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THE

Canadian Independent.

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No. 8.

WONDERING AFTER THE BEAST.

We alluded, not long since, to the acknowledged supremacy of Roman Catholic influence in the Cabinet at Ottawa, whenever any question comes before it, upon which Protestants and Roman Catholics are divided. The people of England have just been treated to a somewhat curious, and not very edifying, illustration of the same thing in that country. Alarmed for the safety of their church, and of their Sovereign Pontiff, Pio Nono, "a handful of obscure memorialists," recently addressed Mr. Gladstone, praying, and in effect demanding, that the British Government should take measures to secure to the Pope, "the continuance of such a temporal sovereignty as will protect him in the discharge of his spiritual duties, together with an adequate income." Had he not become accustomed to the endowment of Protestant Episcopacy, Popery, and Presbytery by turns, in answer to the clamours of greedy ecclesiastics, the Premier would probably have politely acknowledged the memorial, disclaimed jurisdiction, and consigned the document to honourable oblivion in the national archives. But from subsidizing Popery to subsidizing the Pope, is only a very short step, and the political exigencies of the case seeming to require it, Mr. Gladstone replied, that "Her Majesty's Government consider all that relates to the adequate support of the dignity of the Pope, and to his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matter for their notice. Indeed, without waiting for the occurrence of an actual necessity, they have, during the uncertainties of the last few months, taken upon themselves to make provision which would have tended to afford necessary protection to the person of the Sovereign Pontiff."

Not unnaturally the reply of the premier has provoked much hostile criticism. Just how much it means Mr. Gladstone, of course, only knows; but what the Government of Protestant England have to do in any shape with "the adequate support of the dignity" and "independence" of the Pope of Rome, is hard to tell. Diplomatic relations cannot require any such action, for these have long ceased to exist. As "heretics," the Queen and people of England lie, to this day, under the awful sentence of excommunication, recently pronounced by his Holiness against the King of Italy (which, even at the risk of giving nervous readers the *nightmare*, we publish elsewhere). Protestant worship has been prohibited, even to British subjects, within the walls of Rome, notwithstanding that the largest religious liberty has been accorded to Roman Catholics in England. So that the only defence of which Mr. Gladstone's course seems capable, is that of political necessity. The desire to propitiate the Papal hierarchy in Ireland, has outweighed all other considerations, and compelled the humiliation to which he has submitted.

Thus "all the world wonders after the beast!"

Mr. Gladstone has done only what almost everybody else does in similar circumstances. Every young prince that visits Canada, and every new governor that is appointed, is made to pay special court to Roman Catholics and their institutions. Nunneries, churches, seminaries, hospitals and asylums, anything indeed that bears the cross or the monogram of the Romish faith, must be visited and belauded, while numberless other institutions, equally deserving of attention, except that they are under Protestant management, are passed by in neglect. Of course, the object of all this is to impress the minds of our rulers with the claims of these establishments upon their consideration, and to extract *a few thousands of dollars for each of them* from the public purse. And admirably does the plan succeed. A similar influence shields the Romish clergy in the violation of law when it pleases them. The enlisting of the Papal Zouaves in the Province of Quebec, for service against a friendly power, was winked at by the authorities, although clearly a violation of international obligations. Lotteries in like manner, though both illegal and indefensible, are permitted, on the principle, doubtless, that though bad in morals, they are good when they increase the revenues of the church. And, not unduly to multiply illustrations, rebellion and red-handed murder are condoned in Manitoba, because the miserable miscreants that committed them were

faithful adherents of the Church of Rome, and enjoyed the confidence, if nothing more, of the Roman Bishop and clergy of that territory.

Emboldened by these successes, and by the course of the English Premier, we observe that the Roman Catholics, in several of our Canadian cities and towns, are beginning to petition the Queen to interfere for the restoration of the Pope to his temporal sovereignty, and we presume it is the intention to circulate such petitions for signature throughout the Dominion. The impudence is truly sublime! But if our fellow-subjects of that persuasion would only reflect for a moment, we think they would pause before taking such a step. It is certainly paying but a very poor compliment to the Holy Father to make such an application, as if his own devoted children, and *quondam* subjects, in the Romagna—not to say anything of the hundred and forty millions under his spiritual sway in other parts of the world—either couldn't or wouldn't do anything for him, and had left him at the mercy of heretical, excommunicated England! They are forcing the suspicion upon us, that possibly, after all, the people of Italy don't wish his benignant authority, or they would themselves invite him to resume it. But they are also asking Her Majesty to do a thing which *it would be worth her crown to attempt!* The temper of the British people ensures the defeat of their petition, for, with the *Watchman*, we believe "there is a limit to the 'squeezeable' quality both of Ministers and Members of Parliament. Surely there are some men who will at last stand firm, and resist the ceaseless encroachments of Rome. The Government—and not only this present, but *any* English Administration—will do well to remember that all the support purchased by truckling with Popery is obtained at the cost of alienating men whom it is well worth while *not* to offend. If England is to continue a Protestant country, the time appears to be approaching when the electors must interfere in earnest, must take all these questions out of the hands of Governments, and return to Parliament none but men on whom they can rely to withstand the Jesuit enemies of Great Britain. Otherwise, political expediency, the temptations of office and the Catholic vote will continue to prevail, and England will, ere long, be governed mainly as Romanists please. And we are beginning to think that if the battle must be fought, it had better be fought without much further delay, before Popery has gained additional vantage-ground for the contest."

PRAYING FOR A REVIVAL.

This is the season when most religious awakenings occur. The business of the old year has been wound up. The festivities of Christmas and the New Year are past; a period of comparative leisure has arrived. The evenings are long; the shops close early, and people have no excuse for absenting themselves from the prayer-meeting, unless they have no heart for it, and choose to remain away. The "week of prayer," too, has not unlikely aroused many slumbering Christians to a sense of their deadness and need of quickening; and almost every one who leads in prayer repeats the cry, "O Lord, revive Thy work!"

But, dear brethren, do you know what you are praying for? What is a revival? Where must it begin? Whence does it come? Many persons use the term as if it were a synonym for an awakening among those "dead in trespasses and in sins,"—the conversion of the impenitent and unbelieving. But while that is almost invariably one of the precious fruits of a revival, it is only a fruit of it, and not the thing itself. Most professors of religion would be glad of such a revival. It brings the Church into notice, increases the congregation, makes the finances easy (for there is nothing that has half the power of true religion to open the pocket), and besides, it saves sinners and glorifies God! Who could not pray for that?

But a revival, as we understand it. Ah! that is a very different and a much more personal affair. That means the infusion of new spiritual life into those who have been born again. You cannot revive a thing that never was alive before, and so there can be no revival among those who have never "passed from death unto life." The term can be properly applied only to the awakening of Christians,—the quickening of the Church!

Now, dear brethren, is that what you are praying for? A revival that will make you more earnest, more self-denying, more spiritual? A revival that will touch your social life, that will call into exercise new motives in business, and that will make you to feel that your relationship to the Church is not that of "honorary membership," but that of "a laborer together with God?" If so, you will be ready to humble yourself before Him, and confess and bewail your past unfaithfulness and shortcoming. You will be prepared to give up every habit and worldly amusement that conscience condemns, or even holds to be of doubtful character,—everything that would "grieve the Holy Spirit of God," and hinder you from the attainment of your desire. We need not name these; they will suggest themselves to you if you are really in earnest for a revival. And above all, you must ask for a renewal of that blessed consciousness of God's forgiving love, which was once your joy and strength. All our springs are in Him; and to those who thus return to Him is the promise addressed,—"Ye shall seek me, and find me, when ye shall search for me with all your heart."

Speaking of such an awakening, the Rev. Theo. L. Cuyler says:—"Nothing feels the approach of a revival so palpably as a place of prayer; a revival commonly begins there." The deserted seats are filled. Those who "could not leave their business" now find but little difficulty in closing the doors of their shops or their counting-rooms.

The absent *Thomases* are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too with His benedictions. Those who seldom prayed are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent; the timid have grown bold; the sluggish are mounting up with wings as eagles. A latent power is developed in the Church which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other as well as for communion with God. Old differences are forgotten; old wounds are healed. Church members will grasp each others' hands, and inquire about a neighbour's spiritual health with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loath to go away. They are one in heart, the Church is a living unity."

Mr. Cuyler speaks the experience of all who have participated in such a revival. Brethren, let us make it ours, now. Souls are perishing, while yet God waits to be gracious. Christ is interceding. The Holy Spirit is working. "Prove Him now," and although there should be hindrances in the Church, which you have no power to remove, you shall not pray in vain, for you, personally, will enjoy a revival.

PRAYER FOR COLLEGES.

The fourth Thursday in February has been observed for many years, in the United States, as a day of special prayer for colleges, and the Lord has greatly blessed the observance of it, in the conversion of the students attending these institutions. So widely and powerfully, indeed, has its influence been felt, that many instances of awakening are often reported among the students, of both sexes, immediately after the day of prayer. Latterly, with the growth of our colleges in number and importance, the desire has frequently been expressed to adopt the custom and keep the same day for the same purpose in Canada. We heartily endorse the suggestion. Our colleges are, in a certain sense, the fountain-heads of our knowledge and our intellectual activity, and it is of immense importance that our professional and scientific men, and indeed the better educated of every class, should be converted and brought to throw their influence on the side of truth and righteousness. We hope the day will be generally observed by all denominations in the Dominion.

CHRISTIAN LIBERTY IN BAPTISM.

MR. EDITOR,—At our last church-meeting a young disciple was received to fellowship on profession of faith, who had never been baptized, and who deemed it her duty to be baptized by immersion. Instead of having a protracted controversy with her, giving her an armful of books to read, postponing her public admission to the church for an indefinite period, and perhaps leaving her to be tormented with a life-long doubt whether she had not done wrong in consenting to be

sprinkled, I at once assented to her wish, and agreed to administer the ordinance in what she regarded as the Scriptural mode. Our Baptist friends courteously lent us their church and baptistry, and on the Friday evening prior to our January communion season, we had what I think all present felt to be a very interesting and profitable service, at the close of which the candidate was baptized by immersion. I delivered an address on the occasion, in justification of my course, which I have thought it might be well to give to the Congregational brotherhood, through the columns of the *Canadian Independent*. The subject is one on which I entertain very decided opinions, which I could wish were adopted by all my ministerial brethren. I think it very unprofitable to waste time in discussions about the mode of baptism; give liberty as to that, and practically all difficulty is at an end. Only the communion question is then left between us and our Baptist brethren, and the Christian heart will in due time dispose of that. "Blood is thicker than water," and the power of spiritual kinship—the blessed sense of oneness in Christ Jesus—will sooner or later abolish close communion. It is repugnant to every instinct of the new nature, and the mightier those instincts become, as the religious life of the church improves, the more will they fight against narrow exclusiveness in every form. I bespeak for my address a careful perusal, and while I do not expect the positions taken in it to go unchallenged, I feel quite sure they can be scripturally maintained. They are, of course, assailable, but nevertheless, as I believe, invincible.

I am, Mr. Editor,

Yours very truly,

WM. F. CLARKE.

Guelph, Jan. 18, 1871.

ADDRESS.

MY FRIENDS,—We are met for a special, and for us, rather unusual purpose. A young sister in Christ, whom we have received to our fellowship, and who is unbaptized, regards immersion as the proper mode, and I am about to administer the ordinance in that way. As a church we profess to exercise forbearance, and allow liberty in the matter of baptism. We have several esteemed members who hold what are usually designated as Baptist principles. It were, indeed, a one-sided sort of forbearance and liberty, were we to expect them to be spectators of the baptism of infants, and of baptism by sprinkling and pouring, when we are not willing to afford such as think it right, the opportunity of being baptized by immersion. It has been my principle and practice during all my ministry, to give full freedom in this matter to applicants for church membership, and several instances have occurred in which members, on their admission to churches under my pastorate, have been immersed. Only in one case have I administered the ordinance after this mode myself, in the others, a free-communion Baptist brother kindly performed the service for me. But I have always been ready, as I now am, to administer baptism by either mode, according to the conscientious preference of the candidate, and what I am about to do to-night is just what, under similar circumstances, I have stood prepared to do at

any time during my now twenty-six years of ministerial life. Only thus, it seems to me, can the union between our own and the Baptist body, so much discussed and so warmly advocated in the *English Independent*, and on the floor of the English Congregational Union, be ever brought about; and surely the consolidation of Independency into one great fellowship is an end worthy so much,—rather so *little* exercise of mutual forbearance. The Church of England grants this amount of liberty, as you will see by referring to its Baptismal Service for Adults. Are we to be outdone in liberality by that exclusive body? The course for which I plead is virtually an end of controversy on a most vexed question. I have never been able to see that any real evil grows, or could grow, out of the line of action I am advocating and pursuing. Its general adoption would go a great way towards making the now divided church of Christ one. And for a “consummation” so “devoutly to be wished,” we ought surely to be willing to do our very utmost.

As this is the first occasion during my pastorate here on which I have been called upon to act out my principles in regard to this matter, it is only just to myself and to all concerned, that I embrace the opportunity of stating the reasons, which, as I conceive, justify me in baptizing by immersion those who desire it, on profession of their faith in the Lord Jesus Christ. This I will aim to do in the briefest possible manner.

I do this—

1. Not from laxity of opinion respecting baptism, which I regard as a most solemn and important Christian ordinance.
2. Not from uncertainty or doubt as to the Apostolic mode, which I firmly believe to have been sprinkling or pouring.
3. Not from a desire to swell the ranks of Congregationalists by a sacrifice of principle.

But, 1. I believe baptism as an act or Christian ordinance to be something different from the mere mode in which it is attended to. Whether affusion or immersion were the apostolic mode, a person is not a recipient of Christian baptism simply by being either affused or immersed. Neither sprinkling, pouring, nor plunging, *alone*, constitute baptism. An unconverted man who should in either way profess a faith to which he was a stranger, would remain *unbaptized*, because unregenerate. Baptism, therefore, is something *distinct* from either mode.

2. Again: it is manifest that the mode is not the essential part of the ordinance. Here are two parts of one thing,—*distinct parts*, but not both essential. That which is *essential* is the *right state of heart*, the faith in Christ and willing consecration to Him, expressed by the *other thing*, which is not the *vital* part, but the accompaniment—the appendage. Whatever may be said as to fitness, propriety, expressiveness or convenience, no one will contend that the mode is essential; for if it were, God would have revealed it as other essentials are revealed in the Bible, viz., with so much plainness as not to admit of honest difference of opinion. The mode of baptism is not so revealed. If any man dares affirm it is so revealed as to leave no room for honest difference of opinion, I unhesitatingly pronounce him intolerant and bigoted. What! am I to be told by a bigot on either side that the thousands

who profess to have prayerfully and conscientiously examined this subject are going in the face of conviction? "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not" when I say that we who affuse are sincere in the belief that our practice is scriptural.

The mode of baptism is not revealed as is the doctrine of justification by faith alone, or the doctrine of atonement. There is *no* room for *honest* difference of opinion among converted persons on these doctrines.

But true believers in the Lord Jesus *may* and *do* differ after their best endeavours to ascertain the truth regarding the mode of baptism.

Now, I say, God could have prevented this diversity of opinion. A single stroke of the inspired pen would have put difference of opinion beyond the possibility of happening. He has not done so, and I believe He did not do it because the mode was not the essential part of the matter, and He could afford to trust His children in regard to the mode, and it would be good discipline for them in respect to love and forbearance.

It may be urged that there can be only one way of being baptized, since the very word used to designate the ordinance indicates that mode which alone is right. To this I reply, that I believe the word has sufficient latitude of meaning to admit of *doubt*, to say the least, whether immersion is the only possible right mode. But without entering now into the philology of the question, it is manifest from the diversity of opinion prevailing among Christians of equal honesty, prayerfulness, and general devotedness, that the one mode is not so revealed as to settle the point without the possibility of two opinions. There is a possibility of two opinions, even where the piety, moral honesty, and anxiety to know and do the truth, are equal in two persons so differing. And since this is so, it is sheer bigotry to affirm that baptism either by affusion or immersion is alone acceptable to God. As well might you affirm that there cannot be true prayer except upon one's knees and that he who lifts up his heart to God in any other bodily posture is utterly unacceptable, because he performed a right devotional act, in a wrong external way. As well might you affirm that singing is unacceptable to God unless you *stand up* and bless the Lord. As well might you affirm that a commemoration of the Lord's Supper is unacceptable to God in any other attitude than the recumbent one in which it was observed at the original institution. Or, to change the illustration, as well might you object to a marriage because not solemnized according to a particular form.

To illustrate what I mean by distinct parts of an *act* or *ordinance*, one vital and the other not. Here is a stalk of harvested wheat; the chaff and the grain are very distinct, but not equally vital. You separate the two, gather up the wheat into your garner, and burn or otherwise dispose of the chaff. The chaff is not valueless, it has served an important purpose while the grain has been growing, but it is the grain which alone is essential. So outward forms of the most exact kind were necessary during the earlier stages of the church's growth, and thus, under the Mosaic economy everything was most definitely arranged, but when the church attained sufficient ripeness, these ceased to be so necessary, and I believe that the mode of an ordinance under the Christian dispensa-

tion is just about as relatively valuable as the chaff is to the wheat. "What is the chaff to the wheat, saith the Lord!"

3. Now to advance a step, I believe baptism to be the application of water to a proper subject, in the name of the Father, Son and Holy Ghost, one God. Who are proper subjects need not now be discussed. We are all agreed as to the propriety of baptizing, on their profession of faith, newly-converted persons who desire thus to indicate their devotion to their Saviour. Here, then, are, we will say, two persons who have been lately brought to Christ. They lean on his atoning sacrifice and their souls have rest and peace. His love warms their hearts. In a glow of gratitude they join to ask, "What shall I render to the Lord for all his benefits toward me?" They are one in the purpose, "I will take the cup of salvation and call on the name of the Lord." They can sing with perfect unison of feeling:—

"Had I a thousand hearts to give,
Lord, they should all be Thine!"

"All that I am, and all I have,
Shall be for ever Thine!"

They desire to profess this faith of theirs, and to indicate their consecration to Christ by being baptized. They take the word of God, and, praying for light from above, examine the subject. They arrive at different conclusions. One thinks immersion the apostolic mode, the other thinks affusion the proper mode. Here are two ways of doing the one thing. They present themselves for baptism,—one is immersed and the other sprinkled or affused. Now will anyone tell me that only one of these is baptized. For myself, I do not hesitate to say *they are both baptized*. They have honestly intended to do the Master's will in the Master's way. Neither has wilfully put his own preference above the standard of his duty. Neither is knowingly putting something of his own in the place of an institution of Christ. But, agreeing about the institution, they cannot agree as to the mode of its observance. If either were to adopt the mode resorted to by the other, he would feel that he was doing wrong, and I do not hesitate to say, would *actually* be doing wrong, for "whatsoever is not of faith is sin."

Now I firmly believe pouring or sprinkling to be the scriptural and apostolic mode of baptism. I have no hesitation or doubt upon my mind as to that. But if any Christian brother differs from me on that point, thinks immersion the scriptural mode, and is accordingly immersed, I dare not assert that he is not baptized. Nay, I believe he *is*, and that the two disciples whose cases I have supposed, are equally acceptable to God in their performance of the one act, though in two modes.

Heart obedience has been the grand thing divinely required in every age. Even under the rigid economy of Judaism the question was asked, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." So, now, to obey is better than to sprinkle, and to hearken than to immerse. *These obey* when they do

what God requires in the way they solemnly believe God would have them.

To illustrate in yet another way. A Christian is often perplexed as to the path of duty in relation to the affairs of this life. The Bible gives him great principles, but these he must search out and apply. It is often a difficult matter to decide as to duty. Sometimes when the utmost pains have been taken, a mistaken course is chosen. "To err is human." But, though after circumstances reveal the mistake, the child of God feels that he was accepted according to the light and judgment he had, and *he truly obeyed God in spirit, in principle, and from the heart, though he erred as to the external act.*

"*Man looketh at the outward appearance.*" It is very natural for us to confine attention to the external in worship, service, ritual, ceremony and act, but when divine revealings come to be applied to earthly cases, they stand in a very different light.

Not only do I believe that my Christian brother who conscientiously deems it *his duty to be immersed* is divinely accepted in his act of intended and of real obedience to his Lord's will, but I can and do have fellowship with him in his profession of Christ by immersion. I don't think the mode which appears to his mind the scriptural one, is the most expressive, but *he does*, and my whole heart goes out in joy, thankfulness, and brotherly love, as I see the young convert putting on the armour of Christ, albeit he may not put on that armour just in the same way I should. Nevertheless, he is "*my brother and companion in labour, and fellow-soldier,*" though we do not see alike on *that point.* I can feel, nay, I *cannot but* feel a blessed fellowship with him, as I see him from love, gratitude, and devotion to my beloved Lord, confess him before men, in that mode which satisfies his own conscience in obedience to the Saviour's will.

The act of solemn dedication to the service of the Lord Jesus is solemn and impressive, be it performed as it may. I think sprinkling or pouring the most solemn and impressive form. I think, too, it has the most weight of Scripture testimony in its favour; but, towering far above the mere mode, I see the moral grandeur and majesty of an open consecration to the Divine Redeemer, and I rejoice to behold the young convert to Christ sealing his vows *in either way* "to Him who merits all our love."

With these views I can not only have sympathy and fellowship with a fellow Christian in his observance of the ordinance of baptism, *as his brother in the Lord*, but as a minister of the Gospel, I cannot hesitate to baptize a fellow believer in either mode he deems scriptural. I do not feel that I vitiate the baptizing act by using *more* water than I think is necessary to the validity of the ordinance, or by applying that water in *another mode than that* which commends itself to my choice.

4. Consider, further, the awkward, trying position in which those are placed who think immersion the proper mode of baptism, but cannot bring themselves to act on the principle of close communion. Our strict Baptist brethren say they cannot conscientiously immerse those who desire to go to any other than a "regular Baptist church." If we cannot see our way clear to immerse them, what a dilemma they are forced into! They must be baptized to unite with a Christian church.

If they refrain from confessing Christ before men, they violate plain Scripture precepts, and suffer acutely from not being in a position to commemorate the love of their "best beloved friend," who has laid upon all His followers the injunction, "Do this in remembrance of me." What is to be done if the Baptist will not immerse because of scruples about communion, and if we will not do it because of our belief in sprinkling?

I hold this to be a very grave question. If a Baptist immerses those who intend to join a Pædo-baptist church, he is considered as doing wrong; if a Pædo-baptist immerses he is accused of inconsistency—of an inward conviction that sprinkling is not scriptural, or of an unwarrantable desire for accession of members, and between the two, what becomes of the Saviour's lamb that seeks to get into its own fold? Shall it stray from "that secure enclosure's bound," and remain in the "world's wide wilderness"? Shall its conscience be forced to a baptism by sprinkling? Shall its tender love for the whole fraternity of Christians be wounded by the adoption of close communion? Or shall we, who believe the *mode* to be a secondary thing, take that lamb into the flock by the only mode by which it can gain admission.

Surely the course which leads to a common fellowship of love in our Redeemer's arms is the path of duty.

5. Finally, there is the bearing of this whole matter upon Christian union. Will any one venture to affirm that the present state of things is right? If not, there must be some remedy for it. How, then, is it to be remedied? By the whole church coming over to immersion and close communion? Never! I once heard an eminent Baptist brother preach on union, who traced all divisions to departure from Apostolic practice in regard to immersion and close communion. But how idle are all such theories of union. Without a new revelation from heaven, diversity of opinion and practice in regard to baptism will exist until the millenium, if not after. Narrow, sectarian souls, who care not how narrow their fellowship is if it be only according to their mind, will not grieve over existing divisions, but all the large hearted among Christians will deplore the existing state of things, and long for the time when those who are so near of kin, and so much at one as are Baptists and Congregationalists, shall find out how, in the exercise of kindly forbearance and the accordance of unrestricted liberty, not only to walk together in a common fellowship, but what is even *better*, to work together in all those departments of service to the "one Lord" which accord so well with their "one faith" and their "one baptism."

The sweetest word of our language is love. The greatest word in our language is God. The word expressing the shortest time is now. The three make the greatest and the sweetest duty man can perform

"People," says a modern philosopher, "go according to their brains; if these lie in their head they study; if in their stomach they eat; if in their heels they dance."

Simplicity is an exact medium between too much and too little. Grace is the medium of motion; beauty is the medium of form, and gentleness is the medium of fashion.

A PASTOR'S SKETCHES.

No. 3.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*Eccles. 11; 4, 6.*

How many striking parallels are suggested by the Inspired Word, between the natural and spiritual husbandry? The teachings of the above quotations have counteracted many discouraging influences bearing upon the hopeful and persevering prosecution of the Christian sower's work. The following experience, among others, served to impress very deeply a valuable lesson upon my heart, for which I have been specially thankful to "God who giveth the increase." Doubtless many such instances of joyful surprise at the discovered success of most unpromising endeavours will be recalled by the mention of this incident. Such memories should not be forgotten, for they supply an oft-needed stimulus to expectation and effort, without the union of which, neither the one nor the other can avail.

The scene of the effort was a large log barn, well filled with golden sheaves. The gangway was the place of assembly. Rough planks supported by logs supplied sitting accommodation for about half the company, several of whom were mothers with their infants in arms. These little babes were unusually demonstrative on the occasion referred to, severely trying the preacher's patience and self-possession. One of the mothers, sympathizing with him, attempted to enforce silence so far as her child was party to the disturbance, by summary measures, which only aggravated the spirit of insubordination, which spread like a contagion among the 'innocents.' There were, likewise, in the outskirts of the assembly, and within the small open space between the preacher and his audience, several sturdy, surly dogs, whose serenity seemed quite discomposed by the inharmonious baby chorus. In excited mood they perambulated about the preacher's legs, and in front of his stand, whining and growling, till at length a great brindled brute seized one of his fellows by the throat, and nearly upset the table. Meanwhile other demonstrations were made by hens aloft, cackling in concert so loudly that the preacher was at his wit's end to maintain his own decorum. To make himself heard, in such a babel, required his utmost vocal strength. Confused in thoughts, disquieted in spirit, and quite discouraged in heart, he strove to surmount what seemed to him hopeless obstacles to making any good impression; and when through, felt that the children, and dogs and hens had together wholly frustrated that attempt to sow the good seed of the Kingdom.

Some months afterward one of those mothers applied for membership of the church, and in stating the manner of the Lord's dealing with her heart, referred most affectingly to the sermon I had preached on the above occasion, as the means the Spirit blessed to her enlightening and conversion. Never before did I so deeply realize the force of the Apostle's averment—"So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase." Never

did my share in the saving operation seem so insignificant : " Not by might, nor by power ; but by my Spirit, saith the Lord."

Were all our efforts for the salvation of souls animated and sustained by the expectation that the Lord would work with and by His own Truth, in such manner as to set at naught all human glorying, how much more good might we be the instruments in accomplishing ! We should be raised above the pitiful impotency which prevalently characterizes our efforts, and should be proof against the discouragements and difficulties of our work. Under whatever disadvantageous circumstances, we should go forth hopefully bearing the precious seed as " workers together with God."

EPSILON.

SABBATH SCHOOL PAPERS.

No. 1.

FOR THE CANADIAN INDEPENDENT :

When, towards the close of the last century, Robert Raikes commenced the great work of imparting religious instruction to children, through the agency of the Sabbath School, the social community of England presented—in its religious aspects—a different appearance to what society now presents among ourselves. The larger towns and cities were alive with a swarming, seething mass of brutal ignorance and gross wickedness, which gave promise of being perpetuated and increased in the generation rising into life. Schools for the children of the working classes were almost unknown ; even Christian people thought it their duty to keep them ignorant " lest they should seek to rise above their station," and so they were relegated to the academies of the gutter and the alley, to graduate presently in the pot-house or the jail. Nor were matters much better in the villages and country districts. True, all England was divided into parishes, and every soul of the population was under a supposed pastoral care ; but this careful theory only made the careless practice more glaringly and painfully apparent. Many of the clergy were themselves men of ignorant and corrupt minds, and nearly all were tainted with a gross conservatism of evil, which made them view with complacency the existing ignorance and vices of their flocks, and regard with alarm the idea of intellectual and moral progress ; as involving also an advance in matters social and political, which would tend largely to alter existing relationships in Church and State. Thus the ripening youth of the villages were permitted to expend their energies in bull-baiting, cock fighting, and kindred sports : of course practised principally on the Sabbath, as the day of greatest leisure. Here and there, a man of gentler tastes and manners, would encourage the children and youth of his flock in what his æsthetic instincts pointed out to him as a better method of spending the hours of the Sabbath after morning service, by leading them to the cricket field, or patronising with his presence the dances and gentler pastimes of the village green.

It will at once be seen that the Sabbath School agency of our day, has to deal with a widely different state of things. Even in England, the advanced thought of the present century has wrought a mighty

revolution. Slowly the conviction has deepened that an ignorant people are a source of weakness and danger to the State: a slumbering volcano, which when awakened, might shower ruin and desolation on the social scene. And side by side with this conviction, society has found that the tendency of *true* religious education, is to confirm in the community all that is true and honest and lovely and of good report.

Consequently, the Sabbath School is an institution steadily increasing in public favor and regard, and advancing in utility and efficiency, so that to-day it embraces the children of a higher social status, and has found it necessary, in order still to minister to the needs of the lowliest, to found a collateral but kindred institution, known as the Ragged School.

In this country we have not been called upon to pass through such a long and painful process of public education on this question; as a community, we are sober, orderly, law-abiding and Sabbath-keeping. So impressed are we with the value of education, and so much have we seen of its lever-power in society, that we are most anxious to secure all the benefits of a good training for our children. Nay more, so much has religious thought and feeling ripened among us under the influence of ecclesiastical freedom and religious equality, that we feel a deep personal interest in the prosperity of our respective churches and their kindred institutions; and gladly contribute of our time and property, that those institutions may be consolidated and extended.

From this brief comparison it will be readily seen that Sabbath School work now, is a different thing to what it was at the time of its initiation. *Then*, the teacher was—of necessity—a person deeply impressed with the moral and spiritual wretchedness and poverty of those among whom he lived. Of necessity, also, must he have been a man braced and strengthened by the Holy Spirit to the endurance of contumely and reproach; finding his reward in the approval of the Divine Master whose injunction he was obeying. He was required to set his face like a flint alike against the dissuasions of friends, and the active opposition of foes. Everything was opposed to him and his work. He had to wrestle not only “against flesh and blood,” but also “against spiritual wickedness in high places”: against those whose position and influence should have been used for his support and encouragement. Not only must he face the fierce ignorance of the lower stratum of society, but also the stolid stupidity of upper social strata—of farmers who feared to lose ignorant and helpless labour; of ladies who desired to “keep in their place” their domestic servants; of legislators and of a clergy who dreaded lest even a Christian education should subvert the constitution, and give ascendancy to revolutionary principles. *Now*, we have changed all that; and our Sabbath School teacher goes to his work in the calm consciousness that society approves what he is doing. The Sabbath School is a settled institution. It has passed out of the domain of argument, and beyond the dread of opposition. Nay, all are in its favor. The Church smiles upon it; the press praises it, and parents and children of all classes, take it a thing of course. Legislators give it their countenance; and even Railroad companies grant it special facilities, and assist it to organize itself into a large and powerful corporate body. “Thank God,” we

say, "for the great and glorious change"! We would not have it otherwise. Yet one evil it has wrought,—the incentive and stimulus of opposition being removed, languor, coldness and torpidity have supervened. The moral status of the teacher has been lowered. It being supposed that the work no longer demanded high spiritual attainments, largeness of heart and vigor of will, it has been left too much to individuals whose chief qualification has been a *desire* to do good; and sometimes to persons without settled Christian principles, whose religion has been only a mild amiability, and who have had no real and vital conception of the tremendous importance and spiritual character of the work they were undertaking. "Thank God," again, that this evil is, in its turn, passing away! The whole Christian community is being aroused to a sense of the true bearings of the Sabbath School question, and of its duties in relation to it. It is to help a full consideration of the subject that this short series of papers is commenced.

As already indicated, there has been an important change in the character of the children gathered for religious instruction within our schools, since the period referred to at the commencement of this paper; and the change raises a question which lies at the base of our subject. Till this be settled, we know not whether we are right or wrong in our support of Sabbath School institutions. It will be conceded that, with perhaps the exception of a very few cities, the bulk of the children whom we gather for Biblical instruction, belong to the families of the members of our churches and congregations. The question then arises, "Is it right that any society or organization should assume, as a duty, the religious instruction of the children of Christian people; and so relieve the parents of what is both a privilege and a scriptural duty? We hold this to be an important question. It is not imaginary, but is frequently asked; and upon its solution it depends, whether we shall have a Sabbath School; and also, on what principles it shall be officered and conducted. We shall not occupy time with stating the arguments of those who would negative the above question; but merely premising that they have a certain weight, and contain a certain measure of truth, shall proceed to state what we consider to be the true answer to the question, and the reasons on which it is founded. In so doing, it will be seen that there is laid down the true basis on which rests the whole superstructure of the Sabbath School, as it exists among ourselves.

We hold then, that the religious instruction of the children of the congregation, is purely and exactly a part of the organic work of the Church; and that, exactly as the Church has proved the wise economy of the divinely instituted pastoral office, in its taking the man best fitted for the work as its special teacher in the things of God, not requiring a proportion of such work from every member, so is it entitled and required to exercise the same wisdom and the same economy in relation to the duty divinely laid upon it, of feeding the lambs of the flock. How this wise economy is shewn in the existing institution of the Sabbath School, may be seen by the following simple considerations. First, the Sabbath School admits of a classification of those to be instructed, which cannot otherwise be obtained; and which is necessary in order that the instruction may be adapted to the recipients. In a single family, the children are at different stages of

mental growth ; and it is difficult for even a parent so to deliver his instruction as equally to interest and profit each child. Moreover, many parents are destitute of the gift of teaching, and without some other provision their children must be left uninstructed. The School meets this difficulty exactly ; and, in so doing, solves another.

The classification of the children allows, nay necessitates, the classification of the teachers. In other words, it enables the Church wisely to economize the teaching material at its command ; giving the elder children and youths into the charge of its best cultured minds, and the little ones to the warm spirits and loving hearts who perhaps can bring little else to their work than their experience of the love of God, and their desire that the dear children of their care should likewise feel its divine power. And to organize and preside over these, the Church can select one, who has in greatest measure the rare and happy faculty of government ; to adjust and harmonize the sometimes conflicting interests and feelings of many human minds. Lastly, this constitution of the School enables each teacher to make the special preparation for giving instruction which is demanded by the circumstances of his class. We think it is evident that in no other way can these great advantages be obtained, and consequently, in no other way can the Church so well discharge its acknowledged duty. This last consideration—true of the Church collectively—is true also of the individual member. Has any the gift of teaching ? let him use it wisely and economically, by giving the benefit of it to as wide a circle as possible. Thus will he best fulfil the apostolic command “ Let him that teacheth wait on teaching ” : *i. e.*, let him use his gifts to the best advantage. Let it not be forgotten that the Sabbath School institution enables the Church most efficiently to discharge its duty to the outside world. Its commission is “ to preach the gospel to every creature ” ; and while, in obedience to this behest, it maintains a gospel ministry, and opens widely and freely its doors to “ whosoever will,” yet if it does no more, it still practically excludes from the sound of the gospel multitudes who are capable of obeying the Divine word, “ Believe and live.” Neither must we forget that the Sabbath School enables the Church to perform a duty to its own members, by providing them with Christian work, and so contributing to their spiritual growth. It affords an outlet for the abounding tide of holy love within them. It furnishes them with the strongest incentives to Biblical study : with abundant material for intercessory prayer ; and puts them in the way of fulfilling the command of Christ, “ Let him that heareth say ‘ Come.’ ”

And now, we think we have proved something more than a mere justification of the existence of the Sabbath School among us as a Christian people. Have we not rather shewn that it is a part of the *duty* of the Church ; and therefore—like all duties—essential to its well-being ? Yes, it claims the constant thought and care of the Church, as being subordinate *only* to the pulpit work, in the degree in which the child is subordinate to the man : the work and office is the same.

And this idea of unity in the operations of the Church, is a far-reaching one. It has often been shown that the one *essential* element—underlying all others of beauty and usefulness in Architecture, in

Painting, in Eloquence, is that of UNITY: a oneness of purpose in every detail of execution. The appearance of the building must be consistent with its uses, as a whole; and therefore in every part; each lineament of the portrait and each feature of the landscape must contribute to one general impression: every argument and each illustration of the sermon must tend to enforce the same broad lesson, and must be so ordered and arranged as to do it most effectively. Even so must it be with the Church of Christ. As a building, it must be evidently the temple of the living God: all-embracing in its design and operations as regards its holy uses; and in both, sharply and clearly defined, and separated from worldly uses and practices. As a picture, it must be the reflected image of the incarnate Saviour, not in some lineaments but in all. It must receive and teach the rich and the poor, the old and the young. Its tender eye must repeat the divine welcome to the weary and heavy-laden, and its loving smile must invite the little ones to Christ. As the earthly embodiment of the divine Word, it must preach the same lesson of repentance and faith, the same gospel of salvation through the blood of Jesus Christ, in all its ministrations and to every creature. While it reasons of righteousness, temperance, and judgment to come, to the hardened sinner, it must tell the babes of the gentle Jesus who was once himself a child, and who said that "of such is the kingdom of Heaven."

Under this idea, the Church and the School are one. Pastor, church officers, members and teachers are working on the same spiritual building, and with the same end in view. The babes of the infant class are passed upward through the school as the years roll on, till in the adult class they are prepared for teaching in their turn, and are introduced to the Church and its privileges and labors. And the School is found to be, in large measure, the strength and support of the Church. Not only does the sympathy of labor bind the teachers to the Church, but the hold which the pastor has upon the parent, is strengthened by the hold which the teacher has upon the child. And thus the bond of union between pastor and teacher comes in aid of the bond of union between parent and child; and together they bind in one the present work and interests of the Church, with its work and interests in the future.

If we shall be granted space for the purpose, we propose to consider, in following papers, whether the actual state of matters in our Sabbath Schools realizes the above ideal; and to enter into the details of Sabbath School work in the class, in the desk, in the teachers' meeting, and in the teachers' home study and individual preparation.

W. WILLIAMS.

TORONTO, Jan. 7th, 1871.

Government returns show that about eight millions of quarters of grain are annually consumed in the United Kingdom in the manufacture of intoxicating liquors. This grain would produce upwards of nine millions of sacks of flour. Each sack of flour will produce 94 loaves of 4lb. each, which, multiplied by 9, gives us 846 millions of 4lb. loaves, or about a loaf to each individual in the world—or THREE loaves every week to each family in the United Kingdom.

The Home Department.

“SHE NEVER SPEAKS OF HIM.”

Gird up thy loins, be shod with peace,
Nor let thy lamp be dim;
Go forth, God's minister of love,
And speak, oh, speak for Him.

“Have you never heard of Jesus—of the dear Saviour?” inquired a Christian woman, as she marked the deepening interest a few words had excited in the face of a boy she had accosted by the wayside.

It was early summer, and the lonely child seemed the only occupant of a wide field, which he traversed to keep the birds away from the crops. No one could have looked at the little fellow without feeling an interest in him. His trousers were clean, but patched with material of various colors, and the threadbare jacket bore witness to womanly industry in its numerous darns, while round the faded white beaver hat was carefully pinned a piece of rusty crape. All told he was “some mother's child.” He looked delicate and careworn, but at the voice of kindness he began to lose his shyness, and the pale face took a more animated and childlike expression.

“Have you a father and mother? Do they send you to one of the Sunday-schools in the town yonder?”

The lip of the boy quivered, and he burst into tears as he answered, “I have no father.”

“Poor child! But have you not a Father in heaven?”

The boy looked amazed, and, as if he thought he had been misunderstood, replied—

“Father died three weeks gone.”

And then he dried his eyes with his sleeve, put his hands in his pockets, and looked half ashamed of the expression of his grief, though his lips still trembled. Nature was trying to improve itself after the pattern of the natural Adam; like man in his pride of intellect, who sees only shame in the blessed drops wrung from his heart in love, and grief, and pity. Unlike our Divine pattern, who thought it not beneath his perfect manhood to weep with them that wept o'er Lazarus dead, or to pour forth the sacred drops from his own loving heart over the city that had chosen death rather than the life He came to bestow.

“You have a mother?”

“Yes.”

“And who takes care of your mother?”

“I do!” answered the brave protector, as if in full consciousness of the importance of the task. “Mother has nobody but me to look after her.”

“And what do you do?”

“I get threepence a day for minding the birds, and I take it home to her.”

“Does your mother go to some place where they pray and sing, and where you can hear of Jesus?”

"She goes to church now," said the boy, "because we get the bread;" evidently thinking that the loaf was thus purchased.

"But do you not go with her?"

"No, I am wanted in the fields."

"But have you never heard of Jesus Christ, and his love to little children?"

The boy looked down with a puzzled air, and after a few minutes' consideration he replied deliberately—

"No; but I know there's a God."

"Then your poor mother does not know the Son of God, Jesus the Saviour."

"No!" said the boy decidedly, but not without reflection; "*I am sure she does not; for she never speaks about Him.*"

Then the child listened as the field missionary told of a Redeemer's love, of a loving Friend in Heaven, who was the Father of the fatherless, the God of the widow, and the Friend of sinners. Then giving, with a little book, a few halfpence, she tried to teach him a message to his mother, and to obtain some clue to his home. They were strangers, like herself, in the large and populous town that stretched in the distance. Circumstances prevented her from seeking them, and she saw the child no more.

There was no evident glaring vice, but thrifty industry and cleanliness, and household affection, all visible in the widow's son. But Jesus had no place there. Jesus was not the spring or light of the widow's house. She did not love Jesus. The child's words often return to me, and reveal the secret of many a household of dead profession.

It was noon, and the stranger drew beneath the hedgerow in the same direction where she had met the young bird-keeper. After awhile, she was conscious that she was exciting the attention of some boys in the field. One joined another, and after counsel had been held amongst them, the roughest of the band advanced and placed himself in her path.

"Shall I give you a book?" soon elicited his errand.

"Yes!"

But when the book was given the boy did not move: he was watched by his companions in the distance; soon another drew near, and another, until the woman found herself the centre of a group of ragged urchins, alike curious and wondering for the result.

Then she spoke to them of Jesus, for she knew Him and she loved Him, and it is pleasanter to talk of those we know and love than of any one else. Often her full heart was nearly running over with joyful tears, as she looked at the interested faces of her ragged auditory.

It was the old story—the theme of the new song. Christ Jesus, Son of Mary, Son of God. The King of heaven in the carpenter's house. The Lord of Glory on his Father's throne. The Saviour of sinners upon the cross of our deservings. The living Jesus; Helper, Friend and Lord!

Then she told them of children young and poor, who had found Him indeed the Saviour; little ones who had passed away from earth to live with Him on high; and she told them that such would come with Him when he came to take "His own" home to dwell with Him forever,

And as she looked upward to the deep blue summer sky, the children gazed upward too, almost in awe, and drew closer to the speaker's side. She was silent. None spoke. She distributed her few remaining books among the children, and returned slowly and thankfully homeward.

"I will go there again to-morrow," said the field missionary, "and tell them more of Jesus."

But to-morrow is not ours, but God's, and that morrow never came, when the feeble woman could walk in those fields, at seed-time or harvest, and tell wanderers by the wayside of the Lord she loved.

She yearned after her rough little friends, and longed to ask if the widow's son had sent them, or if one heart thought of her dear Lord. She knew not if there was fruit; she never gleaned any. There was fruit borne in her own heart from the word spoken: love, and peace, and joy. No matter how the door had been opened for willing ears to be turned to listen. It was opened; and she waited not to ask "Was the door opened for me." She went in by it in the strength of the Lord, and out by it in the joy of His strength; and the door was shut, never to be opened again.

Do *you* know Jesus?

Then speak of Him; and speak to Him, and for Him. Whether you are a poor woman, simple and feeble, or a rich man, or a young man, or a child, think of Him till your heart burns within you, and then speak of Him. When the mind is full of what interests it the deepest, it will soon proclaim what it is that it has been dwelling upon.

It matters not whether it be a man's ministry, or a woman's ministry, or a child's ministry. Whether it be only a smile of encouragement, or a word of love, or a few kind lines written. Nor whether it be by the home hearth or by the wayside. If the door is open for Jesus, and He chooses *you*, stay not to make excuses: the time will pass, the door will be closed, the perishing soul may have gone by. Speak for Jesus! If you only know His love to *you*, go tell it to others. He saved *you*, He can save them. You know yourself the chief of sinners, and He had compassion on *you*. Then point to the same Fountain of Life. Oh, speak for Jesus! Speak out of your full heart's joy—speak in your life.

A dear little girl, who had found Jesus as her Saviour, once gave me a sweet instance of this speaking of Him. She had been indeed "born again," as she told me.

In the absence of a beloved brother, she sat a long time in silence by my side, and at last, with her bright face beaming with pleasure, she said, "Oh, won't it be nice when HE comes?"

I thought she alluded to her brother, and answered her, "What! C——? but he will not be here yet."

"No, no!" replied the child, almost grieved at the mistake: "no, I was thinking of *Jesus*, when *He* comes to fetch his dear Christians to live up in Heaven with Himself."

I could not answer: my own heart sang "Hallelujah!"

So also spake Mary in the garden, "Where have you laid *Him*? Have ye taken *Him* away?" She judges every heart to be absorbed in One "altogether lovely," who is the object after whom she seeks.

Where the heart is renewed by grace, it must, as it receives, give forth: it is part of its life. None may behold its manifestations, but

they do feel it ; and if not to-day, then hereafter, the results of its subtle influence shall be seen.

I give the words of a mother whose young son grew up as a fair plant in the temple, and, when fairest, God gathered him for his garden above.

“Two days after we had laid the body of our darling in the grave, a man called at our house, and begged to see me. I was unwilling to admit any one, for my grief was very great ; but the earnestness of his appeal induced me to consent, and when he stood before me, I recognized an intelligent but intemperate workman of a neighbouring shipwright.

“He drew from his breast a temperance token, and with a broken voice told me that he thought it would comfort me to know that it was the fruit of the child for whom I was weeping. His words, his love, had won this workman from the vice of drunkenness.

“My boy frequented the workshop day by day, and, in his own loving way of warning and persuasion, he had induced this man to forego the intoxicating draught ; telling him that no drunkard could inherit the kingdom of Heaven.

“Often weary in his work, the man would declare his conviction that he could no longer proceed without some stimulant : these were the days that I have known my boy beg for coffee for him, that he might find no excuse for seeking the haunts of evil company. ‘He is gone!’ said the man, weeping ; ‘but I thought I could not better show my respect for his memory, than, when I had helped to lay him in the grave, to go and do what would give him pleasure.’”

How often have we heard the enquiry “Does —— know Jesus ?” and I think of the widow’s son, and can only reply, “*I don’t think she does : for she never speaks of Him.*”

Of churches and chapels, of sects and ordinances, of doctrinal and controversial subjects, associations and man’s doings, there is enough, and a great deal too much. But very little about Jesus. Nothing of what He has revealed by His Spirit, nothing of His beauty beheld in some new aspect in the Word, or His voice of love heard in some guidance, or His glory displayed in some discovered line of His providence.

“Your mother is very circumscribed in her views,” observed a lady to the daughter of one whose life was hid with Christ in God. “She has but one subject that seems to give her any pleasure, and she always returns to it. She has but one idea—*Jesus.*”

Sweet censure ! Who is there among those who have made Him their wisdom as well as their righteousness, redemption, and sanctification, who would not think it blessed to be counted a fool for Christ’s sake ?

Oh that we could always lay claim to this distinction from God’s enemies ! Then would not our fine gold become dim, nor be so like the tinsel of the deceiver ; nor, being all things to all men, should we leave a doubt upon our testimony whether Christ’s glory, or Nature’s, be our object.

One who is seeking to win attention to his Master’s message will not abruptly force it, nor rudely and uncourteously reprove. The Lord delights not in such ministry. If you are living in fellowship with Jesus, He will direct your paths.

When the tradesman is busy in his shop, disturbed by careless cus-

tomers, his head perplexed and his temper irritated, it would hardly be a propitious moment for ministering to him directly of the things which belong to faith; but you cannot fail to minister: patient gentleness, kind words, and courtesy are not thrown away. If the overtoiling tradesman should not gather your gift, *Jesus* will. Some day the busy shop may be empty, or the shutters may be closed: sickness or trouble may have opened the door; but the ministry began before.

"I went into a poor little shop one day," said a friend to me; "I had sometimes left a tract there, or tried to speak to the mistress; but hitherto she had seemed to receive me with suspicion. I wanted some combs, and, though I could make my purchases more to my taste by going farther, and to superior shops, I always feel it right to support the tradesmen around the place where my dwelling may be. I chose a pair of combs, the best I thought amongst those she offered to me to select from, but when I examined them, I found they were not alike, and that one was damaged.

"The poor woman looked disappointed, and offered to reduce the price or give me others; adding, 'They are, I fear, not saleable.'"

"No," replied my friend; "as you will have a difficulty in disposing of them, I will take them at the first-named price. The difference is really of very little importance."

"The face of the poor shopkeeper brightened," said my friend. "I was hardly conscious at that time how much I had recommended my dear Master; but I had done so.

You may object that one who did not know *Jesus* might have performed an equally good-natured action.

True; but would it have been done in the same spirit—with the same aim? One would have been done unto man, the other unto God. Man forgets—God never forgets.

I do not mean to say that every one who speaks of *Jesus* ministers for Him. But this I *do* mean to say, that if you love Him, you must live with Him; if you live with Him, you must bear some likeness to Him; if you bear some likeness to Him, you testify for Him; for it is not your tongue, but your walk, your life, that shall proclaim Him in your ministry. My friend had spoken for *Jesus*. Another, who loved Him not, might have recommended *herself*; but she could not have recommended the Lord, because neither knowing Him nor loving Him, she would have had no desire towards Him.

You will understand by this, that it is not those with the mere head-knowledge, and who can talk fluently, that are ministering spirits; nor yet those who may speak gentle words. These may have a form of godliness, or the sentiment of natural benevolence. They may even speak of *Jesus* after the hearing of the ear, while they themselves live in dire self-deception. Besides, there is a positive respectability in religion at the present day. The ready utterance of Divine things, which the speakers have never experienced, leads them to judge others as themselves. They may walk with man, not with God—bear lamps, it is true, though no oil—go forth to meet the Bridegroom, and never *see* Him; and at the last think to purchase, as Simon Magus did, from sinners like themselves the blessed unction—the gift of the Holy Ghost alone. Had the foolish virgins really known the Bridegroom, they

would have been otherwise prepared. Had they loved Him they would have known His ways, and expected His coming, and have learnt the utter worthlessness of the finest lamps, of the most elaborate workmanship, that had neither light for their darkness nor welcome to the Lord.

As we may speak of Him, so we may also practically deny Him, by our walk.

If we stand long enough at the door of His enemies, we shall be invited to enter, and warm ourselves at their fire. We are then prepared to say by our actions, "I know not the Man," and, but for restraining grace, confirm it by growing into still closer conformity with those who love not our Lord.

I knew a Christian lady who accompanied a worldly relative, with whom she was on a visit, to a brilliant assembly. A young and careless girl, remarking the gloom on the face of the stranger, sought to draw her into conversation, and learnt with amazement her disapproval of such scenes, and her opinion of the dangers therein to those who frequented them. The young lady naturally inquired,

"Then why are you here?"

There was a moment's silence. The Christian (for she was a Christian) may have heard in the depth of her spirit, "What doest thou here, Elijah?" echoed from the lips of one of the children of folly, who was sitting in judgment on a child of light. She replied, "I came to please a friend." That friend was not Jesus. If this was wayside ministry, was it for the Lord of glory?

Do you know Jesus? Then, if you do, your hands and feet, as well as your lips, will surely speak of Him. Live so close to Him, that none can doubt the fact. The world will hate you. It hated Him before it hated you. But get your heart full of His sweet image, and you will have even here a recompence for a martyr's end. Let His love fill your heart, and every Dagon shall fall before it. Accustom yourself to His sweet society, and lower pleasures will cease to tempt you. Share your thoughts and desires with Him; your words will be fewer, but they will bear the impress of His Spirit. Oh, let His glory be your chief aim, and for His sake shun whatever may tempt you to deny by word or deed the Lord who so loved you, and gave Himself for you, that He might purify unto Himself a peculiar people.

Ye who know Him and love Him, and now walk with Him in His humiliation, shall soon walk with Him in white in glory—soon speak face to face with Him. Ah, then how little shall we find we really knew! Like Sheba's queen shall we exclaim, "The half was not told me." But unlike her, our hearts will not faint within us; for we shall drink in immortality with that glance. To him that *hath* shall be given; but to him that hath not—how can he then receive? Many may say, "Lord, Lord, have not we prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?" Mournful doom for those who spake with their lips, but whose heart was far from Him! "I never knew you; depart from Me, ye that work iniquity."

Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless it is vain.—*Colton.*

GIVING TO THE LORD.

BY THE REV. THEODORE L. CUYLER.

There is no Christian duty which is performed in a more slovenly manner by many good people than the duty of giving money in charity. Some give lazily to whatever and whoever begs the most lustily; they are quite as likely to encourage imposture as deserving objects, for they are too careless to inquire and discriminate. Some give money fitfully, under the spasmodic inspiration of an eloquent appeal; others give only when their digestive organs are "all right," and they are in good humor. A third class give for ostentation—like the selfish curmudgeon who bestowed a hundred dollars on a town clock, because he "liked to give his money where he could hear it tick."

There are a sensible few who give by system and give on principle—and give, too, with discrimination. This is the way in which the late Arthur Tappan bestowed his liberal benefactions. The popularity of the object never bribed him, and the unpopularity never deterred him. He held his wealth in trust for Jesus Christ, and lived up to an honest, conscientious stewardship.

James Lennox, Esq., of New York—whose benefactions for the last thirty years have amounted to a larger sum than Mr. Peabody's—has also set an example of judicious distribution, as well as of princely liberality.

The Bible not only counsels generous giving, but systematic giving. In his first epistle to the Corinthians, Paul makes this recommendation: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This money thus saved out of the week's income was to be put in Christ's treasury. Now there are three vital principles involved in this method.

The first principle is giving by plan, and not at random. On each Sabbath the store was to be laid aside for Christian charity. There was also to be a regularity in the amount of the gifts. Instead of trusting to the caprices of the moment, there was to be a fixed rule by which to gauge the donation. That rule was: "*As God has prospered him.*" The gift was to be in due proportion to the income. The widow's two mites weighed as heavy in the scales of charity as the golden shekels of the millionaire.

This method of giving by daily or weekly appropriations develops also the power of the littles. Great aggregates are made up by accumulating of pennies and of dimes. This is the way that Romanism builds her stately cathedrals. This is the way by which Methodism raised eight millions of dollars during their "centenary year." By this method only can the Presbyterians hope to raise five millions as a "memorial" to the Lord in gratitude for their happy re-union. The thousands of Dr. Adams' and Dr. Hall's congregations must be supplemented by the dimes of the seamstress and day-laborer, and of the worshippers in frontier cabins.

Years ago I knew of a poor mechanic who gave twenty-five gold dollars annually to Christian enterprises though his wages were but a dollar and a half a day and his household large! He put aside five cents a day for the Lord, instead of wasting it on beer and tobacco. His wife

earned two dollars a week and laid by ten cents. The children occasionally picked up a few pennies by running on errands, etc., and they, too, were glad to drop their mites into the box, so they accumulated a half dollar per week, and became, spiritually, one of the richest families in the village.

Now, why cannot every Christian who reads this brief article "go and do likewise?" We ask another question: Has any follower of Christ the moral right to accumulate and invest great wealth? Are not successful earners bound to be generous and systematic distributors?

A THANKFUL HEART MAKES A DILIGENT HAND.

The "American Board" is the name or part of the name of a big missionary society, which some of you may know and some of you may not. It receives almost half a million of dollars a year to send the gospel to the heathen with. Of course, you think, there must be some pretty large givers, and there are; but you will be pleased to know that the largest giver last year was a little girl eleven years old.

"Why, how *can* that be?" somebody will ask. The biggest, I mean, according to her age and her means. She is the little daughter of a poor widow. She had sent six dollars, and in sending six more, she wrote a little letter to the superintendent of her Sunday-school, in which she says:—"I pick berries after school, and go to New Milford early in the morning, before school, and sell them. I've got eleven dollars. Here are six; and I paid mamma's tax, that was four; and got me a sundown." The tax-man gave me twenty-six cents. I get so tired; but then I think I am not a heathen girl, so I forget being tired."

Can we not begin the new year with the spirit of this dear child? If we do, the missionary societies will not complain that they have no means of preaching "the gospel to every creature."—*Child's Paper*.

Literary Notices.

The accomplished Pastor of the Broadway Tabernacle, New York, Dr. J. P. Thompson, whom rumour designates for the Presidency of Yale College, is the author of a recent volume on *The Theology of Christ*. (N. Y.: Scribner.) The method of the work is to take up the doctrines taught by our Lord in His own words, and as these words touched on nearly all the doctrines, there is a great measure of completeness in such a treatment of the matter. In Dr. Thompson's books, the learning of a ripe scholar, the skill of an accomplished logician, the truth-seeking of a philosopher, and the loving, reverential faith of a Christian are very happily blended.

A volume from the pen of Rev. J. Baldwin Brown, is sure to secure the attention of thoughtful readers, for he is a man of rare intellectual

force and moral courage, though too much addicted to "running a muck" against what has been held as orthodox. He is probably much more orthodox than he gives himself out to be. His latest work is, *First Principles of Ecclesiastical Truth*; Essays on the Church and Society. (London: Hodder & Stoughton.) We cannot speak of the work from actual perusal, but we direct attention to it, as one that is pretty sure to reward a careful study. Among other topics, the author discusses the Infallibility of the Pope, and that of the Bible. On the latter, he would make some abatements from the current views on the subject. We cannot, of course, describe these in detail. But let what he has written be studied calmly and searchingly.

The results of the Palestine Exploration movement, are reported, so far as they have gone, in relation to Jerusalem, in a volume by Captain Warren, R. E., who has had charge of the researches there conducted. His book is called, *The Recovery of Jerusalem*. (London: Bentley.) Dean Stanley contributes an Introduction. No book on the subject can be as valuable as this. The discoveries have been most important, and will throw light on many obscure passages of Scripture.

Many of our readers who have heard and enjoyed the preaching of Rev. Samuel Martin, of Westminster, will be glad to know that he has recently issued a volume entitled, *Rain upon the Mown Grass, and other Sermons, 1842-70*. (London: Hodder & Stoughton.) For penetrating power to reach the conscience, there are few men equal to Samuel Martin.

The *Advance* has entered on the fourth year of its existence under most favorable auspices. Its popularity has increased with each year, and it now stands in the front rank of American Religious Journals. It is able, candid, and independent in its editorials, full and fresh in its Church News of all denominations, very attractive in its Children's Department; in fact, it embraces in its columns—Agricultural, Scientific, Commercial and Literary—a complete summary of current news of the day, which, with correspondence from all parts of the globe, make it one of the most complete and attractive family papers ever published.

Among its premiums it is now offering the *Advance* Chromo of Henry Ward Beecher for every three new subscriptions. The *Advance* Company, of Chicago, are publishers.

British and Foreign Record.

And may we really begin to believe that "this cruel war is over!" If this be so, thanks to God! Fearfully has France suffered, being made herself to drink the "cup of trembling," which she has often put, and oftener threatened or tried to put, to the lips of other nations. A whole generation must pass away before the traces of this conflict disappear. Thousands will go down sorrowing to the grave, maimed for

life, or mourning the irrecoverable dead. The nation will rise up again, the cities will be rebuilt, the battle-fields will be cultivated once more; but let us not forget the tens of thousands who will weep in secret. We cannot but respect the heroic defence of Paris. There is no dishonour in *this* capitulation. If, from this adversity, France shows itself chastened, putting away her vanity and boastfulness, and learning the art of self-control, she will stand higher than ever among the nations, nor will she have learned the lesson too dear.

Germany is upon her trial, too. Hers may be the greater danger. The intoxication of victory has often proved more perilous than the humiliation of defeat. She is now one, and she is an Empire. Her military organization has proved itself the best in Europe, the best in the world. It will be hard to have such a weapon in the hand, and not to use it. Already, all the world but herself believes that she has pressed France too far. It is well that she is showing some generosity at the last, in refraining from a triumphal entry into Paris. If she can now disband these citizen-armies, as the United States did in '65, and set herself to the task of internal development, she will have won her noblest victory.

The Ritualists in England are carrying it with a high hand, continually increasing the splendour of their ceremonial, defying the power of Courts and Parliaments, and claiming that the people are coming over to them, while the Evangelical party is on the wane. We fear they are not far astray, as to the facts, and the secret of their success is that *they have got the Prayer-Book on their side.*

Mr. Gladstone's letter, in relation to the Pope's safety, is bringing protests from every quarter. And rightly, too. It was no business of his, or of the British Government's, where the Pope might go to. This pandering to Romanists is very much overdone.

We observe that our brethren at the Antipodes, the "Congregational Union and Mission of Victoria," are threatened with such an influx of "special members," (*i.e.*, individual members, not delegates), as to endanger "the representative character" of the body. The Colonial Missionary Society, which, we believe, has not given them any assistance hitherto, except in defraying part of the passage of ministers sent out from England, has now promised to add twenty per cent. to the local missionary subscriptions, if these are made up to £500, (\$2,500), which will be done. We have no doubt that our fellow-colonists require the help thus given them, and will use it well.

The Victorian Congregationalists have stood firmly by their principles, in refusing to avail themselves of land grants made to the several denominations by the government in the old times of indiscriminate endowment.

By recent changes in the University of Oxford, allowing the students to live out of the Colleges, in licensed houses, it appears that the actual

expenses of residence and tuition can be brought within £50 a year. This does not include travelling, clothes, books, petty expenses, and the cost of living during the vacations. We have seldom heard the same charges set down at less than £200.

OUR American exchanges announce the death on the 24th December, of the Rev. Albert Barnes, the well-known commentator, at the age of 72. He had risen that morning in his usual health, and set out on foot sometime during the day, to visit a bereaved family of his former congregation. On returning home, he sat down in an easy chair, told his daughter to go to the register, when, immediately afterwards his head fell back, he breathed insensibly for a few moments, and then expired.

Mr. Barnes was one of the founders and brightest ornaments of the New School Presbyterian Church, which sprang indeed out of his teaching, and the persecution to which he was subjected in consequence. But he belonged, in another sense, to the whole Christian Church, and it grieved us not a little (as he confessed it grieved him also), to see him recently withdraw from the non-denominational American Board of Foreign Missions, with which he had co-operated for so many years, to connect himself with the new Presbyterian Board. Would he have done it had he thought himself so near that blest land where the *sects* are no longer known?

The *Examiner and Chronicle* gives the following brief sketch of his life and labours:—

“He was born at Rome, in York State, in 1798, graduated with high honors at Hamilton College in 1820, and pursued his theological studies at Princeton. His first settlement in the ministry, was at Morriston, N.J., in 1825, and continued five years, at the expiration of which he was called to the pastorate of the first Presbyterian church, Philadelphia, from which he has recently retired. But he has continued to labor in the pulpit and in pastoral visiting, and on the last Sunday before his death preached in the church of which he had been pastor for over forty years.”

“Few authors have exerted a wider influence. His Notes on the New Testament are said to have sold to the number of a million volumes. They have had relatively a higher reputation in Great Britain than in this country, where, though widely popular, they have had less influence on critical students of the Scriptures. On the Old Testament he produced some works that have been more highly esteemed, if not as widely circulated—on the Books of Isaiah, Daniel and Job, and lastly on the Psalms. He was also author of ‘The Way of Salvation,’ of a volume of Family Prayers, ‘A life of St. Paul,’ a volume on the Evidences of Christianity, one on the Episcopacy, one on the Atonement, and one on Scriptural Views of Slavery. ‘Having served his own generation, by the will of God, he fell on sleep.’”

The *Advance* says Victor Emanuel has now an uncommon chance to manifest a Christian spirit, by obeying the precept, “Bless them that curse you.” He has been cursed by a very eminent man, in a very eminent degree, and in a very public manner. The Pope has uttered a malediction in print too long for us to quote entire, and we therefore recite only this fragment:—

May he be damned wherever he be, whether in the house or in the field, whether in the highway or the byway, whether in the wood or the water, or whether in the church. May he be cursed in living and dying, in eating and

drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or working, mingendo, cacando, and in blood-letting.

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples. In the forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his veins and in his groin, in his thighs and genital organs, in his hips and in his knees, in his legs, feet, and toe nails!

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may Heaven, with all the powers that move therein, rise up against him, curse and damn him!

Amen. So be it. Amen.

One's hair almost stands on end to think of the old man, whose years might at least have taught him his own need of Divine forbearance and forgiveness, cursing his fellow-mortal in that style! Happily, as one of his own communion recently told him, in a N. Y. Fenian journal, his *blessings* are more to be feared than his *curses*—for he blessed the Queen of Spain, and she is sent into exile; and he cursed Italy, and it is free from the Alps to the Adriatic! Has the Pope never read the warning—"As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him; as he clothed him with cursing, like as with his garment, so let it come into his bowels like water, and like oil into his bones!"

The proprietor of the N. Y. *Independent*, not admiring Mr. Theodore Tilton's free and easy Theology, and finding, probably, that his subscribers were many of them as ill suited with it as himself, has dismissed him from the editorial management of that journal. We are glad of it, and hope the change may be every way beneficial.

The woman suffrage movement, the *Advance* thinks, may be considered to have been decently interred with the year 1870. "Eighteen months ago the tide seemed rising with such force as to threaten an early inundation, and many thoughtful people really feared that, without pausing to debate the question, the country in a spasm of reform was going to revolutionize society by placing the ballot in the hands of women. It certainly looked so to a superficial observer." But the "danger" is past; and although a few scattering shots are yet fired by the retiring skirmishers from the plucky shadow of Bunker's Hill, the engagement is over. A lady writer in the N. Y. *Independent*, however, takes a very different view of matters, and declares that within ten days past the movement has "changed front," and that "women are already enfranchised under the constitution and recent amendments. A distinguished senator said to one of our number that at a recent congressional dinner-party, where the subject was under discussion, some fifteen members were asked, each in turn, what answer he could make to this argument; and all replied they had nothing to offer." Perhaps; but there is one very strong argument against their cause which we fear they will never be able to overcome, and that is, that Ben. Butler has espoused it.

All accounts agree that wine was less plentiful at New Year's receptions this year than ever before. The voice of the press and pulpit was not in vain. The *Mail*, one of the most fashionable of New York papers, says: Many ladies departed from their usual custom and banished the dangerous article altogether, while in but few instances was it urged upon callers. New Yorkers will have more pleasant recollections of New Year's Day 1871, than of the festival for many a year back. A new era in the history of social entertainment seems to have commenced, the same change for the better having been noted in Montreal and elsewhere. The ladies of one of the Episcopal churches in that city, to their honour, led the movement, and agreed among themselves not to offer wine that day to any of their friends.

Correspondence.

"LAY HELP IN CHURCH WORK."

This is the title under which lay agency is being at present urged on the Church of England in London. In November, at fourteen of the City Churches, sermons were preached; whilst the attention of City men was called at most of the other Churches, to a conference of clergy and laity, to be held at Sion College, London-wall, under the auspices of "The Bishop of London's Lay-Helper's Association;" to induce men to devote a small portion of their time to Church work, and how to make that work most useful to themselves and to the Church. I have since learned with regret that not one hundred and fifty persons attended the meeting. I was under the impression that whilst some other churches were unwisely neglecting lay help, the Church of England, the most conservative of all, was rousing herself in the right direction. It gave me pleasure therefore to learn that, in this village where it was convenient for me to attend, a similar meeting was called by notice from the pulpits, and by *affichés* at the several Church doors.

It is true that I could not, on enquiring of my gentlemen friends, find any who proposed going to this meeting, nevertheless I was there at the hour appointed. To give it more solemnity and importance a religious service of one hour had been held in the Parish Church, from which those met together adjourned to the conference of Clergymen and Laity. On taking stock of those present I found that, deducting about twelve clergymen, sixty ladies, and twenty young men of the Diocesan Association, brought down to advocate the business, there might then remain as the representatives of twenty-two parishes in the Deanery of Ealing, perhaps one dozen of gentlemen effective and non-effective. Now I propose to give your readers a report of that meeting, not in the spirit of cynicism, but fairly; and chiefly with a view of calling the attention of our people to what, for want of a better name I must call, the importance of "*lay agency*" in the Congregational Church; and to indicate what is wanted in the way of calling out and organizing it.

The chair was taken by the Dean,—or local superintendent, under the

Bishop of London over the twenty-two parishes supposed represented,— a clergyman was called upon to open the meeting with prayer. The reverend gentleman on that summons read from the prayer book three collects and the Lord's Prayer. Imagine the Apostles lifting up their voices with one accord, and reading from some old Jewish missal, of perhaps three hundred years old, three collects and adding the Lord's Prayer. We fear the answer would not have shaken the house, neither was the house much moved by the three collects, read by their successors. But we must not find fault, the collects though quite irrelevant to the business on hand, were not much more so than some of the long extemporaneous ramblings which occasionally greet the ear at our meetings. The Dean then introduced the subject for which the conference was being held, and called on the Vicar of Upper Clapton, to read a most admirable essay on the subject of lay-help. From his essay it appeared that, in his own parish he had extemporised a "church council," whom he consulted on all subjects concerning the conduct of spiritual and financial affairs; evidencing thought I, the great want felt in the Church of England, of a body answering to the purposes of our Deacons, a body of laymen acting as the constant supports of the pastor. To this however it was answered that the Church vestrymen were intended for that purpose; the vicar questioning their suitability, feels happy in a church council, selected out of a body of sixty lay workers, who in financial matters have raised for their church purposes no less than £25,000 in one year. This effort alone had acted most beneficially, making every subscriber and every worker feel an interest in church work, and inspiring them with new life. Strange to say, in the face of this statement, he and others deplored the abolition of the pauperizing system of Church rates now compelling many of the parishes to depend on the voluntary principle of support; a system which finds little sympathy with the people who have never known what it is to give a generous support to the gospel ministry.

The members of the *church choir* were justly classed among lay-helpers. The jealousies and heart-burnings, which seems to be the chronic weakness of such, was acknowledged, and a recommendation to sacrifice self, and set up in its stead a spirit of devoted loyalty, was the efficacious cure offered. Unfortunately those who are gifted with musical talent, are not always gifted with sufficient greatness of mind. The *Sunday School Teacher* was of course recognized, and the *open-air preacher*; but above all the *visitor* from house to house, whether as a tract distributor, scripture reader, or for enquiring into the condition of the people, getting the children to Sabbath School, and the grown people to attend Church. For all these purposes, it was unanimously agreed, that the sanction by recognition and appointment of properly constituted authority, was most desirable. From whom should that authority come, was the point at issue.

Commander Dawson, R.N., opened the conference in a speech of considerable length, advocating the scheme laid down in a "Leaflet," which had been circulated in the room, entitled "Reasons why lay-helpers should become members of the "Diocesan Association of Lay-Helpers." For the information of those of your readers who may be ignorant, I must inform them that a *Diocese* is the jurisdiction of a Bishop; a *Parish*,

is so called because it was formerly under the charge of a secular priest, and the name has been retained to designate that portion of the population which is apportioned to the minister (episcopal) of a congregation, all the parishioners are supposed to belong to his ministry. "The object of the above named Association is to organize in one bond of union, under the presidency of the Bishop, all Laymen being communicants who are now engaged in Church work in the Diocese of London," The "Leaflet" gives six reasons why, which may be summed up shortly: (1.) The chief pastor of the Diocese is anxious to be brought into closer relationship with all Laymen who are working; (2.) For mutual counsel; (3.) For united prayer; (4.) That once in a year they may altogether "join in the reception of that Divinely ordained Sacrament to which a special promise of blessing is attached;" (5.) More readily to transfer workers, and find work in change of parish; (6.) All this promotes unity, kindly feeling, and increased zeal, to the honor and glory of God.

It must be confessed that the "Leaflet" does not make out a very strong case. Two words *Union* and *Communion*, under the Bishop, expresses the whole. Commander Dawson, who is doubtless the author of the "Leaflet's" verbosity, spoke for half an hour in its favor; likening *the Association to an Army under its general, the Bishop; or to a Navy, which, as at Trafalgar, saw its main strength in the presence of the Admiral.* In 1865 the Association commenced with one hundred members, up to 1868 it only doubled that number, and now at the close of 1870 it numbers one thousand. A thousand in a Diocese which numbers four millions of souls!

Few of the clergymen present saw the importance of Commander Dawson's Association. The Vicar of Ealing offered, goodnaturedly, a resolution in favor, without much remark, simply explaining that he had been asked to do it, but that the proposal had been far from unanimously accepted in a former Convocation. It is of great importance that this be explained, because it lays before your readers the true state of feeling with regard to lay-help in the Church of England. The position is this, that, *a few* earnest workers feel the necessity of rousing a larger number, who have never been summoned to work, and they think that, by seeking the warmth of Association, and the recognition of their Bishop, the end may be attained. A Clergyman present, however, presented the true state of matters, by saying, "You are putting the saddle on the wrong horse. It is not the laity who ought to be required to call out their fellows. It is the parochial clergyman who is to blame, in not calling to his aid those whom he perceives fitted for work. Were he to do so, and parochially to organize them, plenty of willing laborers may be found. There can be no need of recognition by the Bishop, who cannot be expected to know the wants of a parish, and it must be sufficient for lay workers that they receive recognition and appointment from him whom the Bishop has placed over them, for this, and all other means of cultivating the people under his charge."

From this conference I have gained strength on three positions which in this communication I wish particularly to press. Firstly. There are in all churches innumerable *drones* who, were they only called out by their minister would be *workers*. In no church are these drones so plentiful

as in the Church of England, but I am not writing for that body but for Congregational Churches, who have perhaps a greater power of intelligence than any other body, and yet leave lay agency to be almost usurped by one of the least intelligent bodies in Canada, and have little real appreciation of its value. The Sunday School is almost the only object on which it *half* employs a good many. It is the refuge for many who feel that they ought to do something; and if scripture reading, cottage meetings, and preaching, are in a few cases taken up, they are so by self appointment, and without responsibility. Visiting from house to house, is I think in no case practised, yet what a power for good would it be in our country villages and smaller towns, whilst the power of all our churches might be doubled by the judicious employment of the male members. Secondly. It was unanimously conceded and I believe all who have tried the higher walks of lay-help must feel how much advantage there must be by being duly commissioned and appointed. How much better is the position of him who is able to say "I have been appointed or requested by (the Church or Minister) to call on you," than for one to go from house to house without other authority than his own, and for a preacher to feel that he is recognized and appointed by his church. Further, it is quite evident that the appointment of approved competent men by a church will have a tendency to suppress unauthorized and incompetent teachers. Thirdly. If the command "Lay hands suddenly on no man," means anything it means that there are men on whom a good Bishop is required to lay his hands; and it is the duty of every Christian Pastor, and of every Christian Church, to look out, and appoint and organize workers in the Church. The man or woman who will not work, neither should he eat of that spiritual bread of which he is no legitimate partaker.

In conclusion of a long paper let me earnestly prefer the request that this subject be taken up by the first meeting of our Congregational Union. There has been too much of dependence among us upon what may be called our standing army. Rather we have had no standing army, but only the skeleton. The work has been left to ordained men, and very properly so, but why not organize and ordain more, why leave all lay agency to the non-system of hap-hazard. "Let them work" or "let them preach," has been the half hearted admission to the right of a Lay-helper to work. The churches must demand more, especially should Congregational Churches where all men are brethren, all are alike priests, and where therefore the organization, as of an army, ought to be the most perfect.

J. P. C.

Ealing, London,
15th December, 1870.

"WHAT DOES IT MEAN?"

(*Vide Canadian Independent, Dec., page 208.*)

DEAR SIR,—The following remarks may throw some light on your question, or induce others to do so who are better qualified. Your question may be considered under two heads:—

1. What is the ordination of Elders? It is admitted by almost

every denomination, that the appointment of elders in Christian churches is a Divine Institution. Attempts have been made by some churches to get along without elders, but these attempts have generally failed. As the welfare of churches is connected with the appointment of elders, it is important to know the manner in which this is to be done.

In Acts xiv., 23, it is recorded that elders were ordained in every church. The original word *cheirotonesantes* signifies to appoint by stretching out, or raising up the hand. In the fine old version of Tyndale, the whole verse is rendered thus: "And when they had ordered seniors by election, in every congregation, after they had preyed and fasted, they commended them to God, on whom they believed."

The ordination of elders then, when not entangled in "the complex ways of men" is quite a simple affair. It is merely a show of hands in favor of some qualified brother to take the office of pastor, or elder.

2. *Who* has authority to ordain elders? In the New Testament we find that elders were ordained by the Apostles, Acts xiv., 23, and by the Apostolic helps, Titus i., 5.

The Apostles and Apostolic helps have departed and left no successors.

Who, then, is to appoint elders now? The New Testament states *what* the qualifications of elders are, and living men must decide *who* possess these qualifications. There is neither precept nor example in the New Testament for an elder being appointed over a church by the elders of other churches. Neither is there precept nor example in the New Testament for churches appointing their own elders. It is altogether an open question. Any church may appoint its own elders by a show of hands without calling in the elders of sister churches to take part in the proceedings. Any church is at liberty to call in question the decisions of other churches, either in the appointment of elders or anything else. The scripture rule is, "Prove all things."

Of course a church is not bound to reject an elder because he was appointed by another church, or another denomination, neither are they bound to receive him.

In this as in every thing else they are at liberty to think and act for themselves.

I am, dear sir,

Yours faithfully,

PHILADELPHIA.

Warwick, Ont., Dec. 22nd, 1870.

News of the Churches.

Ottawa, Presentation.—DEAR SIR.—A very pleasant incident having taken place a short time ago, in connection with the Bible class of the Revd. E. Ebbs, in Ottawa, it gives me pleasure to send you a short notice of it for the *Independent*.

On the evening of Monday, the ninth of January, at the close of the usual exercise, which was largely attended, as the Pastor was about to dismiss the

class, one of the members rose, and asked to be permitted to make a few remarks. Assent being readily granted, he read and presented to the Pastor an address expressing much love, and warm gratitude from the class to him for his unwearied labors in this department of service, for their good, and begging his acceptance of the accompanying tribute of their affection. At this moment another member of the class placed on the table, a very elegant silver plated Fruit-stand of beautiful design and a Table-bell with a marble stand. The address closed with reference to the great good that has already been accomplished in the class, and warm desires for the continued health and happiness of their dear Pastor, and Mrs. Ebbs. The whole affair was an entire surprise to them both. The address was responded to, in a very affectionate and appropriate manner, joy beamed on every countenance, reflecting the gladness within, and the many kind words said at parting, showed the tender love existing between the Teacher and Taught.

AN EYE WITNESS.

Brockville.—On the Friday evening before Christmas, a number of friends from the Church and Congregation, took possession of the residence of the Rev. A. McGregor, and in due time sat down to a feast of their own providing. A programme was improvised, composed of reading, speeches and music vocal and instrumental, ending with the presentation to Mrs. McGregor, of several valuable articles of plate, consisting of an elegant Dinner Castor, Butter Cooler and Cake Basket, together with some glass and crockery. This substantial expression of good will was all the more appreciated, because of the unusual strain during the previous week upon the liberality of the people in liquidating a self imposed debt, of \$250, in the interests of the pastor. The party broke up, delighted with the consciousness that they gladdened their minister's home and the meanwhile earned to themselves, "a good degree."

At a special meeting of the Church under my pastoral care on the 18th inst., the following Resolution was passed, the insertion of which in the forthcoming "C. I." will oblige.

Yours truly,

ALEXANDER MCGREGOR,

Brockville, 19th January, 1871.

Resolved:—That as in the providence of God, Mr. Edward Childs is about to remove from this place, the Brockville Congregational Church, hereby records its appreciation of the services he has rendered, in the capacity of Church-Treasurer, since March 1869.

By an uniform kindness of manner and an unvarying disposition to follow after the things that make for peace, he endeared himself to all with whom he came, officially, in contact. That which however, is matter of special gratification to the Church to learn, is that, there is good reason to believe, that when attending to the duties of the Treasury, He who sat over against it, made him a willing subject in the day of His power, thus verifying the assurance, "them that honour me I will honour." Furthermore, the Church would in parting commend him to God and to the Word of His grace, which is able to build him up and to give him an inheritance among all them which are sanctified."

Belleville.—INSTALLATION AND MISSIONARY SERVICES.—On Wednesday and Thursday evenings, December 28th and 29th, special services were held in the Congregational Church, of this town. The first evening was occupied with the installation of the Rev. Richard Lewis, late of Lanark village, as Pastor of the Belleville Congregational Church.

The service throughout was exceedingly impressive. The Rev. K. M. Fenwick conducted the devotional exercises; after which Rev. Charles

Pedley, delivered an admirable address, based on the words, "The Church is subject to Christ," in which he set forth some of the distinctive principles of Congregationalism, and was heard with marked attention.

After the usual questions had been asked and satisfactorily answered, the Rev. C. Pedley, offered the installation prayer, and with the Rev. K. M. Fenwick gave the right hand of fellowship to the new Pastor.

The Rev. K. M. Fenwick then gave a very impressive charge to the Pastor and Church, in which he ably showed their mutual obligations, giving many valuable suggestions and counsels, which it is hoped will be conducive to the future prosperity of this Church. The Congregation then sang two verses of the hymn,

"With heavenly power, O Lord defend
Him whom we now, to Thee commend."

and a most interesting service terminated.

The attendance was excellent, many friends from other Churches being present, two of their Pastors came forward at the close of the service, and cordially welcomed the new Pastor.

Of the Missionary meeting, the '*Hastings Chronicle*' thus speaks, "On Thursday evening, the meeting of the Missionary Society took place, when addresses were delivered by Rev. C. Pedley, Rev. J. C. Smith, and Rev. K. M. Fenwick. The audience (perhaps owing to the extreme cold weather) was not nearly as large as might have been expected, or the excellent character of the addresses deserved. The Rev. Mr. Lewis also took part. We are sure that he will, in the difficult and arduous task before him, secure the esteem and share the best wishes of the religious community of Belleville."—*Communicated.*

DEAR BROTHER,—Since the above-named services were held, we have received some pleasing expressions of good-will from the Christian people of the town. The special services during the *Week of prayer* were well attended and exceedingly interesting, giving a fine opportunity to make the acquaintance of many of the Lord's people.

On Tuesday of this week my family came forward, having been detained through illness at Lanark. Their arrival was the occasion of no small interest to us, first, to receive them so much improved in health, and second, to receive the substantial '*welcome home*' of the friends who had assisted in preparing our house for their reception. Many good things came during the day from known and unknown friends, the crowning gift coming while we were absent to meet wife and children at the Railway Station, in the shape of a handsome '*study lamp*' which we found on our return illuminating our *sanctum*.

And as we had been very strictly admonished to ask no questions for conscience sake, we could do no other, than to pray that the Lamp of Divine love and truth might ever shine in the hearts of the dear friends who had so thoughtfully provided for our comfort.

For the information of those brethren who feel a special interest in the cause of the Master, as represented by us in Belleville, I would say, we have some reason to hope for brighter days for this struggling Church. Its experience has been indeed a trying one. We are not sanguine, yet we do believe that the Lord has not kept this Church through so many vicissitudes to put her to shame.

"In the name of our God we set up our banners," and say, *Brethren, pray for us.* The commencement has been as favorable as we could reasonably expect, and it is our earnest prayer that the Lord may use us for His glory in building up his cause in Belleville. R. L.

January 12th, 1871.

Bowmanville.—A short time ago, at the parsonage, Bowmanville, the Rev. T. M. Reikie received a gratifying and most unexpected expression of kindness and loving sympathy, in the presentation of a sum of money from various families who worship in the Congregational Church.

A LECTURE in aid of the Building Fund of the Young Men's Christian Association, Toronto, was delivered by Principal Dawson, of Montreal, on Friday, the 23rd December last, in the Music Hall, Toronto. The subject was "The Dawn of Animal Life on our Planet." The lecture was most interesting and instructive, and though necessarily a scientific one, involving a great amount of research and thought, was listened to with unwearied attention by a highly intelligent and appreciative audience, owing not only to its intrinsic worth, but also in no small measure to the clear style and animated delivery of the learned Principal, who evidently aimed at making himself understood by the meeting, and for that purpose availed himself of the assistance of drawings and specimens of the remains of several fossilised animals.

The lecturer slightly referring to some of the later strata of the earth's crusts, spoke principally of the Primary Rocks, those that were called Azoic, as it was believed when so named, that no traces of life were to be found in them, but which are now more correctly styled Eozoic, further and more correct investigations having shown that they as well as the later rocks are the sepulchres of extinct generations of animals who lived and died many thousands of years ago. As the audience followed the lecturer while he described the Laurentian formation, and the influential fact that it too, seemed to have been formed from even older materials, they were convinced that our Mother Earth is an old lady—old, very old indeed, although when decked out in her May and June adornments, she seems ever fair and young.

It was gratifying to find that Dr. Dawson is a firm believer in the Mosaic account of the Creation, that he does not adopt the development theories which at the present day have so many adherents and advocates. He showed, among other circumstances which prove the falsity of the doctrine, that the animals which may have been, probably were, at "the dawn of animal life on our planet," certainly which were amongst its earliest inhabitants, have their successors, most probably by generation, at the present day, and these successors have not improved on their progenitors, nay, if any thing, they have degenerated from their fossilized ancestors, and he proved that a similar state of things is shown in many other species of animals, thus evidencing that deterioration of species, is to say the least, as likely as development into higher organizations. The lecturer gave strong proofs that the absurd and debasing doctrine that the human being is a gradual development from the mere brute creation is as unlikely as it is untrue. When the Almighty made man, he took fresh earth for the operation, he built a new house out of new materials for the lodging place of the breath of life, which he put into Adam's nostrils when he made him a living soul. We recognize the brutes as the works of the Divine Being, they as well as man having sprung from the great Creator's hand, but they are not bone of our bone, and flesh of our flesh, they are our fellow tenants of this wide world that they as well as we occupy, but they are not our blood relations, although a vestral philosophy would fain have them so.

Churchhill.—CHURCH REOPENING.—On Sabbath the 8th inst., the Congregational Church, Churchhill, Esquesing, was reopened for worship, after having undergone considerable improvements. Three sermons were preached by the Revds. L. Thurston, (ME.) J. Tovell, (Wes.) and the Pastor.

On Monday evening a Soiree was held, when the house was filled to overflowing. The meeting was addressed by Revds. W. Cook, J. Tovell, E. Barker and J. Unsworth. Joseph Barber, Esq., of Georgetown, occupied the chair.

The meeting was very much enlivened by a choir chosen for the occasion. The proceeds of the collections on the Sabbath and the Soiree amounted to over \$120,00, which with previous subscriptions covered almost the entire cost of the changes made.—*Communicated.*

January 18th 1871.

Brantford.—A PLEASANT SURPRISE.—The friends of the Rev. Mr. Wood, of the Congregational Church, invited themselves to his residence last Friday evening, December 30th, as they have annually done for ten years past, and having enjoyed themselves to the full over the repast provided by the ladies, called him and his family into the sitting-room, intimating that they wished to say something to them. Mr. Edward Gould then came forward, and in a neat and appropriate address, on behalf of the young men of the congregation, presented Mrs. Wood with a very handsome Lockman Sewing Machine, wishing her and the family at the same time, a "Merry Christmas." Mr. Wood, taken entirely by surprise, had no sooner attempted to express his thanks, and those of his wife, for their very suitable and valuable present, than Dr. Allen came forward, and in the name of the young ladies, begged Miss Charlotte's acceptance (that being her birthday) of a very beautiful set of furs. A second attempt at returning thanks on behalf of his daughter, was even a worse failure than the first. However, the people kindly accepted the will for the deed, and after a very agreeable social chat, they separated at an early hour. Such kindly acts furnish their own comment. Long may the spirit that prompted them prevail!—*Expositor.*

The foregoing very pleasant surprise was followed up at the regular annual meeting of the Church and Congregation, on the 18th January, by the generous addition of \$200, to the pastor's salary, making it \$1000 per annum. The Treasurer on the occasion referred to, reported a *clean balance sheet*, the Congregation now being entirely free from debt.

Rev. J. A. R. Dickson.—CALL DECLINED.—The Rev. J. A. R. Dickson, of this city, has received and declined a very flattering call to the Northern Congregational Church of Toronto. Considering the nature of the call, and the pecuniary inducements held out, Mr. Dickson's declination speaks highly in his favor, and his action in this matter will strengthen the ties of esteem and affection which happily bind pastor and people together.—*Advertiser.*

The Rev. J. G. Manly, until recently Pastor of Zion Church, Toronto, is at present engaged as one of the Agents of the Upper Canada Bible Society, and has been visiting the Branches of that Society, in the Counties of Haldimand, Welland and Lincoln.

The Rev. H. Denny.—We regret very much to learn that the house of our venerable "Father" Denny, at Alton, was totally destroyed by fire, on the morning of the 4th January. We have received no particulars, but believe that while the loss on the furniture was partly covered by insurance, there was no insurance on the dwelling itself. Our aged friend, and his partner, have the deepest sympathy of all who know them, and we are glad to find that, unsolicited, contributions are being sent in to repair, in some measure, the loss sustained, we shall be most happy to be the medium of forwarding anything which friends may feel it in their hearts to give for that purpose. To all who thus show kindness to his servants for the Master's sake, the Master will say at last, "Ye did it unto me."

This is the fourth case of the kind among our Canadian ministry within

our own recollection. I speaks urgently of the necessity for keeping property insured. Accidents will happen, even where the utmost care is exercised.

Hamilton.—CONGREGATIONAL CHURCH.—On Wednesday evening the annual meeting of the above church was held, when the Treasurer, Mr. Wm. Edgar, read the reports of the general fund and of the various religious and benevolent societies connected with the congregation. During the past year \$2,410 have been collected for all purposes, and nearly \$800 of that sum have been expended on religious and benevolent objects beyond the local church. Since the extinction of the debt on the church edifice in 1865, the contributions for the different departments have been steadily increasing, and this year far exceeds any former year, except that in which the building was erected. It was unanimously resolved to increase the pastor's salary from the first of this year, being the third handsome addition that has been made within the last five years. While this matter was before the meeting the chair was occupied by the oldest member present, Mr. James Kent, senior. A unanimous and cordial vote of thanks was passed to the deacons and treasurer for their valuable services; to the ladies' sewing society for their kind exertions by which a new organ was presented to the church in the early part of this year, and \$275 have been recently raised towards improving the church buildings, and to the choir (which under the leadership of Messrs. Beasley and MacKeand has become very efficient). The Sabbath school now requires enlarged accommodation, and there is a large number of active teachers, while as usual for many years past the number of scholars in actual attendance at each meeting is nearly equal to the number on the roll. The young men's Sabbath morning meeting is regularly increasing, the pastor's monthly young people's meeting is growing in interest, while the attendance ranges from 80 to 100 persons. There has been added to the church membership one-fifth, and a large number of new families to the congregation since the last annual meeting.—*Spectator*.

Whitby—The Rev. S. T. Gibbs and family were very agreeably surprised, on the evening of Thursday, December 29th, 1870, by a visit from a number of friends of the Congregational Church, who after spending a very pleasant evening, left substantial tokens of their regard, both for the pastor's wife and himself.

Mr. Manly's Lecture.—On Friday evening last, the Rev. J. G. Manly, the Agent of the U. Canada Bible Society, delivered an eloquent and interesting lecture at the annual meeting of the Branch Society of this place. The subject was, "The Bible and the War;" and, as might be expected, its treatment at such hands secured marked attention from the audience, and was greatly enjoyed. The theme proper was the propagation of the Word throughout the world; and in illustrating this by considering the course of God's grace and Providence, the Rev. lecturer gave his hearers the benefit of his wide and careful reading in a most instructive way.

We trust to hear Mr. Manly lecture again in Whitby, on which occasion, doubtless, he would receive a cordial greeting from a larger audience than met him on Friday night.—*Whitby Gazette*.

Waterloo, Shefford, Quebec.—The friends of the Rev. H. J. Colwell, in this field, have recently in various ways, chiefly on a donation visit, given expression to their esteem for him, by gifts of money and other good things, to the value of \$85.

Spotted Tail has written to Commissioner Welsh asking that his people may have a missionary and some teachers sent to them. But he wants the whiskey kept away. As he sententiously says: "To us whiskey is death."

Official.

THE WESTERN ASSOCIATION.

The next meeting of this Association will (D. V.) be held in the Congregational Church, Garafraza, on Thursday, March 2nd, at 2 o'clock; when the following appointments may be fulfilled, Sermon, Rev. T. Pullar primary; W. H. Allworth, secondary.

Essays, Rev. W. H. Allworth,—“Perseverance of the Saints;”

Rev. E. C. W. McColl,—“The Immortality of the soul, abstractly considered;”

Rev. J. A. R. Dickson,—“A good Minister of Jesus Christ;”

Rev. William Hay,—Exposition of 1 Cor. 3, 9-15.

Common Plan, 1 Peter 1 c. 2 v.—“Elect according to the foreknowledge of God the Father, &c;”

We trust that there will be a large attendance of Ministers and delegates. Last meeting was on all sides pronounced pleasant and profitable. May there, through the blessing of God, go forth from this one mighty and quickening influences that will tell for good in all our Churches. Let the brethren remember the meeting before God; His blessing maketh rich.

N. B. Brethren having G. W. R. half fare tickets will find it cheapest using them. They are requested to come by the morning train to Fergus, and to send notice of their intention to Bro. Barker two weeks before the meeting.

JAMES A. R. DICKSON,
Secretary Treasurer.

London, January 9th 1871.

Canada Cong. Missionary Society, and Cong. College, B. N. A.—DEAR MR. EDITOR.—I have no other method of promptly acknowledging what follows, except through your Columns.

“W. C.” Cayuga, for Canada Congregational Missionary Society, \$10. Widows' mite I think from Listowel, for the College, \$1.

HENRY WILKES,

Montreal January 20th, 1871.

Congregational College of B. N. A.—The following sums have been received during the current month, and are hereby acknowledged:—

Toronto, on account	\$90 00
Stouffville.....	17 50
Cowansville.....	9 00
Albion	3 00

\$119 50

GEORGE CORNISH,
Secretary.

Montreal, Jan. 24th, 1871.

Widows' and Orphans' Fund.—Received since last announcement:—

Zion Church Montreal.....	\$71 75
Stouffville Church	3 50

J. C. BARTON,
Treasurer Widows' and Orphans' Fund.

Montreal 20th January, 1871.