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THE
Canadian Independent.

VOL. XIX.

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No. 3.

ONE WAY OF GETTING BENEVOLENT CONTRIBUTIONS.

Now that the heat and the harvest and the holidays are nearly over, and pastors and people are coming home and settling down for another season of church work, the questions will come up in each ecclesiastical family—*what* shall be done for our various denominational societies, and *how* shall we do it? There are the Missionary Society, the College, the Widows' Fund, the Indian Mission, and the Union, successively—not always successfully—appealing for aid, besides many other societies, religious and charitable, of a non-denominational character. Some of these have travelling agents, who may be left to attend to their own business; but for others the responsibility is thrown upon the Church itself. It is of the latter cases that we now write.

In our judgment the highest and purest form of voluntary benevolence is that in which gifts for Christ's cause are brought by the giver spontaneously, and cast into the treasury. This is practised in some churches with a good degree of success, the envelopes being filled with respectable amounts; but we are sorry to say that it demands a higher education in the grace of giving, and in the intelligent appreciation of the merits of the various claims on our liberality, than most have attained unto.

The miserable parody upon the above system, which appears in the copper or dime "public collection," is hardly worthy of mention in any serious consideration of the methods of supplying the large demands of the work. Its only legitimate function is that of "gathering up the fragments that remain, that nothing be lost."

Then comes the plan of personal appeal by collectors going from house to house. This is undoubtedly the most effective, reaching every one, and presenting the case to him in the most suitable manner. But in order to its success, the collectors must be men or women who understand their business—well acquainted with the object presented, able to give information and to meet objections, and who have influence with the desired subscribers, as well as the special "gift" of col-

lecting. Where such persons can be secured, the work will be well done. But it is very hard to secure them ; they are scarce ; they are busy ; and they have too much of this work on hand all the year round.

Another plan has recently come under our notice, which we have thought it well to describe to our readers for their consideration. It is that adopted in many congregations of the Canada Presbyterian Church. Its origin we do not know. It smacks somewhat of Dr. Chalmers' remarkable financial organization of the Free Church ; but we have a guess that in its missionary application it finds its paternity in the U. P. wing of the body. The facts and figures we are about to give are derived from the printed report, for 1871, of a city congregation numbering 404 members.

Within this congregation is organized a "Missionary Association," consisting of all subscribers to its funds, the pastor being president, and the elders members of the committee, by virtue of their offices ; besides these are a Vice-President, two Joint Secretaries and Treasurers, fourteen Committee-men, and sixteen Lady Collectors. These Collectors are expected to call upon every member of the congregation, and to obtain first the promise and afterwards the payment of a *monthly* subscription to the funds of the Association. The Secretaries attend before or after a week-night service, once a month, to receive the contributions from the Collectors. The Association itself meets once a year, and on the recommendation of the Committee appropriates the money thus collected to the various "schemes of the Church," at the same time electing its officers for the ensuing year.

Such is the plan : now for the results. In this congregation of 404 communicants we find the names of 205 subscribers to the Missionary Association, from whom the sum of \$992.92 was received by the Collectors. Adding to this \$124.19 from public collections for the same objects, there are \$1,117.11 for distribution at the annual meeting. Other special collections, for Widows' Fund (\$45), China Mission outfit (\$79), Assembly Fund (\$20), and Sunday-School Missionary Collections (\$95.05), made a grand total of \$1356.16 for denominational objects. The \$1117.11 was thus divided :—Home Missions, \$556.11 ; Foreign Missions, \$160 ; Knox College, \$280, do. Scholarship Fund, \$60, total \$340 ; French Evangelization, \$60.

The list of donors, which we have been at the pains to classify, contains one name, the minister's, for \$120 (\$10 a month), one for \$72, one for \$52.50, one for \$48, one for \$30, two for \$25, one for \$24, one for \$20, one for \$18, six for \$12, one for \$11, one for \$8.70, one for \$8.20, two for \$7, one for \$6.50, seventeen for \$6, one for \$5.50, seven for \$5, nine for \$4 and fractions under \$5, twenty-three for \$3 and fractions under \$4, thirty-eight for \$2 and fractions under \$3, forty-nine from \$1 to \$2, leaving thirty-two donors of under \$1.

Thus it would appear that out of over two hundred subscribers only seventeen gave over \$10, their united contributions amounting to \$517.50, more than one-half of the sum (\$992.92) given by the whole congregation. There were thirty other donors of between \$5 and \$10, their aggregate being \$179.90. The balance,

\$305.52, was made up by the one hundred and fifty-eight subscribers of under \$5. We doubt if there is a congregation in the C. P. Church which gives more liberally, in proportion to its wealth, than the one thus reported of, or which is better organized and worked.

Two things strike us in connection with these figures :—First, the thoroughness with which the canvass is conducted, as shown by the number of subscribers ; and secondly, the moderate amount of the great bulk of the subscriptions, considering these as covering four principal objects—Home Missions, College, Foreign Missions, and French Canadian Evangelization. The aggregate amount is large : the individual contributions are not so, speaking generally.

There seem to be these advantages in the plan : 1. It reaches everybody in the congregation by personal application. 2. It enlists the activity and interest of the collecting staff. 3. The subscriptions are easily paid, being divided into small monthly sums. 4. Every denominational object has its share of support. 5. Deacons are relieved of the responsibility and irksomeness of collecting for everything.

On the other hand it may be liable to these objections : 1. By throwing all subscriptions into a common fund, there is less interest awakened in the several objects, and less opportunity for special liberality in favour of one or another. 2. Subscribers will give less generally to a mass of objects than when separately appealed to for each. 3. It will be difficult, in many instances, to secure efficient collectors, and keep the machinery thoroughly at work.

Our readers are quite competent to form their own judgment upon this plan. We do not advocate it as *the* method of doing the thing. But it is certainly worth thinking over, and perhaps the test of experiment ; and it is infinitely better than the *no*-system which leaves contribution for these objects of common concern a matter of chance and uncertainty year by year, depending on some impulse from without. The Church hereby seriously and systematically sets itself about sustaining the work laid upon it.

AN EXTENSION OF THE SABBATH SCHOOL.

The Sabbath School is for the avowed purpose of gaining the children for Christ. Suppose they are gained. Will they find a continuance of the teaching in the Scriptures, which heretofore has been such a blessing to them ? We are supposing them to have become "members." If not, there is a spiritual loss to them. If so, then why should not *all* the members enjoy the same ? The experiment has been tried, with varying, but generally good success, of getting the Church together for the study of the Scriptures. This was one of John Knox's pet schemes : though we are not aware that he met with success in getting such meetings established. He proposed "meetings for prophesying." He followed strictly the injunction, "Let the prophets speak by two or three, and let the other judge." Any brother was at liberty to give his views of a Scripture passage,

or to ask any question as to its meaning. But if he proposed to confine himself to the asking of a question, he was informed that he must give his own opinion of it, before "the others could judge." Then he retired; and when he was admitted again, he was informed as to the opinion the assembly had come to. Not more than three were thus to "prophesy" at any one meeting. There is nothing new under the sun; and among the most conservative of religious people, we may yet see Knox's meetings for "prophesying" adopted: combining all the essential qualities of the "Fellowship-meeting" and the "Class-meeting."

The activities of the S. School must be brought into the Church; if it were only for the sake of the young people transferred from one to the other. A "Pastor's Bible-class" answers a certain end; but after all, it is not enough. The plan, therefore, fallen upon by some, is to get all the congregation together in the afternoon, and have a religious service, which, over and above the devotional exercises, consists of "question and answer." Not a catechism, nor anything formally committed to memory, but such questions as would suggest themselves in the "reading in course" of any of the books of Scripture. There will be a backwardness at first in asking questions of the minister; and when the ice gets broken, there will sometimes be specimens shown of foolish questioning, or for the sake merely of posing the pastor—and more frequently still of questions having no relation to the passage in hand. But we are assured by those who have given it a good and fair trial, that these things soon come to an end; and instead, there grows up an eagerness to ask pertinent and respectful questions. We once heard a returned missionary from India say, that in the mission services often a native rises up gravely and respectfully, and says, "But, Teacher, will you explain how *this is?*" stating the difficulty he has found. And this without any interruption to the decorum of the meeting. A peculiar advantage in establishing such meetings would be, that the pastor can, having prepared himself on the particular passage in hand, ask questions (and suggest answers) until he gets his people sufficiently familiarized with the new kind of meeting to ask him explanations. So that it need not at all wear the aspect of a failure, even from the very first. It will generally be found expedient to go through a certain book in regular order. It gives a more complete idea of the scope and grasp of the book or epistle; and it gives the opportunity too of touching upon sins, failings or besetments which are better thus taken up in regular course, than if supposed to be searched for. Such meetings would be an admirable sequel to the teaching of the S. School in younger years; and the young church-member would feel that there was nothing lost, but much gained, in graduating into the Church out of the school. Two other points will suggest themselves; one from the minister's point of view, and one from the member's. The minister often finds that information, illustration, help, light has come to him concerning something; and like the "Antient Mariner," he is uneasy till he gets some one to whom he can unburden himself. A sermon is often too mathematical in its proportions to take in all these irregular patches and corners of new-broken fallow; but they may come in, either at one

time or another, at the Bible-school. And there is this advantage to the hearer :—if he has been induced—invigiled if you will—into asking a question, or making a remark upon the passage, his heart and mind will be full of it, as he goes home. He will not discuss crops or weather, trade or politics, as he returns ; but will have more to say to his neighbour on the “ lesson,” as they pursue their way home.

Where it has been tried, it is always in the afternoon ; and supplementary to, not instead of, the morning sermon. There is one thing certain—our people *do* need more instruction in the Scriptures. And we are willing to believe they are ready to receive it. And as, in very many instances, it seems impossible to have a full attendance of members except on the Lord’s Day, *that* is the time this “ extension of the S. School” must take place. Mr. Mimpriss, an excellent authority on such points, says the additions to the Churches in England and Scotland, from the Sabbath-school, do not exceed one per cent per annum. This must not be ! The Church must wake up ! The children must be brought into the Church ; and the teachings and arrangements of the Church must be such that they shall continue to be as interested, and as *much benefited*, as when S. S. Scholars.

W. W. S.

THE UNIFORM LESSON.

BY REV. JOHN HALL, D. D., OF NEW YORK

There must be some good in the “ uniform.” In the great schools and colleges they put the boys and young men into it ; and so, if they get into boyish scrapes in the “ town,” it is easy to know them by the “ gown.” In the law courts they put the lawyers into horse-hair wigs, and band and gowns ; thus there is lent to law proceedings some sense of dignity and importance, which it is hard to maintain in average humanity where the presiding judge is in a linen “ duster,” and dusty at that, and the assisting learned brethren stretch their legs over the dock-railing, perhaps originally to avoid the tobacco nuisance on the floor. The Bar Association of New York think of getting gowns and bands. We wish them success in the effort. The gallant tars have a uniform. So had the “ boys in blue” for good and sufficient reasons ; and something now might be said about ministers having it too, and yet not being “ sacerdotal.” We have not too much “ reverence,” any of us ; and no help to it is despicable.

But the *Uniform Lesson*, that is another matter, and one of which much must be thought and said for a few months to come.

The writer is interested in a Young Men’s Society, which manages the Sunday-school work of the congregation, and meets monthly. Lately it was thought well to make the “ Uniform Lesson” the topic, and the female teachers being equally interested with the male, they were respectfully invited to be present, with a result so satisfactory, that it will be difficult to resume the monkish method of meeting again.

Free discussion was invited, and it was interesting to see how the idea struck various good minds. A note was made at the time of the difficulties, and of the replies to them, of which the friends were too candid to deny the force.

“ Why,” said one independent-minded man, “ those commentaries will be so full and complete, there will be nothing for teachers to do in the way of study.

The crutches will be so perfect we shall cease to use our own limbs in walking." [The opener had been dangerously eloquent on the annotated lessons.]

But the annotations are *no part of the scheme*. The scheme is for uniform lessons—for the schools being engaged on a given Sabbath, on the same Scripture lesson, all over the country. Whether the teachers shall use annotations or not, is entirely for themselves. The Uniform Lesson Committee was not raised to furnish annotations, but to select lessons. How much and what kind of commenting shall be called into use, is for churches, societies, and schools to determine. The demand will no doubt regulate the supply.

"This system cannot be worked. The Scriptures are here divided up, and children, as with us, miss three months of the year, and so will miss large sections of Scripture."

This difficulty, in various forms, applies to any system and to all schools; some only meet in summer, some only in winter. City congregational schools lose summer months, unhappily, but mission schools do not, as a rule. But now let us see how it will work with the city children who have vacation. Why should they not attend school where they spend the summer? And especially when on the uniform plan, they can take up the lessons and pursue the line on which they have entered at home, and to which they will return in the fall? Instead of the vacation of the summer being an objection to all Uniform Lessons, the Uniform Lesson reduces to a minimum the evil of our present partial break-up of city schools. Any plan that proposed to include a district or church, or that proposed to follow the Scriptures in a regular way, is open to this objection. But it falls most lightly on the international series. A Presbyterian child may find his own lessons continued in the Congregational, or the Methodist, or Baptist schools, where he is staying, if he finds no Presbyterian, and so all around; he will have one inducement the more to keep up attendance; one plea the less for neglecting it, and one good opportunity of learning practical Catholicity.

"But one Scripture lesson does not fit all; some classes are more advanced than others." True, but we have for years teaching one Scripture for all the classes of the school, and without practical difficulty; because, as the Rev. H. C. McCook, of Philadelphia has well put it, the same leg of mutton that gives a cup of broth for a sick child, will give a dinner to a healthy man. It is the business of the teachers to slice and prepare the meat, as the young ones are able to bear it. We shall, no doubt, have "intermediate" helps and infant-class helps as now. Indeed, one most earnest plea was presented to the Committee, not to forget the "little children."

"Lesson papers do harm." Very well. You have not committed yourself to them, or to any of them, by accepting the Uniform Lesson, as shown already. "Let every teacher be fully persuaded in his own mind."

"Uniformity is of no account and should not be sought by us. Uniformity is the plea under which Romanism is defended; and to obtain it, great cruelties were inflicted on our Covenanting and Puritan forefathers." [We are exceedingly strong in our attachment to the Puritans and Covenanters—not too much so.] Uniformity is of some value. A uniform Sabbath, fast day, week of prayer, day of prayer for colleges, 4th of July, Thanksgiving, are all of importance. The churches want uniformity in hymns, modes of admission into the church, and other like matters, including collections for church objects. Besides, it was not the uniformity to which our forefathers objected, my dear friend. It was to enforced uniformity; and to enforced uniformity in what they disliked for its own sake.

"One enters school in May; another in November; a third in January; the Uniform Series will not work with them." Why not? The difficulty is no greater than at present in every school. New scholars enter with the class, and if attending school seven years—an approximate average—come round to the point at which they began, as practically students do in many colleges and seminaries.

"This system is for only one lesson a day. Some of our schools have two." Assuming this to be so good an arrangement as to deserve providing for and per-

petuating, it will be easy to find lessons for the second session. Some, perhaps, in denominational teaching; as, for example, catechisms; some in missionary literature; some in portions of truth which it is absolutely necessary to pass over in the Uniform Series.

"This system only provides for twelve lessons in the quarter." Many schools have a review at the end of the quarter; some a quarterly missionary concert, *W.* should not object to the plan, who take the last Sabbath of each month for examination by the pastor and review.

"This system takes the gospels as they are in the New Testament, not in the chronological order of our Lord's life." It was felt, after much careful thought, that nine-tenths of the Sabbath school-teachers and pupils do so, and the remaining one-tenth cannot get absolute agreement in the books they consult, as to the order of time. It is doubtful if the majority of scholars would be helped by the attempt to determine this.

"Uniformity appeals to sentiment; but only a sentiment." True, but it is already felt to be proper to appeal to it, in many forms as above; and if any one supposes sentiment impotent or unworthy of being taken into account, he must read again the history of nations: Sentiment moves bodies of men when "dry light" is powerless.

"We should not follow irresponsible conventions; the precedent is a bad one." Why irresponsible? The delegates did not elect themselves. They are responsible to those who sent them, to their conscience, and to the Christian community in presence of which they act. True, they are not responsible to a particular church, because they represent various churches. But will the churches take nothing but what emanates from bodies responsible to them? No books! No music! No suggestions! Did the church courts organize Sabbath-schools? or did they grow out of the life of Christians, and receive recognition from the church courts when they had won it? Is it the way of American Christians to reject a thing because they did not create it? American national life owes something less responsible to conventions.

The readers of *The Sunday-School Times* can judge how far the objections, fairly and calmly put, are of weight. And having disposed of them, it is to be considered how much may be expected from the interaction of schools and teachers employed on the same lesson; of teachers and pupils, and families, and ministers; and week-day services and teachers' meetings. Consider, also, the tendency of all this to moderate the sharpness of denominational exposition: for a text that seems to bear up a peculiarity, and is leant upon a good deal accordingly, will be expounded by a Methodist, or Presbyterian, or Baptist, with the distinct consciousness that his exposition will be side by side with that of other valued brethren, and he will avoid over-pressure on the denominational side of it. This will be some gain to positive truth and to practical Catholicity.

In conclusion, the writer only begs to add a little of his personal experience. Exactly ten years ago he founded a magazine, of which one feature was a Uniform Lesson for the schools of the Irish Presbyterian Church. There were difficulties and objections. But the plan worked so efficiently as to make a separate publication for this very purpose proper, and the difficulties and objections have vanished in practice. Let us only be patient, candid, tolerant, and "the thing that has been is the thing that will be." The unifying of the Bible-loving communities of America is a national good; and the unifying of the English-speaking Christians on this continent, (for Canada is heartily with us,) is a blessing that reaches far beyond the limits of the nation.—*S. S. Times*.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it; and drink it in, simply and earnestly, with your eyes; it is a charming draught, a cup of blessing.

REV. THOMAS JONES ON COLONIAL MISSIONS.*

Mr. Chairman, my friends,—Our fathers thought, and said, and wrote that the body of the first man Adam was perfectly formed before it received life and spirit: all its members were perfect in themselves and harmonised with each other, but it was lifeless. There was no intelligence in the eye, no smiles played on the lip, no spirit of life shone in the face. Like a beautiful statue, it had symmetry, proportion, harmony; but, like a beautiful statue, it was cold and dead. Like a house at midnight without a ray of light in any of its windows, it stood, or rather was laid there; but the Lord breathed into its nostrils the breath of life, and it became a living soul. Then the lifeless statue was inspired, the dark house was illumined, for “the spirit of a man is the candle of the Lord.” That is the old way of thinking; there is a modern way of thinking that cuts all that up—not from me. There are no creations now, all things are developments. (Laughter.) But, to speak in all seriousness, having thought much on the question of the developments of man’s physical nature from the lower animals, I declare that the inference drawn is far too large for the few facts brought before us. The theory is an inverted pyramid; if you do not enlarge the base, it must come down with a crash. And our societies are admirably-formed bodies. I know of no necessity for constitutional changes. I think this society is admirable. I think you have a tolerably good chairman—(laughter)—a secretary, Mr. Hannay, who was born to the vocation—(cheers)—a treasurer accustomed to his work, and I hope your constituency are worthy of you. I don’t know how we could make any alterations in the organisms of our societies, and I am very glad to go on and say that they have some life—you will hear why I speak with caution and care about it. (Laughter.) We go to extremes, I think some take too gloomy a view. We have heard there are some little things in the world and some large things. We have heard we have got a deficiency—thank God we have got used to that. (Laughter.) Though we have cold we have warmth too. These societies have life and strength, and capability of motion—I don’t think they can run; some of them, I am afraid, can’t walk, but they can all creep. (Laughter.) The spirit of the time acts with great force upon the church, and her institutions, and her societies, and her religion. It acts like a refrigerator, under the influence of which the followers of Christ lose their warmth—the expanding emotions of the church are schooled to deadness. The Gospel, lover of the free, is made to resemble a frozen river, which can exert no influence; and, although these societies progress, their progress is like that of the chariots of Pharaoh in the Red Sea, they “drive heavily.” (Cheers.) We want a renewed enthusiasm. Let me say, I don’t mean fanaticism. If I look in a dictionary I see a fanatic is a man filled with mad notions. We don’t want mad notions; let the church possess her soul in all patience; let no bewilderment fall upon her; let her mind be sound and rational, for assuredly the Church of Christ in our time needs all the sound sense at her command. The enthusiasm I speak of does not mean mere revivalism. We want a revival; but spasmodic, organised, tabulated revivals will not bring about what we want. They may galvanise a society, a church, a village, a town, a neighbourhood into the similitude of spiritual life, but when the agency is withdrawn, the excitement has subsided, alas for revivalism—many of the effects disappear. It is not fanaticism I mean. We all believe in the enthusiasm I speak of; it is inspiration by a superhuman power. Well, inspiration by a superhuman power, we all, I suppose, believe in that. It was in the prophets, in the apostles, in our Saviour, in the fathers of our religion, in England, in my fathers among the mountains of Wales. It whispered its Welsh hymns over my cradle, it thrilled through my own country, and filled it with poetry. It is the breath of heaven upon the human spirit, it is the breathing of God into the mind of man. Inspira-

* The above address was delivered at the last anniversary of the Colonial Missionary Society. The speaker was recently Chairman of the Congregational Union, and is one of the most eloquent men in our ministry in Britain,—even for a Welshman.

tion—the coming of God, breathing into man's nostrils the breath of life, and man becoming a living soul. (Cheers.) I don't know whether you are fond of looking at fires burning. You have fire in three stages. There is the poverty-stricken fire, a few sparks half-hidden in ashes; that is the lukewarm state. The second fire is a red, glaring, mad fire; that is fanaticism. In the third place, a calm, steady, philosophic white heat, melting the hardest material into flowing streams; that is Divine enthusiasm. (Cheers.) We want in the hearts of Christ's Church not a fierce, irregular gleam—and Saviour of the world, we don't want to freeze in cold indifference—but a steady, white heat in the hearts of Christ's people, such as was in Thy heart, Christ, and in you, glorious company of the apostles! That is the enthusiasm of which I speak. I am obliged to avoid the report, and you will not mind, but will let me go on in my own way. (Cheers.) Good and great effects would follow from this enthusiasm. In the first place, necessary supplies of gold and silver for the Master. I shall speak of the genius of secretaries by-and-by: I hold that there is no way of getting a Divine supply without this Divine enthusiasm. Farmers in the country, with great and subtle genius, open channels to carry the rain water into places which would otherwise be parched; sometimes in a straight line, sometimes in a circle, and sometimes in a regular zig-zag way. They cut them with great genius. (Cheers.) Nature seems hard-hearted—she does not respond. The farmer cuts a channel, and seems to invite nature; and then another, and he seems to tempt nature; and nature looks down as though saying, "Oh, yes, my little sir, I see what you are doing, I know all about you." The clouds are fringed with silver, and permeated with gold from the sun, and the thirsty fields look up persuasively, but look up in vain. You go to bed one night disappointed because of the niggardliness on the part of mother nature, and in the morning you note the change. In the interval some good company of genii have passed through the atmosphere, and flapped their wonderful wings, and the whole temperature of the air is changed. The clouds melt, the rain falls in torrents, the water channels are full, the fields drink their fill, nature awakes and puts on all her beauties, and the harvest is produced. How! The *enthusiasm* of the atmosphere. (Laughter and cheers.) Our secretaries are men of great power for opening the channels with wondrous dexterity. With deep and subtle genius they make out their zig-zags and their straight lines. Now it is a bewitching little circular, and then a beseeching little pamphlet; by-and-by a speech by some eloquent man, or a sermon by some great preacher, and they make the most beautiful channels for the streams of benevolence to flow. But sometimes there is dry weather in the church. (Laughter.) There are plenty of money clouds, but they are high in the region of distant speculation, and the appeals meet with a small response. Just as I have seen in the midst of a drought, nature send down a tender, dew-like, delicate shower, as much as to say, "You see what I could do if I liked." (Laughter.) There are collections, but they abound with those light delicate little things, those bewitching little fourpenny bits. (Laughter.) But change the atmosphere in the church, fill her with the life of God, breathe into her the spirit of the Saviour of the world, let the good genii of the unseen flap their wings in the cold atmosphere of English Christianity, enough of gold shall be forthcoming to meet every need. Where is the invisible reservoir? The pipes are laid all over the country; get but enthusiasm in the church, and these pipes will be filled to the Land's-end, from Dover to St. David's, and Mr. Hannay and Mr. Spicer, won't they listen at the stream falling into the reservoir! (Laughter and cheers.) I would acknowledge with great gratitude to God the gifts presented to His cause. I saw a statement made at a missionary meeting that the collections and gifts in this country for all missionary purposes amount to little less than £800,000—a large sum considered in itself, but not a large sum when compared with the wealth of England, with her revenue of seventy millions a year. Our ships are on every sea, and our merchants are princes; our land is covered with palaces. God has blessed us abundantly. Considering our great wealth, I don't think that £800,000 is by any means a large amount. I wish I could make England hear me—I would speak to her in the

name of God Almighty, and call on her to make a fair proportion of her wondrous wealth, and come up and place on the beautiful altar of God the best sacrifice she ever made. We speak of "sacrifice"—we don't know much about it in England; we give of our abundance. One definition of abundance is, "more than enough." Some of us have just "enough," and none of the "more." The gifts are from the "more," rather than from the "enough." (Cheers.) I have seen a river flowing along its course, until it gets to a spot where it goes through to turn the wheel of a mill. But there are sluices and floodgates, and when the river is full of water, they raise up the floodgates to let out the water, the "more than enough." The Church of Christ has a huge mill to turn for its own sake, and she has a great channel of wealth; and when she gives to any cause, it is only raising the floodgate, and letting a little streamlet through from the "more than enough." I want you to do more than this—to make a great sacrifice, something that will make your table a little poorer, a bottle of wine less in a month, something which will cause you to wear your coat a little more threadbare; your wives and daughters to be more cautious how they dress; something which will cause you to furnish your houses less for appearance than utility. When you stand in the judgment day, and remember how foolish these vanities have been, you will be ashamed to look in the judge's face. Brethren, let us make sacrifices for God. But when will this be done? Enthusiasm!—when we have that. The God who inspired Christianity at first, must inspire it still, or it will die out. (Cheers.) Will you bear with me while I make a second observation? I said this enthusiasm would bring money. Let me add that it would bring the right men too. You will never take anything unkindly from me. Mr. Binney will not, Mr. Hannay will not. Let us be a little honest. They say we are not as able as our fathers in real strength. I think they exaggerate; but I long for the time when young men will come from college with something of the burning enthusiasm of St. Paul himself. We want men with stronger faith,—that, you may say, is a very common remark. Intellectually we are making great progress. Our young men are well read, cultured, enlightened; they are gentlemen—on the side of the intellect they have been admirably developed; but on the side of the spirit are we as strong as we are intellectual? When I lived at Norwood, I found a tree unknown to me the night before had been struck with lightning, and I found it on one side yellow and withered; on the other side green and rich in foliage. God help us! On the side of faith and holy enthusiasm we are yellow and withered; on the side of intellect we are green and flourishing. We must have more faith, not a mere peradventure, and yes, perhaps, and So-and-so says so-and-so. We admire a man like Mr. Binney, who can put his big hand on a passage of Scripture, and clearly bring out the meaning. But we are not all Binneys. (Cheers.) We can pardon his going on for an hour with his wonderful minute criticism, he provokes me sometimes—(laughter)—but with too many this is little more than lazy talking. Young brethren, bring a real heart to your work. Don't bruise thy young soul against points discussed by a few theological wittings, who are against everything, but baptize yourselves with the influence of God, because thou art a minister of the Gospel, and nothing else. We want something more of daring. I believe that lots of you are frightened by the criticism of the secular press—that a few writers in France and England are taking the edge off your preaching. We are wanting in the chivalry of faith, in the romance of Christian love. Very often it strikes one that the virtues chiefly cultivated are prudence and caution. We are so prudent, so cautious, that we want churches ready formed and built up—"sphere" is the word, "sphere"—we want spheres of usefulness filled with light, but remember, too, there are other spheres, spheres filled with darkness! Fancy a young fellow fresh from college looking all over the world for a rich church, a "sphere of usefulness"—(laughter)—a field of labour already under cultivation, men permitted and asking leave to be ministers. Young brother, go into the wilderness and plant a garden of thy own—the East of London, Madagascar, China, or India. Let us be ashamed of ourselves always going in to inherit the fruit of other men's work. Let us have

daring and courage to go and fight the devil in his own province. (Cheers.) And there is one other word, we want "helplessness." There is a kind of real helplessness in the finest men. The man who possesses the Gospel can criticise like my friend, can take it and say, O Gospel of Christ, thou art mine; he is not the finest man—(laughter)—I did not mean you, sir—(laughter)—but the man whom the Gospel has possessed, not the man who can manage a sermon, but the man who has a sermon that can manage him. Listen to Paul: "I am bound in the spirit,"—giant Paul, mighty Paul, strong Paul, a man who might have been a poet, a philosopher, a king, an emperor, or a general—and yet he is like a lamb. "I am in the grasp of the spirit." Going to Jerusalem; why? I am bound in the spirit. Why preach this Gospel? I am bound in the spirit.—Why spend half your time in Roman prisons? I am bound in the spirit! Why long to die? I am bound in the spirit; I feel a Divine tide carrying me; I am constrained by the love of God, pressed together, inspired and made to quiver by the spirit—that's the man! that's the man! (Cheers.) I have watched a Welsh brook, at its starting point a silver thread, more poetic than the majority of your brooks—you have nothing like them in England. (Laughter.)—The moment it comes above the surface, onward it flows. Rest, thou little thing! I am in the grasp of the law of gravitation! There is a range of mountains before it. It goes murmuring on—it creeps between the mountains, through the roots of the trees, through the rocks fallen from the summit; on it goes, murmuring and crying Paul's sentence, "I am bound in the spirit"—I must go to the ocean—I cry for, and cannot rest until the spirit has carried me back to the ocean from whence I came. We need for this work men bound in the spirit, willing to be carried anywhere, everywhere, willing, if need be, to lay the head on the block for the Gospel they preach. One of the representatives of France in the first revolution wrote to a general, "Send me six hundred men that know how to die." I would say to England, send 600 men, 6,000 men, willing to be sacrificed for Christ, to become helpless for Christ, and to die if need be. (Cheers.) Well now, sirs, I have described the men. We can't get them from a cold age. Uninspired churches don't produce inspired men; cold churches don't produce warm-hearted men. Let the churches be intelligent, and God give them all the effects of modern civilization in this respect, but you must have enthusiasm too. Will you go to the North Pole, amid the ice, to look for the grapes of Italy? Certainly not. Will you expect the chilling winds of January to produce the harvest? Will you look on the cheek of death to find the rose of health? Will you go to a frozen church, to an uninspired church, a church freezing under the grasp of worldliness, for the men you need? This is indeed to seek the grapes of Italy mid the snows of the North; it is to look for the harvest amid the chilling blasts of January; it is to seek the rose of health on the face of death. (Loud and continued cheering.) He concluded by proposing the following resolution:—

"That the rapid increase of the population in the British colonies, with the multiplying settlements in new regions, and the inability of the inhabitants to provide for their own spiritual wants in the early period of the colonial life, necessitates the continuance of the work of the Colonial Missionary Society, and is a call to all lovers of free vital Christianity to provide means by which this work may be carried on and extended."

DESPAIR CURED.

Extracted from "Theological Magazine" of 1801.

JAMES ROSE was a resident at Floor in Northamptonshire, and was esteemed by all his religious acquaintance as a very humble, pious man. He was a constant and serious attendant on the means of grace, both public and private; was scarcely ever absent from church-meetings and prayer-meetings; and was sometimes prevailed on to assist in prayer on those occasions. His general conversation showed a mind mortified to the world and devoted to God. This good man, towards the

close of his life, was under great darkness and dejection of mind ; and, in his last sickness, was filled with desponding apprehensions as to the safety of his state. These apprehensions he expressed in so affecting a manner, as greatly interested the feelings of his pious friends ; and particularly of Mr. Petto, the pastor of the church, who frequently visited him, conversed and prayed with him. All this availed nothing : he refused to be comforted, because he thought that the promises of the gospel did not belong to him. As death seemed to approach, he was violently agitated with horror and despair, and addressed his friends who visited him in terms that filled them with great distress. The circumstance occasioned great searchings of heart among them. They had been wont to entertain a very high opinion of his personal piety, and could not account for this strange dispensation. However, the day on which he died, a minister, who was on a journey, called at Mr. Petto's, not with any view of stopping ; but Mr. Petto desired him to alight, for he had a circumstance to relate to him, which was the case of this poor distressed friend ; and expressed his wish that he would go with him and see him, in hopes that he might be directed to say something that might be useful. After giving a brief account of the life and conversation of Mr. Rose, expressing the great esteem he had for him, and the concern which his present state of distress gave him, &c., they went to see him. On approaching the bed of the poor dying man, the minister asked him how he was in his mind ! " Oh, Sir, (said he), *never worse—never worse !* I am in a lost state, just dying and have no hope. I am as sure that I shall go to hell as I am of being a man !" The minister replied : " Friend, I am grieved to find you under so much dejection ; but, however, though I dare not positively say that you will not go to hell, yet, from all the accounts I can gather concerning you, I believe you are not likely to stop there long ; for you have loved the company of serious Christians, to converse with them on religious subjects ; and you were most in your element when you have been attending at such opportunities. You have been wont to tell of the love and loveliness of Christ—of His matchless grace and condescension in assuming human nature, and in obeying and suffering for the redemption and salvation of sinners ; and also of the work of the Holy Spirit, in revealing Christ to the souls of sinners as the only hope set before them in the gospel.—Now, I would have you know, that, as this was the habitual temper and disposition of your mind in all the past part of your life, ever since you first knew and loved the Lord Jesus Christ, death will make no change in the habit of your mind. Nay, and if you should *even go to hell*, you will be the *same man* ; and you will begin to talk on the same subjects. Now, this will never be borne : your company will be hateful to the inhabitants of hell, and the *devil will soon turn you out again.*"

This peculiar thought was the means, in the hand of the Spirit, of setting the poor man at liberty ; for, with an expressive smile, he exclaimed, "*All is well—All's well,*" and departed in a few minutes after ! Those words had a remarkable accomplishment in him :—" Mark the perfect man, and behold the upright ; for the end of that man is peace."

W. C.

ASSOCIATED PRESS TELEGRAMS.

[In the following strictures by Bishop Coxe, of Buffalo, we very heartily concur. It is high time that the respectable Press shook itself free from the incubus of the "satanic," in these matters. But still more important is it, that the respectable public should make its influence felt in favour of this reform.—ED. C. I.]

A telegraphic operator, lately, exhibited to me his instructions. It was a revelation, to my mind, of something very painful. It seems that "the Associated Press,"—so I understood the young man,—authorizes any one in his position to forward for its use all news that comes within certain prescriptions. Must I say it ? These prescriptions are not very flattering to the popular intelligence ; they suggest that it demands news of a very low character, or else that journalism prefers to feed the public with much that might well be left out of its mental fare. I can-

not conceive that it was meant to work as it does,—this system of universal telegraphing and interviewing. If some low gathering of boxers and cock-fighters disgraces a village, it is announced by telegraph to the nation. If a murder afflicts some obscure settlement, all the loathsome particulars are paraded before the eyes of millions in a few hours. A match between two sets of ball players is announced as if it were a pitched battle of nations; and if some drunken blasphemer delivers a lecture subversive of every social foundation, he is rewarded by finding himself notorious in twenty-four hours by favour of the telegraph and the press. Worse than all, the last hours of felons are chronicled as if they were heroes or martyrs, and every nauseous detail of an execution, not omitting descriptions of the rope, the pulleys, and the black cap, with special reference to the swing and the convulsions of the body, are treated as especially noteworthy. Cannot journalism relieve itself from the degradation of such reporting, and satisfy the public mind with something less ignoble and quite as interesting?

I have seen the contrast between merit and demerit made very apparent, at times in its relations to the telegraph; for example: a man walking for a wager passed through a village, while an accomplished but unknown scholar, in the very same village was, for a benevolent purpose and at a considerable tax to his slender purse, giving some brilliant scientific experiments and accompanying them by elucidations not unworthy of Davy or Farraday. This latter incident was of "no popular interest," the former event was published the next morning in a hundred journals, if not in a thousand. A man fell down the hoist in a drunken fit and killed himself; hard by a young artist opened an exhibition of very meritorious paintings, giving the profits of the exhibition to an institution of charity. I need not say which of these facts was deemed worthy of electric and typographical celebrity. I might give many other contrasts, but I merely suggest them. Observe the importance that is attached to everything that is allied to crime, to unhealthy mental appetite, to the discreditable and irregular in social life, and to what is pernicious in general, and reflect on the obscurity to which almost everything and everybody and every movement are related, if they are only identified with "good report, wherein there is virtue and wherein there is praise."—*Bishop Coxe in N. Y. Observer.*

British and Foreign Record.

While the Non-conformist Memorial Hall is being built in London, a "Congregational House" has been bought in Boston, and is being accommodated to its uses, as the repository of a public library, especially rich in denominational history, the head-quarters of all our societies, and the general rendezvous of Congregational folk visiting or dwelling at "the Hub." Two large houses solidly built of granite, at the corner of Beacon and Somerset Streets, very central therefore, have been bought for \$194,000, and \$120,000 more are to be spent in rendering them fire-proof and suitable to their new destination. Boston has done well for the undertaking; but it is painful

to read how Mr Secretary Langworthy has to belabour the four out of every five churches outside who have not touched it with one of their fingers. One of the plans is to hold a Fair on the 21st October next, at which it is designed to have series of photographic albums with a likeness of every Congregational minister in the United States, to be placed in the library. When the House is once paid for, rents for offices will yield a sufficient income to sustain the library, while it will be a great convenience to have all general denominational organizations, under one roof. The Presbyterians have such a house in Philadelphia, and the Methodists in New York.

The *New York Independent* says that we have taken up too seriously Dr. Ormiston's *pleasantries* at the Union Festival. We have also the best authority for saying that the expressions which startled us all so much were intended and taken as "only this and nothing more." The representatives of the various bodies had been "girding" at one another all the evening. Presbyterians and Dutchmen had had hard knocks, and their champion felt bound to pay them back in kind.

THE ORGAN QUESTION.—The U. P. Synod, in Scotland, has allowed the use of instrumental music; that is to say, each congregation may decide for itself. A tie-vote, in the Irish Presbyterian Synod at Belfast, was the result of an all-night debate on the same subject. The moderator declined the responsibility of giving a casting vote.

The following is the text of the Profession of Faith adopted by the Protestant Synod of France by sixty-one members against forty-five:—"At a time when it resumes the succession of its Synods, the Reformed Church of France feels the necessity before everything of attesting its love for Jesus Christ, the Divine Chief, who has supported and comforted it during the course of its trials. It declares by the voice of its representatives that it remains faithful to the principles of faith and liberty on which it has been founded. With its fathers and martyrs in the Profession of Faith of La Rochelle, with all the churches of its reformation in the Divine symbols, it proclaims the sovereign authority of the Holy Scriptures in all matters of faith, and the salvation by

faith in Jesus Christ, only Son of God, who died for our sins, and rose again for our justification. It preserves, therefore, the foundation of its teaching, of its worship, of its discipline, the great Christian deeds represented in its Sacraments, celebrated in its religious solemnities, and expressed in its liturgies, especially in the confession of sins, in the symbol of the Apostles, and in the liturgy of the Holy Supper."

If we may trust the *Melbourne Church of England Messenger*, a system of ecclesiastical polity has rapidly come into being in that colony which, in the minds of its admirers, is the realization of what the Anglican Church was intended to be. The Colonial Church has modelled its constitution upon that of the State. There is an Assembly with its elected representatives, its two orders voting separately, and its entire action based upon parliamentary precedent. The bishop himself, who is an ecclesiastical governor, acts by the advice of a responsible cabinet; archidiaconal synods and church committees spend money and transact business just like county boards and borough councils, and the laity, almost against their will, are the chief power in the Church. There is a sort of diocesan Privy Council on which laymen sit; they are consulted on the appointments to cures, they act as assessors on trials for ecclesiastical offences, they even have a voice in the appointment of bishops. All this sounds very revolutionary; but, says the paper we have mentioned, "the result has been to satisfy all that, so far from being a formidable party of progress, the laity may be looked upon here, as in Canada, as the conservative element of the Church."

Dr. Chalmers beautifully said: "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy;

the tears of regret; the febleness of purpose; the scorn of the world, that has little charity; the desolation of the world's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

Literary Notices.

Messrs. J. B. Ford & Co., of New York, announce Henry Ward Beecher's *Yale Lectures on Preaching* (12mo., \$1.25), as the first volume of a uniform edition of the author's works. Every preacher will want to know what so famous apulpit orator has to say on the subject. Those who have suffered from Beecher-phobia may be surprised to find these Lectures so well-balanced and judicious, so spiritual withal; and this without any loss of the author's characteristic boldness and humour. Not the least valuable feature in the book is its perpetual quotations of personal experience, making it a most interesting chapter in Mr. Beecher's autobiography.

Since the discontinuance of our own notes on the uniform lessons, some teachers may be at fault for helps in preparation. We therefore repeat the statement made in our January number. *The Sunday School Times*, (John Wanamaker, Philadelphia,) is a large handsome weekly paper, at \$1.50, giving splendid value for the money. Of the monthlies, the *S. S. Teacher*, (Chicago: \$1.50), the *S. S. World* (Philadelphia, 50 cents), and the *S. S. Journal* (N. Y., 60 cents), deserve specially honourable mention.

Rev. Elon Foster, author of the much quoted "Cyclopedia of Illustrations," has compiled a companion volume, the *New Cyclopedia of Poetical Illustrations*, adapted to Christian Teaching. (New York: W. C. Palmer, pp. 696, \$5.) There are in the selection 86,000 lines, from 600 authors, on over 3000 topics!

A revised edition of *Neander's Church History*, with the author's latest corrections, has been prepared by Rev. Joseph Torrey, D.D., the American translator, with an introductory *critique* by Dr. Ullmann, of Neander and his writings, more copious indexes and other improve-

ments. The publishers are Messrs. Crocker & Brewster, Boston, and the price of the five volumes is \$18. We hope it may reappear in England at a cheaper rate.

For its own intrinsic merit, as well as for the pleasure with which one reads a devout treatise on the Saviour, by a writer still a Unitarian (by name at least), *The Fourth Gospel the Heart of Christ*, by Rev. Edmund H. Sears (Boston: Noyes, Holmes & Co., \$2.50), has strong claims on our attention. There are many shades in American Unitarianism; one party going off into sheer Deism, if not further; and another approximating very closely to evangelical views; with all varieties between. The author of this book strongly advocates the supernatural element in revelation; vindicates with much learning the authenticity of John's Gospel, so much impugned by recent critics; and expounds the book in a generally evangelical sense, and with a warmth and reverence of tone particularly gratifying in such a quarter.

A dozen years ago how many of us expected to read a *History of the Rise and Fall of the Slave Power in America*? Yet such a book has been written by one of the most steadfast of the abolition party, Senator Henry Wilson, of Massachusetts, now the candidate of the Republican party for the Vice-Presidency of the United States. (Boston: J. R. Osgood & Co.) It is to extend to three volumes, of which the first has appeared in book form, the whole work having been previously published in the N. Y. *Independent*. How far the author, who was so active a participant in the labours and sacrifices of the great struggle, has been able to attain to the judicial impartiality of history, may be open to question. But for our part we don't want to read such a story written in a bloodless style,

betraying no sympathy with the oppressed, no admiration of the heroic units who, with Providence on their side, brought the millions over to the right; and no indignation against the malignants, North and South, who hunted down the enslaved and their protectors, refusing them sanctuary even at the altar of God! In the swift-rushing tide of events, when nations are born, or die, in a day, and a decade is equal to a century in former times, there is danger of these things being forgotten. But the spirit of slavery lingers, and more than lingers, still. The lash was struck from the hand, not given up from the heart. And we were amazed to find how *thin* the boasted anti-slavery spirit of Britain and Canada proved itself to be in the time of trial. So that there is need of such a book as this, which narrates, moreover, one of the most thrilling chapters of the history of mankind.

Among recent biographies there are few to compare with those of Robert and William Chambers, written by the latter on the decease of his brother. Their early poverty, indomitable pluck, resolute frugality, mutual helpfulness, and eventual splendid success, ought to be familiar to every boy. The American edition is published by Scribners, of N. Y., at \$1.50.

The *Church Review*, Ritualist organ, says Messrs. Clark's *Ante-Nicene Christian Library* is drawing to a close, the latest contribution to it being the works of Lactantius in two volumes, to which are added some deeply interesting fragments of the second and third centuries, such as the Testaments of the Twelve Patriarchs, &c. The translation of this most elegant of the Latin Fathers has been wholly done by Dr. Wm. Fletcher, head-master of Queen Elizabeth's School, Wimborne, and he well sustains the almost unique character of this series of nervous, elegant, thoroughly readable, idiomatic, and at the same time faithful renderings of authors not the easiest to deal with, and whose frequent uncountness is clothed with a dress which the wealth of their meaning deserves even when it did not receive it at first hand.

A remarkable item of literary news comes from London. At the sale of the late Lord Selsey's library, a rare "Caxton," entitled "Confessio Amantis," by John Gower, printed in 1493, was put up at three hundred guineas, and after a keen competition between Mr. Quaritch and Mr. Welford, the former gave in, and Mr. Welford carried off the prize at £670 (\$3,350). This book was bought "at the public sale of T. Osborne," 15th February, 1745, for fourteen shillings sterling.

Correspondence.

REPLY TO INQUIRER.

DEAR EDITOR,—Please say to "Inquirer" that I have, for more than thirty years, baptized *all children* presented to me for that ordinance without inquiring very closely after the experience or theology of those presenting them, but not without pointing out to them, as clearly as I can, their responsibility and duty.

I do this because,

1. Jesus said, "Of such is the kingdom of God."

2. Jesus received children, took them

up in his arms, and blessed them: this is, I conclude, all that we desire for them by baptizing them.

3. There is no evidence, that I can see, that the persons, who brought these children to Jesus, were "Christians" in the sense Inquirer understands that term.

4. Jesus was *much displeased* with those who would keep *such* children from him. I would not like to incur his displeasure.

5. Jesus positively bids me to suffer *little children* to come to him without any quibbling on my part, when, therefore, I am satisfied that it is a "little

child" and some heart that loves it, wishes it to be brought to Jesus for his blessing, I shall try all I can to get it close to his breast. I fold every one of them to my own breast and give them as sweet a kiss as I can for His sake.

Perhaps, dear sir, these "reasons and facts" will not satisfy "Inquirer" or any body else. I cannot help it, tell them to go to Jesus and get his advice.

AN OLD FASHIONED BAPTIST.

August 17, 1872.

P. S.—Of course I pursue a different course with adults who apply to me for baptism. O. F. B.

SIR,—Under the head of correspondence in your last number, there is a question addressed to some of our ministers who baptize all children, &c. ; and as I am known to be of that number, and perhaps the eldest, I may be expected to reply. Will you permit me to say, without offence, and not *now* desiring any change in the policy of the Magazine towards myself, that that policy, in your hands as well as in Mr. Wood's, prevents any attempt on my part to offer any doctrinal opinion or history of such opinion in your pages.

Yours respectfully,

T. PULLAR.

Hamilton, Aug. 19, 1872.

[We are unconscious of any "policy" that should prevent our correspondent answering "Inquirer's" letter.—Ed.]

THE OMISSION AT MONTREAL.

SIR,—The writer, one of the local secretaries for the L. M. S., was surprised that no report was called for from those officers. He was, however, led to the conclusion, either that the Business Committee failed to look through the printed minutes of the session of 1871, or that the matter had appeared to be of so little interest to the churches and their pastors, that it was thought possible that there might not be any report to render ; and truly, if in the other districts, so little response had been given to the letters of the secretary, and so little encouragement for him to make

a direct appeal to the churches, or so few reports rendered to him of work done in that direction, as in this, they would have but little to report.

Prov. of Quebec,
August 19, 1872.

OUR COMING MISSIONARY MEETINGS.

DEAR SIR,—Rumour has it that those who arrange the time of our Missionary meetings intend to fix the dates for the coming campaigns much earlier than usual. November is spoken of in place of January. Grave objections to such a change have reached us from many districts of the country, in view of which we cannot but ask that, before such a change is made by our Miss. Committees, the whole matter shall receive a very careful investigation. Let the sense of the country sections be taken before arrangements are completed, for the country, not the town, will feel the change most. The whole question must be looked at not in the light of *deputation* convenience, so much as in that of *country* convenience. In many minds there are weighty reasons for the continuance of January, as the fitting time. We have understood that one reason urged for the proposed change is, the severe snow-storms and piercing cold of January. But do October or November never present deluging rains or roads impassable from mud ?

It is a matter of risk at any season of the year, and to us it seems that the chances in our favour are just as strong—if not stronger—in January than in October or November.

Hoping that a change will *not* be made, or if so, not violently adopted,

I remain

Faithfully yours,

R. W. WALLACE.

London, Aug. 1872.

[In the report of the last annual meeting of the Missionary Society, in our issue for July, occurs this paragraph : "The several District Committees were instructed, by resolution, to hold the Missionary Meetings, as far as possible, some time within the months of Septem-

ber, October and November." (p. 40.) We believe the reasons urged were these: (1.) The Treasurer badly wants the money before 1st January; (2.) The people have it, earlier than formerly; (3.) Pastors often find it very inconvenient to be away during the busy month of January; and (4.) other bodies are adopting this plan.—ED.]

DR. WILKES' TOUR—(Continued.)

III.

MR. EDITOR.—In order to make these "Notes" of the Vacation Journeyings complete, mention should have been made of a pleasant visit to Sherbrooke and Lennoxville on the 21st of April last. Two services at the former place, and an afternoon one at the latter, were well attended, and the accustomed liberality was shown in the sum of \$56 or more to aid current expenses of the College, and upwards of \$50 contributed to the "Lillie Memorial Fund." Mr. Duff and family were full of kindness. The towns are thriving, and the Woollen Mill at Sherbrooke is of extent and completeness rivalling many in places of greater pretensions. Our church is a great power in this place, affording Mr. Duff a fine sphere of mental and spiritual effort. Two young brethren, from this place or neighbourhood, graduates of McGill College, are pursuing their theological studies, at Andover, with much success. I hope it will not result in their being lost to our Dominion. Meanwhile, one of them is about to spend two years at universities in Germany, at the strong recommendation of his theological professor.

In July, promises were fulfilled, by visiting Windsor, on the River St. Francis, and Inverness, in the County of Megantic. The first-named place is occupied, during the summer, in connection with Melbourne and Durham, by Student McIntosh. It is encouraging to learn that this is being done with great acceptance and success. We had a good congregation in the evening. There will come contributions from this field in the autumn. Mr McIntosh drove me down to Durham, where we spent an hour or two with Mr. and Mrs. Dunkerley. Years creep on, and our old friend, the pas-

tor, is feeble and infirm, having reached somewhere about fourscore years. They love the good cause of the Lord, and are gratified that the labours of Mr. McIntosh are appreciated and blessed. This is a beautiful country, adorned by the river, whose banks present every variety of meadow, woodland, hill and dale, and also by fine farms, with dwellings and other appurtenances of superior quality. There is no little evidence of increasing wealth. I wonder how it fares with the treasury of the Lord among the people?

Had I known at what hour the meeting at Inverness was appointed, at the expense of no little inconvenience and want of rest, I should have left Richmond for Becancour at two o'clock in the morning, by the night-train from Montreal to Quebec. I did leave at eight o'clock, and on arrival at Becancour, found our old and fast friend, McKillop, with his conveyance, ready to drive me fifteen miles to Inverness; but alas! when we set out it was almost time that we should be at the end of our drive. In faith that this train would bring the visitor, Mr. McKillop had sent a message by the stage-driver, requesting the people who might be gathered at Inverness, to "hold on" until four o'clock (two o'clock was the hour of meeting.) But it was not certain whether the message would reach them, as it could be delivered only indirectly. Beautiful was the day. The good steed sped on his way, and, at length, the little church came into view, and a numerous company in its grassy yard, and under its surrounding trees, enjoying pleasant intercourse. They had patiently waited the two hours, and had been rewarded by the great pleasure of social converse—not frequently enjoyed by those who live scattered over a number of miles of country. The congregation was nearly large enough to fill the house, and a collection was made, which is to be added unto, before remitted. Our friends here have enjoyed a succession of students' labour during vacation, but they greatly need a pastor, and would gladly receive, and sustain a suitable man. The drive of fifteen miles, amid the sunset scenes and cool of the evening, enabled me to take the night-train, at Becancour, on its way from Quebec,

and to reach home early on Friday morning, July 5th; which, in ordinary years, would be as late a date as I should think of paying these visits.

IV.

It so occurs that this year, without great expense to the College, it was practicable for me to call the attention of the churches of New Brunswick and Nova Scotia to its claims on their regard. Accordingly, our kind-hearted and able friend and brother, Rev. S. G. Dodd, received me (us) on the wharf at St. John, N. B., Saturday, six p.m., 27th July, and gave hospitable entertainment during our stay. The Congregational Church, at St. John, is stronger and more prosperous than I have seen it heretofore. Indeed, they must arise and enlarge, for they have not space for further growth.

Both services on the Lord's day were assigned to the visitor, who addressed large and attentive congregations; a collection at each service, for the College, was made, and a resolution announced to collect annually. Interest was manifested in the description given of our plans and work, and the same in statements made concerning the history and work of our Missionary Society, given, by request, at the evening service. St. John is thriving as a city; Confederation having, certainly, done it no harm; and our church is obviously exercising an important influence. One of its active members, the superintendent of the S. S., has just been elected, by a very large vote, to the House of Commons.

On Monday morning, that sail on the river St. John, ever presenting to the eye forms of grandeur and beauty, and, to the imagination, possible glories beyond, was undertaken in order to our evening service at Sheffield. Good Mr. Williams, wife and family, gave a cheery welcome in their nice parsonage. Mowing, hay making, and hay gathering into barns, were the one employment of the people at that time. Yet the congregation in the evening was good, service commencing at nine o'clock! An hour was devoted to it, and the wants of the College, in respect of prayers, funds, and a succession of students had mention. These matters

are not to be forgotten by that ancient and honourable church.

An article in a recent number of the *Edin. Rev.* on the Tenure of Land, calls attention to the tendency everywhere, in countries in which capital accumulates, towards a monopoly in land. Holders of small portions, in accordance with the natural laws of commerce and social economy, sell to the larger owners. Your space does not admit of enlargement on this point—it is mentioned because of an exemplification which Sheffield affords. Laid out on an *intercale* of land about a century ago in narrow farms of an irregular depth, from two to five miles, the houses and appurtenances form a one-sided street of considerable length. In front is the River St. John; in the rear the Grand Lake, whose waters render marshy the rear of the said farms after a mile or two. The rise of water in the Saint John and the Grand Lake submerges the entire *intervale* for about three weeks in the spring, so that they visit one another and go to church in boats. The rich vegetable deposit from this temporary overflow of the waters, imparts its richness to the land, and secures annually, with but little expense for culture, a luxuriant crop of hay. As by this the inhabitants are enriched, the one buys out the other, and doubles and then trebles the size of his holding, leaving the vacated dwelling houses to fall into ruin as not wanted. Thus with augmented wealth the population is diminishing in number. I heard a whisper "no marriages", "two births", "eight deaths" within a given period, I think a year. No more land is to be possessed or reclaimed there, the circumjacent waters placing their veto on human enterprise in that direction. The young people, of course, move off and have made, and are making some of the chief men of the Province. This old Congregational stock is a capital one out of which to make MEN, and I include both sexes in the designation.

Returning next day to St. John, my old friend, Richard Thompson Esq., like another old friend now in Toronto, a relative and formerly a partner of his, a good Yorkshireman as well as an active Christian, exhibited the striking features of Saint John, and drove us to his

model farm of some 36 acres on which stands his elegant and comfortable mansion. Your limited pages must not be occupied by a discussion on the merits of high farming, but I cannot help wishing that many of your agricultural readers would visit this choice spot. It may whet their appetite for information, and stir their energies and enterprise to simply state, that 8 acres which it cost the proprietor \$200 per acre, in money, to reclaim from its boggy, marshy condition, yielded the first year 20 per cent. on his investment, and will, in another year and a-half, have paid him back principal and interest and cost of cultivation.

But I must away across the mouth of the Bay of Fundy, where the seasick people eagerly engage staterooms for the four hours' passage, and other people enjoy the invigorating breeze and the rolling ocean wave, in order to reach Annapolis, one of the oldest spots in the Province, in existence before Halifax. Its grave-yard tells of the past, the inscriptions on its tombstones carrying you back to the early part of the last century. Here are a number of hedges, not so well kept as in England, but reminding you of the old land. The scenery is of exquisite beauty, affording one much enjoyment as one strolls about until the evening shades gather around.

Thursday morning finds us betimes in an open, leather-spring stage waggon on the way to Caledonia, forty miles. The country is variegated and picturesque, having here and there small lakes, and at one time as we drove along presenting to view nothing but boulders, and rocks, and scrubby trees, at another respectable "woods", and at another good farms. Caledonia is one of the stations of Mr. Skyes, in helping to train whom, Mr. Wilson did us excellent service eight or ten years ago. Our genial, active, loving friend Sykes came out from his parsonage, ten miles off, to meet us, and give us his welcome. The congrega-

tion in the evening quite filled the Methodist church borrowed for the occasion. I have learned since that the statements regarding the College quite interested the people and that there may be expected a fair pecuniary result. Among the audience was a graduate of Dartmouth College, who is going to New Haven (Yale) to pursue his theological studies. His brother who was a little while in Gorham College, at Liverpool, went to the U. S., completed his studies and settled there. This fine young man will do the same. Unless we can attract the young men of Congregational churches who, in Nova Scotia and New Brunswick, devote themselves to the Christian Ministry, to our College, or they can be trained within the Dominion, we shall lose their future labours. Bangor, for instance, which is comparatively near them, and with dwellers around which they have often natural relationship, was founded, endowed and is maintained with a special view to secure a supply of Congregational ministers for the State of Maine. That institution does quite as much, if not more, in the matter of pecuniary help than we can afford to our students; hence there is a temptation to go there, and when there, the tendency becomes each year of the curriculum stronger to remain and labour in the country which has established and endowed that theological seminary.—This designation, however, indicates, there being no college proper near it, that except for graduates of colleges, it cannot afford the advantages for general culture which we offer. This by the way.

Milton, Queen's Co., the parish of Mr. R. K. Black, now spending a vacation of a few months in Scotland, was reached before noon on Friday, concerning which and the remainder of a tour yet in the future, your readers must be referred to probably forthcoming No. V.

H. W.

Milton, N. S. August 14, 1872.

Dr. Bushnell has the credit of saying, that, in his opinion, "the wickedest man in the world is a good man when he gets mad." Certainly the most uncom-

fortable man to deal with is one who loses his temper in what he esteems a good cause, and baptises a very human form of anger with holy water.

Official.

MISSIONARY MEETINGS—WESTERN DISTRICT.

Fergus, Monday, October 7th Eramosa, Tuesday, October 8th Garafraxa, Wednesday, October 9th Douglas, Thursday, October 10th N. Garafraxa, Friday, October 11th Kincardine, Tuesday October 8th..... Listowell, Tuesday, October 8th Molesworth, Wednesday, October 9th Howick, Thursday, October 10th Turnberry, Friday October 11th	} } } } } } } } } } }	Deputation, Rev. Messrs. Clarke, Archer, Barker and Brown, with Messrs. All- worth and Wood at Fergus. Messrs. Allworth and Wood. " E. J. Robinson, Snider, Hindley. " " " " " " " " " " " "
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The arrangements for the remainder of the district will be announced next month. Meanwhile, brethren will please regard themselves responsible for fulfilling the above appointments, *unless they notify the Secretary to the contrary*, in good time to make other provision for them.

Paris, Aug. 24, 1872.

W. H. ALLWORTH,
Sec., *W. D. Com.*

CONGREGATIONAL COLLEGE OF B. N. A.—(1) The session of 1872-3, will open in the Literary Course on Monday,* September 16th, and in the Theological Course on Wednesday, September 18th. The Rev. W. F. Clarke, of Guelph, will deliver the address on the evening of the latter day.

(2) The Board have arranged with the Rev. K. M. Fenwick for the delivery of a course of lectures on *Historical Theology*, and with the Rev. Charles Chapman, M. A., for a course on *Evidences and Biblical Literature*.

(3) Candidates for admission are requested to forward to me their applications without unnecessary delay, that there may be time for necessary correspondence.

GEORGE CORNISH, LL.D., *Secretary.*

Montreal, June 21st, 1872.

*Instead of Friday 13th, as previously notified.

CENTRAL ASSOCIATION.—The next meeting of this association will be held (D.V.), in Alton, beginning on Tuesday, the 10th Sept. prox., a seven p.m., and continuing the two following days. It is proposed by the pastor of the church

where the meeting is to be held, that the brethren take one day for recreation, sailing and fishing on the Caledon lakes, and visiting "Rock Castle," which affords one of the finest views in the Dominion. The following exercises are appointed for the meeting:—Rev. F. H. Marling will preach on Tuesday evening; on Wednesday, Rev. J. A. R. Dickson will read an essay; Rev. T. M. Reikie, a written sermon; Rev. B. W. Day, a review; and Rev. R. Robinson, an exposition. Plan by all the brethren on Rev. ii., 17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." It is earnestly urged that all the brethren will endeavour to be present, and especially that those who have exercises to bring will come fully prepared. We would suggest to all the brethren whether it would not be advisable for them to bring with them voluntary papers on subjects of interest, so as to make up for any lack there may be on the part of other brethren. The churches are also reminded of their privilege to send delegates to take part in these meetings. On the evening of Wednesday a public meeting will be

held, when brief addresses will be given by the ministers and delegates present.

The *Toronto Grey and Bruce Railway* will issue return tickets at Alton for quarter-fare.

D. MACALLUM, *Secretary*.

Unionville, August 20th, 1872.

WESTERN ASSOCIATION.—The annual meeting of the Western Association will be held in the Congregational Church, Paris, on Tuesday and Wednesday, the 15th and 16th of October.

The first session will be from 3 until 5.30 P. M., when an hour will be spent in prayer and receiving accounts of the state of religion in the churches. The remaining time will be devoted to the discussion of an essay on the "The Doctrine of Substitution", by Rev. J. Wood. The evening services will consist of a sermon by Rev. J. A. R. Dickson, alternate, Rev. M. D. Archer. After which, the Lord's Supper will be administered.

The second day will be one of great interest. After a season of prayer, the

morning session will be spent in discussing an essay on "The Doctrine of Regeneration" by Rev. J. Salmon. B. A. The afternoon session will have two important exercises, "an Exposition" by Rev. Wm. Hay, and an essay on "The Working of our Missionary Society" by Wm. Edgar Esq., of Hamilton. The evening will be taken up by a closing public meeting in which addresses will be delivered to young and old.

As this is the first meeting of the Association in Paris, since its re-construction as an association of churches and ministers, we look forward to a large gathering of ministerial brethren and delegates, and the members of the church in Paris. Every meeting yet held has been full of pleasure and profit. We trust that this one will excel them all.

N. B.—Brethren intending to be present will please give notice thereof to the Rev. W. H. Allworth at least seven days before the day of meeting, so that accomodation may be provided.

J. A. R. DICKSON, *Secretary*.

Toronto, Aug. 15, 1872.

News of the Churches.

INDIAN MISSIONS.

VISIT TO THE INDIANS OF MANITOULIN ISLAND AND NORTH SHORE OF GEORGIAN BAY.—On Wednesday, 19th June, the Indian Teachers, Messrs. Barrel and Keeshick, with Rev. R. Robinson, started from Owen Sound in the good boat *Nereid*, for Spanish River, hoping there to find Rev. Wm. Clarke, and with him proceed on our annual evangelization tour among the Indians. Our custom was to rise about dawn and carry on sail until we could find a harbour, where we camped for the night. Occasionally we were compelled by stress of weather, or by calms, to stay in camp most of the day, and sometimes we spent a great part of the night in getting to port. Our tents pitched and supper eaten, we sang our Indian hymn, read

a chapter of the Bible in English, and then, in succession, one in Indian, and one in English: we offered prayer to our Heavenly Father. The like worship we held each morning after breakfast before hoisting sail, and thus we had subject for conversation in our boat, enlivened sometimes by the sight of a passing canoe or sail, and some times by singing a familiar hymn. Thus camping and sailing, we found ourselves, on Tuesday, 25th inst., about two p.m., at Spanish River Mills, surprised to learn that Mr. Clarke had not yet arrived, but about midnight he stepped off the *Algoma*, having been in that vessel aground on the rocks at Byng Inlet, and so detained. Next day we visited

MISS BAYLIS' SCHOOL, in which she teaches the children of the Indians camping in the vicinity, conversing with

their mothers after school hours, and presenting the gospel to all who will listen. This earnest lady is labouring to bring souls to the Saviour. The Indians frequently move away, and others arrive, so that access to a considerable number can be had at this point. After having repaired the school-house, and having our sails mended, so that it was possible to reef and continue our journey in stormy weather, we started, on Thursday morning, for She-she-gwah-ning, taking Miss Baylis along. Owing to head-winds we made only about thirty miles ere we camped on Barrie Island; here we were fairly worried by the flies the greater part of the night, and our features bore amusing marks of the fact in the morning.

Taking an early breakfast, and having worship on board, we started about five o'clock, and reached She-she-gwah-ning in about three hours. Many of the Indians were absent, but a pretty fair congregation listened to a sermon on the parable of "The Prodigal Son;" after which Mr. Clarke spoke, the children sang several hymns, and the chief made a speech expressive of his desire for a teacher. We promised to do our best to secure the needful instructor, but meantime the squaws had become greatly interested in Miss Baylis, earnestly desiring that she would come and spend a month in teaching them and their children, and proposing, in case their men could not go to Spanish River for her, themselves to navigate the boat for her conveyance! Miss Baylis was strongly inclined to make the attempt, but uncertainty of conveyance, and absence of camping convenience, compelled her to postpone her visit to another season. Leaving these interesting people, we reached Spanish River Mills about midnight, having on our way visited some Indians at Bayfield Sound.

On Saturday Mr. Clarke was compelled to keep his bed. He had for several days been quite poorly, and was now completely prostrated by dysentery. Our work, however, must be done, so making engagement for two services to the mill hands, and one to the Indians for Sunday, we reluctantly left Mr. Clarke on his sick bed, and started for Serpent River, arriving about four o'clock p.m. Here we saw about forty Indians, in-

cluding the old chief, gathered as many as we could in council, and preached to them Jesus. We found these Indians more favourably disposed than ever, and under the very shadow of the Pagan pole had a patient hearing for the gospel. The result of council was the avowed purpose to gather the whole band to this point as speedily as possible, for proof of which several houses in course of erection were shown, and that they would then welcome a teacher. Hoisting sail, we reached harbour at Prairie Island about midnight, through some squally weather and difficulty in avoiding sunken rocks.

After a rainy night, on the beautiful Lord's day morning, we hastened to get back to Spanish River in time for service; with all our efforts, however, we only arrived about noon, and found that in our absence Mr. Clarke had risen from his bed of weakness and pain, held the promised service, barely able to stand; his motto evidently was, "Woe is unto me if I preach not the gospel." About three p.m., after a visit to the wigwams by Keeshick and Barrel, a few Indians came together in the school-house to hear a sermon founded on the parable "The lost piece of silver." About forty people came in the evening to hear a sermon on Mark iv. 24, "Unto you that hear shall more be given."

On Monday morning, spreading tent and coats for Mr. Clarke's bed on board, we started for Sagamook, and on arrival found that most of the Indians were absent. The men refused to come together, and as they are without a chief to call them, we went from one wigwam to another, talking to them of Christ and his gospel.

In the afternoon we reached Lacleche, and leaving Mr. Clarke to the kind hospitality of Mr. and Mrs. McKenzie, of the Hudson Bay post, to return home by the steamer *Waubuno*, we visited the Whitetish Lake Indians, who were camped on one of the Lacleche Islands, and conversed with them respecting the preciousness of education and the gospel for themselves and children.

These are the finest looking Indians whom we have seen, in point of cleanliness and intelligence. Although Pagans, they are prepared to give a fair hearing to Christianity. One old man stated

that although not prepared to accept Christ, he would not oppose Christianity, but would consider and give us his mind when next we met. After a run of about forty miles, we camped on an island off Manitouaning Bay. Next day, Tuesday, we had a view of the large village Wequemakong, site of the flourishing Jesuit Mission. At night, the rain having driven away the mosquitoes, we were able to get some sleep for which we were truly thankful, and on Wednesday, about 5.30 a.m., we started on our long sail across to the mainland. Obligated by stress of weather to camp at Horse Island about noon, we next day were favoured on our journey, so as to make some ninety odd miles and reach Presqu'isle harbour, near Owen Sound. After leaving Keeshick at his home on Sydney Bay, about midnight, wet, cold and supperless, we gladly anchored in Presqu'isle harbour, and longed for the day. Next morning we found ourselves at home in Owen Sound, careless about winds and waves, and thankful that, unlike our blessed Master, we had a home wherein to lay our heads.

R. R.

HAMILTON.—PRESENTATION.—Last night a social meeting of the members of the church and congregation, under the pastoral care of the Rev. Thomas Pullar, was held in the lecture room to welcome him home after his annual vacation. The meeting was well attended and very social and cordial. After tea, and considerable time spent in pleasant conversation, the pastor gave some account of his recent visit to Indiana, which was heard with interest. At this stage of the proceedings Mr. J. C. Bale and Miss Ada Wolverton appeared on behalf of the "Young People's Monthly Meeting," and presented a very appreciative address to the pastor, with an enclosure containing one hundred and fifty-one dollars, contributed by the young people, aided by friends in the congregation. We quote the following paragraph: "The members of the 'Young People's Monthly Meeting' embrace this opportunity to give expression to a desire which has long existed among them, that of tangibly expressing our love and admiration for you as a Christian gentleman and pastor.

Your disinterested and unwearied exertions on behalf of the young, especially during the last six years, calls for our warmest acknowledgement, which this token but feebly expresses. We sincerely trust that you will be long spared to break to us the bread of life, and hope you will be cheered and encouraged in the future by reaping largely where you have sown so faithfully and unsparingly. We trust that you will accept this purse of one hundred and fifty-one dollars, as a token that you still have the sympathy and affection of the young, and that we do not forget our deep and lasting obligations to you for your faithful and unflinching care over our spiritual interests." The pastor responded to this address in very affectionate terms, cordially reciprocating its kindly feelings. Dr. Laing and Messrs. Alexander and Kent, sr., followed with encouraging words as to the prosperity of the church and the efficient services of the pastor.—*Spectator*.

HAMILTON SUNDAY SCHOOL FESTIVAL.

—The children and young people belonging to the Congregational Church and Sunday School met in the Lecture Room last night (Aug. 16), at a very pleasant entertainment. Between two and three hundred were present, and enjoyed the occasion to the utmost. There was, first of all, refreshments. Then good singing by many of the young ones themselves. A brief address was given by the pastor. A charming and highly appreciated exhibition of varieties was given by several of the teachers, with the magic lantern. A very instructive piece was read by Mr. J. C. Bale. Mr. Edgar, the Superintendent, very kindly and efficiently presided, and was well supported by the teachers, and ladies, and many gentlemen belonging to the congregation.—*Times*.

REV. R. BROWN has tendered his resignation of Douglas and North Garafraxa and these churches have invited a council to advise in the matter. In the event of a separation, Mr. Brown has thought of going west of this Dominion, to look for another field of labour. He writes as follows, of a recent trip in that direction:—

"I have just returned from the West,

where I have been spending the first vacation of my eleven years' ministerial life in Garafraxa. The first three Sabbaths of July were spent in Lockport, Homer and Joliet, Will County, Illinois; and on the next two Sabbaths I was at Lake Mills, Jefferson County, Wisconsin. During those five weeks I travelled about 1,300 miles by railway, preached eleven times, visited several relatives; was three times in Chicago, and made short calls at several towns of less importance. I left home with only \$18 in hand, and returned with \$36. Country, as well as city, pastors can profit by a holiday when they take it."

REV. J. DOUGLAS, of Middleville, Lanark, Ont., has resigned his charge, and the resignation has been accepted by the church, to take effect at the end of September.

COBOURG, ONT.—The Sunday-school in connection with the Congregational Church, in this place, held a picnic in Ruttan's Woods on Wednesday afternoon, the 7th of August. There was quite a large gathering of teachers and scholars, and a few hours were spent by them in a delightful manner.

BELLEVILLE—PRESENTATION.—On a recent visit of Miss E. Climie to her former home, a few of the old members of the Congregational Church presented her with a handsome silver cake basket, as a small token of remembrance and appreciation of her services in presiding at the melodeon, during the pastorate of the late Rev. John Climie.

On the 31st July, the Sabbath-schools of the John St. Presbyterian and Congregational Churches, of Belleville, united in holding a joint picnic at Massasaga Point, giving a free passage to the children on the steamer *Prince Edward*, chartered for the occasion. The friends of the schools took advantage of a cheap excursion in sufficient numbers to meet the expenses incurred, adding by their presence greatly to the enjoyments of the day.—R. L.

MEAFORD.—The Rev. Chas. Silcox, who has lately come from England, is now supplying the Meaford Congrega-

tional Church. Whether he will ultimately become their pastor is not known. May the great Head of the Church soon supply their need in this respect, by giving them "a man after His own heart!"—E. D. S.

FR. CAN. MISS. SOCIETY.—This Society has begun (under date of July) to issue a monthly *Journal*. Annual subscribers of \$4 and upward are to receive the *Journal* free; and copies will be furnished to persons who will distribute them. Their school and colportage work is in a hopeful state.

REV. E. EBBS.—We take the liberty of publishing the following extract from a private letter from Rev. E. Ebbs, late of Ottawa:—"I have been every Sabbath supplying some vacant pulpit, for which services I have been liberally recompensed. My way has been remarkably prospered. When I arrived at Elgin, I found a letter awaiting me from Appleton, Wisconsin, inviting me to visit the church there as a candidate. I went, and at their request prolonged my stay over a second Sabbath. The result has been an invitation to enter upon the ministry among them as stated supply, with a view of pastoral settlement when eventually acceptable, with a salary of \$1,500 and a parsonage. I go at once, and hope to commence my labours on the 25th. It is a flourishing town on the Fox River, with unlimited water power; a membership of 260, embracing many of the most enterprising men of the place. I can truly say, 'Hitherto the Lord hath helped me!' I bless His name, and by His help, address myself with much hope to the new responsibilities laid upon me, entirely unsought by me, or by my friends."

By way of improving the occasion, we will add that the Canadian Congregational ministerial exodus to the Western States will not stop, unless the churches here support them better. We know of three others on the wing; they would rather remain under the old flag, but they must live, and can't, with rising prices for everything but labour in the Gospel. Deacons and church members! open your eyes, hearts and hands, and keep our own men within our own field.

Note, too, what is said in this letter and Mr. Brown's as to liberal compensation to *supplies*; and do not think it enough to pay bare travelling expenses

Home and School.

UNIFORM LESSONS FOR 1872.

FOURTH QUARTER.

DANIEL AND HIS TIMES.

- Oct. 6.—The Captives in Babylon. — Ps. cxxxvii. 1-9.
 “ 13.—Daniel's Temperance Society. —Dan. i. 8-17
 “ 20.—The Furious King. —Dan. ii. 10-19
 “ 27.—The Interpreter. —Dan. ii. 27-35
 Nov. 3.—The Brave Young men. —Dan. iii. 13-18
 “ 10.—Young Men in the Fire. —Dan. iii. 19-26
 “ 17.—The Outcast King. —Dan. iv. 26-33
 “ 24.—The Handwriting on the Wall. —Dan. v. 22-31
 Dec. 1.—The Conspiracy. —Dan. vi. 4-10
 “ 8.—In the Den of Lions. —Dan. vi. 14-23
 “ 15.—Prayer and Answer. —Dan. ix. 16-23
 “ 22.—The Wonderful Deliverance. —Dan. xii. 1-12
 “ 29.—REVIEW.

N.B.—The International Committee on Uniform Lessons has changed the arrangement of the proposed Lessons for 1873, by giving six consecutive months to Genesis and six to Matthew. The original plan was to give the first and third quarters to Genesis and the second and fourth quarters to Matthew. The change was made at the request of the Presbyterian Board of Publication, but it pleases many others also.

ENCOURAGING TO PARENTS.

Two godly men were walking together in England, when one expressed to the other his great joy and gratitude, as he

has just witnessed the happy conversion of his last unconverted child.

The good man addressed replied that he had yet two children out of Christ, for whom he had long prayed, apparently in vain.

“But has not God,” responded the other, “specially promised to hear and answer our prayers for our children?”

“This question went with great power to the good man's heart. He resolved to pray and *plead* with God as he had never done before, and *at once* he began.

Two weeks after, as he was at work in his field, his wife sent word to him to hasten to the house. As he entered, she said to him, “Grace is up stairs, in great distress, and all she will say is, that she ‘wants to see father.’”

Suspecting the cause of her grief, the father flew to his daughter's room, and found her bathed in tears, upon her knees. As he approached her, she exclaimed, “Oh, father, I feel myself a great sinner, I am afraid I shall go to hell!” The father quickly and joyfully replied, “No, glory be to God! I am not afraid of that *now*.” He pointed her to the Saviour, and encouraged her to trust in him; and soon she was enabled to rejoice in his forgiving love.

That very evening the youngest son, now alone of all the family out of the Ark of Salvation, asked his father's permission to accompany him to a religious meeting. The request was, of course, readily granted. Very soon the son rejoiced in the pardon of his sins.

Then was the happy father enabled to obey the command given to Noah, “Come, thou and all thy house, into the ark.” Alas, that so few *whole families* are “in the ark.” Parents, you need more interest, more faith, for your children. “The promise is to you, and to *your children*.” Oh, *plead and claim* that promise.—*American Messenger*.

ROSY'S REVENGE.

"Bertie, here's your hat again tossed down behind the settee on the piazza, instead of being hung on the hat-rack. Presently the whole household would have been called upon to help you to look for it. Come and pick it up; and now listen to what I am going to say, for I am very much in earnest. I am really quite tired of talking to you on this one subject; and to make you remember to be more careful, I am going to make you stay in doors all day the next time your hat is out of place. You know best how you will like that, and you can choose for yourself. Now go and hang it up, and remember."

Bertie's mother spoke very decidedly indeed, and looked as nearly angry as she ever could, as she gave this warning to her careless little son. And Bertie hastily putting the hat in its proper place, walked off a little sheepishly, thinking to himself:

"I guess I had better try and remember about the plaguey old thing. Mother means it; she don't often look like that."

He was in the children's room, very busy painting over, with his new box of colors, the pictures in the last *Harper's Weekly*. Rosy, his little sister, stood by, watching him with admiring eyes, and giving him the benefit of her advice as to the proper tints to put into the ladies' dresses. It was very good fun for awhile, but Bertie got tired of it by and by, and leaned back in his chair with a big yawn, thinking what he would do next.

Presently a bright thought struck him, and he jumped down from his chair in a hurry.

"Rosy, you put away those things, won't you? that's a good girl," he said. "I haven't got time. I must be off right away."

"Where are you going all of a sudden?" asked Rosy, beginning to pick up the things.

"Oh! out with my sled. I promised Jemmy Lane and Ned Wheeler to go over to the hill coasting with them this morning, and I forgot all about it till this minute. I expect they're having lots of fun. Say, you'll clear up all that muss, will you? I wonder where my hat is?"

"O Bertie, mayn't I go with you?" begged Rosy with eager eyes. "I'll clean this all up for you; I won't be a minute. Mamma said I might go with you the next time you went to the hill, if you'd take care of me. And you will, won't you, Bertie?"

"No, indeed, not much," answered her brother, looking round under chairs and tables for his hat. "D'ye s'pose a fellow wants to be bothered with a girl to take care of, when he's going in for fun? Where in creation is that plaguey hat?"

"I think you might take me," persisted Rosy beseechingly, her pretty eyes beginning to fill. "The other boys take their sisters—it's all the more fun when there are boys and girls together—and I haven't had a single good ride all winter. Please, Bertie, and I'll help you to find your hat."

"Much obliged: I've found it myself. For a wonder, it was on the hat-rack this time."

And before Rosy could put in another plea, he had clapped it on his head and was off.

Poor Rosy stood looking after him blankly for a moment, and then her little face grew hot with anger.

"He's a bad, mean, selfish boy," she said passionately, "and I know what I'll do. I'll have my revenge!"

Now, Rosy did not know in the least what this terrible threat meant; but she knew it must be something very bad, because she had heard one of the large girls at school say it to another, one day, when in a great passion. Rosy was in a great passion now, but it relieved her so much to utter that fierce speech that she began to grow calmer; and by the time her naughty brother came into dinner, his red cheeks glowing and his black eyes sparkling with the frosty air and the "fun" together, the good-hearted little thing had quite forgiven and, indeed, nearly forgotten his selfishness. She remembered it again the next day though, when their mother, coming into the nursery, said:

"Quick, children, get ready. Mrs. Brown has called to offer me a sleigh-ride, and she says there is room enough for you. But make haste; the horses mustn't stand waiting in the cold."

"Oh! jolly," cried Bertie, jumping

up in high delight, "The Browns' big sleigh; only think, Rosy! Lots o' buffaloes, and such bells—my! Where in the world is that hat new?"

Rosy was "flying around," pulling on her woollen jacket, tying on her tippet, getting out her muff and mittens, and her own hat was already snugly tied under her chin. She was so busy she had not even heard what her brother was saying, and he, disgusted at seeing her quite ready while he was poking around in vain for the ever missing hat, broke out in loud reproach.

"Yes, that's all you care for, you selfish, selfish thing!" he cried, almost sobbing, big boy as he was. "You're all ready, and don't care whether I have to stay or not. And I haven't had a real good sleigh-ride this whole winter—now! Where is that hateful old hat?"

Now, all this brought back to Rosy the recollection of yesterday when she had begged in vain of him, and the thought came into her mind:

"I know where his hat is; I saw it fall behind the big chest in the garret, when we were up there a little while ago. I s'pose if I didn't tell him, and made him stay at home, it would be my revenge;" and she looked a little triumphantly at the big boy, his black curls all tangled with poking his head into all sorts of corners, and his red cheeks stained with tears. Pity filled her tender little breast at the sight, however, as she thought again:

"But I guess I'll tell him this time, and that shall be my revenge instead of the other."

So she only said saucily, "O you big cry-baby! hurry on your coat and mittens. I'll find your hat;" and flew, like a little bird, up to the garret and back, just as her mother again appeared at the door, all ready in her own wraps to start.

Bertie looked a little sheepish as he followed her and his sister out to the sleigh, and all he said was a hurried whisper, "You're a jolly girl, Rosy," but he said to himself, quite in earnest this time, that he had been a good-for-nothing, selfish, careless scamp, but that this sort of thing had to be changed now, right away. And then the charm and the excitement of a long drive in "Brown's big sleigh" put quite out of

both their heads all thought of Rosy's "revenge."—*Methodist*.

THE CHIEF OF SINNERS.

Many years since a minister preached to a large country congregation on that awful declaration of our Lord, "Except ye repent, ye shall all likewise perish." His hearers seemed deeply interested and solemnly impressed; and he left the church trusting that, through God's grace, good would result from the services.

Having a funeral service to perform in the neighbourhood, he went to dine with a gentleman on whose plantation it was to take place. "At the dinner-table," he wrote several years later, in relating the facts, "I met an aged gentleman from a neighbouring parish, who had been with us at church, and among the most attentive listeners. During dinner he remarked to me, 'I have broad shoulders, and can bear such preaching; but if you persist in it, you will drive this people mad.' I replied that I believed the views I had presented were unquestionably scriptural; and as I had known the gospel to save many from madness, and had yet to hear of its bringing such a calamity on any one individual, I should really be obliged to him if he would mention the views of the subject he feared might lead to such an awful result. He then said, with great earnestness and warmth, 'You asserted that, in the work of repentance, most people were brought to feel and acknowledge that they were *sinner*s above all other men, and that while they could have hope for all others, they could find none for themselves.'

"Perceiving his earnestness and warmth, I simply replied, 'You know well, and have confidence in those of our friends now at table with us, who are communicants in the church—suppose we leave the decision of the question to them.' To this he readily agreed, when I applied to them *individually* to say what their experience had been.

"Being thus appealed to, they all avowed that such had been their views of themselves; and some of the most deeply pious said that such, after years of religious impressions, were still their feelings.

"After these avowals the gentleman said abruptly, 'Mr. M—— is driving you all mad; no man on earth can make me believe I am as great a sinner as Bill T——.' This Bill T—— was a poor unfortunate wretch then under sentence of death, and in a few days to be executed for the murder of an uncle, whom he had shot in a drunken frolic.

"I stated that no one, I supposed, would ever charge him with such crimes as might justly be imputed to Bill T——; but that he must recollect how widely different had been their early education, their position in society, and indeed the whole circumstances of their lives. Bill T—— was the son of a nominal Roman Catholic, a man of notoriously bad character, who had trained his son from infancy in dishonesty, drunkenness, and every form of vice. He himself was the son of a pious mother, was a man of education and high intellectual culture; and yet, while we all honoured him as a citizen, we were compelled to believe that, as a man, he was guilty before God, possibly of many open acts of sin, most certainly for a long life spent in the wilful neglect of the gospel and of all that was peculiar to Christianity—that for this neglect God held him accountable; and he should not only see but acknowledge, that while, in the judgment of charity, many things might be said about poor Bill T——, even charity itself could say nothing for him; and that I did not doubt, if God ever vouchsafed him the grace of repentance, he would be brought to feel how many circumstances of extenuation might be found for this poor unfortunate victim of a bad education, while he would seek them in vain for his own neglect of his God and Saviour. He would then realize the truth of all I have said in the pulpit, and which our friends had so clearly confirmed. He merely replied, 'This could never be,' and then changed the subject of conversation.

"This gentleman, who was then an aged person, had always maintained a character which all must love and admire. Liberal, generous, benevolent, with the most polished and refined manners, he had been the most popular man in his district for many years.

"Soon after the above incident occurred he removed into my parish, and a

considerable intimacy grew up between us. The subject of religion was often discussed; but as I saw no ground to believe his heart was at all affected by it, I at last less frequently introduced it. One morning, however, after passing a night at his house, I missed him from the breakfast-table, and on my inquiring where he was, his wife stated that he had a slight attack of the gout, to which he was very liable, and proposed that I should go to his room and bid him good-bye. As I passed through the passage I asked with earnestness of heart that God would suggest something to my mind and heart which might be of use to him, mentally resolving that if I was met by his usual levity of manner, I should not think myself bound again to introduce the subject of religion, but would leave him in the hands of God.

"The reader will judge of my joyful surprise when, after the usual inquiries about his health, he addressed me, saying he was most thankful I had not returned home without seeing him again, as he wished to have some conversation with me on the subject of publicly professing his faith, and partaking of the Lord's Supper, which he earnestly desired to do on the first opportunity which might present itself.

"After expressing my pleasure at hearing such an avowal, and candidly avowing my surprise, I asked what were his views of a proper preparation of heart for that ordinance; for though I had rejoiced to see him of late much engaged in reading the Scriptures, he had given me no intimation of any change in his views and feelings. He burst into tears, and said pride had kept him from avowing his convictions to any one, but that for a long time he had been deeply convinced that 'there was not on God's earth so vile a sinner as himself.' Our conversation some years before flashed upon my mind, and I could not help saying, 'What do you now think of your own case as compared to Bill T——?' Still weeping, he replied, 'I see it all as you represented it—for him I can form ten thousand excuses, not one for myself. I have lived without God in the world under circumstances which would deprive me of all hope if I could not look to the mercy and all-sufficient me-

rits of my blessed Redeemer.' ”

He lived to give evidence of his conversion. It was my privilege to be with him when, calmly resting in the dying love of his Saviour, he passed, we trust, from earth to heaven.—*American Messenger.*

WHY JOHNNY LIKED THE MINISTER.

“Oh! wasn't that a good minister we had to day?” said Johnny.

“Yes, very good. Which sermon did you like best?” said his teacher.

“Oh! I don't know. It wasn't the sermons altogether that I mean.”

“What then?”

“Why he prayed for Sunday schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him.”

“Do you not like to be prayed for?”

“Why, yes, of course I do.”

“The minister prayed to-day that all the boys might be Christ's boys. Did you like that?”

“Yes, I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't I think they won't have much in the sermon either. Then of course I don't listen as well as I should if I thought there was something for me.”

HOW TO RETAIN THE OLDER BOYS IN THE SUNDAY SCHOOLS.

BY REV. SEPTIMUS JONES.

The Sunday school was practically a failure unless it served as a nursery of the church. The Sunday school, as the handmaid of the Lord and His Church, was to take children by the hand and never let them go until it had led them up to confirmation and a hearty self-dedication unto Jesus, and, through the gates of the Holy Communion, into full fellowship with Christ's body and into

active loving service in Christ's vineyard.

The Saviour compares his kingdom or Church to a net, a draw or drag net. Our Sunday school net has some weak places or gaps in it. Our senior scholars, the lads more especially, just at that very time when they most need care and guidance, are allowed to go away, and it is too often the case that our senior pupils after confirmation leave the Sunday school and even cease to be habitual worshippers in the house of God.

We have need to mend our Sunday school nets. Certain gaps or holes in the net were pointed out, and remedies recommended.

1. The prompt and early and considerate recognition of adolescents as men and women—encouraging them to put away childish things—treating them as responsible—distinguishing them from the younger pupils.

2. The setting apart of a separate room, or vestry, or a particular portion of the room or of the church for their special accommodation—having, when the class is large, a separate library.

3. A higher and more attractive order of teaching especially adapted to their needs. Our best educated members to be implored to take hold of this noble work.

4. Occasional teachers who happen to be without a class, adult visitors, especially the parents and guardians should frequently come and seat themselves beside the senior pupils.

5. Notice should be taken of our senior scholars on the week-day, and an interest manifested in their temporal welfare.

6. Diligent instruction upon their minds that Christians must be workers in the church—training them to be teachers.

7. The employment of the senior pupils in suitable offices connected with the Sunday school and church. The choir;—gathering up of Sunday school liturgies, &c., after Sunday school taking up collection—showing strangers to seats—calling to inquire after absent Sunday school pupils—taking place of absent teachers—visiting and reading with the sick, aged, and infirm, &c. &c.

LET THE CHILDREN ALONE.

Let your children alone when they gather around the family table. It is a cruelty to hamper them with manifold rules and regulations, about this, and that, and the other. As long as their conduct is harmless as to others, encourage them in their cheerfulness. If they do smack their lips, and their sippings of milk and other drink can be heard across the street, it does not hurt the street: let them alone. What if they do take their soup with the wrong end of the fork, it is all the same to the fork: let them alone.

Suppose a child does not sit as straight as a ramrod at the table; suppose a cup or tumbler slips through its little fingers and deluges the plate of food below, and the goblet is smashed, and the table cloth is ruined; do not look a thousand scowls and thunders, and scare the poor thing to the balance of death: for it was half scared to death before; "it didn't go to do it."

Did you never let a glass slip through your fingers since you were grown? Instead of sending the child away from the table in anger, if not even with a threat, for this or any other little nothing, be as generous as you would to an equal or superior guest, to whom you would say, with more or less obsequious smile, "It's of no possible consequence." That would be the form of expression to a stranger guest, and yet even to your own child you remorselessly and revengefully and angrily mete out a swift punishment, which for the time almost breaks its little heart, and belittles you amazingly.

The proper and more efficient, and more Christian method of meeting the mishaps and delinquencies and improprieties of your children at table is either to take no notice of them at the time, or to go further and divert attention from them at the very instant, if possible, or make a kind of apology for them; but afterwards, in an hour or two, or better still, next day, draw the child's attention to the fault, in a friendly and loving manner; point out the impropriety in some kindly way; show where it was wrong or rude, and appeal to the child's respect or manliness. This is the best way to correct all family

errors. Sometimes it may not succeed; sometimes harsh measures may be required; but try the deprecating or the kindly method with perfect equanimity of mind, and failure will be of rare occurrence.—*Dr. Hall's Health by Good Living.*

THE PRACTICAL SOLUTION OF DOCTRINAL DOUBTS.

"When I was a young man," said a truly Christian man, "I was, or thought I was, a great sceptic. I was thoroughly read in sceptical literature, and thought I could grapple with any divine on theology; I did grapple with them too, pretty often, and was always pretty well satisfied with the result.

"One day I went to hear Dr. B. preach. I was not altogether easy or comfortable; I thought I really wanted to be a Christian, but that the creed was in my way. Meeting Dr. B. he said to me, 'Well, young man, what can I do for you?' I stated my difficulty at once.

"I would like to be a Christian, doctor," said I, "but I can't accept your doctrine of the atonement. I can't see how one man can suffer for another, or how there is either justice or mercy in punishing the innocent for the guilty."

"There is something a great deal more important for you, young man, than to understand the atonement," said the doctor.

"How is that?" said I; "I thought the atonement was the fundamental doctrine of the church."

"So it is," said the doctor, "but life is more important than any doctrine. Thou shalt love the Lord thy God with all thy heart, and soul, and strength. Do you do that?"

"N-no," said I.

"Thou shalt love thy neighbour as thyself—as *thyself*," repeated the doctor, with emphasis. "Do you do that?"

"N-no," said I.

"Very well," said the doctor, "begin—change your life, change your heart; stop living for yourself; live for God and humanity."

"But the Christians don't do that," said I.

"Never you mind the Christians," said the doctor. "Take care of yourself. My word for it, you won't give the ex-

periment a fair trial for a week, without coming to the conclusion that you need an atoning Saviour, an inspired Bible, and a divine living power working in your heart and life, revolutionizing the one and remodeling the other."

"It was the first argument," said my friend, when he told me this story, "that I ever met for which I had no answer. I did try the experiment, and I have never had any difficulty about the atonement since."

Depend on it this is the true way to study theology. A Christian life is the only unfailling crucible for the solution of religious doubts.—*Christian Weekly*.

ONE SESSION OR TWO?—B. F. Jacobs was asked, what are some of the reasons urged in favour of two sessions a day? He replied: "We get the children and part of the grown people in the morning, and the grown people and servants in the afternoon."

A new spelling is proposed for the first word in the phrase "personal consecration to Christ." It should be *purse-and-ail*. Those who scowl when the contribution-box comes around will please take notice.

A child thus beautifully expresses his faith: "Jesus has promised to carry the lambs in his arms, and as I am a little boy it will be easier for Jesus to carry me."

"What makes you love Jesus Christ?" asked an old man, who was not a Christian, of a little girl. "Oh," said she, "because He's so lovely!" Could any one have expressed it any better.

On sunny mornings in early summer, when the mind is most hopeful, and one is prone to take a favourable view of everything and everybody, one may be disposed to enumerate eleven persons amongst one's friends, relations, and acquaintances, who, we think, might be intrusted with a whip, if we ourselves were to be classed amongst the lower animals. On the other hand, in November days, one cannot make out a list of more than five people who could be thus trusted. Probably the mean number is the right thing; and a man of large ac-

quaintance may admit that there are eight persons whom he would allow to be intrusted with a whip. Among the astounding things to be seen in this strange world, not the least astonishing is the fact of such immense power over himself, over the lower animals, and, to some extent, over all those who come near him, being intrusted to every man. And the word "man" in this case certainly includes man, woman, and child. If there are eight persons whom one would trust with a whip to be used upon one's self, is there more than one upon earth whom one could trust to criticise our works and our actions?

Cotton Mather used to say there was a gentleman mentioned in the 19th chapter of Acts to whom he was more deeply indebted than almost any other person,—and that was the town clerk of Ephesus, whose counsel was to do nothing rashly.

EDITORIAL POST-SCRIPT.—Our banner local agent for August is Mr. Henry Laing, of Hamilton, who sends us in 22 new names and the money! Will not our friends everywhere go to work?

Will Pastors aid us by mentioning the Magazine from the pulpit and in their visitations, by securing active local agents, and by sending items from their own fields?

The 20th of the month is our last day for receiving communications; but our friends will greatly oblige by sending earlier, if possible. Just as we are going to press, there arrive three interesting articles. 1. Report of Mr. W. H. A. Claris' ordination, at Sarnia, on 30th July; 2. Notice of Eastern Townships' Association meeting, at Waterloo, on the 10th September; and 3. Satisfactory report of examination of Rev. G. T. Colwell, (from Wisconsin).