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THE  
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No. 8.

GENESIS.

It is no wonder that the book of Genesis should attract considerable attention in these days ; for we have fallen on times when the eye of man is supposed to be free, and capable of peering into all the dark obscurities of the past. The excess of our modern novelties imparts a relish to the examination of what seems so old and out of harmony with what now takes place among men. And a careful survey of what man is, would lead us to anticipate the extreme conditions which here and there, under the high sounding name of "Higher Criticism," have deluged Biblical literature. It is always hard, even for historical critics, with best intentions in their hearts, to estimate what belongs to a remote age, by principles free from the taint of modern habitudes of thought. It is a common fallacy to speak of "Religion" as a precious revelation from God, commingled with an excessive amount of extraneous matter, which is not "Religion," which may even be philosophically and historically false—as contrary to the essential element of Heaven born truth it encases, as the coarse grit of the river bed is unlike the precious gold that may lie in its midst—or as the dirty, dingy frame and setting of a choice picture may differ from the work of art it subserves. But it is overlooked, that both the "grit" and the "gold" are the product of One Creating Hand, and the picture and the setting are equally the product of mind intent on one purpose. It is certainly a modern discovery that the Author of all order and beauty, the Fountain of all fitness, should deliberately enfold the most precious of all gems, "Truth," in a congeries of falsehoods ; or, that in resolving to bless His erring children on earth with an authentic representation of Himself, He should be so indifferent to the matter as to suffer ignorant, unskilful men to frame the Father's image in materials that make it hideously indistinct ! Verily, we are a wise and understanding people ! That in documents that have been copied scores of times by the hand of man, and passed on from age to age, some clerical blunders, on the part of the copyist, should be made, is only what might be expected ; and, also, it is natural that, now and then, editors and compilers should, for the sake of elucidation, insert connecting or explanatory sentences, to help readers of subsequent years over the difficulty of understanding the bare

and scanty allusions to events which, though told in a single paragraph, took a generation to accomplish.

There is evidence on the surface of the book, that if not absolutely the oldest, it is one of the oldest historical documents in existence. Possibly the Papyrus Rolls laid up in the British Museum, may date from the age of the early Pharaohs; and some have claimed for certain sacred books of India and China an exceedingly remote antiquity; but when it comes to be a question of detailed and collateral evidence, there is far more to support the extreme antiquity of Genesis than there is to give them the precedence in this respect. The simple structure of the original Hebrew; the absence of words which are known to have come into use at a later date; the remarkably elemental sense in which words are employed, and the special application of a certain form of the personal pronoun for different genders, together with allusions to geographical lines which had become obliterated in the time of the prophets; these circumstances, among others, point to an age, when writing, as an art, was comparatively undeveloped, and literature, as we understand it, unknown. In general, the age of a writer may be detected by incidental references to habits and events, which have become already known as existent within a given epoch. Those who are familiar with Homer, know how his unreflecting allusions to persons, places and customs furnish materials, out of which critical historians have constructed their respective theories as to the date of the Iliad. The silence of the book of Genesis with respect to institutions and persons and places which figured in the age of the Jewish Kings and prophets, is eloquent evidence of its hoary, venerable character; while its references are clearly to matters prior to the historical era of the Eastern World. It is true that here and there we find passages, such as Gen. xxxvi. 31, in which there seems to be a manifest anachronism as compared with the current topics treated of; and certain parties have not been slow to spring to the conclusion that these passages are palpable proof of an authorship during the prophetic era. But in the face of all the countervailing evidence of a more early authorship, it is most reasonable to refer such passages to an editorial pen of later date, which, wisely or unwisely, offered incidental explanations, and formed historical connections; links when occasion seemed to require it. The propriety of this view is borne out by the well established fact that Ezra did render to the Jewish nation the important service of collecting and arranging their sacred books.

The authorship of the book of Genesis has been generally ascribed to Moses. The fact that Moses was the appointed leader and instructor of Israel, just at the time when they were assuming the distinct form of an independent nationality, and when the theocratic institutions of the Old Dispensation were being settled, renders it highly probable that he would see the necessity of showing to the people their historical connexion with the chosen men of old. His acknowledged skill in all the learning of the age clearly qualified him for rescuing such valuable historical links from the uncertain hand of oral tradition. The value of the

Law to the Hebrew nation would be enhanced by their full acquaintance with the process by which God had separated them from all the tribes of the earth. In the matter of authorship great stress ought to be laid on the unbroken, and very remote testimony of Jewish tradition. It was never doubted by the Rabbinical writers, by the Elders of the people, by professedly literary men, Josephus and Philo, and so far back as a line can be traced, that Moses wrote the book of Genesis. And be it observed that a Jewish tradition on this question is of far more value than any tradition among any other people; for the Jewish literature was scanty, most carefully treasured and studied, and it was a national characteristic from the earliest date to pay wonderfully close attention to facts of genealogy and events connected with religious development. The difficulties of supposing the book to have had a later origin are infinitely greater than those involved in its Mosaic authorship; while the testimony of Jesus Christ and the Apostles, borne so frequently and emphatically, ought, with all candid Christian minds, to set the matter at rest.

Every book produced by a sound mind must have running through it some clearly defined purpose, and the more precise the purpose in the mind of the writer, the more obvious will the unity of the work appear to the reader, in the omission of unnecessary topics, and the inclusion of other topics which a less definite purpose would have excluded. The Bible is a book for setting forth Jesus Christ—the Second Adam—the Great Restorer—to the world;—and the general design of the book of Genesis as a part of the Bible, is to make clear the historical connexion between the first Adam, through whom sin and sorrow came, and Christ the Second Adam, through whom sin and sorrow pass away. Hence, only those events are recorded which serve to throw light on their connexion. Genesis is the pathway out of Eden—leading across wild and dreary wastes—till from Calvary we see another Paradise.

The book is only a small pamphlet of about forty pages, and yet it embraces the history of 2,315 years. Consequently we may expect to find many obscurities in the necessary brevity and passing allusions of the writer—obscurities which, like the uncertain outline of an old building during the twilight, would pass away were the full orb of events to appear. The long lists of names and the intricate relationships of families have great significance when viewed in the light of the general scope of the book. The amount of detail given of Adam, Cain, Noah and Abraham, is determined clearly by a desire to set forth the reasons for God's dealing with them in that particular way, which ultimately led to the selection of the line through which the Messiah was to come. It would have been worse than useless to have dilated on the general affairs of the world. What subsequent ages were to know was, simply how sin came, and how a way was prepared for One to put away sin.

The question as to the sources from whence Moses compiled the book of Genesis is one on which there may be a considerable diversity of opinion. Those who

think that Moses did not write the book dwell strongly on the exceedingly fragmentary character of certain portions of it, and the supposed repetitions in the narrative. And then, there is the celebrated Jehovistic and Elohistic controversy, arising out of the circumstance that in some portions the word "Elohim," "God," is exclusively used, while in others the word "Jehovah," badly translated in our version, "Lord," is found either solely or in combination with "Elohim," "God." The comparison of the second chapter with the first may serve to illustrate both the point of supposed repetition and diverse use of the Sacred Name. On so great a controversy it may here suffice to say, that in the *balance of arguments* I am inclined to think the right lies with those who hold by the Mosaic origin of one document; though ever if there were extant more ancient documents embodying the traditions of the past, the value of Genesis would not be invalidated by supposing that Moses, under the guidance of God, blended them together into one consecutive form. From all we know of the Semitic races, and especially of the Jewish branch, it is most probable that, from the earliest times, traditions were carefully treasured and handed from father to son. The more precise and careful the early wording of the earliest traditions, the more fixed would the language of each story become, as it was repeated age after age. And, as the tradition of the different ages would, of course, be put in form of words by the men of the age when the events occurred, we should expect to find, as the traditions of one age were supplemented by those of another, a diversity of style and expression more or less traceable. Moses, doubtless, found a good number of these diversely originated traditions in vogue among the children of Israel in Egypt. They were a beautiful series of stories on which faith and hope were nourished. If then, under the guidance of God, Moses proceeded to reduce these traditions to accurate order with such emendations and additions as the Spirit of God might suggest, it is just what we might expect if we find traces in his composition of colourings not entirely his own. Nor ought we to deprive Moses of the possibility of that diversity and variation of narrative which arises from a work being written, not at a single sitting, as in the haste of modern times, but in fragments spread, for ought we know, over a space of fifty years. As to the use of the Sacred Name under two forms—it should be considered that the words Jehovah (Lord), and Elohim (God), in many passages, are so intermingled, that the separate document theory is beset with immense difficulties; while on the supposition that the one, Jehovah (Lord), was employed exclusively in some instances, to set forth His covenant and merciful relations to man, and on the other, Elohim (God), to indicate the creative and controlling power in general, there is not only a rational explanation, but also, a reason why both terms should be used indiscriminately, when there was nothing in the narrative to require an exclusive exhibition of one relationship. The first chapter is distinctly creative, and there Elohim (God) is used. The second chapter is almost entirely declarative of His special relation to man, and there Jehovah (Lord) is

introduced. But in Chapters vi. and vii. there is a combination of references to power and special relationship, and hence these two terms seemed to be used indiscriminately; though when carefully looked at there is a milder side of the Divine character seen to be shadowed forth by the word Jehovah (Lord).

CHARLES CHAPMAN.

Montreal.

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“HERE AM I: SEND ME.”

Hast thou, my Master, aught for me to do ?  
 'To honour thee *to-day* ?  
 Hast thou a word of love for some poor soul,  
 That mine may say ?  
 See, this wide world that thou hast made so fair,  
 Within its heart is sad,  
 Thousands are lonely, thousands sigh,  
 And weep, but few are glad.  
 But which among them all is mine *to-day* ?  
 Oh, guide my willing feet  
 To some poor soul, that, fainting on the way,  
 Needs counsel sweet,  
 Or, into some sick-room where I may speak  
 With tenderness of thee ;  
 And showing who and what thou art, O Christ,  
 Bid sorrow flee ;  
 Or, unto one whose straits call not for words,  
 To one, in want, in need,  
 Who wills not counsel, but would take from one  
 A loving deed.  
 Surely thou hast some work for me to do,  
 Oh ! open thou mine eyes !  
 To see how thou wouldst have it done,  
 And where it lies !

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Obituary.

MRS. (REV.) JOHN BROWN, OF LANARK.

MARGARET GOURLIE BELL, wife of the Rev. John Brown, who departed this life at Lanark, the 27th of December, 1872, was a daughter of George Bell, Esq., of the Township of Caledon, in the County of Peel, Ontario. The deceased was in her 41st year at the time of her death. Previous to her marriage, Margaret's life was spent in the home of her hospitable parents, where she received an education, secular and religious, superior in many respects to that which the majority of early settlers were enabled to give their children. In her youthful days, she enjoyed much of that health and strength which then characterized the young women of rural districts, but many who have known her subsequently to marriage can testify that few mothers pay so dearly for the joys of “Olive Plants” in the family circle as she did. On the 27th of November, 1861, she was married to the hus-

band of her first and early love, and in Eramosa, Owen Sound, Forest, Burford and Lanark, has shared his labours. As a mother, she was tender and solicitous to a fault. She was one of those whose religious life never assumed an "experience telling" type, but it could be easily discovered from her conversation that she held fast to the promises of God in Christ, as the hope of salvation. For about a month previous to her death she had a hard dry cough, which alike disturbed her waking and sleeping hours; and so severe, that on the evening of the 20th of December, the violence of the coughing fractured one of her ribs at the point of the left shoulder blade. On the 22nd she gave birth to a fine little daughter, and all in attendance looked on her case as one of hope; but in twenty-four hours more, it became evident that her lungs, so long compressed, were filled with matter, which because of weakness could not be expelled. She was conscious of her danger, and when asked if the consolation she had often sought to give to others in suffering, was a support to her in this her hour of trial, the reply was to the effect, that she had not the bright assurance she would like to have, but that she was constantly engaged in prayer to God, and trusting in Jesus' blood. Towards dark on Saturday night, it became more evident that the end was nigh. In perfect consciousness, but labouring for breath, she addressed her last words to her sister. "Sister dear, Jesus precious! Jesus precious!" To her husband, who put some questions to her, she was only able to nod assent, but in such away as to indicate that she was among those who have hope in their death. The remains were conveyed to Caledon for interment in the family burying ground, where, on the afternoon of the first day of the New Year, a numerous company of sorrowing friends met to pay their last tribute of respect to the memory of one much beloved. She leaves her parents, six brothers and sisters, five children, varying in age from eight days to eight years, and a disconsolate husband to grieve her early departure.—*Com.*

#### JOHN H. M., REGINALD AND WILLIAM WARNER.

We feel deeply sorry to be under the painful necessity of contributing to your obituary for the next month. In our congregation at Newmarket, a feeling of gloom and melancholy has settled down upon us, at the close of the last and the commencement of the present year. One of our families has suffered greatly from the ravages of that formidable disease—diphtheria—which, in the course of a few days, swept off into the eternal world, three promising deeply interesting and lovely children. John Henry Mather Warner, aged five years, died on the 27th of December last; Reginald Warner, aged four years, died on Monday, the 30th of the same month; and William Warner, the only surviving brother, aged thirteen years, died on the 2nd of January of this present year. But though these events, coming in rapid succession, have, on the one hand, caused much gloominess and sorrow, they have on the other hand, furnished us with three very notable and wonderful instances of God's saving grace and infinite love, in their early action upon minds which had not yet emerged from the stage of childhood into the stage of youth, thereby confirming to us the truthfulness of our God and Redeemer, who long ago said, and still says, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God." John Henry Mather, a noble and kind hearted child, while sitting on his mother's lap, fell asleep in Jesus, telling her when he was dying, that he knew that "lots and hundreds of angels were beside him." Reginald, though the younger, was much the stronger, and with him the struggle was more severe. As he neared the world of spirits, he indulged in the incessant singing of hymns, one of which begins with the words, "We will stand to the right," he sang in the sweetest musical notes, about twenty times, with slight intermissions, for nearly three hours, when he, too, passing through the gates of death, fell into the arms of his Eternal Lord. William's death was, in all respects, equally triumphant. He spoke fre-

quently of going home, to be with the Lord, and said that this new year was by far the happiest that he or his mother had ever seen. He exhorted and cheered his mother and sister and father, and talked freely about his departure, and calling for his small supply of money which he possessed, distributed with his own hands, and bequeathed a portion to the Congregational Missionary Society. In him there was more of incipient manhood, and manifestations of faith, experience, and Christian love. These three lovely children were at all times under the religious culture and spiritual supervision of their much esteemed and loving mother, and nobly has she discharged her duties, giving an example to others to go and do likewise, and like her, they verily shall not lose their great reward. Sabbath schools have, undoubtedly, been greatly blessed to many; but no school has ever been blessed in comparison with the school of the domestic circle—the school which the mother keeps at her own fireside. "Them that honour me, I will honour," saith the Lord.

ALEX. SHAND.

Newmarket, 15th January, 1873.

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MRS POWIS, SEN.

Died—December 8, 1872, aged 72, at Wirmington, Mount Northwich, England, in the full triumph of faith, Sarah, the beloved wife of Rev. Henry Powis (father of Rev. H. D. Powis, of Quebec).

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## Literary Notices.

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We observe that Messrs. Scribner, of New York, have issued the "Speaker's Commentary" on *Genesis* in a separate volume from the rest of the Pentateuch at \$1.50, to meet the demands of students of the Uniform Lesson Series. It is written by the Bishop of Ely, Dr. J. Harold Browne.

The second volume of the Speaker's Commentary is now published, covering the books from Joshua to First Kings inclusive. Joshua has been in the hands of the Rev. T. E. Espin; Judges, Ruth, and Samuel, of the Bishop of Bath and Wells (Lord Arthur Hervey); and First Kings, of Canon Rawlinson. (London: Murray; price, 20s.)

In the second volume of Forster's *Memoirs of Charles Dickens*, there is a caricature sketch by the deceased novelist, of a scene at the funeral of the late William Hone, in which an "Independent clergyman" is represented as acting in a very unbecoming manner. Mr. Binney, who was the "Independent clergyman" in question, shows the

sketch to be utterly incorrect in several leading particulars, and especially as to his own demeanour on the occasion. No one who knows him will believe that he was otherwise than courteous, dignified, and sympathetic. Dickens' mental vision must have been strangely distorted when he could find no other representatives of the non-conformist ministry for his stories than a Stiggins or a Chadband.

The *English Independent* has opened with the new year a department called "Our Open Council," "devoted to free discussion on theological and ecclesiastical subjects that are of interest to Congregational churches. Only one question at a time will be permitted, and that will be closed as soon as it has been fairly reviewed from various standpoints. Thoughtful correspondents will be welcome, but we shall not hold ourselves responsible for any of their opinions." The first question thus discussed was, "Is a Liturgy desirable for us?" the answer being in the affirma-



tive by a writer, signing himself "Reformer."

With the coming of 1873, the *Advance* and the *Independent* (N.Y.) changed their form into that of the *English Independent* and *Christian Union*. When we are used to it, we shall like it better. The small pages, properly folded and cut, are much more easy to turn over and read. A book every week for three dollars a year is certainly good value for the money.

Vick's *Illustrated Floral Guide* (Rochester: James Vick) is now published quarterly. 25 cents pays for the year, four numbers. Those who afterwards send money to the amount of *One Dollar* or more for seeds may also order twenty-five cents worth extra—the price paid for the guide. The January number is beautiful, giving plans for making rural homes, designs for dining-table decorations, window, gardens, &c., and containing a mass of information invaluable to the lover of flowers. One hundred and fifty pages, on fine tinted paper, some five hundred engravings and a superb coloured plate and chromo cover. All our readers who love flowers, and cultivate them, should furnish themselves with this choice publication.

MR. JOHN GREEN, the indefatigable friend of the young, whom some of our readers will remember at the Provincial S. S. Convention, at Galt, begins with this year a periodical [S. W. Partridge, Paternoster Row—one penny], called

*The Systematic Bible Teacher*. The editor states that "while its chief object will be to revive and promote home teaching, and to enable ministers to take their right position in relation to all the instruction given in their Sunday schools, and in the families of their congregations, it will also aim to be a helpmeet to all teachers." Mr. Green, as some of us know, is enthusiastic about Watts' Divine Songs for children, and catechisms suited for the very young; and besides giving Mimpriss's System of Lessons, Home Readings and Helps, the books of the Bible set to music, and many catechism lessons on Bible History; he gives direction for "Teaching hymns to those who cannot read;" "To sing a tune correctly, and to begin it themselves;" "For teaching catechism answers without wearying," etc. An excellent monthly penny's worth, certainly.

In the little monthly, *The Testimony*, edited by Rev. G. C. Needham, pastor of the Congregational Church at Embro, and published there, is commenced with the January Number, a most interesting biography of that devoted Scottish Evangelist, Duncan Matheson. It is also replete with other articles of a practical and experimental nature. Papers like this are admirable for distribution as tracts. Careless people will often willingly read a "paper," when they could not look at a tract in pamphlet form. 60c. a year; two copies for \$1.

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## Correspondence.

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### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

MR. EDITOR,—Thanks for your timely reminder, that funds were needed to pay the January quarterly claims of our brethren. They came forward on the whole very well, and though "advances" had to be made for some days (without charge for interest), the treasury is now, I am thankful to say, out of debt. The cheques were all sent at the beginning of the month.

I have to acknowledge again ten dollars from W. C., with thanks.

HENRY WILKES, G. S. T.  
Montreal, Jan. 18, 1873.

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### THREE MONTHS IN BRITAIN. (No. 3.)

DEAR BROTHER,—It was our fondly cherished purpose to have devoted one entire sabbath in London to listening to the ministrations of three Canadian pas-

tors with whom we are acquainted, and whose light now shines in the great metropolis. These are respectively, Dr. Donald Fraser, formerly of Cote Street Church, Montreal, Dr. J. C. Geikie and Rev. R. T. Thomas, both from Toronto; but we were called away sooner than we expected, and on the sabbath that we had hoped to enjoy the pleasure, we were more than half way across the Atlantic on our way home. Some brief notice of these brethren and their work, such as we could gather from personal interviews or inquiry, may not be unacceptable to your readers. Dr. Fraser is succeeding in London, and is acknowledged as one of the representative men of the English Presbyterian Church in the metropolis. He has a large and highly respectable congregation, but is extremely incommoded by his church edifice, which is too small, old-fashioned, and most unfavourably situated. His people have lately bought a site on a most eligible spot, and intend to arise and build. Dr. Geikie, of Islington Chapel, we met with both at his own house, Gibson Square, and also at his office, Ludgate Hill. We found him the same genial, companionable brother he was formerly, forgetting nothing of the bitter, the sweet, or the ludicrous in the past, and with an augmented fund of humour gathered from his experience of the lights and shadows of London ministerial life. Some of us in these provinces know how hard the task, "to raise up the tabernacle of David that is fallen, and close up the breaches thereof, and raise up his ruins and build it as in the days of old," and this is the work assigned our brother Geikie. Islington Chapel, of which he is pastor, has had its palmy days, but when undertaken by him a few years ago, it had run to seed through the worse than incompetency of his predecessor in the pastorate. Burdened with a heavy debt, with a much-diminished church membership, its men of means and social position having gone off to other and wealthier congregations, such as Union Chapel, Islington (Dr. Allon's), or Hare Court Chapel (Dr. Raleigh's), both of which are near at hand. Such was Islington Chapel when Dr. Geikie assumed the pastorate, and prospects have not much

improved. Notwithstanding, our brother continues manfully to battle with the difficulties of the situation in the hope of returning prosperity. Mr. Thomas, whom we called to see, but did not find at home, is doing a good work among a somewhat neglected population on Wandsworth road. We received high testimonials to his zeal and earnestness, but grave doubts were expressed as to his physical ability to continue the work thus far so successfully prosecuted. When calling at his lodging we heard of the recent arrival of our old friend, Dr. Wickson, but were unable to hunt him up. Possibly ere this he has been added to the ranks of the London pastors.

The evening of the day previous to our setting sail from Liverpool for Halifax, we were invited to meet the Colonial Committee, at their rooms on South Street. The meeting was small, owing to the absence of many members from town, yet of ministerial members there were present, Mr. Binney, Mr. Hastings, formerly of St John, N.B., and Mr. Hannay, the secretary. The lay members were more numerous, among whom was Mr. Spicer, the treasurer. With these gentlemen I had a very free conversation in regard to our mission churches, their condition, needs and prospects, more particularly those of the Maritime Provinces, with which it was presumed I was best acquainted.

As more than two months of my vacation were spent in North Britain, it might be expected I should say something of

#### SCOTTISH CONGREGATIONALISM.

The relation of the Congregationalism of Scotland to the indigenous and predominant Presbyterianism of that country, is not unlike that of our body in this Dominion to the other Protestant denominations. Indeed in many respects there is a striking parallel between the Congregational churches of Scotland and those of this Dominion. Both originated in a missionary movement, the former about three quarters of a century, the latter half a century ago. Both number about 100 churches. The missionary income of both bodies from all quarters is about the same, that is, for home purposes, the Scottish

churches far exceeding us in their contributions to foreign missions. Both bodies have their theological colleges in the respective capitals of the two countries, Edinburgh and Montreal, attended by about the same number of students, and presided over by senior pastors and eminently qualified men, and what is rather remarkable, formerly co-labourers in the Scottish capital, Drs. Alexander and Wilkes. Both bodies grow but slowly, though it is to be hoped surely. Both bodies suffer much from the removal of their ministers, the Scotchmen to England and the Canadians to the United States, with this marked difference, that while the Canadians generally come back, the Scotchmen never return. Both bodies have their monthly magazine, but neither of them as yet possesses a vigorous weekly paper, which many will agree with me is a very great desideratum indeed. This much, however, is to be said in favour of Scotland, that some of the ablest leaders of the Scottish secular press are Congregationalists, and are not afraid or ashamed in able editorials to advocate our principles, and in full reports of our movements to give just prominence to their churches. We more than question if the same can be said of Canada.

In return for able and promising young ministers, trained in Edinburgh under Doctors Alexander and Gowan, who have been called into England, the latter country has sent some into Scotland, but only a very few, such as the brothers Pulsford and Mr. Batchelor, have succeeded. Most of them fail to accommodate themselves to Scottish methods. Some of them are defective in the art of scripture exposition, without which no one can successfully fill a Scottish pulpit; and they often introduce novelties in doctrine and discipline against which Scottish conservatism and pugnacity protest.

A most amusing instance of the dread of innovations, which may prove either a barrier to progress or a bulwark to faith, as it is wisely directed or otherwise, occurred in one of our churches recently, in a large manufacturing town in Scotland. Its pastor had resigned and removed to the United States, and at the first meeting convened to confer

in regard to the call of a pastor, it was resolved unanimously that they would not invite an Englishman.

We were disposed to regard this as sheer national prejudice, until on going to Albany Street, Edinburgh, to hear the justly esteemed and able Dr. John Pulsford, we found him absent, and his pulpit occupied by a young man, one of these recent importations. From that beautiful text, Eph. ii. 18, "For through him we both have access by one Spirit with the Father," he gave us a thorough broad church sermon on the universal Fatherhood of God, making not the slightest reference either to the work of Christ or the work of the Holy Spirit, to which such prominence is given in the text. A young and able Congregational minister, who sat by my side, expressed to me on retiring his deep sorrow that from so fine a text the gospel of the grace of God was not preached.

We are far from hinting that the leaven of broad churchism has to any appreciable extent leavened the young and rising Congregational ministry over the border, for we have no proof that it has; but such instances as this would seem to justify that fear of innovations and negations to which reference was made above.

The chief strength of Congregationalism in Scotland is in the larger towns and cities, as Glasgow, Edinburgh, Dundee and Aberdeen. In the smaller towns and country places it is comparatively weak. Yet while among its membership are found many of the most excellent of the land, and not a few occupying responsible positions in the magistracy, and as members of parliament, its ministry is second to none in average preaching ability.

Starting as a great missionary movement, its more recent work has been to congregationalize in part the Presbyterianism of Scotland. An absence of fourteen years since we last visited our native land, and a free intercourse with Presbyterian ministers and churches during our recent visit, qualified us to judge of the extent to which this was done. Indeed it is generally conceded that it is owing to Congregationalism that in the various Presbyterian communions church courts have become ad-

visory rather than authoritative ; congregational meetings for the transaction of important business have become common : greater attention has been directed towards purity of church membership ; greater frequency and simplicity have prevailed in the observance of the ordinance of the Lord's Supper ; and human chants and instrumental music have been introduced into the service of song. Simultaneously with this, there cannot be a doubt that the harsher aspects of Scottish theology have been much modified by the writings of Congregational divines, of whom Wardlaw is the most eminent

What is to be the future fate of Scottish Congregationalism we shall not venture to predict ; but there are signs that the schism between the Congregationalists and the Evangelical Union party, which judicious management might have prevented, will ere long be healed ; and there are not a few of the United Presbyterian ministers, and a large number of the people, who declare that they would prefer union with the Congregationalists to union with the Free Church—a contemplated measure which has met with such vexatious opposition from a portion of the latter body.

Dr. Alexander, the profound scholar and eloquent orator, and the last of a trio of whom Wardlaw, the prince of polemics and theologians, and Russell, the prince of Scripture expounders, were members, still remains at the head of the Scottish Theological Hall, and sole pastor of St. Augustine Church, on George the Fourth's Bridge. It was our privilege to hear him preach in his own place of worship on a Sabbath morning in August last. His locks, which were jet black when last we heard him, are now quite white ; but his form is as erect as ever, his eye has not waxed dim, nor does his natural force seem to have abated. His reading of the Scriptures, which was faultless, and a commentary of itself, was interspersed with brief but most beautiful and pertinent remarks illustrative or applicatory of the portion read. The sermon, from that text, Rom. xiii. 12, "The night is far spent, the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light," was worthy of the preacher. The de-

scription of our present state of being as the night, and the future as the day, contained some very fine passages. So also his views on the offensive and defensive power of holiness considered as "armour of light," opened up to us a train of thought which was to us quite new and original. Fully one-third of the sermon was applicatory, and most tender, affectionate and faithful were the appeals to those who, like himself, were approaching the dawning of the day. The whole service we felt to be truly edifying and improving, specially when at the communion table he made mention of another veteran who had fallen and gone into the "day." It was the Rev. Archibald Geikie, late of Connecticut, and formerly of Toronto, but originally a member of that church, and as the pastor remarked, a true and devoted friend and helper of his at a time when he much needed sympathy and help. The Doctor spoke in the highest terms of the devoted service rendered to himself and the church by Mr. Geikie many years ago ; and when speaking of him as having prepared for the ministry and proceeded to North America, he said he went thither, not like many, from love of gold, or to find places for his family, but from love of souls, and to do work for Christ. Having known Mr. Geikie well in former years, we were much affected by this episode to a most interesting service. Although large numbers of the Doctor's people were absent from town, yet the church was full, their places being occupied by many strangers and tourists who are usually attracted to Edinburgh in the summer months. In a brief but pleasant interview with the Doctor in his vestry after the service, he made kindly enquiries after his esteemed friend and brother, Dr. Wilkes.

Edinburgh possesses three other Congregational churches, that of Mr. Wight, lately deceased, which is now vacant ; Albany Street Chapel, of which Dr. Wilkes was once the pastor, and to which the eminent Dr. J. Pulsford now ministers ; and a new colony in the west sent off by Dr. Alexander's church, and presided over by my friend and fellow-tourist in the Highlands, Mr. Stark, editor of the *Congregational Magazine*.

R. K. BLACK.

Milton, N.S., Jan., 1873.

## Official.

### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

It is desirable that applications for our students to engage in appropriate evangelistic work during the summer should be sent forward early. In cases where dependence is to be placed on the Missionary Society for any part of the remuneration, the District Secretary should be applied to, and he will correspond with us. In all other instances we may be addressed directly.

HENRY WILKES, *Principal.*

Montreal, Jan. 18, 1873.

The following sums have been remitted to the funds of the College since Nov. 22, and are hereby acknowledged:

Montreal, Zion Church,.....	\$185.00
Quebec,.....	59.00
Guelph, Ont.,.....	47.00
Yarmouth, N. S.,.....	20.00
Waterville, Qu.,.....	5.00

\$316.00

GEORGE CORNISH, *Secretary.*

Montreal, Jan. 22nd, 1873.

### THE WESTERN ASSOCIATION.

The Western Association will (D. V.) meet in Scotland, on Tuesday, February 25th, at 3 P.M. The following are the appointments:—

*Preacher of Evening Sermon*—Rev. J. Wood, or Rev. W. H. Heu de Bourck.

*Exposition*—Rev. Solomon Snider.

*Essay, on "Regeneration"*—Rev. J. I. Hindley, B. A.

*Essay, on "Substitution"*—Rev. R. W. Wallace, B. A.

*Essay, on "The Final State of the Wicked"*—Rev. E. Barker.

*Review, "Saul of Tarsus"*—Rev. W. H. Allworth.

*Common Plan of the sermon* preached the Sabbath previous.

Rev. E. Barker will open a discussion on the question, "What is the proper work of our Association?" which will be discussed during the first day.

The names of ministers and delegates to the Association should be in the hands of Rev. Wm. Hay, Scotland, not later than the 18th of February.

J. A. R. DICKSON,

*Sec. and Treasr.*

INDIAN MISSION.—The Board of Directors of the Canada Congregational Indian Missionary Society, at their meeting this day, adopted the following minute, which is published at once for the information of the churches, although there has not been time to ascertain whether their proposal will be accepted:—

"The Committee of the Canada Congregational Indian Missionary Society have repeatedly and carefully considered the most efficient and least expensive method of raising funds for the work, as instructed by the last annual meeting of their constituents, as well as the appointment of the additional missionary then also recommended to them. They endeavoured to accomplish the first object in part, by accepting the generous offer of Miss Baylis, to collect without charge east of Toronto, but have been disappointed by her inability, through the failure of her health, to continue the work, after visiting a few towns. At the expiration of seven months from the annual meeting, but one of the churches whose representatives then promised to collect, by some agency of their own, has sent a remittance. The treasury is now empty, and they are under positive engagements with the Indian missionaries up to the 1st of July. Besides which, arrangements need to be made soon for next summer's operations. So that it is necessary for the Board to know whether the work can be sustained on its present scale, and, moreover, whether it can be enlarged by the engagement of a white missionary.

"The Board therefore feel constrained to revert for the present to the former plan of appointing a collecting agent, and would invite Rev. W. Clarke to undertake the work in Toronto, and

north and west of that point, the places which contributed last year to be revisited with any others that seem promising, and will endeavour to secure another agent for such places as may need to be visited eastward."

S. N. JACKSON, M.D., *Secretary*.  
Toronto, January 23, 1873.

### THE LABRADOR MISSION.

The Ladies' Missionary Association of Zion Church has, after much consideration, reluctantly decided to abandon this interesting work. The reason for this decision is, that the Episcopalian have stationed a missionary within a very short distance of our mission buildings, and Mr. Robinson, who spent

last summer on the coast, is quite clear in the conviction that there is only sufficient work for one in that neighbourhood. After communicating by letter with the Bishop of Quebec upon the subject, it was thought best, therefore, to withdraw entirely from the work for the present, though if at any future day the way should seem open to resume it, efforts might be made in that direction. The Association feels very grateful to the many friends who have aided in the support of the missionary during the past summer, and regrets extremely that it is obliged to decline the liberal subscriptions promised for this year. Next month, a statement of the monies received and expended will be given.

Montreal, January 18, 1873.

## News of the Churches.

A GOLDEN WEDDING.—An interesting family gathering took place on Monday, January 6th, in the village of Dresden, Ontario, at the residence of our well-known and well-beloved brother, or rather father, in Christ, Rev. William Clarke. The occasion was the celebration of the "Golden Wedding," or fiftieth anniversary of the marriage, of the venerable gentleman and his wife, who, on that evening found themselves surrounded by the smiling and intelligent faces of their numerous offspring, all of whom, even unto the fourth generation, were, in some manner, then and there represented. They were, also favoured with the company of the resident ministers and their wives, who entered into the spirit of the hour, and by their kindly sympathy and Christian feeling added much to the general enjoyment. The immediate descendants, of the aged pair number sixty, and count among them names well and honourably known to the church and to the world. The meeting, from its very nature, could not fail to be interesting and instructive. One sacred writer has compared "words fitly spoken" to "apples of gold." This precious fruit was both plen-

tiful and attractive at this "golden wedding," and, accompanied with expressions of love and respect, there was presented by the eldest son, in the name of children and grandchildren,—in token that their love is not in word only, but in deed and truth, a purse of gold worth one hundred and thirty-six dollars.—Subjoined are some lines read on the occasion by a daughter of the house which may prove interesting to the readers of the INDEPENDENT, the writer being somewhat known to them through its pages.—(*Communicated*.)

### THE GOLDEN WEDDING.

I had a dream at even,  
While resting on my pillow,  
A lovely dream of heaven.  
I thought life's latest billow  
Had swept across my aching breast,  
And I had found that shore  
Of endless peace, and endless rest,  
Where mortals weep no more.

Time's deep and troubled stream  
Still darkly flowed beneath—  
But lit by such a heavenly beam,  
Fanned by such fragrant breath,

Each ripple shone with brighter glow,  
And told a sweeter tale  
Than ever mortal hearts can know,  
While in this shadowy vale.

It seemed to whisper to my heart  
Of all the troubled past,  
In which I bore so poor a part ;  
And then came sweeping past  
A crimson wave, that spoke of love,  
So sovereign and so free,  
My spirit quickly soared above,  
My Saviour's face to see.

Oh ! who shall point the glory,  
That crowned that sacred brow ;  
On earth so pale and gory,  
So high and radiant now ?

The mighty and the holy  
Around Him bowed the knee,  
And offered homage lowly,  
And yet He turned to me  
With looks and words of gladness,  
And welcomed me above,  
Till all of earthly sadness,  
Fled from His smile of love.

And when I looked around  
Upon the happy throng,  
Full many a friend I found ;  
Full many a well known song  
Broke on my listening ears,  
With softer, sweeter strain :  
And those that I had left in tears  
I met in peace again.

Father and mother there  
Had lost their load of years,  
With crowns upon their silver hair,  
With eyes undimmed by tears,  
They looked upon the throng that stood  
In busy gladness round :  
All ransomed by the Saviour's blood,  
And all their dear ones found.

There every cloud was swept away ;  
Spirits that sighed in vain  
For rest while toiling on life's way,  
Had lost their restless pain ;  
And heart seemed joined to heart  
By stronger, dearer ties,  
Love's links which never more should part,  
Unbroken sympathies.

I thought our lost ones all were found,  
Brother and sister dear—  
Who laid their burdens on the ground,  
And left us weeping here ;  
And little ones who drooped and died,  
Bearing the smiles away,  
For which our aching hearts have sighed  
For many a weary day—

All, all, were safely gathered there,  
And told of nought but love,  
And joy beneath the Father's care,  
In the dear home above.

Oh ! may that happy meeting come,  
That golden wedding fair,  
In the great Father's blissful home,  
*And none be missing there!*  
Each wedding garment spotless white,  
Free from all earthly stains ;  
Each beaming eye grown clear and bright  
With youth and joy again ;  
Each heart attuned to His dear name,  
Who bids us all above,  
To the great supper of the Lamb,  
The feast of endless love.

—Marie.

AMHERTSBURG.—J. M. Smith writes,  
"Next month's INDEPENDENT will, doubtless, give reports of numerous Christmas or New Year's presents to our ministers, and among them let my good people be credited with a visit of some \$30 value to myself, on the evening of December 31st. We received some accessions to our membership the first of this month, and have more in view for next month."

LONDON.—The pastor was taken quite by surprise on the evening of the 4th January, two persons "closely hooded and veiled" calling at his house and leaving quite a large parcel. Their names being demanded, they remained mute, governed by the principle of secrecy in true benevolence. Removing wrapper after wrapper of paper, the pastor at last came to "the heart of the matter," and that was no less than fifty *snug dollars*, accompanied by a short and pithy address. The gift was highly appreciated, not only from its worth as a gift, but also from the unostentatious manner in which it was bestowed. A handsome copy of Fairbairn's *Bible Dictionary* has since been presented as quietly, being found in the vestry on Sunday morning, the 19th.—Communicated.

CONGREGATIONAL S. S. ANNUAL TEA.  
—On Tuesday evening last, January 14, about 250 children of this school sat down to a bountifully spread table

in the lecture room of the church, and heartily enjoyed the good things that had been so generously provided by the ladies of the congregation. Afterwards a public meeting, presided over by the pastor, Rev. R. W. Wallace, B.A., was held in the church. The programme consisted of singing, recitations, and dialogues, all by the children, which were excellent, and received hearty applause. The annual report was read by the secretary, Mr. A. T. H. Johnson, which proved very gratifying to all, showing the school to be in a prosperous condition, and working well for the spread of the Master's kingdom. One of the most happy events of the evening was the presentation of a handsome group of wax flowers on a stand with shade, accompanied by an affectionate address, to Mrs. A. T. H. Johnson, by the young ladies of her class. The presentation was made by the Misses Rosa Tousley and Annie Northmoor, on behalf of the class. After a few remarks from their excellent Superintendent, Mr. W. Freeland, and their pastor, this very happy meeting was closed. On Wednesday evening the officers, teachers, and members of the Bible Class had their annual tea meeting, after which the annual business was attended to. The election of officers resulted in the re-election of Mr. W. Freeland, Superintendent; Mr. A. T. H. Johnson, Sec. and Treas., and Mr. Ed. Lawson, Librarian.—*London Advertiser.*

REV. JOHN WOOD.—At the 36th anniversary of the Brantford Branch of the Upper Canada Bible Society, held on the 8th of January, Rev. J. Wood presented his twentieth report as Secretary of the Branch. Immediately after its adoption and the appointment of the new Board of Officers, Rev. Wm. Cochrane asked leave of the chairman to introduce a matter of business not in the printed programme. He stated that at the preliminary meeting of the committee held last week (or rather at a meeting of a few of its members, in the absence of the Secretary,) a very unanimous and cordial feeling was manifested to give their worthy Secretary, the Rev. Mr. Wood, a more substantial recogni-

tion of their thanks—for his 20 years' services—than was customary on such occasions. No sooner was the matter mentioned than it was agreed upon and carried out. "We found no difficulty," Mr. Cochrane continued, "in getting subscriptions—we rather found it difficult to limit the amount that we had determined upon, as a fitting testimonial to our respected brother. Whether we have pleased all the subscribers to this testimonial or not I cannot tell, but the result is now before you, consisting of a complete set in ten volumes of Chambers Encyclopædia—a handsome family Bible of the British and Foreign Bible Society; an easy chair manufactured and cushioned in the finest style by the Brant Furniture Company, and a German Student's Lamp. These with the accompanying address, beautifully engrossed by Mr. McIntosh, and signed by the President and Treasurer of the Society, we now propose to present to Mr. Wood." Addressing Mr. Wood, Mr. Cochrane continued: "It gives me, my dear brother, the highest pleasure to have taken the humblest part in this presentation. For nearly eleven years we have lived on the most cordial terms of Christian and ministerial friendship. You were the first of all the Brantford ministers to welcome me, and indeed to urge me to cast in my lot with the good people of Canada. Ever since, through many changing scenes of joy and sorrow, in our families and congregations, we have worked together in unbroken harmony. I can bear testimony, in common with all who have been associated with you in the work of the Bible Society, to the untiring zeal you have ever manifested in its welfare, and the many services you have rendered it. I need not assure you of the high place you occupy in the esteem of your brethren of all denominations, and how delighted they are on this occasion, to see your services in the Bible cause thus recognized. Our prayer is that you may be long spared to labour in your own congregation, and aid in every good cause connected with the Church of Christ at large, and at the last receive that higher recognition which awaits every faithful servant of our common Lord and Master."

Thomas Botham, Esq., the President of the Society, then read the address, and asked the reverend gentleman's accept-



ance of the testimonial. Mr. Wood replied substantially as follows: "I am taken so entirely by surprise, Mr. President, by this very kind and generous recognition of my services to the Bible Society, that I am at a loss how adequately to express my thanks for it. I assure you, sir, and the friends who have contributed to this testimonial, that I appreciate it most highly, and still more the kindly spirit which has prompted it. At the same time I must be permitted to say, that I think the very flattering address that accompanies it, and also the eulogy pronounced upon me by my dear brother, Mr. Cochrane, have much over estimated the services I have sought to render to the Society, and that to the committee and the collectors from year to year, belongs very largely the credit of the success we have met with in our work. I have, indeed, found great delight in helping forward, in every way in my power, the circulation of God's own life-giving Word, and I can never forget the pleasant evenings we have spent together in committee to promote this end so dear to us all. But I have been abundantly rewarded for all my efforts, in seeing the contributions increase during the twenty years I have served as Secretary, exactly *twenty-fold*, that is from about \$65 in 1852, to \$1,300 in 1872. I trust that we shall still go on to greater success, and that your too generous appreciation of my services may stimulate me to even greater diligence and exertion for the prosperity of the Bible cause among us. Believe me, sir, that I shall cherish your gifts, to the last hour of my life, as a memento of this pleasant occasion. Please to accept my warmest thanks for the handsome testimonial you have presented me."

HAMILTON.—The annual meeting of the Congregational Church was held on the 2nd January, and, notwithstanding the unpleasant weather, was well attended. The pastor presided, and after devotional exercises, in which several of the brethren led in prayer, the half-yearly statement was read by the Treasurer. The sum contributed for the last six months, for ordinary purpose, was \$846 49. The contributions for all

purposes for the year 1872 was \$2,637. 14. Of this amount \$1,683. 14 was raised for general church objects, and \$954 for various religious, missionary and benevolent societies. There had been no collections or subscriptions made this year for debt, repairs, or ornamentation, for none had been required. What had been raised was simply the ordinary income of the year. The funds of the congregation were in such a prosperous state, that the deacons recommended the addition of two hundred dollars to the pastor's salary, commencing from the 1st inst., which, on motion, was unanimously adopted, after many kind words in regard to the pastor and his services. The societies connected with the church were reported on, especially the Ladies' Sewing Society, which had in the past year realized the sum of \$285; the Congregational Missionary Society, the Sunday School, &c., all of which were in a prosperous condition. There are in connection with this church two societies for young people, viz., "The Mutual Improvement Society," which held its annual social last Monday evening, and the "Congregational Young Men's Literary Society," which will hold its annual social on Tuesday, the 14th inst. There is also a "Temperance Society," a "Young Men's Sabbath Morning Prayer and Conference Meeting," held at ten o'clock, a monthly meeting for young people, conducted by the pastor, after the public service on the first Sabbath evening of each month, and Bible classes for young men and young women, taught in connection with the Sunday School, all of which are well attended. The Sunday School maintains its usual character of having its weekly attendance nearly equal to the number on the roll. Votes of thanks were cordially and unanimously passed to the deacons for their services in the past year, and also to the organist, the leader and members of the choir, for their long continued and faithful assistance in leading the service of song in the House of the Lord.

The pastor, in responding to the resolution relating to himself and services, said, "That it was his happiness to be associated with brethren who anticipated his wants and exceeded his ex-

pectations. For nearly forty years he had held the pastoral office in voluntary and congregational churches, and had never lost one cent by the failure of their engagements, and over all that period he had been paid monthly or quarterly in advance. He felt cheered and animated by this new proof of their affection for him and their appreciation of his labours. While he knew much to humble him before God, yet he would not affect to deny that he had honestly endeavoured to do the right thing by them. He referred to the spiritual statistics of the church for 1872. In the year 42 members had been added to the church, 2 had died, 4 had removed from the city and had been dismissed to sister churches, leaving a net increase of 36. There had been added 20 families to the congregation, and two had removed to other towns, leaving a net increase of 18 families. He had had many opportunities of conversing with enquirers and members of the church and congregation in the past year. His pastoral visits had averaged 50 weekly, and 2600 in the year. As he had recently intimated, the state of his health requires that this department of labour should be suspended for some time, but he trusted it would be in some measure supplied by the voluntary efforts of members of the church. His pastorate in this city had now equalled in duration those of Rev. Messrs Osborne, Robinson, and Ebbs put together. If the church and congregation were able, in the first two years of his ministry, when they were a mere handful, to raise for ordinary and building purposes some \$6,000, surely now that they were quadrupled they could do something effective to rear a new, ample, and beautiful edifice, worthy of the cause, of the place, and of the times. A beginning had been made, and there was a good prospect for the future. Another year had passed in peace and harmony, without any call for discipline. While some had passed to the church above, a goodly number had been welcomed into the fellowship below." The meeting, which was very cordial and unanimous in all its proceedings, was concluded with the Doxology and the benediction.—*Times*.

GUELPH.—At the annual meeting of the church, held early in January, Rev. W. F. Clarke tendered his resignation of the pastorate, but any action on the matter was deferred until the next monthly meeting.

REV. M. D. ARCHER, formerly of the M. E. Church, and now a Congregationalist, is about to remove to the United States.—*Exchange*.

ALBION.—Father Wheeler writes:—"On the last evening of the past year, my house was taken possession of by a great company of friends, without any warning or excuse—many of them with well-filled baskets, paper packages, &c.—but they looked so good-natured that I could not find in heart to reprove them. One man, earlier in the afternoon, came with a whole quarter of beef; another, a cord of wood; and at the close of the ceremonies, Mr. L. R. Bolton handed me \$65 25 in cash, and made a speech, but I cannot tell you what he said. You would not expect me, under the circumstances, to remember speeches, would you? Besides, by this time our welcome visitor, '73, had come, and I was strongly of opinion that little folks should be in bed."

PINE GROVE.—The pastor, Rev. W. W. Smith was able to move into the new parsonage erected contiguous to the church, on New Year's day. On the 9th January a soiree was held in the church, and on the 21st, the members and hearers were invited to tea at the parsonage.

THISTLETOWN.—A few friends among the hearers, of whom deserve to be especially mentioned Dr. Savage and his wife, undertook the task of painting and refitting the interior of the church. It was closed in consequence for two Sabbaths. On Sabbath, January 12th, it was re-opened. Rev. W. W. Smith preached morning and evening; and Rev. John Shaw, of Brampton, (on behalf of the Wesleyans, who are allowed the use of the church for afternoon service,) at half past two. At each service

a collection was taken up, for the repairs. A pleasant tea-meeting gave the funds to begin the improvements on; and a concert of sacred music will shortly be given to extinguish the balance remaining—some twenty dollars. Rev. J. A. R. Dickson who was unable, as intended, to be at the sabbath services on the 12th ult., came out on the Monday and Tuesday evenings, and preached with great acceptance to good congregations. At the close of the last service, a copy of his tract "The Truth that Saves, and How to Present it," was given to at least one member of each family represented in the congregation.

**ZION CHURCH, TORONTO.—ANNUAL MEETING.**—The annual meeting of the church and congregation was held on the evening of the 22nd of January. The following clergymen took part in the exercises, Rev. Thomas Rattray, Rev. Dr. Shand and Rev. James T. Byrne. The lecture room was full, and after refreshments were served, Dr. Richardson, Professor of the Toronto School of Medicine, took the chair, and after referring to the very full programme and the number of reports that would be presented, expressed his gratification at seeing so many present. "He might be," he said, "considered a veteran in respect to Zion Church, having been for twenty-five years in connection with it. This had taught him that the Congregationalists of Toronto, and the members of Zion Church, had ever been foremost in taking their share in the work of Christ's kingdom. He also congratulated the congregation upon their happiness in having such a pastor as Mr. Jackson, who contributed so largely to the prosperous state of the church, and had been instrumental in gathering together so many happy hearts on this occasion." The proceedings of the evening were greatly assisted by the services of the efficient choir of the church, which rendered several anthems in a fine style. Mrs. Greenfield and Miss McDonald sang solos, and Miss Searl gave an instrumental selection. The Chairman's address, the various reports, and the musical selections elicited marked approval by applause. Altogether it was a most suc-

cessful and happy meeting. The following is a condensation of the reports presented:—The report of the tract distributors was not given, through the sickness of Mr. Greey, the superintendent. The Pastor's report stated that the year had been one of peace and prosperity. There had been large accessions to the congregation, and more than ordinarily to the church. Three members had been removed by death, and three by letter. There had been received into the church forty members; twenty on profession, and twenty by letter. Of the latter fourteen came from Congregational churches in England; seventeen children had been baptized. Attendance at the week evening meeting for prayer had increased, and that after the Sunday evening service was large. There had been increased diligence and devotion in Christian work, and a higher standard taken in regard to giving; some have adopted the system of giving a tenth of their increase. The hearty co-operation of the deacons was acknowledged; they had undertaken to visit all the families of the congregation. A number of the ladies of the church had systematically visited the sick and the families that had joined the congregation during the year. A Young People's Association had been formed, and was flourishing. The Deacons reported, through Mr. Higgins, the present trustees of the church property, the improvement of the property during the year, which had been principally the introduction to two new Littlefield furnaces, at a cost of \$300; the increase of the revenues of the church by about *one fourth*, and the total indebtedness as only about \$400. Church socials well attended. "We have had the pleasure, during the year, of welcoming to church privileges, many persons recently arrived from England. In several instances we have had the additional pleasure of being able to assist these friends to obtain employment, and place them in the way of doing well in this land, where industry and integrity are always appreciated and rewarded." Their thanks were given the choir for its efficiency. Very much work had been done to make a new church roll, which was nearly com-

pleted. The Deacons had to report a year of peace and prosperity in the church; they felt that the Spirit of God had been vouchsafed to the members. Christian love had been manifested in a marked degree. With a good deal of activity there had been no discord. A source of great pleasure had been the reception of so many persons during the year into the church. "The Deacons take the opportunity to express their attachment to the pastor, and the high esteem in which they hold him. The church prayer meetings have been full of enjoyment and profit, some of them eminently so. While thankful they are privileged to make on the whole so favourable a report of the year's work, they hope for yet greater blessings." The Secretary's report was presented by Mr. W. Freeland, and was principally compiled from the church members' roll. It gave a historical sketch of the church; the different pastorates and their length, with the diaconate and secretaryship as filled since the church began: the total number of members ever in connection; with a tabular statement of the number received and dismissed each year. The average number received each year had been twenty-four, and those dismissed nineteen. Thirty-four members have been or became ministers of the gospel. The superintendent of the Sunday school, Mr. W. C. Ashdown, in reporting the Sunday school, stated that it was first instituted in 1834, and in 1842 founded the first infant class in Toronto. At present there are 203 scholars, with an efficient staff of officers and teachers. The income was \$246.72, and the expenditure \$234, leaving a balance to the credit of the school of \$12.72. The uniform series of lessons was taught. A report from the Zion Church Young People's Association was read by the secretary, Mr. R. D. Richardson. It stated that the association had been formed during the year, and consists of sixty-five members. Its object is to promote the spiritual, intellectual and social interests of its members, and give them opportunity to engage systematically in Christian work in connection with the church. The exercises are religious and literary, consisting of a Bible lesson, with an essay thereon, readings,

recitations, debates and music. Public meetings are held once a month, when lectures are given. "The blending of religious with intellectual and social exercises had been accomplished." The report of the Ladies' Aid Society was read by Mr. James Smith, for the secretary, Miss Fanny Elliott. Its object is to supply the deserving poor with clothing and other help. In addition to this, they had been engaged in providing clothing for Indian children, attending Miss Baylis' school, at Spanish River. The Treasurer read his annual statement, showing the receipts for the year to have been \$2,650.69; expenditure, \$2,720.67, leaving a balance of \$71.98 due to the Treasurer, which is a great reduction on the amount owing at the beginning of the past year. The proceedings were brought to a close by singing and prayer.

**CENTRAL ASSOCIATION.**—This Association meets on Tuesday, 11th February, in Zion Church, Toronto. Particulars were given last month.

**MARKHAM.**—The church at Markham and Unionville has given a unanimous call to Rev. W. Manchee, but we are unable to state whether or not it will be accepted.

**STOFFVILLE.**—On Tuesday, Dec. 31, the pastor of the Congregational Church, Stoffville, the Rev. B. W. Day, was very much surprised to find, as he was starting for the church to conduct his weekly prayer meeting, a large party assembled at his door, bearing packages of every size, shape and material. These burdens being quietly deposited in a place of safety, the company repaired to the capacious parlour of the house to hold the accustomed prayer meeting; every heart swelling with gratitude to the Giver of all good, who had permitted them to see the last evening of 1872 under such favourable circumstances. At the close of the exercises, the offerings and a purse of \$25 were presented with the following address:—

*"Beloved and Honoured Pastor,*

*"Permit us at this joyous time of the year, to offer you the compliments of*

the season, both by word of mouth, and in the more tangible form of a small offering towards the comforts of the outer man. Believe us, dear sir, when we say we are truly grateful to you for your untrifling care of us as a flock; that you and Mrs. Day may long be spared to labour among us, is our earnest prayer, and may the great Shepherd of the fold give you each at last crowns radiant with gems, to cast at his feet.

“Mrs. Day, dear friend, in appreciation of your labours as organist in the church, a service that tends so much to our prosperity, we beg leave to present you with this purse as a slight token of the love and gratitude we bear to you and yours.”

After the reading of the address, the ladies took possession of the field, and speedily a table groaning with good cheer, was surrounded by happy faces, and a pleasant hour was spent in social intercourse. Thus closed in harmony and Christian fellowship the seventh year of the Rev. B. W. Day's pastorate in the Stouffville church. — *Markham Economist.*

ORO.—The following interesting statement is an extract from the farewell sermon of Rev. J. G. Sanderson, on his leaving the Oro Church:—“My pastorate of nine years and two months closes to-day. When I first came among you, you were very weak and feeble, and I thought this one of the most unpromising fields in our denomination in Canada. You had a small building, 30 by 20, without foundation, unpainted outside and in, only partially plastered, the bare lath being quite visible. To-day we leave you with this beautiful edifice, well-finished and painted and decorated, capable of seating 250 persons. At Rugby, the building was scarcely any larger, likewise unpainted, without fence or shed; to-day we have a building holding as many as this; not quite so handsome externally, but equally comfortable. At Vespra, we had no cause whatever, nor for four years afterwards; now we have there a beautiful building, and the best finished of the three, though not the largest. Nine years ago you had a small congregation here compared to the one that now worships within these walls. This

church is well filled to-day, and you know that it is frequently so. And the same can be said of Rugby and Vespra. Nine years ago the united membership of this field was under sixty; to-day it numbers over 120, and of those who were members when I came, there are but 19 now remaining with us; the others have either gone home or removed to other places; and one in College promises to be a good minister of Jesus Christ. More than 120 have been received into fellowship since I came among you, and only one of these came to us by letter from a sister church; and of those who were converted under my ministry, not one has betrayed his trust. Nine years ago you had but one Sabbath-school, now two good schools, and a strong interest in a third. No denomination has increased as we have done. There are denominations weaker to-day than when I first came among you. We say this with no feeling of rivalry: we would that all had grown as we have done, but we are simply taking note of God's goodness to us. And now, brethren, we trust you will go on increasing yet more and more. Remember that Paul may plant and Apollos water, but it is God who grants the increase.”—*Com.*

At a meeting held at Bethesda Congregational Church, Oro, on the 6th January, the Rev. J. G. Sanderson was presented with an address, and a very beautiful massive gold watch, on the occasion of his leaving his present sphere of labour, for the city of Ottawa. The address and watch were presented by Thos. McLeod, Esq., and Silas Locke, Esq., deacons, in the name of the Rugby, Oro, and Vespra Congregational Churches. Mr. McLeod read the address as follows:—

To the Rev. J. G. Sanderson:

“REV. AND DEAR SIR,—We, the members of the Rugby, Oro, and Vespra Churches, to whom you have ministered faithfully for so long a time, deeply regret that you feel it to be your duty to leave us, although we cannot but acknowledge that you have fully earned the right to do so; and it would be selfish in us to try and prevent your

departure to a field where the tax on your physical energies will not be so severe. You have remained with us from infancy, as it were, to manhood, and we can say in all sincerity that you have preached Christ faithfully to us. We would also take this opportunity of thanking Mrs. Sanderson for the interest she has taken in the Rugby Sabbath School, and in the welfare of our young people generally. We are sorry that she is not with us to-night, but trust you will convey to her our best wishes for her temporal and eternal happiness. We feel that we cannot let you go without showing our esteem for you in a visible manner, and therefore beg your acceptance of the accompanying present, trusting when you look on it, you will think upon your little flock in the wilderness, and that you will sometimes remember us in your prayers to the throne of Grace, even amidst the excitement and bustle of a city life. We know that your labour here has not been unfruitful, and can say that if any of us fall by the sword, it will not be because we were not faithfully warned, as we can all testify that you have not shunned to declare unto us the whole counsel of God. We hope that where you are going, God will continue to be with you, and that the seed sown by you may fall on good ground, bringing forth fruit an hundred fold to the honour and glory of God, through his Son our Saviour. That you may have a long and successful career of usefulness, and that Mrs. Sanderson and yourself may have health and prosperity, is the sincere prayer of the three churches lately under your care. 'The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.'

MR SANDERSON'S REPLY.

"MY DEAR FRIENDS,—I very heartily appreciate your kindness in the presentation of this very beautiful and choice gift. It is worthy of being highly esteemed on account of its intrinsic value; but its preciousness is increased an hundred fold by the motives and feelings which prompted you to bestow it. I

shall ever regard it as a memorial of the kindness, love, and gratitude of a deeply attached people, with whom I have lived and laboured so happily for many years. On behalf of Mrs. Sanderson, I shall be most happy to convey your thanks and good wishes concerning her, which we both heartily appreciate. My heart's desire and prayer to God for you is that you may be built up still more and more; that God will send you one who will come in 'the fulness of the blessing of the Gospel of Christ,' and that we may meet at last with the Church of the first-born above."

OTTAWA.—The *Free Press* of Tuesday the 14th of January, contains the following report, which our space compels us to abridge:—

A soiree was held last evening in the basement of the Congregational Church, Elgin Street, for the purpose of giving a suitable welcome to their newly appointed pastor, the Rev. Mr. Sanderson. We have attended many affairs of this kind in the same place, but this eclipsed them all. The room was elegantly decorated with flags and evergreens, and suitable mottoes appeared like pictures on the walls. Among these were—"Welcome to our Pastor," "With joy we greet you," "The Lord reigneth," "Remember thy Creator," "Praise ye the Lord," "The Lord is my Shepherd," &c. Tables were spread bountifully with all desirable refreshments, which were served by ladies and gentlemen of the church. Rev. Professor Laing, Principal of the Ottawa Ladies' College, was unanimously called to the chair, and delivered an eloquent address, in which he pointed out the reciprocal duties of pastor and flock, urging the impossibility of the full amount of good being effected by the minister, unless aided by the members of the church over which he is called to preside. He had long known Mr. Sanderson, and that knowledge gave him assurance that he would do his full share of the work, as he had no doubt the church would co-operate with him for its completion.

Mr. Lamb, who, we believe, is the senior deacon of the church, then came forward and read an address from the

deacons to their pastor, to which the reverend gentleman replied extemporaneously. He thanked the deacons for their kind expressions for himself and Mrs. Sanderson, and assured them that it should be his constant care so to labour amongst them as to build up the church and win souls to Christ. He was thankful for the assurance that he should have their co-operation and the benefit of their prayers for the success of the great work that lay before him, and, with the blessing of God, he had no doubt as to the results. The speaker made allusion to his late pastorate, which he had resigned with regret, and told some anecdotes of incidents which had occurred in the interim of his removal from his late charge to the present.

The chairman again addressed the meeting in a speech replete with sound advice as to the duties of both pastor and people, and concluded by calling on Mr. Patterson, of Montreal, now here to aid in making preparations for the meeting of the Board of Trade in this city. He said he knew Mr. Sanderson well, and had heard him preach several times in Montreal, and from all he knew and heard of him, he was thankful that he had come to Ottawa, where he believed a field of great usefulness was open to him, and that under his ministry there was a "good time coming" for the Congregational Church of Ottawa.

Mr. Jarvis returned thanks on behalf of the church to the ladies who had provided the refreshments, and to those who had kindly enlivened the evening with their sweet music.

QUEBEC.—Our sister church in the ancient capital has stirred up herself wondrously during the last few months. She was by no means asleep when her special movement started, for Mr. Powis had to rejoice in a steady congregation of a considerable size on the Lord's Day, and an unusual attendance for one of that size, at the Wednesday evening lecture; besides, there was perfect harmony, also active co-operation, and success in winning men to Jesus. It must be confessed, however, that the interior of the house of prayer was dull and dingy; a very excellent building, of con-

siderable architectural pretensions, but sombre within. Original darkness of colour, and then the effects of the smoke from stoves and furnaces during many winters, combined to produce an influence the reverse of enlivening. No sooner had the pastor returned from Ottawa in September, than the people awoke to the need of improvement, and without anything like pressure, cheerfully came forward with most liberal contributions. "Slowness" has sometimes been predicated of Quebec, but our active church gave a practical refutation of such a charge. The whole building, outside and within, was renovated, painted, adorned, and, in short, made very beautiful, and was re-opened by appropriate services, conducted by Dr. Wilkes, on the 24th November. The cost was \$850, and it is all paid. On the side walls are placed opposite each other, mural tablets of great simplicity and beauty, unique in their style; one in memory of the late Rev. Jas. Drummond, who died while pastor of the church, in 1849; the other, in memory of the late Mrs. Powis. The cost of these tablets is defrayed by the respective families. May the spiritual structure increase in beauty as the material one hath done.—*Communicated.*

DANVILLE.—Doubtless a few words from Danville will be read with interest by your numerous readers in the *Independent*. Thank God, the darkness is passing away. Harmony and peace prevail in our midst, and Christian fellowship is enjoyed by the Church, and a sweet calm now succeeds the late storm! Light is breaking in upon us, and we are glad, humbly and gratefully, to acknowledge, that the Lord of Hosts is with us, who has graciously vouchsafed to us tokens of his approval on our labours, in the awakening of sinners to their souls' eternal interests! At our December church-meeting, three persons applied for admission on profession. The first Sabbath of this month, one of these was baptized, after which, the three candidates entered into a solemn covenant, together with the church present, and were received into full membership. The sufferings and death of Christ were then commemorated in the ordinance of

the Lord's Supper. It was a touching and impressive occasion, one that will not soon be forgotten; the pleasure and interest of which was increased by the presence of the late pastor, Rev. A. J. Parker, who, for the first time after his protracted affliction, by the assistance of loving friends, was permitted the privilege and pleasure of oncemore participating in this solemn feast, with his friends, old and new!

We have reason to hope that others will offer themselves as candidates at our next meeting. So that we all feel, that we have reason to "Thank God and take courage!" We are pleased also to state that arrangements have been made to hold Union Services during the Week of Prayer, by the several pastors of this place, in their places of worship, from which, it is fondly hoped, much spiritual good may result.—G. T. COLWELL.

**BRIGHAM—CHRISTMAS TREE.**—Christmas Eve was observed in a very happy manner by the teachers, scholars, and a large number of the friends of the Congregational Sunday School in Brigham. Mr. Blackwood's hall was filled to overflowing with happy guests. Rev. C. P. Watson, the pastor, took the chair, and the exercises commenced by all singing, "Oh, happy day," a brief prayer followed, all present joining in the Lord's Prayer. The scholars then surrounded the table, which was covered with inviting refreshments; the choir, led by the superintendent, Mr. Leach, sang several beautiful anthems, Mrs. Leach ably presiding at the organ. The whole congregation having joined in another stirring hymn, the Chairman expressed his delight in seeing so many happy faces, and especially in observing the remarkably good conduct of all the children and young people. Never had he seen a more orderly and pleasant company. After referring to the vast importance of being properly instructed for the duties of this life, and for the enjoyment of a better world, a few words were spoken as to the joyous season of the year, and the "unspeakable gift" of a Saviour, and the appropriateness of friends giving a special manifestation of kind and generous feelings at such a season. All at once there was a great

sensation among the young people by the entrance into the hall of time-honoured "Santa Claus." As he walked up the hall, enveloped in thick fur, with ancient visage and long flowing beard, and pointed white cap, bright eyes were made brighter still. Curtains at the end of the room were withdrawn, and two beautiful Christmas trees were seen lighted up with coloured candles and richly laden with loving gifts, all of which were soon distributed among the eager spectators. Not one of the young people seemed to have been forgotten, and not a few of the older ones were surprised to find that even they had been remembered. Santa Claus addressed a few kind words to the little folks, and expressed his intention of paying them a similar visit a year from that night. Mr. A. A. Blackwood, as the distributor of these mementoes of friendship, acquitted himself most creditably. A fine musical box belonging to Mr. John Kennedy added very much to the joy of the young people by its lively airs. After a few words from the Superintendent, who expressed his pleasure that the school had been increasing in numbers and interest since winter set in, notwithstanding the cold and even stormy weather; all again joined in a cheerful song of praise, and the interesting and happy services closed. Mrs. Brigham and the many kind friends associated with her could not but feel amply repaid for all their toilful preparations by seeing the happiness of the young people.—*Covansville Observer.*

**NOVA SCOTIA NOTES.**—In the changes which occur among our churches, it is proper to pay a tribute of respect to those who having long borne the heat and burden of the day at length fall asleep in Jesus. We are reminded of this by the recent death of Mrs. Elknah Clements, at Yarmouth. The following extracts from the funeral sermon by Rev. A. McGregor are all that your space will allow—"This mother in Israel was in her 92nd year and so came to her grave in a full age like as a shock of corn cometh in its season. She was a native of Plymouth, Mass., and accompanied her parents to Chebogue whilst only 8 years old. She



sought the Lord early and found him. With strong crying and tears she pressed into the kingdom and gave the dew of her youth to the Lord. She connected herself with the church in Chebogue and continued a member till called home. The cause with which she became identified passed through more than one severe ordeal: throughout the whole it found in her a devoted, prayerful and energetic follower; upon her married life the favour of the Most High rested, and she had the pleasure of seeing her family walking in the truth.—When the hour of dismissal came the angel of death walked the room so softly that his steps were not heard."

On the 16th ult., Rev. A. McGregor by request delivered a lecture in Ryerson's Hall for the Yarmouth Ladies Light Association. The lecturer, taking "Light" for his subject, treated it in a very able and interesting manner, which rivetted the attention of the audience till its close. A hearty vote of thanks was given to Mr. McGregor by the meeting.

We have pleasure in recording that valuable presents were given by the friends in Yarmouth, to Rev. A. McGregor and family, and by those in Chebogue to Rev. D. Macallum, as Christmas gifts.

Captain Jenkins has kindly made a gift of a lot of 12 acres with a house and out buildings to the church in Chebogue for a parsonage. The buildings will require extensive repairs or to be built anew. We understand that Rev. J. Elliot will remain in Halifax till spring.

Rev. J. R. Kean who has recently been very ill, is at present supplying at Maitland and Noel.

Rev. C. Duff, of Liverpool, removes to Brooklyn and Beach Meadows. The pulpit in Liverpool, is in the mean time supplied by the late pastor and Rev. R. K. Black in turn.

We understand that the Rev. Mr. Shipperly is likely to settle at Pleasant River where he has been preaching some time.—*Com.*

YARMOUTH, N. S.—The Tabernacle friends, at their annual meeting, January 10th, were gratified to find that their year's experiment of the "weekly offering" has been a successful one.

Notwithstanding unusually large working expenses through the year, a balance remains on hand. Entirely unsolicited, yet most timely is the resolution then passed, to add \$200 dollars to my present salary, making it \$1200 with parsonage. Is not this the best style of donation making? Having honoured the Lord with their substance, is there not good ground to look for their barns being filled with plenty? I cannot keep back the coloured preacher's commentary on "more blessed to give than to receive." "I have known many a church to die, 'cause it didn't give enough; but I never knowed a church to die, 'cause it gave too much. *Dey don't die dat way.*" Wishing the *Independent* and its editor all the compliments of the season, I remain, yours truly,

ALEX. M'GREGOR.

FOREIGN MISSIONS.—The *Monthly Record* of the Church of Scotland in Nova Scotia gives the following remarkable account of that church's experience in missionary work:—"The foreign mission enterprise of the Church has this year been signally favoured of God. It will be remembered by many who advocated the propriety of the development of this part of the Church's work, that very grave, serious, and earnest were the objections raised that a Church, such as ours, should never look to the foreign field till first she was self-supporting at home. Now, what has the history of the foreign mission been? The work was entered on with fear and trembling. A missionary offered his services, and was sent to the field. Another made application. The Church hesitated for a moment, lest liabilities should be incurred too large for the resources of the people to meet. It was feared that the liberality of the Church was not sufficiently developed to meet the wants of two missionaries in the foreign field. The right-minded of the Church saw that refusal could not be given. It was the Lord's work. The Lord had provided the means; so, with much fear and trembling, a second missionary was sent to the South Seas. And with what result? At the end of the first year, as the Foreign Mission Report shows, not only is there suffi-

ent money to support the two missionaries already in the field, but, without solicitation, the generosity of the Church has been such that three missionaries could be supported instead of two. The interesting feature of the matter is this, that we truly see that the foreign mission enterprise of the Church is not an interest antagonistic to the home mission enterprise, but exactly the opposite. It was not till we had a foreign mission to support that our home mission began to flourish; and experience will show us that the foreign enterprise will flourish just in proportion to the energy with which we prosecute our home work. It is so throughout the whole Christian Church, and is not a singular instance at all, but a rule that never admits of exception. While we give of our substance, let us give our earnest prayers to God that he would stand by our friends in heathendom, and that he would raise up more 'labourers' for his harvest."

**MINISTERS' SALARIES.**—At a recent meeting of the Kirk Montreal Presbytery, the following resolution was adopted unanimously:—"That in the altered circumstances of the country and its great prosperity, and consequent rise in the cost of living, this Presbytery deem it right and proper to request the congregations generally within its bounds to augment the stipends of their respective ministers at a rate commensurate with the advances made in all other callings and employments of life; and that a committee be appointed, consist-

ing of the Moderator, the Clerk, Revs. Dr. Jenkins and Donald Ross, Messrs. Croil and Morris, to prepare a scheme for approaching the congregations in this regard, and for submitting to them the importance of this subject."

**KNOX COLLEGE.**—In a circular by Rev. Dr. Topp, chairman of the Board, it is stated that in the Presbyterian College, Toronto, thus named, "Besides those in the literary classes, and at the University, as students looking forward to the ministry, there are upwards of forty strictly theological students." The estimated expenditure for the current year is \$8,865.

**PRESBYTERIAN INDIAN MISSIONS.**—By a statement of one apparently connected with the Prince Albert Station of the Saskatchewan, under the care of Rev. J. Nesbit, we learn that, during the six years the mission has been in existence, ten adults have been baptized, and thirty-nine children. Some of the converts have died; six are still members of the church, which now comprises twelve Indians, and eighteen half-breeds and whites. The members of some sixteen families are under regular religious instruction. The attendance at Sabbath morning services is about 100.

**S. S. CONVENTION.**—The Fourth Annual Convention of the S. S. Association for E. & W. York, will be held in the Pine Grove Congregational Church, on Thursday and Friday, 20th and 21st February.

## British and Foreign Record.

The death of Louis Napoleon has been moralized upon during the past month, in every tone, according to the views of writers of every school of politics or religion. One aspect of it we have not seen adverted to, viz.: the absurd light into which the event throws those exceedingly confident interpretations of prophecy, of which we heard so much a few years ago, according to which the deceased Emperor, then in the height of his re-

nown, was "the destined monarch of the world," "the Man of Sin," the "Anti-christ," whom Christ, at His second coming, was to overthrow, and with him, all the powers of evil! If anything could teach modesty to the scores of writers who proclaimed these views with such infallible assurance, this death in exile might do it; but we hardly look for such a result. There is a wonderful buoyancy in the minds of these interpreters: ut-

terly beaten to-day, so that you may think they would never lift up their heads again, they are out again to-morrow with a bran-new rendering, or a dexterous accommodation, and are just as certain that "thus saith the Lord," as they were about the last.

No part of Mr. Gladstone's policy in the approaching session is awaited with more anxiety than that on the University Question in Ireland. The Government secrets have been well kept, though every utterance on the subject, from official quarters, is very closely watched, for some indication of a leaning to the "mixed" or "denominational" system. Of course, the Romish hierarchy are making large demands, and are likely to make larger still. There have been far too great concessions made already to sectarian clamour; we hope, rather than believe, that we have seen the end of them.

An important step in advance has been taken in the direction of non-sectarian education, in the passage of a resolution by a Special Education Committee of the English Conference, discountenancing the further extension of denominational schools, and favouring the establishment of school boards throughout the kingdom. The Wesleyans in England are very Conservative. They refuse to be called Dissenters. On ecclesiastical questions, they often side with the Established Church. But they are becoming liberalized, and the work has only begun.

PICKINGS FROM THE SCOTTISH CONGREGATIONAL MAGAZINE.—Though old, we are not obsolete; and much as we regret the past, we have no desire to live in it.—*Editor*. Let all (sincere ones) rejoice to know that their prayers *do get to God*. God treasureth up the prayers of his children in his bosom, until there groweth a great answer.—*Dr. Pulsford*. In cases otherwise equal, preaching will be most fruitful if it treats those points in the text under those aspects which are most closely connected with the preacher's own life experience.—*J. Miller*. Under the auspices of the (Northern) Association, Evangelistic

services have been conducted between Aberdeen and Inverness to a considerable extent, so that 110 of such occasional services have been conducted during the past twelve months.—*Report*. The ordinary method (in vacant churches) of pitting a number of candidates against each other is degrading to the ministry, and destructive to the peace and unity of a church.—*News of the Churches*. Some subscriptions (for the Pastors' Supplementary Fund) have been received, but the special effort to raise money for the desirable object has yet to be made. The treasurer has requested us to notice a subscription of £25 annually for five years, from Miss Muir, Edinburgh.—*Editorial*.

DISESTABLISHMENT.—The English Presbyterian Church is likely to fall in with the movement for disestablishment in consequence of the Bennett judgment. At a meeting of London Presbyterian ministers and office-bearers, on the 5th instant, Dr. Fraser, in an able paper, declared that Presbyterians must now pronounce for disestablishment, "because there seems to be no other way to deliver the State from complicity in the spread of deadly error, and to give the Protestantism of England a clear field and fair play." Mr. Dykes, Dr. Edmond, and the rest of the meeting concurred in this view of the matter.—*Presbyterian Record*.

We notice that the "King's Weigh-house Chapel," London, was to be closed during January for alterations and improvements, the services being held meantime in the Lombard Exchange. By this, it would seem that the Metropolitan Railway Company do not take possession of it, after all.

The bishops, clergy, and laity of the several dioceses of Australia and Tasmania have formed themselves into a General Synod, as in Canada, the body consisting of ten bishops and fifty clerical and lay representatives. One of their first acts was to assert their own independence and self-governing powers by an indirect remonstrance to the Archbishop of Canterbury, against his Grace's constituting a new diocese at Ballarat

and consecrating a bishop therefor. The Bishop of Sydney is to be the "Primate" of "The Church of England in Australia and Tasmania." Dr. Strachan, of Toronto, was the first Colonial Bishop to call a Diocesan Synod; but this form of organisation has now spread through all the leading colonies, and in New Zealand, at the Cape, and now in Australia, the several dioceses have been grouped together for common purposes, as above. Through Bishop Selwyn, now of Litchfield, once of New Zealand, some attempts are made at the introduction of the same system into England, though the Establishment system interposes restraints on every side on such free action.

A "Union College," in Adelaide, South Australia, which at first was to be simply a theological school, with lay students admitted in the literary departments, has unexpectedly developed itself into a general University, towards which a Captain Hughes is willing to give £30,000, and another gentleman £10,000, as endowments of professorships. The aid of the Colonial Government is also to be sought.

## Home and School.

### POOR FARMER JOHN.

BY MRS. M. M. B. GOODWIN.

Old farmer John is sore perplexed—  
Nay, farmer John is really vexed;  
He labours early, labours late,  
Yet ever talks of adverse fate:  
For all his toilings scarce suffice  
Of longed-for lands to pay the price.

The summers come, the summers go,  
The spring showers waste the winter's snow,  
The while, from dawn till close of day,  
Receiving nought but frowns for pay,  
His good wife toils; and anxious care  
Has faded lip and check and hair.

Acres on acres stretch away  
Of woodland, corn, of wheat and hay:  
His cattle roam o'er many a hill,  
His brooklet turns the groaning mill;  
Yet still he sighs, and longs for more,  
And grumbles e'er that he is poor.

Four sturdy sons, four daughters fair  
Claimed at his hands a father's care.  
He gave them labour without end,  
And strove their souls, like his, to bend  
Into the narrowing groove of thought:  
Gold to be earned, land to be bought.

Yes, farmer John is growing poor!  
You feel it as you pass his door.  
His old brown house is small and mean,  
The roof is warped by crack and seam:  
The leaning bars, the half-hinged door,  
Proclaim old John is *very* poor.

No books; no pictures on the wall;  
Carpetless rooms and dreary hall.  
Why think it strange such farmer's boys  
Should seek the city's pomp and noise?  
Should learn to loathe the sight of home,  
Where nought of joy or grace may come?

Why think it strange his poor, old wife,  
Who coined for him her very life,  
Should pause, at last, despite his frown,  
And lay her weary burden down  
In joy, to walk the streets of Heaven,  
Where naught is sold, but all is given?

Go where you will, search earth around,  
The poorest man that can be found  
Is he who toils, through life, to gain  
Widest extent of hill and plain:  
Forgetting all his soul's best needs,  
In counting o'er his title-deeds.

### MANLY BOYS.

On a pleasant Sunday afternoon, in the early part of November, Arthur Browne, Charles Rollins, and Edward Harvey were walking quietly home from church, enjoying the beautiful autumn sunset. These three boys were about the same age; and, although very different in character, were firm friends.

Charles and Edward walked slowly, talking of the coming winter and of the pleasures that they anticipated. Arthur lingered behind, apparently lost in thought. At length Charles looked

around, and seeing Arthur some distance behind, said :

"Arthur, boy, what are you dreaming of? You have not heard the pleasant plans we have laid for the winter."

"I was thinking," said Arthur, "of the announcement of the bishop's visit, which was made by our rector to-day. Mr. Granville said that the bishop would be here on Advent Sunday, which is only four weeks off, to administer the holy rite of Confirmation. I was thinking whether it were not my duty to present myself this year. I believe it is not only my duty but my *privilege* to do so."

"You, Arthur, offer yourself for confirmation!" said Edward, "I thought you were too much of a man for that. It is well enough for girls to do so; but for us boys it is entirely uncalled for."

"Did we not promise, at our baptism, to fight *manfully* under Christ's banner, and to continue His faithful soldiers and servants to our life's end? Is there any thing unmanly in now acknowledging and taking upon ourselves the vows that were then made in our names?"

"It would be well enough," said Edward, "if there were anything to fight; if we lived in the times of the Crusades, and could march to the Holy Land to fight the Turks. There are no enemies now for Christians to do battle with."

"Are not the world, the flesh, and the devil more formidable enemies than the Turks? They are so formidable that, trusting in his own strength, the strongest falls before them. Try for one week, Edward, to rule your temper, and see if you have not within your own breast an enemy, whose strength is more than a match for your own. Remember that he who ruleth his spirit is greater than he who taketh a city."

"I know," said Edward, "that mine is a very passionate temper; but I believe that if I set to work in earnest I can rule it. I have never really tried. Where there's a will there's a way, you know; and I mean to find the way."

"Oh, Ned," said Charles, who now spoke for the first time, "I fear you will fail. I have tried to rule my temper, and to conquer my many other faults, but I have never succeeded. I, too, thought for some time of what Mr. Granville said. He spoke especially to

the young people of the congregation. I agree with him that we should begin in youth to serve the Lord. But it seems to me that I cannot serve Him. The more I try, the more completely I fail. I could not, before the world, openly profess myself Christ's soldier and servant, and then show the same sinful nature and commit the same faults that I do at present. If I cannot govern myself now, what guarantee have I that I can do so after confirmation?"

"You will have the help of God's Holy Spirit," said Arthur. The bishop's prayer is that we may increase in God's Holy Spirit *more and more*, until we come to His everlasting kingdom. You will, doubtless, fail again and again, but, with such a helper, you will certainly conquer in the end. Think it over, Charley, and when you do so, remember the Saviour's promise: 'Whosoever confesseth Me before men, him will I also confess before My Father which is in heaven.' Remember, we take upon us no *new* vows, only those which we made at our baptism."

The next week was an examination of the history class to which our friends belonged. Arthur had for a long time kept the head of the class, while Edward and Charles ranked second and third. The boys were very anxious still to retain their positions, or, if possible, to advance. The examination passed off creditably until it was nearly over, when a question was asked Arthur which completely puzzled him. It was passed on to Edward. He, too, was at a loss, and now it was Charles' turn.—Charles was really no better scholar than the other two boys; but on this occasion his memory proved true to him. Without the least hesitation he answered the question, and, with a look of approval from his teacher, took the head of the class. Arthur bit his lips to hide the vexation that he felt upon losing the position which he had so long held. Edward's face grew red with anger; however, it lasted but a moment and was gone.

At recess the conversation among the boys naturally turned upon the examination.

"Edward," said one of his classmates, "how was it you took your failure so quietly? We expected you to

be cross and ill-natured all the rest of the day. Both you and Arthur were angry at the time, but now you are as pleasant as if nothing had gone wrong."

"I am determined," said Edward, "to govern my temper. Charles thinks it impossible, and I mean to show him that it is not so."

"What! Ed turned saint," said one of the boys. "Surely this is one of the wonders of the world. Boys, we have made a discovery, - Edward Harvey has turned saint."

The loud laugh that accompanied this unkind remark was too much for Edward. An angry reply rose to his lips, which was answered by one equally unreasonable. Their words grew louder and louder, and, but for the interference of the teacher, would probably have come to blows. During the rest of the day Edward was cold, sullen, and ill-natured. He was angry with Charles for taking his place in the class, angry with his companion for taunting him, and, most of all, angry with himself for losing his temper just at the time when he had declared, before all his school-mates, his determination to conquer it.

At night the boys walked home from school more quietly than usual. Edward preserved a gloomy silence, while Charles and Arthur seemed lost in thought. At length Charles said :

"Boys, I am sorry I took your place in the class to-day. I feel that I do not deserve the position. If you are willing to take your own places in the class to-morrow, I will gladly resume mine, and will speak to our teacher about it."

"No, indeed, we will do no such thing," said Edward, now quite overcome by his kindness. "You are a noble, generous fellow, Charles, and I beg your pardon for treating you as I have done to-day."

"I, too, ask your forgiveness, Charles," said Arthur, "for I was very angry at the time, and must have shown it, as some of the boys noticed it. If you were not one of the most generous fellows in the world, you would never speak to us again."

"You would not call me *generous*, if you knew how proud and triumphant I felt, as I took my place at the head of the class; I had hardly thought myself

capable of exulting, as I did, over the failure of my companions. However, my experience to-day has shown me how unfit I am to be confirmed. Perhaps in another year I may have gained more self-command, but now I am so very weak."

"That is the very reason, Charley," said Arthur, "why you should be confirmed this year. You will never grow stronger until you use all the means of grace that God has placed before you. One of these is Confirmation; the Holy Communion is another. The very fact that I gave way to my temper to-day, has proved to me how *necessary* it is that I should embrace the *present* opportunity of being confirmed. It is not because we are good, strong, earnest Christians, but because we are weak, sinful, shrinking ones that God has given us these means of grace. They will *help* us to be strong and earnest."

"I believe you are right, Arthur," said Charles; "let us give our names to Mr. Granville at once; and although the time for preparation is short, let us make it earnest and thorough."

"I, too, will join you," said Edward, "I surely need to make use of all the helps that God has given. I find that in my own strength I can do nothing. I have always taken a wrong view of confirmation. It seemed to me a profession of *strength* rather than *weakness*, but I see now that I have been deceived."

The boys gave their names to Mr. Granville immediately. Many were surprised to hear that Edward was one of the candidates, and some were unkind enough to say he was not fit to be confirmed. But their opinion only strengthened his convictions; "for," said he, "if my past life has been so sinful, there is all the more need for God's grace to help me now."

On Advent Sunday the little church was crowded. Many of the schoolboys were present. The Bishop spoke most earnestly to the confirmation class of the solemn rite in which they were about to engage. He exhorted them not to be discouraged by failure, but to grow in *grace day by day*. He was listened to with marked attention; and when he had finished there were many who wished that they, too, had joined that little

band. While the congregation sang the hymn, "Soldiers of Christ arise, and put your armour on," the candidates for Confirmation took their places at the chancel-rail. The class was not large, but all were earnest and devoted, and none more so than our three young friends. They knelt together, and as the Bishop's hands were laid upon their heads, and that beautiful blessing pronounced over them, each felt stronger to go forth to fight against the world, the flesh, and the devil.

It was a happy day for them,—a good beginning for a new year. True, they met with many failures, many discouragements; but they went bravely on, fighting *manfully* under Christ's banner. As time passed on, and by earnest efforts and prayer, they conquered their many faults, they found that each victory over self was more easily gained than the preceding that they were really *growing* in grace.

Was there anything *unmanly* in the conduct of these boys?—"M. S. R.," in *the Young Churchman*.

### PRAY WITH YOUR CHILDREN.

A young mother made it her daily practice to carry her little ones in supplication to the throne of grace, and yet complained of a want of faith and definiteness in asking for them the influence of the Holy Spirit.

"Do you pray for each child separately, and by name?" inquired the pastor.

"No, that has never been my habit," was the reply.

"I think it of much importance as a help to our faith, and to the clearness and intensity of our desire on their behalf. You pray with them, I trust, as well as for them?"

"Sometimes I do, but not often."

"Let me persuade you, then, to take your little son and daughter each separately to the place of prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young

mother as she said, with trembling lips, "I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought it best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him, he gladly put his hands in hers and knelt by her side. As he heard his name mentioned before the Lord a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more frequent desire as she poured forth her supplication to the Hearer and Answerer of prayer!

When the mother and child rose from their knees Willie's face was like a rainbow, smiling through tears.

"Mamma, mamma," said he, "I'm glad you told Jesus my name; now He'll know me when I get to heaven. And when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant and say, 'Why, this is Willy Hutson; his mother told me about him; how happy I am to see you, Willie.' Won't that be nice, mamma?"

Mrs. Hutson never forgot the scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident. —*Christian Advocate*.

### HOW TO FODDER.

A writer in the *Christian Era* presents truth in the following sensible words:

"Don't put the forage too high. It must be accessible. Some 'under-shepherds walk on stilts and carry the fodder so high above the heads of the fold that only the taller ones can reach it. Put the food so low that all—sheep and

lambs—can get at it and can get each that the sheep are dry as well as hun- and all 'their portion in due season.' gry."

"Another thing: Let it be genuine fodder, the real 'herd's grass' and 'red-top' of God's Word. Not the 'witch grass' of human speculation, nor the 'white-weed' of human fancy, much less the 'thistles' of heresy and false doctrine.

"The great Shepherd never commissioned Peter nor any other under-shepherd to feed his flock with 'mullein-stalks.' None but the bright sweet hay, right from God's own meadow, will answer, all fresh, and fragrant with the smell of inspiration.

"Feed my sheep, feed my lambs; you can't do this with dissolving views, nor with rainbows, nor with flowers. Fill and flood a sheep-fold with wreaths and bouquets of rarest beauty, and how soon the fleecy inmates will pine and perish with hunger. So with God's sheep. Flowers for the pulpit are well, they please the eye. But mere flowers from the pulpit are poor things. They may please the ear, but can never feed the soul. Sheep must have sheep's food.

"Still further. The sheep-feeder must deal out his provender diversely. Sheep like and need variety. Not new 'false' pabulum, not some 'strange doctrines'; but the old made new. Not the same unvaried, but varied. While some should leave the hearers beseeching for the same things the next Sabbath, we must not give them the same things; not the same, that is, in the species, but in the genus.

"Follow the Bible. Copy Christ. In God's word, as in a forest, we find unity in the genus but a vast diversity in the species. Christ addressed not one part or passion of our nature only. 'There was no one manner of address.' He put not always the same set of truths before the mind. So should it be with his under-shepherds. Like discreet housekeepers, they ought to vary their provisions. 'Change of pasture makes fat calves.' Sheep fare <sup>well</sup> feel better—the quadrupeds and the birds—on a variety of forage. They want something besides hay. And of hay they want and should have different kinds of it. The trouble with some shepherds is, that they put into the rack, year after year, only one kind of hay and very dry at that; so dry

## HAPPINESS AT HOME.

A church within a church, a republic within a republic, a world within a world is home. If things go right there they go right everywhere; if they go wrong there they go wrong everywhere. A man never gets higher than his garret or lower than his cellar; domestic life overarches and undergirds all other life. We are fragments. God makes mankind in parts, then puts them together. Our deficits and surpluses are wheels in the social mechanism. One has courage, one has placidity, one enthusiasm. The whole human race is a vast circle of dependent parts. God has most beautifully arranged this so; thus he balances society. This conservative and that radical keeps things equal. John Wesley balances Calvin. McCosh gives the dry bones of theology, and a Guthrie clothes them in living flesh. We all have our places, and the welfare of society depends on our staying where God has put us. For greater usefulness we are gathered in the home-group, where we may supplement one another. If the husband is all lavishness, the wife must be all prudence.

*Mary and Martha are necessities.* There would have been no dinner for Christ if there had been no Martha, and no audience if there had not been a Mary! From the broken Eden of our first parents one remnant has been left—home and the marriage institution. This institution has been defamed in our day. Free-love tries to turn it into a Turkish Harem. Novels try to educate this nation in holy marriage, which makes or breaks for eternity! Marriage is not a question of place or wardrobe, but of heaven or hell! Alas! for the dispensation of George Sand. The attempt has been made to make marriage a commercial enterprise, a mere partnership of two. Eight thousand divorces in Paris in one year preceded the worst revolution France ever saw. Unbiblical notions on Christian marriage are a greater cause of outrages than any other.

To all who dwell in homes I say, have Jesus there; have on the engagement



ring of divine affection. Homes that begin with God end in heaven. Exercise the law of forbearance.

Some of the best men in the world are hard to get along with. There are those who can pray like an angel, and at home are cross and cranky. Stand to your rights, and you will have a Waterloo with no Blucher to the rescue. Never be ashamed to apologize. My own grandfather called in his family together, and said to a child whom he had rebuked: "This morning I corrected you without cause, and wrongly. I am sorry, and ask your forgiveness." That is the noblest thing I remember of him.

Find the weak points of your companion—then stand off from them. Don't carry the fire of your temper too near the gunpowder. Cowper says: "The kindest and the happiest pair will find occasion to forbear: and something every day they live to pity and perhaps forgive."

Let your chief pleasures circle about home. The husband who spends all his evenings away is only the cashier of the house, and the wife who goes five nights a week to the opera and theatre, though she may dress her children in colours that would confound a French milliner, they are orphans.

'Tis sad when a child has no one to say its prayers to. Parents in India throw children into the Ganges. In New York and Brooklyn dissipation swallows more children than the inexorable Ganges. I have seen the sorrows of a mother who knew she had neglected her dead child. No tears came, but she was held as in a scorching simoon. God gives tears as summer to a parched soul. Memory pinches the face, eats up the heart, and remorse corrodes the very soul. *Oh! wanderers from your home, go back!* Learn to have sympathy of occupations.

Sir James Mackintosh said to a great company of scholars, "My wife made me." The wife should be the advising partner in every firm. If a man dare not tell his wife about his business projects he is on the way to bankruptcy or moral ruin. Let husbands have sympathy with their wives. It is no easy thing to keep house. Your interests are one. Lay hold of life's work together—with four hands, four eyes, four shoulders to carry the trials.

Let love preside in the home circle. Happiness lies stock dead when words are formal and caresses cold. Let no shadow of suspicion come over your affections. Here's a man and wife who think if they have a house they will have a home. They buy for \$100,000—agents and workmen go in and out: costly curtains go up, and soft carpets go down; and in a maze of excitement, in the whirl of fashion and show, the establishment is inaugurated. But happiness dwells not in that house. The rich tapestries, the velvet carpets, the heavy furniture and the golden lights glow together in mournful tones, "Happiness is not in me, not in me!" That very night a clerk, on a thousand-dollar salary, goes home. Love meets him at the door, and sits with him at the table, and talks over the work of the day. They take the Bible and read of Him who came our souls to save; they kneel in prayer in the plain room, and angels look with joy as the twain receive the blessing of Christian love, the queen of happy Christian homes. Upon their heads she puts her hand, and says with the sweetness of heaven: "Happiness is with me."—*Dr. Talmage.*

NOT FAR AWAY.—Two little girls were walking homeward by moonlight one moonlight evening. I overheard one of them say: "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with God in heaven; though he seems far away, he is keeping step with us always in the march of life.

EDITORIAL POSTSCRIPT.—The large number of our readers who are studying the International Uniform Lessons, will join us in thanking Mr. Chapman for his scholarly paper on Genesis.

The pressure of "News" on our space compels us to omit several valued contributions, some already in type. We do not wish an item less; we thank all who have sent them; but we will thank them more heartily, if they will do their own condensing.