

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

"One is your master, even Christ, and all ye are brethren."

# THE CANADIAN INDEPENDENT.

JUNE, 1872.

## CONTENTS:

"MISSIONARY COMMITTEES, CHURCHES AND PASTORS.....	365-368	Meeting and Committee, &c. — Cong. College, Annual Meeting, Receipts — Indian Mission, Annual Meeting — Widows' Fund, Annual Meet- ing.....	384-385
"ARROW-POINTS" (W. W. S.).....	368-369	NEWS OF THE CHURCHES:	
"CHRISTIAN LITERATURE" (W. A.).....	369-371	Eastern Association—Cong. Col- lege, Destination of Students —Whitby—Toronto, North- ern—Rev. L. Kibs—Lanark	
"MISSIONARY HEROISM" (S. R.).....	371-373	—Rev. E. Ebbs—Rev. R. Wallace—University Intelli- gence — Labrador — Montreal West—Rev. W. S. Rae—Mil- ton, N. S. — Ecclesiastical Meetings, 1872 — Montreal Diocesan Sustentation Fund— New Dioceses—Distinguished Visitors—International S. S. Convention—Rev. R. Wilson —Niagara Camp.....	385-388
BRITISH AND FOREIGN RECORD:		GOOD WORDS FOR THE FAMILY:	
Presbyterian Union — Shorter Services—Prof. Rainey, &c.....	373-374	Did you like Sabbath Days at Grandpapa's? (S.W.) &c.....	389
LITERARY NOTICES:		Title Page, Preface and Index to Vol. xviii.....	391
THE SUNDAY SCHOOL:			
Uniform Lessons for 1872, Third Quarter — Notes on Lessons xxiii. and xxiv. ....	375-377		
FOREIGN MISSIONS:			
Papua—S. Africa—South Seas —Madagascar—Japan. ....	377-380		
OBITUARY:			
The Late Miss Lyman.....	380		
CORRESPONDENCE:			
Dr. Wilkes' Tour.....	381-384		
OFFICIAL:			
CANADIAN INDEPENDENT, Annual Meeting—Cong. Union of O. and Q., Annual Meeting; Uni- on Committee; Accommoda- tion at Montreal—Can. Cong. Missionary Society, Annual			

TORONTO:

PUBLISHED BY ALEXANDER CHRISTIE, 34 KING ST. EAST.

TERMS:—ONE DOLLAR PER ANNUM IN ADVANCE.

HUNTER, ROSE & Co., PRINTERS.

## Subscriptions and Postages received since MARCH 26.

FOR VOLS. XVI.—XVIII. : T. T., Bowmanville, \$3.  
FOR VOLS. XVII., XVIII. : *Per T. R. C., M. H., Margaree (Forks), \$2.* Mrs. J. R., Fort Gratiot, Mich., \$1.65, Am. cy. \$1.42. A. McM., Listowel, \$2.  
FOR VOLS. XVII.—XIX. : Mrs. C. C. Thornbury, \$3.  
FOR VOL. XVIII. : Mrs. J. C., and B. B. R., Belleville, \$1.06 each. Mrs. M. V., Vankleek Hill, \$1. W. and J. B., Valetta, 50 cts. *Per J. J. D. :* W. H. J., Ottawa, \$1. Mr. N. Toronto, \$1.  
FOR VOLS. XVIII., XIX. : T. R. C., Margaree (Forks), \$2.06. Mrs. M. H., Teviotdale, \$1.06. T. P., Hamilton, \$2. W. McM., Bowmanville, \$2.12. *Per J. J. D. :* Mrs. E. A., and Mr. R., Ottawa, \$1 each.  
FOR VOL. XIX. : Miss B., Spanish River, \$1.12. T. S., Montreal, \$1. W. F., Toronto, \$1.

**EXPLANATION.**—The figures to the *right* of the name, on the address slip, show the amount due by the Subscriber, to the close of the current volume (in June), and those to the *left* indicate the sum to the credit of the Subscriber for the next volume.

---

# BRITISH & FOREIGN LACE HOUSE,

ESTABLISHED 1849.

WHOLESALE AND RETAIL.

EVERY DESCRIPTION OF

## Real Laces and Embroideries.

MILLINERS AND THE TRADE SUPPLIED

AT THE LOWEST POSSIBLE ADVANCE.

To whom the Stock offers Great Advantages, being at all times furnished with a choice assortment direct from the first markets.

PRICE LISTS, together with Patterns and Description, forwarded on application to any part of the Dominion.

ORDERS RESPECTFULLY SOLICITED.

WM. McDUNNOUGH,

(SUCCESSOR TO JAMES PARKIN.)

BRITISH AND FOREIGN LACE HOUSE,

280 Notre Dame St., East of Place D'Armes, Montreal.

**B**REAKFAST.—EPPS'S COCOA.—Grateful and COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—“JAMES EPPS & Co., Homoeopathic Chemists, London.” Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

---

ESTABLISHED) **PAPER HANGINGS.** (1859.

NEW GOODS JUST RECEIVED from ENGLISH and AMERICAN MAKERS, of the LATEST DESIGNS and at the LOWEST PRICES, suitable for HALLS, PARLOURS, OFFICES, etc.

A CALL SOLICITED.

Paper Hanging and all other Branches of the Business attended to with despatch.

**JAMES THOMSON,**  
**358 YONGE STREET,**  
(BETWEEN ELM AND WALTON STREETS.)

---

## COAL AND WOOD.

All the best varieties of HARD and SOFT COAL, constantly on hand. Also, the best of CORD WOOD, as cheap as the cheapest.  
Wood, Sawn only, or Sawn and Split, supplied to order.

**JOHN SNARR, Importer, Toronto.**  
OPPOSITE THE CITY WEIGH SCALES, NELSON ST.

---

**B**LANK DEEDS FOR CONGREGATIONAL CHAPELS, (BURIAL GROUNDS OR PARSONAGES) IN ONTARIO, in duplicate, one copy on parchment and one on paper, with instructions for filling up, &c., prepared by order of the Congregational Union, and adapted to the requirements of the latest Registration Law of the said Province, may be obtained on application to Mr. A. CHRISTIE, 34 King Street East, Toronto, or to the undersigned.

Price \$3 per set, payable in advance. In ordering please say whether wanted *with or without dower clause*.

**EDWARD EBBS,**

*Sec.-Treas., Congregational Union of Ontario and Quebec.*

OTTAWA, July, 1871.

---

## TRACT BY REV. J. A. R. DICKSON, TORONTO.

Just Published,

THE TRUTH THAT SAVES, AND HOW TO PRESENT IT.

pp. 32. \$2 a Hundred, or 4 cents each.

Orders may be sent to ALEXANDER CHRISTIE, 34 King Street East, or to the Author. Large orders sent post-paid.



## CHINA HALL

(REGISTERED.)

71 KING STREET EAST,  
TORONTO.

---

### GLOVER HARRISON,

IMPORTER OF

## CHINA, GLASS AND EARTHENWARE,

PLATED AND FANCY GOODS,

TABLE CUTLERY, BUST & PARIAN MARBLE STATUARY,

Bohemian Vases, &c., &c.

---

FRENCH, ENGLISH & AMERICAN

## SHOE STORE.

No. 42 KING STREET WEST,

(OPPOSITE E. HOOPER AND COMPANY, DRUGGISTS.)

---

### FRANKLAND,

(FROM ENGLAND)

BEGS to inform the citizens of Toronto, that he has commenced in the shop for some time past occupied by the late J. R. Brown, and hopes, by close attention to business, and making up the best material by skilled workmen, to merit and secure a share of public patronage.

REPAIRING IN ALL ITS BRANCHES.

---

### "L'AURE,"

A WEEKLY FRENCH NEWSPAPER,

PUBLISHED in Montreal every FRIDAY MORNING, has for its object the Promotion of Evangelical Religion, Sound Morality, and Useful Knowledge. It also includes General News. It has several able Writers as regular Contributors. It will be found an efficient means for persons wishing to perfect themselves in the French language.

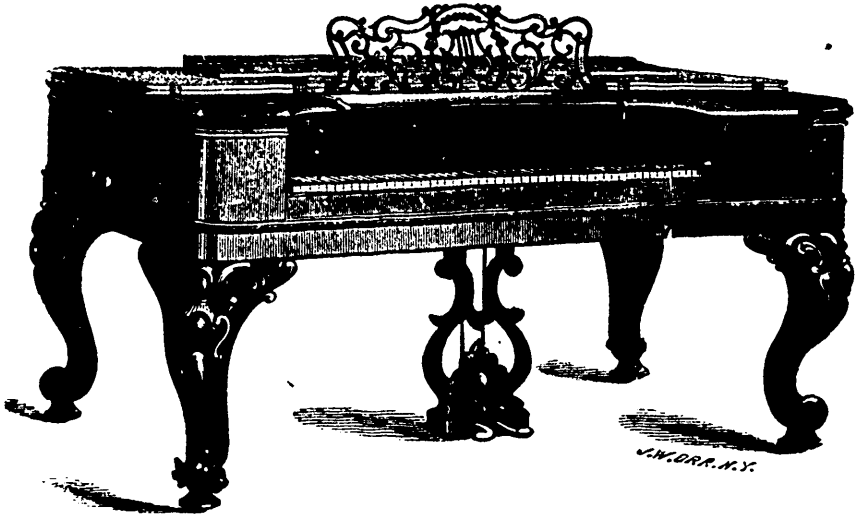
SUBSCRIPTION—\$1.50, payable in Advance.

Address, post paid—"L'AURE," MONTREAL.

**Have manufactured over 11,000!**  
**BRADBURY PIANO-FORTES.**

ESTABLISHED, 1854.

427 Broome Street. (One Block from Broadway.) and 37 Union Square,  
New York.



**STRONG INDORSEMENT.**—The Musical Profession of the City of New York have, with most unprecedented unanimity, awarded to Wm. B. Bradbury, the highest meed of praise, for his new and beautiful Piano-Fortes. They state, among other highly complimentary notices, that they have examined with much care, Wm. B. Bradbury's new Scale Piano-Fortes, and it is their opinion that, in power, purity, richness, equality of tone, and thorough workmanship, Mr. Bradbury's instruments excel.

"We find great brilliancy and beautiful singing quality of tone most happily blended. We have rarely seen a square piano combine so many of these qualities, so essential to a PERFECT INSTRUMENT."

WM. MASON, S. B. MILLS, GEO. W. MORGAN, THEO. THOMAS, W. BERG, JOHN N. PATTISON, CHARLES FRADEL, ROBERT HELLER, CHARLES GROBE, STRAKOSCH, CLARE W. BEAMIS, MAX MARETZEK, CARL ANSCHUTZ, E. M. CARRINGTON, HARRY SANDERSON, CHAS. WELLS, GEO. F. BRISTOW, A. BAGIOLA, GUSTAVE R. ECKHARDT, GEO. CURTIS, H. E. MATTHEWS, F. L. RITIER, F. H. NASH, THEO. MOELLING, JOHN H. ICKLER, ROBERT STEOPEL, HENRY C. TIMM, T. E. PERKINS, THEO. HAGEN, Editor New York "Musical Review," JOHN ZUNDEL, Organist in Henry Ward Beecher's Church.

**A CLUSTER OF GOLDEN OPINIONS FOR THE BRADBURY PIANO.**

Rev. Wm. MORLEY PUXSON, Toronto,—“We are delighted with the Bradbury Piano.”  
Hon. JOHN SIMPSON, Senator, says,—“The Bradbury can't be excelled; the best in the Dominion.”  
PHILIP PHILLIPS, New York, says,—“I have sung with, and used the Bradbury Piano in my family for years.”  
T. S. ARTHUR, Philadelphia,—“We have used for years and can recommend the Bradbury Piano.”  
P. M. Gen. CRESSWELL and Mrs. CRESSWELL,—“All our friends admire the delightful tones of the Bradbury, used at our receptions.”  
Mrs. U. S. GRANT, Executive Mansion, Washington,

D. C., says,—“I am perfectly delighted with my Bradbury Piano.”  
Chief Justice SALMON P. CHASE, Washington, D. C., decides the Bradbury to be the National Piano of the Country.  
Dr. DANIEL WISE, Editor, Sunday School Advocate, —“I use the Bradbury Piano, and think, like his music, it cannot be excelled.”  
Rev. W. H. FERRIS, New York,—“My Bradbury has stood longer in tune, and sounds better than any Piano in my district.”  
Rev. Dr. FIKLIS, Editor of the Evangelist,—“I have used a Bradbury for years in my family, and think there is none superior.”

**A LIBERAL DISCOUNT TO MINISTERS, TEACHERS, COLLEGES  
AND SCHOOLS.**

**R. & H. O'HARA,**

*General Agents for Ontario, Bowmanville.*

**OFFICERS OF CONGREGATIONAL SOCIETIES.**

For the convenience of such as may need to correspond with them, we insert the following list of officials, with their P.O. addresses:—

**Congregational Union of Ontario and Quebec:**

Chairman, Rev. G. Cornish, M.A., Montreal.  
Secretary, Rev. E. Ebbs, Ottawa.  
Statistical Secretary, Rev. E. Barker, Fergus, Ont.

**Canada Congregational Missionary Society:**

Secretary-Treasurer, Rev. Dr. Wilkes, Montreal.  
Home Secretary, Rev. W. F. Clarke, Guelph.  
District Secretaries:  
    *Ontario, West:* Rev. W. H. Allworth, Paris.  
    "    *Middle:* Rev. J. Unsworth, Georgetown.  
    "    *East:* Rev. K. M. Fenwick, Kingston.  
*Quebec:* Rev. A. Duff, Sherbrooke.  
*Nova Scotia and New Brunswick:* Rev. R. K. Black, Milton, N.S.

**Congregational College of British North America:**

Principal, Rev. Henry Wilkes, D.D., LL.D.  
Chairman of the Board, Rev. C. Chapman, M.A., Montreal.  
Secretary, Rev. Geo. Cornish, Montreal.  
Treasurer, Mr. J. P. Clark, Montreal.

**Congregational Ministers' Widows' and Orphans' Fund:**

Secretary, Mr. C. R. Black, Montreal.  
Treasurer, Mr. J. C. Barton, Montreal.

**Congregational Union of N. S. and New Brunswick:**

Chairman, Rev. S. G. Dodds, St. John, N. B.  
Secretary-Treasurer, Mr. James Woodrow, St. John, N. B.  
Missionary Secretary, Rev. R. K. Black, Milton, N. S.

**Canada Congregational Indian Missionary Society:**

Rev. Dr. Wilkes, Montreal, President.  
J. Fraser, Esq., Toronto, Treasurer.  
Rev. S. N. Jackson, Toronto, Secretary.  
Rev. R. Robinson, Owen Sound, Secretary of Exec. Com.  
Rev. Wm. Clarke, General Agent.

**Association Secretaries:**

*Western:* Rev. J. A. R. Dickson, Toronto.  
*Central:* Rev. D. Macallum, Unionville.  
*Eastern:* Rev. James Douglas, Lanark.  
*Eastern Townships:* Rev. A. Duff, Sherbrooke.

**London Missionary Society's District Secretaries:**

*Ontario, Western:* Rev. W. F. Clarke, Guelph.  
"    *Middle:* Rev. T. M. Reikie, Bowmanville.  
"    *Eastern:* Rev. K. M. Fenwick, Kingston.  
*Quebec:* Rev. James Howell, Granby.

# OLD EYES MADE NEW RESTORE YOUR SIGHT.

All diseases of the eye successfully treated by

## Ball's New Patent Ivory Eye Cups.

Read for yourself and restore your sight. Spectacles and Surgical operations rendered useless. The Inestimable Blessing of sight is made perpetual by the use of the new

## Patent Improved Ivory Eye Cups.

Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:

1. Impaired Vision; 2. Presbyopia, or Far Sightedness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-Worked Eyes; 10. Mydesopsia, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness the loss of sight.

Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 Certificates of Cure from honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.

Under date of March 29th, Hon. Horace Greeley, of the New York *Tribune*, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily Newspaper, and all with the unassisted Eye.

Truly am I grateful for your noble invention; may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.

Truly Yours,

PROF. W. MERRICK.

REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing, in One Minute, by the Patent Ivory Eye Cups.

E. C. Ellis, late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869:—I have tested the Patent Ivory Eye Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the Age.

FROM JERUSALEM, DAVIE CO., N. C., SEPT. 27TH, 1870.

DR. J. BALL & Co.—GENTLEMEN,—I have used your Patent Ivory Eye Cups for 10 days, and now write these lines without my spectacles, which I have not done before in 15 years.

It is not worth while for me to say to you that I am thankful, for I hardly feel like the same man, I feel better all over. Yours very respectfully, ELDER S. C. DANIEL.

FROM CLEAR CREEK, N. C., SEPT. 21ST, 1870.

DR. J. BALL & Co.—GENTLEMEN,—I have been making experiments with the Patent Eye Cups I received, and find they are just what you represent them to be. As for my own eyes, I am happy to say that I can now read and write without my spectacles. My wife could see to thread her needle after applying the Patent Eye Cups for the third time to her eyes. I have made a trial on an eye that had been totally blind for 14 years. The man can now begin to see out of it. The Cups will restore his sight. Your true friend, REV. E. C. WILLIAMS.

All persons wishing for full particulars, certificates of cures, prices, &c., will please end their address to us and we will send our treatise on the Eye, of forty-four pages, free, by return mail. Write to

DR. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments, which, applied to the IVORY EYE CUPS, have proved a certain cure for this disease.

Send for pamphlets, and certificates free. Waste no more money by adjusting huge glasses on your nose and disfiguring your face.

Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and postage. Address, DR. J. BALL & CO., P. O. Box 957 No. 91 Liberty Street, New York.



SPECTACLES RENDERED USELESS.



THE  
**CANADIAN INDEPENDENT,**

A MONTHLY MAGAZINE,

IN THE INTEREST OF THE

**CONGREGATIONAL CHURCHES.**

*Edited by REV. F. H. MARLING, Toronto.*

WITH THE SPECIAL CO-OPERATION OF REV. J. WOOD,  
AND REV. W. W. SMITH.

While principally meant to serve as a medium of communication to the Congregational Churches in the Dominion of Canada, and containing official reports of denominational proceedings, and News of the Churches, it also contains a digest of British ecclesiastical affairs, Papers on important questions, and other interesting matter, much of which cannot be found in other periodicals.

Published on behalf of a Company, by Mr. ALEXANDER CHRISTIE, 34 KING STREET EAST, TORONTO. Annual volume begins in July; subscriptions may commence at any time. Terms: Ten cents per number. *One Dollar per annum*, in advance.

Communications for the Magazine to be addressed to the Editor, Rev. F. H. Marling, Toronto, and Business letters to Mr. A. Christie, 34 King St. East (or Box 468, P.O.), Toronto.

---

HOME MANUFACTURE.

Heintzman & Co.'s  
**PIANO-FORTES,**

We claim for our Pianos that they are equal to ANY imported instrument in every respect.

We claim that our Pianos are at least \$100 or \$150 CHEAPER than any imported Pianos of the same class.

We hold, therefore, that it is worth affording our HOME ENTERPRIZE a large support. Call and examine and fully test.

**GABINET ORGANS.**

We are General Agents in Ontario for the celebrated TAYLOR & FARLEY ORGAN COMPANY, of Worcester, Mass., whose instruments rank at the head of all Organs.

Committees of Churches and other Societies will find it to their interest to examine and COMPARE our Organs before buying elsewhere. Liberal terms offered to Churches.

HEINTZMAN & CO.,

115 and 117 King St. West, Toronto.

# FOR SALE, The Large and Powerful VICTORIA ORGAN

lately taken out of the

P. M. CHURCH, ORANGEVILLE,  
to make room for new Pipe Organ. Will be sold cheap. It is in  
thorough good order.

---

**T. F. ROOME,**  
**Church and Chamber Organ Factory,**  
458 ~~YONGE~~ STREET, TORONTO.

11—2

---

**W. GREENWOOD,**

(FROM LONDON, ENGLAND,)

**O R G A N T U N E R ,**

T O R O N T O .

W. Greenwood makes periodical visits to all parts of Ontario and Quebec, and will be glad to contract to keep Organs in tune and repair by the year, at reasonable rates. Country orders attended to with despatch. Terms furnished on application.

**TRAVELLING AGENT FOR T. F. ROOME.**

---

**SMITH & GEMMELL,**

**ARCHITECTS.**

OFFICE—No. 11 KING ST. WEST, TORONTO.

SPECIAL ATTENTION GIVEN TO CHURCH ARCHITECTURE.

JAMES SMITH.

WILLIAM GEMMELL.

---

**A** COPY of DR. J. P. THOMPSON'S New Book,  
MAN IN GENESIS AND IN GEOLOGY,  
will be mailed to any address in the Dominion, post paid, on receipt of  
\$1, by

ALEX. CHRISTIE, 34 King Street East, Toronto.

*The Canadian Independent Advertiser.*

**THE BEST IS ALWAYS THE CHEAPEST,**  
THEREFORE THE  
**Genuine Howe Sewing Machine**  
At \$40,  
IS THE CHEAPEST TO THE PURCHASER.

IMPORTANT.



TRADE MARK

**117 YONGE STREET, TORONTO.**

*PRINCIPAL OFFICE FOR THE DOMINION,*

**THE HOWE MACHINE CO.,**

**W. W. WHITLARK, Manager.**

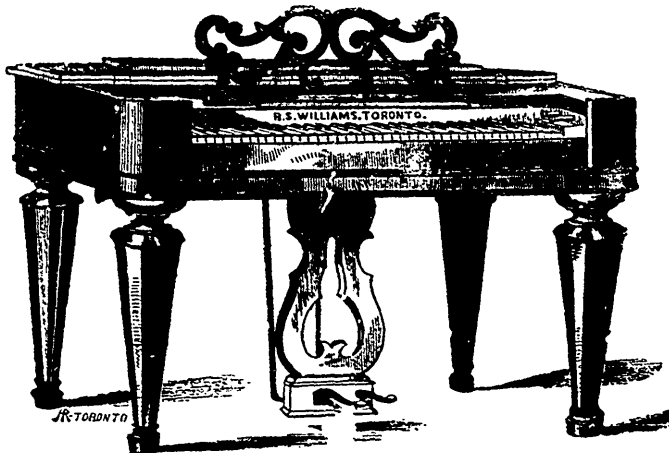
**EVERY CUSTOMER AN AGENT.**

A LIBERAL DISCOUNT TO CLERGYMEN, ALSO TO CHARITABLE  
AND EDUCATIONAL INSTITUTIONS.

---

---

**R. S. WILLIAMS,**



**Piano Warehouse,**

143 Yonge Street, Toronto;—Factory, Hayter Street.

Manufacturer of Church & Parlor Organs, Melodeons, &c., and dealer in Pianos.

Our Instruments are now so well known all over Canada, that reference to quality is unnecessary. Every Instrument is warranted 5 years. Special prices to ministers and dealers.

**143 Yonge Street.**

**R. S. WILLIAMS,**

# THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, JUNE, 1872.

No. 12.

## MISSIONARY COMMITTEES, CHURCHES AND PASTORS.

In a body of churches of which so large a proportion are dependent on missionary aid, the respective duties of the givers, the receivers and the distributors of such aid, and their mutual relations, should be thoroughly understood by all parties, in order to the harmonious and effective working of the missions. Yet it is to be feared that misunderstandings too frequently prevail, on all sides, in relation to these subjects, amongst men equally sincere in their devotion to the same great object, but viewing the matter from different stand-points.

We would fain contribute our mite to a better comprehension of the precise position and responsibilities of all concerned, and therefore submit the following views, at this season of missionary application and appropriation, to the candid judgment of our brethren at large.

I. To begin with the *donors* of missionary funds. There is very much, did space permit, that we should like to say to them. For this subject is connected with the whole question of Christian benevolence. We would urge the highest motive to liberal giving,—the claims of Christ upon His redeemed; the manner of it, as spontaneous and systematic, rather than dependent on external and personal pressure; and the objects of it, on the principle, “beginning at Jerusalem.” But these large and inviting themes we must needs pass by, and content ourselves with but one observation—viz. that *giving to missions is not charity*. Neither missionary churches nor pastors are beggars. It is not on the mere ground of poverty that aid is asked on their behalf, but on the ground of good service done to the cause of Christ and to the country. The work done is a common interest of all the churches, as well as of the church on the spot. The man who labours in it, and that for a bare livelihood—often less—is entitled to honour and thanks. He is not to be regarded as a mendicant who should be humbly thankful for cold victuals and old clothes, but as a “workman worthy of his meat,” and of much more than he usually gets. In like manner, the churches which are really unable to support their pastors, yet are doing good Christian work, have a claim on their

stronger brethren for aid, in the Master's name, which His stewards may not refuse, at the risk of "robbing God." Giving to such is not giving charity to man, but paying a debt to the Lord. The real givers to the missionary cause are those who give, not their spare dollars, though these be written in two figures or three, but "their own selves" and their families, "a living sacrifice." What large contributions would appear in our reports, if such donations were entered in full! For example, "Rev. A. B., receiving \$400 per annum; could make in business by the same labour and talent, \$800; annual subscription, \$400. Farmer C. D., owns 100 acres, 70 cleared, property worth \$4000, always rising; subscription, \$4 to \$1. Storekeeper E. F., made last year \$1500, besides many house 'expenses' charged to business, subscription \$5 to \$2." In very few of the churches, reckoning on this just and right principle, would not the pastors be found to give indirectly "more than they all?" Yet they also not seldom head the list in hard cash! And all the year round, their labours are freely bestowed on scores of people who never think of making any material acknowledgment. With whom, then, is the "charity" in this missionary business?

II. As to the *distributors* of missionary funds.—1. Who should they be? For our part, we are utterly weary and sick of the invidious provision found in the constitution of the Canada Congregational Missionary Society, that the missionary committees—district and general—"shall consist, as far as practicable, of pastors and members of self-sustaining churches." When, as among us, no ministerial or lay committee-man votes on the grant to his own church, but withdraws from the committee while it is under consideration; when these brethren are in every respect the peers of those who belong to self-supporting churches; and when the missionary churches themselves contribute to the funds, the objections to their being represented, plausible at a distance, vanish away. We should prefer to see the whole body of ministers and churches in a given district grouped together, as in some of the Australian colonies, into a "mission," and manage their local business in general council. 2. What is the work of a missionary committee? It is to reconnoitre the field for new stations that may be hopefully undertaken, and thither send aggressive missionaries; to specially care for vacant churches, aiding them in the supply of their pulpits and in procuring pastors; to educate the churches into the privilege of liberality and the luxury of independence; to aid no further and no longer than is necessary, but to give needful aid "liberally, upbraiding not." It is easy to set down these general statements; but for the carrying out of these objects in practical detail, there is needed the combination of no small wisdom, fidelity and brotherly kindness. Many a headache and many a heartache have we carried home from the sessions of such committees. The problems that confront them are numerous and intricate. They must sometimes give offence, even to good men. They are sure to make some mistakes, when most careful to do their best. They are often obliged to adopt the best practicable course, rather than the best possible. Men serving gratuitously in

such an office have large claims upon their brethren, the donors whom they represent, and the receivers with whom they deal, for the generous construction of all their resolves, hearty cooperation, prompt and full information, and earnest prayer.

III. Lastly, as to the recipients of missionary aid.—These, with very rare exceptions, are the weaker churches. (The exceptions being the cases where no church exists, and the place is a missionary station.) But as the churches receive such aid for the support of their *pastors*, we may include the latter in the objects of missionary help. We have sometimes heard a whisper to the effect, that churches which *subscribe* to the Society have a right to receive its funds, with very little liberty of judgment being left to any committee in the matter. This is an utterly untenable position. If churches want to use their money at home, let them do so directly, without going through the form of passing it through the hands of the Missionary Society. But if it once comes into the Missionary Treasury, it must be disposed of at the discretion of the Society's representatives. Again, we have met with cases of ludicrous assertions of "independency" on the part of churches to which missionary grants were made, as soon as any committee presumed to do anything but give them money! If there was inquiry as to the proceedings and work of the church, for the very purpose of discovering whether the money was well-bestowed, it was resented by the cry, "We are an Independent Church!" What a farce! All the independency about it may have been the self-will of a leading deacon, perhaps quite able to lead his brethren in doubling their subscriptions, and attaining to a real financial independence. Then there is an evil in another direction, that of excessive dependence, not only for money grants, but also for *thinking* for the church, especially in a pastoral vacancy. When a minister is there, everything is left to him. When he goes, the committee is expected to do all. The true principle in reference to money and everything else is, that everything possible shall be done on the spot first, and that then the Society shall step in, and do what the church is unable to accomplish alone. As to the formation and dissolution of the pastoral tie, there is need of a thorough understanding on all sides. No missionary committee can dictate to a church, that it shall or shall not choose such a man to be its pastor; but it has undoubtedly full right to control *its own grants*, and say, "We will appropriate only to the support of men whom we approve." It would be faithless to its constituency and to Christ, if it took any lower position. Missionary churches, therefore, before committing themselves to any pastor, should ascertain the prospect of the appropriate committee's support. Not seldom has the latter body been put in this position, "We do not feel full confidence, or much hope of success, but as the people have set their heart upon him, let the experiment be tried." Such experiments do not result satisfactorily, half the time. It would generally be better, in case of a doubtful choice, for the committee to exercise their moral courage, and take the responsibility of refusal. Again, in the dissolu-

tion of pastoral relationships, it seems to us that the representatives of a Society which has so large an interest in the field ought to be informed before any decisive step is taken, so that remedial measures may be taken and any catastrophe averted by disinterested mediators. Yet, often, the mischief is done before any secretary or committee knows anything about it; their plans and hopes are frustrated, but it is "too late" for them to interpose.

Our space forbids us to say more, although we feel the inadequacy of the above remarks upon a question so large and complicated. Where "all are brethren," and there may be no "lords over God's heritage," the measure of power entrusted to the organs of a missionary society needs to be exercised with a somewhat rare combination of moral and intellectual qualities. They may easily be too lax, or too strict; do too much, or too little. Do what they will, they are sure to give offence. But the true method is, to do their work "heartily, as to the Lord, and not unto men;" to look up for direction, approval and reward; and to live in the spirit of the great apostle: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

---

### ARROW-POINTS.

BY WILLIAM WYE SMITH.

**WAITING FOR DEEPER FEELING.**—Some do not, *will* not, come to Christ now, because "they do not feel their sins deeply enough." My dear friend, are you not making a Christ of your *feelings*? Have you any promise of peace "in feeling?" Ah, no! It is "peace in believing." Suppose a young man tempted in an hour of weakness to steal. His conscience becomes hard: he goes on in the path he has chosen, and at last accumulates an immense amount of stolen property around him. At length his conscience smites him. He determines to return to the path of honesty. But part of the stolen property has been made use of, or put out of his hands. Shall he wait till he can recover *all*, and by the splendour of his restitution seek to take off from the enormity of his guilt? "No," you say; "if he has but one stolen article, let him take that back, and confess his crime; and let him never cease, as long as a single article can be recovered, to continue the process." So with your sins! Is it not that you wish to move God by the depth of your contrition, rather than by the blood of His Son? You are conscious of *one* sin? Go to God at once, and plead the blood of Christ with reference to that sin! The Pharisee, who has to let go all the more offensive manifestations of his self-righteousness, clings to *his feelings*.

**WHEN DOES A MAN BECOME A CHRISTIAN?**—Not when he takes up church-going, bible-reading, or neglected moral duties; but when he believes that Christ died for *his* sins, and gives himself away to Him, to be His willing servant for ever. When does a man become a *soldier*? When he buys a drill-book, and perfects himself in military forms? No! When he puts on clothing with a military air? *No!* When, then? *When he enlists.* No matter how little he may know of a soldier's duties—many civilians may excel him there—no matter how little his dress may resemble a military garb, he is a soldier *because* he has been enlisted, has taken the bounty, been sworn in, and been drafted into the regiment. His great business now is to learn the duties, and "live the life of a soldier. So with you. No practice of Christian duties can make you a Christian. You must first *enlist.* Then you will have a motive for duty.

THE EFFECTUAL CALL.—When a little boy, I asked my father why he called Waterloo a “decisive battle.” Did they agree beforehand to abide by its issue? “No,” he replied, smiling; “it was decisive because one side was so completely defeated that they could fight no more—it was decisive because of its results—not because of any *agreement*, or the numbers engaged, or the numbers slain.” Thus with the Spirit’s call. In one case it is mixed with faith in them that heard it, and is decisive, effectual; in another, it is despised—the person will not—and it is of no saving effect. “But,” says one, “does not even a hen have a common call and a special call?” See what Bunyan says about it, when *Christiana* was in the Interpreter’s house:—“But, my dear friend, an *illustration* proves nothing! There is not a false principle extant, but you may find illustrations of it. In the first place, the hen’s ‘common’ call means but this, ‘My chickens, do not stray.’ And they do not stray. Her ‘special’ call means, ‘Come here; I have something for you.’ They run to her, and get it. Her ‘brooding’ note is but her lullaby—‘Sleep soundly, you are safe.’ Her ‘outcry’ means, ‘Come under my wings; quick; there is danger!’” Now even Bunyan shows, by referring to Matt. xxiii. 37, that it was a very *special* call, an “outcry,” that the Jews had rejected, and had been lost through rejecting. Mark the force of Christ’s own words: “How often WOULD I have gathered thy children together, even as a hen gathereth her chickens under her wings, and YE WOULD NOT.” It was not any so-named “common call” here; it was the Spirit’s agonizing and striving in the heart, “Come, COME, COME! Escape to the Saviour!” And notwithstanding the Spirit gave them the right kind of a “call” (How often WOULD I), they were lost. So the true principle, and the one we see every day shown in God’s dealings with sinners around us, is that every call is an effectual call as soon as it is believed.

[Readers of the last “point” will bear in mind that “illustrations prove nothing.” The subject is an intricate one, made more so by the wranglings of controversy. But we would suggest that “common call,” in theological phraseology, means, not, as seems to be intimated above, one of average earnestness, but one addressed to all alike, to one as much as to another. Was not the call referred to, in Matt. xxiii. 37, one addressed to all Jerusalem, and so a “common call?” On the last sentence the enquiry suggests itself, Is it the “call” which is “believed?” In what sense is “call” used here?, *Invitation to come, command to come, promise to those who come?* or what?—ED.]

---

 CHRISTIAN LITERATURE.\*

BY MR. WILLIAM ANDERSON, TORONTO.

Although to us, few in number and of limited influence in our church and in the world, it may appear a matter of small interest or value, what particular books we read, or whether we read any; yet, “as no one liveth to himself,” and as nothing in the universe stands alone, so no one can neglect or improve his mind without affecting those with whom he comes in contact; and as we believe that all greatness consists in this, in being alive to what is going on around us, in living in the light of to-day, in giving voice to the thought of humanity, in saying to our fellows what they want to hear at that moment, in understanding the result of the influences of the present world, in no other way can we more

\* Extracts from a paper read before the “Christian Literature Committee” of Bond Street Congregational Church.



affect the world than in responding thus to its needs, in embodying its ideas. You will see in looking to history that all great men have been a piece of their times ; take them out, and set them elsewhere, they will not fit so well. They were made for their day and generation. The literature that has made any mark, which has been worthy of the name, has always mirrored what was passing around it, not necessarily the mere outside, but the inside, the thoughts more than the actions of men, their feelings, hopes, sentiments, even if it treated of apparently far-off themes. Therefore, how important it is that we should select the best and freshest reading matter to supply our mental wants ; the best in its tone and teaching, and the freshest and purest in its sources of information and study. We look for this in selecting our newspaper ; and if we do this in regard to things of time, and of every day life, how much more necessary and imperative in things relating to spiritual things and eternal life. A recent writer speaking of religious papers says, " No other journalism has anything like the interest which this has, to study with extreme care, and on the widest scale, the new results of research, the new steps of thought, the fresh aspects of experience, the latest signs of progress, because none is so much interested as this to be the prophet of the better progress of mankind, the herald of all noble attainments."

There is no error more natural to good men, than that of misapprehending the condition of the age in which we live, and basing their conclusions on premises drawn from events long passed away, or theories which in the rapid advance of thought have been left behind. The minister or teacher who keeps abreast of the times, and by precept and example strives to lead his people or his class " into all truth," is the man who is the best fulfilling his duty, and is best equipped for every good word and work. As in nature there are provisions made for the growing intelligence of man, so in the Word of God there is full depth and scope for the mind in its progressive state. It contains lessons full of wisdom for the mind of the savage on which the first gleams of light have just broken. In its principles and treasures of truth the cultured sage or profound thinker may gather richer stores to grace his mind and to elevate his intellect. In this it differs from all other books, and does and must ever precede and eclipse the works of man. We regard as one of the remarkable movements of our day, the appointment of a committee of ten, five ministers and five laymen of various sections of the church, to compile and select a course of " Bible lessons " for the Sabbath Schools of the United States, for the years 1873 and '74, which course will probably be adopted to a large extent in our country. In the selection and exposition of such a course of Bible lessons by men of highest culture, acknowledged ability and practical success in Sabbath School work, we conceive that a great step forward has been made ; and that in furnishing Notes and Illustrations on these lessons, the religious papers of to-day are doing much to increase Bible study and make it profitable and attractive. We hold that in

introducing first-class periodicals into the families of our churches, or in providing teachers with increased means of studying the Scriptures, we are doing a useful work; and that in circulating twenty copies of the "Advance," and an equal number of "Smith's Bible Dictionary," among the congregation of this Church, we are sowing good seed, and feel encouraged to continue our efforts, trusting to the power of "The Word," and the beauty of Pure Literature to counteract in some degree the dangerous teaching of the current sensational periodical publications of our day.

---

### MISSIONARY HEROISM.

The word Hero very often suggests to one's mind a person who, by a sequence of fortuitous circumstances, occupies a position in which he can do things unusual and far removed from ordinary experience; and who, therefore, is very much to be envied. This is particularly the case with young people, with whom this heroic conception has been fostered by stories of adventure and tales of knight errantry. The consequence of this has been that the application of the word Hero to missionary labourers has deprived those who have entered on missionary work of the true glory which renders their names lustrous, and given them a fictitious eminence, the tendency of which is to separate them from the sympathy and help to which they are entitled, and of which they stand so much in need.

The labours of missionaries now are often as self-denying and perilous as those which have rendered immortal the names of many early monks. The word monk, in this connection, suggests another false idea, and that is the identification of monks of all times in the history of the Christian Church with those of the later fraternities who became so degenerate, and so far removed from the divine name by which they were called, that the prosperity of states and the stability of thrones depended on their extinction. But the monks of early days, of the fifth and sixth centuries, for instance, were worthy, in their zeal, self-denial, and love to God and their fellow creatures, to be associated in our thoughts with the noble men of our own day who devote themselves to similar work. They were colonists, pioneers of the gospel and of civilization, the founders of towns and the consolidators of law and order. The good accomplished by the monks and hermits during the days of the dying empire was incalculable, has reached to our own time, and was, probably, far greater than the mischief done by monks under the papal dynasty from the time of Pepin to Luther; for the injurious effects of this latter were more transient, and consisted not so much in its immorality as in the creation of corporations having an exclusive influence and interest and a policy antagonistic to the state. In the disorder and lawlessness of early days we constantly read of men leaving the world that they might, at least, save their own souls, and by such abnegation attaining an influence that might have been coveted by princes. The knights of the world came to them when wounded or in sick-

ness, and the simple knights of the cross healed their bodies, and very often their souls at the same time. They showed them that lust and revenge were no less hateful to God than cowardice, and that he was the bravest who conquered himself and he the greatest who forgave an injury. These missionaries found their way everywhere. Not only where was the greatest number of inhabitants, and so most of the rude comforts of life then known, but also away among the northern islands where they helped and taught the uncouth toilers of the sea, and told them of a rest of which those wave-tossed poor fishermen could scarcely conceive. We hear of them, too, in the far away density and gloom of the Black Forest, which stretched away into the cold and mythic country of No-man's land, and fighting, with no weapon save the strength of their faith, against physical obstacles and against the wandering straysmen of the world, men more lustful, fierce and bloodthirsty than famished wolves. Contending against strays from the remote steppes of Tartary, outcasts of Turanian tribes whose yellow skins, broad mouths, high cheek bones and oblique eyes had become horrified by their nomadic, precarious and beastly life, and who thus became the living models of the trolls of Norse Sagas and the ogres of nursery stories. These real monks of early days are far removed from the common ideal monks, but not more so than the real heroism of the missionaries of our own day is removed from the fictitious ideal heroism which too often separates them from our ordinary sympathies. These latter are very truly heroes, but not such in the sense of persons to be envied, unless it be for their holiness, but those deserving of our deepest sympathy and most loving help for their self-sacrifice and their denial to themselves of those things which go very far to render our lives pleasant and enjoyable.

None can know the painfulness of expatriation, even in its mildest form, but those who have experienced it. It is not a slight pain to leave the scenes which have become hallowed by many beautiful and tender associations, and the society of those whose presence and loving devotion have made all the happiness of life, except that which has been derived from Him who is ever near unto us. We say expatriation is painful under any circumstances, even when it is only to enter on a career among strangers, but strangers who speak a familiar tongue and who are of similar habits and sympathies. How much more painful must it be, then, when it is among those whose language is a very strange one, and whose habits and sympathies are not only unfamiliar, but very often repugnant! Such is the fate, however, of him who dedicates himself to missionary work. His lot may be cast with the rude and savage tribes of Africa or the Southern Seas, with the caste-bound worshippers of Vishnu or the conservative and prejudiced Chinese. As we sit in our easy chair, surrounded by all the comforts and many of the luxuries of life and read the nicely arranged missionary report, we are very apt to forget how much deprivation of even the necessaries of life and how much self-denial are embraced in those simple reports. Many of our readers may be familiar with the hardships attendant on the settlement of colonists in uncleared lands on our own outlying territory, but what are these when compared with

those the missionary has to endure, far removed as he is from all resources, and who, in addition to providing the necessaries of his daily life, has to make his way among an ignorant or prejudiced people, and has to win their respect and love by submission to injury and the constant practice of love towards those to whom he is hateful.

In a short article it is neither necessary nor practicable to shew fully how great is the self-denial and personal discomfort in the real life of our missionaries; but we suggest the thought that their heroism is of that great and splendid order which is Godlike, and is rather of the John Howard type than that of Sir Launcelot, that type which leads a man to face plague, pestilence, famine and death in its most unromantic form rather than that heroism which consists in rescuing beautiful maidens from ugly and cruel barons or from the jaws of voracious monsters. We would desire that our readers, realizing the lonesomeness, discomfort and pain of missionary life, should soften their hearts towards those who enter on it, and ever strive to be helpful in alleviating the hardships attendant on it, as far as may be, by their pecuniary help, their sympathy and their prayers. S. R.

---

## British and Foreign Record.

---

The opposition within the Free Church to union with the United Presbyterians is producing a different result from that calculated on by its leaders. They insist on the recognition of the Establishment principle; but they are driving people into opposition to all establishments. Dr. Guthrie made a speech recently in this direction, marked by all his characteristic boldness, wit, and telling power.

In the Church of England, a movement for shortening the services seems at length to have every prospect of success, as a measure for this purpose has been introduced into Parliament under favourable auspices. Says the *Church Herald*—“As the law stands now, clergymen are bound, in the public services of the church, to use the several offices in their entirety, and by usage they are bound to use the three distinct offices, the Morning Prayer, the Litany, and the Communion office, altogether, as one long continuous service. This is felt to be in many cases a hindrance to worship; and it certainly is desirable to have greater freedom in our services, within certain understood limits. The Shortened Service Bill provides that in any parish church or chapel, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, or Ascension Day, it shall be allowable to use, instead of the full order for morning or evening prayer, a service consisting of certain specified portions of our present order, and it declares that on any day the order for Morning Prayer, the Litany, and the Communion Service, may be used separately as distinct offices; and that either of them may be used without the preaching of a sermon or reading of a lecture: and further, that a sermon or lecture may be delivered without any service before it, provided that at least one prayer from the Prayer Book be used. The Shortened Order omits the ‘exhortation;’ one Psalm only will suffice; one lesson only need be read—either the 1st or 2nd, at the minister’s option, unless proper lessons are appointed, when both must be read. The Te Deum or the Benedicite may be sung when there is only one lesson, or the Jubilate or Benedictus, at the discretion of the minister. An anthem or hymn is to be sung after the 3rd Collect, and then the service concludes with the prayer of St. Chrysostom, and ‘the Grace of Our Lord, &c.’ The changes in the evening services are analogous to those in the morning.”

We are glad to observe that the Rev. Dr. Rainy, the Free Church professor who delivered such a masterly course of lectures in Edinburgh in reply to Dean Stanley's prelections on Presbyterianism, has been presented with 500 guineas, and silver plate valued at a hundred more, in acknowledgment of his services on that occasion, and for his defence of the truth against "the dangerous tendency of much of our modern teaching, as well as to testify to the personal esteem in which he is held for those graces of character which have gained for him the confidence and friendship of so many in all the churches." The handsome testimonial was conveyed through Lord Ardmillan, one of the most highly cultivated and literary of all the Scottish judges.

**HONORARY DEGREES.**—Attention has lately been directed to this subject, by facts that have been disclosed in England, in regard to a certain "University of Philadelphia." It would seem that a few unscrupulous medical men in that city obtained from the Legislature of Pennsylvania a charter, empowering them to confer degrees, ostensibly in Medicine, but also by the terms of the charter in Arts, Law, and Divinity. From an investigation made by the British Consul at Philadelphia, Mr. C. E. K. Kortright, at the suggestion of the Foreign Office in London, it appears that these literary pedlars have been *trading* in degrees, and have employed an agent in Great Britain to carry on the business for them. He has been doing an active business, and Britain is the richer in D.Ds., LL.Ds., Ph.Ds., and M.As. To the honour of the Legislature that conferred the charter, be it said, it has lately annulled it. This exposure will do no harm. Let us hope that no man will hereafter allow his name to be degraded by connection with any degree conferred by the "University of Philadelphia." The University of Pennsylvania, which has its seat in Philadelphia, is one of the oldest and most reputable of the literary institutions in the U.S.

Chicago Theological Seminary has begun to raise an additional capital of \$250,000, for debts, library, buildings, and professorships. Rev. Dr. Savage is appointed agent, his salary being paid for one year by one man, J. W. Scoville! That is something like the way to do business.

**U. S. CENSUS.**—The following interesting facts are reported from the American census office:—Total number of church edifices in the United States, 63,074; church sittings, 21,659,562; aggregate value of church property, \$354,429,581. The church sittings are thus distributed: Methodist, 6,528,209; Baptist, 4,560,135; Presbyterian, 2,698,244; Roman Catholic, 1,990,514; Congregationalist, 1,117,212; Lutheran, 996,332; Protestant Episcopal, 991,051. The value of the property owned is as follows: Methodist, \$69,854,121; Roman Catholic, \$60,985,566; Presbyterian, \$53,265,256; Baptist, \$41,608,198; Protestant Episcopal, \$36,514,549; Lutheran, \$14,917,747.

**DRINKING IN NEW YORK.**—Two hundred thousand persons on an average through the year resort each Sunday to the various lager beer gardens and other places of recreation and refreshment in and around New York city. The average amount of money each one will spend that day will be one dollar, making \$200,000. Two hundred thousand multiplied by fifty-two shows us \$10,400,000 spent annually on that "day of rest" in and around this great metropolis. By 12 o'clock on Sunday night these 200,000 persons will be, 60,000 sober, 95,000 in high spirits, 30,000 tight, 10,000 quarrelsome, and 5,000 in a state of beastly intoxication. Is this a "temperance city?"—*N. Y. Sun.*

## Literary Notices.

*Truth that Saves, and how to present it*, is the title of a neat 16mo. tract of 32 pages, by Rev. J. A. R. Dickson, the substance of which was delivered at the last meeting of the Western Association. It is earnestly and pointedly written. We are not clear that the criticism on the expression "if a man believes, there is salvation for him," is not pressed too far; for such an expression is used by some who believe, with the writer, that salvation is *provided* for all, although received only by those who believe; and who use the "for him" in reference to this receiving. As applied to a limited atonement, however, we agree with the writer.

## The Sunday School.

### UNIFORM LESSONS FOR 1872.

#### THIRD QUARTER.

#### *Studies in the Epistles.*

DATE.	SUBJECT.	TEXT.
July 7.	Peace with God.....	Rom. v. 1-10
" 14.	The Contrast.....	Rom. viii. 6-18
" 21.	Faith and Confession.....	Rom. x. 4-13
" 28.	A Living Sacrifice.....	Rom. xii. 1-8
Aug. 4.	Christian Living.....	Rom. xii. 9-21
" 11.	Love Fulfilling the Law.....	Rom. xiii. 8-14
" 18.	Accountability to God.....	Rom. xiv. 7-13
" 25.	Help One Another.....	Rom. xv. 1-7
Sept. 1.	The Cross.....	I Cor. i. 18-25
" 8.	Husbandmen and Builders.....	I Cor. iii. 6-15
" 15.	The Temple of God.....	I Cor. iii. 16-23
" 22.	Charity the Greatest.....	I Cor. xiii. 1-15
" 29.	Review.	

#### LESSON XXIII., JUNE 16TH, 1872.

#### HEZEKIAH'S PRAYER: 2 KINGS, XX. 1-11.

Hezekiah, the 13th king of Judah, reigned B. C. 725-698. He was a good king (chap. xviii. 3-6), although the son of a bad king (Ahaz: see chap. xvi. 2-4). Perhaps he had a good mother, or a good teacher. But good people get sick, and die, like others, and so must even King Hezekiah.

I. Hezekiah's sickness, v. 1. *Sick unto death*,—that is, he would have died from the boil (v. 7) but for the goodness of God in prolonging his life. *Isaiah*,—the author of the book in the Bible bearing his name. Compare Isa. i. 1: and also his account of the matter, Isa. xxxviii. *Set thine house in order*,—see marginal reading: as we should say, "settle your earthly affairs;" or, "make your will." *Thou shalt die*,—like many other promises and threats, this was spoken conditionally.

II. To whom he carried his trouble,—*vs. 2, 3. Prayed*,—he does not ask for longer life, but God saw the desire for it in his heart, and granted it, *v. 3. Remember now, &c.*,—he so pleads, not because he is worthy, but because the good of the nation seemed to require the continuance of the life of one who had tried to serve God, as he had done. Hezekiah had as yet no son to succeed him. *A perfect heart*,—he had had the will to serve God perfectly, but like Paul, and all other men, he had failed to render perfect obedience. (*Rom. vii. 15-23*). Such a desire, however, gives us confidence to pray, through faith in Jesus. (*1 John, iii. 20-22.*) *Wept sore*,—wept much; not from fear of death, but because, for his country's sake, he wished to live.

III. How the Lord answered his prayers, *vs. 4-7. Middle court*,—or palace-yard. How quickly the answer came! *v. 5. The captain*,—head, or leader. *Thy tears*,—a beautiful comment on Psalm ciii. 13: *Isa. lxvi. 13. I will heal thee*,—the doctors could do nothing for him until the Lord blessed the means. Compare *2 Chron. xvi. 12. The third day*,—he would rapidly recover, and go up to the Temple, to give thanks to God, *v. 6.* See how much more God gives him than he asked! Compare *1 Kings, iii. 12, 13: Eph. iii. 20. David's sake*,—God often blesses children for their parents' sake, *Deut. x. 15: Rom. xi. 28. v. 7. A lump of figs*,—the means were to be used, in dependence on the Divine blessing.

IV. The sign the Lord gave him, *vs. 8-11. Hezekiah*, weak in body and mind through sickness, wanted something to confirm his faith, and God pitied him, and heard him in this also, *v. 9. The shadow*,—on the sun-dial,—an ancient contrivance for telling the time of day, which the teacher can easily describe. *Degrees*,—a degree is supposed by some to have been half an hour. *v. 10.* It seemed to Hezekiah easier for the Lord to make the shadow "go down," than go "backward" ten degrees, but in reality only God could do either. See a similar miracle, *Joshua x. 13. From 2 Chron., xxxii. 31*, we learn that the report of this miracle reached as far as Babylon. The effect was produced, probably, not by the earth ceasing to revolve on its axis, but by refraction of light.

PRACTICAL LESSONS.—1. Our life and death are in the Lord's hands. (*Dan. v. 23.*) 2. A well-spent life may be a source of great comfort, but Jesus only must be our trust on a dying bed (*v. 3.*) 3. See how our Father in heaven feels for the sorrows, as well as hears the prayers, of his children (*v. 5.*) 4. With God all things are possible (*v. 11, Matt. xix. 26.*)

QUESTIONS FOR THE SCHOLAR.—Tell what you know about the character and reign of King Hezekiah. What was the nature of his sickness? Was it a dangerous illness? What message did Isaiah bring to him from the Lord? How did Hezekiah feel about it? Was he afraid to die? Why did he not want to die so soon? What did he do? Did God hear his prayer? How soon? What did he send Isaiah back to tell him? What other blessings did he promise him? What did Hezekiah ask for? Did the Lord give him a sign? What was it? What is a sun-dial? Could any one make the shadow go backward but God? What may we learn from this lesson?

## LESSON XXIV., JUNE 23RD, 1872.

JUDAH CARRIED CAPTIVE: 2 KINGS, XXIV. 10-16.

Jehoiachin (called Jeconiah, *1 Chron., iii. 16; and Coniah, Jer. xxii. 24*), was the 19th King of Judah, and reigned only three months (*B. C. 599*). He was, like his father, a bad King (*v. 9*), and provoked the Lord, by his sins, to send the King of Babylon against him (*Jer. xxii. 22, 24, 25*).

I. Jerusalem is besieged, *vs. 10, 11.* The armies of Nebuchadnezzar, King of Babylon, surrounded it, as the Germans did Paris a year ago, to compel it to surrender, or destroy it. At first only "the servants of Nebuchadnezzar" came (*v. 10*); but when the King had conquered Egypt (*v. 7*), he came himself (*v. 11*). Israel had been carried away captive, by Shalmanezar, King of Assyria, about 120 years before this (*ch. xvii. 6*).

II. The result of the siege, v. 12. Jehoiachin went out to the King of Babylon,—not to fight, but to give himself up. He could not hope for victory over such a mighty foe, and wisely determined to avoid the horrors of such a siege as is recorded, ch. vi. 24, 25. This was in accordance with the counsel of Jeremiah, xxi. 8-10. Had he repented of his sins, and sought the Lord, he would have found the promise still true, Deut. xxxii. 30: Josh. xxiii. 8-10. *In the eighth year*,—that is, of Nebuchadnezzar's reign. All this was predicted, as the Divine punishment for their sins, in general terms, Deut. xxviii. 49-52, and more specially ch. xxi. 10-15: Jer. xxii. 24-26.

III. The captivity, and spoiling of the city, vs. 13-16. The judgment was sent upon them by degrees, to give them time to think, and repent. First, a few of their princes, and chief men, were carried to Babylon, eight years before, among whom wore Daniel, and his companions (v. 1: Dan. i. 1-6); then the siege and captivity here recorded; and finally—eleven years later—the utter destruction of the city and temple (ch. xxv. 8-10.) Compare ch. xx. 17. Some of these vessels, profaned by Belshazzar, in his drunken and idolatrous feast (Dan. v. 23), were afterwards restored to the temple (Ezra i. 7-11); so that they were not all “cut in pieces,” v. 14. *All the craftsmen and smiths*,—all those that could make weapons of war, or could enrich the city by their labour. The object was to make rebellion impossible.

PRACTICAL LESSONS.—1. How slow God is to punish men for their sins (2 Pet. iii. 9). 2. How certainly punishment comes upon the finally impenitent (Num. xxxii. 23). 3. How defenceless and weak we are when God gives us up to our enemies! 4. Let this narrative remind us of our captivity to sin and Satan, and of the full and free salvation purchased for us by Jesus.

QUESTIONS FOR THE SCHOLAR.—What was the character of Jehoiachin? How long did he reign? What happened to Jerusalem during his reign? Why was this invasion permitted? Did Jehoiachin resist the King of Babylon? Why not? Would God have helped him if he had repented? Did the Lord warn them of these judgments? Did the people give heed to the warning? Did the destruction of Jerusalem come all at once? What distinguished men were carried to Babylon in the first captivity? What classes of persons did Nebuchadnezzar chiefly carry away? Whom did he leave? What did he carry away besides? What lessons may we learn from this narrative?

---

## Foreign Missions.

---

We confine ourselves this month to the Missions of the London Missionary Society. First, we resume the Mission to

PAPUA OR NEW GUINEA.—Messrs. Murray and Macfarlane have planted themselves near the South East part of the Island, in proximity to large settlements of both Papuans and Malays, the two races by which the country is peopled; and they propose to establish native South-Sea pastors and teachers wherever they can get a foothold. So far, the natives have been very friendly, act mildly, and welcome the teachers. The population is in some places large, and they seem to be industriously inclined. It is providential that the Missions in the “South-Sea” proper are in such an advanced state, that missionaries can now be had from thence, to carry on this new enterprise. Mr. Macfarlane says: “There is plenty of work for us that native teachers *can't* do; let them become the pastors and schoolmasters, whilst we devote ourselves to translating, and raising and supervising a superior native agency.



"We have been looking out for a suitable locality for the head-quarters of the mission. It is desirable that it should be *near, healthy and safe*; where there is *good anchorage and good water*. Cape York seems to be just the place. With a sanatorium and seminary established there, as a refuge for the Polynesian teachers, and a training institution for the New Guinea natives, to take their place in due time, and with a small steamer, or smart schooner, to be constantly employed in fetching teachers left by the *John Williams* at some point (the Loyalty Group, or the coast of Australia), locating and visiting them, and opening up new ground, the mission might, for a while at least, with two MISSIONARIES, be most efficiently and economically worked. The sickly nature of the climate, however, apart from many other considerations, requires that we should at least try the experiment of working, in some such way, this new mission, by a NATIVE AGENCY."

**SOUTH AFRICA.**—In this field, pioneered by Campbell, and so long carried on by Moffatt, Livingstone and others, the Society is now endeavouring to develop the principle of self-sustentation. As the Sandwich Islands, within the last year or two have become the ally instead of the ward of the "American Board"—so the South African Mission churches, with some trifling temporary exceptions, now become self-sustaining; and so leave the resources of the London Society free to be expended in the far interior.

Molepolole, the second station in the interior from Kuruman (Moffatt's head-quarters), was re-opened six years ago. It had been Livingstone's field; and on accounts of wars and droughts had been abandoned. Messrs. Price and Williams give good accounts of affairs there. They are working cautiously, solidly and perseveringly. Thirty or forty young men, most of them "enquirers," are in the weekly Bible-class. From thence will come missionaries, by and by, for the further interior. Four hundred children are in the schools; and the hearers (three churches now, where there was but one five years ago) number 1,200.

**SOUTH SEA.**—Samoa is the great head-quarters of the London Missionary Society in the South Seas, just as Fiji is for the Wesleyan Society. A theological College is in active operation; the whole population is professedly Christian; the gifts and prayers of the people for the spread of the Gospel are abundant and fervent; and the Islands are "won for Christ." Now, they are ready to carry the Gospel to other Islands and countries. One missionary says, "Three of my teachers (I am afraid I must almost be *sorry* to say my best men) are panting to go as missionaries. \* \* \* I have just sent another student to Malua [the training college], and a boy to the youths' class, and others are longing to go, but there is no opening." The veteran missionary, Mr. Pratt, proposes to the Society not to remove many of the missionaries; but as resignations or deaths take place, to let the vacancies be filled by natives; so that after a time there will be but one white missionary in each island, who would visit the stations and advise with the native pastors and teachers. "By this plan," Mr. Pratt says, "in the course of a short time, the staff in this group would be reduced from eleven to six, and thus furnish five [that is funds for the support of five] for new fields in the West." The "West" with them, are New Guinea and the Papuan archipelago.

**MADAGASCAR.**—Last year the Society established a new mission to the interior province of Betsileo. Says the *Missionary Chronicle*:—"Some of the towns are supplied with native teachers; but large numbers of the people meet in places where they have built chapels, and come and sit in silence every Lord's-day, without any one to speak to them or pray with them. Occasionally, after sitting the usual time, perhaps an hour, or more, a man will rise, and lifting his hands,

will look up, and say, 'O, God, we wish to worship Thee, but we do not know how! Teach us, O, God! how to pray, or send some one to teach us.'

The Directors want to send in ten missionaries, whose outfit, passage, etc., will cost £5,000; and £3,000 a year will be needed to sustain them. But then look at the *returns!* Cannot we invest something in this enterprise? One of the missionaries, the Rev. T. Brockway, writes of this province:—"The possibilities of work for God and man here are extraordinary; a few years of devoted work will tell for ages upon this land. One fact you cannot shut your eyes to as you travel through this country—the importance of the capital and the province of Imerina. The capital is, in fact, the heart of the country, and as it throbs so are the pulsations to the extremities of the kingdom. \* \* \* Prepared as I was, from being a missionary, to discount somewhat from the exaggerated idea of the churches at home in reference to the progress of Christianity in Madagascar, I have yet been astonished at the heathenism, the ignorance, the distortions of Christianity, the compulsion which brings many to God's house, and, to use the words of a missionary with whom I have seriously conversed upon these matters, the very large number of 'baptized heathens.'"

Another missionary says:—"In many villages that are not regularly visited by a missionary, only two or three besides the native pastor are able to read. From such churches very little can be expected. With very few exceptions, there are no natives here to whom the care of a church can, with propriety, be committed. They lack correct views of Scripture truth, and that wisdom and impartial judgment so necessary in deciding the difficult questions which are constantly arising in our church meetings. Put since Mr. Richardson has lived among them, a great improvement has taken place.

"At every church meeting each church receives several additions. At our last meetings we were rejoiced to find that the candidates for baptism, and also for membership, were better able to answer the questions put to them than on any former occasion. Mr. Richardson has had very much trouble in this respect. The people considered that if they expressed a wish to join the church they ought to be at once received. They murmured greatly at having to wait two months before they were baptized, and then four months longer before they were received into full membership, and considered that by submitting to this they had done all that was necessary."

Rev. G. A. Shaw says:—"I propose to divide my time and strength as equally as possible over a district as large as I can work, establishing new schools where practicable, and visiting and examining those already in existence, and on each visit giving the teacher such hints and instructions as will render him a more efficient teacher. This will occupy a large part of the dry season. During the whole of the unhealthy season, as well as occasionally in other parts of the year, I think it will be advisable to devote *all* my time to the school here, which I shall make a *normal* school for training the Betsileo themselves for teachers. In this way I hope, in the course of a few years, to have all the Betsileo schools taught by Betsileo teachers. Such is the general outline of my proposed operations and from what I can gather from your letters, I think this will meet your desires."

From these extracts it will be seen that there is a great desire for teaching, and a great deal of present ignorance. Well does Dr. Mullens say, in the *Chronicle*, "These multitudes need us now. It is not for always. But they need us now; for a time; until they are converted, organized, established in churches, and set forward in the right way of truth and life. Never had missionaries a nobler field, or one more ripe for a harvest that can at once be gathered in. Help now; they will soon, under God's blessing, be able to care for themselves. Neglected at this crisis, they will slide into errors which it may take years to cure."

The Bible Society is getting through the press a cheap edition of the Malagasy Bible, with revised orthography. Rev. W. E. Cousins writes from the capital, that he had sold 1,882 Testaments with marginal references; and during the half-year then past had given away 10,000 "portions" of the New Testament to

poor natives ; nearly all the recipients of which could read—had just learned to do so. The foundations are being laid. The building will rise !

JAPAN.—The New York *Independent* quotes the correspondence of a German paper, showing that the Romish missionaries in Japan have been again at the tricks which resulted in the expulsion of the Jesuits from that country long ago. They go secretly from village to village, telling the people that if they will conform to their religion they should not only be protected by France, but have their freedom procured, and be raised to important positions in the state. Then the people become turbulent, and the Government have to interfere. It is well, however, that the officials clearly apprehend the difference between Protestant and Roman Catholic missionaries, and act accordingly. The late reports about persecutions and massacres seem now to have been inventions of the Jesuits.

---

## Obituary.

---

### THE LATE MISS LYMAN.

The *American Educational Monthly* for May, 1872, in its "Necrology of eminent teachers deceased in 1871," speaks as follows :—

"On the 21st of February, Miss Hannah W. Lyman, Vice-Principal of Vassar College, and one of the ablest and most successful teachers of the present century, died at the college, near Poughkeepsie, N. Y., at the age of 55 years. She was a native of Northampton, Mass., a sister of the martyr missionary, Henry Lyman, trained for a teacher by Mary Lyon, and commenced teaching very early. For many years she had been at the head of a school for young women at Montreal, Canada, which had become famous, all over the continent, for the ability with which she conducted it, and the enthusiasm and love of learning, as well as the refinement and culture which she managed to infuse into her pupils. She was called from this school to the vice-principalship of Vassar College, and there, with the great facilities for instruction which she found ready to her hand, she threw her whole soul into the work of teaching, and while she was largely instrumental in giving the college its present high reputation, she sacrificed her life in her zeal for her work."

In connection with this, we are pleased to chronicle the fact that the "Hannah Willard Lyman Memorial," subscribed for by her former Canadian pupils, has taken the form of a fund, placed under the charge of the authorities of McGill University, and the annual income of which is to be devoted to the purchase of two prizes to be given to the successful competitors for the same, among the lady-students of the Higher Education classes in Montreal.

Miss Lyman's memory will long be specially cherished by many of our readers, not only for the reasons given above, but as a devoted member of Zion Church, Montreal, in whose fellowship she continued until death, and as a generous helper of our churches. Many a Congregational pastor's daughter is indebted to her for an education she could not otherwise have enjoyed.

---

PERE HYACINTHE.—This eminent preacher, writing from Rome, April 19th, says, "I consider the withholding of the Word of God as the first great evil of the Catholic Church, and the failure of following its simple and unmistakable teachings as the great cause of Christian disunion." With such views, he cannot much longer remain even nominally a "Catholic."

## Correspondence.

### DR. WILKES' TOUR.

MR. EDITOR,—At your request I send the following Jottings by the Way, during my recent visit to some of the churches in behalf of the College:—

*Lawark Village* is reached from Perth by a one-horse stage, over a road supported by the tolls collected at four bars, the distance being eleven miles. Smoothness is not a characteristic of that well-tolled path. The day was blustering and cold, though the second of May, but all was cheery on reaching the parsonage. Mr. Brown gains health and power of mental application, by the physical exertion and the exercise of skill expended in making a garden out of one of the roughest patches of ground. The congregation in the evening was good, and the visit will result in contributions to the College funds, which might not otherwise have been made. Mr. Brown is esteemed, and is doing a good work; nor does he neglect what is so needful in these days, careful study.

*Middleville*, some nine miles distant, was the next point of attraction. Mr. Douglas took possession of the traveller, and drawn by his fleet steed much time was not consumed between the two places. Deacons and friends were at the parsonage, and after a repast, an afternoon service was held, as more suitable for most of the congregation than an evening one. The minister continues a student, and is just now helping two young men to attain those "elements" and "rudiments" which are so needful to a student who would enter with prospects of success a College course. Our friend's congregations at his three stations are good, and he is practically "the Parish Minister," being the only resident pastor. But he sadly needs a new place of worship. The present building belongs to the ancient days, and, besides, is not in good repair. I hope his people will "Arise and build."

One of the young men, whom I hope to see in our College, took charge of the traveller the next morning, and behind a pair of very good horses drove him to

to the village, whence, after dinner, Mr. Brown did the same service to Perth with one horse. A very pleasant visit was it to these two churches; the last addressed handed to me a collection for our funds. Our brethren and their people are witnesses for truth and righteousness, and are doing good in many ways. There can be no doubt that such churches and ministries are of untold value in communities like these, in which the trade in lumber is cultivated, and life in the shanties is the lot of so many young men.

*Brockville* has a small but intelligent congregation. Mr. Hay is deservedly esteemed, and the town is rapidly increasing in population. They speak of new erections by the hundred during the present year, which supposes the coming of families to occupy them. An exceedingly neat and commodious church building, and enlightened, devout services, with energetic and loving work, will probably prove attractive to some at least of the expected new comers. The traveller preached morning and evening, and told of the College, whose interests will not be forgotten.

*Belleville* is the seat of the Ontario Institution for Deaf Mutes, which is truly a credit to the province. Two or three hours were pleasantly spent on Tuesday in watching the modes of teaching, and marking the progress of the 120 inmates. The Principal, Dr. Palmer, and the Steward, Mr. Christie, were exceedingly kind and polite, sparing no pains in affording information. This town flourishes, its business is large and increasing, and its position is one of no little beauty. Mr. Lewis works hard as the minister of the Congregational Church, and is encouraged. Intelligent helpers have been raised up, rendering more effective the staff of co-labourers, without whom a minister can do but little. The service in the evening was well attended and pleasant; the people seemed encouraged, and should the Lord bless the efforts put forth, a gradual and steady increase of power may be expected.

As one proceeds westward early in May the country affords to the eye a little more of the pleasant greenness so grateful after months of snowy whiteness, and this is specially observable a few miles back from the Lake; thus the drive to *Cold Springs* was through beautiful landscapes, ever varying in character, and rich with promise of abundance for man and beast. Excellent land, scientific culture of it, and a wondrously beautiful undulatory surface, with rivulets and woodland, afford a rich treat to the lover of the beautiful.

Mr. Griffith, one of the senior students, who is occupying Cobourg for the summer, drove me out to *Cold Springs*. The family of the late Mr. Pedley is under the charge of a young lady of rare self sacrifice and devotion to the interests of the orphans. He has left a fragrant name behind him among all the people. Two of his sons—the eldest—will give themselves to the ministry. How many of the remaining seven may do so when they come to years of sufficient maturity to choose their life-work, we do not know. Mr. Silcox, another of the senior students, is labouring here for the period of vacation. The congregation in the evening was very fair in point of numbers, and apparently interested. Their church building will, I hope, be superseded by a better and larger one ere long. The farmers seem all well to do, and we may hope that among other good objects they will remember the College in their prayers and contributions.

At *Cobourg* I preached to a really interesting and intelligent congregation, in the same place of worship which I opened thirty-six years ago, riding from Toronto thither on horseback in order to perform that service, and proceeding thence to *Belleville* on the back of the same animal. The church has gone through many changes since then and has had its dark days, but with tenacity of life it exists, and the prospect in the future seems to me highly favourable. With a suitable minister, there are elements of power in the little church which will be developed and work outward for the glory of God and the salvation of men. The funds of the

College are to receive some replenishing immediately from this congregation.

*Whitby* was the next to be visited. Very kindly received by Mr. Gibbs, the town was inspected, and the new parsonage, both giving indications of progress and prosperity. Some new comers have added to the strength of the congregation, though one anticipated loss seems to counterbalance the advantage. It is hoped that the parsonage will be occupied in July. The audience in the evening was good for the season of the year, and I have no doubt there will soon come from *Whitby* a pecuniary proof of regard for the College.

The Lord's Day was spent in *Markham*, *Stouffville* and *Altona*. An excellent Sunday School in the first-named place, under the superintendence of Mr. David Cash—mine host—attracted my notice. It was pleasant to talk first to the infant class of thirty, and afterwards to the whole school. Had the children remained to morning service the house would have been quite full. Surely their habit of going home for the most part directly from school is not the best. Why should not the youth and children form a regular part of our Sunday congregation? Where they do so, they learn to love the house of the Lord, and a pastor can turn aside in his discourse and talk to them. Mr. McCallum has an intelligent people, and we know his ability to feed them. They can appreciate our College work. An active, earnest member of the church drove me after dinner to *Stouffville*, where I found Mr. Day and his congregation. That church building must have been contrived by a Dutchman—the pulpit high, high galleries, three in number, supported by square pillars, a tall man in them just able to stand upright under the ceiling, and old-fashioned square pews in the body of the house. Such an arrangement in a building, both narrow and short, carries us back to the olden time in far-off lands. I am glad to learn that the ladies who love beauty and convenience, and also see the advantage of a suitable sanctuary, are putting their heads together to raise money to erect a new one. May they prosper! Mr. Day had sent the usual contribution to the College in January, but he had announced

a collection nevertheless, which being taken up after the sermon amounted to \$11 75.

I ventured on a third service at Altona, 2½ miles distant, where the collection amounted to \$2 25. This is a preaching station, in a public hall, the attendance on that Sunday evening being at least 120. Mr. Day has been much blessed in his labours among this people, and is about to receive ten or twelve into fellowship. It is not decided whether they will form a separate church in this locality. I think Mr. D. has an exceedingly wide and interesting sphere of labour, which he occupies with much efficiency, and obviously with the Divine blessing.

On arriving at Beaverton on Tuesday, I had the mortification of finding that the steamer on which I depended for conveyance to Orillia had left an hour before. This broke the connection, and prevented a service that evening at Rugby. Twenty-four miles driving, mostly in the rain, and over roads for the most part sadly needing repair, introduced me to the very prettily situated village of Orillia, on Lake Simcoe. Your space will not admit of description, or one might enlarge on the natural and commercial advantages and the probable growth of this place. I learn that we have friends here who would gladly co-operate in the establishment of one of our "New Testament Churches," provided they could have regular Sunday service, and I should think there is not only room for such a movement, but promise of much usefulness. Such towns naturally draw the young from the more rural districts, and when we have no home for them therein, they are compelled to seek others which are less congenial.

Mr. Sanderson drove me behind his capital mare to Rugby. One almost envies him the possession of such an animal, though he would probably give the other side, in the labour and care needful in maintaining such possession. Having dined and spent a pleasant afternoon at his house, we proceeded nine miles to Oro, where we found a very well got up church building, conspicuous from afar, and in all respects attractive. Upwards of one hundred people gather-

ed to hear the Word, and after listening to it, and some statements regarding the College, they gathered up four dollars as a collection; we lost an equal sum, or more, by the failure to assemble at Rugby, where also Mr. Sanderson has put up [enlarged] a church building in all respects appropriate and elegant.

The next evening found us at *Vespra*, after a drive of five miles, where we found an audience of about sixty, assembled in another sanctuary erected under Mr. Sanderson's superintendence; it was the last and, though not the largest, is in several particulars the best. It is quite manifest that our genial, active friend has the community in these three places with him, each the centre of settlements containing numerous families. A good preacher, an excellent visitor, a kind and sympathizing friend, he has a thorough hold of the people who are attaching themselves to the several churches in augmenting numbers. There is great value in eight or ten years' consecutive work in this particular among others, that the people have the means of knowing a minister, so as to confide in him, and to associate him in their minds with what is stable and permanent.

Indebted to Mr. Sanderson for an early drive to Barrie, we there parted, and after some hours of most dusty Toronto alleviated, however, by the congenial society of friends, the evening of Friday placed the traveller in the hands of Mr. Smith, at *Pine Grove*. Here is by far the best church building I have seen in the rural districts. It is of brick, well constructed, and really elegant. The congregation was small, but the contributions large, amounting to \$25 50. Mr. Smith has three stations, of which I only visited one. His church is a feeder of others, for the young people leave this country for the towns; but it has respectable strength, and he is not without encouragement in a good attendance at each place, and in some manifest tokens of the Divine blessing.

*Hamilton* asked and obtained two sermons yesterday, in one of which the interests of the College had prominence. Mr. Pullar may be congratulated on a really strong church and a full congregation. He has herein a reward for persistent and patient labour amid early

difficulties. The church building is already somewhat too limited in size, so that they will either have to enlarge their accommodation for one congregation, or else organize a second. We do hear from this church regularly on behalf of the College. I have hoped that future remittances will be of increased amount,

for special prayer is to be offered for its welfare on Wednesday evening of the present week. Their contribution to the funds of the Missionary Society are very liberal.

H. W.

Hamilton, 20th May, 1872.

## Official.

CANADIAN INDEPENDENT.—The annual meeting of the proprietors will be held (D. V.) in Zion Church, Montreal, on Wednesday, the 5th of June, 1872, at 4.30 p.m.

A. CHRISTIE,

*Sec-Treas.*

“C. I.” Publishing Company.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The nineteenth Annual Meeting of this body will be held, D. V., in Zion Church, Montreal, commencing on Wednesday, June 5, 1872, at 7½ p. m.

Rev. W. M. Peacock, as alternate of the lamented Rev. Charles Pedley, lately deceased, is expected to preach the sermon at the opening service.

*Annual Collection.*—The several churches associated with the Union are respectfully reminded of the Standing Rule relating to the collection; viz.—“A collection for the funds of the Union shall be made annually, in each church, on or near the Lord’s Day prior to the meeting. From this source, (in addition to the other expenses of the Union,) the travelling-fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice, on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union.” The place of meeting this year being far from the centre, and the travelling expenses being proportionately heavier, a *liberal* collection is respectfully requested.

*Reduced Fares.*—The “Great Western Railway” will grant *return tickets at a quarter fare* to parties presenting a certificate of having attended the meeting, and of having paid full fare over such portion of the line as may be stated therein.

The “Grand Trunk Railway” will convey to and fro for single fare, provided the purchaser of the ticket presents a certificate from the Secretary of the Union that the holder thereof, named therein, is journeying to the Union Meeting, which will entitle such party to return upon the same ticket.

The “Canadian Navigation Company’s” steamers will, on the same condition, convey to Montreal and back at the following rates. The first charge includes meals both ways, and berths on the return trip; but on the down trip berths will be charged extra. The second rate is exclusive of meals and berths. From Hamilton to Montreal and back \$13.50, or \$8.00: Toronto, \$13, or \$8: Port Hope, \$10, or \$6: Coburg \$10, or \$6: Kingston \$7, or \$4: Brockville, 4.75, or 2.75: Prescott, \$4.50, or \$2.50: Cornwall, \$3.50 or \$1.50.

The certificates requisite for securing the above special rates either by G. T. R. or by steamers, which are available for all *bona fide* attendants at the meetings, will be forwarded, on application, by the undersigned. The applicants’ names should be forwarded, together with a three cent Postage Stamp for each enclosure.

EDWARD EBBS, *Secretary.*

Ottawa, April 16, 1872.

**UNION COMMITTEE.**—This Committee, consisting of Rev. G. Cornish, L.L.D., Rev. Henry Wilkes, D.D., L.L.D., Rev. C. Chapman, M.A., Rev. J. Fraser, Rev. A. Duff, Rev. C. P. Watson, Rev. A. McGregor, Rev. A. J. Parker, Rev. E. Barker, Hon. J. S. Sanborn, Hon. J. G. Robertson, Messrs. C. Alexander, Jas. Baylis, Theod. Lyman, J. Goodhue, and T. Telfer, with the Secretary, will meet in the College Library, Zion Church, on Wednesday, 5th June, at *half-past two, p. m.*, to receive the draft of Union Report, make Nominations, &c.

EDWARD EBBS, *Secretary.*  
Ottawa, 20th April, 1872.

**UNION MEETING—ACCOMMODATION ARRANGEMENTS.**—Ministers, delegates and representatives from churches and corresponding bodies, who purpose attending the Annual Meeting of the Congregational Union of Ontario and Quebec to be held in this City in June next, are requested to forward their names to the undersigned not later than May 10th that arrangements for their accommodation may be perfected.

LEMUEL CUSHING JR.  
*Sec. Local Committee.*  
Montreal, April, 1872.

**C. C. INDIAN MISSIONARY SOCIETY.**—The Annual Meeting of this Society will be held in Zion Church, Montreal, on Thursday, June the 6th, afternoon, immediately succeeding the meeting of the Canada Congregational Missionary Society.

SAMUEL N. JACKSON, *Secretary.*  
Toronto, April 10, 1872.

**CANADA CONGREGATIONAL MISSIONARY SOCIETY.**—The Nineteenth Annual Meeting will be held in Zion Church, Montreal, on Thursday, June 6, 1872, at 3 p.m.

The General Committee for 1871-2 will meet in the College Room on the preceding day (Wednesday), at *ten o'clock in the morning*, to wind up the business of the year.

HENRY WILKES,  
*General Sec.-Treasurer.*  
Montreal, May 19, 1872.

**CONGREGATIONAL COLLEGE OF B. N. A.**—The Annual Meeting of the Congregational College of B. N. A. will be held in Zion Church, Montreal, on Friday, June 7th, 1872, at 11 o'clock, A. M.

GEORGE CORNISH,  
*Secretary, Cong. Coll., B.N.A.*  
Montreal, April 23rd, 1872.

**CONGREGATIONAL COLLEGE OF B. N. A.** The following remittances are hereby acknowledged for current month:—

Sherbrooke and Lennoxville.....	\$58.42
Mrs. Wheelock, Bridgetown, N. S.	25.00
Montreal, Zion Church, account ..	70.00
Toronto, Zion Church, additional..	25.00
Granby, South Ridge.....	6.29
	<hr/>
	\$184.71

GEORGE CORNISH, *Secretary.*  
Montreal, May 27, 1872.

**WIDOWS' AND ORPHANS' FUND.**—The annual meeting of this society will be held in Zion Church, Montreal, on Thursday, the 6th day of June, at 2 p.m., to receive the reports and to elect Directors.

Special business of importance in relation to Annuities and Premiums, will be brought up.

Ministers wishing beneficiary membership will please hand their applications to the undersigned before the annual meeting.

C. ROBSON BLACK, *Secretary.*  
Montreal, May, 1872.

## News of the Churches.

THE EASTERN ASSOCIATION met on the 9th day of May, in the Congregational Church, Kingston. Present:—Rev. Messrs. Fenwick, Ebbs, Lewis, Brown,

and Douglas. Rev. James Hay, of Brockville, was also present, and was, by a unanimous vote, received into the membership of the Association. After a sea-



son spent in devotional exercises, Rev. J. Douglas read a sermon based on John xvii. 9, "I pray not for the world, but for them which thou hast given me," which gave rise to a spirited discussion. Rev. Mr. Lewis then read a sermon from the text, "Except a man be born again, he cannot see the kingdom of God," John iii. 3, on which the brethren freely offered their criticism. The next exercise was an expository outline of I Peter, i. 5-12, which was also submitted to criticism.

The exercises for the next meeting are as follows:—

*Preacher.*—Rev. J. Douglas.

*Review.*—"Sermons of the late F. W. Robertson," by Rev. E. Ebbs.

*Essays.*—"Justification by Faith," by Rev. W. M. Peacock. "The Christian Ministry," by Rev. J. Brown.

*Plans of Sermons* from all the brethren on I Peter, i. 1-2.

Arrangements were made that the next meeting would be held in October, at Kingston, provided there is not a request to hold it at Ottawa.

The members of the Association had the pleasure to be at a social gathering at the house of Mr. G. Robertson, where were assembled the ladies of the Sewing Society, who by the way are doing a steady and good work, and are a source of strength to the Kingston church. This was one of the most interesting social meetings we ever had the happiness of being at. Short effective addresses were given by the brethren, every speaker having his eye on the Master, whose presence and whose blessing give a charm to all our meetings.—J. DOUGLAS, *Secretary*.

CONGREGATIONAL COLLEGE—DESTINATION OF STUDENTS.—FOUR have completed their curriculum and are placed as follows:—*Wallace*, London, Ont.; *Claris*, Sarnia, Ont.; *McGregor*, Montreal; *Nighswander*, Granby, for the vacation only. Two of the remaining nine, being first-year students, have no appointment; the other seven are gone to vacation Evangelistic work, thus:—*Griffith*, Cobourg, Ont.; *Silcox*, Cold Springs, Ont.; *Clarke*, Meaford, Ont.; *McIntosh*, Durham, Melbourne, and Windsor, Q.; *Malcolm*, Inverness, Q.;

*Allworth*, Maitland and Noel, Nova Scotia; *Black*, Brooklyn and Beachmeadows, N. S.

WHITBY PARSONAGE.—A very commodious parsonage is in course of erection on the church lot, and will be ready for occupation early in July. Upwards of \$1,100 have been subscribed, \$875 by the congregation, and \$255 obtained from other sources. \$1,000 are required to carry out all the contemplated improvements on the church property, including the building of a school and lecture room, the lining of the pews, and a new fence. Will a few Christian men, whom the Lord has blessed with abundant worldly wealth, respond to this appeal, and "help those who help themselves." Twenty donations, of \$50 each, will go far to complete a work of great benefit, and promote an object far more enduring than gold or bank stocks. And the Lord has so ordered it, that in serving others we best serve ourselves, while we also "honour the Lord Himself with our substance, and the first fruits of our increase." Donations will be thankfully received by the Rev. S. T. Gibbs, or at the Ontario Bank, Whitby.

S. T. G.

NORTHERN CHURCH, TORONTO.—During the past month several meetings have been held in connection with our church and schools. On Friday evening, the 9th instant, we celebrated the first anniversary of the Rev. J. A. R. Dickson's settlement in the pastorate over us, by a social meeting of the members of the church and congregation. Speech-making was not the order of the evening, but the pastor, and other brethren, gave utterance to words of encouragement, which were of more than ordinary interest. By what fell from the addresses of the pastor and Mr. W. W. Copp, treasurer of the church, it transpired that thirty-nine members had been received to fellowship during the year, and that the finances were in a very healthy condition. The Rev. W. W. Smith, of Pine Grove, expressed, in a few sentences, his pleasure at being present, and his desire for the increased prosperity of the cause.

Our schools have been busy. At Chesnut street, those who labour especially among the young, have been instructing and entertaining the parents and children by a series of readings from "Pilgram's Progress," by the pastor, assisted by Mr. Goulding, superintendent, who exhibited a number of lantern views. This was found to be a success, and will shortly be repeated.—T. E.

Cornish, M. A., proceeded to the degree of LL D., in course; and that the Rev. Chas. Chapman, M. A. of the London University, was admitted *ad eundem gradum*. Messrs. Allworth and Wallace, who have just completed the full course in our College, were also admitted to the degree of B. A., the latter with first rank honours in mental and moral philosophy.

REV. L. KRIBS has resigned his charge at Listowel, and proceeds at the head of a body of settlers to Manitoba. These Congregational pioneers must be followed up.

THE LABRADOR MISSION.—Mr. Robinson, who has already laboured on the coast of Labrador, has been engaged once more for that mission by the Ladies' Association of Zion Church, Montreal. At present, he goes down for the summer season only. Another year, he may remain through the winter. Mr. R. is a "self-supporting" theological student, and by means of these missionary engagements and other labours, is working his way through his course of studies. If not a native of Labrador, he has resided there. He receives his education in New England.

LANARK.—On the 14th inst. the Congregational church at Lanark Village gave expression to their faith in the value of "milk for babes," by presenting their pastor, Rev. John Brown, with the sum of \$36.50 with which to purchase a cow, for the use of his family. The gift came quietly, by the hands of A. Craig and Thomas Baird, and was gratefully acknowledged.—Com.

REV. E. EBBS has resigned his charge at Ottawa, his reason, we understand, being that the church was not making sufficiently rapid advances toward self-support. But we hope that the difficulty will yet be surmounted.

MONTREAL, WEST.—A committee of Zion Church is taking active steps for the building of a new Congregational Church in the western part of Montreal. A site has been secured, on St. Catharine street, west of Guy, and plans are being prepared for the building.

The *Advance* says that Mr. Ebbs "contemplates coming to the States, and making the interior his residence and field of labour for the future." But Canada ought to keep him.

REV. W. S. RAE, by vote of the church, ceased to be pastor at Danville, at the end of April. We hear that he proceeds to the United States.

REV. R. W. WALLACE, B. A. was, on Sabbath last, inducted into the pastorate of the Congregational Church, London. Rev. Dr. Wilkes, Principal of the Congregational College, preached at the ordination. The questions were propounded by Rev. Thos. Pullar, of Hamilton. The charge to the pastor was given by the Rev. W. H. Allworth, of Paris; and in the evening, the Rev. Thos. Pullar delivered the charge to the church. The building was thronged at all the services.—*Ex.*

MILTON, N. S.—On the evening of the 8th May a few friends connected with the Congregational Church, Milton, met in the parsonage and presented their pastor, the Rev. R. K. Black, with a purse containing a sum of money, on the eve of his departure on a visit to England. While the gift was prompted by love and respect for their pastor, from whom they are to be temporarily separated, it manifested also a pleasing interest in his family, as it was a contribution towards the travelling expenses of Miss Susan Black, who accompanies her father with a view to attend school in Scotland, in which country she is expected to remain for a few years.

UNIVERSITY INTELLIGENCE.—At the recent convocation of the McGill University, we observe that the Rev. Prof.

**ECCLESIASTICAL MEETINGS, JUNE, 1872.**  
 —The General Assembly of the C. P. Church meets in Hamilton on the 4th instant. The Synod of the Kirk in Kingston, on the 5th. The Wesleyan Conference in Montreal, on the same day. The Primitive and New Connection Conference, both in London, on the 7th. The Toronto Diocesan Synod in Toronto on the 18th.

The Clergy Sustentation Fund of the Diocese of Montreal is progressing favourably. About \$60,000 are already available from various sources. \$20,000 more have been recently subscribed. At a recent public meeting on the subject, held in Montreal, the Metropolitan expressed a hope that the fund would be increased to at least \$100,000. There is every prospect of his wishes being realized. This is a day of noble giving, and the country is prosperous.

**NEW DIOCESES.**—It is proposed to appoint a Missionary Bishop of the Anglican Church for Algoma and the region north and west of it; and to form one or more new dioceses out of portions of Huron and Toronto.

**DISTINGUISHED VISITORS.**—Delegates from the English Wesleyan Conference (Rev. T. B. Stephenson and others), and the Presbyterian Church of Ireland (Professors Porter and Smyth), are visiting the corresponding bodies in the States and Canada this year.

**INTERNATIONAL S. S. CONVENTION.**—At the Indianapolis Triennial Convention of American Sunday School workers, two Canadians, Rev. J. Wood and Mr. S. B. Scott, were placed upon the Executive Committee, and it was left to the Executive of the S. S. Association of Canada to nominate two representatives to meet with the committee of ten, by whom the uniform Lesson Series for 1873 and 1874 is to be framed. The choice of the committee fell on Rev. J. M. Gibson, M. A., colleague-pastor of Erskine Church, and Professor of Exegetics in the Presbyterian College, Montreal; and Archibald Macallum, Esq., M. A., Inspector of Public Schools for the city of Hamilton. Both gentle-

men have accepted the appointment. The first meeting of the Committee of Selection was to be held in the Y. M. C. A. buildings, New York, on the 23rd of May. The list for the two years is to be published in August. It will be remembered that this is to form the first instalment of a full curriculum of Bible Lessons, embracing the entire Scriptures, and extending through six or seven years.

**REV. ROBERT WILSON**, formerly of Sheffield, N. B., has been transferred from the Presbyterian Church, in Chatham, to that in St. Stephen, both in the same Province.

**NIAGARA CAMP.**—At the military camp at Niagara last year many of the volunteers availed themselves of the opportunities afforded them of the Young Men's Christian Association, to pass many a pleasant hour in the tent fitted up as a reading-room. This year the executive committee of the Associations in the Provinces of Ontario and Quebec have arranged to have two tents fitted up in the camp as reading-rooms, one for the officers and the other for the men. Besides these a gymnasium will be supplied by the committee, for the benefit of those who choose to use it. The Association deserves praise for their efforts to supply amusement and recreation to the volunteers while on service.

**MR. ARCHIBALD DUFF, JR., M.A.** (of McGill) completes his course of theology at Andover this summer, and, by special advice of Professor Park, spends two years in Germany. At the end of that time we trust that Canada will secure the services of her gifted son.

**YORKVILLE.**—The Congregational Sabbath School at William street held its anniversary services on Sunday, the 19th instant. Sermons were preached in the afternoon and evening, the former by the Rev. J. A. R. Dickson. The attendance, notwithstanding the wet weather, was very encouraging, and proved that the labours of Mr. Binsted, and his band of helpers, have not been "in vain in the Lord."

## Good Words for the Family.

### DID YOU LIKE SABBATH DAYS

WHEN YOU WERE A LITTLE GIRL ?

(For the CANADIAN INDEPENDENT.)

*Johnnie*—"Mamma, did you like Sabbath days when you were a little girl?"

*Mamma*—"Why do you ask me that question, my boy?"

*J.*—"Because I was thinking if grandpapa preached three long sermons, you could not have kept awake all the time. I do not think I could."

*M.*—"But your grandpapa did not preach too long to make one tired; and my brothers and I used to write what we could, and those who could not write were expected to remember something, if only three words besides the text; and that you know kept up the attention."

*J.*—"And what did you do between the services, mamma?"

*M.*—"I will tell you, my sonnie, how we generally spent our Sabbath days."

*J.*—"Oh, do mamma, I should so like to hear."

*M.*—"We rose early, and those who were old enough were called into your grandpapa's study, and recited a third portion of *Dr. Watts' Divine and Moral Songs*, followed by a third part of *Dr. Watts' Catechisms for Children*, so that in the course of three Sabbaths the whole might be repeated."

*J.*—"How long did that take you, mamma?"

*M.*—"Till nearly seven, when we would prepare to accompany your grandpapa to the early S. M. prayer meeting. On returning from which, we met for family worship and breakfast."

*J.*—"What then, mamma?"

*M.*—"After assisting your grandmamma and the servant in some little necessary duties, we would go to the study to ask grandpapa for our Bible questions, which we took with our Bibles and slates into our little classroom, and then find our answers, write them down, and learn a portion of *Miss Taylor's Hymns for Infant Minds*. This would occupy us till it was time to prepare for morning service. We had not far to walk, as the minister's house was next to the place of worship."

*J.*—"Please to go on, mamma?"

*M.*—"On returning from morning service we would take books from our Sabbath-day library and read till called to dinner. After dinner, if in the summer time, we were allowed to walk in the garden with our dear parents for half-an-hour; if in the winter, to sit cosily round the fire. Then grandpapa would say, 'Come, children, where are your Bibles?' Are you ready to say the text? My eldest brother would begin, and go all round and the little one on mamma's lap would say, 'Me say mine text too?' Questions then on what we could remember of the sermon, followed by a portion of *Dr. Watt's Second Catechism*, or his *Historical, or Ayliffe's Catechism on the Evidences of a Divine Revelation*. Your grandpapa would retire to his study, and we younger ones to our books till three o'clock, the time for afternoon service. I should have told you that once a month my dear father went to the Sabbath school to address and catechise the children from two to a quarter to three, and we accompanied him. This we called our Sabbath-day 'treat-day,' and so it was to all, for the children loved my father, and he loved them. Some who listened to his affectionate and earnest entreaties, to 'Remember their Creator in the days of their youth;' to sit with 'Mary at her Master's feet' to make David's prayer theirs, 'O satisfy us early with thy mercy,' &c., have become superintendents of other Sunday schools, conductors of Bible classes, ministers and the wives of ministers, and some are fallen asleep in Jesus. But I am digressing; what was our subject before I began speaking about the school?"

*J.*—"About attending the afternoon lecture, mamma."

*M.*—"The afternoon service was short; and consisted chiefly of an exposition of the Scripture reading, sometimes a character, sometimes a parable. Our childish ideas were that the expositions were far nicer than sermons; they were so much easier."

*John.*—"I like Bible stories, and the

parables, and all that, when they are read as if they were telling you."

M.—"Our prayer for you, dear boy, is, that *you* may, like Timothy, know the Scriptures savingly from your youth. I will now tell you what followed the afternoon service; we had an early tea, and mamma would read some interesting missionary account, and sometimes real missionary letters papa had received from Africa, the South Sea Islands, or India, or China. On these occasions we would sing missionary hymns; we always had singing, for we liked it, and mamma sang very sweetly. All at once papa would take out his watch and say, 'Now I must leave you, I go to my study! for I must tell you, while mamma was reading, &c., we would quite encircle papa, one on each knee, and the rest round his chair. They were happy times, Johnnie, I like to think of them.'"

J.—"What time did your evening service begin, mamma?"

M.—"At half-past six, my dear. The little ones went to bed, and the older ones took turns in remaining at home, and spent the time in learning chapters to say to papa the next morning. This was voluntary on our parts. We were allowed to sit up a little later on Sabbath evenings, and by way of treat have a piece of bread and cheese or bread and fruit; and we would sing some more pretty hymns; papa would read and pray, and then we retired for the night."

J.—"When did grandpa look at your slate exercises, mamma?"

M.—"On Monday mornings, my dear, we carried them into his study for examination."

"And now I will answer your question, my boy. I *did* like the Sabbath days when I was a little girl. There was such constant change of employment of the right kind, there was no time to be weary, and may you be taught, dear son,

'To love this blessed day  
The best of all the seven...'

MARIE.

### SOPHIE'S LESSONS ON RASH JUDGMENTS.

"He that answereth a matter before he heareth it, it is folly and shame for him." Sophie read these words over

again slowly, as she sat in her room one morning, with her Bible in her hand.

"Answer a matter before I hear it! How could I? Oh, I see. I suppose it means about the same as what father is continually saying, 'Judge not, that ye be not judged.' You judge Sophie before you know anything about it."

"Well, perhaps I do, but then I think I'm willing to change my mind when I do know, and whatever father may say, one can't help judging from appearances. But let us see the second part of the verse. 'It is folly and shame unto him'—to *him*—to the one who answereth. That means me. Oh, dear! I wonder why it is, that when one reads the Bible he is continually finding verses that just touch his own faults? I suppose father would say, 'because you have so many faults, my child.' But I like this verse. It is such a new way of saying, 'Judge not, that ye be not judged,' and I am tired of that. I mean to learn this and take it with me through the day, and just see how many times I do answer before I hear and then find out whether 'it is folly and shame' to me."

Down stairs she hurried and entered the dining-room. Her father and brothers took their breakfast first, very early, and Sophie had hers later. Now there was nothing on the table but what remained from their meal, cold and uninviting.

"Oh, dear!" said Sophie, as she impatiently threw herself into a chair, "nothing but a cold breakfast, I suppose. If father and boys only have something nice, mother cares little for me."

When her mother entered, a few minutes later, with something specially cooked for her, Sophie thought of her verse, and I think she recognized a little of the shame in her feelings.

When she reached school that morning, she was greeted with the cry, "Oh, Sophie, the marks for last week have been given us, and don't you think, Lizzie Atkinson has the highest mark both in deportment and scholarship, and you know she was absent two whole days last week, and she wasn't sick either, for I saw her out. And, besides, she didn't make up her lessons at recess or after school, for I watched. I wanted to

see whether Miss Perry would give her ten, and now she has."

"Well," said Sophie, "I am not at all surprised. There are some girls in this school who can do just what they please, both in their lessons, and as to the rules, and get ten; and there are other girls who may try their best and then get a low mark."

"I suppose, Sophie, that you are one of those who try your very hardest to keep the rules and then get a low mark," said some one slyly. "I am sorry for you, poor child."

As Sophie's principles were known to be not averse to an easy disregard of the obligations of school rules, this remark was exceedingly pertinent. More than one smiled, as she answered, not a bit discomforted.

"Certainly, Kate, but then you know if Lizzie and I should change places, as regards actions, we should still retain our marks. Why, supposing I had been absent two days, without any better reason than she had, my father would have the pleasure of signing his name to a report containing the announcement, 'average in department—zero—average in scholarship—zero.' Oh! Miss Perry always gives her ten, no matter what she does."

When Sophie heard, some hours afterwards, that Lizzie had stayed at home because her mother was very sick, and had come down, both evenings, when her father was at home, and she could be spared, to her teacher's house and recited the lessons for the day, she felt that she, perhaps, answered this matter also without giving it a fair hearing.

"Mother," she said, as she came home from school in the afternoon, "Isn't Mary Wilson here waiting for me to go out with her?"

"No, dear."

"Hasn't she been here, or sent any message?"

"I think not."

"Well, I do think she is about as mean as she can be. I told Susie that I couldn't go with her because I had promised Mary; but it seems it's little she cares about her promise to me."

"You might wait a moment, Sophie, before judging her so harshly. Perhaps she will come yet."

"Oh, no indeed. She promised to be here when I got home. But it's just like her. I suppose she found somebody she liked better, and so went off with her. Well, I don't care about losing her, but I should like to have known it, so as to get somebody else. I'll go now, and it will be one while before I make another arrangement to go anywhere with her."

When Sophie came in, about two hours later, her mother asked:

"Did you see Mary?"

"No, ma'am, why?"

"Because she came in the carriage with her brother to take you to ride. She couldn't be here when school was out, as she had to wait for her brother to come from the city. I couldn't tell her where you had gone, but she hoped to find you."

When Sophie thought how she had anticipated that ride, she felt that her hasty judgment had been truly a foolish one.

One more instance. At the table that night, Sophie said, "Father, don't you think it's perfectly scandalous the way Mr. Gray behaves. There is his poor wife sick, and every day as I have been coming home from school, I've met him riding out with a young lady, and we girls think it's shameful. They seem to have real nice times, and I guess if his poor wife knew it, she would be sicker than she is. We've held a perfect indignation meeting over it, and Kate Chester says she is going to ask her sister to let Mr. Gray know that he has been noticed."

"Sophie, said her father, "I do think you judge more hastily than any one I ever saw. How do you know but that young lady may be Mr. Gray's sister?"

"I don't believe he has a sister."

"Well, he has, and this is she. She has come to stay with Mrs. Gray while she is sick. And so her brother takes her out for exercise when he gets home. Now see what a story you have made out of nothing. You will get yourself into serious trouble some day, my child, if you allow yourself to judge so quickly before hearing the state of the case. You will please correct immediately the story you have so carelessly started."

Before Sophie went to sleep that night, she thought over her experiences, and came to this conclusion.

"Now, to-day I have taken this verse, thinking of it *after* I had answered without hearing, and so seeing the 'folly and shame.' To-morrow I am going to try and think of it *before* I answer, and then see if I can't get rid of these evil consequences."

And I think many of us might take this verse with us continually, and remember that, "he that answereth a matter before he heareth it, it is folly and shame unto him."

#### A TIMELY WORD.

In a meeting held in Boston, the subject of personal effort and personal influence was introduced, and after others had alluded to its importance, an intelligent man arose and briefly said:—

"Ten years ago a deacon of the church came to me and taking me by the hand, and putting his hand on my shoulder, and calling me by name, said, '*Isn't it time for you to find your Saviour?*' I turned to him and said: 'Deacon, you mind your business, and I will mind mine.' He left me, but those words, '*Isn't it time for you to find your Saviour,*' followed me, and I could not escape from them until I found my Saviour, and was forgiven."

We can hardly imagine a more ungracious retort than this good deacon received, when he sought to win a soul to God; but his labour was not in vain. The arrow reached the sinner's heart, and no hand but the hand of Jesus could pluck it out and heal the wound. Let Christians take courage in view of facts like this, and do their work with dauntless zeal; knowing that God will give the blessing and the increase in his own good time.

**THE SUN'S BLESSING.**—Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore, it is very plain that poor sleepers should pass many hours in the day in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet do not know it. They shut the sunshine out of their

houses and their hearts, they wear veils, they carry parasols, they do all possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty and cheerfulness. Is it not time to change all this, and so get colour and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation. — *Hearth and Home.*

**DIFFUSERS OF HAPPINESS.**—Some men move through life filling the air with their presence and sweetness, as orchards in October days fill the air with the perfume of ripe fruit. Some women cling to their own houses like the honeysuckles over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a blessing it is, so to hold the gifts of the soul that they shall be music to some and fragrance to others! It would be no unworthy thing to live for, to make the power which we have within us the breadth of other men's joy; to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.

**SUNNY HOMES.**—Parents ought to exercise every effort to make home bright. Never frown on innocent enjoyment among children. It is as natural to their age as your arm, hair, and slippers are to yours; and it is just as proper too.—Let children enjoy their youth in all its innocent gaiety: their future may be dark enough to need the memory of happy childhood to make it endurable.

**CRYING.**—Probably most persons have experienced the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs.—Then let parents and friends show more indulgence to noisy bursts of grief—on the part of children—as well as of older persons—and regard the eyes and the mouth as the safety valves through which Nature discharges her surplus steam.



# UNBOUNDED SUCCESS OF THE FLORENCE SEWING MACHINE.

THE FLORENCE MACHINE is calculated for domestic purposes; is a splendid article, silent, rapid, durable, and easily managed, it has a reversible feed, and makes four kind of stitches, three of which are made on no other machine, and are stronger and more elastic than any other. In short, it is a most desirable Family Machine, easy to understand and operate; a work of art as well as one of general utility, it is now become a universal favorite and is undoubtedly the best LOCK STITCH MACHINE in the world. We challenge the world for its equal. Every machine warranted for five years. It does more work, and more kinds of work, than any other machine. Its motions are all positive; there are no cams, cogs or springs to get out of order, and its simplicity enables the most inexperienced to operate it with the ease of an expert. While we do not insist upon having attained absolute perfection, we do claim and are prepared to prove that the **Florence Machine** is the best in the world. Every purchaser fully instructed and every machine warranted to be in perfect order. Persons residing at a distance ordering Machines can rely upon their wishes being executed in detail as faithfully as though they were present in person.

**A** liberal discount to Clergymen, also to Charitable and Educational Institutions.

**A** Active Agents wanted in every Town and County in the Province.

*Call on or Address,*

**W. J. TAYLOR, General Agent,**

131 YONGE STREET TORONTO.

---

## WATCHES, JEWELLERY, &c.

ESTABLISHED 1839.

**JOHN WOOD & SON,**

IMPORTERS OF EXTRA QUALITY

**GOLD AND SILVER WATCHES OF ALL KINDS,  
MANUFACTURERS OF FINE JEWELLERY.**

**325 NOTRE DAME STREET, MONTREAL, Opposite the Seminary,**

(The Old Stand occupied for many years by the late WM. LEARMONT.)

**AGENTS FOR "TAUNLON'S" FINE ELECTRO-PLATED SPOONS, FORKS, &c.**

---

**W. GEORGE BEERS, L.D.S.,**

# SURGEON DENTIST,

**No. 40 BEAVER HALL TERRACE,**

**MONTREAL.**



BRANTFORD ENGINE WORKS,  
ESTABLISHED 1844.

---

WATEROUS'

IMPROVED SYSTEM

OF

**Fire Protection**

AND

**WATER SUPPLY,**

FOR

**CITIES, TOWNS, AND VILLAGES.**

---

MANUFACTURED UNDER LETTERS PATENT BY

**C. H. WATEROUS & CO.,**

C. H. WATEROUS.

G. H. WILKES.

BRANTFORD, ONT.

ALSO MANUFACTURERS OF

**ENGINES, CRIST MILLS, AND ALL KINDS OF SAW MILL MACHINERY.**

---

*For illustrated Pamphlet of Waterworks, Saws and Saw Mill Machinery,  
address*

**C. H. WATEROUS & CO.,**

BRANTFORD, ONT.