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THE

Canadian Independent.



VOLUME XXI.
FROM JULY 1874, TO JUNE 1875.

“ One is your Master, even Christ, and all ye are Brethren.”

Toronto:
THE CANADIAN INDEPENDENT PUBLISHING COMPANY.
1875:

PREFACE TO VOLUME XXI.

The Editorial management of the INDEPENDENT having been found to be too great a tax upon the time and thought of any Pastor, as witnessed by the frequent changes that have taken place in regard to it, the charge of it has devolved upon the newly appointed Superintendent of Missions, as one of the many duties of his composite office. As he did not enter fully upon his new position until the beginning of September, the first two numbers of this volume were issued under the charge of its former Editor, the Rev. S. N. Jackson, M. D., to whom he feels that he owes his warmest acknowledgment for so relieving him.

His frequent calls from home, during the week, as well as on the Sabbath, in connection with his other duties, have rendered it very difficult for him to do justice to the Magazine, and must be accepted as his apology for any shortcomings in regard to its management, as well as for all errors, typographical and otherwise, which have crept in through his having been compelled to leave the final "revise" to other hands.

He has to thank many brethren for their contributions to its columns, and for items of "News," which have added so much to the general interest of the Magazine, and hopes that for the year to come, their pens and those of others equally able, will be more frequently employed for the common good.

J. W.

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THE

Canadian Independent.

VOL. XXI.

TORONTO, JULY, 1874.

No. 1.

THE UNION MEETING OF 1874.

The Union assembled in the Northern Congregational Church, Toronto; the first session commencing on Wednesday evening, 10th ult., at half-past seven. The meetings continued until the following Tuesday, when they adjourned at five p.m., to meet in the City of Hamilton in 1875, on the Wednesday after the first Sabbath in June.

THE ATTENDANCE

was large, there being 33 ministerial members, and 48 delegates representing 38 churches. There were also 11 honorary members, and a goodly number of visitors, most of whom remained throughout the meetings.

The following is the roll as completed :—

Ministerial :—Revs. Messrs. Barker, J. Brown, R. Brown, Byrne, Chapman, Claris, Wm. Clarke, W. F. Clarke, Colwell, Cornish, Day, Denny, Dickson, Fenwick, Fraser, Gibbs, Gray, R. Hay, W. Hay, Hindley, Howell, Jackson, Ireland, McCallum, Marling, Manchee, McGregor, M'Intosh, Nighswander, Peacock, Powis, Robinson, Salmon, Sanderson, Smith, Unsworth, Wheeler, Wood.

Delegated :—A. Christie, Belleville; F. Hall, Brockville; E. Yeigh, Burford; J. Davies, Caledon; H. Evans, Cobourg; W. Eggleston, Cold Springs; A. Clark, Douglas; J. Burgess, Edgeworth; J. Matheson, Embro; J. Moffat and G. S. Armstrong, Fergus; P. S. Martin, Garafraxa; Joseph and James Barber, Georgetown; R. Nicol, Granby; E. H. Arns and R. Thomson, Guelph; H. G. Grist, Hamilton; J. M'Ewan, Indian Lands; G. S. Fenwick, Kingston; W. Robertson, Lanark; G. S. Climie and P. Campbell, Listowell; R. Kettlewell and J. Young, London; A. F. M'Gregor, Manilla; P. Christie, Martintown; W. Craig, Middleville; H. R. Wales, Markham; C. R. Black and C. H. Brooks, Montreal (Zion); R. Bennett, Montreal (Eastern); P. Cavanagh, Oro; R. G. Rodden, Ottawa; S. A. Bedford, Paris; T. Brown, Sarnia; J. S. Armstrong, Speedside; C. D. Mertens and W. Pagan, Stouffville; J. Smith and J. D. Nasmith, Toronto (Zion); J. Fraser and E. A. Childs, Toronto (Bond Street); Geo. Hague and W. W. Copp, Toronto (Northern); H. Pedley, Vankleek Hill; T. Laws, Warwick; A. Rawlings, Forest.

Honorary :—Revs. Messrs. Wooding, Belleville; C. Duff and R. K. Black, delegates from Congregational Union of N.S. and N.B.; W. Williams, Sheffield, N.B.; C. H. Silcox, Meaford, Ont.; Bulman, Markham; Allworth, Bowmanville; Messrs. Wickett, Clifford; R. M'Kay, Kingston; and S. Locke, Vespra.

The Committees were as follow :—

Business Committee :—Revs. W. F. Clarke, B. W. Day, C. Chapman, Messrs. G. S. Fenwick, Jos. Barber, and R. J. Rodden.

Membership Committee :—Revs. K. M. Fenwick, J. Salmon, J. G. Sanderson, Messrs. J. Matheson, C. R. Black, and R. Bennett.

Nominations Committee :—Revs. F. H. Marling, D. Macallum, R. Brown, D. M'Gregor, Messrs. L. H. Arms, and H. R. Wales.

Finance Committee :—Messrs. James Fraser, A. S. Bedford, W. W. Copp, J. Smith, and H. G. Grist.

THE ANNUAL ADDRESS

by the Retiring Chairman, Rev. E. Barker, was delivered on the first evening to a large congregation. The following is a bare outline :—

Though we had great reason for thankfulness that the Roll of the Union was unbroken by death, our natural feelings compelled us to note the decease of four ministerial brethren, who, if not in connection with us at the last, had either been so once, or had been in full sympathy and in co-operation with us, and two of whom had passed through our College ; viz. :—Rev. P. Shanks, J. Middleton, A. Burpee, and J. Porter. Through grace our losses would be gain to us, by the stimulating and purifying influences they were calculated to impart.

It was not easy to select a topic out of the many that present themselves, in the busy hum of our day, suitable for the occasion. But we should, at all events, avoid that species of hypochondriacism which consisted in searching after sore spots in our denominational proceedings, and aggravating them until the body became actually diseased. This would inevitably lead to suicide. We should rather learn to know our principles and value them, so that we would love to work them out. There would then be health and growth. Too much confidence was sometimes placed in statistics, and wrong inferences were often drawn from them in estimating our strength. Truth and purity are a better criterion than numbers. The latter are sometimes a source of weakness. Principles also may spread and become infused into other bodies with greater rapidity than the numerical growth of a body, just as the rains become absorbed into the earth and thereby promote vegetation. The different evangelical bodies are all influencing one another in this way, though we fancy, whether correctly or not, that we influence others more than they do us. We may borrow compactness and consolidation from them without sacrificing independence and freedom ; but we impart to them a higher appreciation of pure communion, freedom from the trammels of limited creeds, and greater independence to separate congregations. Pride or prejudice should not prevent our being willing thus to give and take ; we would be the losers by not doing so. All the denominations should therefore regard themselves as trying to help, rather than to hinder, one another, as we should all be engaged in the one warfare. This would be the first step towards effecting Christian union, about which so many of our neighbours are now concerning themselves. And this subject demands our most serious consideration. If we settle down contented with the present state of things in the Church in this respect, we disregard our Saviour's feelings and prayers. We should overcome the difficulties if possible. It was a current objection to organic union that such was opposed to the analogy of nature—diversity in unity. But it was just the contrary. Our present divisions were caused by an unwillingness to tolerate diversity in unity. Those of kindred tastes and opinions joined together, and excluded others. Each denomination was now, in a measure, restricted of necessity to its own peculiarities in teaching, worship, and literature. Hence, as a natural consequence, ignorance and bigotry. Another objection was, that as divisions had helped to purify the Church, they would still produce the same effect, and organic union would lead to stagnation. But the same might be said of afflictions, and even sin. In fact, it was not the division of *true* Christians that had benefited the Church—this had weakened it—but it was the elimination of the pure from the impure. It was said, too, that, while a united organization was impossible, spiritual union was sufficient. But would a mere spiritual union, amid such divisions as now exist in our cities and towns, have satisfied the apostles in their day—say, for instance, in the Church at Jerusalem or that at

Ephesus? Are we not ashamed to let the heathen of Japan or Madagascar know of our denominational distinctions? Are we not sensible that they weaken our position before our enemies, just as a similar division in the primitive Church would have been disastrous before its foes? There may be love in disunion, but that is not union.

No denomination has taken the first step to union that has not made its own platform a union one. Uniting those that have sectarian platforms is strengthening sectarianism, rather than promoting true Christian union. The first thing to be done is to seek the purity of the Church. There cannot be union without it. Even our Saviour came to bring "not peace, but a sword," between righteousness and unrighteousness. "What agreement hath the temple of God with idols?" Then, with purity, there must be mutual toleration of religious tastes and sentiments. We must gladly receive all to fellowship whom Christ receives, and not judge our brother. The Church is not ours, but Christ's. This principle applies to both doctrine and practice. Calvinism, Arminianism, or any mode of baptism should be no obstacle to Christian fellowship, so long as we do not reckon it an objection to saving religion. The greatest difficulty to be overcome would be in the matter of Church government. Yet how few comparatively of Church members think much of this? They often have more prejudice in regard to the names than the systems. A change of view on the question of baptism often leads to a wholesale exchange of the system of government. Increase of piety in the Church of Christ would have an inconceivable influence in bringing about unanimity in this respect. Love would banish all disposition to arbitrary rule. Christians would all "submit themselves one to another in the fear of God." Our Saviour's disciples strove with one another for the chief power, until, filled with His Spirit, they condescended to serve one another. Freedom of conscience and independence of churches were the natural results of Christian love.

Hence the absolute necessity of living piety among us. No church system worked so poorly without it as ours; it was essential to the very existence of our churches. In its absence despotism of some kind must come in. But, on the other hand, no despotic rule can exist where the spirit of Christianity reigns. Let us then be intent on having among us, above all things, the religion of our Master. Our piety should not be of a misty, indefinite nature, but clear and positive. Our faith, love, and assurance should be strong. We should be able to say, "We know that we have passed from death unto life;" "Now are we the sons of God;" "To me to live is Christ, and to die is gain;" "This one thing I do." Such a piety would be seen and felt. It would overcome all enemies in the form of scepticism or indifference. It, and it alone, would enable us to distinguish aright between the joys of religion and those of the world. We would then no longer "call evil good, and good evil; put darkness for light, and light for darkness; put bitter for sweet, and sweet for bitter." Such piety, too, will lead us to live for others as well as for ourselves, and will enable us to practice self-denial rather than allow us to be stumbling-blocks in their paths.

At the present time, especially is this spirit expected of us; God is abundantly blessing other places—Scotland particularly; and He is waiting to bless us. He is casting the sparks at our feet; let us not extinguish them, but fan them to a flame. "The Spirit is willing;" let us watch and pray, lest, through weakness of the flesh, we enter into temptation. May these meetings be the beginning of a blessed work among our churches!

THE DISCUSSION ON THE ADDRESS

occupied the most of two whole sessions. It commenced on a motion to adopt the following recommendation of the Business Committee:—

"That the thanks of the Union be, and are hereby tendered to the ex-chairman, the Rev. E. Barker, for his retiring address, in the general spirit of which it fully concurs; but, while conceding the right of freely expressing cherished convictions

and peculiar views, it will be understood that this body is not committed thereto."

Rev. S. N. Jackson, M.D., said he thought it would be better, now that we have dispensed with the annual sermon, that the Chairmen should take some vital theme as the subject of his address, which would be better adapted to such a general audience as we would have on the occasion of delivering it.

Professor Cornish thought that the logical outcome of the address would be that other bodies would ask—"If these be your sentiments, why not come over to us?" He thought that it was intended we should have the present diversity of Episcopacy, Presbyterianism, and Congregationalism. He did not think it was ever intended to do away with these distinctions.

Rev. W. Hay thought it would look invidious to press such a resolution now, as though there was anything in the address differing more than usual from the ordinary current of thought among us. The ex-Chairman could not express the opinions of all the members of the Union, and he had no thought of trying to do so.

Rev. J. Fraser thought it was throwing down our denominational fences too freely. Our neighbours would be apt to take advantage of it, and commit deprecations on our property.

Rev. M. S. Gray had become a Congregationalist simply for the sake of obtaining the liberty that had been described in the address. Human restrictions must never be opposed to Divine laws.

Rev. J. Salmon, B.A., moved an amendment, that all the words of the resolution be dropped after the sentence giving thanks to the ex-Chairman; and add, "that it be printed in the minutes of the Union." He thought there was no reason whatever for any disclaimer of the sentiments of the address on the part of the Union. There was no more reason for doing it now than on any former occasion.

Rev. R. Brown seconded the amendment. Should the resolution of the Committee be adopted, it would imply that there was something more objectionable in this address than in ordinary utterances and papers brought into the Union; and this was not the case.

Professor Cornish thought there was a difference between the Chairman's address and other papers. The former was, in a measure, official and representative; the others were not.

Rev. C. Duff coincided with the mover of the amendment.

Rev. K. M. Fenwick said it was always understood that all could not agree in the ideas advanced by the Chairman; and yet the Chairman's utterances should be regarded as more in harmony with the views of the members in general. These discussions about union were not new. Sixteen hundred years ago, the same breeze, as now, was passing over the Christian Church, and the same ideas were advanced. True union must be based on Christian life within. As brethren, we all want more union with Christ. Some of the unions now taking place were but conglomerations—a pressing together of heterogeneous elements that would not adhere. Only homogeneous elements of spiritual life, as in the natural world, could combine. If we all get nearer to Christ, we shall get nearer to one another.

Rev. E. C. W. McColl, M.A., congratulated the Union in making considerable advancement since the annual meeting a few years ago in Hamilton.

Rev. F. H. Marling admitted that he had neither heard the address attentively, nor had he read it since its appearance in the *Globe*; but he thought it might be better to confine the motion simply to the giving of thanks to the retiring Chairman, in which we would all be willing to unite. He dreaded any tendency to Plymouth Brethrenism, or any of those boasted unionisms which became the narrowest forms of sectarianism. Everybody was in favour of union when it simply consisted in drawing all other bodies to their own views.

Rev. R. Hay would prefer Mr. Marling's plan. He had opportunity of observ-

ing some of these organic unions in the States, where he had resided, and had found more disunion among the members of those amalgamated bodies than existed between the different sections of the Evangelical Church.

Rev. J. G. Sanderson thought there was an entire misapprehension as to the sentiments of the address. His impression had been, while listening to the address, that, instead of letting down the bars of our denomination, the retiring Chairman was putting them up. He was rather telling others, "You must come to us," instead of giving them the opportunity of asking, "Why not, then, abandon your denomination and come over to ours?" In laying down a basis for Christian union, our basis was the only unsectarian one, and all must become Congregationalists.

Rev. H. Sanders thought it would be better to do in our *Year Book* what is done in England, viz., put in the preface a general disclaimer against regarding the utterances of any individual member as the sentiments of the whole body.

Rev. W. F. Clarke (Convener of the Business Committee) thought that, by the publication of the address broadcast, a misconception would go abroad that these were our denominational views entirely. He would like to see a disclaimer published through the same medium as that in which the address had been published.

Rev. E. Barker was amused at the different opinions expressed by the brethren as to the sentiments of the address. It was evident enough, as one brother admitted, that they had neither heard nor read it carefully. It was a pity that the features in it that were considered objectionable by some were not quoted from the address itself, if they could find them there. Then we could know what we were about.

By motion of Rev. F. H. Marling, the recommendation of the Business Committee was re-committed to them for amendment.

On the second day after, the Committee reported the following recommendation in place of the former one:—

"That this Union tenders to the Rev. E. Barker its cordial thanks for his address from the chair; and while considering the manifestation of Christian union among all sincere followers of the Lord Jesus Christ an object to be desired and striven for whenever occasion offers, would also record its strong conviction that such a consummation should be sought in continuation with the maintenance, in separate church organizations, of the distinctive Scriptural principles on which the Congregational polity is held to be based."

Rev. C. Chapman, M.A., who presented the recommendation on behalf of the Committee, explained that it was not intended as a disclaimer of responsibility for the sentiments of the address, but rather an affirmation of our sentiments as a body on the question of Christian union.

A long discussion ensued again, during which different amendments were submitted, and either withdrawn or voted down. Professor Cornish and Rev. H. Sanders would prefer to have the latter part of the resolution dropped, and have it close with the words, "The maintenance of separate church organizations." Rev. F. H. Marling would substitute for this, "The maintenance of Scriptural principles;" but this was objected to as a favourite tenet of "Brethrenism." Rev. W. F. Clarke moved, in amendment, the former report of the Committee. Rev. J. Salmon, B.A., would omit all after the expression of thanks to the Chairman, and add, "That it be printed in the minutes of the Union." On a close vote, the original motion for adopting the Committee's second recommendation was carried.

After the prayer-meeting on the morning after the delivery of the Chairman's address, and some routine business, the Union Committee nominated as

THE CHAIRMAN

for next year, the Rev. Joseph Unsworth, of Georgetown. The nomination was accepted by vote and acclamation. The new Chairman was conducted to his seat, and addressed the Union briefly, returning thanks for the honour conferred on

him. The Rev. D. D. Nighswander had before this been elected Minute Secretary, and Mr. Hugh Pedley, Assistant. The

UNION COMMITTEE'S REPORT

recommended the formation of a Congregational Building Society, to assist in putting up churches in our mission stations; stated that three graduates of our College had settled over churches during the year—Revs. John Allworth, E. D. Silcox, and Joseph Griffith; that Revs. R. Hay and E. C. W. McColl, M.A., had also recommenced labour among us; that Revs. H. Sanders, E. Ireland, and R. Bulman had come from England to our assistance; also that Revs. D. Macallum, J. Salmon, B.A., J. I. Hindley, M.A., and J. Howell had changed their fields. The Revs. George C. Needham, T. M. Reikie, R. Lewis, and Duncan McGregor had left the bounds of our Union. The letter which the Committee had been instructed to send to the Union of England and Wales, sympathizing in the struggle for religious liberty and free education, had been forwarded, and a warm response received. A petition had been presented to the Ontario Legislature, according to order, praying for exemption of ecclesiastical persons and property from taxation. No change was recommended in Standing Rule 12th, in reference to the travelling expenses of the members of the Union; but a special appeal had been made to the churches for increased contributions. A new rule was recommended as a substitute for Standing Rule No. 1, regulating the admission of members, viz. :—

“Applications for admission to the Union, whether by churches or ministers, shall be made in writing; and after having been read to the Union, shall be referred to a Standing Committee on membership. Churches so applying shall present the written recommendation of three members of the Union. Ministers bearing regular letters of dismissal from a kindred Congregational organization, and those who furnish evidence of having completed a course of study in the Congregational College of B. N. A., and having been ordained to the ministry, may be received at once on these grounds. Other ministers shall be required to bring proof of (1) their membership in a Congregational Church; (2) their ordination to the ministry; (3) if they have come from any other denomination, their good standing therein; and they shall satisfy the Membership Committee in relation to their literary acquirements, and their doctrinal and ecclesiastical views.”

Reference was also made to the visits of a number of English ministers to us during the past year, and to the rich spiritual blessing enjoyed by Scotland and other places, accompanied by the desire that we may experience a similar blessing here.

The Report, with the above and a few other particulars, was adopted at a further stage of the Session.

Most of one morning's session was devoted to the reading and discussion of a paper, read by the Rev. W. F. Clarke, on

“THE INTRODUCTION OF MINISTERS TO OUR BODY.”

He urged in strong language the necessity of literary culture as well as of piety, and condemned the hasty admission to our pulpits and pastorates of parties who might be ambitious to do good, but who were uncultivated and inexperienced. Cowper severely berated bishops in his day for laying ordaining hands on “skulls that cannot teach and will not learn.” Young men from Britain should not expect to receive recognition here at once where they are not known, and where everything is new to them, when they failed in getting it at home under favourable circumstances. The writer thought that our Missionary Society had done right in requiring such to undergo three years' study under their supervision before receiving ordination.

Rev. C. Chapman, M.A., in moving a vote of thanks for the paper, commended the views generally expressed. He spoke of the need of greater caution than is generally exercised in the ordination of pastors. When the choice of inviting

the parties who are to assist in the ordination services is left to the candidate and the church alone, it may be simply a "hole and corner" affair, and not command the confidence of the churches generally. The associated churches of the neighbourhood should have such matters entrusted to them for counsel. He had succeeded in some parts of England in getting those suggestions adopted with good effect. All applicants for ordination would not require the same examination; but some knowledge of the parties should be obtained by those able to judge of the qualifications of a pastor before the solemn responsibility is undertaken of laying hands on them.

Mr. Yeigh, of Burford, seconded the motion, and mentioned a case that illustrated the importance of some such check as that proposed.

Rev. F. H. Marling felt that something should be done in this matter. For the Union to place stringent restrictions on the admission of members did not meet the case. The churches had admitted them already. The question is—how can we get the churches to be more cautious in this matter?

Rev. W. Hay approved generally of the sentiments advanced in the paper. He thought that our body should afford every facility necessary for young or old to undergo suitable training, whether it be in the college or out of it.

Rev. R. Brown had learned experience by the past. Once, while supplying a vacant church before his ordination, he thought it a great privation that he could not solemnize marriage, and perform other duties required of a pastor. There was a difficulty here that churches felt. But he now saw the necessity of patience before receiving ordination.

Rev. J. Salmon, B.A., thought we should lay special stress on trying to ascertain the call of God to the work. Education was valuable; but it, of itself, did not constitute a call, and nothing could be sufficient if this were lacking.

Rev. S. N. Jackson, M.D., said that we might not all agree as to what constituted a divine call. We all recognize the necessity of it, but we also had to do our part in directing and fitting those who had received the heavenly call.

Rev. Professor Cornish expressed his thankfulness for such a paper as had been read, and for remarks that had fallen from some of the speakers. He knew a case in the Maritime Provinces where a most unworthy person had received ordination from a single minister. He thought the time had come when the Union should deliver itself on this point, and address a circular to the churches touching the subject.

Rev. J. Wood liked the paper in many respects, though he thought the writer had exaggerated some of the evils of our practice in the past. He knew very few, if any cases where such damage had been done as brethren were describing. Churches and ministers had not been so hasty as represented, and they had generally paid great deference to the opinions of their brethren.

A paper was also read by the Rev. J. Wood, on

THE SCRIPTURAL TERMS OF ADMISSION TO BAPTISM.

It was observed that both Baptists and Pede-Baptists were agreed on the general principle of believers' baptism. The difference lies in the two questions—"What constitutes baptism?" and "Who are the proper subjects of it?" Baptism was both a symbol and a seal. It symbolised our ruin by Adam, and our restoration by the blood of Christ, and the renewing of the Holy Ghost. As a symbol, it is specially important and salutary in its application to infants; if we confine baptism to adults, we ignore the symbolic representation of the loss and the regeneration of infants. The argument for infant baptism is based to a great extent on the Abrahamic covenant. The covenant, however, was not of Abraham "but of the fathers." It was mentioned to Noah "Behold, I establish my covenant with you, and your seed after you"—where God says "*my* covenant," not "*a* covenant," as though it was something new or peculiar; it was merely "*confirmed*" in Abraham (Gal. iii., 15), and made more specific. The only change now is the substitution of baptism for circumcision as more in harmony

with the christian dispensation. The early records of the christian church harmonize with the Bible as to the practice of infant baptism. When heads of families were baptised, their households were baptised with them. The Jews never complained on becoming proselytes that their children were excluded from the sign of the new covenant. Anti-pedo baptists had no support from history for their objections to infant baptism until in the time of the Waldenses. There are two distinct schools among the Pedo-Baptists with regard to infant subjects, some taking the broad view set forth by Halley, that baptism should be administered to all to whom the commission of teaching comes—"Go ye and teach all nations, baptising them," &c. Others would limit the application of it to the children of believers only. Dr. Wardlaw, and our own lamented tutor, Dr. Lillie, represent this school. Halley says, "to teach a Hindoo and baptise an infant were equal commands, and we cannot limit the commission in the latter case more than in the former." Our Saviour's teaching is, however, a better argument: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Put in the form of a syllogism the argument would be "all who belong to the kingdom of God are proper subjects of baptism. children belong to the kingdom of God; therefore children are proper subjects of baptism." With his change of view on this point, had arisen also a change in his views of the condition in which children are born. They are not only depraved, some say, but are under condemnation, and are children of the devil. He did not think this. Where there was "no law," there was "no transgression," and children were incapable of coming under the law. Little children were brought into the benefits of Christ's redemption at their birth, and while they lived, and not merely if they died. There was left only an innate and universal tendency to sin; original *sin* seemed to him like original *nonsense*. But this supposes that many of those children who live "fall from grace." It does: but so did our first parents fall. If they fell with a holy nature, why think it strange that children should now fall with a corrupt nature? Still, this is not inconsistent with the view of the perseverance of actual *believers*. These shall never perish, neither shall any pluck them out of Christ's hands.

Rev. K. M. Fenwick was expected to read another paper on the same subject, but had been unable to prepare it.

Rev. C. Chapman, M. A., moved a vote of thanks to Mr. Wood for his paper. He said he also coincided with the views expressed as to the proper subjects of baptism.

Professor Cornish also sympathized with these views. He thought that if a child was fit for heaven, it was fit for baptism.

Rev. F. H. Marling would not like to enter *impromptu* into a discussion of the points in which he differed with the paper. But he did differ, and he would not like to have it go abroad that the whole union accepted the Halley view. Whatever plausibility there might be in the way in which some of the arguments had been put, there was another side to be seen. He could not see that all children were regenerated, or that all were included in the special promises made to believers respecting their seed, or that they could fall from grace in the way represented. Would not the Halley doctrine also imply that all children should be received into the church—the earthly kingdom, and should be admitted to the Lord's table? Yet he would thank Mr. Wood for the paper.

Rev. J. Howell could see the same difficulties as the last speaker: he could baptise only the children of believers. He deprecated the use of the word "chris'n" as popish, and implying baptismal regeneration.

Rev. J. Wood explained that he did not say that all children were regenerated, but the very opposite—that they were born with a corrupt nature, whereas Adam had a holy nature before he fell.

Rev. H. Wheeler said he had baptised all children who were brought to him for forty years, and would continue to do the same if he lived forty years longer.

The resolution of thanks was amended with the preface "without pronouncing an opinion on the sentiments expressed in the paper," and carried *nem. con.*

Rev. F. H. Marling moved that the Rev. K. M. Fenwick be requested to prepare a paper for next year on the same subject. Carried.

THE STATISTICAL REPORT

Was presented by the Rev. W. W. Smith, Stat. Secretary. The following is a summary of some of the particulars:—64 churches only had reported; over 20 had sent no returns. The number of members in these 64 churches was 4,622. The ordinary attendance at all the stations was 12,660; admissions to membership 442, and removals 254—a net gain of 188. The net value of church property, \$338,382; deducting the debts on it (about \$12,000). The churches raised during the year for all purposes \$67,404, against \$64,920 last year. 67 Sabbath schools were returned, with 662 teachers, and 5,824 scholars. One thing was specially noticeable in the remarks accompanying the returns—viz., a general anxiety for revival. Many of the churches had already enjoyed refreshings.

A resolution of Zion Church, Toronto, was presented to the Union, suggesting the advisability of having all the statistical returns of the churches correspond with the calendar year, instead of from and to the 6th of May, as at present. Considerable discussion took place on the question. On the one hand, the present plan brought the statistics down to the latest date: but the other plan made the accounts generally harmonize with the annual accounts of the churches, thus ensuring greater accuracy and making the returns more accessible; it might also assist the churches in getting the habit of having annual meetings, at which their accounts would be rendered regularly; and this plan would allow more time to the Stat. Secretary. The following motion was carried by a considerable majority:—moved by Rev. S. N. Jackson, M.D., seconded by Mr. C. R. Black—"That, in reference to the proposal from Zion Church, Toronto, the Union instructs the Stat. Secretary hereafter to call for returns for the period of the calendar year preceding each annual meeting, such being expected to be made not later than the 1st of March."

FOREIGN MISSIONS.

A communication from Zion Church, Montreal, stated that Mr. C. H. Brooks, a member of that church, had received an appointment from the A. B. C. F. Missions to proceed under their direction to Turkey, and that said church had undertaken half of his support, asking whether the other churches of the Union would not assist in his maintenance. The following resolution was passed on motion of the Business committee:—"That the Union has received with pleasure the communication of Zion Church, Montreal, relative to the appointment of Mr. C. H. Brooks, as a missionary of the American Board to Turkey; heartily approves the proposal to make his maintenance the special charge of the Congregational Churches in Canada; trusts that the other churches will emulate the noble example set by Zion Church, Montreal; and in view of Mr. Brooks' intended visitation of such places as may appoint him, commends him and his prospective work to the sympathy, liberality, and co-operation of the churches of our denomination throughout the land."

In this connection, we give a brief abstract of the address given by Mr. Brooks at the public meeting on Friday evening. He said—"I will simply answer a few questions that I presume some are ready to put to me.

"1. Why go to foreign mission work? Why not stay and labour at home? My answer would be in the form of another question—why not? I would appeal to excellent precedents. Even the Master himself, when the people of Capernaum would stay Him, that He should not depart from them, said—'I must preach the kingdom of God to other cities also, for therefore am I sent.' Paul did not stay among his own people, although he could wish himself 'accursed from Christ for his brethren, his kinsmen according to the flesh.' You have heard of people

leaving their country for their country's good. This is what I would do. As a body, we are not taking so active a part in foreign missions as we should. We are growing richer, and, on this account, it is becoming a time of trial to the churches. If they would preserve their primitive piety, they must help others. The New England churches would have been dead long since had they not sent out their sons and daughters to save others. I would leave these churches therefore, not because I do not love them, but because I do love them. I want to do them good by getting them to engage in mission work. Christ said 'go ye,' not 'stay ye;' 'preach the gospel to every creature,' not to a few favoured people. The gospel is not preached to every creature, and this is the blot on the Christian church.

"2. What is the work to which I go? I expect to go to Turkey under the direction of the American Board. Why go in connection with the American Board instead of some other society? Simply because no other society asked me to go. And why go to Turkey? Why not to some other foreign field? I was asked first to go to Japan, and consented; then the invitation was afterwards changed to Turkey. The Board thinks I am better fitted for a certain kind of work they want done in Turkey. They have there a literary department of the mission work, preparing a christian literature for the people, with Constantinople as head quarters. I am first to go to a country post to learn the language of the country, and where the people may be seen in their primitive state. The place will be twenty-eight miles inland—Magnesia; there, too, I can learn the modern Greek, and afterwards either continue my proper work there, or go to Constantinople, as may be found best. There is an idea that anyone will do for foreign missions, and that only those go out who will not do for home work. This is a great mistake. The foreign work requires all the talent and education we can command. The part to which I go is historic. Smyrna, on the sea coast, contained one of the seven churches of Asia—one of the two which received no word of disapprobation from the Master. Ancient Troy also is near, celebrated so long ago by Homer. Also the ground that was trodden by the Apostles Paul and John. Smyrna also was the bishopric of Polycarp the martyr, and his burial place.

"A Boston infidel told me I was running a great risk. Perhaps I am. But I have not to look at this; Christ says 'go.' Our Christian religion enables us run risks. No other system has life enough to make us willing to expose ourselves to danger and trials. Our faith overcometh the world. We must be like Paul, who said—"in nothing I shall be ashamed; but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."

"3. What do I ask of you? Certainly. your pity. I would not thank any man for this. Spend your pity on those who ought to go, but won't. 'The Lord loveth a cheerful giver;' pity those who find the yoke of Christ heavy. But I do want your sympathy, so as to feel that it is your work. Without this, one very important object that I have would be lost—the turning of your sympathies into the work. With this you will give me your prayers."

After his address, he and his mission were specially commended to God in prayer offered by the Rev. J. Salmon, B.A. It was also stated that Mr. Brooks intended spending two months visiting the churches so as to awaken their interest prior to his leaving.

GENERAL BUSINESS TRANSACTED.

An invitation from the Hamilton Church to hold the next Annual Meeting there, was cordially accepted.

On nomination of the Nominating Committee the following appointments were made:—Rev. K. M. Fenwick, to be Secretary-Treasurer of the Union, in place of the Rev. J. A. R. Dickson, who resigned unconditionally; Rev. W. W. Smith, Statistical Secretary; Rev. Robert Hay, Sabbath morning preacher next year, Rev. W. W. Smith, alternate. The Union Committee to consist of Revs. H.

Sanders, J. Wood, E. Barker, Prof. Cornish, L.L.D., F. H. Marling, S. N. Jackson, M.D., and J. A. R. Dickson; Messrs. H. G. Grist, Alexander Thomson, G. Hagne, J. Fraser, W. Freeland, C. Whitlaw, and H. O'Hara.

The following were also appointed as visitors from our body to the National Congregational Council of the U. S., to meet in 1875:—Revs. H. Wildes, D.D., J. Unsworth, K. M. Fenwick, S. N. Jackson, M.D., J. A. R. Dickson, H. D. Powis, A. Duff, and J. Wood; the last to be the medium of correspondence between members of the delegation.

Five new members were received:—Revs. H. Sanders, W. M'Intosh, E. Ireland, R. Hay, and W. Manchee. Two received letters of dismissal:—Rev. R. Lewis to the Gen. Association of Michigan, and Rev. Duncan M'Gregor to the Cong. Union of N. S. and N. B. The resignation of Rev. J. G. Manly was accepted, and his name removed from the roll.

The Finance Committee reported that they were able to pay the travelling expenses of all the ministers in attendance, and of one delegate from each church, retaining but one dollar from each person to enable the Union to meet the incidental expenses of the year. They had received in all from the churches \$486 98.

The Eastern Townships' Association, having made an overture to the effect that membership in the Associations be a sufficient qualification for membership in the Union, it was resolved, "That it is not advisable to make any further alteration in Standing Rule No. 1, at the present time." The Union Committee had already recommended an alteration as mentioned.

On report of the Business Committee, the following resolution on Temperance was adopted:—"That this Union having received from the O. and Q. T. and P. League a communication recommending the setting apart of a given Sabbath for special sermons on the Temperance question, and soliciting the action of the Union in support of an effort to secure legal prohibition of the liquor traffic, would, without pledging itself to any one line of action thereto, earnestly recommend the same to the thoughtful consideration of the churches; in earnest hope that, by the introduction of some wise measure in connection with moral influences, the vice of intemperance may be ultimately removed from our country."

The Rev. C. Chapman, M.A., extended an invitation from the Montreal Evangelical Alliance to kindred alliances throughout the Provinces, to meet in Montreal in October next, and seek to form a Dominion Alliance. The claims put forth by Ultramontaniam demand our attention and our united resistance. A good representation was expected from abroad. Drs. Schaff and Hopkins, Prof. Porter, and others, were expected to read papers.

Mr. Chapman also represented the French Canadian Missionary Society. He stated that the Society now had eighteen missionary teachers and colporteurs. Fifteen hundred have now been educated in their Institute at Pointe Aux Trembles. Two hundred and fifty of these have been traced, ninety-three of whom are known to have become church members, and twenty of them preachers. The total income last year was over \$22,000; more than \$12,000 came from Canada. We should not send money for the conversion of the Roman Catholics of the Continent of Europe unless we try to convert those at home. They have as much difficulty in turning from Catholicism here as the Hindoos have in India. He had to take a young lady under his care to prevent her being taken into a convent, and had to send her out of the country. They have not only to bear the ridicule of their relations when they become Protestants, but have also to sign a public declaration before they are free.

The Business Committee recommended as subjects for Essays at next meeting: 1. "The best mode of carrying out the Apostolic injunction—'Let all things be done decently and in order,' by Dr. Wilkes or Prof. Cornish. 2. "Scriptural terms of admission to Baptism and the Lord's Supper." by Rev. K. M. Fenwick. 3. "How best to promote the efficiency of our denominational action," by Rev. J. Wood. 4. The question of amusements, directed to be considered at this meeting in open conference, should time allow, having been omitted from the

printed programme, and overlooked until this late period of the session, the Committee recommend that it be made the subject of a paper for next year, the writer to be the Rev. W. Manchee. They also recommend that the speakers for the next annual public meeting of the Union, on the Monday evening, be appointed at this meeting, and that they act in concert as to the subjects they shall deal with, it being understood that the exposition of Congregational principles, and the discussion of great public questions connected therewith, are to be prominent themes to be introduced. It is further suggested that the Rev. J. F. Stevenson, LL.B., Rev. F. H. Marling, G. Lyman, Esq., and John Turner, Esq., be the speakers on the occasion. The recommendations were adopted.

The same Committee also recommended an alteration of Standing Rule No. 4, so as to allow the Chairman to be elected by ballot without nomination, on the ground that this would give greater freedom of choice. It was objected, on the other hand, that, as the rule now stands, they were at liberty to employ the ballot, and make other nominations than that of the Union Committee; besides, it was at too late a stage of the meeting to make an important change like this. An amendment, by the Rev. F. H. Marling that the recommendation lie on the table till next year, was carried. A motion, also by Mr. Marling, that the word "Examination," in Rule No. 3, be dropped, as there was now no Committee of Examination, was carried.

Votes of thanks for the hospitality of the Toronto friends, and for the facilities given for attendance at the Union on the public lines of travel, were passed as usual.

DELEGATES TO OTHER BODIES.

Rev. W. F. Clarke reported that he had been unable to fulfil his appointment to attend the Wesleyan Conference, but he had written.

The delegation to the Pres. Church of Canada had also failed.

Rev. S. N. Jackson, M.D., had visited the Prim. Meth. Conference. Reporters misrepresented him as saying that we had all the Union with them that we wanted. He was much pleased with their meetings, and especially that they sought Divine aid in prayer in connection with all their proceedings.

No delegate had gone to the New Connexion Methodists, or to the General Assembly of the C. P. Church, but a letter had been sent to the latter.

The Chairman and Secretary were appointed a delegation to the next meeting of the Cong. Union of N. S. and N. B.

THE "CANADIAN INDEPENDENT"

was represented by the Rev. S. N. Jackson, M. D., who had just resigned the editorship. He stated that there was a larger increase of subscribers this last year than for the three previous years, viz., 111 against 86 for the year 1873, 63 for 1872, and four for 1871. Some of the present list must, however, be cut off on account of arrears. The clubbing rates offered last year were not so largely taken advantage of as was hoped; but a few Churches made use of the opportunity. There was great negligence in remitting the subscriptions, and the Company was put to great inconvenience thereby. Help in contributing articles had been given by some of his brethren, for which he would render thanks. He would say, however, freely, that the articles were generally too long. One friend in the maritime provinces had sent an excellent article, and had paid for it as a supplement. Another was publishing articles of four pages regularly, at his own expense. He had found a difficulty in getting news items; he had often to write for them. Brethren should not fail to report. But let the items be as short as possible. It is the short pieces that are copied by other papers in Britain and the United States. He gave thanks for all the assistance received, the indulgence extended him, and asked the same for his successor.

It was announced during the meeting that the "C. Independent Publishing Co." had united with the "C. C. Missionary Society" in requesting the Rev.

John Wood to give himself wholly to their service in editing and publishing the Magazine, and in not only performing the ordinary duties of Home Secretary to the Missionary Society, but acting as a sort of agent for the Society in visiting the Missionary Churches and arranging for the supply of vacancies. He might also take charge of a book-room for the body, edit the Year Book, and act as Secretary for the Union, in which event the appointed Secretary would give way to him. It was also announced that Mr. Wood gave them to entertain good hopes that he would accept the position.

Rev. F. H. Marling spoke in behalf of

THE YEAR BOOK.

It had fulfilled his expectations, and had been of great service for reference to denominational matters. Some had complained of the expense of its publication, and of the small amount reimbursed from its sale. It had cost a little more than the ordinary reports used to cost; but it contained much more matter, and was printed on much better paper. Tenders were received from five different printing establishments, and the lowest was accepted. There were also more copies of it published than of the ordinary reports. It was hoped to get it up cheaper this year, by having it all printed at one office. There ought to be an appetite for such a collection of useful matter, and people should be educated up to a taste for it. One of the best means for circulating it would, perhaps, be to employ an agent to sell it on commission, as they had done successfully in his church. Churches could afford to give them away, if they could not sell them; and this would ultimately pay them in the good they would do. He was happy now to be released from the charge of it, and he trusted Mr. Wood would see his way clear to accept the new office, and take charge of the Year Book.

The Secretaries were then appointed, with the new Editor, a joint committee to attend to its publication. Orders were also taken for the Year-book, to the number of 1395.

During the sessions of the Union, three evenings—Thursday, Friday, and Monday—were occupied with meetings of a general religious character, and were all very largely attended.

THURSDAY EVENING

Was devoted principally to the consideration of revivals. After the devotional exercises, in which the Revs. W. H. Allworth, and W. W. Smith took part, the Chairman introduced the Rev. K. M. Fenwick, who spoke on "Revivals in 1874." Christianity, he said, had received opposition from the first, and it receives it still. But Divine wisdom has always defeated it, and Divine power has always subdued the hearts of the enemy. In Scotland, the principal seats of revival are Edinburgh, the centre of learning; Dundee, the centre of manufactures; and Glasgow, the centre of commerce. God had thus subdued these the mightiest of worldly influences under Him. This revival teaches us, that training in Bible truth is preparatory to such a work. The seed had been thoroughly sown by the ministry, and now it is germinating. We notice too, the simplicity of the agency—Moody, a plain, simple, uneducated man, but full of zeal; Sankey—an illustration of the power of song in communicating the truth of the gospel. A striking feature also is that of the hearty co-operation of all the ministry. All sectarianism seems forgotten. Then again, all classes participate in the benefit—common labourers, as well as the most accomplished scholars. We notice also the means employed—the simple gospel. Not abstract, but living truth, as it is in Jesus. The cross is presented to sinners just as they are. The preachers expected immediate fruit and found it. Think of 3,500 giving evidence of conversion in one place! Not only, however, was preaching employed, but private conversation. This brought in the service and talents of all. And what is the philosophy—the meaning of the whole thing? Simply a returning to the apostolic method and truth—the chosen Divine instrumentality. We should keep ourselves out of

sight, use God's appointed means, and leave Him to give the blessing as He pleases. A friend of his had once found no freedom in preaching morning or evening : at last, in agony of soul, he gave up to God to employ what instrumentality He pleased, and immediately souls were converted. We need also frequency of presenting the truth, as good impressions often fade during a whole week. Variety of voice and expression is also used by God for effecting good.

Mr. Robert McKay, Evangelist, lately from Scotland, also addressed the meeting after prayer and singing. He said that revivals began with God's people. It was so in Edinburgh, where the Church was awakened before Messrs. Moody and Sankey came. In Aberdeen, the people had been longing for evangelistic services, and were anxious that the American evangelists would come to them. One hall there, which holds about 3,000 people, was crowded night after night. About 2,700 professed conversion. At a meeting held lately, none were admitted but those professing conversion since the revival, and 700 attended. All along the coast, and among the fishermen, the blessing has extended ; especially in Aberdeenshire, Banff, and Moray ; but not so much beyond Inverness. In one place, some of the fishermen prayed earnestly ; he announced a meeting on a Sabbath in March for enquirers, and invited such to remain ; two stayed, and a great revival broke out during the week. One hundred were converted. One man, who was notoriously wicked, was observed going through the crowd singing a hymn. One young man, who was formerly leader of a wicked band, had very deep convictions. One of his prayers was—" Lord I have been a ring leader for the Devil ; make me as devoted a servant for Thee ! " In another village, the people came to our houses for religious enquiry at eleven and twelve o'clock at night. Three hundred and fifty were converted within three weeks. It was beautiful to see all the ministers united in this work. In Edinburgh, 400 ministers were sitting at one time listening to Moody. One aged minister sat weeping : he had come from the country to ask prayers for his people. It was astonishing to see the crowds of young men that were being brought in. Many of these were university and medical students ; and they themselves went out to preach.

Mr. McKay, who has come to labour in Canada, conveyed, by instruction, the fraternal greetings of the Cong. Union of Scotland to the Union.

After singing again, Rev. Charles Duff, of Brooklyn, N.S., said that this revival carried him back to a wonderful revival in his own field of labour many years ago. God had poured out His Spirit abundantly ; and he welcomed at one time ninety, and latterly thirty-eight, to the Church. No one knows the sweets of the ministry without such experience. One of the first signs of a revival is that Christians begin to feel cold. In his country (Nova Scotia) people are not very particular about the instrumentality, only so that there is sufficient evidence of the Lord's using it. One little girl had brought a companion to Jesus after the rest of us had failed. She was also the means of bringing her father with her ; and then, again, through him, the grandparents. The contiguous places, Milton and Liverpool, were also blessed at the same time. He also presented, as a delegate, the greetings of the Congregational Union of N.S. and N.B.

Rev. R. K. Black wished to state that he knew of a minister who, with considerable anxiety, had left his daughter in Scotland to be educated ; and now he had the happiness of hearing from the daughter of her conversion at some of the revival meetings in Scotland. That was his own daughter.

ON FRIDAY EVENING,

After a sumptuous tea in the school-room, the large audience adjourned to the church. After singing, and prayer by the Rev. Mr. Bulman, of Markham, the Chairman introduced the Rev. H. Sanders, of Hamilton, who spoke on " The Ministry for the Times." Some think it should be a centralized despotism. The followers of the pope think that he possesses plenary power to rule over men as he pleases. We do not want such a ministry for our times. Ritualists tell us that

the proper ministry should be those of mediæval days ; that the people are best led by gorgeous displays of millinery and ceremony. Such priestcraft cannot reclaim or adorn poor fallen human nature. The ministry for all times should be the same as that of the Apostles' times. The hearers are not to believe every Spirit ; for they too have an " anointing which teacheth them of all things." The Apostles themselves did not assume a lordship over God's heritage. Our work is a spiritual one—to watch for souls as they that must give an account. We have not to charm or rule, but instruct, warn, and invite. The great purpose of the ministry ought to be to impart spiritual life. The words of Christ were spirit and life without any formulated body of divinity. Let our teachings be scriptural ; we should teach the whole counsel of God. Some men's theology had a very few articles in it, which they call the Gospel. Three-fourths of Paul's epistles were argumentative. There must be teaching around the cross. We must " reason with men out of the Scriptures." The minister should also be spiritual ; of deep convictions. There must be no half-hearted belief in the truths we preach. We must not neglect our own vineyard, while cultivating the vineyards of others. We must be earnest : this is the characteristic of our day. Even sensationalism is better than indifference. God is earnest ; Christ is earnest ; the Spirit is earnest ; still how quiet in all their working ! Glowing and burning zeal for God and man lived in the breast of Christ under the quiet calm of His outer life. Let us imitate Him. The destinies of eternity are involved in our labours. We are told that when Baxter went to Kidderminster, there was not a Christian family in the place ; but when he left, there was not an unchristian one. We may not effect so much as that : but how much may we do, if faithful !

The Rev. John Fraser, of Montreal, followed, after singing, with the subject—" The Church for the Times." This was intended, he said, to correspond with the " Ministry for the Times." In a few words, he might say that the Church for all times should be the Church of Christ—a church of live, earnest Christians—like Issachar, " men that had understanding of the times to know what Israel ought to do." There are two tendencies into which we are apt to go, both of which are evil. One is, to make the Church a sort of temporary structure, not built on the Rock of Ages, but on sensational expedients. A church of the times, in this sense, would perish with the times. Others again would make it like the old pulpits—high, with high doctrines ; very different from our modern broad platform pulpits where ministers can wander at their sweet will. Good sound doctrine is wanted, but we must not be too cramped. Trees must have branches to bear fruit ; so we must have variety. We do not want even teetotal churches, or George Trask's anti-tobacco churches ; they are too confined. We must also guard against the tendency to extreme independency ; our work requires centralization ; we require unity in our local churches, and in the whole body of Christ, if we would affect the world without. The Party spirit in a church is as bad as entire unanimity. We want more of the love of Christ, and forbearance towards each other ; because true union is not the union of winter with its cold sameness, but the life of summer with its endless variety. Every man should be fully persuaded in his own mind, yet all should be united. The speaker went on to say also that the system of stated supplies, that prevailed so extensively on the other side, was a practical heresy, and damaged the churches seriously. Though the pastor was the responsible worker of the Church, yet all the Church should work too, and sustain the pastor. Our age, too, demands liberality. Specially should the Church be blessed by the Holy Spirit, as in apostolic times.

We regret that our limited space does not allow a report of the meeting on Monday evening, more than to say that the large audience was deeply interested with addresses from the Revs. R. Wallace, and J. M. Cameron, a delegation to the Union from the General Assembly of the C. P. Church ; from the Rev. W. Bee, delegate from the Prim. Methodist Church ; and from the Rev. R. K. Black, of the Cong. Union of N. S. and N. B.—Rev. J. Salmon, B.A. also addressed the meeting on the duty of Praise and Thanksgiving.

Editorial.

The Canadian Independent.

TORONTO, JULY, 1874.

THE EDITOR ELECT.

In the previous issue of the INDEPENDENT there was briefly outlined a "new departure" to be proposed at the annual meeting of the societies, both in relation to the future management of this Magazine and the Home Missionary Society. This proposal was duly made and unanimously adopted, both by the Publishing Company and the members of the Missionary Society. To explain the new department of service in a sentence: the officer is to be Editor and Publisher of the INDEPENDENT and the YEAR BOOK, Home Secretary and Missionary Superintendent, adding to the former office, as soon as practicable, a denominational Book Room. The salary is guaranteed by the two Societies indicated, and some of the leading Churches.

A joint meeting was held by the Publishing Company and the General Missionary Committee to nominate a man for the office, which resulted in the unanimous choice of the Rev. John Wood of Brantford, which was heartily adopted. Though Mr. Wood has not definitely accepted the appointment, he has as much as indicated his purpose of doing so when his resignation of the pastorate has been accepted by his present charge. He has before held the position of Editor and Home Secretary, and is largely qualified for the work. Though

by this act the Church of Brantford is called upon to make a great sacrifice, as well as is its pastor, we feel assured they will yield their consent for the denominations' weal. In the mean time temporary arrangements have been made until the new régime is entered upon.

VACATION.

The Summer Holiday Season has come, and not having space to write an article on the subject, we would indicate the following suggestions: 1. Let every Church in city, town or country, insist on their pastor taking a few weeks for rest and recreation. He needs it; his wife needs it; his children need it. If possible secure a supply to fill his place that his mind may be perfectly at ease, but if a supply is impossible, be satisfied with a read sermon, or a good prayer-meeting, in place of preaching. It will be a good investment if you are obliged to furnish the means for your pastor's trip. He will preach better and do more work during the year, and that more successfully.

2. Let the members of our churches and congregations, especially in cities and towns, take a vacation if they possibly can. In this busy driving age it has become a necessity. The health both of body, mind, and soul, will be better for the change. There is something else to live for besides drudgery and money-making.

3. Wherever you go, avoid if possible, places of fashionable resort. The restraint as well as the license of this arti-

ficial life is felt too much at home. Don't be lead into its folly when seeking health and rest.

4. Carry a genial, joyful christianity with you wherever you go. Don't neglect the means of grace, or any opportunity of doing good. Then Christ will spend holiday with you, and make your recreations in every respect blessings.

ECCLESIASTICAL UNION between some of the families, both of the Presbyterian and Methodist churches seems now a certainty. At the recent meetings of the C. P. Assembly and the "Kirk" Synod in Ottawa, the difficulty in regard to the doctrine of the Headship of Christ was, by a new preamble, satisfactorily settled, and nothing is now left but the arrangement of a few details to accomplish the incorporation in Canada of these long separated churches.

At the late meeting of the New Connection Conference, the definite interpretation of one of the articles of union, which was afterwards accepted by the Wesleyans, brought about a marvellous unanimity when it had seemed division was inevitable. They therefore unanimously ask the English Conference to give them their parting blessing before they go, for go they must, and will.

Our Anglican brethren recently assembled in their Synod, at Toronto, gave expression of their desire for a union with non-episcopal bodies, but in the discussion it came out that this union could only be consummated through the doctrines of the apostolical succession. On this principle the lion and the lamb would lie down together, but unfortunately, the lamb would be inside of the lion.

THE UNION MEETING held last month was most successful. The attendance both of ministers and delegates was considerably above the average, and the exercises throughout were exceedingly interesting. Great harmony prevailed throughout the entire series of meetings, and nearly all the services were of a high spiritual order. The usual discussion of the Chairman's Address was unusually free, not, we presume, because he was so great a sinner above other men, but, on the other hand, perhaps it was because he is so great a saint that it was considered safe to indulge in rather free criticism without fear of an explosion. Certain it is, that the ex-chairman has proved himself worthy of Canonization when his period of service here is over, which, we pray, may be a distant day. The very full reports we publish of the Annual Meetings, precludes extended Editorial remarks on this and other subjects.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES held its May Meeting in London, on the second week of the month. More than twelve hundred Ministers and Delegates were present, who, together with many visitors, listened with marked appreciation to the opening address on "Nonconformity as a Spiritual Force." Great regret was felt that the Memorial Hall was not completed as expected in time for this meeting. Dr. Wilkes, who represented the Congregational Union of Ontario and Quebec, gave an address at the dinner, which was heartily received. Several excellent papers on vital themes were read and discussed during the session.

THE CITY TEMPLE, Rev. Dr. Parker's new church, was dedicated about the middle of May last. It is situated on a commanding position on the south side of Holborn Viaduct, London, and has accommodation for 2,000 persons. The seats are arranged in a radial form, giving a good view of the preacher. The pulpit, which is a gift of the Corporation of London, is of Caen stone, with coloured marbles. At the dedication, the Lord and Lady Mayoress attended in state. The dedication service was liturgical in form, and the sermon in the morning was preached by Rev. W. Lindsay Alexander, D. D. ; and in the evening by Rev. Dr. Stoughton, to crowded congregations.

The dinner which followed was presided over by the Lord Mayor, and a large number were present of clergymen and laymen, including Dissenters and Churchmen, members of the Corporation, and others. Among the guests was the Dean of Westminster, who made

one of his characteristic addresses, which was most enthusiastically received. Dr. Parker has been rather freely criticised for accepting of the pulpit, as a gift from the Corporation of London, as having a tendency to weaken the opposition against State endowment in all forms.

SIX CONGREGATIONAL Churches were recently organized into the Washington Council. Not one of these existed seven years ago, all having resulted from the growth southward of the denomination since the war.

IN SALT LAKE CITY, UTAH, on the 24th May, a Congregational Church was organized with twenty-four members. It will be remembered that Rev. Norman McLeod, of our College, laboured there for some time, until driven away by Brigham Young's destroying angels, but now there is a resurrection of the Church that was supposed to be dead.

News of the Churches.

NARRATIVE OF THE CHURCHES FOR 1873-4.—There are two things specially deserving of notice in the Reports from the Churches this year. (1) The very considerable movement in the direction of revival, and (2) them any ministerial changes. There never were so many new men settled in one year ; and I think I am correct in saying, there never were so many resignations and changes among those already settled. In almost every case, these can be traced to the strain of living on a salary which, in the universal rise of commodities, has quite ceased to represent its former value.

Very many of the pastors are praying and yearning for a revival, stimulated by the tidings that have come from Scotland. God is more anxious for souls than they ; and when earnest prayer and concerted labour are addressed to that end, we may expect the Revival. It always begins in the hearts of God's own people : we must first labour for it there.

The following outlook at the individual churches, is chiefly derived from the notes which accompany the returns. The brethren are thanked for their courtesy in furnishing these notes ; though there is still the absence to regret of

both notes and figures from several churches.

Alton is not flourishing. The S. S. is however, good, and four of the young people have joined the church. The pastor, Rev. M. S. Gray has just resigned. Rev. Jos. Wheeler continues his labours at *Albion* (Bolton Village), but the church sends no report. *Brantford*—The Church had hopes in winter of a Revival, but Satan hindered. However, many are still longing and praying for it. Evening services well attended, and S. school improving. Several of the scholars have joined the church, and one has lately gone triumphantly "home." The pastor, Rev. J. Wood, is much encouraged by successful efforts to save the young. *Bowmanville*, after being vacant for some months, following the resignation and removal of Rev. T. M. Reikie, has settled and ordained Rev. John Allworth as paster. In *Brockville* the sanctuary has been closed for a time, with the congregation becoming scattered; but in December last, Rev. E. Ireland, lately from England, was settled as pastor, and things look hopeful. Three members have been added, and a noble spirit of liberality has been evoked. The church edifice has been renovated internally. *Brigham*: a new church in a manufacturing village Has doubled its membership in this, its second year of existence. Fifteen members added, twelve of them on profession. The young well trained, at home and in S. school; more fruit looked for. *Caledon South*—Under the painstaking ministry of Mr. Davies, this church is steadily consolidating. The year has shown marked success, both spiritually and financially. An effort will be made to build a church and parsonage this year. Hitherto a small "union" chapel has been used. *Covansville*—Rev. C. P. Watson, pastor. The terrible affliction (cancer) and death of the pastor's eldest daughter (23) last October, produced the deepest impression; especially among those who had been associated with her in S. S. labours. Several were awakened, some of whom have professed Christ. In February, the pastor was again called to mourn, in the death of his excellent and devoted wife, who died in great peace, after a lingering illness.

And again was affliction sanctified to the church. Much heart-searching resulted, special services followed, and much good was done. Fifty additional seats are found to be necessary in the church, which is otherwise to be thoroughly repaired. Mr. Watson also ministers at *Brigham*. *Church-hill*—A rural church, connected with Georgetown. A scattered congregation, kind and grateful, but unprogressive. *Cobourg*—Rev. J. Griffith. Weak in numbers, but a cheering note of progress is the remodelling and enlarging of the church. Cost, \$2,000. To be reopened in a few weeks, and without debt. *Cold Springs*—Two years vacant. Rev. James Howell just settled. Expects to open two new stations this year. Neighbourhood prayer-meetings (two), as well as that at church, well attended. Congregations good, prospects encouraging. *Danville*—G. T. Colwell, pastor. Will this year be self-supporting. The three S. schools are doing much good. Congregations good. Some converts are now before the church for membership. *Douglas* is without a resident pastor, since removal of Rev. R. Brown to Lanark; but is under the temporary oversight of Rev. E. Barker, of Fergus. The church is reported as in a prosperous condition. *Embro*—Since last report, Rev. J. Salmon has become pastor, leaving Forest and Warwick churches. The late pastor, Rev. G. C. Needham, has removed to the United States. We are told of nineteen members added in profession, and that a parsonage is this year to be built. The work steadily and slowly going on. No financial figures. *Eaton*—Rev. E. J. Sherrill. A village church that never grows strong; but is continually building up other churches, through the emigration going on. The pastor says, "The young leave us; whole families remove; but those who remain seem to renew their strength and zeal and purpose." After a lengthened service in this church of thirty-six years, the pastor has resigned, but continues his oversight till a new pastor is secured. *Erin North*—Connected with Alton. Though no increase in membership, improvement is visible. The Bible class is doing a good work. *Fergus*—The village has been depressed, and many removals, affecting the

church also, yet nine have been added on profession. Harmony and love prevails. Wrought in connection with the neighbouring rural church, Garafraxa First, by Rev. E. Barker. *Forest*—Rev. R. Hay settled in spring, as successor to Mr. Salmon. Has also under his charge the two rural churches in Warwick, and the church at Watford. Has hopes of a good work beginning in some parts of his field. *Frome*—Without a pastor since Rev. J. I. Hindley removed to Owen Sound, yet Sabbath services constantly kept up by deacons or students. A vigorous S. school of 100 members. Have just given a call to Rev. E. C. W. McColl. *Fitch Bay and North Stanstead*—Rev. L. P. Adams. Only figures given. *Garafraxa First*—A large and well established rural church, connected with Fergus. Does not seem to have made much spiritual effort this year, yet a door for much usefulness in the neighbourhood is open. *Granby*—With a branch church at *Abbotsford*, Rev. D. D. Nighswander. *Abbotsford* is dwindling; *Granby* shows a somewhat increased interest in spiritual things. A number who are christians, strangely stand aloof from membership. Five S. schools are in operation, and doing good. A new station from time to time occupied. *Guelph*—Rev. W. Manchee has just completed his first year here. All the spring a pleasing revival has been in progress. Up to date of report thirty-one had been received on profession during the year, and thirteen stood proposed. "An Inquirers' Class," many attending; a general "Fellowship Meeting," women as well as men taking part; a "Christian Band," members from eight to fifteen years; and a "Fellowship Meeting" for young people, are some of the outgrowths of this Revival. Signal answers to prayers, offered for individuals by name. Teachers have aimed and prayed for the conversion of their whole classes, and been blessed. Much *personal effort* for souls. Old members much stirred up. *Georgetown*—Rev. J. Unsworth pastor for twenty-one years. Progress slow, all peaceable and pleasant, but no revival. Yet, from the fact that it is so mourned over, comes hope that the yearning will be satisfied. *Hamilton*—Since last report, Rev. H.

Sanders has been obtained from England as pastor. This vigorous city church has been well accustomed to hearty work in the Lord's cause, and still finds its work to do. *Hovick*—Connected with *Turnberry*, but under the immediate care of Mr. R. Wickett, Evangelist. A new station opened in the village of Clifford, with a large attendance, and excellent spiritual prospects. A church edifice, for some time used, is to be purchased, and a S. school will immediately be begun. *Indian Lands*—Rev. D. Macallum has been settled as pastor. Only figures given. *Kingston*—The Quarter-century services, in connection with the pastorate of Rev. K. M. Fenwick, have been described in the Magazine. A fine exhibition of christian feeling among the members, and a handsome and well deserved gift to the pastor. Nine have professed faith since the new year, others are anxious. Several S. S. scholars converted. Prayer meetings large, and deeply interesting. Church debt all paid. *London*—Rev. R. W. Wallace. Thirty new members. A quiet and pleasing spirit of revival throughout the year. A "Personal Appeal" Society formed; results good, members inclined to *work*. Out-stations promising. New church to be built. *Listowell*—Mr. E. Rose. Special services of a quickening character for four weeks in spring. Union and christian feeling among members. New families coming in as hearers. S. school efficient. *Lanark First*—Rev. R. Brown. S. school kept open all winter, for first time, with unbounded satisfaction. Several scholars anxious. Pastor re-echoes the sentiments of his brother, expressed below, and calls for help. *Lanark Village*—Rev. J. Brown. Spiritual state of church low, yet two members received, and five stood proposed. Br. Brown has visited Carleton Place several times, and is anxious some one should be sent to that town and vicinity. In connection with his brother, services for seventeen nights were held in Dalhousie; many were refreshed. Also four nights in N. Sherbrook. He intends to do more of this work, and thinks there is a large region around him, "white unto the harvest." It will be remembered it was in this very region the revival took

place twenty years ago, in which at least 500 souls were converted. *Montreal, Zion*—This active church has entered upon the work of extension, and secured the services of Rev. J. F. Stephenson, LL.B., of Reading, England, as co-pastor with Rev. C. Chapman, M.A., who will preach alternately in Zion Church and a hired hall, till a new church building can be completed. A Building Fund (which does not appear in this year's figures) is being raised. Two S. schools, with fifty-nine teachers, are vigorously carried on. A young member of the church, Mr. C. H. Brooks, has acted for six months as an assistant; but now leaves to prepare for going to Turkey in Asia as a missionary of the Am. Board of C. F. M., Zion Church guaranteeing half his support. *Montreal, Eastern*—Rev. J. Fraser—has suffered from changes in the congregation, few now remaining of the small band that originally came from Zion Church; yet present members seem inclined to work, and the younger portion have heartily taken hold of the S. school, which flourishes accordingly. *Melbourne*—Rev. W. McIntosh has been ordained pastor. Prospects brightening for the church. The pastor is anxious to occupy Richmond also (a larger village than Melbourne), and the people wish it; but having three churches already, he cannot give Richmond a sabbath service, unless more help could be sent. *Manilla* only furnishes statistics: but five preaching stations, with an aggregate of 600 hearers, three regular Sabbath services, and others regular and occasional in the week—show that our brother, Rev. D. Macgregor is hard at work. *Meaford* has been sadly scattered, but Rev. C. H. Silcocks has now, for nearly a year, been in charge of the church. The building has been put in better order; but the people, as yet, are very few. *Markham and Unionville*—Since last report, Rev. R. Bulman, from England, has settled as pastor over this church. In Markham Village there is an awakening among the people generally; let us hope this church may share in the blessing. The S. school is improved. *Marlinton and Rorboro'* are connected with *Indian Lands*, under the care of Rev. D. Macallum. *Newmarket*—A mission station, where formerly an

organized church existed. Rev. A. Shand, M.D., in charge. Congregations reported steady, but not large. Some accessions. *Ottawa*—Rev. J. G. Sanderson says, the increase of membership, though not large (17), is greater than in any previous year of the church's history. *Owen Sound*—Rev. J. I. Hindley settled as successor to Rev. R. Robinson. Membership and congregation somewhat increased. Pastor invited to preach at an out-station, where some support is also tendered. *Oro*—Rev. E. D. Silcox. Only figures given. A parsonage built. *Paris*—A well organized church in an important town; Rev. W. H. Allworth. Yet revival much needed. More losses than usual from removals. A few coming in, and some inquiring. S. school working well. Intended to build church, but circumstances hindered. *Pine Grove*—Special services in winter. Six conversions, five joined the church. Members refreshed, yet progress very slow. *Quebec*—After former severe depletions from removals westward, this church is now in a more encouraging state than ever before, and occupies a more important position. Accessions to the congregation have caused the gallery, in addition to the body of the church, to be occupied with family pews. Rev. H. D. Powis. *Rugby*—Connected with Oro; figures only given. *Sarnia*—A resuscitated cause, in a growing town; Rev. W. H. A. Claris, pastor. Twenty-three members: recommenced twenty months ago with seven. Three prayer meetings, and young people's class every week. Some heads of families seeking admission to the church. *Stratford*—Rev. W. H. Heu de Bourck. A weak church, yet congregation very much increased since a beautiful brick church has been built and opened. "If it were not for the remaining debt," the pastor says, "we could be independent of all aid." *Stouffville*—Rev. B. W. Day. A handsome brick church in progress. S. school flourishing. A Revival longed for, especially to reach the families of worshippers. *Scotland*—Rev. W. Hay, twenty-seven years pastor (with one year's interruption). Membership somewhat increased, but no Revival. *Saugeen*—Indian church on Lake Huron shore. Six members added, two

of them on profession. One pagan woman baptized. The native preacher has organized a Pastor's Bible Class, as a "Y. M. C. Assoc." Good can be done under any name. Preaching well attended. *Toronto, Zion*—The financial figures given are for the year ending 31st December, 1873. The report of forty-three added to the church, twenty-five of them on profession, is cause for great gratitude. As the report comes to hand, comes also word of a precious Revival in the church, and many souls saved. A Church Visitor has been employed for some time, with satisfaction and success. *Toronto, Bond Street*—Marked increase in attendance, pressing hard on the seating space. Successful inauguration of "Benevolent Fund," for systematic contributions to denominational objects. Internal peace. Hearty celebration of "Quarter-century" of church's history; memorial volume issued, &c., with handsome gift to the pastor. S. schools flourishing. Spiritual life and activity, however, somewhat lacking. *Toronto, Northern*—The year has been one of peace and progress. Thirty-eight have been received into church membership. *Thistle-town*—Connected with Pine Grove. A struggling cause in a decaying village. A good S. school steadily maintained. *Tiverton*—An isolated rural church, Rev. N. Mackinnon. The old members mostly Gaelic immigrants. The young people need more attention. *Vankleek Hill and Hawkesbury*—Under Vankleek Hill in the tables, the figures for Hawkesbury are also included. Supplied by a student for the summer. *Vespra*—Rural church connected with Oro. A few earnest men in conrection. *Waterville*—Rev. George Purkis. Much afflicted in his own body, and with sickness in his family last year, the pastor now thanks God for mercy to him and his. One station dropped, and one, more promising, begun. Service also at Capelton, a copper-mining village. Five new members there. At another station, hearers mostly Universalists, yet hear with interest. *Whitby*—Rev. S. T. Gibbs. In membership and prosperity, this church had reached a low ebb; and our brother labouring there finds it slow and toilsome work to raise it up again. Only figures are reported. *Watford*—Connected with

Forest. One Sabbath service, three weeks out of four. This church and Ebenezer Church, Warwick, should have the undivided services of a pastor. *Warwick, Zion*—Connected with Forest. Congregations reported good. No debt. *Warwick, Ebenezer*—Same as above. No financial figures from these three churches.

W. W. SMITH,
Statist. Sec.

THE C. C. MISSIONARY SOCIETY held its annual meeting in different sessions during the Union meetings.

Wm. Edgar, Esq., was called to the chair, and Mr. C. R. Black was elected Minute Secretary. In the absence of the Rev. H. Wilkes, D.D., Secretary-Treasurer, the annual report was presented by the Home Secretary, Rev. J. Wood. Thanks were presented in the Report to the Colonial Miss. Society, for the aid they still continued to render; and it was stated that, instead of diminishing their grant by £50 annually as the Colonial Society had been doing for some few years past, they had now made us the same offer as they have made to Australia, viz., to grant 20 per cent. of what we now raise among ourselves. The receipts from our own sources for the past year, and the expenditure on the different districts are as follows:—

Western district,	\$859	\$1,350
Middle do	1,112	1,550
Eastern do	766	1,505
Quebec do	1,003	633
N S. & N. B do	1,104	1,553

There is, therefore, a total increase of \$132 over the previous year, notwithstanding a legacy of \$100 in the year 1872-3, and the fact that the accounts were closed earlier this year than usually, and before all the contributions had been received.

On motion of Rev H. D. Powis, seconded by Rev. W. Hay, the following officers were elected for the present year:—Secretary-Treasurer, Rev. Dr. Wilkes; Home Secretary, Rev. J. Wood; General Committee, Revs. W. H. Allworth, W. Manchec, J. Unsworth, S. N. Jackson, M.D., K. M. Fenwick, C. Chapman, M.A., H. D. Powis, R. K. Black, C. Duff, W. Williams; Messrs.

A. Alexander, James Fraser, G. S. Fenwick P. Christie, and C. R. Black.

The District Secretaries were also appointed:—Western District, Rev. H. Alworth; Middle District, Rev. Jas. Unsworth; Eastern District, Rev. K. M. Fenwick; Quebec District, Rev. A. Duff; N.S. and N.B. District, Rev. R. K. Black.

In discussing the motion for the election of officers, Rev. W. Hay said he thought the churches were not all taking that interest in the society which they ought. The old stations were not being sustained properly, and these must not be allowed to suffer for the sake of new causes.

Rev. W. H. Allworth also complained that some of the churches were not collecting as much as they did fifteen years ago. Our churches were not increasing so rapidly as they ought—nothing like so rapidly as our sister churches in the Western States.

Mr. D. Higgins stated that the friends in Britain who had been so kindly aiding us, and who offered anew to continue their aid in another form, still did not fully understand our condition in this country. As we were so closely connected with Britain, and were continually receiving immigrants from thence who were anxious to find Congregational Churches here, we had yet a strong moral claim on them.

Rev. R. Brown suggested that some of our pastors spend part of their holidays in our destitute fields; this would be recreation to them.

Rev. W. W. Smith thought the missionary society should make a small special grant to missionary pastors for outside work. This is done successfully in other parts.

Mr. P. S. Martin thought the interest of our annual missionary meetings would be much improved if some agent or deputation from the society could preach on the Sabbath preceding the week during which the missionary meeting would be held.

Rev. W. Williams stated that his church (Sheffield, N.B.) allowed him to spend every fourth Sabbath at a missionary station, without any diminution of his salary. He recommended other churches to follow this example.

Rev. C. Duff moved, seconded by Rev. J. Wood, That, hereafter, the Union of N.S. and N.B. be invited to nominate four persons to represent the district of the Lower Provinces on the General Committee. Carried.

Notice of motion was made by Rev. J. Wood, and the motion adopted at a subsequent session, That Art. V. of the constitution be amended by the addition of the words "at least" after "three members," so as to allow the committee to increase their representation from the districts where they may see need of it.

It was at this stage of the meeting that the Rev. H. Marling presented the proposal already agreed to, of the "C. Independent Publishing Co.," in reference to joint action in employing an agent to do the work of both parties. The discussion resulted in the following motion by Rev. W. H. Allworth, which was carried without dissent:—"That this society favour the proposal of the Publishing Company, and co-operate with them in this movement, offering on our part a sum not exceeding \$600 towards the maintenance of such an agent."

At an adjourned session, with the Rev. Prof. Cornish in the chair, a recommendation was presented from the Western District Committee, that the rule adopted last year respecting young men who had not enjoyed the advantage of a collegiate course be reconsidered. A motion was first made that the rule, or the expression of opinion by the society, be still left on record, but that the particular case of Listowel be committed to the discretion of the Western Committee. It being thought, however, that as similar cases to that one mentioned would be coming forward, and a continued agitation be kept up, leave for reconsideration was granted. An amendment to the rule was then presented, to the effect that missionary churches wishing the settlement of such persons as pastors, would be expected to advise with the local committees in reference to their literary and other qualifications before proceeding to ordination.

It was thought, however, that some such opinion as that expressed last year should be recorded, at the same time that the merits of special cases be allowed

full consideration, and the following resolution was carried:—"That a motion having been introduced to substitute a statement of opinion for that contained on page 10 of the Missionary Society's record for last year, it is hereby resolved that the original statement be re-affirmed, with the instruction that the District Committee always allow it to have full weight in their deliberations in any given case."

A few additions were made to the General Committee according to the Amended Article, No. V.; and the Society adjourned.

THE C. C. INDIAN MISSIONARY SOCIETY held their annual meeting on Thursday afternoon, 11th June. Rev. F. H. Marling, President, occupied the Chair, and Rev. W. Williams was chosen Minute Secretary. The Annual Report, read by the Acting Secretary, Rev. W. W. Smith, spoke of success. Some of the incidents related by the Missionaries were very interesting. The poor half-clad children in the school of Miss Baylis had contributed 53 cents to the Bible Society. A new Boat had been built for the Mission, costing about \$150. They regretted having lost the services of Dr. Jackson in the Secretarial, but they had no alternative. Rev. W. W. Smith had been appointed temporarily to fill his place. The Agent, Rev. R. Robinson is to continue his Summer Visitations and explorations, and devote the Winters to collecting. A Native teacher would be settled at once in the western extremity of Manitolin Island. Miss Baylis had gone to Spanish River again for the fourth time. The Indian Church at Saugeen was more promising than ever.

Rev. C. Chapman, M.A., moved the adoption of the Report, and said that Miss Baylis' devoted labours claimed our warmest sympathies and most earnest prayers. While we admire her courage, we should, if possible, have another missionary stationed near her to ensure her personal safety, and give ready assistance when required. He spoke of the difficulties of the mission, in the wandering habits of the tribes, the baneful influence of bad whites, and the opposition of R. Catholics. The Society had practised rigid economy in their

expenditure. The poor Indians had a special claim on us as Congregationalists, since it was members of our denomination who first drove them back from New England, and occupied their lands. The motion was seconded, and the Report adopted.

Prof. Cornish withdrew his motion of which he gave notice last year, in reference to the Amalgamation of the Indian, with our Home Missionary Society. As this Society had prepared a Special Report on the subject, stating the reasons why it was desirable to keep the two Societies separate, this report was adopted.

The Treasurer reported that the Receipts and Expenditure amounted to nearly the same as last year, and there was now in hand about \$560.

Officers appointed for next year are:—Rev. F. H. Marling, President; Vice-Presidents—Revs. W. Clarke, C. Chapman, S. N. Jackson, J. A. R. Dickson, and Mr. George Hague. Secretary—Rev. W. W. Smith; Treasurer—Mr. James Fraser. Directors—Revs. R. Robinson, J. Unsworth, H. Sanders, B. W. Day; Messrs. D. Higgins, J. Nickson, E. A. Childs, J. J. Woodhouse, E. J. Joslin, J. Adams, C. Page, and J. C. Copp. Executive Committee—The President, Secretary, Treasurer, and Revs. S. N. Jackson and J. A. R. Dickson. Auditors—Messrs. J. McDunnough and W. Freeland.

CONGREGATIONAL COLLEGE OF B. N. A.—The Annual Meeting of the Subscribers to the College was held on the Morning of Friday, 12th June. George Hague, Esq., was called to the Chair, and Rev. J. Salmon, B.A., elected Minute Secretary. After devotional exercises, Prof. Cornish, LL.D., Secretary, read the Annual Report. The session had opened with an interesting gathering addressed by a number of brethren from England, and was closed with an address by Rev. John Fraser. Application for admission had been made by five candidates, three for the fall course. Four had been admitted, and one had been prevented by special circumstances from attending. Nine had been in attendance through the session; and one (Mr. McIntosh) had finished his studies

and was now settled at Melbourne. One (Mr. Black) had graduated in McGill University with the degree of B.A. Three had been interrupted in their studies, to some extent, by illness. Revs. K. M. Fenwick and C. Chapman, had been again engaged to continue their services as Lecturers. The diligence of the students, and their propriety of conduct, were commended. The Rev. J. Fraser had kindly assisted in the examinations. Mr. Chapman had taken "Universal law and Evolution" as the topic of his instructions, to show that the supernatural was based on nature, and reconcileable with inspiration. Mr. Fenwick's course had reference to the Anti-Nicene Theology, and the laying the foundation for Christian Dogma. The students had all received training in elocution from a professional teacher. The funds were in a healthy state; a balance of \$190 was in the Treasurer's hands. \$1817 had been contributed by the Churches (this was increased to over \$2000 by subscriptions afterwards received.) \$150 had been paid to both Messrs. Chapman and Fenwick for their valuable services. The Endowment Fund had reached \$17,000, exclusive of the sum offered by the Colonial Society. The Principal was now in England, and was authorised to collect for this object.

In seconding the adoption of the report, Rev. W. Clarke said we had great reason for being encouraged with our college, especially when we trace back its history to its small beginning in Dundas, in 1839. Out of 70 students who had been educated in it, 49 were still labouring. How the Rev. John Roaf, who placed the first student under Mr. Lillie's care at Brantford, would have rejoiced to see this. As soon as we get free from the college endowment, which is happily improving, we must proceed with a building. It is pleasant to see three of our alumni filling the three Toronto churches. If we keep our eye still fixed on the Head of the church, He will help us onward. The report was adopted.

According to notice given by Dr. Cornish last year, that § 1, chap. II., of by-laws and regulations be altered, by substituting the words *fifteen* and *twenty* for the words *ten* and *fifteen* respectively,

the motion was now made and adopted, and the number of directors increased from ten to fifteen.

Rev. K. M. Fenwick gave notice of motion that the by-laws and regulations be so amended at next annual meeting, as to provide for the annual meeting of the directors at the same time and place as that of the annual meeting of the corporation, and that an executive may be appointed to transact interim business at Montreal.

Rev. H. Sanders moved, "That this meeting rejoices in the growing efficiency and success of the college in the important work of educating its alumni for the ministry in the churches of our denomination throughout the Dominion, and desires to commend it to their prayerful sympathy and liberal support, that its efficiency may be still further promoted."

He said he supposed that Montreal was doubtless the proper place for the college, while we had but one; but he hoped the time would come when we would also have one for Ontario and another for the Maritime Provinces. Training is necessary. Anyone can see the prospective of a street, but no one could put it on paper unless trained in the rules of perspective. So our college trains us *how* to think. He had every reason to believe that our college was well conducted, and that it could be commended to the sympathies of our churches throughout the Dominion. He believed in endowment for educational purposes, but not for religious.

The motion was seconded by Rev. J. Salmon, B.A., and carried.

It was moved by the Rev. Charles Duff, seconded by the Rev. John Wood, and carried, "That the cordial thanks of this corporation be given to the Colonial Missionary Society for its continuous generous aid to the college, to the liberal donors and subscribers to the Endowment Fund, and to those gentlemen who, by their wise liberality, have enabled the college to offer prizes for competition to the students."

Rev. J. Fraser moved, seconded by the Rev. J. T. Byrne, "That humbly recognising the solemn truth that, without the blessing and guidance of the Great Head of the Church, no human plans and efforts can be crowned with

success; this meeting recommends the observance of the second Sunday in October as a day for special prayer by the churches on behalf of the college."

Mr. Fraser, in moving the resolution, appealed strongly to the churches for prayer, especially for the piety of the students. Even ministers had become sceptical for the want of true piety. The constraining influence of the spirit makes men prefer to be poor in the ministry to being rich in any other calling.

The resolution was adopted.

Moved by Rev. S. N. Jackson, M.D., seconded by Prof. Cornish, LL.D., and resolved, "That the Board of Directors be requested to consider the advisability of increasing the number of lecturers."

The meeting was then adjourned by prayer.

THE PROVIDENT FUND SOCIETY held its annual meeting, June 12th, Mr. W. Edgar, in the chair, and Rev. B. W. Day, minute secretary. Several by-laws were amended. The annual report was then read by Mr. C. R. Black, secretary to the Board. Sufficient funds had not been subscribed to make the Retiring Pastors' Branch operative, only \$350 towards the \$2000 necessary having been raised. During the past year no deaths have occurred among the Beneficiaries, and the amount annually subscribed by churches does not indicate that interest in the work that should be felt. The financial condition of the Widows' and Orphans' Branch is encouraging; the net increase to the capital during the year being \$800, while the assets stand at \$14,050.

The following are the Board of Directors for the ensuing year; Messrs. P. W. Wood, J. C. Barton, James Baylis, R. C. Jamieson, J. S. McLaughlin, J. D. Dougall, R. Dunn, L. Cushing, Jr., W. Moodie, C. R. Black. A notice of motion to the following effect was made: Any Beneficiary members leaving the ministry or the denomination, or ceasing to be in good standing, shall thereby forfeit all claim upon the fund unless he has been a member for five years; but after having paid in for five years annual subscriptions, he shall have the privilege of withdrawing from the Society, and

receiving as surrender value of his claim on its funds *two-fifths* of the amount of premium paid in by him.

Seven new Beneficiary members were received into the Society, and the Board of Directors were recommended to employ a collecting agent to secure \$2000 necessary to make the Retiring Pastors' Fund Branch operative.

MONTREAL ZION CHURCH.—At the monthly business meeting of Zion Church, last evening, a communication from the Rev. Mr. Stevenson, of Reading, England, accepting the call to the joint pastorate of the church, and stating that he would leave England so as to arrive in Montreal about the middle of September, was read. A motion in favour of securing the Gymnasium, which, it had been previously ascertained, could be fitted up without any great expense to give good accommodation to six hundred, as a temporary place of worship on Sundays, was passed, and the Finance Committee were instructed to take immediate steps to raise a building fund for a new church edifice.—*Witness, June 4.*

THE REV. W. H. HEU DE BOURCK has, we understand, brought his new and beautiful sanctuary nearly to a state of completion. Though the members of his church and congregation have nobly done their utmost, and several of the larger sister churches have generously lent a helping hand, they are now in debt to the amount of between three and four thousand dollars, which seriously cripples a church, which in the past, has been so feeble. The pastor has once more taken the pilgrim's staff in his hand, and is this time visiting some of our sister churches in the United States, with the assurance of their sympathy and co-operation. We wish him abundant success.

BROCKVILLE CHURCH.—For many weeks back, workmen have been busy with our church; the old unsightly pews have been lowered and remodelled, the doors removed, and the whole interior of the building cleaned and painted. The alterations, which represent nearly \$400, have received the approval of all,

and evoked an unusual spirit of liberality. On Sunday, May 17th, re-opening services were held by Rev. G. McRitchie, (Wesleyan,) and the Rev. Chas. Chapman, M.A., of Montreal.—*Com.*

KINGSTON.—A second Congregational Church has been formed in the City of Kingston by twenty-five members, who were previously connected with Mr. Fenwick's church. We understand they have planted themselves in a part of the city comparatively destitute of the means of grace, and are gradually gathering a congregation. The Rev. Wm. M. Peacock has been called to the pastorate, but we cannot say whether he has definitely accepted or not. A lady not

connected with the Congregational denomination has generously promised \$1,000 towards a new church building.

MISS EMMA BAYLIS has once more gone to her Mission Station at Spanish River Mills, where she reports her safe arrival and glad welcome. The people had been without religious services since she left them last fall, and were glad to gather once more in the Mission-house for such exercises.

REV. RICHARD LEWIS'S address is now Hubbardston, Ionia County, Michigan, he having accepted a call to the pastorate of the First Congregational Church of that place.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.—(1) The Session of 1874-5 will be opened with the usual public service in Zion Church, on Wednesday, September 16th.

(2) The Matriculation Examination in McGill University will begin on Tuesday, September 14th, at 9 a.m. Approved candidates for the full course are required to present themselves at the same.

(3) Candidates for admission into the College are requested to forward to the Secretary, at as early a date as possible, their applications, that there may be ample time for necessary correspondence previous to the opening of the Session.

(4) The Examination for the Prizes now offered for competition to the students of the College, will begin on October 1st. All essays must be forwarded to the Secretary on or before that date.

GEORGE CORNISH, LL.D.,
Secretary.

MONTREAL, June 22nd, 1874.

PROVIDENT FUND.—On behalf of the Provident Fund Society I beg to acknowledge receipt of the following :

Guelph Church W. & O. Fund	
Branch.....	\$5 00
Do. Pastors' Retiring Fund	
Branch.....	5 00
"Anonymous Friend," for W.	
and O. Fund Branch.....	30 00
Do. P. R. Fund Branch Thank	
Offering.....	20 00
	<hr/>
	\$60 00

CHAS. R. BLACK,
Secretary.

MONTREAL, 18th June, 1874.

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

Montreal Zion Church S. S.	\$30 00
Guelph S. S.	33 50
South Caledon Church	3 00
	<hr/>
	\$66 50

MRS. H. SANDERS,
Treasurer.

Box 927½ P. O.
MONTREAL, 19th June, 1874.

Home and School.

A WORD FOR THE INDIAN MISSION.

All hail to the Spring ! She comes forth in her gladness,
And breathes on the earth, lying barren and bare;
She bids her arise from her long night of sadness,
And work for the beautiful robes she must wear.

She looks on the waters, so cold and so still,
And swiftly the fetters of ice pass away ;
A new, joyous life, their vast depths seems to fill ;
They sparkle and dance in the warm sunny ray.

She trips through the forest, her soft wooing breath
Lures tender young leaves to the branches above ;
She whispers sweet tales to the blossoms beneath,
That look up and smile at the voice that they love.

All hail to the Spring time ! now swift ships are gliding
Across our broad lakes, heavy-laden with store ;
Kind breezes are wafting, and commerce is guiding,
And merchants are counting their gains on the shore.

But hark ! o'er the waters an echo is stealing,
From mountain to cliff it has sounded afar ;
'Tis a sad human cry, want and darkness revealing—
A voice from the midnight that longs for a star.

'Tis a wail from poor folks sunk in sin and in sorrow,
With little to brighten, with little to cheer ;
No glad thoughts to-day, and no hopes for the morrow ;
How dismal their present—their future how drear !

We live in the sunshine, and joy in its light,
Have comforts below, and a heaven above ;
Alas ! for the heathen, far out in the night,
Who never were warmed by the beams that we love !

And yet the dear Saviour who died on the tree,
Who stooped, in the might of His infinite love,
To bring heaven's gladness to you, and to me,
Has room for these souls in His mansions above.

Perchance there is many a fair precious gem,
Hid deep from our eyes 'neath the Indians' dark skin,
Which some day shall shine in our Lord's diadem,
All polished, and cleansed from its earth-stain of sin.

Where then are the hands that shall work for their Lord,
In seeking those jewels Christ suffered to gain !
Oh ! where are the hearts that their vows shall record,
To strive for *this* end of His grief and His pain ?

We stay not for cost in the things that may please us ;
We pay for our comforts, and think them too few ;
Ah ! so *much* for self ! and so *little* for Jesus !
Dear Lord ! make our hearts and our money thine too !

MARIE.

OWEN SOUND,
May 18th, 1874.

A TENTH FOR THE LORD.

BY BLIND HOHANNES.

Miss West, of Harpoot, preserved the following notes of a sermon which she heard from this blind preacher—a graduate of the Harpoot Seminary, in connection with the American Missions in Turkey, and called, from his knowledge of Scripture, the “Walking Concordance.”

“The preacher commenced his discourse by repeating that striking passage in Malachi, “Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings,” &c. He then told us that he proposed to show from the Word of God that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old. “Open your Bibles,” he said, “at the 14th chapter of Genesis, and let some one read the 18th and 20th verses.” Bibles were instantly opened all over the house, and the passage read,

in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedek," said the preacher, "more than 400 years before the giving of the law to Moses:—Abraham, the father of the faithful, whose children the Jews gloried in being—Abraham, whom even Moslems honour and called the blessed."

"Now turn to the 28th chapter and read the 20th, 21st, and 22nd verses." Jacob's vow was read, concluding with the words, "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's going to Padanaram—alone, and in utter destitution—and the return, with his flocks, and herds, and camels, men-servants and maid-servants. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithe of the land is the Lord's,'—nine-tenths for yourselves, but one-tenth is holy unto the Lord. Open at Numbers xviii. and read the 20th, 21st, 26th, 28th and 29th verses." Hohannes then said, the Levites who ministered in the house of the Lord, were to have no part or inheritance in the land, for the tithes of the people were to be their inheritance; and of these tithes, they were to offer a tenth to the Lord, "even of all the best thereof!" "Read Deut. xiv. 22, and xxvi. 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. xxxi. 4, 10, where the people are described as obeying the command of God, and bringing in abundantly of the increase of the land. And the chief priest answered king Hezekiah, when he questioned him concerning the heaps—'Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people, and that which is left is this great store.'

"Now read Nehemiah xiii. 10th, 13th, and 14th verses. Mark the contrast! The people no longer gave tithes;—the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and fled, every one to his own field!" And now," said the preacher, "we will turn to the new dispensation. Open at the 23d of Matthew and read

23d verse: 'These ought ye to have done, and not to leave the other undone,' are our blessed Saviour's words to the Scribes and Pharisees. Ye do well to pay tithes,—it is your duty,—but ye ought also to do judgment, mercy, and faith. Now turn to Luke xi. 42, 'Woe unto you Pharisees, for ye tithe . . . all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.' Read Luke iii. 7-12 'Bring forth fruits worthy of repentance,' repeated the preacher. "John the Baptist was a connecting link between the Jewish and the Gospel dispensations, and he spake as he was moved by the Spirit of God,—'Now also is the axe laid at the root of the tree.' What tree? It was nothing less than the tree—root—of self and selfishness! What this good fruit is, he tells us in the 11th verse: 'He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise.' Where now remains the tenth?" he exclaimed. "Under the new dispensation, not one-tenth merely, but one-HALF is required!" (At this announcement there was an evident sensation in the audience; many a ace lighted up with a smile, as the electric current shot through the assembly).

The preacher continued: "Read now the 6th of Luke, 38th verse: 'Give and it shall be given unto you'—the wherewithal to give! Shut your hand and your heart, and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke xii. 33: 'Sell that ye have and give alms,' &c., which means—consider yourselves as stewards of God's grace on the earth. seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in heaven. Now read Luke xiv. 33." Slowly and solemnly the preacher repeated the words of the Master,—“So likewise, whosoever he be of you that forsaketh not ALL that he hath, he CANNOT be my disciple!” Ah! my brethren,” he said, it is not merely a tenth, or even a half of our worldly possessions that Christ claims, it is our ALL! Think upon the meaning of those words. It is thus He speaks to you:

If you wish to be my disciple, you *must count the cost!* You cannot serve two masters. You must give up everything that the children of this world seek after. You must hold yourselves aloof from your earthly possessions (the Armenian version of the text quoted from Luke xiv. 33), holding on things loosely, setting your affections on things above. Your comfort, pleasure, honour, ease, yea, your *very life*, you must esteem as *nothing* in comparison with my service! And in thus losing *all* you will find *ALL*, and that for ever.

“Open your Bibles at Matthew xix. 29, and Mark x. 29, and read the glorious promise to those who truly *‘forsake all’* for Christ and his cause. See,” exclaimed Hohannes, “how rich the reward! A hundred-fold in this life, and *life everlasting* beside! Now open at Luke xix., read from the 2nd to the 10th verse. Note the words of Zaccheus: *‘The half of my goods I give to the poor,’*—and mark the answer of our Saviour. But what, say you, is salvation to be *bought with money?* We all know that it is *‘without money, without price.’* Why then this blessing upon Zaccheus?” “Because,” answered one of the congregation, “the *giving* was the fruit of his *faith!*” “Yes,” rejoined the preacher, “Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.”

“Now let me tell you a story. When I was in the seminary, our teacher was very anxious that we who were soon to become pastors should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ’s cause. ‘In one little village,’ he said, ‘40,000 piastres was spent, the people giving only 50 piastres during thirteen years! And the work in that place amounts to nothing to-day, in consequence of this unwise course.’ When my course of study was finished, I was appointed to that village. I had no desire to go to that field, but God had so ordered, and I went. The missionaries

told me that my wages as a single man would be 1500 piastres (sixty dollars) per year, of which the people were to raise 600 piastres.

“Soon after I went there, a neighbouring pastor came over to the village, and we held a meeting with the brethren. They had with difficulty subscribed 500 piastres per year. I told them the missionaries had said they would raise 600. *‘Never!’* they exclaimed, ‘we cannot raise another *para!*’ And Pastor M. said it was impossible—they were too poor. ‘Where then shall I get my other hundred?’ I asked. ‘We will help you from our place,’ he answered.

“That night I thought much on the subject. I said to myself—‘Suppose the American Board should withdraw its support from this and other feeble churches, what will become of them?’ And I prayed: ‘O Thou who knowest all things, and with whom are all plans, show thy ignorant servant how thy kingdom can best be established in this land.’ And it seemed to me that a voice said, in my soul—‘It can be done, *by giving one in every ten!*’ When I thought it over, it occurred to me to test it first in my own case. One-tenth of my 1500 per year would be 150 piastres. ‘No!’ I said, ‘I can’t give as much as that; I should suffer for it.’ But when I came to take it out of every *month’s* allowance, it did not seem so much. ‘One-tenth of my 125 per month, will be 12½ piastres; *I can do it,*’ I said, ‘and *I will,* even if I have to pinch a little!’ Pastor — visited us about that time, and I laid the subject before him. ‘It can be done,’ he said, ‘and it must be. I will give a tenth of my salary.’ And so said Preacher —, who also came over. ‘Well, then,’ I said, ‘do you think that it will do for me to lay it before the brethren?’ ‘Yes,’ they replied, ‘it is the best thing you can do.’ So I prepared myself and preached to the people on the next Sabbath. The Lord blessed his own word. They accepted it. When we made a rough estimate it appeared that their *tenths* would amount to more than my entire salary! ‘Why, how is this?’ they all said; ‘it was so *hard* before, but now it comes very easy, and is truly pleasant.’

“To show you how God blessed that

little flock, I mention one case. One of the brethren had a vegetable garden, which the Turkish official had estimated at 900 piastres, taxing him 90 piastres. Others said it was too much; it would not produce that amount. But mark the fulfilment of the promise in Malachi iii. 10. That brother sold 3000 piastres' worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away, amounting to full 3000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2000 piastres for other purposes."

The preacher was about to close his discourse when a member of the congregation arose and asked permission to say a few words. "I have learned," he said, "from one of the missionaries, another truth which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation, the Jews were only required to care for their own nation, but under the new dispensation the command is, 'Go ye into all the world and preach the Gospel to every creature!' Therefore a *tenth* is not enough for Christians to give." To this the preacher responded: "A *tenth* is the *very least* that a disciple of Christ can give. Over and above that, he should give as God prospers him." "And now," he added, "let us seek the aid of the Holy Spirit, that we, and all our offerings, may find acceptance before God."

Miss West adds:—it was worth much to see and hear one who had been so evidently taught of the Spirit, and made the honoured instrument of laying a new foundation-stone for the building of Christ's church throughout the world! For the new ray of light that dawned in that obscure village of Armenia, two years since, has begun to radiate from many distant points, and we believe that it will solve the problem of the support of Christian institutions in all lands, and hasten the day when the earth shall be filled with the glory of God. Well may every worker in foreign lands say, with Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast

hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

RUSSIA.

A fashionable paper at St. Petersburg, the *Grashdanin*, expresses great alarm at the spread of Protestantism in Russia. In an article entitled, "A new Apostle in the *Grand Monde* of St. Petersburg," it describes the enthusiastic attachment with which Lord Radstock (who is the "new apostle") has inspired the aristocratic circles of the capital. The ladies of the nobility, says the writer, daily send him dozens of invitations to religious conferences, go in crowds to hear his sermons in the American Church, and sing English psalms with him in his own language. The *Grashdanin* says that it would not have alluded to these matters if what is done by the mothers of the future supporters of the State, and by persons occupying eminent positions in Russian Society, were not of the highest importance to their children and their subordinates. The example of the highest classes, it adds, is apt to have a strong influence on the country generally. Already in Southern Russia whole villages have virtually gone over to the Protestant religion by forming themselves into a sect named the "Sundiests," and a seminary has been formed at Berlin for training Protestant missionaries to convert the Russians.—*British Messenger*.

TO REMEMBER HER BY.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new one, had

been thrown away. There was no time to be lost :

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dead mother put the lining into this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dear mother's love, and of the sad death-scene in the garret where she died, he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your wilfulness or disobedience—
Old School Presbyterian.

THE LOGIC OF A HOLY LIFE.

Some years ago, a young man who gave clear evidence that he was truly a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He promptly answered "No!" "What was it, then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state what first led you to think of your soul's eternal welfare?" The reply was, "I live at the same boarding-house and eat at the same table with J. Y." "Well, did he ever talk with you about your soul?" "No, never till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindedness, a holy aroma about his whole life and demeanour, that made me feel that he

had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was 'a living epistle,' speaking by actions so clearly that I could resist no longer; and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counselled me, watched over me."

A HIGHER HAND.

A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, they passed around him, and were also in the father's hand. He saw occasion to pull one of them. With artless simplicity the child looked around, saying, "Father, I thought I was driving: but I'm not, am I?"

Thus is it often with men, who think they are shaping a destiny which a higher Hand than theirs is really fashioning.

DIVINE PROVIDENCE.

A poor traveller called upon a certain good man, named Fenneberg, to borrow three dollars: this was the whole amount of money possessed by this modern Nathaniel; but as the poor traveller asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with childlike faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars which were sent to him by a rich

man, at the solicitation of the poor traveller to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his childlike way: Oh, dear Lord, one cannot say a single word to Thee, without being put to shame."—*Life of Pastor Gossner.*

FIT FOR—WHAT PLACE?

It is related of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency, when he was confident he was going to hell. His brethren often laboured with him in vain.

One day, after all reasoning had failed, one of the ministers said to him: "Well, brother, you know more about yourself than we do. To us you appear very well; but after all, you may be a whited sepulchre—beautiful outside, but inwardly full of corruption. If so, you will go to hell. I should like, however, to know what you will do when you get there?"

"Do!" cried the Doctor, with great animation and emphasis; "what will I do. I will vindicate the law of God, and set up prayer meetings."

All right," said the brother; "but in that case the devil will not keep you there; he will soon turn you out as unfitted for his place and company."

The Doctor came out of his gloom and was happy.

SIN AND CHRIST.

If your sins marshal themselves before you, oh! look to the Saviour! Then you will see them triumphed over. David said, "sin is ever before me;" but in the same book of Psalms he also saith, "I have set the Lord always before me."—*Howells.*

TENDERNESS.

We may talk, says Nettleton, of the best means of doing good; but after all, the greatest difficulty lies in doing it in a proper spirit—speaking the truth in love, in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ. I have known anxious sinners drop the subject of religion in consequence of a preacher

addressing them in an angry tone. I never was fit, says Payson, to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity.

A Scotch correspondent of *The Interior*, sympathising satirically with a widowed mother who lives so far from the church that she cannot send her children to Sunday-school, moans out:

"Waes me! and will they hae nae chance to skirl awa in sic edifyin' melody as 'Oh! ain't I glad I'm in this army!' and sic brave hi diddle diddle singing every Lord's Day, to the praise o' Him 'who sitteth upon the circle o' the heavens.' And will they never hae a chance to read sic moral buiks as 'Red-eyed Zeke; or, 'Death in the Pot,' or the 'Broken nosed Canibal,' or the 'Dread Mystery o' Puckerbrush?' Weel, weel, sin' ye can na hae a' these, mak the maist o' what ye possess."

THE GOSPEL NOT GLOOMY.—The gospel gloomy? It is an anthem from the harps of heaven, the music of the river of life washing its shores on high, and pouring in cascades from the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was the first heard on earth in a low tone of sole gladness uttered in Eden by the Lord God Himself. This gave the keynote of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmists, and rang like a clarion from tower and mountain tops as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of Hosts and His angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful death-beds, have they answered, in forces which cheered the disconsolate and made oppressors shake upon their thrones; while sun and moon, and all

the stars of light, stormy wind fulfilling His word, the roaring sea and the fulness thereof, mountains and hills, fruitful fields and all the trees of the wood, have rejoiced before the Lord and the coming of His Anointed, for the redemption of His people and the glory of His holy name.—*Dr. Hodge.*

COME.

During a religious awakening in a factory village some time ago, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper and began to read slowly, "*Come—unto—Me—all—ye—that—labour,*" etc. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired: "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

LIVING AMONG THE PROMISES.

"The Christian should aim to live among the Bible promises. Here should be his home. As Adam lived among the flowers of Eden, so the regenerated man should live among the promises with which the beneficent hand of the Lord has dotted and fringed the garden of religion. He should open his eyes and look on their marvellous beauty. He should take deep inspirations of the atmosphere which is full of their fragrance. All the sweetness of life is here, and he should try to extract it. The higher joys of existence begin among the promises, and end in their accomplishment. Here, then, let every child of God abide; realizing these joys; and becoming meet for still higher, as the years of life run out into eternity."

THE *Congregationalist* concludes an excellent article entitled, "Ministers like

other Men," with the following judicious advice:

"If your minister, then, does not seem to be quite perfect, consider whether you are perfect; whether you have done what you easily might have done to make him less imperfect; whether under all the circumstances, he is not quite as good a man and as faithful a minister as you yourself would be apt to be if you were to take his place, and try your hand at his duties; and whether, on the whole, instead of going to your neighbours and getting up a caucus of disaffection against him, it wouldn't be much better to go to him, speak to him frankly and kindly of the things which grieve you, and, considering yourself lest you also be tempted—thus seek to help him to help himself, and to help you all up toward heaven."

SOME CURIOUS coincidences attend Bible-reading in public. Fitzjames Stephen was recently a candidate for Parliament from Dundee, and Rev. George Gilfillan was and of his ardent supporters. The Sunday before the election, in the course of his pulpit services Mr. Gilfillan read the sixth chapter of Acts. There was much merriment when he came to the sixth verse—"and they chose Stephen?" One morning, just before the Presidential election of 1860, when Stephen A. Douglas was a prominent candidate, the Lincoln boys in a Detroit school applauded the master when he chanced to read from the Bible "And devout men carried Stephen to his burial, and made great lamentation over him."

A METHODIST MINISTER, who lived on a small salary, was unable at one time to get his quarterly instalment. He had called a number of times, but each time he had been put off with none. At last he went to his steward and told him he must have his money, for his family must have the necessaries of life. "Money!" replied the steward. "You preach for money? I thought you preached for the good of souls!" "Souls!" rejoined the minister. "I can't eat souls; and if I could, it would take a thousand souls like yours to make a decent meal."

THE *Methodist Recorder* tells of a good brother who is painfully addicted to the phrase "By the way." He is also a very cautious man, not apt to endorse any sentiment without second thought. The other day he was listening to a sermon of whose orthodoxy he was not quite sure, but by which his feelings, as well as those of the rest of the congregation, were powerfully affected. At the close of a stirring passage, and after the response of his neighbours had been vehemently spoken, just as the preacher was going on with his sermon, the excited, but cautious saint sang out: "*By the Way, AMEN!*" That must have been what John Paul calls a "climax."

A MINISTER had a negro in his family. One Sunday, when he was preaching, he happened to look into the pew where the negro was, and could hardly contain himself as he saw the negro, who could not read or write a word, scribbling away most industriously. After meeting he said to the negro, "Tom, what were you doing in the church?" "Taking notes, massa; all de gemmen takes notes." "Bring your notes here and let me see them." Tom brought his notes, which looked more like Chinese than English. "Why, Tom, this is all nonsense." "I thought so, massa, all the time that you was preaching it."

NO TIME TO WASTE IN MAKING MONEY.—A distinguished man of science was once approached by a wealthy practical man, and urged to turn his great powers to effect in making a fortune. To the great surprise of the man of business, the man of science responded, "But, my dear sir, *I have no time to waste in making money.*"

And has the Christian, who is consecrated to the cause and glory of God, has he, can he, have time to waste in making money?

A MINISTER once preached on the words "The fool hath said in his heart there is no God." On leaving the church he asked one of his hearers what he thought of that sermon? "Well," was the hesitating reply. "it was able; but somehow or other I can't help thinking there is a God, after all."

JOHN VARNUM, JR., is a practical joker. A few Sundays ago, in returning from church, he was conversing with his wife on the subject of the sermon, and remarked that he couldn't believe saint and sinner ever dwell so near together as the sermon represented. His wife intimated that they could, and instanced the following case: "Haven't you and I dwelt in the same house for several years?" This was a square on John, but he wormed out of it, and closed the case with the following argument: "Yes, to be sure; but did I ever call you a sinner?" Judgment for John, and no appeal.

A CERTAIN TRADESMAN was elevated to the important position of corporal in the militia. The next morning he began to practise the manual of arms in the back yard, using a hoe-handle for a musket. His wife heard him calling "Shoulder Arms!" "Present Arms!" "Right-wheel!" "Forward, March!" and then the sound of a fall. She ran to the window. Her husband had fallen down cellar. "Are you hurt, my dear?" she asked him. Go 'long in the house, woman!" he vociferated. "What do you know about war?"

DR. NEALE, when in Vienna, asked the waiter if there were any Baptists in the city, and he was referred to the "head cook." This reminds us of a fur trader, out West, who, after buying skins of the woman, in the absence of her husband, asked if there were any Presbyterians about there. "I guess not," was the reply: "my husband never shot any."

RESPONSES to prayers and sermons may be good if they come in at the right place. Not so, however, came in a response recently to a minister in an African church. He had come down from the pulpit to invite a stranger in one of the pews to preach for him, but was unsuccessful. "Brethren," he said, "I invited brother S—— to preach, but he declines." "Glory be to God!" roared out a man from the middle of the church.

One always has time enough, if he will apply it well.—*Goethe.*

FATHER BOYLE, of Washington, has doubtless a well-developed bump of humour. Of him it is reported that on one occasion, addressing a school on the subject of Easter celebrations, a young miss asked him: "Father Boyle, what is the origin of Easter eggs?" "A hen, no doubt, miss," replied the father, quietly.

A SOUTHERN PAPER has this among its Personals: "St. Paul is away out West with Minnesota. St John will spend the summer in New Brunswick. Elmira is in New York. Elizabeth is in New Jersey. Marietta is in Ohio. Charlotte is in North Carolina. Augusta is down here in Georgia. They don't intend visiting each other this season.

IN A SCOTCH CHURCH, recently, after the publication of the banns of marriage by the minister, a grave elder, in a stentorian voice, forbade the banns of marriage between a certain couple. On being called upon for an explanation, "I had," he said, pointing to the bride, "intended Hannah for myself." His reason was not considered sufficient.

GRACE GREENWOOD relates as an instance of the extravagance of New England humour that when a young farmer's wife made her first boy's pants precisely as ample before as behind, the farmer exclaimed: "Goodness! he won't know whether he's going to school or coming home."

ANCIENT HORSES.

It used to be stated in old-fashioned books of natural history that "the horse was the gift of the Old World to the New." But whole races of horses lived and perished in America ages before men went down to the sea in ships. There are now in Yale Museum the fossil remains of twenty-one different species belonging to the horse family. These animals varied from sizes that are larger than any now existing down to delicate creatures not bigger than a fox.

A NOBLE ANSWER.

As the missionaries were approaching the immense island of New Guinea,

some one spoke of the unhealthiness of it, and the presence of alligators, serpents, centipedes, etc.

"Hold!" said one of the native Catechists, "are there men there?"

"Oh, yes," was the reply, "there are men, but they are such dreadful savages that there is no use of your thinking of living among them."

"That will do," responded the native emphatically; "wherever there are men, missionaries are bound to go."

A noble reply. "Go into all the world, and preach the gospel to every creature."

MIND!

Mind your tongue! Don't let it speak hasty, cruel, unkind, or wicked words. Mind!

Mind your eyes; Don't permit them to look on wicked books, pictures, or objects. Mind!

Mind your ears! Don't suffer them to listen to wicked speeches, songs, or words. Mind!

Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!

Mind your hands! Don't let them steal, or fight, or write any evil words. Mind!

Mind your feet! Don't let them walk in the steps of the wicked. Mind!

Mind your heart? Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne. Mind!

A GOOD EXAMPLE.

A gentleman was one day asked by a friend how he kept himself from being involved in quarrels. He answered:

"By letting the angry person have all the quarrel to himself."

EDITORIAL POSTSCRIPT.

All communications for the August number of the INDEPENDENT must be directed "Editor, CANADIAN INDEPENDENT, Emerson P.O., Prov. Quebec," and not later than the 20th of July.