

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

THE  
**Canadian Independent.**

VOL. XX.

TORONTO, MAY, 1874.

No. 11.

THE IMPORTANCE TO THE CHURCHES OF AN EDUCATED  
MINISTRY.\*

BY REV. JOHN FRASER.

MR. CHAIRMAN AND CHRISTIAN FRIENDS.—The address I am called upon to deliver, whatever its defects, will have, I flatter myself, at least one merit, that of appropriateness. I mean by this, not merely a general appropriateness to the occasion, but in the present state of the College Endowment scheme, a very special fitness. The subject I have chosen on which to address you is that of the importance to our Churches of an educated Ministry.

During the brief time allotted me, I shall not attempt to treat such a subject exhaustively. I am afraid I shall not be able to discuss it fully as I could wish, and its nature would seem to demand. But I have the satisfaction to believe that in addressing this audience, there are no prejudices to be overcome requiring long and laboured arguments. This Church, I cannot but remember, has always enjoyed, as it still enjoys, the advantage of an educated and learned ministry; and, therefore knows how to appreciate its importance. This Church has the honour of having done more for the College than any other in the denomination. And the gentleman whose very generous contribution has initiated the movement to place our "School of the Prophets" on a basis of extended and enduring usefulness, is, as I understand, a member of this Church. From considerations such as these, I have no misgivings as to the favourable reception you will accord the subject I have the happiness of presenting to you.

Indeed any misgivings I have, I am free to confess, are of the opposite kind. My only fear is, that some of you may readily take for granted all I have to say, as a mere matter of course; and the address as readily pass out of your minds without leaving behind it any adequate results. My object will certainly not be attained, if it is merely relegated to that category of self-evident truths, of which it may be said that everybody accepts them and nobody acts on them. I have no ambition that it be placed in the *limbo* of trite truisms.

But some one may challenge the proposition I have thought it in place to discuss, with the question. "Who denies it?" As if that settled any such discussion as a work of supererogation. This crucial query were pertinent, did I submit a thesis for debate before some literary society, instead of a practical matter for earnest christian men. The question here is not, does anybody deny it? but, has everybody attended to it? Something more is always in order to be said, so long as anything more remains to be done.

The strongest argument I need bring in support of an educated ministry, is, that christians generally, I had almost said universally, favour it. When all the denominations have come to occupy the ground we have always held, it would be exceedingly unreasonable for us to seem to abandon it. And this statement of

\* An address delivered in Zion Church, Montreal, at the close of the late session of the College.

fact, I do not think rash or extravagant. I am not able at this moment to recall any persuasion or sect that is an exception to this rule—unless indeed it be such a one as that fossil class—or what shall I call it?—of “hardshells” in the extreme south. And as I have heard nothing of them recently, I am rather inclined to think that they have shared in the general benefit of the American Emancipation Act, or have died a natural death, becoming extinct as a separate order, in the usual way of all such monstrosities.

A great advance has been made in the Education of the Ministry throughout the Dominion within a few years. It would be hard now to find such a *rara avis*, as I am old enough to remember in the case of an enthusiastic preacher who applied to his pulpit ministrations the instructions our Blessed Lord addressed to His immediate followers, not to “premeditate” a defence when put on trial before rulers and magistrates. And when, from having an active turn of mind, he was led to think of the text he had chosen on his way to the pulpit, he outwitted, as he supposed, his arch-enemy, by choosing a new passage of scripture when he got there. In no denomination is this general progress more marked than in the case of those providentially raised up to do a pioneer work in the country. They now take the lead on this continent in the vast sums they contribute towards the endowment of their colleges. When thus the last are first, it will not do for us to “rest on our laurels,” thus fulfilling the Scripture, “and there are first that shall be last.”

For certainly if we have ever had any providential mission anywhere—if we have had any call or excuse for a separate organization, or a field opened for us to enter either at home or here, it has been in connection with an educated ministry. The first nonconformist ministers, it is well-known, were graduates of Oxford and Cambridge. And it was no small part of the sacrifice that they were willing to make for conscience' sake, when they left the pale of the establishment, to abandon the advantages of the two national universities. They, nevertheless, cheerfully and liberally established colleges of their own for the express purpose of raising up an educated ministry. And that part of the puritans commonly designated “the pilgrims,” when they sought in the New World to find and to found a New England, endowed a new Cambridge. Their ministers were men of liberal culture and ripe scholarship, as well as of large faith and a heroic type of piety; and they laid in the institutions that clustered around the Church and College, the “foundations of many generations.” Through these, so heartily adopted by all the Evangelical denominations, the west has been saved from barbarism, and the south will yet be redeemed from the bondage of ignorance, which slavery on its demise left as its baleful legacy.

Were our Churches in the Dominion then, to neglect the education of the ministry, we should not only disregard the principles both of the Old and New Testament, but the examples set us by our denomination both in the old and new world. We should be false to the traditions of the fathers. We should not be true to ourselves. We should be liable to the charge of that worst of all heresies—a practical heresy. If through failure in duty we inflicted on the churches a scandalous, because an ignorant ministry, we should open a wide door for all other heresies and evils.

I may urge this the more strongly, because that an educated ministry which is an advantage to all the denominations, is to ours a necessity; I trust I need not apologize for presenting the subject in this light. Any one who is ashamed of the Church to which from education and conviction he belongs, has more cause to be ashamed of himself. His Church may well be ashamed of him. There are occasions of family reunion, when it is in place to speak of family affairs. There are national anniversaries when not to refer to the memories and associations they suggest, would be criminal incivism. And surely it is in place for us to allude now to our distinctive principles, when we do not assume superiority over others in this respect; but merely refer to the special obligations they impose for us to occupy the ground others occupy.

As we were originally nonconformists or dissenters, it is natural for us to look

at the negative side of our Faith and Order ; to consider their bearing on this question. We may say then that we do not believe in a universal, apostolic, infallible Church ; though we have a good deal to say about apostolic Churches. We do not "swear in the words of a master ;" for one is our master even Christ. We do not impose upon others nor accept ourselves, any inflexible, "ironclad" creed. We have less uniformity, though we claim perhaps more substantial unity than many of the denominations. Our agreement is not of the letter that killeth, but of the spirit that giveth life—not so much in forms, words, and names which lead to logomachy, schism, and all uncharitableness, as in faith, hope, and love. The right to differ which we claim, we allow ; and where any leave our communion, we dismiss them with the apostolic benediction, instead of pronouncing upon them the greater or "lesser" excommunication. In short, we seek to carry out the apostolic axiom, "whereto we have attained to walk by the same rule and mind the same things," believing that "if in anything we be otherwise minded, God will reveal this unto us." We hold that God has yet "much light to break" to His Church, from His word. We would as soon therefore think of going back to the vulgate for our Bible, or to the prayer book of a century ago, for our worship, as to the reformation for our creed ; our theology may thus be designated moderate and modern. That is, whilst the truths themselves are old as the Apostolic age and inspired records, the terminology in which they clothe themselves is no antique garb or ancient habit. In proportion as the tree strikes its root down into the past, it will throw its branches aloft towards the future. But in order to this, it is evident we must have as our religions teachers, to state and defend the truth, "scribes instructed unto the Kingdom, to bring forth out of the treasure things new and old."

Without this we had better confine ourselves to "glittering generalities." Our part of the Church militant would better keep to their entrenchments ; and not adventure into the open field to fight for the truth. In retreating to the high doctrines of the past, we would then only imitate the tactics of a wary general who in face of a formidable enemy would naturally retire to some mountain range in the rear. Ideas, to clothe themselves in fresh and appropriate phraseology must be the live ideas of live men. A modern nomenclature, popular phraseology, and ecclesiastical independence, are safe only when intelligent.

The need of an educated ministry is further evident when we consider our distinctive polity and order of worship ; our ministers by ordination are not introduced to a priestly caste. They are not supposed to be invested with a clerical *status* or sacerdotal power, to dispense grace from their hands that shall operate as a charm. They are not empowered to "lord it over God's heritage." They have simply official leadership. Their authority depends on weight of character, personal worth, and spiritual power. As Dr. Lyman Beecher so pithily prayed for the civil rulers of his day—that they might be men the people could respect, we need, to "rule well" in the Church, men respectable at least in point of intelligence. The more is this necessary as the idea of the pastorate is a permanent relation—a life work, whose object is not ritualistic or emotional, but to feed the flock with understanding and knowledge. To induct men into this office therefore "who cannot teach and will not learn," is to commit a double wrong—one that affects alike pastor and people.

An educated ministry is imperatively demanded also by the character of the age. It is an educated age. Even unbelief is intelligent. I am, I trust, as far from being an alarmist as an optimist ; I do not assert that "modern infidelity" is more formidable than the ancient ; but this I do assert, that the infidelity which is now formidable, is educated. It does not merely sport profane jests, or string together Scripture difficulties. It assumes to speak with authority. It assaults the foundations. It intermeddles with all knowledge. It would be sad if at such a juncture the Church resembled the Israelites at that crisis of their history, when they had not a shield or spear amongst thousands, when their enemies were well furnished with weapons of war.

I know it may be said that the minister who would be the advocate of the Christian Faith, needs to have "the witness in himself." He should verify the truths of revealed religion in his own spiritual consciousness, and be able to point for proof to its effects on the outward life and character. I admit all this. The minister needs to take positive ground, to adopt a bold policy, to rise to a higher plane than mere negations—answering the objections of doubters. But surely, one ignorant of these doubts and difficulties is poorly prepared to act as a Great Heart, to champion pilgrims past Doubting Castle; and do valiant battle in their behalf with the giants and evil genii of unbelief.

It may be argued that it is unreasonable to expect this of ordinary ministers. Usually without previous advantages of leisure and culture, they pass through a somewhat hurried and crowded curriculum of theological study. They then at once enter on their work with its incessant duties, distractions and cares, allowing few or no opportunities for original research or varied study. How then, it is asked, can they meet and anticipate all objections, prospective or possible that actually take the range of the Encyclopædia?

This preparation it would be unjust to require, and unnecessary as a rule to possess. The number of original thinkers or inventors are few. The great and useful class, is of middle men, who apply what others discover. I have accordingly not insisted on the importance of a learned, but merely of an educated ministry. And surely, it is not too much to ask that those who profess to be religious teachers in this educated age, should at least know where to look for information on these subjects, how to acquire it, and in what way to make use of it.

Some there may be who regard all this train of argument as making the efficiency of the Ministry rest rather on the "wisdom of men" than "the power of God." They will remind us that though there were "schools of the Prophets" in Israel, they produced not even a single prophet of any note—hardly even a minor prophet. And they do not allow us to forget that the Apostles were "ignorant and unlearned men." We are, however, speaking in this connection, not of Prophets and Apostles, but of "pastors and teachers." And those who quote so frequently that single text about the Apostles, might at least, one should suppose, quote the whole of it. Those that heard them, "took knowledge of them that they had been with Jesus." The three years they were domesticated with the Great Teacher as household pupils, they constituted in fact his ecclesiastical family—furnished ample ministerial training. If it could be said that acquaintance with an eminent individual was "equivalent to a liberal education," such intercourse with our Blessed Lord was better than any modern course in divinity.

But we are to remember that the Apostles were called to be witnesses to facts. The foundation of Christianity as in Judaism, was laid in facts of the supernatural and Divine that took place during the lifetime of a whole generation; and to which they were called to testify. John, whom men called the mystic, refers to this in the beginning of his first Epistle; and there is evidently in his mind no mysticism about the matter. It is well known that men unversed in books and theories, are the best adapted to bear witness to facts! But, besides the facts, there was what we may call the philosophy of the Christian system—the bearing of these facts on the individual and society, not only on this "visible diurnal sphere," but on the spiritual realm and the future state. To qualify them for this, the Apostles had the overruling and inspiring influence of the Holy Spirit. Yet notwithstanding all this, making their office provisional and exceptional, Christianity like Judaism was established mainly through the instrumentality of an educated man. Moses and Paul had all the learning of their times. The Hebrew lawgiver when he exchanged the possible sceptre of universal empire for a shepherd's crook under the shadow of Sinai, a mountain that was to become strangely associated with his history and destiny, and which he would make the symbol and synonyme of the Divine law, for forty years held converse with God and nature. So, St. Paul was a Grecian by culture; and took besides, ere he entered on his work, years of retirement for study. And ever since in the history of the Church

as a rule, the men eminent for usefulness have been as eminent for having passed through a special course of preparation for their work.

If this was needed in the case of extraordinary men who were raised up for a special providential mission, it seems even more necessary for ordinary men called to the regular work of the pastorate. Through education, the experience and wisdom of the individual is supplemented and corrected by that of the race. His power can be reinforced and sustained through an intelligent apprehension of spiritual as of natural laws, by those subtle latent forces waiting to be utilized, that are in no light sense the power of God. Thus it is seen, that what may be called the wisdom of men, is not opposed to that power. I had much to add in this connection concerning the importance of education, in qualifying for the various departments of pastoral work, which I must from want of time entirely omit.

I close with a single observation, which I add, though I fear I have not only exhausted my time, but your patience ; and that is, that the course here must be thorough enough to constitute an education. It is not at present any too long. In ordinary circumstances it should not be abridged. In our eager, impatient, over-excited age and country, the student is ready to suppose that the time devoted to Pagan classics might better be devoted to spiritual work. The Churches do not see any reason why they should not call and settle the youthful Apollos, who visits them. And the College directors, perhaps against their better judgment, reluctantly acquiesce in the arrangement. Now this is more foolish than for an artizan to go to his work without tools, or the hands trained to use them ; or for an architect hastily to run up a house on no foundation, or an insufficient foundation. Every architect knows that the foundation should bear a certain proportion to the size and height of the building. A naturalist can determine from the period of the growth, the longevity of a race or species. And every educator knows, that if it takes time to train the hand or eye for skilled labour, it must take much more to secure the full, harmonious working of all the human powers, physical, intellectual, and spiritual—to prepare the whole man in fact as an instrument of Divine grace to operate on other men of every variety, for their eternal well-being. Education is no forced, hot-house process. The young brethren are here not to cram for a special occasion, but to form intellectual tastes, to acquire habits of study and to master at least the rudiments of knowledge. When, after years spent here, duty flows into privilege, when work of this kind develops into play, when patient plodding becomes a pure and high enjoyment—then and not till then, they may be said to be educated.

Reflecting on this subject, and looking at the audience, I feel that I have said too much. I did not need to say so much on such a subject to such an audience. But the subject has imperceptibly grown on me in its interest, and I have been encouraged to proceed thus far by your kind indulgence. I have said enough at least to show that our ablest ministers cannot more wisely employ their ripest powers than in the service of the College, as professors and lecturers. Our merchant princes, to whom God has bestowed that blessing of the Old Testament, the "power to get wealth," and that richer blessing of the new, the grace to devote it to His cause, can find no surer investment to occupy for the Master till he come. And though last, not least, the young brethren who have laid themselves on the altar, can spend their best years in no better way than by careful, conscientious study to lay here a good foundation for a life of comfort and usefulness in their work ; so that thus commencing it, they may look forward at its close, to that which every faithful minister regards as his only and a full reward, the approval of the Master.

From having had the honour of assisting in a part of the examinations through which our young brethren have passed, I am happy to be able to add my testimony as to their exceedingly creditable and satisfactory character, showing the thoroughness and proficiency of these brethren in the various departments of study. And I doubt not that many of them—nay I do not see why I may not state my conviction more strongly and say, that I hope and believe all of these brethren now

passing through the College, if God spare their valuable lives—will, by efficient service in the vineyard, show the value of an educated ministry, as its importance could not be set forth in any mere address ; such as this to which you have listened so patiently.

---

THOMAS BINNEY.

PART I.

“ Dear Mr. Binney is sinking fast, but he has great peace.” So wrote a mutual friend to the present writer a few weeks ago, and soon, too soon alas, the end came. On the 24th February as noble and true a spirit as had ever tabernacled in the flesh, went upward at the call of the Master, and entered into rest.

Thos. Binney was born at Newcastle-on-Tyne, in the year 1798. He served the full term of a seven years apprenticeship to a bookseller, at the expiration of which, having given his heart to God, and himself to the Christian Ministry, he entered Wymondley College. After the completion of his college course, he received a call to Newport, in the Isle of Wight. During his pastorate there he preached that series of discourses on a part of the tenth chapter of Hebrews, which was published under the title of “ The Practical Power of Faith.” These discourses, which were the first product of that mine which afterwards yielded such rich golden ore, attracted considerable attention, and in the year 1829, he was invited to preach at the King’s Weigh House Chapel, London, with a view to the pastoral charge, vacant by the resignation of the Rev. John Clayton. His action on this occasion showed that openness and frankness which characterized his whole life. Calling his church together, he informed them of the invitation he had received, of the purpose of his anticipated visit to London, and that it might result in his separation from them and settling there, “ but,” he added, “ I may not be liked, and may be sent back on your hands, if so, will you take me again ?” He did not need to ask that question ; if their own feelings had been all that was at stake in the matter, his return to them under any circumstances, would have been a result for which they would most ardently have longed. But it was not to be so, he received a call to the Weigh House, left his good friends in the Isle of Wight, and entered upon his London duties. From that point began a ministerial career which, extending over a period of more than forty years, and embracing some of the most stirring times and scenes in the history of the Great Metropolis, has been one of the most marked and influential that city has ever known, and the results of which, or the earthly portion of them, are to be found to-day in every part of the world where the English language is spoken ; and the English Bible read. Coming to this Continent when in the zenith of his power, he found that he was known everywhere, and hundreds of hearts and homes were ready to give him a cordial welcome. Later in life, when visiting Australia, he was alike surprised and delighted to find that at every place he preached during his long stay, there was not a single occasion when some one, often many, were not waiting to speak to him after the service, to tell him how for a longer or shorter period they had listened to him at the Weigh House, and often to thank him for the teaching there, and to tell him that by God’s blessing, that teaching had been the lesson of salvation to them. “ It really was surprising,” said he when relating this fact, “ how many people had been to the Weigh House ; I suppose, because it was so near the monument, and so easily found.” The smile that broke over his features, and the sparkling of his small bright eyes, showed how pleasant this remembrance was to him.

Soon after his settlement at the Weigh House, the site was required for some city improvements, and the present spot on Fish St. Hill, close to the old building on Eastcheap, was acquired for a new chapel. It was at the ceremony of laying the foundation stone of this chapel that Mr. Binney uttered that famous saying

respecting the Church of England, which for years made him the aversion of State Churchism, marked him as a Dissenter of the most rabid stripe, and startled even the majority of his nonconformist brethren, but then we are not quite sure that they did not at that time need startling! This is not the place to discuss that saying, and we shall not condemn nor defend it here; but that Mr. Binney should calmly and premeditatedly have said what he did, goes far to prove that the state of the Established Church of England at that time, must have been most lamentable. We cannot to-day, and in this country, judge rightly of it. The Oxford movement, commenced not many years afterwards, marked a new era in the history of that church, for whatever may have been the errors of Pusey, Newman, and others of their school, it was without doubt, through the mercifulness of God, the beginning of better things in the establishment. Those men, dark and blind to many great spiritual truths as we deem them, were sincere and earnest, thoroughly sincere, deeply, passionately in earnest; and while on the one hand numbers yielded to their teaching, and became as plastic clay in the hands of these strong moulders, it had, on the other hand, the effect of stirring up the latent evangelicalism of that church; and the hatred of Rome and Romish practices, produced a reaction which has found blessed fruit in the teachings and aspect of the English Church, both at home and in the Colonies at this day. But for the time, Mr. Binney was the best abused man (ecclesiastically) in England. As years rolled on, however, the effect, if not the remembrance of his utterance, died away, and his true liberality, his large-heartedness and genuine catholicity, won even his enemies, and he was heartily welcomed in all gatherings of his brethren of every denomination. His visit to America was paid in 1845, and to Australia in 1857, during which latter, took place his correspondence with the Bishop of Australia, on Episcopacy, Christian Union, &c., which resulted in that noble address to the Tasmanian Congregational Union on the "Church of the Future," an address which we think, has never been sufficiently appreciated. Possibly the circumstances of its published appearance may account somewhat for this: his friends were expecting a work on Australia, on the country, his impressions, &c., and lo, a controversial volume! an admirable contribution to the literature of the Christian Union question, but not what was expected. As Mr. Binney says in the introductory remarks: "*From the applications which have been made to me by publishers,*" (His own italics) "I am very much afraid that I am expected to produce a book of Australian travel, perhaps of adventure! and that somewhere disappointment will be the consequence of my not doing so." Just so, and what was real; valuable was not therefore prized as it should, and otherwise would have been.

Mr. Binney's long absence in Australia hastened, what no doubt in the natural course of things must have come to pass before many years, the diminution of his congregation, and the decrease—not of his popularity, for he had that to the last, but of the super-attractive power he had so long possessed. More than one cause was at work to produce this. There were the new men who were rising into notice, and drawing the floating crowd of hearers after them, notably Spurgeon, just across the river from the Weigh House. But the principal cause lay in the vast social changes that were taking place through the rapid development of railways around London, and the facilities they afforded for suburban residences. When Mr. Binney began his ministry, the merchants, the business men and professional men had their homes in or as closely as possible bordering upon the city proper, and these gathered around, and hung upon the utterances of the Paul of the Weigh House. To-day London is on the Sunday as a "Deserted Village." We stood one fine Sunday afternoon not many months ago in the centre of Cheapside, and from one end to the other there were not a dozen people to be seen, and at the time of which we write, this depopulation was rapidly going on—residences were being transformed into warehouses or offices, while in the vicinity of every railway station within twenty-five miles of London "Streets" and "Terraces"—"Rows" and "Places" sprang up in enormous numbers, and thither migrated the thousands



of families who had hitherto resided in the heart of London. Scores of churches, principally Episcopal, were utterly deserted, and the Weigh House did not escape the effects. To a church situated as Mr. Binney's was, the bulk of hearers had to come from a distance, and for a long time many of his people did so come, once on the Lord's day at least, but during his absence the hold upon them was loosened, they became connected with churches in their immediate neighbourhood, some of which were called into existence by the very necessities of the case, and upon Mr. Binney's return, although some of his old congregation might occasionally go up to town to hear him, yet the habit of so doing was broken, and was never resumed. Mr. Binney very naturally felt this, and was if we mistake not, in favour of selling the old building and removing to one of the suburbs where many of his members resided; certainly he entertained no hope of recovering the old congregations of the Weigh House, and expressed that conviction very freely to the writer, within a couple of years of his return from Australia. An assistant was appointed, and from that time Mr. Binney rarely preached in his own pulpit more than once on the Lord's day, and in 1871 he finally retired from the pastorate of the church over which he had presided for more than forty years. To the last, however, so long as his strength permitted, he continued to preach in some one or other of the Metropolitan Pulpits, where he was always welcome; weak in voice now, bent in form, sitting to preach, he still gave forth utterances that lingered, like the tones of a mighty organ touched by a master hand, in the remembrance of his hearers. When he delivered his last "Merchants' Lecture" in the Weigh House, in June, 1872, which, although in London, we through an unfortunate error missed, we were told that, heard with difficulty, he was listened to with breathless attention, and gave forth with all his old fulness, thoughts rich in truth, sterling words of loving counsel, which few among the audience of that day would be likely to forget. But the end came: he could take up the words of that apostle on whose life and writings he delighted to dwell, and whom in the greatness of his intellect, and the largeness of his heart, he so much resembled, and say, "I have fought the good fight!" &c., words upon which we have heard him dilate with glowing fervour, his work was done—and he passed away to his reward. With him goes another link in the chain of great men that binds us to the past, they pass before us in shadowy array, and we hear their voices once more,—Angell James and Liefchild—Harris and Smith—Vaughan and Raffles—Winter Hamilton and Benjamin Parsons—Bennett and Fletcher, all gone; a few remain, as James Parsons, and Samuel Martin, and one or two others, but the sands in their glass of life must be running low, soon, alas! the end must come to them, and those, who like us, have listened to the eloquence of this noble brotherhood, will live in the memory of their tones and teachings, and perhaps, with that idealising of the past which grows upon all men, exclaim, "There were giants in the earth in those days." The funeral of Mr. Binney, which took place on 2nd March, was an occasion for the manifestation of the deep respect entertained for him not only by his own, but by all denominations. Methodists, Presbyterians and Baptists were represented by their foremost men, while a portion of the funeral service was conducted by a high dignitary of the English Church, Dr. Stanley, Dean of Westminster, Abney Park Cemetery,—sacred in the annals of English Nonconformity is the last resting place of Thos. Binney. Here, when Sir Thomas and Lady Abney lived at the Hall, lived with them Isaac Watts, and in these grounds he wrote many of his hymns. Used since 1840 as a cemetery, a host of noble men lie waiting the Master's call. Dr. Medhurst, Dr. Morison, Dr. John Campbell, Dr. Fletcher, Andrew Reed, Josiah Conder, Dr. Tidman, and many others; and the last laid to rest there was not unworthy of a place with the best of them. About 5,000 people were in the Cemetery, reverently joining in the service. When that was over, group after group pressed forward to take a last look at the coffin covered with wreaths of flowers, and to say their sad farewell. The night came down, and Mr. Binney was left with the watcher stars, sleeping the sleep of death in the arms of God.

H. J. C.

*(To be continued in our next.)*

# Editorial

## The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, MAY, 1874.

### THE RETIRING PASTORS' FUND.

It is exceedingly important that the members of our churches should take steps to secure means for the operation of the Retiring Pastors' Branch of the Congregational Provident Fund. In regard to the necessity for this department there can be no question. As a rule, the salaries of our ministers are barely sufficient for their support, year by year, allowing no surplus to be stored for the future. Their education, habits, and calling disqualify them, in a great measure, from entering into secular pursuits. The infrequency of a permanent life-pastorate gives the churches which they have served an excuse for not becoming responsible for their maintenance when disqualified by age for further work. The consequences are, that both churches and ministers are liable to suffer. The church, through the unwillingness of the pastor to resign, and thus lose his only means of sustenance, when he is mentally or physically unable to do full justice to the church. Ministers, likewise, when compelled by age or pressure from the church to relinquish their duties, frequently suffer, not only for common comforts, but also for the stern necessities of life. The unwritten his-

tories of the declining years of some of our honoured ministers, both in the past and present, would illustrate this in a manner that would astonish many of the former members of their churches—those who owe to them more than their lives. As churches, in their separate capacities, cannot, in most cases, attend to this matter, and as all our churches, or the denomination at large, has been served, directly or indirectly, by their ministrations, the only means of discharging this great obligation is by general co-operation through such a society as the one whose claims we advocate.

As our readers are aware, at the last annual meeting this was made a department of the Widows' and Orphans' Fund, which was changed in name to the Congregational Provident Fund. A constitution and by-laws were adopted; but the new department was without funds. A special committee, consisting of some of our most experienced financiers, reported that it could not legitimately go into operation until the sum of \$2,000 was raised. Towards this amount, only \$348.49 has been contributed up to the present time, and of this only \$280.55 has been collected during the past year, and that from four churches—namely, Zion Church, Montreal, and the three Churches in Toronto—leaving \$1,651.51 to be secured before anything can be done by the society. Will not our churches undertake to remit a collection to the Treasurer, J. C. Barton, Esq., Montreal, before

the annual meeting in June? Will not the wealthy members of our churches personally send remittances to aid in raising the required amount? Surely, if conquerors of a nation's enemies; discoverers of the resources of unknown continents, deserve rewards from their countrymen, the servants of the living God, who have spent their lives in saving souls, and have been instrumental in securing for us the joys of both worlds, deserve at our hands provision for those days of age and infirmity for which they were unable to provide themselves.

—

THE BROOKLYN CONGREGATIONAL COUNCIL, called to advise the Church of the Pilgrims and the Clinton Avenue Congregational Church, with regard to their relationship with Plymouth Church, was organized in the Clinton Avenue Church on Tuesday evening, the 30th of March. After an address of welcome by Dr. Budington, and a calling of the roll of members, the Rev. Dr. Bacon, of New Haven, was chosen Moderator, and the Rev. Dr. Quint, of New Bedford, Scribe. The letter missive calling the Council was then read; after which a protracted discussion followed as to the nature of the Council—whether it was *ex parte* or advisory. Though several resolutions were drafted, and learned expositions of ecclesiastical usages in Congregational Councils in the past given, this question was not definitely settled during the session. A committee having been appointed to invite Plymouth Church to be represented at the Council by their pastor and a committee, in order to correct any statements of facts

that might seem erroneous, &c., in response, Plymouth Church sent a deputation, headed by Dr. Edward Beecher, bearing a document setting forth their reasons for declining the invitation, and protesting against the action of the two sister Churches, to which was appended a declaration of principles and rules of discipline held by their Church in relation to the matter in question.

At the third session of the second day, the Rev. Dr. Storrs addressed the Council on behalf of the committees of the two Churches that had called them together. The address took up the first five sections of the letter missive, and was a masterpiece in elegance, eloquence and pathos, and was received with very great applause. In the evening session which followed, Dr. Budington addressed the Council on the remaining sixth and seventh sections of the letter missive. At the succeeding session, members of the Council questioned the committees, through their pastors, in regard to the steps taken to call a mutual Council, when it transpired that there had been irregularities, both in the initiation of labour with the sister Church, and in summoning the present Council before Plymouth Church declined such a mutual Council. All the evidence thus having been obtained which was available, the Council, on Thursday, at noon, went into private session, for the consideration of the questions before them, which lasted until 11.40 on Saturday night, when the doors were opened to the public,\* and their deliverance given. It stated that the letter of remonstrance and admonition, with which the correspondence be-

tween the Churches began, was not uncalled for; that the action of the Churches calling the Council deserved thanks for their moral heroism, even should errors of judgment be traceable in some of the details of their procedure; that a member can not separated himself from church membership until some definite church action has been taken. In regard to the future relationship of these Churches to Plymouth Church, the Council, inasmuch as the Plymouth Church seemed to admit in its communication to them the Congregational principles of discipline and fellowship, they advise the Churches convening this Council to maintain with it the relations of fellowship as heretofore, in the hope that Plymouth Church may satisfy these Churches of its acceptance of the principles which it has been supposed to disavow. The mutual responsibility of Congregational Churches to each other, distinguishing them from simple Independency, was affirmed. The decision of the Council has been adopted by the Churches seeking its advice.

DR. LIVINGSTON'S mortal remains have at last reached the shores of England from the central wilds of Africa, and have been borne to the most honoured place of sepulture in the world, Westminster Abbey, at the nation's expense, the Queen and the Prince of Wales joining with all classes to pay their honours to the honoured dead. Africa and Africans have lost in Livingston and Sumner their two most noble friends; and their loss has been not only the loss of two of the greatest nations, but of all nations, civilized and uncivilized.

With the remains of Dr. Livingston, an account comes to us of his last days upon the earth, surrounded by his faithful servants. Unable longer to ride, he was carried by his attendants, until he arrived at Muilala, in Bisa country, where he said, "Build me a hut to die in." He suffered greatly, groaning night and day; and on the third day he said, "I am very cold; put more grass over the hut." On the fourth day he became insensible, and about midnight he died. During these last days, it is said, he spoke much and sadly of home and family; but he also prayed much, and his last words were, I AM GOING HOME.

A QUARTER-CENTURY MEMORIAL of Bond Street Congregational Church has just been issued. It is a very neat volume of 56 pages, well printed on tinted paper. Beginning with an account of the organization of the Church—February 13, 1849—it gives, in brief detail, a continuous historical sketch up to the present time, which is of much interest, not only to its own members, but to the members of our other Churches.

The total number of members received has been 536, which averages a little more than 21 each year; the total number removed, 310, or an average of 12 each year. Every year has been a year of growth, with the exception of three, in which the Church was engaged in building. The revenue for church objects, so far as it could be obtained, has been \$15,392; those for denominational objects, \$4,147. These figures, of course, do very impartial justice to the financial history of the period, as in

many years they were defective, and were necessarily omitted. No one, we are convinced, can read this Memorial without saying that the Church presents a good record of its first quarter-century. May the next quarter, which will complete its Jubilee, be even better!

CORNELL UNIVERSITY, at Ithaca, N.Y., embraces the widest catholicity in its endowments. Mr. Cornell, the principal benefactor, is by education a Quaker; Mr. Sage, who has given \$300,000, is a Congregationalist; Mr. McGraw, who has given about \$150,000, is affiliated with the Methodists; Mr. Hiram Sibley, who has given \$90,000, is an Episcopalian of the evangelical school; another gentleman, who has given \$100,000, is an Episcopalian of the Broad Church school; William Kelley, who gave the mathematical library, was a Baptist; the gentleman who founded the University Religious Lectureship, open to all denominations, belongs to no church; and now Mr. Joseph Selegman, and some other wealthy Jews of New York City, have founded a professorship of Hebrew and Oriental Literature and History. The chairs and classes of this University are open to all religious persuasions.

THE INDEPENDENT, as our readers observe, has been increased by four pages, which will be continued for a year, making each number to consist of *thirty-six* pages, and giving a volume at the end of the year of *four hundred and thirty-two* pages, filled with original matter, from the pens of our leading

ministers and laymen; our church history, as it transpires year by year; and carefully-selected articles from the best exchanges—all of which is furnished for one dollar per annum. The four new pages are added through the generosity of one of our subscribers, who will not suffer us to mention his name; and will bring before our readers the claims of Christian finances, for which we bespeak candid consideration.

THE REV. W. H. H. MURRAY, the talented pastor of the Park Street Congregational Church, Boston, recently requested his church to grant him a vacation of three months, and call an associate pastor. The first they granted at once, but have hesitated to move in the latter measure, when Mr. Murray sent a subsequent communication to the Church Committee making this matter imperative if he continued to hold the pastorate, and concluded by stating that if the Church could not meet the increased demands, that he, though by no means a rich man, yet capable of earning a moderate income by pleasant and profitable pursuits, would surrender his present salary of \$8,000 per annum until such time as the income of the Church shall warrant its resumption.

OUR INDIAN MISSIONARY SOCIETY is evoking increased interest, and will thereby be enabled to extend, in some measure, its operations. The Rev. R. Robinson's collections this year will be in advance of those of last year, and the Board of Directors hope not only to re-engage Miss Baylis, and the native agents before employed, but to make

Sheshegwahning a permanent missionary station. The recent Secretary, on account of his other engagements, has resigned, and the Rev. W. W. Smith, of Pine Grove, has been appointed in his place. From Mr. Smith's long connection with the Society, and his deep interest in the work, we believe the change will be beneficial.

ject can be more interesting or useful than the plain unvarnished statements of personal experience in this matter. We believe we have a fair number in our Churches who act upon this principle. Will they give us, in as brief and simple manner as possible, their practical experience and their convictions as the result of such experience.

KNOX COLLEGE of Toronto is to have a building worthy of itself. One hundred thousand dollars are to be expended, of which over seventy thousand are already subscribed. It has now, one hundred and thirty students in training for the ministry of the Canada Presbyterian Church. The foundation of the new building was recently laid, and the drawings indicate the superstructure as one of great beauty and utility. James Smith, Esq., of Zion Church, Toronto, is the architect.

A CONGREGATIONAL YEAR BOOK has been issued for the colony of New South Wales. It contains nearly one hundred pages, and furnishes much valuable information regarding the denomination. The Congregational Year Book for the Province of Victoria is announced in the *Victoria Independent*.

THE LATE REV. THOMAS BINNEY, it is said, left a provision in his will in which he solemnly declares that he wishes no one to write a memoir of his life. He desires "to be remembered only by God."

"THE SUPERHUMAN ORIGIN OF THE BIBLE inferred from itself," is the subject of the New Congregational Lecture for 1873, by Henry Rogers, which is just published. The main idea of the treatise is, that "*the Bible is not such a book as man would have made, if he could; or could have made, if he would.*" It embraces nine lectures, and is said to be full of learning and intellectual power of a very high order. Hodder & Stoughton are the publishers.

THE REV. H. WILKES, D.D., LL.D., Principal of the Congregational College of B. N. A., immediately on the close of the session, left with Mrs. Wilkes for a summer's sojourn in Britain. We shall all greatly miss his presence and counsel at the Annual Meetings, but none could wish to deprive him of the pleasure and profit of another season on the other continent, after his long period of devoted and successful service. May his holiday season be a very happy one.

SYSTEMATIC BENEFICENCE, as indicated in another place, is to occupy a portion of our space each month in the future. Nothing in regard to this sub-

THE ANNUAL MEETINGS of the C. C.

Missionary Society, the Congregational College, the Indian Missionary Society, the Provident Fund, and the Alumni, though not officially called through our official department, it is understood will be held in connection with the meeting of the Congregational Union.

—

IN BOSTON, and vicinity, there are thirty-seven Congregational Churches.

---

## Correspondence.

---

### CONGREGATIONAL PROVIDENT FUND.

DEAR SIR,—About this time last year, I addressed you a few lines in reference to the alterations about to be submitted at the forthcoming Union Meetings on the Constitution of the "Widow and Orphans' Fund," changing its name to that of the "Congregational Provident Fund," and establishing a branch to be called the "Retiring Pastors' Fund." I thought I had stated the case clearly, and that brethren, both cleric and lay, would have come prepared to give an intelligent consideration to the subject, and take such action as might fairly float the good ship, so launched, into smooth if not deep waters.

Being absent in England, I was surprised to find on my return, that the business at the annual meeting did not progress at all; that the important change did not seem to impress very greatly those most interested in the subject for consideration, and that, instead of a meeting exclusively of the members of the association, a public meeting was called, at the end of the session, and the real business of the meeting was tided over to the coming session of the Union, which, as it meets in Toronto, will, I hope, secure the attention of those competent to take an enlarged view of the whole subject, so that whatever is done may be well done. And, in order that this may be the case, it is very important that *time* should be secured for fair discussion, so that any of the present

beneficiaries who may have objections, shall have an opportunity afforded them to state them. This can scarcely be done if the meeting is driven off to the last, when some member may have left, and others be so much engaged on other committees, as to be unable to spare the time from equally onerous duties. But this is a matter of so much importance to all in the ministry in this country, that it is worth their while to make it a subject for their serious consideration, that they may deliberate to purpose when the time comes, and not have to say, "I did not understand the point, and did not consider it affected me." It does affect every minister, and may be made a means of effecting much good in the future, for many.

I am just in receipt of a letter from a worthy minister to whom I wrote enquiring if he had seen my letter of last year, and why he had taken no part in the meeting where the subject was brought up, who replies. "I thought I had no personal interest in it, and I believe it would give me no advantage." He continues, "I am beyond the mark. I am fifty-six years old, and have been preaching more or less, thirty-two years; I have never saved a dollar to my knowledge, and have had to eke out a small salary in other ways . . . . I do not feel now that I am in the position to help provide a retiring fund for the younger brethren. If I should get worn out before I die, I have no very pleasing prospect before me."

I give this quotation because I feel that it is a fair average of the impressions which prevail, than which nothing can be more erroneous.

The object of the proposed "Retiring Pastors' Fund" is, to aid just such cases as this, for the "Equitable Fund," which forms a branch of the "Retiring Pastors' Fund," takes in just such cases as is here set forth.

I cannot do better here, than ask you to print again, the proposed rules and regulations bearing on these subjects, because, if there is as much ignorance in regard to them prevailing next June, as last, there will be no satisfactory progress made, and some may feel aggrieved at whatever may be done, or left undone, and it should be borne in mind, that it is the *Beneficiary Members* assembled at their annual meeting who must decide upon *any change* that has to be made. The trustees may suggest and recommend, but there their functions cease. I would say, that the new regulations were drawn up after mature deliberation, and it is only right that the Beneficiaries should thoroughly acquaint themselves of the provisions and be prepared to take action thereon.

#### RETIRING MINISTERS' FUND BRANCH.

##### XIV.—*Beneficiary Subscriptions.*

The following shall be the scale of rates payable annually by Beneficiary Members of the Retiring Ministers' Fund:—

1. By those received under 30 years of age, and by Alumni of the Congregational College of British North America, subscribing within twelve months from the date of their ordination, Four Dollars per annum.
2. Those received over 30 and under 35 years of age, Five Dollars per annum.
3. Those received over 35 and under 40 years of age, Six Dollars per annum.
4. Those received over 40 and under 45 years of age, Seven Dollars per annum.
5. Those received over 45 and under 50 years of age, Eight Dollars per annum.
6. Ministers over 50 years of age shall be received only on such terms as the Directors may agree to.

##### XV.—*Equitable Fund.*

The subscriptions of Beneficiary Members shall be placed to the credit of an account to be called the "Equitable Fund," together with proportion of interest derived therefrom.

##### XVI.—*Equitable Annuity.*

1. Beneficiary Members of this Branch, having attained the age of 65 years, and hav-

ing through infirmity been compelled to resign the active duties of the ministry, shall be entitled to an annuity of \$100 for life, payable quarterly, from the Equitable Fund; but should there be any good or sufficient reason why it should not be paid—of which reason the Society shall be the sole and sufficient judge—it shall not be paid, anything in these by-laws to the contrary notwithstanding.

2. It shall be competent for the Society, on recommendation of the Directors, to increase the annuity of any Beneficiary Member by a special or annual grant not exceeding the sum of \$100 per annum additional, and said grant may be made for life by regular vote after twelve months' notice given at any annual meeting of the society.

3. It shall be competent for the Society for special reasons, to make special or annual grants to members who have not attained the age of 65, and such grant may be made for life by resolution after twelve months' notice given at any annual meeting of the society.

4. Should the income of either the Equitable or Charitable Fund not be sufficient for the payment of annuities for which it is liable, it shall be right and proper for the Society to make such reduction *pro rata* on all annuities as will cover the deficiency, anything in these by-laws to the contrary notwithstanding. See clause 2 at end.

#### XVII.—*Charitable Fund.*

1. The proportion of Charitable Subscriptions, Donations, Legacies, and Church Collections available shall be placed to the credit of an account to be called the Charitable Fund, until the sum of One Thousand Dollars is secured, the interest of which only shall be available for grants or annuities.

2. After \$1,000 is secured, one-half of said Subscriptions, Collections, &c., shall be reserved to constitute an Endowment Fund, until the sum of \$5,000 has been secured.

3. The other half, with the proportion of interest due to this account, shall be available for grants or annuities; but should the income in any year exceed the disbursements of that year, the surplus, after allowing a small balance for contingencies, shall be added to the Endowment.

#### XVIII.—*Charitable Annuities.*

1. The Society may from the Charitable Fund make special or annual grants to any aged or infirm Congregational Minister, labouring in B. N. A., though not a Beneficiary Member.

2. Should the Equitable Fund not be sufficient for the claims of annuities, it shall be proper to supplement that Fund from the Charitable Fund.

Another point, bearing on the same subject—viz., the "Collections of the Churches," was referred to in my letter to the same minister, and is thus replied



to:—"In regard to collections, when I came to my present church I found a strong opposition to my making an appeal, and I found my predecessor had met with the same. I determined to try and bring the matter before the Church, over the heads of the committee, but found the opposition of some of the leading members was so fierce, and was likely to lead to trouble if pressed, that I was led to desist. I spoke privately to some members, and found their opposition as unreasonable as it was unaccountable; some said "it was a provision for the wealthier ministers, who could afford to pay their \$10 a year, excluding those who could not." And verily I believe that the cause of the little interest which the churches have shown, and continue to show, is based upon similar misconception of the whole subject. I fear I must say they "will not come to the light lest they should understand the subject," and feel constrained to do something.

The church to which reference is here made is a wealthy church, possesses some as intelligent business men as are to be found any where; and yet such is the conviction they arrive at!—by what process of reasoning I am at a loss to conceive.

It is, moreover, a liberal church, and yet since the inception of the fund, in 1858, it has only once contributed, and that in 1867, amounting to \$3! Now, had this church taken up a yearly collection for the Widows' and Orphans' Fund, and it had only averaged \$10 (a small sum for them), it would have contributed at least \$150, which, with accumulating interest, would have become a valuable bequest. During the current year, when it was hoped an extraordinary effort would have been made by the churches, in view of extended operations, only eight churches have made collections to the Widows' and Orphans' Fund, and two churches have collected specially for the Retired Pastors' Fund!

This is scarcely 10 per cent. of the churches of our denomination in the country, and I would appeal to them whether they are doing "what they could" for the furtherance of the objects we all profess to have in view.

Supposing every church should make

it a part of their church organization to pay the premium of their pastor, what would it be, "divided amongst so many?" But what a relief would it be to the poor pastor, who oftentimes can ill afford to part with his \$5 at a time.

For such a small annual contribution an annuity of \$100 a year could be secured to the pastor's widow, under the one branch, and by a similar arrangement, if sanctioned, an annuity for a like sum might be secured for a minister incapacitated for active duty, from sickness or infirmity.

A feeling of independence would thus be engendered, and, instead of the humiliating position of being a pauper upon those to whom in his better days he had broken the bread of life, he would still be able to go in and out amongst them and realize that he was reaping the fruits of honest labour;—if the harvest was but small, he would still have hope that as his day, his strength should be. A small annuity is like a rope thrown out to the drowning man; it may sustain him till help comes; but without it he must sink from sheer exhaustion.

I do not think there ought to be, or there need be, a single exception to the annual collection in all our churches. It would manifest and, better still, would cultivate a spirit of sympathy, and perhaps stimulate those churches which, for want of something to provoke unto love and good works, fall into a state of lethargy, which acts and re-acts to their own deadness.

I know that many pastors have a mistaken idea that in pleading for such institutions they are begging for themselves—a false delicacy altogether, as they are pleading for others who are in fields less inviting than their own; but wherever a minister is a beneficiary, he is paying for all that is to secure his widow's annuity. It is all very well for wealthy members or churches to say (as some do) that the "Society is unsound," and that "every church should give its minister such a salary that no such aid would be required."

Sentiments like these only serve to show that those who give them utterance are wholly ignorant of facts, which the slightest investigation and inquiry would dissipate.

I will not lengthen this communication; I only hope it will stir up the brethren to consider well the matter that comes before them in June, and be prepared for action.

J. C. BARTON,  
Treasurer.

MONTREAL, 15th APRIL, 1874.

### A WINTER IN FLORIDA.

The City of Jacksonville, to which nearly all the northern visitors direct their way, is on the St. John River, some twenty-five miles from the bar, pleasantly situated on a bend of the stream, with good shipping facilities. It has now a resident population of about 9,000, which during the winter is increased to 12,000 by visitors. Churches of the principal denominations are established here; there is a well-selected circulating library, and during the winter months some places of amusement are kept open; the streets are wide, rather sandy, with shade trees lining many of them; a public square in the centre of the city is a favourite resort of the citizens and visitors. The river is nearly two miles wide at this point, and boats, pleasure yachts, and ferry steamers constantly ply across it. From early in November till the middle of February the stream of health or pleasure seekers from the north is steady. Last season (1873) it was estimated that about 12,000 visitors landed in Jacksonville. Many remain there, but the greater number go on up the river, and find a resting place along its shores. We shall now follow the tide of travel up the St. John. Much has been written of the scenery of the St. John, and certainly there is great variety and beauty along its banks. The lower portion is lined with stately live-oaks, clusters of dark green pines intervening. As we ascend, these gradually give place to the palmetto and cyprus, with magnolias and bays. Wild vines hang from tree to tree; masses of creepers run riot over thickets of shrubs; the air is laden with perfume; now and then an orange grove tempts the stranger to land and taste its golden fruit; it may prove to be the *sour* or the *bitter sweet*,

both native varieties that grow freely on the river hummocks. A taste of them is rather a *bitter* experience, as either of them makes a good substitute for quinine. The sweet fruit is raised from grafting on the sour orange stumps, or from seedlings; the former are most popular as they come into bearing in from three to five years after grafting, while the sweet seedlings require eight to ten years to attain bearing size. Orange culture is now being largely entered into, and in a few years many large groves will be in full bearing. From 100 to 120 trees are set out upon an acre of land, and the yield is from 150 to 500 per tree; the average price at the grove is \$2 per 100. The fruit grown in the Indian River district is considered the finest in the State; it begins to ripen in October, and may remain on the trees until March without injury. The drawbacks to orange growing are, first, frequent gales that injure the trees and sometimes destroy the greater part of the crop. Last season a gale stripped 20,000 oranges off De Soto grove, besides pricking much of the fruit left on the trees, thereby marring its appearance, and often producing decay. Second, the orange insect, that comes in myriads, and eats up leaves, fresh shoots and blossoms; much of the tree dies out, and it takes two or three years for the grove to recover from the effects of a visitation by these spoilers. It is said that the insect never visits a grove the second time. Third, on the St. John there is frost several times every winter, and it always hurts the oranges more or less. The Indian River is better adapted to orange culture than most other parts of Florida from being nearly above frost limit, and the presence of a large body of salt water seems to equalize the temperature, while the pines shelter the groves from the heavy gales.

While penning these lines the "Volusia" has been paddling up the stream, and the first place of note we pass is *Mandarin*, (15 miles,) a pretty village with some groves, and widely known as the winter home of Mrs. Harriet Beecher Stowe. She has made it famous in "Palmetto Leaves," and many visitors to Florida seek (in vain) for the beauti-

ful pictures therein portrayed. *Hibernia*, (10 miles,) the next stopping place, is a pleasant riverside place, fine walk under live oaks, good boating, and attractive spots for pic-nics, &c. *Magnolia* (3 miles) has a fine hotel, and is a favourite resort for many invalids, being only two miles from the *Green Cove Springs*, a celebrated watering place; the waters rush up with great force and discharge about 2,000 gallons per minute at a temperature of 78 degrees. They are much valued for their medicinal properties, and large numbers of visitors winter here.

*Picolata* (12 miles) is another well-known halting place. We pass by *Tocoi*, the terminus of the horse railway to St. Augustine, the most interesting old town in Florida. As we did not visit it on our way up the St. John, a description of it must be reserved for some other time. *Palatha* (75 miles from Jacksonville) is the stopping place of the coast line of steamers from Charleston and Savannah, and is a growing town, with good hotel and boarding houses. There are several extensive orange groves in the vicinity, that of Col. Hart being famous for its large yield and fine fruit.

We now enter the upper St. John, or as called by the Indians, *Welaka*—a chain of lakes—large sheets of water connected by narrow links of river, bordered by a splendid growth of semi-tropical vegetation. From this point to Lake Monroe the scenery is delightful, ever changing, with dense forests of pine, clumps of lofty, graceful palms, groups of live-oak, wild orange groves, Indian mounds, meadows of tall grass and maiden cane, long reaches of savannah and cypress swamp, and thick-

ets of scrub overrun with profuse tangled wild vines and flowers. We stop at many landing places, and at length reach Lake Monroe, 200 miles from Jacksonville.

*Enterprise*, on the left shore of the lake, is a favourite resort, and has some excellent boarding houses among the pines. *Mellowville*, on the opposite side of the lake, is an old settlement, and is the terminus of the St. John steamers, and the starting point for the Indian River route, of which more anon.

W. A.

#### A CORRECTION.

DEAR EDITOR.—Please permit me to correct an estimate in my letter of last issue, which reads as follows: 'The number of grog shops for the time being, closed, must exceed five thousand.' I was hesitating, as I wrote, whether to say *five hundred*, for which I had collected details from the daily papers, or *one thousand*, according to an estimate given by a reliable leader in the 'crusade.' By a strange lapsus calami, I seem to have mixed the two quantities, retaining the "five," but converting the hundreds to thousands. The mistake would not have passed unobserved, but for the circumstance that I wrote when I ought to have been sleeping, after midnight, and having to mail it before breakfast, closed it without giving it a perusal. Were I writing the article at this date, I should not hesitate about accepting the estimate above quoted—"over one thousand."

Yours cordially,

EDWARD EBBS.

PLAINFIELD, Ill., 15th April, 1874.

THE *Congregationalist* says: "The late venerable and beloved Rev. Matthew Brown, D.D., was in the habit of saying that religious interest and activity could only be expected in Pittsburgh when the water was out of the Pennsylvania Canal, and the Ohio river frozen over.

It was a funny blunder, made recently in an article in the *Church Journal*, in which, commenting on the changes made in the American version of the Prayer-book, the correspondent says: "The clause, 'with my lady I thee worship,' was omitted from the morning service."

## News of the Churches.

**BOND STREET, TORONTO, QUARTER-CENTURY.**—The services in connection with the twenty-fifth anniversary of the formation of Bond Street (originally called "The Second") Church were commenced on Sunday, April 19th, the very day of the month on which the organization took place, in 1849. The morning and evening sermons were preached by Rev. K. M. Fenwick, the pastor assisting in the devotional services. The texts were—1 Tim. iii. 15, "The Church of God, the pillar and ground of the truth;" and, 2 Cor. v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." The congregations were large on each occasion. In the afternoon the floor of the church was two-thirds filled by the scholars of the two Sunday Schools connected with the church, a considerable number of other friends being also present. The pastor presided, and, after the opening devotions, Mr. J. J. Woodhouse, the founder and first superintendent of the school held in the church, gave an interesting outline of its early beginnings, with notices of teachers, scholars, visitors, and plans, these reminiscences covering a period of twelve years—1849 to 1861. Mr. Fenwick afterwards addressed the scholars on the lesson selected for the day in the International Course. Altogether, the session was a memorable one.

On Monday evening, though the meeting had no direct reference to the season, it may be noted that the pastor's Bible class met as usual, and heard first two admirable papers, by a lady and a gentleman, on "The Tabernacle," one dealing with the interior contents and their spiritual meaning, and the other with the structure itself, and what stood around it. Rev. W. Millard also exhibited four drawings, in water colours, of large size, which he had recently made of the same objects, with very great care as to accuracy in respect to size, colours,

&c. Mr. Fenwick then gave an address on the same theme, which was listened to with the deepest interest. All must have felt that the entire subject was, by these various means, rendered more luminous than before.

On Tuesday evening, a social meeting was held. The ladies had made liberal preparation for the tables, and a "committee on decorations" had beautified the school-room. Besides appropriate scriptural mottoes, and festoons of red, white and blue, the most conspicuous ornament was the inscription, "Hitherto the Lord has helped us," in gold letters on a crimson ground. A very large company were assembled—400 to 500; but the arrangements were such that all were provided for as comfortably as could be expected. At half past eight the company were called to order in the church, Rev. F. H. Marling taking the chair. The singing was entirely congregational. Prayer was offered by Rev. E. Barker, of Fergus, and addresses delivered by Revs. S. N. Jackson, W. H. Allworth, J. M. King, (C. P. Church,) W. Hay, J. Wood, Dr. Castle (Baptist), and J. A. R. Dickson. There were also present, Revs. R. Robinson, B. W. Day, J. Allworth and T. Guttery. Letters were presented from Rev. W. Gregg, Rev. John Potts, and Rev. Robert Hay. Mr. Fenwick declined speaking, as the hour was late. In the midst of the proceedings, Mr. J. J. Woodhouse read an address to the pastor, congratulating him on the occasion, expressing warm desires for the continuance of success of his labours, as well as for all personal blessings, accompanying these with the gift of a very handsome gold watch and chain. Mr. Marling was entirely taken by surprise, but gratefully acknowledged the gift. During the evening there was also offered for sale a "Quarter-Century Memorial," (crown 8vo., pp. 56, 25c.) containing a history of the church during the period 1849-1874, which had just been issued from the press, having been

prepared by the pastor at the request of the church. The handsome present thus made will replace another gold watch, given to Mr. Marling by the people of his former charge in Montreal, in 1853, and worn by him for the intervening one and twenty years.

The occasion altogether was one of deep interest to those concerned; we trust, also, of lasting benefit. It was an interesting circumstance that four of the Congregational ministers present were fellow-students of Mr. Marling's during his College course, 1844 to 1848; that he had assisted two of them—Messrs. Hay and Fenwick—in quarter-century services; and that with three others he had corresponded, while Secretary of the College, in reference to their entering that Institution.

—

CLOSING OF THE CONGREGATIONAL COLLEGE OF B. N. A.—On Wednesday, April 1st, the 35th session of this College was brought to a close by appropriate services in Zion Church, presided over by the Rev. Charles Chapman, M. A., Chairman of the College Board, who, in his address, referred to the growing importance of the Institution in view of the advance of population and the increasing intelligence of the people. An excellent address was delivered by the Rev. John Fraser upon the "Importance of an Educated Ministry," which was listened to with much interest. One of the students, Mr. Mackintosh, was presented to the Chairman by the Principal as being about to leave to enter upon ministerial work at Melbourne and Windsor, and received a certificate of honour, with an expression of interest in his future usefulness. Mr. Macintosh then delivered a valedictory, after which the Rev. Dr. Wilkes, the Principal, made a statement respecting the work of the past session. The usual course in Theology had been pursued under the direction of the Principal himself. The Rev. K. Fenwick had delivered a course of lectures on the Theology of the ante-Nicene Fathers. The Rev. Dr. Cornish had conducted a class in the exegesis of the Greek New Testament, and the Rev. Charles Chapman had delivered a course

of lectures on the modern questions arising from the bearing of Science on Theology, and also on the Gospel by John. Reports of the examiners were made, from which it appeared that the position obtained by the students was creditable to their zeal and ability. It was also stated that the students attend the usual classes in McGill University for their literary training. It was announced that prizes were offered for the best essays on the following subjects, to be sent in by the first week in October:

A Prize for essays on the Greek of a portion of the Epistle to the Philippians.

A Prize for essay on certain points in Ecclesiastical history.

A Prize for essay on the modern controversies relating to Science and Theology. For these prizes the College was indebted to the generosity of George Hague, Esq., of Toronto, Thomas Robertson, Esq., and R. W. Cowan, Esq., of Montreal.

Reference was also made to donations of books for the Library, from Henry Vennor, Esq., the Rev. Charles Chapman, and another friend of the College.

The Principal also called attention to the effort that was being made for the raising of an Endowment Fund, of \$40,000, towards which some handsome sums had been offered, and to complete which, an appeal is earnestly made to the liberality of the Christian public.—*Montreal Witness*, April 16th.

—

SOUTH CALEDON.—The cause in connection with the Congregational Church here is bright and hopeful. For the past eighteen months the Lord has abundantly blest His own word. At the commencement of my labours the church was very small, and the prospects somewhat dull and gloomy. The church at South Caledon is one of the many instances of God's power to revive the drooping hearts of His people. We have realized the fullness of that promise—"It is not by might nor by power, but by my Spirit saith the Lord of Hosts." We possessed neither might nor power, but were in every sense weak and feeble. Our number at present upon the church roll stands between thirty and forty, whilst the congregations have increased

far beyond our first anticipations. The church, as well as myself, have felt the great necessity of a home, both for their minister and themselves. An effort is being put forth to secure a church and parsonage. Such an undertaking is no small thing to accomplish. Yet we do not despair in regard to the fulfilment of our plans. I have pledged myself on behalf of the church, to collect one thousand dollars for such a noble purpose. Feeling assured there are many Christian hearts that will aid and assist me in this noble cause. May the church here arise and shine forth in all her beauty, that others who are weak and feeble may arise, looking to Him who is able to raise them to the same privileges we now enjoy.

May the peace and unity which we have hitherto enjoyed, still dwell among us, that we, as a church and people, may stand in the foremost rank, to sustain and bear the burden of many days.

J. D.

—  
 CHEBOGUE, N.S.—The Rev. M. C. Williams, recently resigned the pastorate of the church in this place. This gentleman arrived at Halifax, N.S., from England, early in the summer of last year, and while awaiting an opportunity of proceeding to Margaree, in Cape Breton, to which it was understood he had been specially designated before leaving Britain, he supplied the vacant pulpit of our church at Halifax, for a few weeks. Arrived at Margaree, that "look out" point of the Dominion, some of the devoted earnest brethren there, who, themselves, had maintained regular services through long years of deprivation of the stated preaching of the word, and who were anticipating much refreshing from the ministrations of a young servant of Christ, set apart to the work amongst them, had hardly time to meet with him, when they learned that he had left Margaree, and returned to the main land.

Invited to Chebogue, after a short visit, Mr. Williams was settled as pastor of that church, under most encouraging circumstances, but after a brief pastorate of about six months, he resigned, and returned to England.—*Com.*

OTTAWA.—The Ladies' Sewing Society in connection with the church at Ottawa, have just held their Bazaar, which was a most successful affair. The amount realized, clear of all expenses, was a *thousand dollars*, which was beyond the expectations of the most sanguine. For about two months the ladies were required to work incessantly to prepare for it, by which time they had gathered together quite a large amount of material. Few churches can boast of having such a noble little band of lady workers as Ottawa. The money is to be applied towards lessening the debt on the church property, which amounts to a little over eighteen hundred dollars. The success of the ladies has stimulated the gentlemen to do something. Four of them offered a hundred dollars each, on condition the whole amount of the debt would be raised. At a meeting called last Thursday to consider the subject, the necessary funds were subscribed, with a surplus which will enable us to improve the buildings so that it may present a more attractive appearance.—*Com.*

—  
 SUNDAY SCHOOL TEACHERS' REUNION, TORONTO.—On Thursday evening at the invitation of the teachers of the Sunday Schools connected with the Bond-street Congregational Church, the teachers of the six Congregational schools in the city, met in the Bond-street school room, which was tastefully decorated for the occasion, to spend the evening together. Over a hundred responded to the call. After tea, which was served from 7:30 to 8:30, the chair was taken by the Rev. F. H. Marling, at whose call brief and pertinent addresses were delivered by Mr. C. S. Millard, Rev. S. N. Jackson, Mr. H. J. Clark, Mr. J. Binsted, Rev. W. Millard, Mr. W. Ashdown, Rev. J. A. R. Dickson, Mr. G. Goulding, Mr. J. J. Woodhouse, and Mr. J. Robinson. The meeting was at once pleasant and profitable. The first of these meetings was held a year ago in the Northern Church; and in 1875, it is expected that another will assemble in Zion Church. The same body of teachers also make an annual excursion together to Niagara Falls. The schools number in the aggregate fully 1,000 scholars, and

are all in a prosperous condition.—*Toronto Globe, April 4.*

**GUELPH SECTION OF THE WESTERN ASSOCIATION.**—The quarterly (which was also the annual) meeting of this section, was held with the Garafraxa First Church, on the 24th and 25th ult. There were present, four pastors, and five delegates from churches. Some important business was done in the way of looking after weak and vacant stations. The officers elected for the new year are:—Rev. S. Snider, Chairman; Rev. W. Manchee, Secretary-Treasurer; Executive-Committee, Rev. E. Barker, Messrs. Robert Thompson and George S. Climie. The marked feature of all the sessions was their deep spiritual tone; they were more like a series of revival services, than ordinary association meetings. The sermon of the Rev. W. Manchee, with the communion service that followed; the reports from the churches represented; the epitome of sermon given by the pastor of the Listowel Church; in fact, all the the exercises partook of the spiritual character mentioned, and left an impression on the audiences, which, with the Divine blessing, will be productive of further good results. It was stated that a number of our churches, particularly that at Guelph, seemed to be enjoying the first dropping of special blessing.

E. B.

**SURPRISE AND PRESENTATION.**—On the evening of Monday, a very interesting and appropriate recognition was made to Miss Lewis, for her services as organist to the Congregational Church, at Belleville, Ont., during the three years pastorate of Rev. R. Lewis. A considerable company of the members of the church and congregation assembled at the retiring pastor's residence. After some time spent in social intercourse, Deacon A. Christie read an interesting address, which set forth their appreciation of Miss Lewis's services, and regret that they were likely to lose them in the future. He then presented her with a handsome set of jewelry, which was acknowledged by her father. Tea, which had been provided by the assembled

friends was then served, and the remainder of the evening spent in Christian communion and song.

R. L.

**REV. W. M. PEACOCK.**—A very pleasant surprise was given to this gentleman on the evening of the 25th March, by a number of members and adherents of his late charge in Indian lands. The unfavourable state of the roads and weather prevented many from being present, but there was a goodly number attended. Few pastors are more esteemed and loved than our excellent brother has been in this field, and we felt that there was an appropriateness in this token of appreciation. After partaking of refreshments, an address was read, expressing the undiminished attachment of the friends to him, their wishes for his future prosperity, and presenting him with a purse of \$56.50. Several short speeches were made, and this pleasant meeting closed by singing and prayer. We are pleased to note that our dear brother's health is considerably improved, and we trust he may long be spared to work in the Master's vineyard.

D. M.

**BELLEVILLE—CLOSING SERVICES OF PASTORATE.**—On the evening of Lord's day, March 29th, Rev. Richard Lewis, preached his farewell sermon to the Belleville Church and a large congregation. It is always sad to say farewell, but the circumstances in this case were made more than usually trying, from the fact that about 5 o'clock on Monday morning, the 30th ult., a fire broke out in the dwelling adjoining the church, causing considerable damage to the church edifice, which was on fire several times. By the good providence of God it was saved; and by the advantage of having a paid-up insurance policy, the damages will be made good. Mr Lewis's present address is Belleville, Ont.—*Com.*

**A MINISTER PLUNDERED WHILE PREACHING.**—The burglars who have recently made themselves busy in the eastern part of the city, still continue their depredations. The house of Rev.

J. Fraser, in Craig street, was visited last night, between the hours of seven and nine, whilst the family were at church, and robbed of money, silver, and a few valuables which had been preserved by friends. The thieves were so hurried in their operations as to leave a watch and other small articles of value undisturbed in the rooms they ransacked. A small trunk was found broken open, and important papers scattered about in an adjoining shed.—*Montreal Witness*, April 2nd.

**LOCATION OF THE STUDENTS.**—The students of the Congregational College of B. N. A., are engaged in missionary work in the following fields: Mr. Cossar, at St. Andrews, Quebec; Mr. Cox, at Inverness, Quebec; Mr. Warriner, at Eaton, Quebec; Mr. Malcolm, at Margaree, Cape Breton, N.S.; Mr. Pedley, at Vankleek Hill, Ont.; Mr. Black, at Stratford and Frome, Ont.; Mr. McIntosh has completed his studies, and settles at Melbourne, Quebec.

**REV. H. J. COLWELL** was installed pastor of the church in Randolph, April 8th. Introductory services by Revs. G. T. Colwell and T. M. May; sermon by Rev. Samuel W. Dike, (scribe); installing prayer by Rev. L. R. Easteman, Sen.; charge to pastor by Rev. C. B. Drake, D.D., (moderator); right hand by Rev. E. E. Herrick; charge to people by Rev. G. B. Tolman.—*Congregationalist*.

**PINE GROVE.**—A new organ has been purchased by the Congregational Church at this place, costing four hundred and twenty dollars. A committee of ladies undertook the movement, and succeeded

in raising this handsome amount. Four members were recently added to the church on profession of their faith, part of the fruits of recent special services held.

**FOREST.**—We have much pleasure in stating that the Rev. R. Hay, formerly pastor of the Congregational Church at Pine Grove, and for several years past labouring in the United States, has accepted of a call from the churches of Forest and Warwick, that have been vacant since the removal of Mr. Salmon, and has already entered upon his work.

**LONDON.**—The members of the London Congregational Church propose erecting a new church edifice, and have secured for that purpose an excellent site on the south side of Dundas Street, between Waterloo and Colborne Streets. They have sold their parsonage for \$4,175, and will apply the amount to the new edifice.

**HALIFAX, N.S.**—The Rev. Thomas Milner, who came over from England to supply the Congregational Church at St. John's, Newfoundland, during the temporary absence of its pastor, received a call to the pastorate of the Congregational Church at Halifax, which he accepted, and entered upon his work at the beginning of the present year.

**HAMILTON.**—The members of the Ladies Sewing Society of the Congregational church, Hamilton, have purchased a very beautiful communion service, which they propose to present to the church. It consists of a flagon, four goblets, and four trays.

A DOCTOR of Portsmouth protests against the tolling of bells at funerals. He thinks the sound has a depressing effect upon the sick, and cannot prove a source of much enjoyment to the departed.

“WHAT should I talk about this evening?” asked a prosy speaker of one of his expectant auditors. “About a quarter of an hour would be just about the thing,” was the reply.



## Official.

**CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.**—The next annual meeting of the Union will be held in the Northern Congregational Church, Toronto, commencing on Wednesday evening, the 10th of June, 1874, when the Chairman's address will be delivered by the Rev. Enoch Barker of Fergus. Afterwards a brief session will be held for organization. A full and interesting programme has been prepared for the sessions of the Union, which is expected to extend its time until Tuesday night, instead of Monday night, as formerly. Ministers and delegates may therefore come prepared to remain to the close. According to standing rule 12, the payment of travelling expenses shall not be made till after the final adjournment.

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

TORONTO, April 16th, 1874.

**UNION MEETING, TRAVELLING EXPENSES.**—At the last meeting of the Union, the Rev. John Wood moved the following resolution to be referred to the Union Committee, "that the 12th standing rule shall be altered by the omission of all after the words "if possible," and the insertion of the following, "provided always that through its pastor or delegate, no church shall receive more than double the amount of its contribution for the year, and that no payment shall be made until after the final adjournment, except with the leave of the union." Upon consideration, the Union Committee think it is not expedient at present to recommend the proposed change in the rule, fearing it might in certain cases be unjust to the weaker churches. At the same time, the Committee recognize the difficulty which this proposed amendment was intended to remedy, and appeal to the churches whose contributions have in past years been entirely inadequate to meet their

proportion of the expenses of the union, to increase their contributions." It is to be hoped that this appeal of the committee of the Union will meet with a liberal response.

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

TORONTO, April 16th, 1874.

**MEMBERSHIP IN THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.**—For the information of churches and ministers intending to apply for admission into the above union, the following provisions of its constitution are here republished—**CONSTITUTION ART II.** "That it (the Union) shall consist of congregational or independent churches, and of ministers of the same church order, who are either in the pastoral office, or (being members of congregational churches) are engaged in evangelistic or educational service, approved and received at a general meeting." According to standing Rule No. 1, "application for admission to the union shall be made in writing." It is particularly requested that all such applications be sent to me *before* the Union meeting.

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

**UNION EXAMINATIONS.**—In accordance with the announcement made in the *Canadian Congregational Year Book* for 1873-4, p. 94, to which reference is made for further particulars, the examinations there referred to will be held in the vestry of the Bond Street Congregational Church, Toronto, on Thursday and Friday, June 4th and 5th, 1874, commencing at 9 a.m. Ministers from other denominations, purposing to present themselves, will please send previous notice to the undersigned.

F. H. MARLING, *Chairman,*  
Committee of Examiners.

Toronto, April 23, 1874.

TRAVELLING ARRANGEMENTS.—These have not yet been completed. The Grand Trunk and Great Western Railways will issue return tickets at one fare and a third. TICKETS TO BE PURCHASED ON STARTING, when the Certificates from the Secretary of the Union, bearing the names of the ministers or delegates, *must be presented*. These certificates are now in hand, and will be supplied by the undersigned to all who apply for them. As soon as the other Railroads are heard from, communication with those living on them will be had.

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

EASTERN TOWNSHIPS ASSOCIATION.—The Eastern Townships Association, will meet with Rev. Geo. Perkis, at Waterville, on the 2nd Tuesday in May, (the 12th,) at four o'clock, P.M., Moderator, Rev. J. McKillican, Danville; Preacher, Rev. D. D. Nighswander; Pr'yary, Rev. W. McIntosh; Alternate, Essays; Temperance and the Church, Rev. A. Duff; Liberality in our Churches, Rev. D. D. Nighswander; Illustration in Preaching, Rev. C. P. Watson; State of the World at the personal coming of Christ; Exegesis, Rev. E. J. Sherrill, Plans of Sermons by all other members present.

ARCH. DUFF,  
*Scribe.*

SHERBROOKE, 14th April, 1874.

UNION MEETING ACCOMMODATION.—All Ministers and Delegates who purpose attending the approaching Union Meeting will be kind enough to forward their names and addresses to me before the 25th of May, so that arrangements may be made for their accommodation.

Neglect of this simple duty, on previous occasions, has created unnecessary expense and untold trouble. It is hope, therefore, that none will overlook this matter on which so much depends.

JAMES A. R. DICKSON,  
*Pastor, Northern Congregational Church.*

LABRADOR MISSION.—The Ladies' Missionary Association of Zion Church beg to acknowledge with thanks, the following sums received for this Mission:—

Quebec Congregational Ladies' Sewing Circle.....	\$ c.
Bethesda Sunday School.....	10 00
Ottawa S.S. Missionary Society	23 50
	<hr/>
	\$36 50

MRS. H. SANDERS, *Treasurer.*  
Montreal, April 21st, 1874.

C. C. MISSIONARY SOCIETY.—The following sums for the Canada Congregational Home Missionary Society came to hand after the financial accounts were closed for the year:—

Turnberry and Howick.....	\$40 00
Eramosa.....	33 67
	<hr/>
	\$73 67

W. H. ALLWORTH,  
*Secretary of Western District.*

PROVIDENT FUND.—Received from Stoaffville and Markham, \$4.25.

J. C. BARTON,  
*Treasurer.*

MONTREAL, 20th April, 1874.

IN JAPAN, a Baptist missionary, translating the Bible into the Coolie dialect, could find no word that better met his immersionist interpretation of *baptizo* than the Japanese for soak, and so his version reads, "And in those days

came John, the *Soaker*, preaching in the wilderness of Judea. . . . And there went out unto him all the land of Judea, and they of Jerusalem, and were all *soaked* of him in the river Jordan, confessing their sins."

## Obituary.

### REV. JAMES PORTER.

On the 18th of April, 1874, entered into rest, at his residence in Toronto, aged nearly 62 years, the Rev. James Porter, Inspector of the City Public Schools. Mr. Porter was born on the 16th of May, 1812, at Highgate, near London, where some of his relatives are still living. He was admitted to the fellowship of the Independent Church, worshipping at Edmonton and Tottenham Chapel, near London, January 1, 1831, in the 19th year of his age, the Rev. John Lahairoi Davies being its pastor. Having devoted himself to the Christian ministry, he entered Coward College, London, an institution subsequently merged in "New College," but at that time probably in advance of any other among the Nonconformists in its standard of education. Here he also had the advantage of attending University College, simultaneously with the theological classes. The much-honoured Thomas Morell was at the head of Coward College; and among Mr. Porter's fellow-students were Henry Toller, Henry Griffiths, Philip Smith, and Joseph Elliot (late of Halifax, N.S.) He left College without a degree, as the London University, with which University and Coward Colleges were afterwards affiliated, did not receive the power to confer such distinctions, by Royal Charter, till 1836, after Mr. Porter's course had been completed. He was, however, a sound and accurate scholar, and maintained the habits of a student through life. He was married on the 15th of December, 1836, to Miss Agnes Dryden. His first pastoral settlement was at Tockholes, in Lancashire, whence he removed to Wareham, Dorsetshire, and afterwards to Crediton, Devonshire. In 1843, he came to New Brunswick, at the call of the ancient Church in Sheffield, through the Colonial Missionary Society. Here he continued to exercise his ministry for nine years, gaining the warm affection of the people, which was mani-

festated from time to time to the end of his life, twenty years after he left them. He was especially useful among the younger members of his flock, of whom the late Rev. Archibald Burpee and Rev. Enoch Barker may be mentioned as having received his warm sympathy, earnest counsel, and educational assistance, at that important crisis of life when they offered themselves for the work of the ministry. Hon. Isaac Burpee, M.P. for St. John, N.B., and Minister of Customs, was another of the young men who were under his pastoral influence at this period, and ever held him in high honour. On two visits to Sheffield, since leaving it, he was received with overflowing demonstrations of regard and affection. When, at a later period, the pastorate became vacant, he was invited to resume his former charge, though the invitation was declined. In 1852, Mr. Porter was appointed Chief Superintendent of Education for the Province of New Brunswick, during the Lieutenant-Governorship of Sir Edmund Head, who, not only in that Province, but afterwards on his removal to Canada, evinced a high personal consideration for him, and took a very special interest in his work. Mr. Porter resigned the Chief Superintendency at the end of 1853, and removed to St. John, N.B., where he established a weekly newspaper, the *Free Press*; but the enterprise was not successful. During the latter part of the year for which he remained at St. John, he was engaged in preaching, lecturing and writing, both in New Brunswick and Nova Scotia, the cause of Temperance engaging his earnest advocacy. In the autumn of 1854, he made a visit to Canada, which led to his being invited to go to Windsor, C.W., as minister of a Congregational Church. After six months, however, he returned to St. John, and remained there for some two years longer. In the spring of 1857, he was called to the Church at London, C.W., to which place he then

removed his family. In June, 1858, he received the appointment of Local Superintendent of Public Schools for the City of Toronto, the laborious, responsible, and ever-increasing duties of which office he discharged with so great fidelity for the remainder of his days. On coming to Toronto, he became a member of Zion Church, then under the charge of Rev. T. S. Ellerby. During the latter years of his residence, he was a worshipper and occasional communicant with the Bond Street Church, the last service he attended being the communion on the first Sabbath of 1874. In his office as Superintendent (now entitled Inspector), as in the discharge of all duties, public and private, Mr. Porter was distinguished by a punctilious exactitude, which made him ever prompt to the moment in all matters where time was concerned, unsparing of his own labour, and intent on performing the last jot and tittle of what was required of him, seeking no indulgence, asking no favour, until his health broke down, and even then injuring his chances of recovery by his extreme anxiety to be at his post. Of course, he expected the like fidelity in others. Yet he cherished a very warm sympathy with the toils and trials of the teachers, and manifested a never-failing courtesy in his intercourse with them, so that he was regarded on their parts not only with official respect and deference, but with strong personal attachment. This feeling manifested itself in the present of a silver tea-service, in April, 1864, in many ways during his last illness, and at his burial. The same sentiment characterized the scholars of the city schools, one token of which was the frequent leaving of a bouquet at his door during the last winter, as he lay ill and dying. The sentiments of the Board of School Trustees were expressed in their renewal of his appointment (which till 1871 was needful annually), in the respect always paid to his judgment, in their granting him leave of absence for four months—from April to August, 1874—in order to allow of an expected visit to England), in their presence at his funeral, and in the following resolution, passed at the first meeting after his death:—"That this Board begs to record its high appreciation of the long,

faithful, and efficient services of the late Rev. James Porter, as Inspector of the Public Schools of this city, and hereby tenders to the family of the reverend gentleman its heartfelt sympathy in their sad bereavement, earnestly trusting that He who has promised to be the Husband of the widow and Father of the fatherless will sustain and comfort them in their affliction."

The duties of his office engaged Mr. Porter's attention in Toronto so constantly, that he took but little part in other public matters. He preached occasionally, as required, in the city and elsewhere. During the time for which the Congregational College remained in Toronto, up to 1864, he served faithfully on its committee. But he rather shrank from public engagements than otherwise. Up to the time of an injury which lamed him for some weeks, in February, 1873, he continued in vigorous health. But though he seemingly recovered, his strength was impaired, and in November last, a bilious-gastric fever attacked him, to the effects of which, in changing forms, and with alternations of improvement and decline, he finally succumbed. He suffered much during his long illness, but his early faith in Christ never faltered, nor were "the consolations of God small with" him. He was followed to the grave by a large concourse of citizens, among whom were the Very Rev. Dean Grasett, Rev. Dr. Ryerson, the Board of Trustees, the Teachers of the City Schools, and a deputation of the boys of each school. Services were conducted at the house, and the chapel of the Necropolis, by Revs. F. H. Marling, K. M. Fenwick, S. N. Jackson, and J. A. R. Dickson.

Mr. Porter's character, as it presented itself to the writer, has been partly indicated above, but a few additional traits may be sketched in ere this notice is closed. One of its most marked features was a keen, vigilant, we might say, jealous sense of personal independence, which was maintained throughout life at whatever sacrifice. Guarded and precise in utterance and action, he was nevertheless the reverse of deficient in moral courage. In all matters of honesty and truthfulness, he was unimpeachable. But with these strong and manly quali-

ties was combined a very sensitive, tender heart. His family were loved with a most devoted affection. His brethren in the ministry could count on his "brotherly kindness," in illustration of which—as we may speak with more freedom and propriety of the dead than the living—we may refer to his relations with Dr. Lillie, and Mr. Burpee. The sick and the bereaved always commanded his ready sympathy and service. The poor and distressed received his most generous help—but the right hand did not know what the left hand did! In Theology, Mr. Porter was a moderate Calvinist, of the Payne and Wardlaw school, and viewed with apprehension departures

from such old paths. As to church government, he remained a firm Nonconformist and Congregationalist. But he was anything rather than narrow in his sentiments or sympathies; open to truth from every quarter, and loving good men of every name.

Mr. Porter leaves a widow, one son and two daughters to mourn his loss. His first-born son, James, died in infancy; another bearing the same name in 1867; his brother, Rev. S. T. Porter, recently retired from the ministry in Glasgow, to reside in Highgate. One of his sisters is the widow of the late Rev. T. T. Lynch, author of the *Rivulet*.

F. H. M.

## Home and School.

### A QUESTION FOR YOU.

Oh, what are you going to do, brother?

Say, what are you going to do?

You have thought of some useful labour,

But what is the end in view?

You are fresh from the home of your Loy-  
hood,

And just in the bloom of youth;

Have you tasted the sparkling water,

That flows from the fount of truth?

Is your heart in the Saviour's keeping?

Remember He died for you!

Then what are you going to do, brother?

Say, what are you going to do?

Will you honour His cause and kingdom,

Wherever your path may be?

And stand as a bright example,

That others your light may see?

Are you willing to live for Jesus,

And ready the cross to bear?

Are you willing to meet reproaches,

The frowns of the world to share?

Your lot may perhaps be humble,

But God has a work for you—

Then what are you going to do, brother?

Say, what are you going to do?

—Selected.

### DOMESTIC ECONOMICS.

Due attention to *Domestic Economics* will provide needful funds for benevo-

lence and religion, as many commingled streams form mighty rivers. The largest worshipping assembly is a gathering of families; and the wealth of nations is the aggregate property of many households. Domestic influences work the machinery of commerce and the labour of life. The counsels of home regulate national affairs. The energies of home set in motion science and invention. The tenants of home crowd the mart, the museum and the workshop. The motives and affections of home are the ever-vitalizing force of toil. Pitiable is the man who has not, who cares not for a home! It is for the loved ones of his home that man daily treads with agile steps the rough path of danger and industry.

Home is the very centre of man's being—the study in which he trains for action—the watch-tower whence he discerns his duties and dangers. Here he acquires principles and strength for the labours and trials of life. From its stores he nourishes and attires his person; from its treasury he replenishes his purse; from its joys he refreshes his heart.

The deeds of Thermopylæ and Marathon evinced the valour of home loving

hearts. The overrunning of a nation's treasury arose from the home-prepared offerings of a multitude of households, Ex. xxxvi., 1-5. Whatever is good or great originates in home thoughts and purposes. If the wrongs of races are to be redressed ; if the world's evangelization is to be attempted ; or if the coffers of an empire are to be filled, homes must find the means. Such were the divinely-instituted arrangements for all the requirements of the Jewish system. Such also was the injunction of Infinite Wisdom, to meet the exigency of early Christian fellowship. The history of centuries proves, that only the practice of home personal offerings will ever fill the treasury of God, and also that "the foolishness of God is wiser than men, and the weakness of God stronger than men."

A family once shed a brighter lustre on humanity than any royal line of Cæsars, or Tudors, the family at Bethany. It was its privilege to welcome to its board the great Proprietor of all, when a voluntary exile from heaven. Should we not joy to entertain this noble guest ? He tells us that we do, when we heal and relieve his friends. Around the domestic hearth the tenderest chords of nature vibrate, and the kindest projects originate. Loving families start the minute rills, which uniting in the broad channel of charity, leave a thousand blessings along its course.

Our highest and sweetest conception of heaven is that of a vast family, of which God is the Father, Christ the Elder Brother, and the Holy Spirit the all-perpetuating bond of unity and bliss. Oh ! the love that will then beat in every heart towards the universal brotherhood ! But the ability to confer on them any soul-enriching good will not then be ours. If a regretful thought can then be felt, will it not be that we had not more extensively transmuted the perished treasures of time into those of eternity ? While yet then we remain here, let us apply a good portion of gains on the Sabbath to win souls to glory, rather than to store it up for the master to destroy.

Let Christians labour as the Redeemer intended they should, to form such a family, the aggregate of their many

households, I Cor. xvi. 1, 2 ; Gal. vi. 10. Are not families which thus on the Sabbath apply their treasures of earth, most likely to spend together an eternal Sabbath in the felicities of heaven ?

The question is sometimes put in a captious spirit, what can I give ? We are justified in not giving, only when we do not receive. Every receiver should give something. Oh, the infatuation and meanness of those who hope for a blood-bought heaven through Christ, and yet systematically withhold all they can from furthering the grand design of his agonies and death !

The plea of difficulty as to *proportion*, by those who have to solve how a soul, lost by selfish unfaithfulness, can be saved, is simply monstrous. And shall those refuse to sacrifice a part of their possessions for the work of God, whose only hope of salvation is connected with the surrender of life itself, if demanded ? If any forgot their stewardship, and assuming full proprietorship, withhold what Christ demands, they thereby seal their own infamy and doom as unfaithful servants !

Only by some comprehensive action can justice be done to every claim—a method which makes the interests of religion one of the great items of family expenditure, in the ratio of income ; one of the main branches of outlay. Thus it was with Jewish families. Why should it not with Christian families ? The demands of commerce and social life are met amid favouring influences. Only under the hallowed influence of the Christian Sabbath and household, will the calms of the Saviour's glory obtain due consideration. A minister improved the jubilee of a great Missionary Society by reviewing its past history, inviting free-will offerings. The day following a prosperous tradesman said, "I thought yesterday I would give £5, but I will think of it. On the Friday he gave £2.

Where but in Christian families, where parental affection best reflects divine goodness and mercy as encircling the household of its love, and where the parental heart realizes some feeble sympathy with the great Father of all for the bliss of each, are adequate funds likely to be supplied ?

Just appreciation of pastoral services,

and cordiality in recompensing them, are not general. How cruelly low their estimate of their own soul's worth is that thus manifested by many! Thousands spend far more on their least costly foible, than to maintain the man of God who toils and watches for their everlasting welfare—the guide of their lives, their chosen instructor in heavenly truth, and their bosom friend in the hour of domestic sorrow. Paltry indeed would the legal and medical adviser hold the recompense of a minister, ever at command, wholly devoted to their interests. Where, but in a Christian household, is a pastor's worth likely to be known, or his necessities likely to be met by a frequent grateful love-offering, instead of a heartless quarterly pew-rent?

The system here styled "Domestic Economics, is taught in 1 Cor. xvi. 1, 2,—the presentation of the offerings of Christian households, for all purposes of common and sacred benevolence, in the retirement of home, on the holy Sabbath, prior to specific application. The principle of Jewish offering was proportioned to resources. From the nature of their property, the chief offerings of the Jews were presented at the great seasons of ingathering. Besides the tithe for the priesthood, and the further tithe for temple uses, no worshipper might appear before the Lord empty. Here, then, were large periodic, and frequent special offerings.

The Christian should infer his obligation from the superiority of the Christian to the Jewish economy. Can any infer inferior obligation? Suppose a Christian father determine to act in this respect, as in the sight of God. With a medium family can he not give, from an income of £100 per annum, a fifteenth part—from £200, a tenth—from £400, an eighth,—ever raising the ratio with the income? On the Sabbath the week's proportion can be put into a sacred treasury. Entering the sanctuary, the amount determined for worship can be there deposited. The balance remains for other religious and benevolent objects. Special mercies constrain special offerings. This is no mere fancy picture, but an every Lord's day fact in many families. Is not this what the Holy Spirit looks for in every Christian household?

What scene on earth more appropriate? Its influence on the moral training of a single generation, who can conceive?

No influence is so deep and permanent as that of *home*. When every other name and influence have lost their charm, "*Home*" and "*Mother*" wake a vibrating chord in the heart, Do not home influences foster the present selfishness, and love of dress, pleasure, and wealth? Where such objects are the chief themes of converse, and are most eagerly sought, what can follow but that children become gay, grasping, and wordly; "lovers of pleasure, more than lovers of God?" But where children see far more highly prized by their parents than wealth, the favour of God and a faithful regard to their stewardship; where the attire of grace is esteemed above fabrics of Lyons—the treasures of piety above those of India, and the fixed aim under all circumstances, is to act a faithful part towards God and man, can such conduct fail to expand their hearts, and train them in benevolence and piety.

Undoubtedly thousands of well-meaning parents have, by their all grasping covetousness, ruined their children, both in body and soul, while professing concern for their eternal welfare; by fixing in them, through daily example, and an unconquerable persuasion that earthly is superiour to heavenly good.

In the six days of toils, man plies his mental and muscular energies in the workshop of industry. On the Sabbath, he is invited to ascend the Pisgah heights of holy meditation and repose; and from the watch tower of domestic sanctity to survey the laud over which he can best scatter the seed-corn of benevolence, accumulated by the past week's toil. Who can name the benevolent object whose operations are not cramped by deficiency of means? All human methods combined fail to supply needful resources. Whence but from the million households of Christians, constituting in their unity the true Sanctuary of God on earth, can flow those never failing streams, which, commingling in the ever-deepening channel of divine beneficence, shall spread spiritual life and joy throughout the world.—*The Sabbath Storing and Offering Record.*

## SAVING BY GIVING.

BY REV. T. EDWARDS, D. D.

"Some months since," said a gentleman a day or two ago, "some months since I was solicited to give — thousand dollars to a very important object. I had the money and almost made up my mind to give it, but on the whole concluded to think over the matter a little longer. So I deposited the sum in the banking house of — and now they have failed; if I ever get even part of it, it will be after waiting a long time; and I may lose it altogether. If I had given it to the object proposed, I should have saved it all!"

It reminds one of the epitaph on the old tombstone in Italy; what I spent, I had what I gave I saved; what I kept, I lost." Or as Mark Anthony said, when in distress and at the ebb of fortune, "I have lost everything except what I have given away." Good old John Bunyan writes:

"A man there was, and they called him mad,  
The more he gave the more he had."

"And giving to the Lord," says another, "is but transporting our goods to a higher floor." And says Dr. Barrow, "In defiance of all the torture and malice and might of the world, the truly liberal will ever be rich, for God's providence is his estate; God's wisdom his counsellor; God's power his defence; God's favour his reward; and God's promise his security." And of the Spaniards in Mexico, Lord Bacon tells us, that "when pursued by their Indian enemies, those that cast away their gold were able to swim the rivers, and so escaped; while those who covetously clung to it, were either drowned by its weight, or so encumbered as to be overtaken and slain. And so," he adds, "It is with those who never part with their gold in charity, that it is often their ruin."

In a similar spirit Richard Baxter writes, "I never prospered more in my small estate than when I gave away most. My rule has been to study to need as little as possible for myself; to lay out nothing on need-nots; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be

as good work for the common good as that which I gave for others; and then to do all the good I could with the rest. And the more I have done this, the more I have had to do it with (for, to the glory of God's grace, he will be no man's debtor); and when I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for and when, by improvidence I was led on to use too much on myself, or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present, and trusted to God for the future, then I wanted nothing and lost nothing."

A liberal Christian merchant, when asked how he could give so liberally to every good object replied, "Before I was converted I spent liberally for self and the world, and at my conversion I solemnly promised to give a fixed proportion of all my income to doing good; and every year since I made and have acted on that promise my business has steadily increased, so that now I can steadily give more and more to Him who gives me all." And another who suffered great losses and to whom his pastor said, "You have lost so much this year that I did not think of calling on you," replied, "Yes, I have suffered great losses and must begin to retrench, but retrenchment must not begin at the house of God." And Thornton, the rich and liberal friend of Cowper and John Newton, in similar circumstances, said, "The wealth is not mine but the Lord's, and it may be he is going to take it out of my hands and give it to another who will be more faithful; and if so I ought to be making good use of what is left." And he doubled his usual subscription.

When a poor heathen came to one of our missionaries, giving first for himself and then for his wife and then for each of his children, on being asked if he was not giving too much, his touching and memorable reply was "God's work must be done and I may be dead!" The lesson is one that all may well remember; and in giving as well as doing, God's providence, as well as his word,



continually teaches that we do with our might what our hands find to do, and that in endeavouring to be faithful we shall be blessed.—*Christian Weekly.*

### DOUBLE FETTERS.

Seventy or eighty years ago a fierce war raged in India between the English and a native monarch named Tipoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought his fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded and was suffering from pain and weakness. A gray-haired officer said to the native official: "You do not think of putting chains upon that wounded young man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn." "Then," said the noble officer, "put two pairs on me; I will wear his as well as my own." The end of the story is, that Baird lived to take that very city; but that generous friend died in prison. He wore two pairs of fetters! but what if he had worn the fetters of all the prison? what if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead that they might go free! such a thing has been done. For all who receive the grace of God's Son the chains are struck off, and the prison is thrown wide open.

### THE KING AND THE GIPSY.

King George III. was one day riding in Windsor Forest. In turning under a row of oak trees he heard a cry of distress. He looked to the spot whence the sound came and saw a gipsy child, who was weeping aloud. The King drew nigh and asked why she was crying. "Oh, sir, mother is dying," said the child, pointing to a low kind of tent, where lay a female gipsy in the last moments of life. An elder girl was kneeling by her side. "My poor mother, sir,"

said the girl, not knowing to whom she spoke, "wants a pious person to teach her and to pray with her before she dies; but I don't know where to find one." The woman now looked piteously on her visitor, but was unable to speak a word. "God has sent me to instruct and comfort your mother," said the King. He then sat down on a pack by the side of a wretched bed and began to speak on the evil of sin, and directed her to Jesus, who could save the chief of sinners. After she had listened to the words of mercy, the poor woman smiled, as if hope had entered her mind; and as the King sat gazing on her she breathed her last. The King gave some money to the gipsy children, told them who he was, and directed them to look to him for help, but more than all, to seek God as their friend and Father. How worthy of a King was this object, to seek to save a soul from death—a soul that was of more value than a world, and that will live when earthy crowns and kingdoms shall have long ceased to be. But what shall we say of the love of Him who was "God manifest in the flesh;" who "came to seek and to save that which was lost?" "Though he was rich, yet for our sakes he became poor." To redeem our souls he became the "man of sorrows," and shed his "precious blood." Shall such love be shown, and such a price be paid, and will not you care about the salvation of your own soul? "Believe on the Lord Jesus Christ, and thou shalt be saved."—*Evangelical Witness.*

### THREE RULES FOR GOOD READING.

First—Finish each word. I use the phrase in the sense of a watch-maker or jeweller. The difference between two articles, which, at a little, look much the same, all lies in the finish. Each wheel in a watch must be thoroughly finished; and so each word in a sentence must be most completely and carefully pronounced. This will make reading both pleasant and audible. Careful pronunciation is more important than noise. Some time ago I heard a person make a speech in a large hall; he spoke distinctly, and I heard every word; unfor-

tunately, he became warm in his subject, and spoke loudly and energetically, and immediately his speech became an inarticulate noise. Secondly—Do not drop the voice at the end of the sentence. Simple as this rule may seem, it is one most necessary to enforce. If the whole of a sentence be audible except the conclusion, the passage read becomes discontinuous, a series of intelligible portions interspersed with blanks. Confusion, of necessity, attaches to the whole. Thirdly—Always read from a full chest. The reading voice should always be a complete *voce di petto*; and the chest, which is truly the wind-chest of the human organ, should never be exhausted. This is as important for the speaker as the hearers, and for the hearers as for the speaker. The voice is delivered with ease, and becomes agreeable. Singers know well the importance, indeed the necessity, of taking breath at proper places. The same thing is important for reading, in a large building, where attention to this matter is indispensable.—*Englishman's Magazine*.

#### A GREAT VESSEL OF OLDEN TIME.

Ptolemy Philopater, who lived some two hundred years before Christ, had a ship with 40 banks of rowers, being 560 English feet in length—190 feet longer than the "Persia," and 120 shorter than the "Great Eastern"; 76 ft. from one side to the other; in height, to gun-wales, it was 96 feet, and from the highest part of the stern to the water line it was 100 feet; it had four rudders, each 60 feet long. When it put to sea, it held more than 4,000 rowers and 400 supernumeraries, and on the deck were 3,000 marines. And, besides all these, there was a large body of men under the decks, and a vast quantity of provisions and supplies.

#### GUTHRIE THE MARTYR.

Dr. Guthrie owns that he was ambitious of proving the connection of his family with that of the martyr of the same name, who was executed in Edinburgh in 1661; but he admits with great

frankness that he failed in the attempt. This recalls to the present writer one of the finest triumphs of oratory he ever witnessed. Dr. Guthrie had secured the services of the Duke of Argyle to preside at the annual meeting of his ragged school. There was a magnificent audience in the Music-hall, and the Duke made an excellent speech in support of his friend's favourite institution. At the close of the proceedings the Doctor came to the front of the platform to move a vote of thanks to his Grace. Surveying the audience for a minute or two without saying a word, until expectancy was awakened, the orator turned to the Duke, and, with great deliberation, said, "It is not the first time, your Grace, that a Duke of Argyll and a Guthrie have met in the same place to further a good work in this city of Edinburgh." The effect of the sentence was wonderful. It went like a shock of electricity through every one in that vast assembly. The Grassmarket and the two martyrs had risen to the view of every one there. The people as one man started to their feet; and the Duke, rising from his chair, stepped forward, and gave his hand to Guthrie. There the two men stood face to face, and hand in hand, while the audience burst again and again into joyous acclamations, the tears streaming down the faces of stalwart men. It was a scene not soon to be forgotten by those who were present, and it has always remained with us as being in all probability the greatest feat of oratory that Dr. Guthrie ever achieved.—*Literary World*.

#### THE LOST PAPA.

Yesterday a lady was walking along the street when she met a little girl, between two or three years old, evidently lost, and crying bitterly. Taking her by the hand the lady asked her where she was going. "I'm going down town to find my papa," was the reply, between sobs, of the child. "What is your papa's name?" asked the lady. "His name is papa," replied the innocent little thing. "But what is his other name?" inquired the lady, "what does your mamma call him?" "She calls

him papa," persisted the baby. The lady then took the little one by the hand and led her along, saying, "You had better come with me. I guess you came from this way." "Yes, but I don't want to go back. I want to find my papa," replied the little girl, crying afresh as if her heart would break. "I want to kiss him." Just then a sister of the child came along looking for her, and led her away. From subsequent inquiries it appears that the little one's papa, whom she was so earnestly in search of, had recently died. In her lonesomeness and love for him she got tired of waiting for him to come home, and had gone to find him and greet him with the accustomed kiss.—*Poughkeepsie Eagle.*

### A BROTHER'S CHARGE.

One day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones which lie between us and the house?"

"Oh, sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text: 'He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges His angels to lead and lift His people out of difficulties, just as you have lifted little Annie over these stones. Do you understand it now?"

"Oh, yes, sir, and I shall never forget while I live."

Can one child thus take care of another, and can not God take care of those who trust him? Surely He can. There is not a child who may read this story over whom He is not ready to give His holy angels charge.

### GOD LOVES BAD CHILDREN.

"What kind of children does God love?" said a Christian, one day, to the children of a Sunday-school.

"Good children, good children," was the answer from several voices.

The teacher was silent, and the scholars were perplexed to know what answer he desired them to make.

Presently he said, "Jesus loves bad children."

The children were surprised at this, and one girl anxiously asked whether it was really true.

When she was assured that it was really true, because it was written that God loved the world, and in it "there is none that doeth good, no not one," she burst into tears and said:

"I am so glad, then, for I am a bad child."

Thus the "gospel of the grace of God" melted a rebellious spirit into tenderness and tears.

### LITTLE KINDNESSES.

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it. For a moment the fellow hangs down his head, but the next he looks brightly up.

"I can get my sister to help me," he says.

That is right, sister; help little brother, and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anx-

ity while she replaces the naughty stitch.

"Oh, I am glad!" she says, as she receives it again from the hands of her sister, all nicely arranged. "You are a good girl, Mary."

"Bring it to me sooner the next time, and then it won't get so bad," said the gentle voice of Mary.

The little one bounds away with a light heart to finish her task.

If Mary had not helped her sister she would have lost her walk in the garden. Surely it is better to do as Mary did than to say, "Oh, go away and don't trouble me," or to scold the little one all the time you are performing the trifling favour.

### SHE TOOK OUT THE "IF."

A little girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

One day a poor leper came to Jesus and worshipped him, saying, "Lord, if thou wilt thou canst make me clean." And Jesus put forth his hand and touched him, saying, "I will; be thou clean." And immediately his leprosy was cleansed.

Well, this dear little girl, who was anxious, said: "I noticed that there was an 'if' in what the man said, but there was no 'if' in what Jesus said; so I went home and took out the 'if' by granny's fireside, and I knelt down and said, 'Lord Jesus, thou canst, thou wilt make me clean; I give myself to thee.'"

My beloved little reader, have you thus come to Jesus? And if not yet, will you come now? Oh, do come to him! He can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to him this very minute. For "behold, now is the accepted time, now is the day of salvation."

### JOHN AND THE POSTAGE-STAMP.

John was a boy who "lived out." Every week he wrote home to his mother, who lives on a small rocky farm among

the hills. One day John picked an old envelope from the kitchen wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp to show that it had done its duty and was henceforth useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the teakettle, and carefully pulled the stamp off.

"No," said conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post-office will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action which He judges by."

"But no one will know it," said John faintly.

"No one!" cried conscience. "God will know it; that is enough; and He, you know, desires truth in the inward parts."

"Yes," cried all the best part of John's character, "yes, it is cheating to use the postage-stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. The boy won a glorious victory. I hope he will grow up and go to Congress some day, to show the country what honesty is. — *Child's Paper*.

### ONCE ONLY.

A shy little girl came to Sabbath-school. She was poorly dressed—a calico gown; hat trimmed with green ribbons; slippers—not boots—thin slippers, which looked as if somebody had given them to her, and a small shawl on her shoulders. Miss Jones brought her in, and she was in Miss Jones' class.

Miss Jones' class were girls very nicely dressed. They had feathers, and fresh ribbons, and fashionable boots. Miss Jones' class, too, all knew each other.

Well, how did they receive the little

stranger? Very glad, of course, to welcome her to the Sabbath-school, and their class too, because they had often heard how the Lord Jesus became poor for their sakes, and how he left the poor among us to feed and care for.

Did they receive her kindly? Not a bit. When she sat down on the seat beside them they moved away. They glanced their eyes at her dress, then at each other, and laughed contemptuously. When she looked wistfully up to them for a look of kindness, they turned their faces another way.

All their conduct seemed to say, "We are above you, and what business have you here, I wonder?" Oh, was it not cruel?

The little girl never went again. Perhaps she was driven from Sunday-school forever. Let every person, great and small, remember this, that all who laugh at the poor laugh at God, and He will not always be mocked.

#### DO YOU KNOW THE PLANTS?

It is not only a pleasure, but also very useful, to know the names and qualities of trees, plants, herbs, and flowers. All this you can learn only by keeping your eyes open. Many a time you will need such knowledge.

A vessel was once wrecked in the English Channel. Only four persons were saved. No one could see them for the darkness, nor hear them for the noisy storm. They climbed from rock to rock till they could get no higher; but just then one of them, by a flash of lightning, saw a samphire plant. By this he knew they were safe, for it never grows in a place which the tide can reach.

So life might often be saved if you knew certain herbs and plants that are cures for diseases.

Keep eyes and ears open as you pass through life, and you will learn much that may be useful to you.

#### "SOMETHING ALWAYS GIVES WAY."

Mr. Newton, in one of his children's sermons, relates an interesting incident connected with starting a Sunday-school

in a very irreligious community in the State of New York.

A good Christian woman desired to obtain the school-house for the purpose, but it was positively refused by the sceptical trustee. Still she persevered, and entreated him again and again.

"I tell you, aunt Polly, it is of no use. Once for all, I say you can not have the school-house for any such purpose."

"I think I am going to get it," said aunt Polly.

"I should like to know how, if I don't give you the key."

"I think the Lord is going to unlock it."

"May be He will," said the infidel, "but I can tell you this, that He is not going to get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying something always gives way."

And the next time she came the hard heart of the infidel did give way, and she received the key. More than this, when others opposed the school he sustained her, and great good was done there for perishing souls.

A WRITER IN THE *Californian* delivers a Sunday-school address of which the following passage is an example: "You boys ought to be kind to your little sisters. I once knew a bad boy who struck his little sister a blow over the eye. Although she didn't fade and die in the early summer-time, when the June roses were blowing, with the sweet words of forgiveness on her pallid lips, she rose up and hit him over the head with a rolling-pin, so that he couldn't go to Sunday-school for more than a month, on account of not being able to put his best hat on."

#### UNIFORM LESSONS, 1874.

May	3. The Five Offerings. . .	Lev. 7:	37, 38.
"	10. The three Great Feasts	Lev. 23:	4-6, 15-21, 33-36.
"	17. The Lord's Ministers..	Num. 3:	5-13.
"	24. Israel's Unbelief.....	Num. 14:	1-10.
"	31. The Smitten Rock....	Num. 20:	7-13.
June	7. The Serpent of Brass.	Num. 21:	4-9.
"	14. The True Prophet....	Deut. 18:	9-16.
"	21. The Death of Moses..	Deut. 34:	1-12.
"	23. Mercies Reviewed ....	Deut. 8:	