one thousand dollars required to launch the scheme is subscribed, and it is hoped that in every one of our churches there will be those found who will aid the

enterprise by taking at least a few shares. Without holding out any inducements of a pecuniary kind, we will say to our readers that the stock is *good* and the investment will *pay*. Good for the service of Christ; good in the interests of the body; good for our churches, and good for the individual subscribing. It is one of the few institutions which will speak for truth, liberty and salvation when we are gone. Let this stock be made "joint" in interest, influence, usefulness and responsibility. Heretofore it has been suffered to rest upon a few, now let its possession become denominational, and the blessings of its burden and usefulness equalized. We hope that all our criticisers will take stock, and thus have a hand in running the concern. Please fill up the coupons and return them at once.

We publish the following extracts from the last Report of the Superintendent of Missions, which of itself shows the nature and importance of the work he is doing :—

"The St. Catharines Church, a new and vigorous enterprise, and one which would probably never have been commenced but for this new Agency, has been thrice visited. On the 15th of June, the organization of the Church was completed by the ordination and settlement of the Rev. J. R. Black, B.A., the service being held in the new 'Tabernacle,' just then opened as a temporary place of worship. The church has since taken steps for the erection of a handsome and commodious house, in keeping with the requirements of the newly chartered city; the membership has grown from 17 to 62; and the congregation and Sabbath School now equal those of our much older organizations.

"Manilla, vacant by the resignation of its pastor a year ago, has been similarly cared for. Five visits were paid to them during the year by the Home Secretary, and during most of the year the church

has been supplied by his superior, Kincardine has also been looked after as far as practicable, though for the want of a Gaelic tongue, or of any minister learned in that 'most ancient of languages,' not very much could be done to supply them with preaching. Arrangements, however, were made with the Rev. Mr. Mackay to visit them in the month of January, with the blessed results with which our readers are already familiar.

"The entire month of September was devoted to visiting the churches—such of them as could be reached in that time in Quebec, and Nova Scotia and New Brunswick—and in attending the Annual Meeting of the Congregational Union of the Lower Provinces. In this way Cowansville, Brigham, Granby, Durham, Melbourne, Windsor Mills, Sherbrooke, Danville, Brooklyn, Beach Meadows, Liverpool, Yarmouth, Chebogue, and St. John were visited, and whatever could be done was done to encourage them and stimulate them in their work.

"The new Western Church in Toronto has received its share of attention, having been supplied by the Secretary personally four Sabbaths, and otherwise as he was able to assist them. The church is growing vigorously, especially since the advent of their pastor elect, Mr. J. B. Silcox. A new house of worship is being erected for the use of their increasing congregation.

"Two weeks were spent in February last in visiting the churches of Eastern Ontario, and in holding our annual Missionary Meetings among them, and about an equal time was given to similar work in the Central District. Most of one week was also given to assist in special services in Southwold, and occasional help was rendered elsewhere. In addition to the foregoing, two Sabbaths were spent in Fowmanville, one in Belleville, two in Kincardine, one in Pine Grove, one in Hamilton, one in Guelph, one in Whitby, one in Fergus, one in Stouffville, two in Cobourg, one in South Caledon, one in Paris, two in Newmarket, one in Stratford, one in Kingston, and seventeen in preaching in Toronto."

Summing up his work, Mr. Wood says: "I find that in addition to my duties in editing the CANADIAN INDEPENDENT and Congregational Year Book, transacting the business of the Book-room, and attending to a correspondence averaging about 40 letters per week, I have been absent from home 33 Sabbaths; have preached in Toronto 17 Sabbaths, and have travelled

9,200 miles directly in the service of the Missionary Society (besides 1,650 miles on other accounts), and I have been absent from home 142 days, besides about 30 days in connection with other departments of Christian labour, or in visiting friends."

NOTA BENE.—The Superintendent of Missions receives the scant salary of \$1,200, which we know from personal experience will scarce suffice to keep the wolf from the door. Of this sum \$800 was promised by the Missionary Society and \$400 by the INDEPENDENT Publishing Company. Owing to the state of the treasury, the General Committee were *compelled*, not only to cut down the grants of most of the missionaries, but also to reduce that to the General Agent by \$200, leaving it only \$600. At the same time they passed a resolution earnestly urging the churches to subscribe the \$200, which cannot possibly be omitted. Will each of our Churches attend to this matter at once, sending their subscriptions to Box 1869, P.O., Toronto, and the sums will be acknowledged in the INDEPENDENT? There was such a guarantee fund subscribed two years ago, and we are sorry to learn that a part of the amount pledged by various churches has never been sent. Surely our brother should not lose one cent of the too small salary for which he works so hard.

AN APPARATUS to convey sound to the members of a congregation who are afflicted with deafness has been put into Zion Church, Toronto. The system is used in England and the United States, and consists of an attachment to the pulpit, which is not observed by the congregation, but which gathers the sound, and, by a series of pipes, con-

veys it to the pews of those who require its use. To these pipes a patent hearing tube is attached, which may be used with the utmost convenience. We know of few things more desirable than that the deaf may hear the Gospel preached. Several of the churches in New York city have applied this apparatus with very excellent results. The Messrs. Stratherne, 57 Queen Street West, Toronto, put this into Zion Church.

BEGGING from door to door is so greatly on the increase, not only in our cities and towns, but also in the country, it becomes a serious question whether it should receive countenance from Christian people or no. While there are, without doubt, a few cases where charity is thus deservedly bestowed, it is certain that the great mass are lazy and intemperate. To encourage such a class in society must be wrong. The command of the Apostle Paul was that "if any would not work, neither should he eat." In cities and towns where there are public charities for the relief of the destitute, with proper supervision, we counsel their liberal support and an abandonment of indiscriminate giving at the door. Seldom should money be given, for it is nearly always spent in drink. If beggars were always sent to those places of relief the numbers would soon diminish.

A WORD OF WARNING.—Churches seeking pastors cannot be too careful in receiving strangers whose antecedents are not known. While we would not for the world lead any to feel suspicious of such, we earnestly urge sufficient satisfactory knowledge of them previous to

their call and recognition. A true man will wish this himself, and do all in his power to afford it. There always have been wolves in sheep's clothing, and it is to be feared the species is far from being extinct.

THE NONCONFORMIST gives the receipts of the leading Missionary Societies in England, as follows :

“Church Missionary, £195,116; Propagation of the Gospel, £125,294; Wesleyan Missionary, £159,106; London Missionary, £118,183; Baptist Missionary, £44,762; Moravian Missionary, £18,380; Colonial and Continental, £33,487; United Methodist, £16,542; South American, £13,659; Christian Vernacular Education (India), £12,842; Colonial Missionary, £4,597; Evangelical Continental Society, £3,297; Ladies' Zenana Association, £1,903.”

It adds : “Our impression is that, as wealth is increasing in advance of the population, so public benevolence is increasing, and that the test of national decay, indicated by self-indulgence on the one hand, or self-sacrifice on the other, can be at present favourably applied.”

WE COMMEND the following extract from an American paper to the consideration of our Churches :—

“It is said that the leading orthodox pastors of New York city are at present nearly all English or Canadian. The leading Baptists, Armitage and McArthur, are Canadians; Hall is an Irishman; Taylor is English; Hamilton is Scotch; Ormiston, of the Dutch Church, is Canadian; the new minister of the Fourteenth Street Church is Canadian; and if Dr. Storrs will not accept the Brick Church call, there will be an English minister in that famous pulpit.”

THE REV. HUGH STOWELL BROWN, a leading Baptist minister of Liverpool, in the current number of *Plain Talk*,

thus comments on 1 Cor. i. 17 : “There are some Baptists who would do well to consider St. Paul's words; and, in the consideration of them, to abate somewhat from the extravagant value which they assign to this institution, for they really appear to make as much of this one sacrament as Papists do of all their seven; all progress in religion being measured by them according to the number of persons baptized, and baptized by immersion on a profession of faith. This is, with not a few Baptists, the test of conversion, the condition of communion, the standard of success. On this matter, as ritualistic as any Ritualists, it were well for them to remember where St. Paul places the whole subject when he says, ‘Christ sent me not to baptize, but to preach the Gospel.’”

OUR FRIEND ROBERT FREELAND is not only ready and courageous to save souls, but also to rescue from temporal calamity, as the following extract from the *New York Daily Witness* shows :

“At Coney Island, on Saturday afternoon, a young lady, finding herself beyond her depth, and in danger of drowning, made an outcry of distress. Mr. Robert Freeland, of Toronto, Canada, attracted by the alarm, swam out to her relief. The strong undertow, however, rendered the task of her rescue one of serious difficulty, and both lady and gentleman were in imminent peril of their lives. Fortunately a friend who had accompanied Mr. Freeland caused a number of bathers present to form in line, and in this manner, after vigorous exertions, shallow water was regained, and rescued and rescuer saved.”

THE REV. R. T. THOMAS, formerly pastor of the Northern Church, Toronto, but now of Buckingham Chapel, Pimlico, London, sends his greetings to the brethren here. He expresses himself as very happy in his present sphere of labour. In another place will be found a brief article written by him, entitled “The Golden Ball.”

DR. GUTHRIE'S division of his time is not without interest:—He gave three hours of solid work, from 6 to 9 o'clock each morning, to the preparation of his sermon, thus coming to it fresh, and keeping it in mind through the week. Parish, writing for the press, and the public work, occupied the rest of the day; but the evening was sacred to his children; for he was determined that they should not be neglected because of his absorption in public duties,—as some ministers' children have been.

“HOW MUCH OWEST THOU THY LORD?”—These are hard times, and men are seeking to make retrenchments in many ways. But what Christian thinks of doing this at the expense of his creditors? Can we—dare we—make retrenchments at the expense of our Lord, to whom we are debtors for all we have and are? Let our subscriptions equal, if they do not exceed, any we have ever given in the past, and let us remember not only the present straits of times, but the past years of blessings.

OUR DENOMINATIONAL statistics in the United States show that the average age of the sixty-two Congregational ministers who died in 1875 was sixty-two years and three months; average ministerial service, thirty-one years five months.

THE CONGREGATIONAL UNION OF WALES held its fifth Annual Assembly at the beginning of August, in Cardiff. The Union represented about a thousand churches and more than a hundred thousand members. The Rev. R. Thomas, of Bala, was President.

THE AMERICAN BOARD, C.F.M., holds its annual meeting in Hartford, Ct., October 3rd to the 6th. Dr. Taylor, of Broadway Tabernacle, preaches the sermon.

MISS ELLA WOOD, youngest daughter of the Rev. John Wood, of Toronto, has taken the Governor-General's Bronze Medal at the Model School. It bears on the face of it the effigy of the Earl and Countess, and on the reverse the family coat of arms, with the inscription of presentation. Miss Ella is thirteen years of age, and obtained 896 marks out of a possible 1,000. We congratulate Mr. and Mrs. Wood as well as their talented daughter.

MR. EDWIN POTTS, 404 Yonge Street, Toronto, is our authorized agent to collect monies, secure subscribers, and solicit advertisements in and about Toronto. In an especial manner during these hard times we should “owe no man anything.”

MADAGASCAR CONGREGATIONAL UNION.—The “Isan Enim Bolana” is a Union of the Malagasy Churches in the Province of Imerina. It was formed in 1868, and is composed of the English missionaries, the native pastors, and representatives from the native churches. At the meeting in January last they formed the first Missionary Society in Madagascar, and sent two native missionaries to the Ibara country. Several papers were read, and we would call the attention of the Union Committee to the subjects: 1. The desirability of organized visitation, with a view to lead people to the house of prayer. 2. Rabe, pastor at Ankadibevava, read an excellent paper on “The Conversation befitting the Christian.” 3. Andrianaivoravelona read a paper on the “Trickery practised by some in reference to Marriage.”

Correspondence.

WESTERN ASSOCIATION.

The Guelph Section met at Listowel on Monday, July 24th, 1876, at 3.30 p.m. Pastors and delegates were present from Fergus, Speedside, Guelph, Turnberry, Howick, Douglas, Garafraxa, Clifford and Listowel. After the meeting had been duly opened with devotional exercises, the brethren proceeded to the election of officers for the ensuing year. The ballot resulted in the choice of Mr. S. S. Climie, of Listowel, as Chairman, and Rev. W. Manchee as Secy.-Treas., with Revs. E. Barker, Chas. Duff, M.A. and M. S. Gray, as executive committee.

After considerable discussion, participated in by both lay and ministerial members, Mr. Climie withdrew a notice of motion he had given at the previous gathering in respect to the qualifications for membership. Bro. Griffiths then gave notice of the following amendments to the Constitution, to be considered at the next quarterly meeting, viz. :—

“1. That the word ‘Association’ be substituted throughout the Constitution for the word ‘Section.’

“2. That the following be made Articles I. II. III. IV. :

“I. That this Association be called the ‘Guelph Association of Congregational Churches.’

“II. That the Association consist of representatives from the churches now members of the Guelph Section, and such other churches as may from time to time be admitted by vote.

“III. That churches in order to receive recognition should be organized with the counsel and aid of the neighbouring churches in the Association, and that their pastors be ordained or installed with like counsel and aid.

“IV. That the ratio of representation be as follows: each church of 100 members or under, three delegates; each church of over 100 members, one additional delegate for every 50 members, or part of 50, over 100.

“Also that Articles now numbering II. III. IV. be V. VI. VII. respectively.”

The order of business having been fixed and arrangements made for the public evening meetings, the Section adjourned.

On Monday evening at 7.30. service was held in the church. Bro. Manchee led the devotional exercises, after which Bro. Duff preached a sermon from Rom. i. 16. At the close, a very blessed season of communion was spent at the Lord’s Table.

On Tuesday morning, an hour was passed in prayer and conference. Bro. Gray read a very practical paper on “The best mode of overtaking the spiritual needs of our Section.” This led to an animated conversational discussion, shared in by all present. It was then resolved “That the best thanks of the Section be given to Bro. Gray for his excellent paper;” and the committee was instructed to ascertain if any means could be raised, without impairing in any way the funds raised at present for the Missionary Society, for prosecuting the evangelistic work so greatly needed in this district.

In the afternoon, after the presentation of the Treasurer’s account, an interesting time was had in receiving reports of the represented churches. Bro. Duff read a valuable paper on “Voluntariness as essential to Christianity,” which was freely discussed for about an hour and accorded a unanimous vote of thanks.

Attention being drawn to the fact of the close relation subsisting between the church and the Sabbath-school, and the desirableness of giving an opportunity for the consideration of S. S. topics, it was decided to devote half of one session at the next meeting to Sunday School work, and the Secretary was asked to prepare a paper on “The best method of conducting Bible classes,” and Bro. Griffiths to prepare another paper on a kindred theme.

A public meeting was held in the evening, which was very largely attend-

ed. Brethren spoke as follows : M. S. Gray, on "Our influence for good;" E. Barker, on "In Christ;" J. Ridson, on "United Effort;" and J. Griffith, on "The Religion of the Future."

The sessions throughout were well sustained, and the hospitality of our Listowel friends, as usual, was most hearty and generous. The brethren from a distance paid several visits to the

new church, which is rapidly rising, and is expected to be opened in October. This is a very neat and good structure, while the site is all that can be desired. We wish our friends all prosperity in their enterprise.

Arrangements were made for the next meeting, which is to be held in Douglas on the third Monday in November.

W. M.

News of the Churches.

LONDON.—The new church is finished, and we learned that opening services were to be conducted on the 27th ult. by Rev. Dr. Eddy, of Detroit, Cong.; Rev. John Scott, Pres.; and Rev. Wm. Parker, Meth.; and on the 3rd inst. by Rev. H. Sanders, of Hamilton, and Rev. J. A. R. Dickson, of Toronto. The new building, it is said, occupying a fine site, is a very handsome edifice. It is built of white brick, roofed with slate, and measures 42 by 84 ft., with a seating capacity for 800. The gallery is semicircular, the platform only slightly elevated, and is furnished with a table and chairs; the windows are filled with stained glass, and the gas light will come from circular rows of jets and reflectors in the ceiling. In the basement there is the main room, which will hold 300 children; a Bible class and infant class rooms, connected with the main room by folding doors; the pastor's vestry, and a kitchen. On one of the corners of the building is a dwarf tower, and on the other a spire 125 feet high, ornamented by windows. The front of the lot is to be enclosed by a neat iron fence. The whole building reflects great credit to those concerned in its erection. They will have a debt \$6,000.

STRATFORD.—The Rev. W. H. Heude-Bourck has resigned the pastorate of this church and retires at once. During his pastorate of about five years the old church building has been converted into a good parsonage, and a very handsome new church erected. The amount expended is over \$13,300, of which more than \$10,700 has been collected. The membership which before was small has also been largely increased. We hope that some of our churches in need of a new edifice will have the good fortune to secure our brother as pastor.

ZION CHURCH SUNDAY SCHOOL, TORONTO.—The annual pic-nic of this school, together with the Mission School at Don Mount, took place yesterday afternoon in Mimico Grove, whither the scholars, with their teachers, parents and friends, were conveyed by the steamer *Watertown*, the children going at twelve o'clock, and the adult portion of the excursionists by the later trips of the steamer. A very large party was thus collected. The weather was all that could be desired. The afternoon was agreeably spent in games of various sorts, boating on the river, and quiet strolls in the neighbourhood. After a substantial tea had been partaken of,

the games were resumed, and at half-past seven o'clock the party left for the city, well satisfied with the day's enjoyment.—*Globe*, August 23rd.

ST. CATHARINES Church is receiving rather much attention from the public press regarding the question "Who stole the organ?" It seems that, some months ago, the cabinet organ used by the church mysteriously disappeared. Suspicion fell upon a member of the church, and, after investigation he was excommunicated. Since then threats of legal proceedings and church councils have been freely indulged in, all of which have furnished material for many a newspaper paragraph.

THE REV. ALFRED J. BRAY, who has just been called to Zion Church, Montreal, is spoken of as a man of extraordinary ability and eloquence; quite young—being under thirty. He was introduced to the Church by Mr. Chapman, by whom he was prepared for college. The Church at Manchester, of which Dr. Joseph Parker, of London, was the former pastor, took Mr. Bray from college a year previous to the completion of his studies. The Church is large, and gives a salary of £800 sterling. Mr. Bray is said to be largely affected by the "New Ideas" which are working in the Churches in England, and is extremely liberal in doctrine.

THE REV. J. I. HINDLEY, B.A., continues to do the work of two men on the salary of one in his enlarging field at Owen Sound. On one Sunday he preaches three times, and on the next, for variety, conducts four services. The Church at Cruickshanks, Keppel, has unanimously expressed their adhesion to him as pastor. Four members were added to the Church in August, making the membership thirty-seven, all of whom were present at the ordinance of the Lord's Supper. At the station called Webster, five members were added to the Church the same month, and at Owen Sound three.

THE STUDENTS who have been supplying churches, during the vacation, will return to College by the middle of this

month, leaving a number of our churches vacant. The following stations have been occupied by them: Mr. Cox, at Stouffville, Ont.; Mr. Pedley, Cobourg and Cold Springs, Ont.; Mr. Warrener, Southwold, Ont.; Mr. Wright, Franklin, Que.; Mr. McGregor, Canning N. S.; Mr. Willett, Eaton, Que.; Mr. Malcomb, Markham and Unionville, Ont.; Mr. McFadyan, Kincardine, Ont.; while Mr. Ewing, has been doing missionary service on the coast of Labrador.

MANILLA.—The Rev. R. Mackay has continued labouring in this field with marked success. The meetings have been largely attended, and quite a number have been brought to the Saviour, while many others are awakened. Five young persons were added to the Church in August, and nine candidates proposed for this month. A considerable amount of money has been expended in improving the church building.

YARMOUTH, N. S.—On the 25th of July, James D. Dennis, Esq., waited on the Rev. A. McGregor, the pastor of the Tabernacle Church, and, on behalf of a few friends connected with the Church and congregation, presented him, on the eve of his vacation, with an address, accompanied with \$500 in gold.

BELLEVILLE.—Mr. A. O. Cossar, who finished his course of study in the College last spring, was ordained pastor of this Church on the fifteenth of last month. There has just been \$450 expended in repainting the church within and without, and there are many signs of increase. We wish our brother abundant success.

THE REVS. R. AND J. BROWN have been assisting in revival services in North Sherbrook, Ont., where the Rev. Mr. McKenzie is pastor of a Presbyterian Church. Though the heat has been so intense, and the farmers very busy, nevertheless the church continued to be crowded, and a number were brought to Christ. Among them was the son of the pastor.

THE REV. R. J. WILLIAMS, several years ago pastor of the Church at Speedside, and recently returned from the United States, is supplying Newmarket. The friends there have invited him to settle with them, and promise to raise \$400 per annum.

THE NORTHERN CHURCH, Toronto, though it suffered considerable financial loss through the organization of the Yorkville Church, has already, through the activity of the "Auxiliary Committee," made up a large proportion of the decrease in revenue. At the close of their financial year in June they had a balance on the right side.

LANARK VILLAGE.—This Church has lost a number of its young men this summer through the closing of the factory. Notwithstanding this, they have undertaken to repaint their church edifice, giving it a double coat of French grey, with suitable facings.

REV. R. BLACK has been supplying Emmanuel Church, Montreal, for several Sundays, and more recently Zion Church. We are sorry to hear that he purposes sailing for England the 1st of this month.

LISTOWEL.—The new brick church in course of erection here is progressing finely, and it is hoped that it will be ready for opening by the 1st of next month. A larger and better place of worship is much needed.

REV. E. D. SILCOX, of Oro, has received a call to the pastorate of Cobourg and Cold Springs Congregational Churches. He has also been invited to supply the Church at Stratford.

REV. B. W. DAY assumes the pastoral charge of the Congregational Churches of Cowansville and Brigham on the first of this month. We wish him very great success and happiness in this very pleasant field. The churches have recently been supplied by a student from Andover.

PARIS.—The new church at Paris is, we learn, not only extremely comfort-

able and convenient, but "a thing of beauty," and we doubt not such influences shall be received that will make it "a joy forever." The church already realizes the benefit of "arising to build."

FERGUS.—We regret to learn that the Rev. E. Barker has resigned his charge here, where he has been labouring earnestly for a number of years. We believe it is his intention to go with his family to Nova Scotia, where we have no doubt there are several churches which will be glad to extend to him a call.

PRESENTATION.—On the evening of August 20th, the Rev. K. M. Fenwick, of Kingston, was waited on by the members of his late Bible class, who presented him with a handsome silver tea service of seven pieces, suitably inscribed, and accompanied with an affectionate address.

REV. MR. DOUGLASS, formerly one of our Canadian Congregational ministers, but more recently of the Presbyterian Church, is to proceed early in October to Central India to engage in foreign mission work for the Presbyterian Church.

THE REV. W. M. PEACOCK has returned from Europe, whither he went for his health, and on the 20th ult. was greeted by large congregations in Bethel Church, Kingston, where he preached both morning and evening.

THE WESTERN CHURCH, Toronto, is "rushing matters" in the way of building, already the walls are up and the roof on. It is expected that it will be ready for occupation by the end of this month.

BOND ST. CHURCH, Toronto, is still without a pastor. The Rev. F. H. Marling, who was recently over with his wife and daughter from New York on a visit, preached in his old pulpit for two Sabbaths.

ALBION Congregational Church has, we learn, been closed for some time through the protracted feebleness of the Rev. Father Wheeler. We also regret to hear

that some of the members have identified themselves with other denominations. It is a pity the pulpit cannot be supplied.

REV. E. C. W. McCALL, late pastor of the First Congregational Church, Brantford, in June last, sought admission as a minister into the Conference of the Methodist Church of Canada, but was refused for the reason that they have more married men than they need.

REV. J. A. R. DICKSON, of the Northern Church, Toronto, supplied the pulpit of the Fourteenth St. Presbyterian Church, New York, on the last two Sundays in July. During the intervening week he "did" the Centennial.

REV. PROFESSOR FENWICK has been visiting the churches in Toronto and the west, on behalf of the College. His earnest words must have stirred up the minds of many, and we trust there may be much fruit.

STOUFFVILLE.—The Rev. B. W. Day preached his farewell sermons on Sunday, August 13th. He was made the recipient of an address and a handsome clock. Student Cox has been supplying the pulpit.

BOWMANVILLE.—This church has extended a cordial invitation to the Rev. W. H. Heu-de-Bourck to supply them for a few Sabbaths. The church property has recently been enclosed with a neat new fence.

KINGSTON Church has been supplied for several Sundays by a gentleman recently from Western College, England. Student Hugh Pedley preaches there the first and second Sundays in this month.

AT DON MOUNT, Toronto, Zion Church has established a morning mission school of about fifty scholars. A number of the young people of the church began the work.

REV. J. F. STEVENSON, of Emmanuel Church, Montreal, supplied the pulpit of Dr. Badington, Brooklyn, N. Y.

during a part of July and August, and also visited the Centennial.

THE REV. J. DURANT, of Stratford, who must now be verging to eighty years of age is prostrated and very feeble, by what seems to be his last sickness. He is anxiously listening for the call.

REV. D. MCGREGOR, for many years pastor of the Congregational Church at Manilla, was on the 7th of August, inducted as pastor of the N. Mara and Carden Presbyterian congregation.

ZION CHURCH, Montreal, has given a call to the Rev. Alfred J. Bray, of Cavendish Chapel, Manchester, England, with a salary of \$4,000 per annum to begin with.

WIARTON.—This Church, under the Rev. R. Robinson, succeeds well in meeting the demands of their church debt. Seven new members have been added thus far this year.

ALTON has participated in the services of the Evangelists who have been labouring so successfully in the revival at Orangeville, and we hope it may receive a large measure of the blessing.

CHURCH HILL—OR Swackhammer's, has with Acton been united to the South Caledon field, under the care of Rev. James Davis.

MR. DAVID MACINTOSH, one of the students of our College, at present holds the position of a tutor in Richmond College, Prov. of Quebec.

OSPREY is supplied every second Sunday by the pastor of the South Caledon Church. The congregations are most encouraging.

THE CONGREGATIONAL COLLEGE will begin the next Session on Wednesday, the 17th inst., with the usual services, in Zion Church, Montreal, according to the Secretary's "Official Notice;" but nevertheless that will not prevent the day of that date from being Sunday.

THE CONGREGATIONAL UNION of Nova Scotia and New Brunswick meets at St. John's, N. B., on Friday, the 8th inst. out pastoral charge. He resides in Toronto.

THE REV. T. S. GIBBS is still with- GRANBY Church is supplied by a student from Andover.

Home and School.

CONSECRATION.

Take my life, and let it be
Consecrated all to Thee ;

Take my hands and let them move
At the impulse of thy love ;

Take my feet and let them be
Swift and beautiful to Thee ;

Take my voice, and let me sing
Only for my Lord the King ;

Take my lips, and let them be
Filled with images from Thee ;

Take my silver and my gold,
Not a mite would I withhold ;

Take my moments and my days,
Let them flow in ceaseless praise ;

Take my intellect and use
Every power as Thou wilt choose ;

Take my will and make it Thine !
It shall be no longer mine ;

Take my heart, it is Thine own,
It shall be Thy royal throne ;

Take my love—my Lord, I pour
At thy feet its treasured store ;

Take myself, and I will be
Ever only, Lord, for Thee.

—*Southern Cross.*

A HOT-DAY INCIDENT AND ITS MORAL.

As I was trundling up town in the omnibus, in the stifling agony of one of those

dreadful afternoons, there was a poor young woman carrying a hideous basket full of something or other. It was intolerably heavy, and I saw the poor girl actually panting upon the curbstone as we came up. I knew, moreover, she had no money to spare for her passage, but that she must pay it or sink in the street. The omnibus was full—crowded. Everybody wished everybody else out of it. Everybody's elbows transfixed his neighbour. Everybody's collar was prostrate, and an intense expression of "Pshaw!" was imprinted upon everybody's reeking countenance. The omnibus stopped, and the weary young woman with the enormous basket appeared at the door. There was a universal gasp of horror. But suddenly I heard a pleasant voice saying:

"Here, my dear, sit here!"

I turned and beheld old Carbuncle the millionaire. He smiled, and squeezed, and said to his neighbour, "We must make room here!" And his neighbour was compelled to make room, and the girl came in, doing as well as she could with her load. Old Carbuncle took it as she approached, and rested the weight of it upon his knees, so that if anybody had complaints to make, he might complain of him. Then he said to the young woman:

"My dear, this is a very heavy load for a very hot day."

She said something which nobody could hear, and the old gentleman did not insist upon conversation; but when she came to her stopping-place he had paid for her passage and he handed her basket out at the door, and the young

woman disappeared. I am very sure that she was happier for that little service than if he had given her ten dollars with a lofty air of condescension. It was a dinner of herbs, and content therewith, which she found infinitely preferable to a possible stalled ox.

Now, very few of us could give a great many tired young women a ten dollar bill, as Mr. Carbuncle can, but there's nobody in town who cannot help a poor girl with her basket, and relieve her mind as well as her muscles by taking upon himself the burden of his neighbour's indignation about nothing. There is nobody so poor that he cannot spread this dinner of herbs for every wayfarer. And, oh! if all of us did it, what a hospitable and happy world this would be!

What a fearful amount of friction there is in the ordinary journey of life! What occasions it? Not surely the contest with wild beasts at Ephesus, for very few of us travel by the Ephesus road. It certainly is not the necessity of fighting with lions, for there are very few lions in anybody's path. The difficulty is in our shoes. It is the little peg and the little pebble. We despise them; we won't stop for any such ridiculous thing. We go striding on, wounded at every step, until there is a blister, a fester, a sore. We won't dine at all except upon stalled oxen, and therefore we starve. But, dear brethren—I would say if I were a preacher—take the pegs out of your shoes, and you can jump over the lions. Dine every day upon herbs, and you will not care for the ox. —*Harper's Bazaar.*

KNEE-WORK.

I did pity my friend. He had been trying to stand up against the temptation to drink, and Satan had knocked him down again. He was blue, discouraged, heart-sick, when I found him after his fall. He was lying away down in the "depths." His success in standing up had been owing to prayer. "Had you prayed?" I asked. No, he had not. Here was something to be done at once. "Let's get right down and go to work," I said. We knelt. So I prayed. I heard him sobbing. The

prodigal was coming back. Then he prayed. I heard his cry for forgiveness. We rose, and at the same time a downcast soul got up out of the depths of its despair. How he smiled as he said afterwards, "I am saved!" Knee-work had done it.

And knee-work will do wonders in every direction, simply because it makes a connection with the source of all power—God. He bends in blessing as we bend in prayer. If we want to take our own hearts in hand, do it with a bent knee. Penitence, peace, strength, will be the result. If you want to take in hand the heart of some one else, let there be knee-work. On your knees plough up the hearts of sinners. On your knees sow in the truth. In the day of harvest how the yellow sheaves will stand about us.

We get hints as to success in serving God when we look through His Word. Moses was a man of great knee-power. So were Samuel, Elijah, Elisha, Daniel—all the Bible worthies. It is said that Peter's knees were worn rugged and callous through praying. It must have been after his fall. He wouldn't have tumbled if he had had that ruggedness on his knees. It would have made a good coat of mail for his soul.—*Rev. E. A. Rand, in New York Observer.*

MINISTERS' WIVES.

The *Baptist Magazine* (London) says: "The minister's wife ought to be selected by a committee of the Church. She should be warranted never to have **, or head-ache, or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be intellectual, pious, and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should *keep up the style of a lady* on the wages of a *day labourer*, and be always at leisure for good works, and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society and Home Mission; she should conduct Bible classes and

Mothers' meetings; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too."

HOW TO GET THE BEST PLACES.

There are in society a great many *good* places, but the *best* places are few, and not easily reached. Who shall have the best places? Let any boy look about his school-room and ask which of these boys are to have the best places, and he will find it hard to decide. In all the schools there are many thousands of boys, and some of them will get the best places. Who are they? that is the question.

I wish to speak to the boys of one trait which often decides which of the two boys, who want the same place, gets it. I refer to accuracy in scholarship and practice. I do not refer to absolute accuracy, which belongs to the all-knowing mind, but to that habit which strives to think the thought and do the act as nearly accurately as possible. Some boys use the word 'about' too often. 'The area of a certain field is *about* so much;' or a certain city is '*about* on such a line of latitude;' or 'the sum of certain quantities is *about* so much;' or a certain sentence in a translation or composition is '*about* thus and so.' If they spell a word, or solve a problem, or keep an engagement, that pestilent little word pushes itself into notice. The second class of boys cultivate the habit of accuracy. They try to 'hit the nail on the head,' and do it every time. If they add up a column, or multiply, or spell, or make a promise, they aim to do the thing precisely right.

Let two boys of these two kinds apply for a position as book-keeper, or superintendent's clerk, or any other office of trust. The one is *about* right, the other is right; the one does his work *about* right, the other does his right; the one may be *about* accurate in his business, the other is accurate. The accurate boy, other things being equal, will surely get the place, whilst the other one will *about* not get it.

I saw a young man in the office of a western railway superintendent. He

was occupying a position that four hundred boys in that city would have wished to get. It was honourable and 'it paid well,' besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a labourer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After awhile he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was sure it was just right.

And it is thus with every occupation. The accurate boy is the favoured one. Those who employ men do not wish to be on the constant look-out, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as possible.

I knew such a young man. He had a good chance to do well; but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed, or a mortgage, or a contract, he was sure either to leave out something or put in something to make it imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles; and when he wrote out the history of a title to a piece of property, it was taken for granted as just so. His aim was absolute accuracy in everything. If he copied a conveyance, or cited a legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate." Perhaps so. I could tell better if I knew just how you do your work now. There are several ways of getting a lesson. One is to get it "tolerably well," which does not cost

much labour. The other way is to get it faultlessly well, which costs a great deal of labour. A boy can get a general idea of his lesson "in a jiffy," but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lesson in that slipshod way, you will grow up a slipshod man; but if to-day your habit is to get every lesson with perfect accuracy, I will warrant you will do that way when you become a man. How is it?—*Pres. Wattle, in the Little Chief.*

USEFUL ADVICE TO BOYS.

To throw stones: Fold each one carefully in a feather-bed, and give notice to all the neighbourhood when you are going to pitch.

To carry gunpowder in the pocket: Soak it well in cold water, then wrap it up in a cover of oiled silk.

To slide down the banister: Let a surgeon sit upon the lower stair. Also carry a pailful of poultice in each of your hands, as you may need it.

To cure creaky boots: Wear them always in going to the cake pantry.

To be polite to sisters: Get their big brothers to introduce you to them.—*Hearth and Home.*

THE SPOILED PAINTING.

When Sir James Thornhill was painting the inside of the cupola of St. Paul's, he stepped back one day to see the effect of his work, and came, without observing it, so near the edge of the scaffolding that another step or two would have proved his death. A friend who was there and saw the danger, rushed forward, and snatching up a brush, rubbed it straight over the painting. Sir James, transported with rage, sprang forward to save his work, and received the explanation: "Sir by spoiling the painting, I have saved the life of the painter."

And has not our heavenly Friend many times wrought thus to save a soul from death? Often, in their blind idolatry, men have walked near the verge of utter and eternal ruin. And when nothing

else would save them, God has broken their reverie by some strange and startling act; and when their rage and wrath was done, they have found that a kind heart guided the destroying hand, and that mercy presided at the ruin of their hopes and joys. Thus does the Lord, in His wisdom, mar the pride of our glory; but who that sees the mercy He has in view, would not praise Him for His goodness? Who that has ever felt His chastening cannot bear witness to His love? Let us murmur no more at His chastisements; let us rather say in the words of the poet:

"I love to see my Father's hand,
Though oft it bears a rod;
'Twill lead me to the promised land,
The city of my God."

—*Christian.*

"What became of Noah's carpenters?" asked Dr. Spencer, of Brooklyn. He had just stopped the librarian of his Sunday school, as they were passing on the street. This question followed their greeting. The librarian was a young man who had grown up in Dr. Spencer's congregation, but had never united with the Church. He was very active in all work that was not specially religious, and was really of great assistance to his pastor; but he had thus far neglected his own soul. Dr. Spencer knew him very well; and with that ready wit which appears on every page of the "Pastor's Sketches," he shot this question into his heart. The young man looked up into the Doctor's face, then smiled, and then answered slowly,— "I suppose, sir, that they were drowned." "That's all," said Dr. Spencer. "Good-bye." And so they parted. The question, however, was remembered; it made its own application. The young man began to realize his position and danger. He became anxious, and very soon he sought and found.