

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

THE CANADIAN INDEPENDENT.

SEPTEMBER, 1871.

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TORONTO, June 23rd, 1871.

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IN THE INTEREST OF THE

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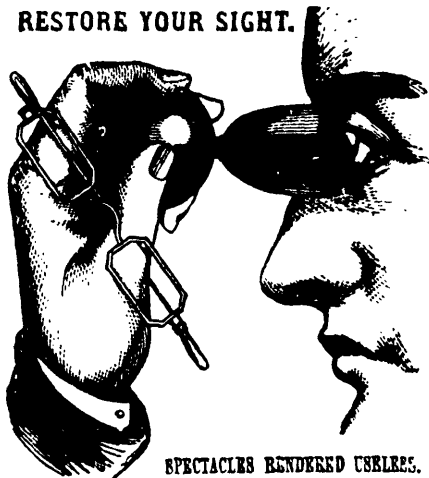
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THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, SEPTEMBER, 1871.

No. 3.

THE IMMIGRANTS AND THE CHURCHES.

For many years it has been our complaint and lamentation, that the bulk of the Congregational emigration from Britain found its way to Australia rather than to Canada. Of late, however, the tide has been turning in our favour, and we have had the pleasure of welcoming not a few of our people to this fair Dominion. The occasion seems opportune for saying a few words to our readers who have been settled here before, and to the new comers, upon their mutual relations and duties.

And first, to those who are already Canadians by birth or adoption. We pride ourselves upon the fact, that hospitality is one of the characteristic virtues of the people of these Provinces. It is natural that it should be so. "Ye know the heart of a stranger, for ye yourselves were strangers in the land." In the older countries where it is so common to live and die upon the same spot, and where the same neighbours are around us from the cradle to the grave, the incoming of a stranger is an event. But here, we are all strangers together, and like people accidentally thrown into each other's company upon shipboard, we easily become acquainted, dispensing with rigid etiquette, and learn to be mutually helpful. In the "good old times" of the primitive backwoodsmen, a traveller could go to almost any house, and find hearty entertainment for himself and his horse. The same spirit animates our people still, and it is very pleasing to hear this acknowledged by our new arrivals, as we frequently do. We would urge our friends to cherish this disposition and habit. Never let the spirit of "Nativism," or "Know-Nothingism" find a place among us! Never let the cry be heard, "Canada for the Canadians!" As we claim a share in all the glories of England's history and in the security of her protection, so let it be our corresponding ambition to furnish a true "home" for her migrating children.

Then let it not be left to the harpies who always hover round the footsteps of the pilgrim and the stranger, or to the officials of the Government, to give the only welcome to these shores. Among those who are forward to offer sympathy, counsel and help, let Christians be found in the front rank. In giving informa-

tion, finding employment, and sympathizing with distress, let no Samaritan be found ministering to those whom priest and Levite have passed by on the other side. It is the first shock of strangeness that is so trying; and it is the first word of kindness that goes so straight to the heart. Let that golden opportunity be eagerly improved.

Especially should every church be eager to offer its religious hospitalities to the new-comer. Are there any still, in whose vestibule no welcoming face or hand is to be found, and a glance up whose aisles discloses only a double range of repulsive backs! Would you feel attracted to such a place! Many a case have we known, in which the greeting at the door, the prompt guidance to a seat, and the handing of a hymn book, have at once made the visitor feel at home, and decided him to settle there. And on the other hand, we have known many a one so chilled by the neglect of these simple attentions, as never to darken those doors again. If we could trace to their source the many sad cases of sanctuary desertion in a new country, on the part of those who were always in their places "at home,"—we might find the beginnings of alienation in such seeming trifles as these.

The same spirit which says to the worshipper from the far country, "Come in, thou blessed of the Lord, come in; wherefore standest thou without?" should pervade all church arrangements in a country like this. There is a place of worship in New York, which calls itself, "The Church of the Strangers." Its very name has an inviting sound, and many a one has been drawn thereby, who might otherwise have stayed "out in the cold." Should not every church try to deserve that name! The kindly word of enquiry, the introduction to the pastor, the invitation to a Christian home, the prompt visit, and the engagement to attend the Sunday School and the Prayer-Meeting,—upon these easily-performed services the personal decision for Christ and the open profession of His name have often seemed to turn. If church members all made a business of their religion, how slight would seem the effort required for such work as this. And this work must be done, to a very large extent, by the occupants of the pews; it is a physical impossibility for the pastor to lay hold of all the visitors at any service.

In urging this duty of "entertaining strangers," we do not forget—as sad experience has taught us—that among them we may sometimes "entertain angels unawares" of the "fallen" order. It is a "mixed multitude" that comes to a Land of Promise; and some "have left their country for their country's good." Some families have had life-long cause to rue opening their doors too freely to a plausible scoundrel, and have found out, too late for their own credit, a son's character or a daughter's peace, that it will not do to give indiscriminate invitations. For our own part, we have learned to distrust a very forward religious profession, which says—Jehu-like—"Come, and see my zeal for the Lord." We almost expect to find one who makes very free with "the Lord's" name, guilty of some specially dishonorable trick.

But we must avoid the extreme of universal suspicion, as well as that of uni-

versal credulity ; and after every fair deduction has been made, on this and any other ground, there still remains "an open door" in this quarter for doing a great service to our neighbours, and for pleasing Him who will say—"I was a stranger and ye took Me in."

Let us now address ourselves, on the other hand, to those newly-arrived immigrants into whose hands these pages may chance to fall. And in doing so, we will venture to speak in the name of our brethren, the pastors and members of the Congregational Churches.

Dear Friends,—We bid you "welcome" to this land. Many of us know what it is to come from our native country, to leave every familiar scene and every friend of our youth, to put the wide Atlantic between ourselves and them, and to experience the shock of the utter strangeness of a new country. Though ten or twenty or more years have passed since we personally went through this, it is not forgotten yet, nor ever will be. We can understand your feelings therefore, and can sympathize with them.

At first it is very natural for you to feel some disappointment and despondency. The fortunes that you were told of, as having been made in Canada, are not picked up in the street on your landing. Between you and them their lies a reach—longer or shorter—of downright hard work and "roughing it" in many ways. Probably you were told of this, but you were so intent upon the golden prize that was to reward you for leaving "Home," that you leaped over this disagreeable interval at one bound, in your dreams of life beyond the seas. But now you have to tread that road step by step. Do not complain of this, however. Every one else has had to do the same before you. Therefore settle down to work as soon as you can, and keep at it. Don't be too dainty, either, about what you do. One great secret of success, in a new country, is to be willing to turn your hand to anything.

It is a very common failing on the part of new-comers to run down Canada and the Canadians. "It is so different from England." Of course it is. Did you expect to find it the same? But remember, that if many things are rougher here than there, that we have advantages on our side also. We have not the enormous mass of pauperism, nor the remains of feudal distinctions, nor an overshadowing Government Church. We have a boundless territory, free trade in land, plenty of openings for your boys and girls, good wages and good living for good work, a public system of free education, and the highest positions in the land open to the sons of the humblest of its people. If you remain, and work, you will have a fair share of these advantages. But if you cannot live out of England, the remedy is simple—go back. As long as you are here, however, don't abuse the country. It is bad policy, and worse manners ; whereas those who come into such an inferior state of society ought to set an example of good breeding. You must pardon this plain speaking, but we meet with this sort of thing so often, that we almost lose our patience with it.

But there is no warning that we would give more emphatically to a stranger

than this,—*Let the Canadian whiskey alone!* It is the curse of the land. It swallows up our resources; it ruins our young men; it blights every hope of prosperity. Yet with a great many it is the chief medium of sociality and hospitality. In this stimulating atmosphere you will feel its effect twice as much as in the depressing moisture of the British Isles. There is no sort of necessity or excuse for indulgence in this deadly habit. "Touch not, taste not, handle not," is the only rule of safety. If you have nothing to do with any of the family,—spirits, wine or beer, you will stand upon clear ground, and have your answer ready for the small beginnings of temptation.

This leads us on to higher matters. Have you been a church member at home? or at least a regular attendant? Perhaps it never entered into your mind that it was possible that you should cease to go to a place of worship every Sunday; yet that is just what multitudes have done, who once were as regular as any of you can be. The way it came about was this. In the old country they were among friends, and they met them all at the services; they would have felt a loss, and their friends would have missed them, had they been absent. Here, from the minister to the doorkeeper, every one was a stranger; and it seemed even more chilling to go to church, and be unknown, than to stay at home. Moreover, as no particular church was less strange than another, they wandered round, and especially watched for any advertised attraction. How easy, in such circumstances, to allow a little extra cold or heat, or rain or snow to keep one at home. And how sure, though insensible, the process of gradual decline from former habits. If in the city, the new comer has often been lost in the crowd; if in the country, the rarity of services, and the homeliness of a rough school-house, or a farmer's kitchen, has made it seem not like going to church at all. And so the younger members of the family grow up without the habit of attending worship, and the holy day is spent in idleness, or sport, or visiting. This is the history, alas! of hundreds and thousands of families in Colonial or Western settlements.

Dear friends, this peril must be resisted at the outset. Upon your first Sabbath in a new country, find out some sanctuary of God. If the people are free and friendly, heartily reciprocate their greetings. If not, do not turn your back upon them too suddenly. Introduce yourself. Find out the minister. Look in upon the prayer-meeting. Give yourself time to be noticed and known. Do not be guilty of the weakness of deserting the house of God, because you do not find the companions of other days. That would show that you went to church for man's sake, rather than for your Maker's. If people are a little shy with you, remember that strangers must be known before they can be fully trusted, and that many a one here has been "bitten" for his good-natured credulity. Whatever of confidence and esteem you prove yourselves to deserve will in due time be rendered to you.

We speak from long and earnest observation of the matter. We have seen illustrations of every phase of the subject here presented,—the growing up of the

home feeling in those who started aright upon their life in the new world, and the apostacy of others who did run well. And we write in this plain, blunt fashion, because we love our emigrating countrymen too well not to tell them the downright truth. There are many more words of counsel and cheer which "the abundance of the heart" would prompt us to add, but our space fails. The God of the stranger guide every stranger within our gates!

THE LILLIE MEMORIAL FUND.

We are sure that all the friends of the late Dr. Lillie, and of the College which he served so long and so faithfully, will read with much pleasure the letter of Professor Cornish which appears in another page, and the list of subscriptions acknowledged in our "Official" department. We are not proud of the fact that this consummation has been delayed for nearly two years after the death of the late Principal, when it might have been better attained in six months. But as the world goes, it is well known that pastors and deacons and other local collectors have to go so often among the people for contributions, that they are generally rather chary of undertaking a special appeal. And as this feeling was allowed to prevail, to the imminent danger of the whole scheme, the College and all its supporters are very greatly indebted to Professor Cornish for the zeal, ability and self-denying toil by which the desired end has been at length secured. We understand that in Montreal Dr. Wilkes has already secured \$350, with the expectation of more, so that the fund may be regarded as secured.

We would, however, earnestly second the Professor's appeal for the early payment of outstanding subscriptions, and the completion of the lists by those who have them in hand. There has been enough dragging about this matter: let there be no more.

To answer any inquiry that may be made about the absence of Toronto from this list, we may state that, by an understanding entered into at the time of Dr. Lillie's death, the contributions of the friends there, of our own and other bodies, were devoted to a special fund for the benefit of his widow and daughters, without any reversion to the College. The amount so raised and invested was \$1100.

The Memorial Fund was set at a minimum of \$5,000, in order that at 8 per cent. it might yield \$400 a year. But "undoubted securities" producing that return are more and more difficult to find. There ought to be \$1000 or \$2000 more. Why not make up \$10,000 at once? But we must let the Secretary open the subject of a general endowment.

THE (U. S.) NATIONAL CONGREGATIONAL COUNCIL OF 1871.

The time and place of the great representative gathering of the American Congregational Churches have been at length determined on by the Committee appointed for that purpose by the several State organizations, and the body is to meet at Oberlin, Ohio, on Wednesday, November 15th.

Occasional meetings of this national scope have been held before, the latest being the Boston Council of 1865, but, if the designs of the promoters of the present convocation are carried out, it will be the first of a series of annual or triennial councils, at which delegates from our sister churches in all parts of the Union will stately meet together for conference on matters of joint concern. The same motives which induce neighboring churches to form a local conference, and those bodies within a single State to unite in a General Conference, have now led to the attempt to organize a National Assembly of the same kind. It is, of course, intended to guard, in the most stringent manner, the vital principle of the independence of every local church, and to prevent the new body from assuming any legislative or judicial authority. But while sacredly conserving this fundamental law, there is—it is felt—a very wide field for mutual counsel and co-operation in regard to the general movements of the body, in respect to missionary movements at home and abroad, Collegiate and Theological Education, Church Extension, Religious Publications, and such matters of universal interest. It is felt to be a great drawback, that there is no established and easy means of consultation between the Congregationalists of the several States, and that the appointment of such a periodical meeting will cultivate unity throughout the entire communion. And it is believed that many public societies, which are *quasi*-representative of the denomination, but are practically irresponsible and close corporations, will fulfil their functions better, if there be some opportunity for collective review of their methods and their work. It is quite probable that one result of the movement may be, that in some forms of Christian effort, where our people have given a very large proportion of the funds, but have received only a small proportion of the proceeds, there may be devised some measures for carrying on the work by a denominational agency. We have carried our love for union and co-operation to an absurd extreme, have loved our neighbour better than ourselves,—and while we have been serenely singing of brotherly love, our more wide-awake brethren have been quietly gathering the crops from “union” fields, sown mainly by our hands, into their own garner. This has been notably the case with Presbyterians at the West, who have netted Congregationalists by shoals into their churches.

The Congregational Union of Ontario and Quebec, being deeply interested in the proposal above described, and warmly appreciating the welcome given to its delegates—as visitors—at similar meetings at Albany, Boston and Chicago, appointed the following deputation to the Oberlin Council (or Conference),—Revs. F. H. Marling, J. Fraser, C. Chapman, K. M. Fenwick, A. Duff, W. F. Clarke, E. J. Sherrill and E. Ebbs. For the information of these gentlemen and any others who may propose to attend, we give the following travelling directions, kindly furnished by Rev. W. F. Clarke:—“Oberlin can be reached either *via* Buffalo or Detroit, the latter I should think the preferable route, particularly for those who have half or whole fare privileges on the Great Western Railway. Oberlin is on the line of the Southern Michigan and Lake Shore Railroad. This

road has a grand junction at Toledo, Ohio, whence roads branch off to Chicago, Cincinnati, Indianapolis, Cleveland, &c. Oberlin is on the line from Toledo to Cleveland, 80 miles from Toledo; Toledo is 65 miles from Detroit; Cleveland is 183 miles from Buffalo, and Oberlin is 31 miles from Cleveland. Those who go from Buffalo will proceed *via* Buffalo and Erie and Lake Shore Railroads to Cleveland, and thence *via* Lake Shore Railroad to Oberlin; distance from Buffalo to Oberlin, 218 miles. Those who go from Detroit will go thence to Toledo, and from Toledo to Oberlin, *via* Michigan Southern and Lake Shore Railroads. Whole distance from Detroit, 144 miles."

TERMS OF CHURCH MEMBERSHIP AND MODE OF ADMISSION.

An Essay by REV. JOHN FRASER, of Montreal, prepared by request of the Congregational Union of Ontario and Quebec, and read at the Annual Meeting in Guelph, June 12th, 1871.

I cannot claim any special aptitude for the treatment of the subject assigned me, in large experience or observation. I am unable to bring to bear upon it, as some of the brethren might, the results of extensive reading and leisure for study. From peculiar circumstances, unnecessary to detail, the last few years, I am more ignorant than any one else of our number, possibly, of the existence of any general feeling in our churches, either here or at home, which would give this a special interest as a word in season. Any observations I have to offer, then, must necessarily be abstract, and may appear to some of you rather out of date.

Evidence of conversion, sufficient in the judgment of charity to produce confidence in the Christian character of the candidate, has been uniformly regarded in our churches as a pre-requisite to church membership. We regard Christ Jesus as the Lord of His own house. We accept His word as our creed and directory, and gratefully recognize His autograph in the living epistles addressed to us, as the seal for letters of introduction. As a denomination, we have battled for principle, instead of expediency. And one of our principles, and a chief one, has been *purity of communion*. It would be out of place, before such an audience, to give the regular proof-texts and standard arguments. Our views, with the reasons for them, are to be found in all our church manuals, and in a multitude of practical religious works, only less fully and clearly expressed than in the New Testament. It can hardly be expected that I shall go into the Gospels, the Acts and Epistles, quoting them at length, besides exposition and the *exposing* of exposition.

But just here there comes in the feeling, only sub-indicated, oftener latent than expressed, that this is our weak point; that our failing leans to virtue's side; that in referring to the church of the past, we forget the church of the future; that we are such sturdy Protestants we would at any time rather protest than profess; that we are such stout nonconformists, we rank ourselves as an opposition; that we make it a merit rather to dissent than not. It is thought that we resemble the man who walked so very straight that he leaned back a little, and that we meet young disciples at the church door with a scowl rather than a smile, and a challenge instead of a welcome.

Our homes, it is said, are no longer frowning castles, and it is thought, not without reason, that our churches might be made more inviting than in the days of the Confessors or Protesters, or those subsequent eras of the Theologians, hardly less stern, when the candidate was to feel himself ready to die, and willing to be lost, ere he was paradoxically thought worth saving.

There is evidently a feeling of this kind in the minds of not a few, based, perhaps, on nothing intellectual or scriptural, hardly amounting, indeed, to a conviction that we are too strict, and that we need something done to facilitate the

entrance amongst us of cultivated people who are religiously inclined and prefer our polity, but are repelled by our ungracious manners. Especially is it thought desirable to retain, if we can by any means, the children of our more wealthy members, who, on reaching a certain point of culture, find their way into other churches more naturally than into our own, to which in some sense they ought to belong. I do not know, however, that this Broad Church sentiment is strong enough to widen the door of admission.

I am far from denying that our polity may be modified in some of its details. These modes of working may be improved without affecting essentials. We must distinguish between principles and forms, yet all must be in keeping. The door should architecturally correspond with the building. And we are warned that it is foolish to put a piece of new cloth on an old garment.

Any change in our terms of membership, that would not require conversion of heart and consistency of life, would reconstruct our whole system. Such a change would be fundamental. And "other foundation can no man lay than that which is laid, Christ Jesus." Let every man be careful, too, that he does not build thereon wood, hay and stubble. He is the door; by Him "if any man enter in, he shall go in and out and find pasture."

So far from this being a mere matter of detail, coming within our power to modify, our polity itself, compared with it, is a matter of detail. The being in our Church, or out of it, or in any Church, is indeed a very secondary matter to being in Christ; "and if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

This may be granted, and yet it be thought that our churches impose arbitrary tests, call for unreasonable proof of religious sincerity, or require, in order to admission, too high a stage of the Christian life. This may be the case in solitary instances. I think I have found it so. But, as a rule, the tendency of our churches is in the other direction.

To my mind, I may say, it recommends a form or custom, that it has had for ages the sanction of Christian experience and the divine blessing. I would not lightly change even forms, that from association have become sacred, for a mere theory or idle experiment. The advantages of any change must be undoubted and great, to counterbalance the ill effects of change itself, the novelty, the dissatisfaction, the suspicion, the restlessness, the trusting to expedients and turning to plausible methods, that would unsettle, rend and reconstruct our polity into a Methodism.

As I grow older, I confess to a growing weakness for what is old; old friends, old scenes, and the old ways of the New Testament. This, unlike all else, is ever old and new. As those going east and west meet on the other side of the globe, it will be found in Heaven that the Church of the Past and that of the Future meet and mingle and harmonize.

It has been often attempted, as Religion became respectable, to teach her formal stately ways, trick her out in new fashions, and make her attractive by extrinsic ornaments, but somehow or other, she loves better her simple dress, and artless unconstrained manner. She enquires for the old paths, feels more at home in conventicles than in cathedrals, and seems most of all at home amid those scenes that remind her of the time of her youth, the joy of her espousals, and which are associated with her loved Lord and Master.

Furthermore, permit me to say, the *working* of our system requires a spiritual membership. We are not held together by a hierarchy. We are not confined by creeds or bounded by territorial limits. We have left it to others to construct ecclesiastical systems. Like the enthusiast, whose hobby was canals, and who thought that God created rivers in order to feed them, they may suppose that the river of the water of life is to flow according to rule and compass, and fill channels so carefully constructed to receive it. We have filled others' canals. We undervalue our polity, as everything divine is undervalued. Could we now have some hand in it, we might get up an enthusiasm for it. We can hardly maintain an *esprit de corps*. But we have a body and it is a spiritual body. How can our dis-

discipline be maintained, censures administered, or work be performed, unless we have a spiritual membership?

Again, were any change at all desirable or allowable in the extension of Church privileges, I cannot help feeling that this would be a very inopportune time to make it. Everything is tending that way, in the State as well as in the Church. Our polity has the credit, I believe, of suggesting the modern fashion of founding States and Governments on a democratic basis. The time has long passed since the franchise or *plebiscite* was confined to men of substance, intelligence or virtue. States strive to surpass one another, and parties outbid each other, in this direction.

So much is made of man, that it would seem as if he was given up to self-worship. It is democracy run mad, and madness rules the hour. At such a season, knowing the signs of the times, it becomes the Church rather to take the other tack; to be, if possible, more strict, more careful; and to prepare for the inevitable reaction. Else, with the reflex wave that carries so many States from their moorings, as they oscillate from anarchy to despotism, we also may find that we are left without our free churches, if they have ceased to be spiritual.

It is a poor way, instead of elevating the piety of our families and congregations, to lower the standard of admission to Church privileges. Is that the way they fill colleges? The ballot in every man's and woman's hand is an untried panacea for their thousand ills. You may spread the structure over more ground, but it will not rise proportionately higher towards Heaven. You may debase the king's coin, it is no mark of increased wealth.

If the States or Dominions of this world learned anything that is good of us, let us not reciprocate in kind, by borrowing what is bad from them.

But we have not only the word of God and reason,—we have also history to confirm us in the importance of maintaining our terms of Church membership. On this point we are providentially not left to mere hypothesis or conjecture. Churches of our faith and order tried the changes we have been considering. In circumstances very similar to our own, they sought relief from like difficulties by expedients which the times seemed to demand. They became less rigid. They made admission easy. They extended a helping hand to those outside, and went out after them, in half-way ordinances, in order to help them in. The results were such as I will not say might prevent the experiment ever being repeated, but as made it look very much like fatuity ever seriously again to entertain any such project.

The Churches to which I refer, I need hardly say, were those of Massachusetts, the Judah amongst the tribes of our Israel in the New World. They learned, by bitter experience, that there could be no court to receive as proselytes of the gate, the children even of the Pilgrim Fathers, however amiable and promising. Such spiritualmorganatic marriages proved simply disastrous. The "half-way covenant" supplied no half-way house to the Church, but to Unitarianism, and all infidelity. How many of those churches, built originally after the pattern on the Mount, are now omnibus offices, resembling Noah's ark, only in becoming the receptacle of all kinds of strange beasts. There is room for everybody and everything, possible and impossible, except Christ. The whole case is narrowed down to this, in short; with Christ in the church, you shut the world out; but let the world in, and you shut Christ out.

No one can regret more than I do, the young, talented and influential going over to more "liberal" Churches. But what can we do? We must leave them, as they, indeed, leave us, to the uncovenanted mercies of God. If among us, they would prefer an outside passage. The Lord's Supper, even as a badge of fellowship, they do not wish, but as a form or a sacrament they might perhaps consent to receive it.

Are we to have no Church, (for it amounts to that in our sense), because some young people would rather live out of doors? If they come in, they must come by the door. There is no use or sense in taking down the side of the house to admit them. And we do not have two doors. The entrance to the house, like

the house itself, is large enough for their piety, if not for their pride. He that would come into the kingdom must come in the spirit of a little child. Those Churches that have two doors of admission, if through the narrower few struggle in, when the larger is thrown open, all rush out.

I am afraid that changes to prevent any from leaving us for Churches of greater worldly attractions, would be changes in the wrong direction, aggravating the evil. Do fewer leave England for Rome because of Puseyism? And they who are thus drawn off are not the cream of our people, though they may be of society.

An eminent Baptist minister, in speaking of Churches of their order in Rhode Island, Churches which could sustain everything except a prayer meeting, expressed the opinion that Unitarianism, Episcopacy, or any other formal and fashionable religion, was a blessing to the Churches. It relieved them of worldliness, that else would have swamped and smothered the life out of them. Haven't we, as it is, dead heads enough to kill the piety of our Churches. Are there not enough, and more than enough, of wells without water, clouds without rain, trees without fruit?

Denominationalism is an evil, but not so great an evil as stagnation, formality and death. If our churches bear any mission, any vocation, any apology for their existence, it is that they represent these principles, and are to leaven other denominations with them. We must appear to be—we must even be—rigid, when so many other communions are so lax.

We regret any remaining out, and especially those who ought to come in. But that is their fault, not ours. If one hasn't force of character or life of piety enough to come in, of what use could he be when in? He would be like the man constitutionally tired, who began the day's work where others ended it. Our churches of honorary members would resemble the redoubtable company consisting of fifty officers and one private. The minister would be the only Church member. There would be a motley crew of the lame, halt, withered, waiting for the moving of the water, or an angel or anything to turn up. Have we not already enough of humoursome, unreasonable, honorary members? Would you import rice Christians from India, or soupers?

It is very easy to be sentimental about some out in the cold. Yet it is better than for the whole Church to be out in the cold. If the Church goes out after them, it is very certain it will have to remain out with them. Besides, they are not so likely to come in, when there is nothing worth coming in after. Anything that is made too cheap and common, and that goes begging for acceptance and patronage, will be likely to be spurned, as it deserves to be.

Let us rather try to make our churches, with the blessing of the Master, more like the primitive churches. Let it be understood that they are to consist of live, active Christians. Thus shall we lengthen our cords and strengthen our stakes. As the apostle exhorts, by separating from unbelievers, we are to be enlarged. We have sympathy for them, but have none for their conceit, their indolence, their worldliness. We would be glad to have fellowship with them, but can have no fellowship with the unfruitful works of darkness.

Those that come to us must first come to Christ, as we hope we have come, poor sinners. They must come as scholars, as workers. The school is Christ's. The vineyard is His. We cannot afford to outbid other Churches for the conceited, the idle, and doubtful. They have provisions for assimilating such, which we have not. And then we may not forget the solemn testimony of ministers, that so few, however inconsistent their life, profess a change of heart after being admitted to Church membership. Let us not stultify ourselves, then, like the foolish woman who plucketh down her house with her hands.

I may now further speak as to the mode of ascertaining the candidate's fitness for church membership. There can be laid down, I think, no fixed rule. Everything must be left to individual Churches, and much must depend on the age, temperament and previous character of the individual applicant. It will make a difference in the steps that lead to an intelligent opinion, whether the change was

sudden or gradual, whether early or late in life, whether conversion from out-breaking wickedness or the crisis of a religious experience. The church in any case is to take time, and adopt means to satisfy the members, for acquaintance and confidence must precede anything like fellowship. In order to this, there is a nameless something that cannot be translated into words—the air, manner, conduct and spirit—indicating sincerity. Our churches would rapidly deteriorate, if admission degenerated into the ability to answer a few stereotyped questions, whether of doctrine or experience. These might be understood and answered, in a general and theological, as if in a “Pickwickian” sense. There can be no set form of sound words. There can be, according to New Testament precept and practice, no invariable rule. The fewer, simpler, and more elastic our forms, the better.

Here, however, comes in the question, whether the candidate shall appear personally before the church in church meeting assembled, or be interviewed by a visiting committee. Perhaps, underlying this question, is another, whether Church committees are ever allowable and expedient. If so, of which I suppose there can be no reasonable doubt, it would seem to be in such a case as this. As a rule, a fuller and more satisfactory knowledge of a candidate's views, feelings, and object in seeking admission, may be gained by two of the brethren or sisters being deputed as visitors. The young and timid would be more readily drawn out. I would not, however, confine this work to a standing committee. I would leave it with the pastor to select as examiners any two brethren or sisters in the church he regards as best qualified for the particular case in hand, to report either themselves or through him.

This ought not, however, to prevent the candidate, in any case where it is thought advisable, from appearing before the church, and giving a relation of Christian experience. There are not unfrequently striking cases of conversion, where a confession or statement of faith, made as in primitive times, would create a profound impression. It may be said, this could be done through the pastor or a committee; but then it would come at second hand, lose its freshness, and operate only like preaching by an interpreter. It is very important, I submit, that the gifts of the membership be more developed, and exercised in social meetings, to which this occasionally would serve as an introduction. Anything decent and in order would be an advantage, which would tend to break up the formality that displaces the naturalness, freshness and life of young converts, by what is affected, artificial and conventional. It is quite customary in some of the New England churches of our order, for the candidate to address to the church a letter applying for membership. It has been my privilege to read not a few such from young persons, when their simple, unaffected, and yet appropriate expressions of faith and joy affected friends and acquaintances to tears, who would not have been so moved by the most careful and studied report of minister or committee.

We value the autonomy and independent working of our churches. And in admission to them, we should insist on as little rigor of uniformity as possible. Let us bring the candidate and membership as near as may be together. Christ is the door; receive them as He received them. Let the Master Himself introduce His own. It ought to be our aim to recognize and follow the freeness and variety of the Spirit's operations. The solemn receiving of the candidate by all the members in the Lord, recalls to each his own former experience and consecration. It lays on each a sense of responsibility, and actually supplies, what it is the glory of our system to afford, a practical schooling in church life and in the social graces of Christian character.

The ground this essay was intended to cover, includes, I suppose, the act of receiving members into communion. A prejudice exists in our churches, I am aware, against the very name and mention of creeds. It is our only creed, I believe, to reject all creeds. But whilst admitting their abuse, a word may be allowed perhaps in favour of their use. I would never think of imposing a formidable creed, especially on young disciples, who enter our churches as learners. Yet I

would have the candidate publicly profess faith in the cardinal truths of our holy religion, and enter into covenant to walk with the church. Make the articles of faith few and simple as you please, the simpler the better, that all Christians may unite in them. Take the Apostles' creed, as it is called, if you prefer that. This would shut out none however weak in the faith, and it would be an advantage to exclude any strong in error.

The rising of all the church, on the receiving of a member, to renew their covenant, I cannot help regarding as highly appropriate and edifying. It is also not unsuitable for the pastor to give the candidate the right hand of fellowship on behalf of the church, provided always that the right hand of fellowship be not confined to this act. It ought to be more than a mere form. I have had persons protest that they would not belong to the church, if it was implied that, outside of the building, they were to have any recognition or acquaintance of such sort of people as were thus welcomed in their name. I would always heartily receive the least of Christ's little ones in His name and on my own behalf; but how could I on the part of those indulging such a feeling! They might as well serve God by proxy, and leave it to the pastor to say their prayers for them, as to express all their fellowship. And then they have no feeling of fellowship to be expressed. I may add that I do not regard the admission as closing with the administration of the Lord's supper. The candidate ought to be introduced into some department of Christian work, to exercise his gifts and labour for the Master.

In closing, permit me to say that it is not enough for the minister and members to welcome at the church door those seeking admission, who give evidence of love to Christ; and make them welcome. They are to go out after the young, the serious, and inquiring; gain their confidence, and, by the blessing of God, lead them solemnly to consecrate themselves to Christ, and publicly profess his name.

Those unprepared for immediate admission need not be left out in the cold, under the storm. A porch may be erected for them at the church door, by enclosing them with Christian love and care. They are to be treated as catechumens, to constitute a pastor's class, and be thus placed on probation. Not less, but more, love and labor are to be expended on them. Thus they would come to regard church membership not as a duty, but a privilege; not as an end in itself, but a means to an end; not as desirable from indolent and selfish religious feelings, but for the good of souls and the glory of the Master.

I have no apology to offer for these crude remarks, and the cursory treatment of the subject your kindness assigned to me. If my time has been otherwise too fully occupied, it has been abundantly rewarded by the privilege of receiving a few of the least of Jesus' lambs into His fold. I have thought it better, though thus imperfectly, to introduce the subject. It may elicit remarks and discussion, and the question be thus ventilated. Those who evidently have made it a matter of thought, will be able to throw additional light upon it.

ILLOGICAL DEFENCES.

Perhaps there is no stronger evidence of the weakness of a cause, or of the incorrectness of certain positions in relation to Christian life, than the species of argument employed to bolster them up.

Our Lord said to his followers: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." It is thus sufficiently plain from the Word of God, that there is a distinction clear and defined between the followers of God and the world.

There are certain amusements and worldly practices which the world agree in following, and which are largely indulged in by the lowest and most degraded

portions of the community. These have consequently been avoided by many good men and women in every age of the Church as being— if not wrong in themselves— yet unfavourable to a state of grace, and tending to bring the Christian into society which is uncongenial to him; society which, under the circumstances, he cannot win to Christ, and which occupies a vantage ground for drawing the Christian from Him.

There is now a large class who would be recognized as Christians, who claim the right of using intoxicating drinks, and defend the practice of attending dancing parties, theatres, and even horse-races, playing at billiards, and games of chance with cards, &c. In all of which things, they will meet on equal terms with many of the enemies of God, and in defending which they will find themselves side by side with the wicked in opposing many of the most spiritually minded of the church.

Now, if these practices can be *fairly* defended, let them be defended; the current arguments, however, employed in their defence, are such as can impose on none but the most superficial thinkers. Let us examine these arguments.

It has been triumphantly asked in defence of the drinking usages,—“ Is it a greater crime to get drunk, than to be a glutton? Drinking intoxicating drinks is not so bad as lying, &c.” Where is the point? Unless those who abstain from intoxicants are greater gluttons and liars than others, it is a pointless argument.

An elder in a Christian church was lately defending dancing parties, on the ground that dancing is better than scandal, affirming also that those who did not dance spent their evenings in slandering their neighbours. It remains, however, to be proved that they who abstain from dancing are more addicted to scandal than those who engage in it. There is no *prima facie* evidence that dancing produces morality of any sort or promotes it.

A Doctor of Divinity lately, through the public press, defended billiard tables on the ground that billiards are more innocent than drinking in taverns, and recommended this gambling institution to be set up and kept going at the public expense in order to keep our men sober. Is it not strange that this *Solomon* never thought of recommending one of the many temperance organizations.

Is it a fact that young men, who frequent billiard rooms, *drink less than they who avoid these places?*

At a late address delivered in England before a large and influential body of Christian Ministers and others, it was noted as among the changes coming over the Churches, that dancing, theatres, horse-racing, card-playing, was not now so decried as formerly, but it was felt of more importance to look after commercial honesty, integrity in business, &c. What a sophism! Have the men, who in the past have avoided balls, theatres, horse-races, &c., been less careful to avoid commercial dishonesty than those who have mingled in these scenes.

Are men more likely to avoid commercial frauds by attending card parties and races, &c.? By whom have the greater number of frauds been committed, the sporting part of the community, or the others? Unless it can be proved that those who avoid these worldly scenes are less honest than those who attend them, it is useless to refer to commercial honesty as an offset to these worldly sports. We must have better logic than this, if these worldly practices are to be effectually defended.

It is quite evident to all who think correctly, that our puritanical forefathers defined the line clearly between the world and themselves, and were every whit as honest—to say the least—as those who profess to make commercial honesty the staple of their religion, while they mingle with the world.

The design of all these arguments is very apparent. It is the enemies' argument in the mouth of professed friends, casting the stigma of Phariseeism on all who try by their religion to be different from the world. It is insinuating that those who avoid the scenes of worldly amusement, &c., must need be doing something worse. *It does not follow.*

It is to be hoped that Christian people will not suffer themselves to be drawn into the world through fear of being accounted Pharisees. The love of many is

now waxing cold, they are trying hard to get the more spiritual part of the Church to endorse them, and mingle in their scenes of folly—that they may be of the world and still hold their profession. It is a device of Satan who cannot tempt the saints into the world, by the example of open enemies; he is now aiming to do it by employing professed friends.

W. H. A.

Paris, Ontario.

“YIELD YOURSELVES UNTO GOD.”

Jesus, with all I am and have,
And all I hope to be;
I come, and at Thine altar now,
I yield myself to Thee.

With all my energies of soul,
And all my powers of thought,
I consecrate my life to Thee,—
The life which Thou hast bought.

If life and health my portion be,
Help me to work Thy will;
If passive suffering be my lot,
I'd glorify Thee still.

Just in my Heaven-appointed sphere,
Would I Thy servant be;
Gladly I'll walk in any path,
So I may walk with Thee.

Not in mine own inherent strength,
I pledge this solemn vow,
But humbly trust His promised grace,
At whose command I bow.

Here.

Guelph, Aug. 10, 1871.

British and Foreign Record.

Dr. Duellinger will not be called a Protestant, but a Catholic still. He repudiates the idea of being “a second Luther.” Father Hyacinthe takes the same position; but so did the great German Reformer himself. These men will take rank among those who “buidled better than they knew.” The proposal to found a German Catholic Church, which has been considered at a meeting of delegates from Prussia, Austria and Switzerland, is a striking sign of the times. Yet the German Bishops are giving in their allegiance to the Holy See as infallible. Strange rumours are afloat in relation to Pro Nono's making arrangements for appointing, of his own motion, as colleague and successor to himself, Cardinal Patrizzi, who, it is believed, would pursue a more conciliatory course towards the Kingdom of Italy. His Holiness has been compelled to disavow the power of deposing kings, and attempts, in so doing, to explain away some awkward facts of mediæval history, on the ground that his predecessors in those ages were, by common consent, looked up to as arbiters among the nations. How meek we can be when it is not politic to be anything else!

The American Evangelical Alliance Embassy to Russia was composed of eminent clergymen and laymen; it came from a most friendly and favoured

nation ; its mission of intercession for the persecuted Lutherans was in accord with the general liberalising of Russian institutions now in progress. But while they were received with unbounded personal courtesy, they were told with due circumlocution, "None of your business." "Holy Russia" is not prepared for universal toleration. The Czar means to be Pope still.

On the occasion of the Pope's Jubilee in Turin the following placard was posted upon the walls of the city :—"Thanks be to God for having accorded to Pius IX. the inestimable glory during his pontificate of seeing Italy one and free, with Rome for its capital!" It is to be hoped the Jesuits enjoyed the joke!

Yale College has honoured itself, as well as the Rev. Henry Allon, of the *British Quarterly*, by conferring on him the title of Doctor of Divinity. We could wish that such degrees were always as wisely bestowed.

Rev. W. M. Punshon has had a most enthusiastic welcome in England. There has been considerable doubt whether he would return to England "for good," or make his home in Canada. If we may judge from the reception given him, his old friends will not let him go altogether. But, in any event, we believe that he will return to the Dominion in October, and remain till the next meeting of Conference.

Many a good man has lost his election to Parliament, or some humbler municipal office, because other good men, who ought to have supported him, stayed away from the polls in supreme contempt of politics. The practical effect was the same as if he had voted for the bad man. Mr. Horace Binney Sargent proposes to remedy this state of things by making voting compulsory. The proposal is being discussed in France. The *Independent* says :—"A petition bearing many signatures has been presented to the Assembly at Versailles, representing that the abstentions from voting at past elections have tended to prevent the real wishes of the nation from being declared, and praying that a law shall be passed immediately imposing penalties upon all electors who, without just excuse, shall fail to record their votes at the national elections. Some of the newspapers have ridiculed Mr. Sargent's proposition, but it is worth thinking about."

The N. Y. *Times* has been exposing the monstrous corruption in the government of that city and county, concerning which the *Independent* says :—"It is enough to make any man ashamed of the metropolis in which he lives to learn that in less than two years an expenditure of over five million dollars was charged by these thieves to the repairs mainly on a single building yet in process of erection, which building, if economically constructed, ought not to cost over a million or two in all. Who believes that the tenth of this sum was expended for the purpose of repairs? It is pure stealing; and we heartily thank the *Times* for making the exposure. For a week these damning figures have been before the public, and Mayor Hall and the Tammany Ring have not dared to deny a single item. All their defence is that the bills were approved by a body of commissioners, and that the *Times* is angry because it had to make a suit to get its own bill of city advertising paid. Will nothing arouse our terribly apathetic American taxpayers? Are they willing to be swindled in this way? Will they meekly allow themselves to be bled, and make no resistance? Will our thrifty German fellow-citizens be content to be made catspaws by these Irish Democrats, who lord it over our city?"

The legality of Mormon plural marriages is about to be tested in the U. S. Court, in Salt Lake City, a "first wife," who has been succeeded and superseded

by two younger wives, having brought suit against her husband, on the charge of adultery, and added a claim for her share of the property for the maintenance of her children. The presiding judge has so far recognized the validity of her claim as to hold the accused in bail in the sum of \$5,000; and this fact, taken in connection with the recent attitude of the Federal courts and officials in the territory, gives the case unusual significance. It opens a ready way for the execution of existing laws. An Act of the Mormon Legislature, passed before the introduction of polygamy, makes adultery punishable by fine or imprisonment, or both; and Chief-Justice McKeon has ruled that, even if there were no special enactment on the subject, the common law would regard plural marriage as a crime. There seems but little room to doubt that, if this suit is properly made up, it will call forth a judicial decision subversive of the whole system.

Literary Notices.

Some of the most valuable testimonies ever borne to the Scriptural character of Congregationalism have been furnished by writers connected with the established churches of England and Scotland,—Principal Campbell and Archbishop Whately, for instance. Another witness has now arisen, in the person of Rev. G. A. Jacob, D.D., late Head Master of Christ's Hospital, who, in a work on *The Ecclesiastical Polity of the New Testament*, subjects the claims of the High Churchmen to a calm and searching investigation, rejecting all authorities but the inspired writings. Of course he makes havoc of Episcopacy, Apostolical Succession, Sacramentarianism, and so forth: that is, argumentatively, for the spirit of the book is scholarly, judicial and Christian to a very high degree. It is a great gain to the cause of truth to have such a work performed by a hand so competent and impartial.

The first volume of "The Speaker's Commentary" has at length appeared, containing the Pentateuch. The full title of the work is, "The Holy Bible, according to the Authorized Version (A.D. 1611), with an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Established Church. Edited by F. C. Cook, M.A." (London: John Murray; £1 10s.) The immediate occasion of the production of this work was the publication of Colenso's attacks on the Old Testament. And the aim of the writers has been to produce a work which would bring the results of modern scholarship within the reach of general readers. It leans naturally to the conservative side, but is not blindly traditional in its interpretations. Dissertations on the authorship, date, canonical authority, and other general questions relating to the several books, will be prefixed to the commentaries proper. Compiled with so much deliberation, by men so well prepared for the task, it can hardly fail to be a most valuable aid to students of the Scriptures. The present volume has been the joint work of the Bishop of Ely (Dr. Harold Browne), Canon Cook, Rev. T. E. Espin, Rev. J. F. Thrupp, and Rev. S. Clark.

Dr. E. de Pressensé has followed up his "Life of Christ," and "Early Years of Christianity," by a third volume, on *The Martyrs and Apologists*. The author is a learned and eloquent man, and sympathises most heartily with spiritual religion. There is great interest also and advantage in reading history sometimes through other than English spectacles. (London: Hodder & Stoughton. 14s.)

The second volume of *The Life of John Milton, and History of his Time*, by David Masson (London: Macmillan), has now appeared. We need not say that

it takes a standard position at once as a record of a most vital period of English history. The author sympathises with the constitutional side, and deals fairly with the Puritans and Non-conformists.

If our American neighbours do not recover the physical vigour which it is said they are losing, it will not be for want of special periodicals on the subject. "Hall's Journal of Health" is perpetually under its contemporaries' scissors. "Good Health" (Boston: A. Moore) has a special interest for many of us, from the fact that Rev. A. Raymond, formerly of Oro, has much to do with it. "The Laws of Life, and Woman's Health Journal," is edited by lady-physicians for readers of their own sex. "The Herald of Health, and Journal of Physical Culture," and "Home and Health," are working in the same field. So far as we have had opportunity to observe, all these publications dwell rather on the avoidance of the causes which injure health, than on the medication of the sick; and therein we heartily commend them. There is a most marvellous and disastrous ignorance among mankind of their own corporeal nature. Scarce any proof can be stronger of the wisdom and goodness of the Creator, than that supplied by the fact that the body survives the grossly ignorant and persistent abuse to which it is subjected by its spiritual tenant.

The number for July 16, 1871, of the *Metropolitan Tabernacle Pulpit*, is the one-thousandth of that publication. Mr. Spurgeon, in a note calling for thanksgivings for the good effected by them, says that, in addition to being re-printed in the United States, many of them have been translated into German, French, Swedish, Dutch, Italian and Welsh; and some in the Hungarian, Russian, Danish, Spanish, Telegu, Malagasy, Maori and Gaelic tongues. It is difficult not to covet such a world-wide audience. We regret to see that the preacher had been silent, from ill health, for thirteen weeks before preaching this sermon, and that he got through the service with difficulty.

The Sunday School.

PROVINCIAL CONVENTION AT LONDON.

The Eighth Annual Convention of the Sabbath School Association of Canada will be held in the North Street Wesleyan Methodist Church, London, Ontario, on Tuesday, Wednesday and Thursday, October 10-12, 1871. Circulars will shortly be issued, containing programme and all other announcements. A vigorous local organization is making all needful preparations—Mr Alfred Rowland being Chairman, and Rev. J. Natrass, Secretary. The friends in London are preparing for 1000 visitors, their invitation is, "Come one, come all."

THE next National Convention of the Sunday School Workers of the United States will be held in Indianapolis, Indiana, April 17-19, 1872.

THE UNIFORM LESSON.

It gives us great pleasure to announce that the leading publishers of Sunday-school periodicals have united on a series of Scripture lessons for 1872.

According to announcement, a meeting for conference was held on the 8th of August. About twenty brethren were present, editors and publishers, representing the principal journals. We have never seen a meeting at which so many apparently diverse interests met, where so much harmony and spirit of concession

were manifested. Several hours were spent in discussion of the subject, and of the most practicable plans for uniting on such a series as should be generally acceptable. At the close of the meeting the matter of the actual choice of the lesson was left to a committee.

The result of the protracted deliberation of the committee we herewith present in a series of lessons. These lessons are from both the Old and New Testaments, and are subdivided into four courses of twelve, each covering one-quarter of the year, and providing for a Sunday review at the close of each quarter.

Not only have the leading publishers of undenominational journals come in to this arrangement, but three of our great denominational publication interests have united in it. We hope soon to report favorably on the action of a fourth, and one of the largest.

We shall have more to say on this subject, for it is one which is of the deepest interest and importance to Sunday-school laborers of every denomination throughout the whole country.—*S. S. Workman, N. Y., Aug. 19.*

LESSONS FOR 1872.

JESUS AFTER HIS ASCENSION.

1. The exalted Saviour.....	Acts 2 : 32-41.
2. The Eternal Mediator.....	Heb. 9 : 23-28.
3. The All-sufficient Lord.....	2 Cor. 12 : 1-10.
4. The Glorified Son of Man.....	Rev. 1 : 12-20.
5. To the Church of Ephesus.....	Rev. 2 : 1-7.
6. To the Churches of Smyrna and Pergamos.....	Rev. 2 : 8-17.
7. To the Church of Sardis.....	Rev. 3 : 1-6.
8. To the Church of Philadelphia.....	Rev. 3 : 7-13.
9. To the Church of Laodicea.....	Rev. 3 : 14-22.
10. The Sealed Book.....	Rev. 5 : 1-14.
11. The Lamb in the midst of the throne.....	Rev. 7 : 9-17.
12. Alpha and Omega.....	Rev. 22 : 10-17.

REVIEW.

ELISHA AND ISRAEL.

1. The Mantle of Elijah.....	2 Kings 2 : 9-15.
2. The Waters Healed.....	2 Kings 2 : 19-25.
3. The Widow's Oil increased.....	2 Kings 4 : 1-7.
4. Is it well with the Child.....	2 Kings 4 : 18-26.
5. The Boy Restored to Life.....	2 Kings 4 : 29-37.
6. The Little Captive.....	2 Kings 5 : 1-7.
7. The Leper Healed.....	2 Kings 5 : 8-14.
8. Gehazi's Sin.....	2 Kings 5 : 20-27.
9. Elisha's Defenders.....	2 Kings 6 : 8-18.
10. God's Deliverance.....	2 Kings 7 : 1-11.
11. Hezekiah's Prayer.....	2 Kings 20 : 1-11.
12. Judah carried Captive.....	2 Kings 24 : 10-16.

REVIEW.

STUDIES IN THE EPISTLES.

1. Peace with God.....	Rom. 5 : 1-10.
2. The Contrast.....	Rom. 8 : 6-18.
3. Faith and Works.....	Rom. 10 : 4-13.
4. A Living Sacrifice.....	Rom. 12 : 1-8.
5. Christian Living.....	Rom. 12 : 9-21.
6. Love Fulfilling the Law.....	Rom. 13 : 8-14.
7. Accountability to God.....	Rom. 14 : 7-13.
8. Help one Another.....	Rom. 15 : 1-7.
9. The Cross.....	1 Cor. 1 : 18-25.

10. Husbandmen and Builders.....	1 Cor. 3 : 6-15.
11. The Temple of God.....	1 Cor. 3 : 16-23.
12. Charity the Greatest.....	1 Cor. 13 : 1-15.
REVIEW.	

DANIEL AND HIS TIMES.

1. The Captives in Babylon.....	Psalms 137 : 1-9.
2. Daniel's Temperance Society.....	Dan. 1 : 8-17.
3. The Furious King.....	Dan. 2 : 10-19.
4. The Interpreter.....	Dan. 2 : 27-35.
5. The Brave Young Men.....	Dan. 3 : 13-18.
6. The Young Men in the Fire.....	Dan. 3 : 19-26.
7. The Outcast King.....	Dan. 4 : 26-33.
8. The Handwriting on the Wall.....	Dan. 5 : 22-31.
9. The Conspiracy.....	Dan. 6 : 4-10.
10. In the Den of Lions.....	Dan. 6 : 14-23.
11. Prayer and Answer.....	Dan. 9 : 16-23.
12. The Glorious Resurrection.....	Dan. 12 : 1-12.
REVIEW.	

THAT LESSON.

"Our next lesson is the Prodigal Son," said a Sunday-School Teacher.

"Oh, we've had that lesson before," said one.

"When, Willie?"

"Last year. I never shall forget that lesson."

"What do you remember about it?"

"I remember when you described the poor, weak, ragged prodigal feeding on husks, and how I thought that is myself. Then you told how sorry his father was, and how he was looking and longing for him to come home. When you told of the words of the son, I will arise and go to my father, then I said in my heart I will go too. You read of a Chinese boy telling the same story in broken English. I never forgot that lesson."

"But did you do like the prodigal? Did you go to your father?"

"I've been trying to. I want to, especially when I read this parable in the Bible. I read it often."

* * * * *

After the teacher went home, she looked in her diary and found this record.

"To-day we had the parable of the prodigal son. I fear I did not make the lesson interesting to the class. I fear the seed falls in stony places."

So little do we know which shall prosper, this or that. The seed did spring up and bear precious fruit. The prodigal returned to his father's house, and he looks back to that lesson as his first stepping stone on the way.—*Sunday School Times.*

CHILD NATURE.

The *Excelsior*, in a very suggestive article, gives the following characteristics of childhood which every teacher should make use of in his work:—**1. Curiosity.** To find out a thing is one of the most charming things in the world to a child. Excite in him a desire to know, and he will eagerly wait upon your questions, and set to work to solve them. He loves to unravel. He delights in a puzzle. He will tug away for hours at a riddle. The teacher must use this fact. He must stimulate enquiry, not adopt the lecturing, cramming mode. It is a good plan to leave something in one Sunday's lesson to be answered the next. **2. Variety.** Children love change. They crave it. They cannot endure humdrum ways. Superintendents should consult variety in their opening and closing

exercises. Teachers should change their mode of opening the lesson, and of teaching it, from time to time. 3. *Vivacity*. Children are full of animation. Their pulse beats faster than an adult's. They think faster, speak faster. They are impatient of slowness. They are restless to move on. When, therefore, you have stated a point clearly, sharply, leave it. Do not drag. Move on. 4. *Love of Employment*. The activity of children needs only to be guided aright. Give them something to do. They are tireless, indefatigable, irrepressible—veritable steam engines. They must go, or burst. Keep them employed. The teacher must engage all his class, all the time. He must throw the burden of the lesson upon them. 5. *Imagination*. In children it is wonderfully active, and they picture out everything. They individualize. So present the truth. Make the lesson stand out in its concrete forms. Do not generalize. Deal not with abstractions. Give to everything a real, tangible existence, that the child may lay hold of it and picture it out before its mind."

INFANT CLASSES.

At the Iowa State Sunday School Convention, held at Waterloo, Dr. Vincent made the following suggestions in regard to Infant Classes: "In the Sunday school the infant class should have a separate room, if possible. If you have no room in the church or school, go to a room near by, or separate a little room by a blackboard or screen. The room should be the most beautiful in the church. There should be plenty of apparatus, a blackboard, a cabinet, or little closet, in which to keep and place away all the pictures, shells, leaves, etc., that are used in illustration. If these are kept constantly before the children, they lose all interest in them. Curiosity is the parent of attention, and in teaching children we should take means to whet their appetite. There is as much tact in concealing until the proper time as in revealing. Then there should be physical exercise, a roll-call; devotional exercises should be very brief; singing spirited. Language that all can understand, should be used; stories told, pictures shown; and in using pictures there is a certain course to be pursued. The picture should first be analyzed by the child; he should then, the picture being hidden, reproduce it; then some story should be told based on the picture, and the child required to repeat it."

Foreign Missions.

The A. B. C. Foreign Missions meets this year in Salem, Mass. October 3, at 3 P.M. Rev. T. M. Post, D.D., of St. Louis, preaches the sermon. Friends of the Board wishing to attend must address Geo. R. Chapman, Esq., Salem, before September 12th. Places of entertainment will be assigned such as conform to this rule, by letter; but in consequence of so many disappointments in past years, "every guest who applies and is assigned *must write to his host* before Oct. 1st, stating whether he is coming. Neglect to do so will be taken as evidence that he is *not coming*" The usual reduction in R. R. fares (except in New England) is expected.

ROME.—Gavazzi writes from Rome to a clergyman in Dublin:—"Thanks to God, I am at last in Rome, after twenty-two years of exile; and I am in Rome preaching the Gospel of Jesus Christ, while the Pope is still here; and I am in Rome lecturing six times every week in two different places, and lecturing against the most Popish errors, in spite of that fearful Inquisition which would gladly, even now, receive me within its charitable portals. That is to me the most marvellous feature of the case—to find in the same place two such antago-

nistic agencies. Really the finger of God is here ; and the fact will prove, even to the most blind and fanatic, that all is over with the temporal power of the Pope, and that Italy is the true and sole mistress of the Eternal City.

“As to the spirit of our people here, if you except, as a matter of course, the antipathies of all kind and sex, and their bigoted devotees (who, however, are only a minority, nay, a fraction in our population,) it is the most promising I ever met with, after Venice. The work is hard just now, and full of dangers, even personal ; and yet I hope it will succeed, and in the most splendid way, and will end in a complete triumph.

“I commenced my preaching in a sufficient hall, not far from the Pantheon, and without any previous notice, in order to avoid obstacles and disturbances ; and yet in a few evenings it was so crowded as to oblige my keepers to close the doors, to prevent crushing, to the disappointment of hundreds. I have accepted the kind offer of the Scotch colony here, which gave me the use of their new Church out of Porta del Popolo, and where already we have a second crowded house, although my lectures there are at half-past three o'clock in the afternoon. In the Hall I preach on Sunday morning, and lecture thrice weekly ; in the Church I lecture twice ; but, owing to the wishes of the people, I shall lecture there three times also by the next week. My first course during January and February was on the benefits of the Gospel ; my second, at the Hall, is on the Church, and out of the Porta del Popolo is on the creed of Pius IV.

“You can easily imagine the arts and the war of the Priests, especially the Jesuits, against such daring as this ; they cannot forgive me, to have brought before the people their Sanlavar conspiracy against Christ, Gospel, and liberty, in the very centre of their unbounded power. But here I am, by the grace and blessing of God, in spite of them all, the same as ever, nay, with redoubled strength, being almost re-juvenised by the realisation of all my hopes and expectations.

“But I have a serious grief in the midst of so many consolations, and that is, the scandal offered to my Romans, by the tomfooleries of the *English Ritualistic party here*. The so-called “OLD ENGLISH CHURCH,” door to door to the Scotch place where I lecture, is nothing else than a Popish exhibition under a Protestant name. From such a Jesuitical nest, many perversions to Romanism happen every year ; and I have to fight against their influence, holding forth to my Italians that the Church is not at all Protestant, or purporting the true Christianity of Ridley and Latimer, but only a pretext to lead astray as many dupes as they can. Pray for the blessings of God on our mission, and the spread of the true Gospel of our dear Jesus, even in Rome.

CHINA.—The circular issued by the Chinese government, in April last, in regard to Foreign Missionaries, and native converts, has, it is said, a very decided aspect towards the French Catholic Missions. But the principles which it lays down will, it is thought, if allowed by other countries, justify that government in interfering with Protestant Missions as well. With regard to the proceedings of the Romanists, the Rev. Griffith John says :—“It must be allowed that there is much truth in the charges brought against the Roman Catholic Missionaries and their mode of conducting their operations. The French Protectorate in China, and the arrogant assumptions of some of the bishops and priests cannot be defended on any principle whatever ; and the Chinese government is perfectly right in protesting against both. We, however, have nothing to do with these charges ; and we can have nothing to say to the Circular so far as it aims to the rectification of these abuses.

“It would be a mistake, however, to suppose that the despatch deals exclusively with the Roman Catholic Missions in China. The object aimed at is to bring all the missionaries and their operations under government direction, in order to effect their ultimate repression. We must not lose sight of this fact. The conduct of the Roman Catholic Missionaries has supplied the government

with an excuse for putting forth this Circular ; but the cause is to be found in the anti-foreign spirit and policy of the mandarins and scholars."

The following are some of its leading enactments :—" Women ought no longer to enter the churches ; nor should Sisters of Charity live in China to teach religion." " There ought to be a kind of line of separation which cannot be overstepped." " The missionaries must conform to the laws and customs of China." " They are not permitted to place themselves in a kind of exceptional independence." " The missionaries in foreign countries are subject to the legislation of the country in which they live, and . . . are forbidden to make themselves independent. *Similarly*, the missionaries who teach their religion in China ought to submit themselves to the authority of the magistrates of this country." " They are not permitted to asperse the doctrine of Confucius." They are also prohibited from buying ground or hiring a house without permission, first, from the local authorities, and then from the inhabitants of the place in which they wish to establish a mission. Some of these provisions strike at the very life of our churches. Of the one relating to women, Mr. John says :—" It simply means that there is to be neither female teaching nor female learning. Our services are conducted openly, so that there is no room for suspicion. The people know perfectly well that ' things contrary to propriety ' do not take place at them. Women in China frequent the temples, and are as numerous as the men at theatrical performances. Why then are they not to be allowed to enter the churches ? The confessional is a great abomination in China, and has given rise to many absurd rumours." The Circular has been laid before the British Parliament, and will doubtless have the best attention of the Government.

S. AFRICA.—The *Chronicle* for July contains several interesting references to the mission among the Matabele, with whom, and their late chief, Moselekatse, we have become so familiar through Dr. Livingstone's " Researches in South Africa." The election of Lupengula to the chieftainship led the missionaries, Messrs. Sykes and Thomson, of Ingati, to apply to him for permission to erect a new Mission House near the principal town of his domain. Mr Thomson's account of the interview will be read with interest.—" On Monday morning early he came to the waggon, and I embraced the opportunity of broaching the subject of a new station. I said the King told me to look for a place and let him know when I had found one, which I had done. They then discussed at length whether a missionary was any benefit to them or their country. Notwithstanding all Mr Lee, agent for the white people, could say on behalf of missionaries, the King and his people seemed to think they were better without them. They seemed to know enough of missionaries to know that they do not approve of their plurality of wives, and much less their extensive cattle maraudings. At this part of the conversation, Mr Lee showed the King what a missionary was, and what he came to do, and who sent him. He also fully explained what constituted a Missionary Society. They said these things had never been so fully explained to them before, and they saw them in a light they had not seen them in before. The King asked me what was the message I had brought from God ? In answer, I spoke of God, man's creation and his fall, the promise given to our first parents, God's dealing with the Jews, the gift of His Son, the object of this gift, Christ's vicarious sufferings, death, resurrection and ascension, the two states after death—one of happiness and one of misery. The King interrupting me asked, from which of these places do we come back to this earth ? I said if he got to the state of happiness he would not wish to come back. He then asked in what way would this message from God benefit him and his people. I showed how it would benefit them in things temporal as well as spiritual. But he said he believed in God, he believed God had made all things as He wanted them. He had made all people, and that He had made every country and tribe just as He wished them to remain. He believed God made the Matabele people as He wished them to be, and it was wrong for any one to seek to alter them. I showed him God had made man in a

state of holiness and happiness but he did not remain so. The King wanted to know how long man remained in a state of happiness. I said I could not exactly tell him. I told him God did not wish men to remain as they are, and in token of this He gave His Son to suffer the punishment due to man for his sin, in order to bring him back to holiness, happiness and peace. I told him God's Son sent messengers to all men to repent and believe on Him. He also commanded His people to go into all the earth and preach the Gospel to every living creature. All who believe this message are made happy in this world and still happier in the world to come. I showed him what advantages our own people had derived from receiving the Gospel and God's message. The King said God had left his people so long that he felt sure He meant them to remain as they were. I then referred to Madagascar, and told him what great things God had been doing for it. I advised him to try God and see if He had cast him off. He said he had tried; Mr. Sykes and Mr. Thomas had been here a long time and his people had not yet learned.

"The King was now getting tired and wished to go home. After a few remarks he said to his Indunas, I see this message will benefit us in this life as well as the next. He then arose and said, 'This is a great matter, and will take some time to think about.'" The application was successful, and the necessary premises will shortly be erected.

Correspondence.

THE LILLIE MEMORIAL FUND.

MY DEAR SIR,—As the work I undertook in the interest of the College and of the *Lillie Memorial Fund* is now well-nigh closed, I am in a position to give your readers some definite information about it. I shall not trouble you with details of my journeys to and fro, nor with accounts of perils by land and flood; suffice it to say, that I left Montreal at the beginning of June, and began my labours in Ontario. From that date, saving the time I spent at Guelph, I have been occupied until Tuesday last, when I returned from St. John.

In Ontario, beginning with Kingston, and ending with Bownanville and Cobourg, I visited thirteen places. My plan has been to hold a service, and, at its close, to make a statement of the object of my visit, and after that, in company with the pastor, to make a personal canvass of the congregation for contributions. The amount received in cash and subscriptions is \$708.08, with promises of help from two or three places where I either could do nothing at the time of my visit, or had to leave my work unfinished.

In Nova Scotia and New Brunswick I

have visited six churches, from which I have received, in cash, \$417.60, with more to come in. This sum, with the amounts already remitted, makes the contribution of the Lower Provinces to the Fund nearly \$500. This is a much larger sum than I had anticipated in my most sanguine moments, and is one that speaks well for the liberality of our few churches here, and shows their enlightened interest in the work of the College.

I everywhere have met with a very cordial reception and co-operation on the part of both ministers and people, whilst their generous hospitality and considerate attention to my personal comfort and enjoyment have made a lively impression, which more than effaces that made by any physical fatigue I have had to undergo in travelling from place to place. And for all this kindness, I desire here to record my grateful acknowledgments.

The aggregate of my collections is \$1,125.68. This, with the \$1,500 promised by the Colonial Missionary Society, and the amount to be received from Montreal, may be regarded as completing the Fund. But, in order to provide against possible deficiencies of

subscriptions, and to meet certain necessary expenses, it is desirable that there should be a respectable margin of assets. Hence, I would appeal to those churches that have not yet done anything for the Fund, and that cannot now be visited by me, not to neglect to have their share in so good a work, and to send in their contributions at once. Further, I beg to remind the few that gave me subscription lists, or promised to contribute at some future time, of the value of prompt action on their part, in order that all moneys may be in as soon as possible, and the necessary legal measures may be taken to make the Fund available for its destined objects.

I send herewith a list of places visited and sums received up to date. This

must be regarded as only an *interim* statement. On the completion of the business, a formal report of all receipts and disbursements, with the names of contributors, will be published and circulated. I intended to add a few remarks on some matters of general interest to the denomination, that have been suggested by what I have observed at different times and places during my recent journeys, but as time and space preclude these, I must reserve them for another letter.

With much respect,
Cordially yours,
GEORGE CORNISH.

Beach Meadows, N.S.,
Aug. 17th, 1871.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

The thirty-third session of the College will be opened on Wednesday, September 20, 1871, at 8 p.m. Rev. C. Chapman, M. A., will deliver the address.

The following sums have been received on account of 1870-71, and are hereby acknowledged:—

Toronto, additional..... \$9 00
Sheffield, N.B., additional..... 5 00

Received or subscribed on account of
Lillie Memorial Fund:—

Kingston, Ontario..... \$250 00
Georgetown, do..... 40 00
London, do..... 33 13
Warwick and Forest, Ont..... 47 45
Stratford, Ont..... 24 50
Brantford, Ont..... 100 00
Paris (Supplementary to \$76)... 24 00
Guelph, Ont..... 100 00
Burford, do..... 17 00
Bowmanville, Ont..... 52 00
Wm. Edgar, Esq..... 10 00
George Hague, Esq..... 10 00
Yarmouth, N. S..... 139 50
Chebogue, do..... 6 50
Liverpool, do..... 15 00
Milton, do..... 78 00

St. John, N.B..... \$151 00
Sheffield, do. (additional to
\$34 86)..... 27 60

Total.....\$1125 68

GEORGE CORNISH,
Sec. Con. Col. B.N.A.

Beach Meadows, N.S.,
Aug. 17th, 1871.

EASTERN TOWNSHIPS ASSOCIATION OF CONGREGATIONAL CHURCHES.

The above Association meets at Stanstead Plain, with the South Church, on Tuesday, 12th Sept., 1871, at 4 o'clock, p.m. Moderator, Rev. H. J. Colwell. Preacher, Rev. James Howell; alternate, Rev. C. P. Watson.

Exegesis.—Rev. C. P. Watson; subject re-assigned.

Exegesis.—Rom. ii., 3—11 (especially verse 7), and 1 Tim., i., 9, 10; subject, "Immortality." Assigned to Revs. E. J. Sherrill, A. J. Parker, and J. Rogers.

Essay.—*War*,—its relation to Christianity; whence its spell over good men?

Rev. L. P. Adams.

Essay.—*Politics*. Was Jesus a poli-

tician! Ought his disciples to be? Rev. G. Purkis.

Essay.—*Denominational Education.* Ought government grants of money to be given for its support? Rev. A. Duff.

Plans of sermons.—Revs. H. J. Colwell and Jas. Howell (if not preacher).

Punctual attendance requested. The Association to remain in session till Thursday, 14th Sept., at noon. Sermon on Tuesday evening, in Congregational Church. Public meeting Wednesday evening, same place, at usual hour.

ARCH. DUFF,
Scribe

Sherbrooke, Aug., 1871.

CENTRAL ASSOCIATION.

THE annual meeting of the Central Association of Congregational Ministers and Churches will be held at Georgetown, on Tuesday and Wednesday, September 19th and 20th, 1871.

Opening session—2:30 p.m., on Tuesday, at the Church. The following is the programme of exercises:—

Tuesday afternoon:—Missionary programme; Review Club; and other general business.

Tuesday evening: Public service at the Church; sermon by Rev. J. A. R. Dickson, of the Northern Church, Toronto.

Wednesday morning and afternoon:

1. An Essay on "Regeneration," by Rev. D. Macallum.

2. A Review, by Rev. W. W. Smith.

3. A written Sermon, by Rev. B. W. Day.

4. An Exposition, by Rev. T. M. Reikie.

5. An Essay on "The Relations of the Pew to the Pulpit," by Mr. D. Higgins, of Toronto.

6. Plan of sermon from all the brethren on 1 Peter i., 19,—*"The precious blood of Christ."*

Ministers and delegates intending to be present will please send their names to Rev. J. Unsworth, Georgetown, a few days before the meeting.

Members who have received intimation of the 12th and 13th of September, being the time of meeting, will please

take notice of the change to the 19th and 20th.

B. W. D.,
Secretary.

Stouffville, Aug. 11th.

ONTARIO TEMPERANCE UNION.

The annual Convention of this important Organization will commence in the Temperance Hall, in the City of Toronto, on Tuesday, the 5th day of September next, at two o'clock p.m. The great design of this institution is the practical co-operation of all forms of the Temperance enterprise for the complete prohibition of the liquor traffic, and, therefore, it is the earnest wish of the Executive of the Union, that this Convention should be well attended, by delegates from all the different Temperance Societies throughout Ontario. All Ministers of the Gospel, who approve of our principles, are invited to be present and aid us with their countenance and counsel. The subjects which will come under consideration are of vast importance, viz.:—The present license system,—its incongruities and dangers. Total prohibition,—its necessity and safety. Petitions and action regarding the next session of the Ontario Legislature. Temperance Societies,—their multiplication and union. How best attained. The Hon. Neal Dow, of Maine, has kindly consented to be present, and will, in the Convention, and at Public Meetings, explain and defend "The Principles and Results of Prohibitory Legislation."

All friends of prohibition are invited, who are prepared to co-operate whether as delegates or individuals. The work requires the hearty and practical union of all. Let us have a Convention that shall rouse the whole country to immediate action. The following arrangements have been made with the several Railway Companies:

Delegates by the Grand Trunk Railway will, on producing a copy of the enclosed Certificate, at the starting point, receive a return ticket at *one fare*.

Delegates by the Great Western Railway will pay *full fare* to Toronto, and on presenting a Certificate at the Toron-

to Depot, a return ticket will be given at *one quarter fare*.

Delegates by the Northern Railway will pay *full fare* to Toronto, then receive a Certificate of Attendance, enabling them to procure at the Toronto Depot, a return ticket at *one-third fare*.

Delegates by the Port Hope, Beaverton and Lindsay, Canada Central and

St. Lawrence and Ottawa Railways, will pay *full fare*, and on their return, upon presenting a Certificate at Port Hope, Brockville, or Prescott, they will receive a return ticket *free*.

W. S. WILLIAMS,

REV. WM. SCOTT,

Secretaries.

Napanee, August 11th, 1871.

News of the Churches.

YARMOUTH, N. S.—The Rev. A. S. McLeod having resigned his charge at Yarmouth, a call has been given to Rev. A. McGregor, of Brockville, who has seen it to be his duty to accept of the same. The Brockville *Monitor*, in announcing this fact, adds:—"While we rejoice that our reverend friend is about to proceed to a much larger field for his labours, than has hitherto existed in Brockville (so far as his own people were concerned), we deeply regret his prospective departure from amongst us. Mr. McGregor has been, it is true, a clergyman of the Congregational Church in Brockville for many years, but at the same time he has been also the clergyman for every other Protestant denomination in town, who one and all testified on every suitable occasion what high personal estimation they held him in. As a true evangelist in the pulpit, as a school superintendent, as a part of general society, the reverend gentleman has ever been a most invaluable member of the community, which cannot fail to sadly miss him."

LONDON.—Our special correspondent in London writes: "We are moving along quietly. Mr. R. W. Wallace, one of the students of our College, has been preaching to us with much acceptance, during the past summer month or two. So acceptably, that an unanimous invitation from the Church, ratified by an upstanding vote from the congregation, has been extended to him to assume the pastorate. I hope to be able to send you a postscript before you go to press,

giving the reply that may be made. Mr. Wallace, though he has finished his theological course, will return to Montreal for six months to complete his Arts course; so that perforce will have to be pondered that phase of political economy relating to 'supply' and demand. On Sabbath, Aug. 13th, we had the pleasure of listening, in the morning and evening, to the Rev. E. Ebbs, who also conducted the sacramental service. Twenty-eight years have flown away since Mr. Ebbs presided first at the Lord's table, and assumed the pastoral oversight of this Church. *Tempus fugit!* Mr. Ebbs' admonitions in the evening, to the young, were kindly and impressive. On the evening of Aug. 14th, a 'social' was held in the school-room adjoining the Church. Mr. Wallace presided, and also gave a vigorous speech on 'The Elements of Success in Life.' During the evening Mr. John Cameron, who has just relinquished the position held in the choir for some eight years as organist, was surprised by the presentation, on behalf of the Church and congregation, of an elegant French mantel time-piece. The address was read by Deacon A. T. H. Johnson, and the presentation made by Deacon James. Recitations and music filled in the excellent programme. Now, Mr. Editor, I suggest that you seek out 'Our Own Correspondent' in every congregation, to keep you and your readers informed of the local occurrences of the Churches. If I might be allowed to generalize from my own experience, 'The News of the Churches' is the department generally read first."

"P. S.—(By Telegraph) August 26—Mr. Wallace accepts the call."

ANNIVERSARY SERVICES OF THE CONGREGATIONAL CHURCH, HAMILTON.—The church edifice has recently been painted, both within and without, and has been greatly improved and beautified, at considerable cost, all of which was cleared before the re-opening, so that there was no collection at the anniversary. A special meeting for prayer and thanksgiving was held on Wednesday, the 26th July. Sermons were preached by the Pastor on Lord's Day, the 30th of July, in the morning on "*The basis of Church fellowship*," and in the evening on "*Froude on Calvinism*." Last year the church received 30 members, and about 20 families were added to the congregation. Some have been removed by death, and a few have removed to other parts of the country. The year has been one of progress, prosperity and peace. The following notice in the *Hamilton Evening Times* of August 3rd, reports the proceedings held on Tuesday, the 1st of that month.

"ANNIVERSARY MEETING.—On Tuesday evening last the thirteenth anniversary of the pastorate of the Rev. Thomas Pullar in this city, and the twelfth of the opening of the present Congregational Church edifice, was held in the lecture room, and was numerously attended. The pastor presided. After the opening devotional services, the meeting listened to most effective addresses by Deacon Edgar, on "*The Progress and Prospects of the Church*," and also on "*The State and Progress of the Sabbath School*," by Deacon Laing, on "*Church Life*," and by Mr. Thomas Bale (to the young) on "*Decision for Christ*." The speaking was interspersed with the singing of hymns. The pastor closed with a few words on "*Individual and associated Work*," for the evangelization of the population around. He adverted to the rich inheritance of freedom and truth which the Church enjoyed. They were free to elect their pastor and deacons, to elect their own members—none could be received or excluded without the consent of the rest, according to the laws of Christ—free to administer their own affairs without foreign interference and control—free to receive all who appear to be regenerated persons, and only such—free from all human creeds and confessions—free to ac-

cept any truth or order which they believed to be in accordance with the word of God, without asking leave of any synod, conference, or union, the Church being subject to no tribunal under Heaven. Reference was also made to the freeness and fulness with which this Church holds forth the universal love of Father, Son and Holy Ghost to a lost world. The tendency of such a system of doctrine and Church order, was to foster individual strength, and benevolence of character, and to train for effective service in the work of the Lord. From the reports and statements given, it appears that, in the past thirteen years, the Sabbath-school, the members of the Church, and the numbers attending public worship, have increased threefold, and the current amount for internal and benevolent purposes, in nearly equal proportions. The progress has been very steady over the whole period. The number attending the Sabbath-school last Sabbath was 169 real scholars, the young men's Sabbath morning meeting has between 20 and 30 attendants, the young people's monthly meeting with the pastor number nearly 100, and the Literary and Mutual Improvement Society of young persons in the congregation has about 40 members. The Ladies' Sewing Society, in addition to providing a new organ for the Sabbath-school, has aided in defraying the expenses of the late improvements in the Church edifice, all of which are now cleared. There is no debt in any department of the Church's operations, and this year a higher point has been reached than ever before."

SPANISH RIVER INDIAN MISSION.—The following letter from Miss Baylis to Rev. W. Clarke will be read with interest by the friends of the Indian Mission:—"According to your request I write you a few lines that you may know how I am getting on with my work here. When you left Spanish River you were aware that I had commenced my school. I had 4 scholars the first day, now I have 25 names on my "roll book," about 17 Indian children, the rest white. Part of the children are Catholic. However, they seem to appreciate the school, all seem anxious to learn in Eng-

lish. They are all beginning to read nicely. I exercise them a good deal on the "black-board." Some of them can write and make figures on the slate. They pay great attention to the religious instruction. They can understand more than they can speak. Some of the French children in school can interpret for me. I find my French very useful here. I think it a good thing to get so many of the French children into the school, that they too may receive Bible instruction, which I try to make the "aim" of the school.

"I have sewing classes for the girls. I find the Indian children very quick to learn fancy and needle-work. I have an afternoon meeting with the women, giving them Bible instruction once a week. We have general prayer-meeting one evening, also Sabbath morning and evening. Last Sabbath afternoon I commenced the Sabbath School—had 20 children and grown up people—French, Indian and English. I took for my first lesson, 2nd chapter of Luke, 8 to 15 ver. The angel announcing to the shepherd the birth of our Saviour, showing them the picture of the shepherds. They were much pleased in receiving library books. I hope all Sabbath School children will remember to take care of all their old books for Mission Schools. I can assure them they are valued, also Sabbath School papers, magazines, British Workman, and any other reading. The children seem to like the school and everything connected with it. I have a number of Scripture pictures and texts nailed round the walls of the school room, they make it look quite pretty and lively. "A musical box" which was given me by a few friends in Montreal, also "a melodeon" from friends in Toronto, have proved an unfailing source of pleasure and help. The children are beginning to sing "Happy Land" nicely, accompanied with the melodeon. I have to acknowledge other gifts from friends, which have proved very useful in my sewing class. Also papers, books, and magazines, which I give to them on Sunday. Saturday I visited all the wigwams again, and talked to the women through my interpreter, Mrs. Keschie. We left the Gospel message with all. I am quite well, and feel happy in my work. I trust I am remembered by

Christian friends in prayer, that I may have grace and qualification for the work."

ERIN.—We are glad to learn that the people at one of the stations of Rev. M. S. Gray are about to build a brick church on lot 30, town line. The building is to be 26 by 40 feet, and 16 feet high. The people have given liberally. It is intended to have the roof on this fall. Revs. R. J. Williams, E. A. Noble, H. Denny and J. Brown have sown the seed in the neighbourhood, and the present pastor hopes to gather in the fruit.

REV. H. DENNY acknowledges the further sums of \$4 50 from W. Finn, Esq., Eden Mills, and \$1 from Rev. J. G. Manly.

MINISTERIAL VACATIONS.—It will be interesting to many of our readers to know how some of our "pastors and teachers" have spent their holidays. We therefore gather up a few such items which have happened to come to our knowledge. Dr. Wilkes has been, since the middle of July, at the sea side, near Portland, and prolongs his visit in order to attend the Union meeting in Halifax. Rev. J. Fraser also went, somewhat later, to the neighbourhood of Portland. Rev. C. Chapman made a short excursion to Niagara, Buffalo, Rochester and Toronto, having been absent only one Sabbath, 20th August. Professor Cornish made his head-quarters at Liverpool, N. S., but visited some of the other Churches on behalf of College interests. Rev. E. Ebbs spent the greater part of August in Elgin, Illinois. Rev. J. Unsworth took an official tour through Muskoka and Oro, &c. Rev. J. Wood had a rest in "the country." Rev. J. A. R. Dickson and Rev. S. N. Jackson make a short excursion together to Boston, New York, &c. Rev. W. H. Allworth "never has had a holiday, never was offered one, and never wanted one." The writer of this paragraph, though ministering to a people very considerate and generous in this matter, has, from various circumstances, so far done little more than write about vacation.

REV. S. FENTON.—Our attention has been called to the fact that, in the minutes of the proceedings of the General Assembly of the Canada Presbyterian Church, published in the *Record* for July, Rev. S. Fenton is mentioned, as having been received "from the Congregationalist Church." It therefore becomes necessary to state that Mr. F. ceased to be recognized as a Congregational Minister many years ago, and that he has had no connection since with any of our churches, even as a member.

THE CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS of Ontario and Quebec, held in St. Catharines the first week in August, was a complete success. We need not repeat details which our readers have long since seen in the daily journals. The work of these bodies, in the important centres, is more and more appreciated; and steps were taken, by centralising the executive, and providing funds for stirring up the smaller towns in which it is often difficult to keep up these valuable organizations.

CHURCH EXTENSION IN TORONTO.—As the population of the capital city of Ontario is rapidly increasing, efforts are being put forth by various denominations to furnish corresponding church accommodation. The Wesleyans, in addition to the magnificent Metropolitan Church (which takes the place of old Adelaide Street), are rebuilding Berkeley Street, and enlarging Queen St., while a new post is being occupied at the corner of Carlton and Sherbourne Streets. The Presbyterians are pushing out, to the east and to the west. The Primitive Methodists have done much in the same line. The New Connexion have established a branch on Spadina Avenue. The Baptists are building in the north and east, and may soon do so in the west. We hope that it may not be long ere we shall have to record a Congregational movement in the western portion of the city, where we are entirely unrepresented.

DAY OF THANKSGIVING.—The Secretaries of the Synod of the (Anglican)

Diocese of Toronto, under the direction of the Bishop, and in accordance with a resolution cordially adopted at the late meeting of the Synod, have issued a circular to "the authorities of all Christian bodies in the Province," stating that the Metropolitan of Canada had suggested Thursday, the 16th day of November, as a suitable day for a General Day of Thanksgiving, and inviting co-operation in its observance. As the same day has already been agreed upon, in accordance with a proposal from the Canada Presbyterian Assembly (upon suggestion, we may add, from the Congregational Union), by the Synod of the Kirk, the Wesleyan, New Connexion and Primitive Conferences, and the Congregational Union, while all these bodies were in session in June last, the proposal in the Circular will of course be responded to by the officers of those bodies. We have little doubt that the other Protestant bodies will coincide. What response will come from the Bishops of the Church of Rome, we cannot foretell. But it would be a very pleasing and impressive fact if, of their own accord, and without a Governmental Proclamation, "all the people" were thus to unite in a Day of Special Thanksgiving to the Father of all. To some extent, no doubt, Union Thanksgiving Services will be arranged for. We trust that this will be but the first of a long series of annual Thanksgiving Days. And we suppose that "the third Thursday in November" will be the day set apart for the purpose. But, in our judgment, an earlier day, say a month sooner, as nearer to the actual ingathering of the harvest would be very much more suitable.

THE CANADIAN LITERARY INSTITUTE at Woodstock (Baptist) is being enlarged at an expense of \$10,000, to accommodate the growing number of students. The Institute includes a Seminary for young people of both sexes, and a Theological School.

BISHOP HELLMUTH.—Dr. Cronyn's age and infirmities almost disabling him from the discharge of his Episcopal functions, upon his appeal to the Synod of Huron for the election of a coadjutor

and successor, the choice of a majority duly upon Dean Hellmuth, who has been fully consecrated with the title of Bishop of Norfolk. The new diocesan is of the Evangelical party, an able and energetic man, and reputed to be somewhat

"worldly-wise." He is the founder of the Colleges at London, for boys and girls, which bear his name. He is of the Jewish race, and a native of Germany, but has resided in England or Canada for many years.

Good Words for the Family.

THE RIGHT PLACE.

"Well, Auntie, its of no use trying to find a place for *this* fellow," said little Oscar holding up a bit of his picture puzzle, "he will not fit. He is just in the way everywhere!" and Oscar gazed dolefully at the offending piece, which was the upper part of the figure of a boy.

"Try again, Oscar, try again; I am sure you will find just the right place for him, if you persevere."

Encouraged by his aunt's tone and smile, the little boy studied his puzzle carefully again, and presently exclaimed in great glee, "Why, sure enough, he belongs *here*. Here is the end of the rod he holds in his hand! There, see, Auntie, I have got it all right now."

"Yes," said Miss Hilton, looking at the completed picture, "I was quite sure there must be a place where he would not be in the way."

"What makes you smile, Auntie, and look so at me!"

"Well, Oscar, your troublesome boy picture reminds me of something I have seen in real boy life. Do you want to hear about it?"

"O yes, please, Auntie," responded Oscar, and giving his dissected picture a push, which scattered the pieces widely, he threw himself down by his aunt with his arms resting on her lap, all attention.

"Pick up your puzzle first, and put it carefully in the box, or my story cannot begin."

"O dear!" sighed the impatient boy, "I wish things would put themselves in place. There, now, I have put it away, Auntie; please begin."

"One morning, not long since, I saw a boy, with bright eyes and nimble hands and feet, that seemed as if they might have been very useful, if their owner had

been in the right place. Indeed, I think those same eyes and hands and feet might have been the means of giving a great deal of pleasure to their owner, and to others also. But strange to say, instead of helping matters along, and aiding to make the home picture all complete, this little boy appeared in everybody's way."

"As I passed through the kitchen, I saw him at the cook's elbow, and, busy as she was, he was teasing for this, that, and the other thing, until she was out of patience, and I heard her exclaim, "O do quit the kitchen and leave me in peace; this is no place for you!"

"A little while after, this little boy was chasing a top through the hall and the rooms which Mary was sweeping. Just as she was ready to take up the dust in her pan 'whiz' came the top into the midst, scattering the dust, and annoying the sweeper. 'There,' she cried, 'that is the second time. Now do please find some other place to play in!'"

"Then again this boy's sister was in the parlour with some young companions, who evidently had some private matter to discuss. But there, on the sofa, sat this out-of-place boy, with his bright eyes fixed upon the group. His sister gave him two or three hints, and then she became provoked, and declared to her young friends that he was 'such a tease; and always in the way.'"

"Well," interrupted Oscar, with flushing cheek, "I think they were mean! They needn't have tried to drive me away; I was not meddling with them. Girls always have secrets."

"So you claim acquaintance with my boy," said Miss Hilton. "Well, do not get angry; perhaps they were girlish, and silly, and all that; but then, perhaps

again, they may have had something to speak of which it was not proper you should hear. I think it would have been better to slip away quietly when you found yourself in the wrong place, where you were not wanted."

"But now, what do you think, Oscar? was there no place for my story boy this morning!—no place which he could have just fitted, without jostling any one!—no rod for his hands to hold up?"

"What might he have been doing, for instance, when he was hindering Mary in the hall?"

"I know," replied the little boy honestly; "Fred was calling me to play horse with him in the yard."

"Yes, what a nice place that would have been, out of the way of the house-work, amusing little Fred, and so helping mother!"

"And when the girls didn't want me, I suppose I might have been doing my sum," continued Oscar.

"Capital," said his aunt, "what a nice picture that would have made! A boy with his slate and pencil, doing his proper work, when others are busy."

"But I had nothing to do when I went into the kitchen, Auntie, and I only wanted Rachel to let me try to paste those labels on the jars, and she was so cross."

"Why, Oscar! nothing to do! It was just then that I had been wanting a little boy to do an errand for me up the street; and after looking all around, I sent Mary. I did not think of looking into the kitchen."

"Depend upon it, dear little nephew, there is a right place and a right work for every one in God's world, if we only look for it in the right spirit."

"Well, I mean to look out for the right place, that I shall just fit, after this Auntie—see if I don't; and I know where that is now," he added, with a sudden recollection, bounding from the room. And in a few moments Miss Hilton saw him from our window, diligently weeding a much-neglected garden-bed.—*Children's Guest.*

TAKING GOD AT HIS WORD.

Said a young man to his Christian mother one day:—"In a few months I

shall be twenty-one, and then I shall not go to church and Sunday-school, as I have all these years to obey and please you. Their services are empty and dull to me, I do not care for them."

The mother replies:—"I shall at least have the satisfaction of having tried to do my duty as a Christian parent."

A few weeks after this conversation, the young man came to his mother and said, "I have some news to tell you, mother: I have just had a letter from Harry Brown, and he writes that he trusts he has become a Christian and loves the Saviour; only think of that for Harry Brown. Why he was as wild as I am;" and with a low long whistle, he left his mother and went to his own room.

Nothing more was said on the subject for some weeks, when one day the quick joyous step of the young man was heard coming down the stairs. As he passed through the hall to the sitting room, his mother caught the sound of her favourite hymn,

"Jesus, lover of my soul."

Surprised that these words should come from her son's lips, she looked up to meet his beaming eyes and happy face.

"Mother dear," he exclaimed, "I have some good news to tell you."

"I should know that, Edward, by your countenance; what is it, my boy?"

"O mother, I hope I too am a Christian, and love the blessed Jesus."

The mother's heart, too full for utterance at this unexpected intelligence, could only express itself in tears of holy joy.

"Why, mother dear, you are crying; I thought this would please you best of all the news in the world."

"Oh, my son, it is the most joyful news, but joy brings tears as well as sorrow; these are most blessed tears. Tell me, Edward, all about this glorious and wonderful news. You are so gay and bright, do you comprehend this important step?"

"Mother, why should I be gloomy and sad? I am in a new world of light and love. I have taken God at his word. He promises forgiveness to those who confess their sins. I do feel sorry for all my past neglect of my Lord and Saviour.

I do repent of sin against such great light and knowledge, and I want to be washed and made clean by Him who 'taketh away the sin of the world.'

"Last night in my room I tried to find Jesus. He seemed far away. I opened my Bible, so long uncared for, and sought comfort there. At last I found this verse, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and on my knees, dear mother, with my finger on this dear promise, I told my Heavenly Father all my sins, and my desire for forgiveness and cleansing. Then the Saviour seemed to say to me, 'Be of good cheer, thy sin are forgiven thee.' With this promise in my heart, I went to sleep, and this morning, mother, as I told you, I feel as if I were in a new world. Everything is praising God. I woke to hear the earliest song of the birds, and I said to myself, the birds are singing, 'Glory to God in the highest.' The sun just rising chased away the darkness, and for the first time in my life my heart, so cold and dark, was warmed and lighted by the 'Sun of Righteousness.' This was joy and happiness such as I had never known. Now I am free indeed, free to render to Him, who died for me, the loving service of my new life."

Blessed experience! with the faith of a little child to take God at his word.—*Am. Messenger.*

THE RUINED MERCHANT.

A merchant some few years ago failed in business. He went home in great distress and agitation of mind.

"What is the matter?" asked his wife.

"I am ruined! I am beggared! I have lost my *all!*" he exclaimed, pressing his hand upon his forehead.

"All!" said his wife, "no; I am left."

"All, papa," said his eldest boy, "here am I."

"And I, too," said his little girl, running up and putting her arms around his neck.

"I'm not lost, papa," repeated Eddie.

"And you have your health left," said his wife.

"And your hands to work with," said his eldest child; "and I can help you."

"And your two feet, papa, to carry you about, and your two eyes to see with, papa," said little Eddie.

"And you have God's promises," said the grandmother.

"And a good God," said his wife.

"And heaven to go to," said his little girl.

"And Jesus who has gone there to prepare a place for us," said his eldest child.

"God forgive me!" said the poor merchant, bursting into tears; "I have not lost my *all!* What have I lost to what I have left!" And he took comfort, and began the world afresh.—*Canon.*

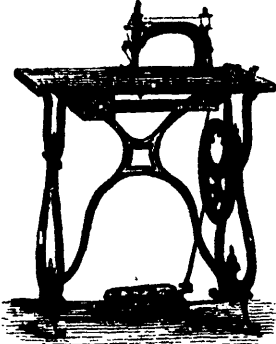
One of the finest qualities in a human being is that nice sense of delicacy which renders it impossible for him ever to be an intruder or a bore.—*Amn.*

The line which divides some Christians from the world is truly a mathematical line—without breadth or thickness.

EDITORIAL POSTSCRIPT.—Our "News" Department is filling up; but it is "a daughter of the horse-leach crying, 'Give! Give!'" Our London correspondent's excellent suggestion has been anticipated, in part. Will every one, who knows a fact of general interest in the life of the Churches, consider himself thereby constituted "our special correspondent" for the occasion? New subscribers are still dropping in; but we look for much greater things now that the holidays are over. Two of our contributed articles, this month, are "close" instead of "leaded," by a mistake which it was too late to correct. We regret it for the writer's sake; but our readers gain two pages of matter thereby.

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