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PASTORAL VISITATION. *

BY REV. T. M. REIKIE.

The old adage, that "a house-going minister makes a church-going people," has some truth in it. We cannot, however, forbear stating in the outset our conviction that the regular work of preaching demands the best efforts. An efficient and conscientious discharge of the duties of the pulpit must form the groundwork of success in all the departments of usefulness open to a faithful pastor. Indeed, the carefulness of thorough preparation and an able advocacy of truth in public will aid the worker in his subsequent duties. In the circumstances of our country and times we may be sure that nothing will make amends for weakness in the exposition of the Word of God, and the enforcement of the great truths of the gospel. The call, however, for more frequent visitation on the part of a people ought to be wisely considered and yielded to, so far as the great end in view, even the salvation and edification of souls, is advanced. We make no account in this place of the cry as it originates in a fault-finding spirit. In all probability a people who love their minister will never be able to see enough of him, while frequently the spirit of dissatisfaction finds vent in the remark, "he never visits." There are two extremes which we must avoid: let it not be justly said, "there he comes at last," or, "here he comes again." Neither too seldom nor too often.

Pastoral visitation we regard as an important part of ministerial work. In that sublime address of Paul to the elders of the church at Ephesus, which contains a summary of our general business, "serving the Lord with all humility of mind, and with many tears;" of our special work, "take heed to yourselves and to all the flock"; and of our doctrine, "repentance towards God, and faith towards our Lord Jesus Christ"; there is a statement of the place and manner of teaching, "how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." This is sufficient scriptural authority for the custom. In fact the thing itself amounts to this, personal inspection and vigilance that our public work be not lost. It is, to use a figura-

* Read to Central Association at Toronto, Feb. 11, 1873.

tive expression, the harrowing in of the good seed after sowing. To be done aright it requires, like everything else, thought and prayer. Adaptation to circumstances of time and place must be taken into account and employed. A long-winded sermon or anything approaching to cant should be sedulously guarded against. Regularity and system are of great importance in carrying on the work. A stereotyped form is unwise. A venerable brother, among us once at our association meeting, said if in his visit he found a farmer at his plough, he went alongside of him, talking as he went on with his work. We must conform to the evident necessities of each case, although in this country we are never likely to find such a one as that of a minister who called on a weaver, but in the clatter of his loom could not speak to be heard, nor could get him so much as to turn his face to him. At last he was asked, "How much do you make by a day's work?" "About three and six-pence." "Well, that will be about four pence half-penny an hour; there is the price of an hour's work, and now let me have a little talk with you; there is sixpence and, I'll take out the change in a few moment's talk some other time." The minister says, "I assure you I not only found him willing enough, but he leapt out of his frame with nimbleness when I called on him again." Our success and the evokement of deep feeling are almost certain, if, previous to the call, the particular case of the family or individuals in it has been made a subject of special prayer. When properly conducted, we set a high value, therefore, on pastoral visitation, and in order to stir up your pure minds by way of remembrance, we now proceed to notice some of the advantages arising from it.

1. *It promotes an adequate personal acquaintance with the people.* Old priestcraft may find its account in keeping the people at arm's length, but the Christian shepherd, from the benignity and love of the system he is devoted to promote, will seek out the flock. Visitation on the part of a state-paid clergy has sometimes been conducted with an air of lordly authority designed to make the people feel the greatness of the invader of their homes. Such a spirit is foreign to the meek and lowly pattern of the Good Shepherd who calleth His sheep by name and leadeth them out. They hear His voice and they follow Him. There is much in cordiality of manner and manly bearing to win the confidence of those committed to our charge. Friendly calls are desirable; nor should a people grudge the relaxation to a minister arising from friendship. A correct type of a pastoral visit is something more than a formal call; for it to degenerate into mere gossiping and empty talk were an unmitigated calamity. Let it take the higher object of becoming acquainted with the character, wants and habits of each member of the congregation. An insight into human nature will thereby be furnished, affording many hints for sermons and bringing up topics for elucidation in public. To some minds the experiences thus revealed become an inexhaustible mine and a source of great usefulness. Many are reached through the study of the heart, and human nature and experience, rather than through "the study of books." A know-

ledge of the world and the thoughts that men think will give one power to drop a word in season. In answer to an objection rising from being defeated and thrown back in trying thus to do good, it has been said, "Is not that because you always think of yourself, and carry your own intellectual self and perceptions foremost and uppermost? A touch of true human nature would find them and melt them, and bear them down; but I admit it is no easy work. Yet I must say I have had some depressing experiences. I very well remember when I was a young curate, calling upon a poor old woman. Perhaps I seemed like a 'prentice hand at my work, I can't say; but the old body attempted her best to put me at my ease by saying, "Now young man, I see you are a young'un, don't be nervous, all you have to do is to read a short psalm and give me a shilling." In our intercourse, too, with people it is quite possible that a better side of our own nature may become known to them. "Ma," said a little girl to her mother on returning from church, "I like our preacher when he comes to see us, but I don't like to hear him preach." On being asked why, the response was, "His preaching sounded like scolding all the time."

2. We remark that *pastoral visitation is advantageous as a means of getting at the particular state of individuals.* To reach men personally often requires kindly dealing and touching appeals to their conscience. "Thou art the man," when honestly and wisely said, is likely to produce thought. This is coming to close quarters. It is taking aim, with the great end in view of bringing a soul to Jesus. All experience shows that consciences can thus be dealt with in a way most likely to do good. Dr. Spencer's *Pastoral Sketches* is a book containing many striking instances of this. As a means of explaining difficulties, meeting objections or giving simple illustrations of truth, the value of this pastoral watch-care is immense. Let us hear Baxter in the *Reformed Pastor* on this point:

"It is needless to make any further question of our obligation, when we know that this work is needful to our people's conversion and salvation, and that we are in general commanded to do all that is needful to those ends as far as we are able. Whether the unconverted have need of conversion, I hope is not doubted among us. And whether this be a means, and a most important means, experience may put beyond a doubt, if we had no more. Let them that have taken most pains in public examine their people and try whether many of them are not nearly as ignorant and careless as if they had never heard the Gospel. For my part I study to speak as plainly and movingly as I can—and next to my study to speak truly, these are my chief studies, and yet I frequently meet with persons that have been hearers eight or ten years, who know not whether Christ be God or man, and wonder when I tell them the history of His birth, and life and death, as if they had never heard it before. And of those who know the history of the Gospel, how few are there who know the nature of that faith, repentance and holiness which it requireth, or at least, who know their own hearts. But most of them have an ungrounded trust in Christ, hoping that He will pardon, justify and save them, while the world hath their hearts, and they live to the flesh. And this they take for justifying faith. I have found by experience that some ignorant persons who have been so long unprofitable hearers, have got more knowledge and remorse of conscience in half an hour's close discourse than they did from ten years' public preaching. I know that preaching the Gospel publicly is the most excellent means, because we speak to many at once; but it is usually

far more effectual to preach it privately to a particular sinner as to himself : for the plainest man that is can scarcely speak plain enough in public for them to understand ; but in private we may do it much more. In public we may not use such homely expressions or repetitions as their dulness requires ; but in private we may. In public our speeches are long, and we quite overrun their understandings and memories, and they are confounded and at a loss, and not able to follow us, and one thing drives out another, and so they know not what we say ; but in private we can take our work *gradatim*, and take our hearers along us ; and by our questions and their answers, we can see how far they understand us. Besides, we can better answer their objections and engage their promises before we leave them, which in public we cannot do. I conclude, therefore, that public preaching will not be sufficient ; for though it may be an effectual means to convert many, yet not so many as experience and God's appointment of further means may assure us. Long may you study and preach to little purpose, if you neglect this duty."

As an advantage arising from this work we remark : 3rd. *It is calculated to impress the people with a sense of our interest in them, and affection for them.* That deep longing for the salvation of men that leads us to go after them earnestly and lovingly is sure to tell on the hearts and consciences of those with whom we have to do. Love for our work and ardour in it will lead us to spare no pains to win souls. The Pastors of Israel were blamed for neglecting their duties. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel, against the pastors that feed my people, "Ye have scattered my flock and driven them away, and have not visited them ; behold I will visit upon you the evil of your doings, saith the Lord." And again, "Woe be unto the shepherds of Israel that do feed themselves ; should not the shepherds feed the flock ? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed ; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Words of warning, awakening the true spirit of our office ; setting before us the claims of the poor, the weak, the sick, the wandering. We "watch for souls as they that must give an account." "That we may do it with joy and not with grief," we must leave no opportunity neglected of warning and beseeching men to be reconciled to God : pointing out Jesus who was made sin for us that we might be made the righteousness of God in Him. We must bring the influence of our character, affection and position to captivate the hearts of the people, and lead them to the hearty and loving service of Jesus.

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayers, with his windows open—pleasures which need not cause a single blush on an ingenuous cheek.

Some men are called sagacious, merely on account of their avarice : whereas a child can clench his fist the moment it is born.—*Shenstone*.

George McDonald says : "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

EXTRA SERVICES.

We are in the habit of calling those only Extra Services, that are over and beyond the forenoon, afternoon and evening services of our chapels and churches; and additional to or beyond the week-night lecture or prayer meeting. These Extra Services are of several kinds. There is the "Protracted Meeting," where preaching is had every day, or more commonly every night, for two or three or more weeks. And there is the Out-door Service or Open-air Preaching, where in park or square, at the street corner, or from an empty waggon, or in a cemetery, or under a friendly tree, the preacher discourses of unseen things. "Bethel Services," (which has become the technical phrase for meetings on shipboard,) and "Cottage Meetings" are scarcely now considered extra services at all. Another variety of Extra Service is the Camp-Meeting; lasting generally six days, and including a Sabbath. And there is the Daily Prayer-Meeting. No doubt the years to come will show Extra Services of new kinds, services and means not now in vogue. We have, perhaps, no duty with regard to these; but we have a duty with regard to the others. They are before us—they are on trial. If the means are pure, and the results are good, then we should adopt them as far as our circumstances render expedient or possible. If we find that the means, either in themselves or in their results, are not good, then we must lay them by: nay, we must oppose them. But the best way, in all such cases, is to counteract an objectionable activity, by adopting a pure and good form.

We approach, then, the subject of *Protracted Meetings*, so called; preaching from night to night, for many nights in succession. God's word is "like a hammer that breaketh the rock in pieces;" and to this end it may be used in the same way—with repeated blows on the same spot, till the resisting object gives way. This is one half of the philosophy of such meetings. Impressions are deepened night by night: the conscience gets no rest; and the resolution of the repentant Prodigal is reached, "I will arise, and go to my father!" The other half of the philosophy is that the workers in such meetings obtain a holy boldness which enables them to approach unbelievers, and self-deceived professors, in such a way as they had never been able to do before; and as the seed of the Kingdom is better planted and watched, more of it grows. These Special, or Revival, meetings have outgrown objections that were once in vogue respecting them; and may be said, as far as *theory* is concerned, to be now a part of our recognized system. My impulse is to write, "Every church should hold a series of Revival meetings every year at each of its preaching stations," and then pass on. But an objection is often urged—"It is no use trying to hold such meetings unless there are some indications of more than usual interest." I am not sure that we ought to use that objection, for there is a tendency in it to make us sit down and do nothing, hoping for something to come in some manner entirely independent of human instrumentality. The Spirit is always working somewhere; and will work in our hearts if we will but submit to His influences. And while it is certainly true

that "A Revival must begin in the Believers' own hearts," it is also true that that preliminary Revival ought to be in progress all the time, and ought to be used as an encouragement: "Here God has revived my own heart; nor is it for myself alone, but also that others might be revived through me."

We prefer the autumn to the winter as the season for Protracted Meetings. But any time is better than no time. It needs two chief workers. One ministerial brother helping another is all that is needed at the desk. Let the truth that saves be pointedly reiterated from night to night—let the "sermon" be nearly all "application"—and, if possible, let every unsaved one present be personally and privately spoken to. They will not remain for such conversations for some time at first. It is sometimes good—*commencing at the door*—to converse with every one, without first "dismissing" the congregation; rapidly passing from pew to pew for that purpose. These random shafts are sure to hit some; and the more private "Enquiry Meeting" will soon be recruited.

The *Open-air Service* stands in a different position. It is more vexed with strange and wayward workers. It has become a recognized procedure in London that if a man has any outlandish fancies on social economy, morality, philosophy or religion, he immediately holds forth on a Sunday afternoon in Hyde Park. Undoubtedly, the best reply to the criticism that "many of the out-door preachers are hypocrites and enthusiasts," is for so many well-known, sound and reputable ministers to go out to this work, that it would no longer have in it any considerable measure of truth. As to the results of this practice, it is strange that any should have suffered themselves to fall into the false position of objecting to it. John preached out of doors; and it was only when he preached beneath a roof that his audience ceased to follow his injunctions. Our Lord, like his forerunner, was a Teacher and Preacher in the open-air. Not exclusively so; and, perhaps, no open-air preacher refuses opportunities of preaching at times beneath a roof; but his greatest successes in impressing and indoctrinating the multitudes were in the open air. The apostles were, every one of them, accustomed thus to preach. So much for precedent and authority. It is certainly sufficient. As to its advantages—(1) the congregations are larger. In any of our towns or considerable villages, a street-preacher, if a well-known and reputable minister, will not fail, at any suitable time and place, say a shady spot on a Sunday evening in summer, to have at least two hundred people to hear him. Many of these are habitual neglecters of public worship. It is something to get them within the sound of the Gospel. (2.) It improves the preacher. It tends to plainness and directness of speech, and to freedom from dependence on notes or memoranda.

Nothing is easier to begin. A Scotch Emigrant took his stand within fifty yards of my door, one Sunday evening this summer, and began singing a hymn. By the time he was done, there were twenty people standing near. He then began talking to them of Christ's salvation. A hundred perhaps heard the conclusion of his remarks. Next Sabbath, at the same hour, about two hundred were there.

So it continued for six weeks, and then he went to Muskoka. A man must learn to have something direct and plain to say who preaches out of doors; and must have an answer ready if interrupted and questioned. Our politicians, when canvassing a County, are perfectly indifferent in the matter of out-door or in-door meetings. "Which will bring out the people best?" The answer to that question decides them at once. And a private Christian who has a good voice and ear for singing, can render most effective service to the Lord, by going with the street-preacher, backing him up, and taking the singing upon himself. It is very exhausting speaking in the open-air, and the speaker should not in addition use his voice much in singing. Evidently, open-air preaching is a work we must take up more than hitherto. Let us hear, as our ministers take their "Working Holidays," of their "crying *without* and uttering their voice in the streets; crying in the chief place of concourse:" and let the message be salvation free to all, because Jesus died for all!

And though noted above last, we might here speak of the *Daily Prayer Meeting*. In consequence of the example and success of the Fulton Street prayer-meeting in New York, these meetings were adopted in many places. But not often with anything like the success of Fulton Street. Prayer is the believer in converse and communion with God. It is therefore a great means of quickening the graces, and increasing the zeal of the Christian. But, except in so far as it inspires him with more earnestness in seeking and advising the sinner - and except in so far as the sinner is instructed by the statements he hears made in "prayer" - statements in the nature of preaching - prayer does not affect the sinner like preaching. Prayer is the Christian's going into his armoury to get his sword and spear; but it is not the getting of these, but the *using* of them that smites down the sinner. As an evangelistic effort then, we hold a daily prayer-meeting as merely preparatory. We need to speak to God, and not to our neighbour, about our own heart; but we need to speak, both to God *and* our neighbour about *his* heart; and there are many timid Christians, who pray with earnest fervency that God would convert their neighbours, and yet refuse to be bearers of the blessing they seek for them. Perhaps God's answer is, "Yes, I will send my blessing and pardon along with the faithful words of any one of my children who will go to them?" And no one goes and the blessing is not had. The place of the daily prayer-meeting is therefore as an auxiliary to the preaching meetings: then it becomes the golden pipe that brings and pours out the golden oil from the olive trees of God.

We have left the *Camp-Meeting* to the last. It does not seem to be in our line of things, and yet we cannot satisfactorily answer the question, "Why not?" It stands in the same relation to out-door preaching that the Protracted Meeting does to an ordinary service. It is an out-door service, *protracted*. The Covenanters used to have them. And John the Baptist held one all summer long. He baptized in Enon, because of the water there. People did not come to hear one ser-

mon, but they remained, "camping" round those springs and streams for days, and perhaps weeks. During the very week this is written (9th September,) the Episcopal Methodists have *seven* Camp Meetings advertised to begin. How many the other bodies of Methodists have, I don't know. It is, to those who attend them out of a Christian purpose, like attending the "Feast of Tabernacles." The harvest is in; the weather is yet mild, the forests are yet green—and so they get under the branches, and have a good time for a week. I don't see anything to condemn, and I see much to commend, in the idea of the "Field" or "Camp" Meeting. There are abuses: *the sons of Belial come, as to the saturnalia.* The uncircumcised are there. But their mere presence should not be objected to. They are sometimes brought down in weakness, and gathered into the Gospel fold. I imagine the Covenanters had less of senseless and excited shouting and more of solemn work in their own hearts, and in the consciences of others. A church in a high state of spirituality, could hold a glorious Camp-Meeting! What a delight to the whole man—spiritual, mental and physical—to get out from—

———The dimness and the dust
Of our daily toils and cares!

And give God a whole week of our lives! Is it too much? Nay, is it half enough?

It does not meet the case to say, "We have all Houses of Worship now, and do not need to go to the woods." You will get a far greater throng in the woods. You could not get them into your chapels at all, except perhaps in the evenings. You imbibe the influences of the scene; and what comes thus is pure delight. You have an unbroken series of public and private meetings for five or six days—only eating and sleeping coming between. We have a right to a week's rest in September, if we like! And if we choose to take it in a religious pic-nic, lasting that time, who shall veto it?

It needs a large staff of workers and managers; for perfect order *must* be maintained; and the labours would exhaust two or three. And there is no reason why a Revival at a meeting of days in the woods should not show as good fruits—and as lasting—as any other. I exceedingly wish that in each of our Missionary Districts, *one* Camp-Meeting at least should be held every season. It might take the place of the summer meeting of the Association; for the brethren would have the most delightful opportunities of all the social fellowship they want. Let the reading of essays and discussions of texts be for the winter meeting; and let the summer meeting be the "preacher's tent" beneath the maples! Let the whole strength of the District ministry be there; as many as possible to remain over the Sabbath. I believe we could, by earnest planning, and faith, and prayer, conduct a Camp-Meeting that would redound to the glory of God!

Such is a brief discussion of a large subject: that of "Extra Services."

W. W. S.

GENESIS—11.

It is well known that within the last quarter of a century the book of Genesis has had to bear the chief brunt of the unsparing onslaught made upon the Bible as a professed revelation of the will of God. The reason of this is not remote from sight. The extreme antiquity of the book places its subject matter and its peculiar forms of representing things out of the reach of the varied light of contemporary history for verification. The brevity with which great and small events are narrated, and the but partial unfinished statements made, concerning persons, places and consequences of actions, impart to the *tout ensemble* of the history much of the dubious appearance which an unique and many sided building would assume, if we caught sight of it for the first time through the glooming. Moreover, the book professes to render an authentic account of the occurrence of certain important physical events in the history of the formation of the earth and its inhabitants, thus in ages long anterior to science entering upon a province with respect to which science now claims to speak with unchallengeable authority. And to a limited order of minds there appears to be in Genesis something unusually singular in the relations which the Divine Being is there represented as sustaining to His creatures ; and even an incongruity between some of the earlier transactions and those conceptions of the becoming dignity of the Supreme and of the order of nature as now seen in physical and social life which modern culture produces and necessitates. Hence the more candid and venturesome of this class of students have not hesitated to ask the question, whether this first literary production is to be interpreted as though it were a useful compendium of sacred tradition fashioned by an able penman into the shape of interesting myths, with a valuable kernel of moral truth at the core, or is to be accepted as a plain and trustworthy narrative of accomplished facts. The skill with which the mythologists of Greece have been shown to be clever poetic embodiments of ancient wisdom with just a trifling amount of historical fact, serving as a living heart, has naturally prompted some to apply the same method of interpretation to the earliest Jewish records. The reputed success of Niebuhr in dealing with certain romantic accounts of early Roman history, relegating them to the pictorial fancy of prehistoric times, while admitting in them a *substratum of fact*, and the unmerciful attacks of recent explorers into the genesis of the British Nation upon our most treasured stories, have strengthened the belief in minds of a secular cast that what is thus most probably true of the antiquities of other nations, is also true of the antiquities of the Jews ; while the widely diffused *dogma* of one class of scientists, that the uniform order in nature which we know to prevail in our day has, and must always have, prevailed in former days, makes even true believers, who have not the heart or brain to tear to pieces the fallacies of these orders of reasoning, uneasy in their acceptance of the book of Genesis as something to be interpreted on principles absolutely *sui generis* and yet, on that very account, most reasonable and impregnable. It is to be feared that there are not a few holy men who do not derive from the study of the book of Genesis the benefit it was designed to con-

vey, or who even are afraid to approach its details with an earnest mind because, as they glance over the extraordinary narratives it contains, they are conscious of a suppressed voice which, echoing the suspicions of unfriendly critics, whispers the never to be pronounced word—"Incredible!" That God should have made the world in "six days;" that He should have made man out of the "dust of the earth," and his wife out of man's flesh; that human bliss or woe should be made in any way consequent upon abstaining from, or using the fruit of one "tree;" that serpents and human beings should enter into free and not surprising converse; that the Eternal should "walk" about in a garden to find Adam and then ask questions for information; that in the first generation men should attain to the age of eight or nine hundred years; that the High and Mighty One should enter into minute details about building an ark, should walk into Abraham's tent, share a meal, command him to sacrifice his own son, and engage in a "wrestle" with Jacob till the creature's thigh was broken.—these are some of the strange things which seem not to be amenable to the conceptions which minds subjected to modern culture are supposed to be compelled to form of the ways and character of the All-wise, and, at least, are thought to be so intensely anthropomorphic as to require a special elucidation if they are to be received as reasonable and, therefore, unquestionable.

It is not difficult to show, however, that the whole of the foregoing views are based on an imperfect induction of the facts in the history of mankind on which our conceptions of God and His ways should be based. The details of that process will come in due time. Meanwhile it may be well to remember that there is too often a covert assumption of reasonableness on one side of the controversy, for which there is no justification.

There has been unwisely allowed to a well known class of critics a monopoly of the use of the word "rational;" and their free use of this term, which, occupying in relation to mind the same position as does the term "freedom" in relation to social life, has done not a little harm in fostering the notion among docile learners that the ordinary interpretation of Genesis cannot be sustained on reasonable principles—but must rest alone on unreasoning submission to a reasonless authority. While, on the other hand, the opponents of the aforesaid school have unwittingly made the general application of the term "rational" synonymous with a rejection of a supernatural intervention. It is certainly time to rescue language from such confusion of application; and to show that the view of Genesis which takes the record as a fair and approximately exact representation of the actual facts that took place is the most natural, just and rational interpretation that can be put on the record.

Montreal.

CHARLES CHAPMAN

To be continued.

[ERRATA in first Article, February number.—On p. 245, line 6, for "condition," read "contributions." P. 246, line 18, for "as existent," read "to be extinct.]

THE MINISTRY A JOY.

Brethren of the clergy and laity, I most affectionately urge upon you to seek out in all your parishes those who may be trained for the ministry of the Church. One parish in the diocese has given us ten young men for the sacred ministry. Other parishes may do likewise, and our candidates be increased a hundred fold. The material is everywhere. It only needs faith, prayer, and work, to lead our young men to offer themselves for God's work.

The ministry is not a sorrowful life of self-denial, hardship, and privation. It is the most soul-comforting, heaven-inviting work and that ever engaged the sons of men. They who would be useful in any calling will find that they have to bow their backs to heavy burdens.

The soldier and sailor give up home and often life for their country. The loneliness of the wounded and dying on the battle-field is as sharp a cross as the missionary's death in any foreign field. The toiler in any wordly avocation grapples with real difficulties; he is as often weary in his work, thwarted in his plans, discouraged in his hopes, as the minister of Christ. The record of every village will show among its lawyers, physicians, merchants, and craftsmen, more failures than among the clergy of the Church. It is not the ministry which alone offers trials. They belong to every lot. The thorns are in every path. The grace of God may help us to bear them like men. It may even make the way of trial a way of roses. These callings may all bear the stamp of a higher service, and yet it is true that the happiest life that God ever gave to any man is that of a faithful priest. It is above all other honours to be the priest of the Church, the ambassador for God, the steward of the mysteries of the Gospel.

Think how short life is. Think how sad it is to work and toil and die, and carry nothing of this weary work to the world unseen. And yet this is the life of thousands. How much better for us all to seek in our vocation and calling to be God's messengers of love to the sad, the sinful, and the sorrowing. Can there be a holier joy than to be permitted in Jesus' name to bind up broken hearts and tell a sinful world of redeeming love? Is it not a call to thrill a young heart with joy that he is called of God to be His ambassador? That by God's authority he may receive men into His Kingdom? That he may in Jesus' name feed them on that bread which came down from heaven, and which if a man eat he shall never hunger? There is no earthly calling which has such sunlight from heaven. No life is so blessed as that of one who like Samuel is consecrated from childhood to God's service. Saved from the snare of youth, trained in guilelessness to manhood; who can tell of the joy of dying, when we can look back upon life with no bitter consciousness of having betrayed innocence, or perverted the way of others, when we have never by example or precept caused others to fall. To such a life Jesus calls our youth. It has its sacrifices, but then sacrifice is the law of love. These hearts of ours are never satisfied until we go out of ourselves to love others. Love deepens. Love unseals sympathies. Love unloosens affections. Love brings work, and work brings gladness and peace and rest with God.—Bishop Whipple.

 Obituary.

THE REV. THOMAS PULLAR.

We have the painful duty to-day, says the *Hamilton Spectator* of the 19th Feb., to record the death of the Rev. Thomas Pullar, who has been pastor of the Congregational church in this city for the last fifteen years. The death of Mr. Pullar took place this morning at 7 o'clock. Up to yesterday nothing serious was anticipated in his illness, which was thought to be an attack of influenza. He had been preaching in Toronto on Sunday the 9th instant, and attended meetings on the subsequent days, returning home on the following Thursday,

seemingly in his usual health. He was in our office on Saturday morning, and seemed quite well. He did not give up hopes of being able to conduct the Sabbath services until an hour or two before service time, when he felt so prostrated that he had to give up the idea of being able to take the duties of the day. From Sunday he got worse, and yesterday symptoms of a more serious kind made their appearance. He suffered very little, and passed away calmly and almost imperceptibly.

Mr. Pullar was a native of Perth, Scotland, where he was brought up under the influence of the Secession church of that country. He was born in the year 1811, and was consequently in the 62nd year of his age at his death. In early life he was engaged in teaching. His first regular charge was the Felling Mission, in the County of Durham, England. Here he gathered a large congregation, and formed a church. This he left in a prosperous state, to accept a call to the church worshipping in Albion street, Glasgow—formerly Dr. Wardlaw's. After a faithful ministry of ten years he removed to Southampton, from thence to Coleraine in Ireland to take charge of missions there. He subsequently had charge of churches at Dumfries, and Hamilton in Lanarkshire—from the latter place removing to Hamilton, Ontario, where he settled in the year 1857. During his connection with the church in Hughson street there has been great progress made in numbers and influence. When he came here, the cause was struggling for existence; but, in a large measure through his disinterested, faithful and unwearied labours, not only has a new place of worship been erected, but the spiritual and material condition of the church has been healthy and satisfactory. Mr. Pullar was a man of large sympathies, and though his sense of duty and stern adherence to principle often brought him into conflict with others and made him enemies, still he was most unselfish in all his public and private acts. He had the welfare of the community deeply at heart, and a more faithful pastor and preacher could not be found. He was intensely in earnest in all he did, and was, as a minister, anxious above all things to see men saved and living up to the standard which he believed to be the true one. He took especial interest in the young, a testimony of which exists in the crowded meeting of young people held on the first Sabbath evening of every month after service.

In his death the church and congregation have lost a faithful and loving pastor, and his family, so suddenly plunged into sorrow, a kind husband and father.

[During Mr. Pullar's visit to Toronto, but a week before his death, he seemed in excellent spirits, though slightly unwell, and entered heartily into the exercises of the Central Association Meeting. His last sermon, in the Northern Church, on the evening of the 9th, was on the "Blessedness of the Redeemed in Heaven!"

His funeral took place on Saturday, the 22nd, when the Church was crowded with a deeply affected congregation. Besides the city ministers, there were present, of his own body, Rev. Messrs. Allworth, W. Hay, Wood, Dickson, and Jackson, who, as well as Rev. R. Burnet and J. Richardson, took part in the service. The funeral sermon is to be preached by Rev. Dr. Wilkes on the afternoon of Sunday, March 2nd.]

MR. GEORGE HARDY, OF KINGSTON.

Another pioneer in the churches of this country has gone to his rest. Mr. Hardy was born in 1784, in Aberdeenshire, Scotland, where his early years were chiefly spent. He was there brought to a knowledge of the truth, and united with the Independents, among whom he enjoyed a fellowship which he never ceased to refer to with pleasure in after life. He served his apprenticeship to the watch-making, partly in the City of London, and acquired an unusual degree of proficiency in the art. Coming to Canada many years ago he settled in Kingston, carrying on the business of watch-making; shortly after he removed to Niagara, but soon returned to Kingston, where he remained till his death. It

was very much owing to his persistent urgency that a Congregational cause was established, or re-established, in Kingston, in 1847, under the still remaining pastor. His hospitality was freely extended to ministers, students, and others of the Independent and other bodies. As a citizen, Mr. Hardy took no part in public affairs, but gave his attention more to objects of a religious character. He sympathized with and supported nearly all the Evangelical Societies in the place, and was for many years the Depository of the British & Foreign Bible Society, and London Religious Tract Society, (in connection with his own business,) but received no compensation for it. He was always known as a strong advocate of religious liberty; for having a pure and free gospel preached; and for circulating a sound religious literature. Having succeeded well in business, he retired about ten years ago. He intimated a short time before his death his intention to bequeath a sum of money for the support of an Evangelist to labour in and around the neighbourhood of Kingston. This he has entrusted to the Northern Association of Congregational Churches in Scotland; thus showing that, while he was not in communion with any church for some years, he never renounced his Independent principles. Possessing a naturally strong constitution, combined with remarkably temperate habits, he had considerably exceeded the allotted time of human life. He experienced very little sickness, but the infirmities of years were gradually creeping upon him, and about the middle of December last was taken ill, showing gradual signs of approaching dissolution. Although unable to engage in conversation, towards the last he gave those around him to understand that death had no terrors for him, and so passed quietly away on the 22nd of January, in the 90th year of his age. Mr. Hardy had a large family, most of whom he survived.

W. J. R.

MRS. (REV.) K. M. FENWICK.

We regret to learn of the death of Mrs. Fenwick, wife of the Rev. K. M. Fenwick, last night. She had been in delicate health for over a year, but had been well enough to attend the bedside of her father, the late Mr. George Hardy, who died a couple of weeks ago. The shock of that event was too great for her, and on her return to her home after the funeral she became seriously ill, and so continued until this morning, when death put an end to her sufferings. Mrs. Fenwick was a lady of sincere piety and deep religious conviction. For many years she regularly visited the hospital and gaol, reading to and praying with the inmates, and many a weary soul was comforted by her ministrations. We tender our warmest sympathy to the sorrowing husband and relatives in their deep affliction. — *Kingston Daily News*, Feb. 7.

DEACON W. S. BARKER, SHEFFIELD, N.B.

Died at Sheffield, New Brunswick, on Friday, January 31st, 1873, Deacon Whitehead S. Barker, father of the Rev. Enoch Barker, of Fergus, Ontario. Deceased was born in Sheffield on March 12th, 1795, and was therefore nearly 78 years old at the time of his decease. His life was unmarked by any striking event, but pursued a plain and even course from its beginning to its end. Its limits comprise the main period embraced in the history of the church to which he belonged, and its first twenty-four years were those dark years during the whole of which the church was without a settled pastor. But soon after the arrival and settlement of the late Rev. A. McCallum, and under the revival of gospel means and influences with which the church was then blest, the young man gave his heart to God, and consecrated his life to the Divine honour and service. The consecration was thorough and sincere: the service was hearty and continuous.

On the death of his father, who was a deacon of the church, Mr. Barker was

chosen to fill the office, which he did with zeal and efficiency till the time when, in the providence of God, he was laid aside from labour. Throughout his long connection (of over half a century) with the church, Mr. Barker was noted for the simple consistency of his Christian character, and especially as being a man of peace, sacrificing for it all but purity and truth. Ruling well his own household, he sought to exercise his office in the church in the same manner.

Mr. Barker's life is connected with the social and political history of the country by the fact that he served as a member of the Legislature of the Province from 1840 to 1844. This was an important epoch in the history of New Brunswick. Great questions of government and constitution were agitating the public mind, and in their settlement the voice and influence of Mr. Barker were always used in promoting the peaceable attainment of civil and religious liberty. Neither should it be forgotten that he helped forward with his means and advocacy the great practical reform of Temperance, which is now taking a front rank among the questions of the day.

Mr. Barker was twice married, and of the ten children born to him, he had the unspeakable satisfaction of seeing the six who lived to grow up all united to Christ in the faith of the gospel, and also of seeing one of them become a minister of that gospel in connection with the denomination to which he himself belonged.

Of his later years but little need be said. Three years ago he became ailing and infirm, and only came once afterwards to public worship, on the occasion of a visit from the church's former pastor, the Rev. James Porter, now of Toronto. Soon afterwards his increasing malady deprived him of all further enjoyment in this life. The distressed body burdened the mind; memory failed, the past and the present becoming strangely mingled; and the intense energy and strong will of the man only finding vent in a querulous restlessness which ceased but with his life. During the last week he became quietly unconscious, till he gradually fell asleep in the Lord, part of whose gospel it is "that he shall change our vile body, that it may be fashioned like unto His glorious body."

W. W.

Literary Notices.

"Of making many" hymn "books there is no end," without any doubt. Dr. Hatfield's *Church Hymn Book* has been adopted by one of our churches (Sherbrooke), and has received very warm commendations from competent critics. Dr. Robinson's *Songs of the Sanctuary* is claimed to be in use by two thousand churches. Dr. Duryea, at the request of a committee of the re-united Presbyterian Church, is preparing a new book for its official sanction. The *Sabbath* and the *Plymouth* collections still hold their own.

Two things are noteworthy in reference to these American collections. First, they are all published with music, in order to promote congregational singing. And secondly, they are all of high price, \$1.50 to \$2.00 with music;

SI without. Then, the books are large and heavy, therefore non-portable.

There is room among us for the promised book of the English Union, newer and better than the *New Congregational*.

By the way, we have not yet received a copy of the Montreal abridgment of the *Sabbath Hymn Book*.

TEMPERANCE PRIZES. — Recent exchanges from England informs us that a munificent offer has been made by two anonymous gentlemen, deeply interested in the well-being of the community, of two prizes of 250 and 150 guineas, respectively, to be given to the writer of the best essay on the following subject: "The Temperance Reformation: its claims upon the Christian Church." The competition for the prizes will be open

to all, and the essays must be sent in to Messrs. Hodder and Stoughton, 27, Paternoster-row, London, from whom full particulars may be had, not later than the 15th of December, 1873.

Henry Ward Beecher's *Lectures to Young Men* have been re-published in J. B. Ford & Co.'s uniform edition of his works. This was one of his earliest, but it is one of the best of his writings. Three new lectures have been added, on "Swearing," "Vulgarity," and "Happiness."

A "Student's Edition" of Conybeare & Howson's matchless work on the *Life and Epistles of St. Paul*, in which the text is unabridged, but the notes are slightly condensed, and some illustrations omitted, can now be procured in one volume of the English publishers (Longmans) at 9s.

One of the most interesting publications of the time is the *Memoirs of Baron Stockmar*, by his son. Very few of our readers may know who Baron Stockmar was, and therein lay his merit. He was the physician and confidential adviser of Prince Leopold, husband of the Princess Charlotte of England, and afterwards King of the Belgians. Later, he was the tutor and friend of Prince Albert, having had much to do with negotiating the Royal Marriage, and remaining with the Queen

and Prince Consort as their mentor, yet so loyally and discreetly fulfilling this most delicate office as to excite scarce any jealousy, but rather to win the confidence, not only of his royal master and mistress, but of Englishmen of all parties. The insight here given into the domestic life of our Sovereign thoroughly accords with that furnished by the "*Memoirs of the Prince Consort*," published under Her Majesty's direction.

Four volumes of the *Biblical Museum* by that admirable Sunday writer, Rev. James Comper Gray, have now appeared, embracing Matthew and Mark, Luke and John, Acts and Romans, and Corinthians to Philemon; price, 4s 6d each.

The *Missionary World* is the title of an Encyclopædia of information in regard to "the Missions of all denominations in all parts of the world, from the time of Christ to the present day." (London: Elliot Stock; price, 5s 6d.) It is recommended by the secretaries of the Baptist, London and Wesleyan Missionary Societies.

A *New Cyclopædia of Illustrative Anecdote*, edited by Rev. Dr. Donald McLeod, brother of the late Norman McLeod, and his successor in the chaplaincy to the Queen and the editorship of *Good Words*, is also announced by the same publishers, at 7s 6d.

Correspondence.

MANLY BOYS! re CONFIRMATION.

MY DEAR INDEPENDENT:—Under the heading of "Manly Boys" on pages 271 to 274, of your February number, we fail to see the moral, or find the application of any Scripture lesson whatever, to be derived from its perusal. If you have not assisted the Bishops of the Episcopal Church to confirm those interesting youths, you have, at least, with the most obliging suavity,

become the medium of communication to your readers of the facts related, and surely this much is inferable; that you approve, or at least indorse the steps taken as being in the right direction,

highly to be commended. We have been taught since our infancy and we think the word of God very plainly and most unmistakeably tells us, that what those three manly boys were taught and expected to find at the chancel rail, from the hands of the Bishop, in the form or rite of confirmation, was never,

and never can be received short of Calvary, at the bleedingside of Jesus. True, the lads thought the means to be employed would secure for them the grace of our Lord Jesus Christ, with the influence of the Holy Spirit, to check or control their evil tempers, and thus gradually be enabled to overcome what was wrong and obtain all that was desirable.

Query : would not the resolutions involved and the act performed be very apt to supply a fine flowing robe, and a nice easy pillow of self-righteousness, in which, if the *cross* was not entirely lost sight of, would at least be so conveniently supplanted that it might be forgotten till it was too late. We think, dear INDEPENDENT, that you owe those three honest earnest boys, a special duty ; and that is to tell them plainly, and tell them personally, by their names, Arthur Charles and Edward, that they must go farther than where you left them ; that they must arise and flee to Jesus ; that *He* only can save, and that *He* is inviting *them* and *all* to come, and *He* will give them a new heart wherein dwelleth righteousness and grace and strength, to subdue and conquer the *world*, *sin* and *Satan*. Yours in love,

G. S. CLIMIE.

Listowel, Ont.

February 15th, 1873.

[We notwithstanding our objections to Confirmation, for the sake of the "manly" traits there exhibited ; and for our part, were glad to find a good side to a rite often practised so thoughtlessly. Perhaps it would have been better to have added a note. But we give our readers credit for understanding such things, when not expressed.—*Ed.*]

WHEN ARE PREACHERS SENT BY GOD.

MR. EDITOR,—It is sometimes affirmed that when a minister, or pastor, is sent by God, sinners will be converted by his preaching : and when sinners are not converted by his preaching, he is not sent by God. This test requires examination.

That urging sinners to come to Christ is part of a pastor's duty, none will deny, who are acquainted with the Word of God. But the Word of God does not

warrant us to expect immediate results, even when this duty is faithfully performed. On the contrary we find Christ telling his disciples that "one soweth ; and another reapeth." The prophets, and even Christ, himself, were sowers, the apostles, and those who came after them, were reapers. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." (John. xiv. 12.) We often see a minister labouring assiduously in a place for a number of years, with scarcely any apparent result. He leaves the field, and another labourer takes his place. Immediately there is a shaking among the dry bones, and sinners cry out, as on the day of Pentecost, "Men and brethren, what shall we do !" Is the preacher who reaps the harvest warranted to come to the conclusion, that his predecessor who sowed the seed was not sent by God ? Assuredly not. "Other men laboured, and ye are entered into their labours."

God is not restricted to any particular method or time in the awakening of sinners, neither will he permit one man to glory over another in this matter. To say that a preacher is not sent by God, unless sinners are converted by his preaching, is a test which has no foundation in the Holy Scriptures.

The primary duty of a pastor is to "feed the Church of God which he hath purchased with his own blood." (Acts. xx. 28.) Consequently, if a pastor attends to this duty he is sent by God, and is also a successful labourer, although he should never be the means of converting a single soul. Are not the men who drill the raw recruits equally as useful in an army as the men who enlist them ? Is not the edification of saints as important as the conversion of sinners ?

If a preacher find that his preaching is the means of making *real* converts, let him do the work of an evangelist by all means, but let him beware of coming to the conclusion that his brother who has a talent for feeding the church is not equally as much sent by God as he is himself.

GEORGE MILL.

Warwick, Ont., Jan. 13th, 1873.

DR. W. M. TAYLOR ON PRAYER.

MR. EDITOR,—In a previous communication, I referred to the sermon of Dr. Taylor in New York, on the re-opening of Broadway Tabernacle. The concluding part of that sermon, I think, will interest your readers, although *briefly* noted. It may be entitled, *objections to prayer refuted*.

“Our modern man of science tells us that it is of no use to pray, since God works by fixed laws, and He is not going to alter them for us. I am sure it is true that God works by fixed laws, but then He has so fixed them that He can answer prayer through them. A few days ago, I was at Binghamton, in this State, to fulfil a preaching engagement, and I took the opportunity of inspecting the water supply of the city. In a small building by the side of the Susquehanna, there is an engine which goes day and night, pumping water out of the river for the inhabitants, which is so arranged that the demand of the town acts as a governor, the engine moving with greater or less rapidity, according as the water is taken off in greater or larger measure. Then, when a fire occurs in the town, an alarm bell rings in the engine-room and immediately the engineer gears on some extra machinery, by which the mains are

charged to their fullest capacity, and such an amount of pressure is brought to bear upon them, that the water is sent to the top of the loftiest buildings in the place.

“Here,” said the preacher, “is a piece of mechanism for the supply of the ordinary wants of the community, so arranged that in an extraordinary emergency, the cry of the people for help can be heard and answered through the regular channel; and if man can construct a fixed engine through which he can thus answer prayer, why should not God be able to do the same in the vast machine which we call the Universe? Thus from the very achievements of science we draw our illustration which refutes the scepticism of scientific men, and clears the way to every one for the offering of prayer. We may be sure that He who planted in the human heart the instinct of prayer, and gave in His holy Word the promise that he would answer prayer, can do for us according as we ask. So if we wish true prosperity here, let us ring the prayer bell for it, and he will respond. To your knees, then, my people, to your knees, and be this your supplication, ‘O Lord, we beseech Thee, send now prosperity.’”

JAMES T. BYRNE.

Toronto, January 18th.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The annual accounts close on the 15th of April, but as the payments for this quarter are due on the first of that month, may I respectfully but urgently ask for remittances from all who have not yet sent, before the end of March? Several congregations have already sent forward liberal contributions.

HENRY WILKES,
Gen. Sec. Treas.

Montreal, 20th Feb., 1873.

LABRADOR MISSIONS.—The following is the statement of the receipts and expenditure on account of the Labrador

Mission, alluded to in the notice concerning that Mission in last month's INDEPENDENT.

Expended for Labrador Mission	
in the year 1872.	\$323.55
To rec'd. Frome, S. S.	\$7.50
Garafraxa,.....	9.00
Yarmouth, N.S.	5.00
Ottawa, Rev'd. E. Ebbs.	2.00
Belleville,.....	12.00
Erskine Ch. Montreal..	10.00
Mrs. T. M. Taylor,	5.00
Zion Ch. S. S.	40.00
Mr. & Mrs. Perry,	
(Toronto.)	30.00
Strickland So. Mrs. Lay	10.00
—Ditto.....	10.00

Fergus Cong. Ch.....	4.00	Melbourne,	3.75
Sheffield, N. B.....	10.00		
	<hr/>		<hr/>
	\$154.50.		\$39.75.
From the funds of		GEORGE CORNISH,	
Ladies Ass. of Zion		Secretary.	
Ch., Montreal,	\$169.05	Montreal, Feb. 22nd, 1873.	
	<hr/>		
	\$323.55.	WIDOWS' FUND.—Received since last	
		announcement :—	
CONGREGATIONAL COLLEGE OF B. N. A.		Collection of 3 churches on	
—The following remittances to the funds		Thanksgiving day at Toronto.	\$ 18. 00
of the College have been received		Church at Stouffville	1. 55
during the month, and are hereby		Zion Church, Montreal, in-	
acknowledged :—		cluding \$ 2 previously con-	
Milton, N. S.	\$17.00	tributed.....	85. 00
Fergus, Ont.	12.45		
Garafraxa, Ont.	6.55	J. C BARTON,	
		Treasurer.	
		Montreal, Feb. 21st, 1873	

Acts of the Churches.

ACT OF INCORPORATION.—The Act to incorporate the Canada Congregational Missionary Society, has passed the Private Bills Committee of the Legislative Assembly of Ontario, and will probably be passed by the House before this paragraph reaches our readers. When this result is reached, the way will be clear for the publication of the revised edition of the blank Trust Deeds.

CENTRAL ASSOCIATION.—This Association held its winter meeting in Zion Church, Toronto, on 11th and 12th Feb. Including visitors, there were present Rev. Messrs. Jackson, Marling, Dickson, Gray, Gibbs, Reikie, Smith, Robinson, McGregor, Pullar, Rattray, (Toronto), Shand, (Newmarket,) with delegates Davies, McClellan, Wickson, Smith, Farquhar, and Becket.

The Association assembled in the lecture room at 3 p.m. on the 11th. After prayer, ballots were had for chairman, when Rev. F. H. Marling was elected. Reports from churches were then called for; and this was one of the very best features of the meeting. On the first afternoon reports from Alton and Erin, and from S. Caledon were presented. In the latter place, a blessed work of grace has been going on. Sixteen or

seventeen conversions were reported; twelve of them married persons and heads of families. Brother Davies feels that the Lord's hand is with him.

After reading minutes, and other routine business, Rev. Thomas M. Reikie read a suggestive and valuable paper on "pastoral visitation." The subject of the essay afforded a most interesting theme of discussion for more than an hour; no fewer than ten brethren speaking on the subject; the only regret being that the churches as well as the pastors were not present. At 5:30 the Association adjourned, and the members accepted the kind invitation of Dr. and Mrs. Richardson, Bay St., for tea.

At 7:30, divine service was held in the church, Rev. T. M. Reikie being the preacher. Text, I Sam. x. 26, "And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched." Rev. D. McGregor and Dr. Shand assisted in the devotional exercises. The Lord's Supper was afterward observed. Rev. S. N. Jackson, pastor of Zion Church, was assisted at the ordinance by Rev. S. T. Gibbs and Rev. D. McGregor.

On Wednesday, 12th, the Association met at 9 a.m., Rev. J. A. R. Dickson presiding during the introductory ser-

vices. Reports of the work were resumed, when Rev. D. McGregor gave an account of the work in Manilla; Rev. R. Robinson spoke of Owen Sound; Rev. W. W. Smith of Pine Grove and Thistle-town. These interchanges of thought and sympathy were found to be most refreshing.

The chairman and secretary, having been asked to examine the roll, reported: 27 Ministers' names were found in the minute book, as members; but from removals and various causes, only 16 were in actual membership. They recommended that the other names be erased, such erasure to bear date of 12th Feb. 1873. By adopting this course the Association secured a corrected roll; and at the same time one having an historic value.

A letter was read from the Eastern Townships' Association, touching membership in the Associations. The E. T. A. resolution asks the Union to consider whether it should not base its membership "simply on membership in one of the Associations." On this an animated discussion arose. It was argued that this resolution was not elastic enough—that one might for reasons satisfactory to himself, not be in membership with a local association, and yet wish to be in membership in the Union; and that the Union had as much right as the Associations, to fix its own terms of membership. On the other hand it was asserted that the Union had far less opportunity of judging correctly as to the fitness of candidates for membership, than the local Associations, where a man was known; and that the Union ought to avail itself in some way, of the superior local knowledge possessed by the Associations. It was also argued that if anything pointing in this direction should be advised by the Associations, then the utmost care must be exercised at all times by the latter in admitting members.

A motion was proposed by Rev. W. W. Smith, seconded by Rev. S. N. Jackson, "That in the opinion of this Association, a certificate of membership in good standing in any of the recognized Associations should be deemed sufficient to introduce to membership in the Congregational Union." After the whole ques-

tion had been discussed for about an hour and a half, nine brethren speaking, some of them more than once, the proposed resolution was laid over to next meeting; which it was agreed should be at Whitby.

Rev. S. N. Jackson, seconded by Rev. J. A. R. Dickson, moved a resolution of condolence with Mrs Lillie, widow of the late Principal Lillie, and her family, on the occasion of the death of Mr. John W. Lillie, eldest son of the late Principal. In terms of the resolution, the Association agreed to stand adjourned from one to four o'clock, to allow members to attend the funeral; and the secretary was instructed to forward a copy of the resolution to Mrs Lillie. The motion was passed by the members all rising. Rev. D. McGregor offered an appropriate prayer.

A committee of five was appointed to revise the constitution and by-laws, and the roll of the churches in connection with the Association, and present same at next meeting, with proposed "Rules of Order," Rev. F. H. Marling, convener. Two by-laws were adopted; (1) "All propositions for membership are to be submitted to a membership committee of three members; and on their report considered by the Association." (2) "At each meeting the Association shall appoint a committee to prepare a programme for the next following meeting of the Association." Rev. Messrs. Gibbs, (convener,) Reikie and Smith, were appointed in accordance with the last resolution. Arrangements were made for the evening meeting.

Rev. Dugald McGregor read a paper on "Subjects for Baptism"; in which the three sides of the question were very fairly stated—the essayist avowing a leaning toward the first—viz: are children of converted parents to be baptized? or are all children to be baptized, whose parents are willing that they should be considered as belonging to the Christian faith? or all children, irrespective of their parentage? After three or four members had spoken, the hour of adjournment arrived.

After the funeral of the late Mr. Lillie, the Association resumed at 4 o'clock; Rev. J. A. R. Dickson chairman *pro tem*. Reports from churches were again in

order. The chairman *pro tem.* reported Toronto Northern Church. Mr. E. Becket and Rev. F. H. Marling, Toronto Bond Street; Mr. J. Wickson and Rev. S. N. Jackson reported Toronto Zion Church, in which there had been a very considerable increase of membership. Rev. S. T. Gibbs reported Whitby; and Rev. T. M. Reikie, Bowmanville.

At 5, the association adjourned to allow the Indian Missionary Society to hold a board meeting; at which the members of association were asked to assist. After partaking of tea, provided in the vestry, by the ladies of Zion Church, proceedings were resumed at 6.45. The discussion of Mr. McGregor's paper was again in order. Six brethren spoke; Rev. T. Pullar, at considerable length (in favour of the third proposition stated in Mr. McGregor's paper). On motion, thanks were tendered to the essayist, for his valuable paper.

The closing session of the association was a public meeting in the church, which had been announced in the morning papers. The attendance was respectable in numbers, though not large. Rev. F. H. Marling presided, several pleasing anthems and pieces were given by the choir. The addresses were of the most practical character; and had all been fixed at an earlier part of the day. Mr. McGregor, spoke of "Increased Spiritual Life in the Churches,"—Mr. Gray, on "Church-building"—Mr. Gibbs, on "The Power of Prayer"—Mr. Davies on "Decision for Christ"—Dr. Shandon on "The Constitution of the Churches;" dwelling principally on the root-principle of individual loyalty to Christ—Rev. Thomas Pullar, on "Union of Churches"; and Mr. Smith, concerning "Special Services." Mr. Robinson, who was to have spoken on "Our Young People," excused himself by a pleasant anecdote; and the meeting terminated with doxology and benediction at 10 o'clock. By the liberality of the Toronto friends, the travelling fares of members and delegates were all paid in full. The association stands adjourned, to meet next autumn at Whitby.

W. W. S.

REV. R. BROWN has accepted a call from the church at Middleville and Rosetta, Township of Lanark, lately under the charge of Rev. James Douglas; so that he will be the nearest neighbour of his brother, Rev. John Brown, at Lanark Village. By some unfortunate accident, reports in the *Fergus News Record* of farewell soirees, presentation, &c., at Douglas and North Garafraxa, sent us for publication in the February magazine, were mislaid, and we have not received duplicates.

SARGEEN.—The Indian Mission Secretary sends the following from Rev. R. Robinson.

"By request of Mr. Barrel I visited the Indian Settlement at French Bay, near Saugeen, on Lord's Day, 29th of December, and preached two sermons at the opening of the Indian Church in said Settlement, to which church your Committee made a contribution last year of \$150. The building is frame, boarded outside railroad fashion, well floored and plastered inside, and measuring 20x30, and presents a very neat appearance; inside are some benches, a neat desk and lamps; altogether the structure is creditable to the skill and enterprise of the Indians, by whom almost all the work has been done and the whole placed free from debt. Mr. Barrel invited the Methodist Missionary at Saugeen, Rev. Mr. Jacques, to preach in the afternoon, and so we had three long services, at each of which the house was well-filled by an attentive and well-clad congregation of Indians. The music, led by a small choir and a melodeon, was very hearty and sweet, the Lord's Supper was dispensed to about twenty church members, and hoping that the Lord's blessing would accompany his ordinances, I returned to my lodgings, some seven miles distant. Next day, by request, I returned to attend a feast held at one o'clock in the chapel—a bushel-basketful of cakes, besides sandwiches and buns, with tea, being the *material*, and addresses by sundry parties, the *intellectual* entertainment, and a collection taken in aid of building fund. The building was well filled with men, women and children, and after a lively attack upon the victuals, a regular programme

was drawn out, one of the Indians chosen as chairman, and the speaking began. Rev. Mr. Jacques and myself, with two Indians, addressed the meeting. We had good music, and a pleasant time, and found at the close that the proceeds of meeting and sabbath collections amounted to some \$22, leaving a trifle towards painting the church after paying the entire cost. Mr. Barrel appears to be doing a good work at this place, and I think that any man, looking intelligently on this people, as they were some years ago, and as they showed themselves at these services, might, with gratitude and hope, say, "This is the Lord's work; it is marvellous in our eyes."

EAST TILBURY.—Although we have been watching and waiting for an account of the Missionary Meetings of this district held at the same season of the year as ours; and as two months have elapsed since they were held, and no account of them has appeared; and as small churches (like small people) do not like to be overlooked, I have taken the liberty to send you a brief account of the meeting held here on the 13th of Nov. The deputations consisting of the Rev. Messrs. J. M. Smith, William Hay and the Secretary of this district. The deputation coming from the East and West arrived at Baptiste Creek Station where they were met by friends, who conducted them in due time to the place of worship, where a good meeting was held, at least so far as the speaking was concerned. The pastor occupied the chair, Mr. Smith spoke words of encouragement and cheer to the small band of pilgrims in the wilderness; Mr. Allworth thoroughly explained the workings of the society past and present in a most exhaustive speech, and Mr. Hay, differing from some of the strictures of the secretary, shewed his opinion as to what the work of the society was, and as to the wisdom of the past in forming churches and sustaining them in country places. It was one of the most interesting meetings held here; the collection amounted to nearly \$33. On the following morning a friend drove the deputation 9 miles to Stoney Point to take an early train to Amherstburgh, of which meeting we hope to

hear shortly. Our meeting was thinly attended, owing to sickness—not one family connected with the church being exempt therefrom. And holding the meeting so much earlier in the season was not any advantage in country places so far as the collection is concerned. It no doubt was better for the deputation, journeying from place to place; but in farming communities, it has serious disadvantages. At that season of the year taxes have to be made up; most of the grain is not taken to market and when it is, a great many miscellaneous payments have to be made; farmers, as a general rule do not book their accounts, and will not subscribe till they know how their affairs are at the end of the year. A great deal might be said on both sides, but to us it seems advisable to return to the good old way, at least in rural districts. The new way may work well in cities and towns, we hope it will.—J. B.

GUELPH.—The resignation of Rev. W. F. Clarke has been accepted by the church, but he still retains his residence at Guelph, while conducting the *American Bee Journal*, published at Chicago, of which he has become editor and proprietor, and engaging in other literary labours.

REV. W. MANCHEE has declined calls from Markham and Oro. He is at present supplying at Guelph, to which he has also received a call.

ORO, RUGBY AND VESPRE.—This important field, vacated by Rev. J. G. Sanderson, is as yet without a pastor. One who has "a missionary body, as well as a missionary spirit," so as to endure the large amount of travel required, would find here splendid scope for his exertions. There is not a better rural charge in Ontario, numerous congregations, three churches nearly new and out of debt, a parsonage to be built, and self-support near at hand. If the growing towns of Barrie and Orillia, were taken up, the field could be divided. But for this additional missionary aid would be required for a time. Rev. A. McGill, from Barton, is supplying Oro, at present.

OTTAWA.—The installation of the Rev. J. G. Sanderson, as Pastor of the Congregational Church, took place on the 20th Feb., 1873, in the presence of a large number of friends, who came to welcome the new pastor. Rev. W. Peacock, of Indian Lands, opened the proceedings by reading the Scripture, and Rev. John Brown, of Lanark, prayed. Rev. W. Peacock, inquired if the church had called Mr. Sanderson to the pastorate, which was answered in the affirmative by Mr. Deacon Lamb. He then enquired of Mr. Sanderson whether he had accepted the call, and his reasons for so doing, to which the Rev. J. G. Sanderson replied that he had, and gave a brief statement of his reasons for resigning his former charge and accepting this call. Rev. K. M. Fenwick, of Kingston, then offered the installation prayer, and afterwards delivered the address to the pastor. Rev. John Fraser, of Montreal, addressed the church on their duties in the new connexion which had been formed,—and the pastor closed the meeting with the benediction. The Rev. W. McLaren, of the Presbyterian Church, and the Rev. A. A. Cameron, of the Baptist Church, were present. In the evening was held the "Recognition Soiree," when the tables were most abundantly supplied by the kindness and liberality of the ladies of the congregation, after which the meeting adjourned to the church, and Rev. John Fraser, of Montreal, being called to the chair, addressed the meeting, and was followed by the Rev. John Brown, Rev. J. Laing, of the Ladies College, Ottawa; Rev. W. Peacock; Rev. W. Moore, Presbyterian, Ottawa; Rev. W. Stephenson, Wesleyan; Rev. A. A. Cameron, Baptist; Rev. J. W. Hall, Wesleyan; and Rev. K. M. Fenwick, of Kingston. A letter was read from Rev. D. M. Gordon, expressing his regret that a previous engagement prevented him attending to join in the welcome. The meeting was closed with the doxology and the benediction by the pastor. At the installation services, and at the meeting in the evening, the congregation were favoured with several beautiful anthems and hymns by the choir of the church, who contributed very much to

making the evening one of the most pleasant that the friends have enjoyed in Ottawa.—*Free Press.*

MONTREAL, EAST.—A soiree was held by the Eastern Congregational Church last evening (January—) to celebrate the second anniversary. After tea in the lecture room, a public meeting was held in the church, which was well filled. The pastor occupied the chair, and in his address gave some report of the church's progress during the year. From this it appears that though the few who had originally come from the Mother Church to form this church had all gradually removed, others had been raised up to fill their places. The church had received during the year 11 members by profession, and 9 by letter, and had lost 11 by removal or death. They had raised by the "weekly offering" system \$1,015; the ladies raised about \$40, and other friends \$200 for the current expenses of the church. They had raised \$100 for charitable purposes in the neighbourhood, and over \$100 for various missionary objects, also \$150 for the Sunday-school. Several children from the school had joined the church. It was also mentioned that ladies of the church kept up a working society, a tract society, and a prayer-meeting, and that the young men had sustained a successful series of readings. It was stated that on account of removals the "weekly-offering" was only four-fifths of what was needed, but it was confidently hoped that the deficiency would be made up in other ways. Appropriate and encouraging addresses were then delivered by Rev. Mr. Pitcher, Rev. D. McGregor, Rev. Mr. Nighswander, and Mr. J. R. Dougall, interspersed with the singing of several pieces by the choir, and the meeting closed with the benediction.—*Witness.*

ABBOTSFORD, QUE.—A donation party met at the house of Rev. J. Shipperley on 21st January, and left about \$40, in cash and useful articles. There is evidently a strong desire to sustain this recently reconstituted church, but it is feared the strength of the immediate neighbourhood, with the present aid of the missionary society, will

prove insufficient to maintain a resident minister, at this station.—J. S.

PLEASANT RIVER N. S.—This is a very interesting field of operation. What we shall term the parent station, however, where the meeting-house is situated, is not in a thriving state at the present time, owing to several removals by death of some of the most active and zealous members of the church; and the somewhat diminished population of the immediate neighbourhood. This decrease is caused by the migration of many of the youth, and others, to the towns and villages on the coast and to the States. These, however, go from thoroughly good influences, and have received the seed which will, nay, does spring up, and whose fruits are replenishing the churches in their newly adopted homes; in at least one place in N. S. where these Congregational families, are met together from here, Liverpool, Brooklyn &c. There is a strong desire for assistance to start a new church, and in that station, I doubt not, a church would shortly become self supporting. The effect of our church here is seen in the strictly moral tone which pervades the whole population for miles round; and if any incipient vice should appear for a time, its importation by a stranger can be readily proved. This church was founded principally by descendants of the Pilgrim Fathers, from the neighbourhood of Plymouth, Mass. The late pastor, Rev. S. Sykes, laboured faithfully and earnestly in this vineyard for about eight years, and his removal to Keswick Ridge is deeply regretted by the whole people, by whom his zeal for their welfare is highly appreciated. Several new preaching stations were opened in the later years of his ministry—some of these are among the Dutch settlers in Lunenburg county. Although but very few of these settlers have as yet been added to the church yet a great work is being done among them. They are somewhat phlegmatic, but the gospel has power in these long neglected Acadian forests and about 200 hearers emerge from these dense woods at Ohio, and also at Baker's settlement, and the school-houses are crammed to overflowing, with men, women and

children, some of whom walk for six or seven miles or even more, to hear the gospel. The country about here is new and the people comparatively poor, and as yet lack both ability and energy to support a minister. They have to be educated up to this, and that work is slowly being done, and gradual progress can be marked in the right direction. This is and must for some time remain a real mission field. It needs the material and prayerful support of all our churches, that the Lord of the harvest may send forth zealous labourers in this part of his field, so that the wilderness and solitary place may be glad for them, and the desert may rejoice and blossom as the rose.—J. SHIPPERLEY.

Aobotsford.

SHAFTESBURY HALL, TORONTO.—On Wednesday the 19th February, the new building of the Young Men's Christian Association, at Toronto, was dedicated to its special uses by appropriate services. On the previous Saturday evening the first prayer meeting was held in the reading room; on Sunday afternoon, the Bible Class (taught by G. Hague, Esq.) met in the same place; and on Tuesday evening, Rev. Dr. DeWitt Talmage, of Brooklyn, lectured in Shaftesbury Hall on "Grumbler and Co." The dedicatory services proper were held on Wednesday afternoon and evening; John Macdonald, Esq., the president, and Lieutenant Governor Howland, respectively, occupying the chair. The Associations of Hamilton, St. Catharines, Guelph, Bowmanville and Port Hope, were represented by some of their officers. The city pastors of all denominations had places assigned them in the programme. Some disappointments occurred by the non-appearance of gentlemen engaged in public life.—Hon. G. Brown, Hon. O. Mowat, and H. S. Macdonald, Esq., M.P.P. The mayor of the city gave a brief address. But the charm of the occasion was the presence of the well-beloved H. Thane Miller, of Cincinnati, whose spiritual earnestness, brotherly spirit, pathos and humour in address, and musical skill, are enough to "make" any meeting. On Thursday afternoon, he also met some 300 or 400 ladies, and probably succeeded in lead-

ing them to form a "Woman's Christian Association," to do a work for their own sex, especially for young strangers, corresponding to that accomplished for young men, though of course in a different form. The Y. M. C. A. building has cost, in all, over \$40,000, toward which nearly \$30,000 had been subscribed, and \$7,000 more was obtained on the evening of the dedication. It is a handsome and most commodious structure. The Ladies Bazaar, for furnishing the rooms, will open on Wednesday, March 5th, and promises to be a great success.

FRENCH CANADIAN MISSIONARY SOCIETY.—From the second No. of the *Journal* of this Society, we learn that their work of evangelizing Lower Canada still goes on. The results as yet are not large, but they are good. The

priests everywhere keep their people ignorant of the Word, forbid their obtaining it of others, and act as if their greatest and most important work was to keep the *Bible* out of their parishes! It is sometimes burned; always forbidden; but nevertheless each colporteur of the Society circulated, during the four months of the summer, an average of 129 bibles, testaments and "portions." Seventeen adults, at one place, publicly notified the priest of their abjuration of Rome. One pleasing prospect is that the new immigrants from Old France, who are likely to arrive every year in increasing numbers, are by no means bigoted, though frequently sceptical. Their reply, that "one religion is just as good as another, if a man only lives up to it," is much easier met, than that of a French Canadian who will not read *The Book*, nor suffer it in his house.

British and Foreign Record.

The meeting of the International Evangelical Alliance in New York, in October, 1873, promises to be the great event of the year. Probably no one room in New York will accommodate the crowd in attendance, and arrangements are already in progress for meeting the anticipated requirements of the occasion.

PALESTINE EXPLORATION.—At the late meeting of the British Association, Mr. A. W. Hayne read a paper on the flora of Moab, having visited that region last winter, in the company of Rev. Dr. Tristram. The eastern shore of the Dead Sea was found to be much more fertile and well-watered than the west. A most conspicuous feature was the abundance of the date palm, which has almost disappeared from the Holy Land. On the Northern end of the Dead Sea only a single clump remains, at Gilgal, near Jericho, the city of palms of old.

Two hundred and fifty species of plants were collected.

Read these words from the *London Times*, and say if the end of the English Church Establishment is not drawing near:—"We do not depend on this or that man, or even on this or that House of Commons: but the day may not be far distant when a minister will announce, 'amid general cheering,' that 'our ancient form of worship,' as it has recently been called, is henceforth to stand on its intrinsic merits, like other forms of greater or less antiquity."

JAPAN.—Free toleration for Christianity is not yet realised in Japan. The edicts against it are unrevoked, and yet the Government knows that Christianity is being taught to a limited extent in the great cities, and takes no notice of the matter. Not so, however, with the local officers of the interior. Mr. Gullick writes that the person who befriended

him most in his recent brief stay at Kio-to, and who aided him in hiring a house, has been brought to trial by the city council for those audacious crimes, and himself and his family are punished for them by being imprisoned in their own house.

This, however, does not discourage the missionaries. They are still confident that the day of entire liberty for the Gospel is soon to come, and they are busy making ready for it. In September last a convention of all the Protestant missionaries in Japan was held at Yokohama, lasting five days, in which arrangements were made for a thorough translation of the Bible into the Japanese tongue.

CHINA.—The *Chronicle* of the London Missionary Society says:—As reported last year, a small shop, adjoining the hospital in Peking, was opened for the sale of anti-opium pills, scientific and religious books, &c. We have this year to report continued and growing interest shown by the Chinese, and especially the reading classes, in foreign translated books. Many seek for books in their own specialities, or favourite studies, but many more for the general and useful information which they contain. The desire grows by what it feeds on. The more they know and read, the more is thirst for knowledge stimulated. Next to books and periodicals, we ought to mention the sale of anti-opium pills, of which over 40,000 have been sold at the shop during the year. The universal cry throughout the empire, wherever foreigners have penetrated, has been, "Cure us of our opium: deliver us from the power of the *foreign dirt!*" Our little shop was opened in obedience to this call, and we are so far satisfied with the result.

INDIA.—Sir Donald McLeod, lieutenant-governor of the Punjab, has recently expressed his views in reference to the progress and value of missions in India, as follows:—

"In many places an impression prevails that our missions have not produced results adequate to the efforts which have been made; but I trust

enough has been said to prove that there is *no real foundation for this impression, and those who hold such opinions know but little of the reality.*"

NEW GUINEA.—The mission newly inaugurated on the continental Island of New Guinea by the London Missionary Society, is meeting with no opposition whatever, and with all the success that could be hoped for in so short a time. One of the Mare teachers, Josiah, writing from Dudu, says that fifty-five natives of that coast island have expressed wishes to embrace Christianity. Through an interpreter they uniformly say, "We wish very much to worship with you." They attend divine service regularly every morning and evening. Whenever the native missionary rings the bell—a wooden gong—they all flock to prayer. After repeated explanations of the Gospel way of life and salvation, and the meaning of a profession of faith in the Christian religion, if they be asked, "Do you wish to do this?" they invariably reply, "Yes, we very much wish it."

THE SOUTH.—One of the coloured students of the new university founded by the Am. Miss. Association at Atlanta, Georgia, writes:—

"The other day some white preacher asked me about the Greek verb, love. An ex-slave-holder who stood by jumped up and swore, and came towards me as though he would knock me down, saying, 'Is it come to this, when a nigger, a nigger, can teach a white man!'"

The American Board seems to be entering vigorously upon the prosecution of its work in Papal countries. Within the last year it has sent three men to Spain, two to Mexico, and four to Austria. Of the latter number three had been useful and beloved pastors in our own country—two in Connecticut and one in Wisconsin. Eight ordained missionaries of this Board have gone forth to their respective fields of labour since the annual meeting in New Haven.

Home and School.

THE TRAP-DOOR SPIDER.

BY THE REV. JOHN TODD, D. D.

I sometimes hear it said, "Such a young man is sceptical," or, "He is trying to be an infidel."

I inquire, "Was he instructed in religion when a child?"

"Yes, he had a very faithful, pious mother."

"Then I am not worried about him; he will come all right before long."

And so such usually do. They are held by unseen cords, and cannot break away. There is a very wise period in the life of every young man, when he "knows all about it," and, taking counsel of his own heart, is ready to believe as much or as little as he pleases. But I have been amazed and delighted to see how easy it is for God to take such in his own hand, and bring them out in his own light. I have lately had such a young friend, who had too much conscience to feel easy while neglecting his eternal interests, and yet loved sin too well to yield his heart to reason, to conviction, or even to love. But one day I saw he was in trouble—distress—and yet was trying to conceal it, and shut his soul away from the light. So I said to him, "Look here, George; here is something which a friend has sent me from California."

"What is it? It looks curious."

"It is the home of the trap-door spider. Now, just examine it. Here is a lump of the yellow soil of California cemented together, so that it adheres firmly. It is about eight inches long and three in diameter. You see on the bottom the silken bag that hangs down. That bag is the home of the spider. But look carefully at the top. You see a circular top, perhaps three quarters of an inch across it. You see nothing but this covered top. Now, with the point of my knife I just raise this top. It has a regular hinge, and shuts down so snugly that you would never dream that it could open. But you see it

does' open, and the spider—a huge fellow he must be to fill that hole—can run in and out just as he pleases. Now under the lid, the lower side of it, you see some little holes. The creature when pursued leaps into this hole or house. draws the door down over him, and then, thrusting his front claws into the lid, and bracing himself against the sides of his house, he holds it down fast and so there in the dark he feels safe. The harder he holds on the safer he feels, and the darker it is the more secure he thinks himself. But mind you, man is wiser, stronger, and greater than the spider. He comes and digs down, and takes up houses, trap, spider and all. He is his master now. He can kill him or save him alive. Now my dear George, you are just like that spider."

"Pray, how do you make that out?"

"Why, don't you see, you have a certain dark place in your heart, where you retreat every time the truth of God, or love of Christ, or the influence of the Divine Spirit, seek you. You run into your place of doubt and unbelief, and, like the spider, draw the door and hold on to it, and tighten your hold the darker it is; and there you are, and there you intend for the present to remain. But there is a powerful hand that is digging down below all this, and will soon, I do believe, lift you and your retreat out into the light."

"There is another resemblance. This trap-door spider is very poisonous in his bite, but he is powerless when man has taken his strong-hold. So you would be poisonous among your companions and the boys who are looking up to you, should you communicate your notions. But God won't let you. He opens your eyes to the light and he holds you in his hand, and he won't let you poison others."

"O, sir, I see it, I see it all!" and he burst into tears; his heart was softened; his refuge was gone, and thus the trap-door spider preached a ser-

mon more powerful than I could do. I shall keep the spider's home, and who knows how many sermons it may yet preach? All who see it pronounce it a wonder, and so is the hiding-place in the sinner's heart a wonder; but a greater wonder far is the mercy which can open it, and pour into it the beams that come from the Light of the world.—*S. S. Times.*

HINTS FOR THE PRAYER-MEETING.

“Lord, teach us how to pray,” was the petition of disciples; and the Lord gave them a model, which shows the propriety of having method in our prayers.

1. If you propose to pray or speak in the meeting, where it is left to the brethren, you need not wait for others because you are younger, or esteem yourself less qualified. It will not be considered any want of modesty in you if you should be first. This is one of the occasions when the last may be first, and the older and more experienced may properly wait.

2. Let your prayer be short, especially if there be a number to take part.

3. And definite. You do not come to pray for everything at this time. “If two of you agree as touching anything it shall be done.” Observe the singleness of that prayer of the disciples: “Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.” The subject may be appointed for the occasion, as at the monthly concert; or some object may be suggested; or the portion of Scripture read may lead the mind to some point.

4. Worship has its natural order. If you pray first, you will naturally seek the promised presence of the Lord Jesus; and the closing prayer is somewhat summary. Both of these may be short. Do not indulge in much repetition.

5. It is not necessary that either of the prayers should be brought to a close with any considerable formula, referring to the finishing of our work on earth, and the close of life, the end of the world, and the eternal future.

6. Do not pray for yourself principally. The spirit of grace and supplica-

tion is poured out on those who pray for others. It may be that the prevalence of prayer at the Fulton street prayer-meeting is due to their praying there definitely for others, rather than for themselves.

7. You may direct your prayers often to the Lord Jesus. His sympathy will warm your heart. And He said of the Comforter, “I will send him unto you.”

8. Let the voice be natural, except that the tone of it will be modified by solemn and tender emotion.

9. Remember that the great qualification for the services of the prayer meeting is the gift of the Holy Spirit, which you will do well to seek before you go to the meeting.

YOUR EVENINGS, YOUNG MEN.

The historian Hilliard has said: “To a young man away from home, friendless and forlorn, in a great city, the hours of peril are those between sunset and bedtime;” and we have no doubt many a young man will respond to this sentiment. It is then that the theatre throws open its doors; the drinking saloon tempts by its glitter of lights and glasses; then the strange woman stalks abroad; then it is that your companions, tired of the day's labours, and seeking recreation, step beyond the line of rectitude, and cordially invite you with them. What must you do? Avoid temptation; but that is easier said than done. How do you do when you wish to avoid thoughts that trouble and unsettle you? You think of something else, and while you are reflecting upon other things you are *not* thinking of your troubles.

Your duty, then, is plainly to do something—something that will put you out of the way of these temptations.

If you are happy enough to have a home, be found there as much as possible, and feel that you are bound to do something for the comfort and social life of that home. If you are in the city, boarding, then see that every evening is well occupied. Pass part of this leisure in reading or study, at your room when it is possible. What fields of knowledge you may survey, and what

acquaintances with the past you make by one or two evenings spent in this way every week! When you go out, as you certainly need to do, go to some lecture; visit some refined home, where woman's influence will soften you; connect yourself with some class or society where improvement is the motive. If you wish amusement: go where refinement will surround you, and where conscience will not reprove you; unite yourself with a Christian Association, and enter in its works, and be at the prayer meetings. But do not feel that you can do without God's grace in your heart. All that we have mentioned is only secondary. Here is your armour.

THE BATTLE WITH THE GIANT.

(A TALK WITH THE BOYS.)

BY THE REV. THEO. L. CUYLER, D. D.

About sixteen miles south-west of Jerusalem lies a valley called the Valley of Terebinth. In the Bible it is called the Vale of *Eloth*. It is about a mile wide, and is covered with crops of grain. Through it runs a torrent in the rainy season, and during the dry summer its bed is covered with small pebbles. Just beyond it lies the region once occupied by the ancient Philistines. That was the valley in which the ruddy young David fought the giant of Gath; and out of that brook he probably picked up the five smooth stones which he put into his shepherd's pouch.

There is not a boy in our Sunday-school who does not know the exciting and captivating story of David and Goliath. Every boy has seen the fight almost as plainly as if he had been on the spot when the giant marched out, and defied Israel to a single combat. The monstrous Philistine is over eight feet high, and every inch of his huge bulk is encased in shining brass. His spear is as big as a weaver's beam; the head of it weighs six hundred shekels of iron. His impious challenge is, "I defy the armies of Israel; give me a man that we may fight together." For forty days the blustering giant's challenge goes unaccepted, and the hearts of God's people are growing as weak as water. At length a shepherd's boy steps mo-

destly forth to the front. His name is David, which signifies "the beloved—the darling." There is many a family in which the youngest boy is a David, a "darling."

This brave youth carries a staff in one hand, and in the other a common sling. In those days men were trained to use the sling in battle, and could hit a mark almost as accurately as modern soldiers fire a rifle ball at a target. David was used to a sling. He drops five smooth stones from the brook into the little bag at his side, and goes out to battles with no other armour than the protection of God. A boy who goes into the battle of life with the armour of prayer on, and with God to take care of him, need never be afraid. It is not necessary for me to describe the short and sharp contest which the shepherd boy had with the giant. One quick skilful whirl of the sling, and in a moment the stone is buried in Goliath's forehead, and he stumbles with a heavy thud upon the ground. His ugly head is soon off, and is carried in triumph, while the giant's sword is hung up as a trophy in the Tabernacle.

Now there are a great many spiritual lessons to be learned from this wonderful story of David and Goliath. The Philistine is a type of SIN; and Jesus Christ, the Son of David, slays sin. We read in the Bible that he "spoils the powers" of darkness, and "makes a show of them openly, triumphing over them."

But every boy has giants to fight. These giants have different names, but they all belong to the same family of sin. The devil is the father of them all. One of these monsters has hundreds of dens in all our cities, and sometimes you see his den by the roadside out in the beautiful country, too. Boys! whenever you go by a drinking-saloon all lighted up, and with a row of bottles on the shelves, you see one of these dens. Then say to yourself, "That is a den of death; I will never set my foot inside of it." He is a cruel monster. This giant of strong drink. The doctors call him Alcohol; but the keepers of the dens give him droll names, such as "Gin Cocktail," and "Rum Punch," and "Hot Tom and Jerry." But he is

a bloody monster, by whatever name you may call him. He murders the fathers of thousands of our dear boys and girls every year in his showy saloons as well as in his dark, dirty cellars. He poisons men and women to death. He robs his victims of their money first, and then kills them afterwards. A hard-hearted demon is this demon of drink.

There are other giants of sin, too, besides Alcohol. There is the giant of UNBELIEF, who scoffs at Bible-religion just as Goliath scoffed at the Lord's armies. The way to meet this wicked infidel enemy of your soul, is to find the simple truth in God's Book, just as David found the smooth stones in one of God's books. Your faith can use the sling as well as David used his. Many a little child's faith in Jesus Christ has slain the huge scoffing giant of unbelief. Yes! and that last enemy, Death, has been conquered by the sweet child of Jesus who has said in her last moment, "Blessed Saviour! take me home!"—*Sunday School Times.*

ENTHUSIASM WANTED.

D. L. Moody, of Chicago, made a speech in England lately. In the presence of scholars, noblemen and a large crowd he said :

We want something more. We want enthusiasm in God's work. We find it in the world. Men are desperately in earnest in business circles. Hell is in earnest. Why should not we? We talk about infidelity, and all the isms that are creeping over the world. I am more afraid of formalism than anything else. Let the children of God but see eye to eye, and Christianity will overcome all the hosts of hell and death. There is as much power in the gospel to-day as ever. Man has been as bad as he can be. He was bad in Eden, he was bad for two thousand years under the law, and he has been bad these eighteen centuries under grace; but, my friends, there is power in the gospel to save. When men are willing to give their lives to work for God, then He takes men and uses them. One thing I admire about Garibaldi, his enthusiasm. In 1867, when he was on his way to Rome, he was told

that if he got there he would be imprisoned. Said he, "If fifty Garibaldis are imprisoned, let Rome be free." And when the cause of Christ is buried so deep in our hearts, that we do not think of ourselves, but are willing to die, then we will reach our fellowmen. Five years ago I went to Edinburgh, and stopped a week to hear one man speak—Dr. Duff, the returned missionary. A friend told me a few things about him, and I went to light my torch with his burning words. My friend told me that the year before he had spoken for some time, and fainted in the midst of his speech. When he recovered, he said, "I was speaking for India, was I not?" And they said he was. "Take me back that I may finish my speech." And notwithstanding the entreaties of those around, he insisted on returning, and they brought him back. He then said, "Is it true that we have been sending appeal after appeal for young men to go to India, and none of our sons have gone? Is it true, Mr. Moderator, that Scotland has no more sons to give to the Lord Jesus? If it is true, although I have spent twenty-five years there, and lost my constitution—if it is true that Scotland has no more sons to give, I will be off to-morrow, and go to the shores of the Ganges, and there be a witness for Christ." That is what we want. A little more, a good deal more, of that enthusiasm, and Christianity will begin to move, and go through the world, and will reach men by hundreds and by thousands.

LOVE-SONGS TO JESUS.

At our prayer-meeting to-night we sang with full hearts and voices that simple heart-song of love :

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

This is chorus to a hymn that has more of passionate devotion to Christ in it than it has of æsthetic poetry. It was composed for Sunday-schools, and is set to a sweet stirring tune of the best old Methodist stamp. It always rouses our people, and brings back revival joys and the taste of the fruits when we sat

in the King's garden, and His banner was over us.

There is a wonderful power in a glowing ecstatic love-song to Jesus. The language may not be very artistic; it may savour of extravagance to the skeptical critic. But the warmer and the stronger it is the better to a genuine child of Jesus. When a soul is on fire and melting, it don't want elaborate poetry or artificial tunes. It longs for simplicity, fervour, and elastic glow. It craves endearing epithets. There are moods of mind when a blood-bought believer revels in the love of the Saviour and only wants to sit beside the mouth of the well, and drink and sing, and sing and drink, until the soul overflows with grateful joy.

It was in such moods of rapturous communion, that the holy Rutherford broke out into those passionate words of endearment which rival the song of Solomon. "O fair Lord Jesus!" he exclaims, "let me wrap my withered arms around thy great broad love! How little of the sea can a child carry in its hand; as little am I able to carry away of my boundless and running over Christ Jesus. All lovers blush, when ye stand before Christ; shame forevermore be upon all but Christ's glory? Would to God that all this kingdom knew what there is betwixt Christ and me in his person—what kisses, embracements, and love communions! I would not exchange Jesus for Heaven. Nay, I think that a soul could live eternally blest on Christ's love, and feed upon no other thing; yea, when Christ in love giveth a blow, it doeth a soul good, and there is a kind of comfort and joy to it to get a cuff with the sweet soft hand of Jesus."

Of this holy literature of love the church ought to read more; and in our devotional meetings we ought to sing more of these love-songs in praise of our Redeemer, who bought us with his blood. This element of *Christliness* is wanting too often in the pulpit and in the prayer-meeting. For fear of being thought extravagant or enthusiasts, we tame down our language, and stiffen our countenances, until we freeze up the best impulses of the soul. We sacrifice our devotions to our dignity.

But the more the love of Jesus abounds and glows within us, the more shall we burst out into those hymns and into those utterances in prayer which are the best foretastes of Heaven. The most delightful feature in a true Christian service, is when all hearts break out in some strong rapturous love-chant to our Redeemer. Wesley struck this note when he struck his incomparable "Jesus, lover of my soul." We ought to have more of such melodies of Calvary in our prayer-meetings, and sing them with open mouths, and eyes brimming with tears.

I confess to a great liking for the godly old negro "uncle Johason," who used to say "Massa, you know *de flesh be weak*; and when dey begins in de meeting to talk and sing about Jesus I begins to *fill up*, and putty soon I has to holler, and den dey say, 'carry dat old man out; he 'sturbs de meetin.'" Would to God that all our church prayer-meetings had a few more such blessed *disturbances!*—Cuyler.

THE MINISTER AN ORGANISER.

We give the best part of an article, by Dr. J. S. Hart, in the *Sunday-school Times*, and heartily endorse the wisdom which apportions to every man his work, and provides that the minister shall be truly the overseer of the Church:

"The minister in his pulpit, equally with the doctor in the sick room, has to deal with the practical living issues of the day. He has to deal with men, women and children as he finds them, and with the spiritual wants growing out of their temporal affairs the manifold temptations arising from business, pleasure, or passion.

"A pastor then needs something more than theological training, or even theological oratory. He is the head of a spiritual corporation, a highly organized living body, and as such he needs executive ability, and this ability is all the more needed from the fact that the tie which binds together this spiritual body is a purely voluntary one.

"Many a pastor who has this executive ability, excels in usefulness others who are far more eloquent in the pulpit. The secret of the matter, which some

ministers seem not to understand, is that people become interested in any enterprise, secular or religious, just in proportion to the extent to which they themselves are actors in it.

"If the minister and two or three others acting with him do all that is to be done in the way of Christian effort, and reduce the rest of the congregation to a passive reciprocity, the whole affair becomes tame and dull, no matter how brilliant may be the efforts put forth.

"The prevalent opinion is that the Sunday-school does not flourish in this or that congregation, because it happens to have no adequate supply of teachers and officers. I hold this opinion to be a pernicious error. Every congregation, with almost no exception, has within itself the elements for a good and vigorous Sunday-school organization. The men and the women are there, but they need to be called out, and in most cases they need to be instructed in their work.

"They do not know exactly how to go about it. They want some instruction, some hints at least, in the art of teaching, and of school management. A pastor who himself understands well the theory and practice of teaching and of school organization, so as to be able to mould and shape the materials at his disposal, and to convert these intelligent and educated men and women into efficient and skilful teachers, has therein a wonderful power for good.

"It is the pastor's work, not to teach the Sunday-school, not to superintend it, but to create superintendent and teachers, if he does not find them readily fitted to hand; and it is an essential part of his seminary course to study how to do this important part of his pastoral work. Preparation for the Sunday-school work, just as clearly as preparation for the work of the pulpit, constitutes a legitimate part of the seminary course."

LOVED ONES IN HEAVEN.

I doubt not that we shall find our children there. I do not believe that the heart has been kindled to so much fear and suffering that it may be quenched with everlasting forgetfulness. This is my liberty. It is not God's revela-

tion. It is my necessity. And I am not rebuked when I indulge in such thoughts. My heart cries out to those who have loved me and gone to the heavenly land; and when I cry to them I hear a voice answering, as the Spirit and the Bride are represented as saying, "Come!" At night, by day, at twilight, in joy, and in sorrow, I hear the voice of loved ones saying, "Come!" Over all troubles, louder than the noise of wind and storms, I hear the voices of those who have gone before me saying, "Heaven is real; God is real; love is eternal; come—from out of winter, from out of trouble, from out of storms, from out of the sinland, come!" There sound perpetually from the walls of the celestial city, voices that win and woo every aching heart saying, "Come, come, come!"—*H. W. Beecher.*

THE PASTOR'S ASSISTANT.

A young minister was once called to a young and plastic church. One of first questions which he asked was, "Do your people take good religious papers?" The elders scarcely knew. He was unwilling to accept their call unless they would see that the congregation was well supplied with that sort of literature. They liked his proposal. The people began to read more upon Church and Christian affairs, and he began to arouse them to earnest working and generous giving. The contributions increased wonderfully, for the people were learning of the real wants of the Church. The preaching was blessed. Press and pulpit lent a force to each other. Pastor and editor were mutual helpers in the same good work. And here is the real design of an earnest, thoroughly Christian paper. It is not to draw dividends upon the large investments, not to wage controversy, not to deal out the mere news of the day, not to publish brilliant essays; its leading design is to do what the pastor should be doing, if he knew everything, and could be talking and teaching every week in every house. It is his assistant and vicar in the parish. It supplements his work. It goes on wings while he must walk. It goes when and where he cannot go. It makes a Sunday call on his people,

and fits them for hearing the next day's sermons. It follows up his preaching, whispering again to the conscience and the heart. It is the unfailing supply in vacant churches. It is never down with a cold, nor absent on a vacation. Fifty-two times a year it brings happiness into the homes of thousands, and in every house tells the same "old, old story of Jesus and His love," of the Church and her conquest, of holiness, and of heaven. Let every church have a devoted pastor and a Christian paper, and the Gospel will move the world.—*Terior.*

WHERE THE FAULT LIES.

Hundreds of the teachers—some of them of high intellectual attainments—were confident, at the opening of the year, that the book of Revelation could not be profitably studied by children. Thousands of teachers—many of them possessing only average qualification of mind—found, on experiment, that that book contained choicest lessons for even the youngest scholars. During the third quarter of the year, many teachers were positive it was a great mistake to assign lessons in Romans to the little folks. But multitudes of children have delighted in the simple and practical lessons of Love, and Trust, and Obedience, found in the tender words of Paul's Epistle. All the lessons of the Uniform Series have been selected by men familiar with both children and Sunday-school teachers. They are within the reach of these. If any teacher, even though he be a Supreme Court judge, a high school principal, or a doctor of divinity, finds himself unable to teach his class important and practical truth out of these lessons, he may be sure the trouble is not with his scholars, nor yet with their lessons; it is with their teacher. Such teachers are of the sort described by Paul to Timothy, as those "desiring to be teachers of the law, understanding neither what they say nor what they affirm. For we know that the law is good, if a man use it lawfully." The man who cannot teach the Uniform Lessons well, ought to confess his ignorance of teaching, and seek to learn how to do the work to which he is set. Others know how; many are learning;

perhaps he can learn also.—*S. S. World.*

SAFE.—During a revival meeting in Virginia, a little girl five years old, joined with others in singing a hymn with the chorus, "Zion's ship is on the ocean."

The Pastor asked her if she would like to go aboard of that ship.

"No," she replied.

"Why?" asked the Pastor.

"I don't know where the ship is going."

"To heaven," was the explanation.

"I would like to go to heaven, but I am afraid the ship will turn over."

"Do you know who is the captain of the ship?"

"No."

"The Lord Jesus Christ is the captain."

"If Jesus is the captain," she replied trustingly, "he will not let the ship turn over, and I would like to go aboard."

Precisely the doctrine of the Bible. Jesus is able to keep that which we commit to Him against that day. We may safely entrust ourselves and all we have to him.

EDITORIAL POSTSCRIPT.—The extraordinary amount of printing required this Session by the Legislature of Ontario, of the same office, has delayed our last two issues.

We are sorry to divide the second of Mr. Chapman's able articles on Genesis, but our space leaves us no option.

Letters from exiled Canadians speak with special emphasis of the interest with which every item of our "News" is read abroad. Let our friends keep this department fully, promptly, and concisely supplied. At this last moment we hear of a Valedictory Soiree in Guelph, Feb. 11., but not a line has been sent for publication, though in no church are we better sustained.