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INFANTS BROUGHT TO JESUS.

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Matthew, 19th Chap., 13 and 14.

This is one of those beautiful and suggestive incidents with which the great biography abounds. It sheds a pleasing light on the character of Jesus and on the genius of that dispensation which He came to establish. The scene is tender and touching, and the aspect in which Jesus, the world's redeemer, here appears, has attracted and consoled parental hearts through long successive ages. It is not, however, pictorial moral beauty and the sentiment which it naturally awakens in Christian minds with which we have now to do, but our proper business is the exegesis of the text, and the deductions of its corollaries, both doctrinal and practical. This interesting event is recorded by three of the evangelists, Matthew, Mark and Luke, with slight circumstantial variety and one or two important additions on the part of Mark and Luke to which we shall advert as we proceed.

I. *Who were brought to Jesus?* The young, or according to Matthew and Mark, "little children," the original term signifying not youths but the diminutive denoting mere children or infants. Luke uses the term rendered infants or babes. It is the same which he had used for "the babe wrapped in swaddling clothes and laid in the manger," and which Peter, in his first epistle, uses when he speaks of "new-born babes." They were infants apparently brought in arms, and which Jesus took up in His arms. I call special attention to this point because a popular preacher in England, and an amiable writer in the same country have recently attempted to show, or rather assumed, that they are not mere infants, but little children capable of instruction who are referred to in this passage. There does not appear the shadow of a reason for such an interpretation in the text or context. Everything said and done by those who brought them, by the disciples who opposed their being brought, and by Jesus to whom they were brought, as well as the plain import of the terms by which they are designated as "little children," infants or babes, forbids such an idea. It is a notion brought to the text and not brought out of it.

II. *By whom were they brought?*—We may answer this by saying they were brought by loving parents or friends, to one who was regarded as a great Rabbi or prophet sent from God, that he might bless them. There is nothing certainly indicated regarding the religious character of the parties. Whether those who brought these little children were pious Hebrews or believers in the Messiahship of Jesus or in His God-sent character at all, or whether they were merely influenced by custom and the example of others we have no information. There would be in the appearance and demeanour of Jesus, not merely the evidence of transcendent sanctity, but also such a radiation of kindness and tenderness and

love, that little children would instantly take to Him, and all true motherly mothers too, and such fatherly fathers as were not sophisticated by the demon of prejudice. The children would like to be touched by Him—it would be delightful to feel His hands upon their heads as He invoked a blessing on them, and mothers would instinctively be delighted too.

III. *Why were these infants brought to Jesus.*—Not to be healed, for there is no evidence that they were diseased or healed; not to be instructed for they were incapable of instruction, being mere infants, and we have no indication of anything of the kind being done; not to be baptized, for there is no reference to it in the history of this transaction. But they were brought to be blessed. This is expressly stated. "That He would put His hands on them and pray" according to this evangelist; that He would touch them according to Mark and Luke. They were capable of being blessed though not of being taught—capable of being saved, although not of believing. Jesus blessed them by invoking on them a blessing from the Divine Father, His own will being evermore in harmony with His Father's.

IV. *Who interposed to prevent their presentation to Jesus.*—"But the disciples rebuked them." They chid the children and those who brought them. They chid them all back. "Keep off there! Be considerate, mothers! Why trouble ye the Rabbi with your children? Don't you see that there are scribes and doctors of the law to be attended to? He has more than enough to do without wasting his precious time on children. The disciples, no doubt, on this occasion, were actuated by feelings of respect and veneration for their Master, and regard to the importance of the work in which He was engaged. They deemed it an intrusion and an impertinence for these mothers to interrupt and trouble Him with their babes. But they ought to have known better. From the love and tenderness He had always shown even to the very outcasts of humanity, those most deeply sunk in sin and error; from His constant readiness to help the helpless, to comfort the sorrowful, and above all from the radiant looks and inexpressible gentleness and ineffable sweetness with which they had doubtless ever seen Him hail and welcome children and babes, they ought to have known how grateful to His loving heart such a scene as now opened to their view would be. They ought to have remembered the prophetic teachings concerning the coming Messiah King. "He shall gather the lambs in His arms and carry them in His bosom." "Out of the mouths of babes and sucklings Thou hast ordained strength," or perfected praise.

V. *The rebuke which Jesus administered to those who hindered, and the encouragement which He gave to those who brought the infants.*—"But Jesus said suffer little children": in the original it is the little children—the little children that were there. Suffer them, that is let them alone. Let go the little children, let them come. Off your hands! The disciples had evidently put forth their hands to restrain the concourse. The word here rendered suffer is often rendered leave (Mark iv., 20-26). It means leave alone. It is often rendered let alone. Suffer is scarcely the proper term. The Saviour does not ask His disciples' sufferance. Neither does He ask them to condescend to the little ones. Permit, too, is not strong enough. Jesus was speaking authoritatively, though no doubt with mild authority. "And forbid them not," literally, and hinder them not, "to come unto me"—these words are to be connected closely with the immediately preceding expression "hinder them not," but not with the foregoing expression; and hence it is an error in punctuation to insert a comma after "and hinder them not" as if "to come unto me" were to be co-ordinately connected with the two clauses. Mark says here "He was much displeased"—literally *very indignant*. This marks the deep and tender interest He felt in the infants, and the beautiful appropriateness of their being brought to Him, and His grief and anger that the disciples should have so forgotten His well known character, and the grand design of His mission. The severity of this public rebuke is the highest proof of the depth and tenderness of His love to the infant race of man.

VI. *The grand reason for inviting the infants to His presence and to His arms. "Of such is the Kingdom of Heaven"*—Luke and Mark have it the Kingdom of God.—Let us first examine the phrase "Kingdom of Heaven" or the kingdom of the heavens, which so far as the New Testament is concerned is found in Matthew alone. As has been well observed, in the other gospels and in the epistles, it is replaced by the corresponding expression, "the Kingdom of God" and in certain isolated cases we find the modified expression the kingdom of God's dear son, the kingdom of Christ and of God, the kingdom of our Lord and Saviour Jesus Christ, God's heavenly kingdom. The kingdom referred to in all these expressions is a real kingdom: a community, that is to say, consisting of a king and his subjects. The king is God and hence the expression, "the kingdom of God." But God is in Christ and Christ in God, and hence the kingdom is the kingdom of Christ and of God. Christ spoke of it as belonging to Himself, "my kingdom," said He "is not of this world." Christ is thus the king—the king of kings. In the great economy of mercy He is the Father's vicegerent. "Behold," says Daniel, one like unto the son of man came with the clouds of heaven and came to the ancient of days and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion, it shall not pass away and his kingdom that which shall not be destroyed." It was doubtless to this kingdom John the Baptist referred when he cried "it is at hand," that is, the time is at hand when it shall be established. It is well called the kingdom of heaven. Its primary characteristic is heavenliness. Its origin is in heaven. Its end is in heaven. Its King is heavenly. Its subjects are heavenly in character and destiny. Its laws are heavenly. Its privileges are heavenly. Its institutions are heavenly. Its own culmination is in heaven, and is indeed heaven. Its institutions on earth are earnest of the glory of heaven. Thus, the kingdom on earth and the kingdom in heaven are one, the one kingdom of heaven. There is one side of it or one sphere as it were on earth, the under side or sphere; there is another side of it, another sphere in heaven, the upper side or sphere. This kingdom has had existence in essence throughout all past ages and dispensations. It underlay the whole Jewish economy, which in its forms was a hieroglyphic outcome or type of the heavenly reality. But when John the Baptist made his appearance in the wilderness it was about to be inaugurated in a purer and maturer phase by the personal appearance of the heavenly king. Hence the heraldic cry of this kingdom. Jesus said, "Except a man be born again he cannot see the kingdom of God." "My kingdom is not of this world." "The kingdom of God cometh not with observation." "The kingdom of God is within you or among you." Of it, Paul said, "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In its widest acceptation it comprehends the mediatorial economy. It is presented in various aspects and phases in the New Testament, and especially in the Gospels and by our Lord in his parables "*For of such is the kingdom of heaven,*" that is, to such the kingdom of heaven belongs. The kingdom of heaven is looked at for the moment, on the side of its privileges. The privileges, the blessings, the joys, the glories, the honours of the kingdom belong to such. Such, that is, such little children as these. As a recent and eminently learned and candid commentator, Rev. Dr. Morrison, of Glasgow, well remarks: This is certainly the most natural interpretation of the "*such.*" Some would interpret the such as referring to those who in voluntary character are like little children. But FIRST the word (τοιoutος) *such* does not naturally exclude a demonstrative reference to the children themselves. Jesus evidently means, "Yet of these is the kingdom of heaven." The kingdom belongs to little children. This will appear by comparing the following passages, viz.: Matthew ix. 8, "But when the multitude saw it they marvelled and glorified God which had given *such* power unto *him,*" (*this power*). Luke ix. 9, "And Herod said, John have I beheaded, but who is this of whom I hear *such* things" (*these things*). Luke xiii. 2, "And Jesus answered and

said, suppose ye that these Galileans were sinners above all the Galileans, because they suffered *such things*” (*these things*). John iv. 23, “For the Father seeketh *such* to worship him.” John viii. 5, “And Moses in the law commanded us that *such* should be stoned.” John ix. 16, “How can a man that is a sinner do *such* (these) miracles.” Acts xxii. 22, “They that commit *such things* are worthy of death.” Romans ii. 2-3, “Away with *such* a fellow from the earth” (*this fellow*). Romans ii. 2-3, “But we are sure that the judgment of God is according to truth against them that commit *such things* (*these things*). And thinkest thou this, O man, that judgest those which do *such things*” &c. (*these things*). I. Cor. v. 1, 2, 11, “*Such* fornication.” “With *such* an one we are not to eat” (*with this one or one of this sort*). I. Cor. xvi. 16, “That ye submit yourselves unto *such*” (*unto these*). II. Cor. iii. 12, “Seeing that we have *such* hope” (*this hope*). II. Cor. x. 11, “Let *such* an one think” (*this one or one of this sort*). II Cor. xii. 1-5, “And I knew *such* a man” (*this man*). “*Such* a one” (*this one*). “Of *such* a one will I glory” (*Of this one will I glory*). Galatians v. 2, 3, “Against *such* there is no law” (*against these*). SECONDLY, it does not naturally point to persons who were merely like children. The word is only once translated “like” in the New Testament, and then freely, inexactly and imperfectly, see Acts xix. 25, “Whom he called together with the workmen of like occupation” (*of this or the same occupation*). THIRDLY, it is not the case that little children are incapable of belonging to the kingdom of God. In all earthly kingdoms there are little children; and why should there be none in the heavenly? Little children must be under some spiritual sceptre or other as soon as they exist. Some one must reign over them and have a right to them. They must be either in the kingdom of darkness or in the kingdom of light, and of heaven. In which of the two shall we say, if they should die while little children they must go some whither; either upwardly or downwardly, whither some king or other must claim them and accord to them the rights and privileges of incipient citizenship. There can be no doubt that they belong to God and his Christ. And indeed it is this fact that they do belong to God’s heavenly kingdom which constitutes one of the distinctions of the kingdom of heaven properly so called, from the church properly so called. It is true indeed as is indicated by Mayer that the developed traits of moral character which distinguish a full-grown subject of the kingdom of heaven, are not present in little children. But then it is equally true that there is the absence of the character of those who are rebels and enemies. And assuredly the favour of their natural sovereign, the King of Kings will not be denied them till it be morally forfeited. FOURTHLY, it is altogether unnatural to suppose that our Saviour had no interest in the little children themselves, but was exclusively interested in older persons of child-like character. Can we suppose that his state of mind if fully unfolded might have been thus expressed?—“Hinder not these little ones from coming to me. True, I have no interest in them whatsoever. I am interested only in adults; I have to do as a Saviour only with adults. My kingdom has no real little children in it. I am not their king. I have no claim on them, no crown for them, and no favours to confer on them. I have no place for them in my kingdom, but yet they are living and lively pictures, as it were, of the persons in whom I am interested. They seem as mirrors to reflect that character of my subjects which is pleasing in my sight; and by this association of ideas I feel so far interested in them.” It is impossible to suppose that our Saviour thought and felt in this manner. His interest in little children was real and for their own sakes. It was primary and not merely secondary, and because of the child-likeness of his subjects. If they who are like little children belong to the kingdom of heaven, why should we for a moment doubt that the little children themselves belong to the kingdom? Doubtless they all do, and if that change which men call death happens to them while they are still little children, we may rest assured that to the little ones it will be life everlasting. They will not be shut out from the higher province of the kingdom of heaven when they are snatched away from the lower.

In regard, then, to the entire declaration which Jesus gives as a reason why the babes should be brought to Him, and not hindered—"Of such is the kingdom of heaven"—the whole matter may be thus summarized:—

1. The kingdom is the mediatorial reign, the proper subjects of which are redeemed human beings, and is substantially identified with the Church, the body of which Christ is the head, and for the sake of which He is head over all "things." This kingdom is now both on earth and in heaven—above and below—the kingdom of grace and the kingdom of glory; but the kingdoms are but one. To be of this kingdom is to be in it, in vital union with the loving and reigning Saviour, washed in His blood, accepted in Him, having His spirit, and heirs with Him of eternal life. This is the kingdom of which such little children are, to which they belong, and which belongs to them.

2. That the "*such*" denotes the little children then present, and all other little children, is evident, as has already been proved from the meaning and use of the word throughout the New Testament, employed as it is to point out identity, and not mere *resemblance*—the same kind or sort, the same, the things mentioned, and all of the same class. "Of such is the kingdom of heaven" then means—of these, and all of the same kind, or sort, or class, including these little children, is the kingdom of heaven.

3. To make the "*such*" refer to adults who are child-like, and that to the exclusion of the literal children of whom he is speaking in the former part of the sentence, is to outrage all the laws of rational speech.

4. It is literal children which are the direct subject of discussion. They are not introduced as a parable, illustration, type or picture of what others should be, as is the case in the 18th chapter of this gospel. Here they are primary and not secondary, and, therefore, to them, and to all of the same class or kind, the "*such*" here exclusively refers.

5. There would be no *sense* not to say force, in the declaration, "of such is the kingdom of heaven," as a reason why the disciples should not prevent the infants from being brought to Jesus, if the "*such*" does not refer to them at all, but to adults, who in some respects resembled them. If it really means "hinder them not to come unto me, for though they do not belong to my kingdom, adults who resemble them do," what is pertinence as a reason? As the late excellent, erudite, and sagacious Dr. Russel, of Dundee, has pithily observed, on this principle, Jesus might have said, with equal propriety, "Suffer doves and lambs to come unto me, and forbid them not, for of persons resembling them my kingdom is composed."

6. If the "*such*" did denote resemblance, and, therefore, might include the child-like adults who believe in Jesus, it must, in that case, necessarily include the little children. Surely, if they are the pattern, model and standard to which the subjects of the kingdom are to be conformed, they must themselves be in it. If he that will not receive the kingdom as a little child—viz., as a little child receives it—shall in no wise enter therein, surely the little child has entered in. He entered as a mere receiver, so must all who enter. To him it was a gift of purest grace, and so must it be to all who receive it. But the idea that all must become child-like in entering the kingdom, while the children to whom they must be conformed are aliens, seems to be the very climax of absurdity.

7. All this will be confirmed by reference to those passages where little children are introduced as types, models and illustrations of adult subjects of the kingdom. In relating the same event recorded in this passage, Mark—x. 15—adds these words, uttered by Jesus, viz., "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein;" and Luke records the same words as uttered on this occasion—xviii. 17. On this ground the interpretation has mainly been based, that in the declaration, "*Of such is the kingdom of heaven*," Jesus refers not to little children literally, but to child-like adults. Yet there is nothing to warrant such a view in the fact of the great Teacher taking occasion, from the case of little children, which was the matter

directly before Him, to read a lesson to adults on the true character and spirit of all the subjects of His kingdom. The very fact that none can receive the kingdom but as a little child conclusively settles the fact of infant membership. Indeed, the force of this sentence of our Master cannot be adequately felt on the ordinary interpretation—viz., that the adult subjects of the kingdom resemble infants only in natural gentleness, humbleness, harmlessness and teachableness—indeed, some such natural animal characteristics as are found in doves and lambs. It is only when infants are regarded as real subjects of the kingdom—truly redeemed by the mediation of Christ from the ruin of the fall—as restored by the second man, the Lord from heaven, from all the damage sustained from the first man's sin, and made heirs of a more glorious paradise than was lost in Eden—as receiving the abundance of grace, and of the free gift, the gift of righteousness, that they may reign in life by one Jesus Christ—that the full appropriateness of their being exhibited as models, types, illustrations and pictures of the true subjects of the heavenly kingdom, is manifest. The manner of their entrance into the kingdom is, moreover, beautifully illustrative of the entrance of adults. Here all is of grace, and seen to be of grace—they are mere recipients—there is no room for self-elation. God alone is exalted, and man is seen to owe all to God's free favour. Merit and self have no place. "They die, for Adam sinned; they live, for Jesus died."

There is an incident recorded in the 18th chapter of Matthew, and also in Mark, 9th chapter, 36, 37, and in Luke, 9th chapter, 46, 47, 48, which has often been confounded with the scene described in our text. But the time, circumstances, occasion and design of our Lord's teachings, recorded in those passages, is entirely different from what is here recorded. There, the occasion was a strife among the disciples as to which should be greatest in the kingdom. A little child, who probably could walk, was placed by Jesus in the midst. He was made a parable or type. It was not he that was the primary matter, but something that was to be taught through him to the disciples. The child-like character of all disciples is, therefore, the prominent and pervading theme in this passage. But by no means to the exclusion of the literal children, as in the kingdom, and precious and dear to the King, and to be received in His name, which He will reckon equivalent to receiving Himself.

At the 5th verse of the 18th chapter of Matthew it is written—"And whoso shall receive this little child in my name receiveth me." The Saviour has answered the question proposed to Him in verse 1st, and has answered it in such a way as to put the real primary meaning within the reach of each. He now takes up another thread of thought, that has an intimate and interesting connection with what He had been saying. Whoever appreciates child-like lowliness, when he meets it in others, appreciates Christ and Christianity—whosoever shall receive into his home and into his heart *one such little child*, even *one such, whether literally or only morally, a little child*. Our Saviour had reference, no doubt, to both phases of childhood. That He refers to literal childhood may be inferred from Luke ix. 48—"And He said unto them, whosoever shall receive this little child in my name, receiveth me." Let it not seem strange that the two references should be combined or blended, as it is evident they are from the next verse. There is a point at which the realities referred to coalesce—a point at which the literal child is as dear to the heart of God as the spiritual child, and dear because of the ingenuous lowliness and moral loveliness of childhood. In my name—literally, upon my name—upon the ground or because of my name—that is, in consideration of me—out of respect or regard for me. To receive a child, then, literal or spiritual, in Christ's name, is to receive him for Christ's sake. He, says our Saviour, who thus receives a little child, receives me. He welcomes me. His act comes over, morally, to me, and terminates on me. See Matthew, xxv. 40.

VII. *How Jesus received and blessed the infants, "And He laid his hands on them."*—He laid His hands on their heads, and blessed them. He did not merely bless the grown-up persons who were like them. He blessed the little ones themselves.

He blessed them in prayer for them. See Matthew xiii. He lifted up His loving desires for them, in conscious union with the loving desires of the heart of his Father. Thus we are assured that both Father and Son loved and love the little ones.

I conclude these notes with the following words from Rev. Dr. Bethune, of the Dutch Reformed Church, New York:—"Now mark not only the tenderness of Jesus, but the reasons He assigns for it. He takes them up in His arms. He lays their little heads in His holy bosom. He blesses them with Divine authority. He does so the more emphatically, to rebuke those who would have kept them from Him. The Master himself, the Head of the Church, the Perfect Example of the Church, clasped little children gladly to His heart. For what reason? Because of a tenderness, natural in so loving a spirit as His, towards helpless smiling babes? That might well be. Or that He might recommend little children to the care of His disciples? This was certainly true. But the main reason He gives Himself—'Of such is the kingdom of God.' What can this mean? For our Lord was not wont to speak analogously when instructing His disciples, but that which the words express plainly. Of such is the kingdom of God, or 'LITTLE CHILDREN,' AS SUCH, belong to God's kingdom by His gracious determination."

Infants are to be trained up in the kingdom. Young people are under special obligations to early piety. It follows—1. That as all infants are in the kingdom of heaven, they are all in a state of salvation. 2. All infants dying in infancy are saved. 3. There is no unconditional reprobation. 4. Infants, as such, are legitimate subjects of baptism, because they belong to the kingdom.

STATE OF RELIGION IN CANADA.

On Sunday evening last the Rev. Charles Chapman, M.A., the pastor of Zion Church, Montreal, delivered an address to the members of his former church in Percy Chapel, Bath, on "The State of Religion on the Other Side of the Atlantic, with special reference to the work done and the manner of doing it." After some preliminary observations Mr. Chapman said with respect to religious parties in British North America they had there all the representatives of what we have here. They had Presbyterians, Methodists, Baptists, Episcopalians, Congregationalists, and a few others. He might say the Presbyterians and Methodists were the most numerous; the Episcopalians represented a considerable proportion of the people. There were differences, they would observe, in organization, differences in name; but when they had got all this he had explained thereabouts all the difference. There was, he was happy to say, amongst all churches a feeling of brotherly kindness and consideration. It was a custom there for all denominations to meet together, and hold united services, and join in prayer and praise. He might say they called all places of worship there churches which did away with the distinction which at times might be unpleasant to their feelings. The Bible Society was most heartily supported by all. As to the style of the worship it differed a little from that which prevailed in this country. Amongst themselves (the Congregationalists) the order of service was just what they had that morning. The churches there were erected with great taste, and he thought no one could go to Montreal, for instance, without wondering at the ecclesiastical structures. He did not think in any city in the world in proportion to the population would they find such a collection of churches, which were costly and yet in accordance with architectural taste. The internal appearance of churches there was certainly in accordance with taste and comfort; indeed he sometimes thought they made things too comfortable. The churches of the United States surpassed those in some respects; some of them were wonderfully elaborate, and so completely furnished that they gave one the impression that the house of God was regarded by the people as the choicest place where they could sit. Then, also, in

the style of worship there was considerable freedom, which those who dwelt in the old country would be slow to change to. For instance, in his own church, summer and winter they would always find a vase of flowers to decorate the church of God. It was thought that flowers were the sweetest and most beautiful things, and it was only out of a feeling of regard and honour to God and His house that some of the sweetest and best creations were brought to adorn the sanctuary, and without any superstitious feeling about it. Great attention was paid to the service of song, and the organs in some of the churches were very elaborate. The music was executed with the best taste that it was possible to secure. There was a difference in the churches of Canada as compared with those in the United States in this respect. In most churches in the United States the service of song was conducted in a manner which always distressed his feelings—namely, four persons sitting in the gallery formed a quartette. He was very glad to say, however, that in the United States there was rising up a feeling of antagonism to that sort of thing. A few leaders had set their faces against it, and that distinguished man, Henry Ward Beecher, of New York, set a noble example to his brethren in that particular. He has in his church a choir of 100 persons with an organ that would command attention anywhere, and the service of song conducted by that choir was only in such a way as to be a help to the people in that vast congregation numbering many thousands; and one was almost overpowered by the volume of sound from the thousands of voices that filled the place. He had never anywhere heard such wonderful congregational singing as in that church. It would be, of course, imprudent for him to say much about the preaching, and he would not criticise his brethren on the other side of the Atlantic. The atmosphere was such that one felt he could almost go on preaching for ever. Consequently, there might be a little more vivacity and liveliness characterizing those who lived on the other side of the Atlantic; but he did not mean in the sense of trivialness; he meant in the quickness of thought and readiness of expression. The preaching is very practical; in the United States formerly it used to be exceedingly doctrinal, but now the general current had changed. It was like the people, who are very practical indeed in their habits of life. If one thought of doing something, the questions were asked, "Well, what will he do? How much can he accomplish by it?" It was not whether this speculation was right but "What will be the issue?" The Sunday-schools in British North America and in the United States differed greatly from those prevailing in this country. They were for all young people, irrespective of age and irrespective of social status. They had in his own Sunday-school at Montreal, all grades of society—people who drove in their carriages to school and those who walked a mile from their cottage dwelling. The teachers, of course, included all classes, and they paid great attention to the study of the lessons, and held many conventions and discussions as to the best means whereby teaching might be promoted and made effective. They had a Sunday-school Union especially for the Sunday-schools in Quebec. The central committee was at Montreal, and he happened to be the corresponding secretary. They kept one agent, and sometimes two, whose duty it was to visit small towns and villages, encouraging the schools and supplying them with books, and visiting those places remote from towns and villages where immigrants had settled to establish there if possible Sabbath-schools. In that way during the past twenty years 1,300 schools had been organized, and he believed more than 3,000 children brought under religious instruction on the Lord's day. The system of education in the day-schools in relation to religion differed in different parts of the Dominion, and those differences arose from the religious opinions of the people. In the Province of Ontario they had a Protestant population almost entirely, and in the Province of Quebec they had three-fourths of the people French-Canadian Roman Catholics. In the Province of Ontario, the public schools were very much after the model of those of the United States, supported by public taxation, and every one who felt inclined to go to them received religious teaching. The Bible was used, and a great deal was read

from both the Old and New Testaments, and no question was asked whether it was right or wrong ; it was done, and people were satisfied. In Montreal, and other places, the public schools (Protestant) were supported out of rates from Protestants. When more accommodation or new teachers became necessary, application was made ; increased rates were levied on the Protestants, and the grants made. So with respect to the Roman Catholics ; the population of that denomination supported their own schools in this way. The teaching they had in their public schools was that of all common schools, and though the Bible was taught, there was no attempt to teach any "ism" ; no catechism was used, and there was no effort to proselytize ; everybody was contented. The schools were under the management of persons connected with the various denominations, and besides that, all the religious bodies there were on the same social equality, not one above another—consequently, there was no effort on the part of any denomination to make ecclesiastical capital out of the day-schools. They all lived as brethren, and taught as brethren, and the children went out of school as free from any "ism" as when they entered. In the old country perhaps they could not get that yet. There were vast numbers of young men in Canada, he thought, more in proportion to the population than they would find in most countries, simply because every year brought a vast tide of emigration from the old country ; and an immense number of immigrants who go to Canada were young men, and to such there was always a welcome by the minister and members of the churches. Mr. Chapman described the Young Men's Association at Montreal, and gave some excellent and practical advice to such as purposed emigrating to Canada. In conclusion the Rev. gentleman said they had in that country on every side a determined Protestant community which was holding its own, and doing an immense work in instruction ; that was welding together the people into one nationality and unfolding the Gospel of Christ in its purity. He might say with reference to their Episcopal brethren that there was little Ritualism there—it could not flourish. Referring to the success of the work in the Dominion, he said his experience was that when churches rely upon their own efforts, and were conscious of their own responsibility to God, and felt that they had to fight for Christ in the midst of danger, they were more earnest and more generous in their contributions.—*English Independent.*

PREVAILING PRAYERS.

BY REV. J. M. SMITH, AMHERSTBURGH.

It is impossible to harmonize the current theory respecting answers to prayers of faith with some declarations of Scripture. We are told that God may grant the answer by bestowing something else instead of the thing sought. But the Bible says, "*Whatsoever ye shall ask in prayer, believing, ye shall receive.*" It is not an equivalent, or something which God sees would be better for us, but the very thing, that we are promised. The contradiction between the common explanation and the Word is too manifest to be overlooked ; and an error on so important a point must be exceedingly mischievous.

The true theory must be found in an examination of Scripture sayings touching the matter. And they pointedly affirm that where there is faith in asking for anything it shall be granted. Of course, then, there is not faith where the thing is not secured. There may be entire belief in God's truthfulness and graciousness ; but there cannot be assurance respecting His willingness to give the particular thing desired and supplicated. And how could there be, since all faith must come from God, and He could not move to a call that He did not intend to answer ? We must recognize God as acting in the preparation of the heart for prayer as well as in answering the tongue. Assuredly He will never give us faith to ask for a thing that he intends to withhold. The need which Paul says, in

that memorable passage, is met by the Holy Spirit, is to be taught *what* to pray for. There, and only there, God purposes to grant something in return to our supplication for it, He creates in us the necessary faith. We cannot suppose that the Holy Spirit gave Paul faith to believe that the thorn would be taken away. God cannot deny himself.

We are treating of prayer for particular things. There are many blessings for the granting of which we are warranted in cherishing assurance without any special working of the Spirit in stirring and persuading us. But when the desire touches something not necessarily included in any of God's promises we should wait for the faith, and unless it is given, not make the prayer. Let us not ask God to give us things till we know they should be good for us; let us not put ourselves in a case where we must doubt His hearing us. Instead, let us live in such a spiritual frame that we will ever be ready to be moved to ask whatever God would give. And though we may then sometimes cry, "*If it be possible*" where it is *not*, we will be withheld from praying, *Let it be* where it must not.

HINTS SUGGESTED BY THE STATISTICS.

BY REV. E. BARKER, FERGUS.

1. *Ministerial Itinerancy*.—Seventy-one of the churches enrolled in our statistical tables for the year ending May, 1873, have had an aggregate of 1,747 years of existence, and 252 pastoral settlements in that time; making 6·93, or nearly seven years, the average duration of each pastoral settlement during the period covered by this reckoning. This is, however, obviously inaccurate for two reasons:—First, most of these pastorates are not yet finished—some indeed have just begun; and, secondly, some of the churches have had no pastors for years at a time, a few of which have been omitted altogether for this reason. These defects in the calculation counting against each other, the above average will be, perhaps, as good an approximation as we can get. So that while we have an itinerant system for our ministry, our period of settlement is a little more than twice the length that of our brethren of the Methodist bodies. Theirs is a cast-iron one, applying equally to all men and all circumstances; ours, if properly conducted, is regulated by Providence, and adapted to the varying circumstances of pastors and flocks.

2. *Vacancies*.—No one can give our annual tables the most cursory glance, or can have had much experience in connection with our denomination, without observing with sadness the vacant pastorates that exist among us from time to time, leading ultimately, in some cases, to the total extinction of these destitute churches and stations. This fault in the *working* of our system—not in the system itself—seriously damages the denomination in the eyes of other bodies, besides retarding our progress to no inconsiderable extent. "See," say our neighbours, "that is just the result of your church independency; you are but a rope of sand." It is the result of that selfish *ultra*-Independency which characterises too many of our churches; but it is not to be attributed to true Independency. It is too often forgotten that each church is under obligation to have a concern for the neighbouring churches, just as individual members of churches have a responsibility for the other members. True love prompts the banding together of churches in associations sufficiently large to keep a general oversight of the intervening and circumjacent field—to see that vacancies are supplied, new stations taken up and kept up systematically, each church being prepared to deny itself somewhat for the general good. Thus we maintain true Independency, and make it shine in its own bright, natural colours, to the admiration of outsiders; and thus also would we preserve it from that charge of laxity which attaches only to *ultra* or *pseudo*-Independency.

Editorial.

The Canadian Independent.

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

TORONTO, SEPTEMBER 1873.

INCREASE OF SALARIES.

During the past two years, the salaries of nearly all officers and employees of governments, corporations, companies, and private enterprises, have been considerably increased. This has been necessitated by the greatly increased expense in living, through the rapid rise in price of nearly all the commodities of life. In a word, five shillings, as they pass with us now, are not equal in value to the old-fashioned dollar, and the new dollars have depreciated in value only through their multiplication. The increase of salaries, therefore, has been a mere act of justice, not a gratuity or charity; and those who have been engaged in so doing have discharged a duty which calls for no more thanks or acknowledgment than the discharge of any other duty.

We are glad to see some movement made in this direction by the churches towards their pastors. The General Missionary Society, in their last annual report, emphatically urged this act of justice, and practised its precepts by enlarging its grants to mission churches. A correspondent in Ottawa also suggests the establishment of a society to co-operate in this work, urging that this increase be made at once; while some churches have already discharged this duty, wholly or in part. Nevertheless, we fear that in very many cases this

obligation has been neglected, and would now urge upon every church, and upon every member of every church, the earnest consideration of the question. In a few months, you will be called upon for your annual contributions to denominational and catholic objects; therefore, let this matter be attended to now, and let the amount of increase be in proportion both to the benefits you and yours have derived from the gospel of Christ, and the prosperity in temporal things with which Christ has blessed you. Remember that by neglect in this, you sin against God's servant, your minister. There is not one, who, with intellect, culture, and energy sufficient to hold this office honourably, but that might, in temporal pursuits, have reached equal prosperity with any of the more prosperous. Neither it is in accordance with God's plan that his ministers, who have heard His call to leave these pursuits, should live a life of suffering and self-denial in this, but that they should "live by the gospel." He who sends his rain and sunshine on just and unjust alike will judge those who not only cause but suffer his chosen servants to be made unhappy and miserable through poverty.

Moreover, it is the poorest possible policy; for a minister encumbered with worldly cares, and perplexed with wants, is not half the man he would be if relieved of all this, and conscious that he is laying up a little competency, however small, for the coming days of old age and infirmity. Those churches that make their ministers' lives bright and

happy, by proper attention to them, will have their ministers' hearts, energies, and whole lives given to them in joyful service, which service will be abundantly blessed. Once more, churches, by neglect in proper pastoral support, are not only suffering our ministers to seek it elsewhere, but likewise discourage many from offering themselves as students for the College. With the opportunities young men now have of serving their Saviour in private life, very few will be inclined to offer themselves to the churches, as candidates for the pastorate, while such service is so poorly paid.

If each individual in each church will frankly look upon this as a personal duty, and discharge the same by devoting their means and influence to this end, it will be accomplished. Don't wait for the deacons to move, because they may be slow. Don't hesitate until the wealthy make the start, because they may be the last. Above all, don't delay until your minister is moved, for it is ten chances to one if he does not move away from the place. Let all the members start at once, and together, and the salary of the minister will be easily increased. Give to your church you do to your own, and you will no longer plead the miserable excuse of an empty treasury.

COLLECTIONS FOR THE C. C. MISSIONARY SOCIETY.

It has been usual to canvas the churches for contributions to this Society during the winter. Last year, the General Committee desired the deputations to

make their annual visits in the fall, and the churches to send in their subscriptions then, which was only partially carried out. We know there is something to be said for the old system, especially in the rural districts; nevertheless we are persuaded that, if the new system were generally adopted, it would be better, not only for this society, but also for kindred societies. As it is, the claims of this Society, the Indian Mission, the College, the Provident Fund—to say nothing of the Bible and Tract Societies, the French Canadian Mission, the Sunday School Union, &c., &c.—all come before us during the winter, and, not infrequently, several at the same time. Now, as this society is confessedly first in importance, we would suggest that a general and earnest effort be made in its behalf during the fall—say in October—and why should we not let it be blended with our annual thanksgiving service, which, by nearly all the denominations, is to be observed on the 16th of that month. No more suitable object to which we could devote our thank offerings can be found, as it is the society through which we, as a denomination, are doing the most for the land and its people. It is likewise a time when men's minds should be moved with thankfulness and gratitude to the Great Giver of all good, and be especially susceptible to His call for this His cause.

We would take the liberty of suggesting that the several Associations, meeting this month, consider the question, and resolve on some united action. These Associations embrace all the members of the District Committees, and these members will be strengthened by the counsel

and co-operation of ministers and delegates who may not form a part of the Committee.

The question in regard to the desirability and manner of sending a mission deputation to the churches has been frequently discussed, but without any practical results. Some think—and we are of the number—that in many, if not most cases, it would be wise to send but one minister, and then on the Sunday, in order to bring before the people the claims of the Society. It would greatly diminish expenses, save many from the toil and loss of time, while those who discharge the duty this year could be released from it on the next, and also ensure a much larger attendance, thus giving an opportunity of a wider dissemination of information, and the incitement of more to their privileges and duties in this work. This question, we think, might be properly discussed and settled during these Association meetings.

THE INDIAN MISSION.

We publish with this number the first letter written by the Rev. R. Robinson since he devoted himself exclusively to the mission work among the Indians, and we feel assured it will be read with interest by all, giving each, likewise, a longing to hear further and fuller intelligence concerning his self-sacrificing and noble work. It is known that there are some, who, if not prejudiced against this mission, feel that we as a denomination with our other claims and present resources, are not called to enter upon this work, and that past and present results are not sufficient to urge us on to

enlarged operations. But there is no one in our churches who knows as much of this work—its past and present history, its trials and difficulties, its encouragements and discouragements, and its results altogether as does Mr. Robinson, who from the first has been identified with the society—has long lived contiguous to a part of the field occupied, and has for years made an annual visit to the Indians, preaching the gospel and encouraging the native teachers. And he, in whose judgment we all have great confidence, has felt it to be a duty to give up an attached charge and devote his future years to work among these outcasts of the nations, resting satisfied from what he sees and knows that the Lord is blessing this society in the salvation of many of these brethren. His companion in life likewise chooses to be his companion in these trials and triumphs, and has gone with him far beyond sight of the civilized to lead these lost sisters of the solitude to the Indian's Saviour. Another sister to Christ (for "Whosoever doeth my will the same is my sister") has for three successive seasons ventured into the wilderness to teach these heathen of heaven, and amid all the difficulties and dangers has not been discouraged or led to lose confidence in the work. Surely then we cannot withhold from them our sympathy, prayers and support, but must bid them, with the five native evangelists under them, God speed.

THE ASSOCIATIONS.

Both the Central and the Western Associations meet on the second Tuesday of September, the former at Whitby,

and the latter at Guelph. The official Central Association has been deferred to notice regarding the meeting of the an indefinite time.

Western was forwarded for the last number of the INDEPENDENT, but did not reach the then acting editor in time for publication. We do not know how it happens that both Associations meet on the same day, but trust the respective secretaries will make such arrangements that it may not so occur in future. One minister is a member of both, and is assigned a part by each, which must result in disappointment, while the members of the respective Associations are prevented from the interchange of visits, which is likewise unfortunate.

As we go to press we are informed that on account of the occurrence of unforeseen circumstances, the meeting of the

“INFANTS BROUGHT TO JESUS.”

We have very much pleasure in presenting to our readers this able essay, written by our late and lamented brother, the Rev. Thomas Pullar. It was, we believe, the last of his written productions, and is worthy of the mind and heart of him whose memory we delight to honour. Although it was not written for the press, and but a few pages of it had ever been revised by the author, it is a clear and comprehensive statement of the writer's views on the subject, and we commend their careful consideration to our readers.

Correspondence.

THE INDIAN MISSION.

MY DEAR SIR.—I returned last week from the North Shore and hope to start for Sheshegwahning by first boat. Blowing my own trumpet does not make music to my taste and is, moreover to me very hard work. Yet it may be for the interests of the Mission that I should give some account of what I have observed and done during the last few weeks.

On the 2nd ult., Mr. Keshick and I, with four Indians as passengers started in our boat for Cape Croker and, despite rain and storm, we reached our destination next morning about 11 o'clock: our object being to attend a Camp-meeting held by the Methodists in connexion with a council which had for its object the appointment and location of a manual labour school designed to

instruct Indian youth in Agriculture and the Mechanical Arts. We found Indians from Sault St. Marie, Manitoulin Island, Serpent River, Sn... Island, Christian Island, Saugeen... Sagamook, etc., etc., comprising Roman Catholics and Pagans as well as Protestants, and between two and three hundred in number.

On Thursday evening, Rev. Mr. Williams, the Wesleyan Missionary at Cape Croker preached from Job xi. 13-16, and after sermon an old Indian prayed with much fervour. Next morning I preached from Romans iii. 14-15, of a crucified Saviour. In the afternoon Abner Elliott preached in Indian and afterwards I had an interesting conversation with a young Indian who is suffering from consumption. He acknowledged that he was a backslider, having stumbled at the misconduct of his wife and allowing bitter-

ness against her to turn his heart from his God. I may say that before leaving he stated that he had repented of his course and turned again to his Lord, and that he felt much relieved in mind by the engagements of the week and determined to hold fast to his Saviour and his profession.

In the evening an Indian from Saugeen preached at 8 o'clock. During the week the order was a Committee of Patrol to maintain order night and day. Prayer Meeting at 5 o'clock a.m., three services of preaching during the day, followed by a prayer meeting in public lasting generally until 10 o'clock, and then all who wished gathered in several camps for longer prayer, frequently continuing in prayer and praise all night.

Rev. Mr. Jacques, Wesleyan missionary of Saugeen was present and preached on Sunday to attentive congregations. After these services, class meetings were held, and on Tuesday a love feast and experience meeting were held, after which the Lord's Supper was celebrated: some seventeen persons professed that they had received spiritual benefit by the meeting, seven new converts and ten backsliders reclaimed. Of this first camp meeting which I have ever attended my impressions are decidedly favourable. Considerable noise and excitement existed among the women, but while averse to this and persuaded that God is the God of order and not of confusion, I am also persuaded that God abhors lukewarmness and that considerable allowance should be made for temperament and also for the very important interests at stake in the matter of religion. I find in my journal the following memoranda. "Sermon in Indian by A. Elliott, after which large and interesting prayer meeting until 12 o'clock p.m., during this meeting a woman who had refused to attend prayer at Keshick's school in West Bay, being a papist, cried out aloud that she had communion with the spirit of God and was blessed by him. She left the ground crying that she was happy in Jesus."

At love feast, blind old Newash stated that just 50 years ago he had forsaken paganism and embraced Christianity and that Jesus was more precious

to him now than ever before. Rev. Mr. Williams told me that Newash lived consistently as a true christian. Is not this and like instances, not a few, evidence that missions among the Indians are not a failure. Here we have a thriving settlement, a well dressed, well housed, moral people whose fathers or grandfathers were painted pagans. Some 250 of all ages and both sexes formed a procession round the camping ground singing the doxology and shaking hand with a kindly farewell.

I returned to Owen Sound on Tuesday night the 8th, and with Barrel and Keshick and Richards started for North Shore on Friday the 11th, having been detained one day by a storm. In my next I hope to give you some account of this trip, which lasted until the 6th inst, and made a direct distance of 500 miles not including tacking.

I think that I have done more good than in any former year, having spent more time, seen a greater number of Indians and been favoured by the Lord with considerable acceptance in almost every instance in which we had conversation with the people.

My dear wife begs to accompany me to Sheshegwahnig, intending to study the language and try to do good among the women. Persuaded that her work will be worth the cost I consent, trusting that the Lord will protect us. Of course should the committee wish I will bear the expense myself, but what with her music on the concertina and her access to the women and children I expect to be able to give a good account of our work among the Indians for the next six weeks.

Keshick says that our boat is too old to be safe for next year's journey accordingly I have left orders to sell her for her value and it will remain for the committee to decide as to the purchase of a better boat. We had a good deal of trouble with leakage on this journey.

I hope to reach Spanish River Mills on Wednesday, or before the end of the week reach Sheshegwahnig.

I am, ever truly yours,

ROBERT ROBINSON.

OWEN SOUND, 16th August, 1873.

JOTTINGS BY THE WAY.

DEAR EDITOR.—Having considerable intercourse with the Christian world, many things are observed by the way which are more or less suggestive, a few jottings may not be uninteresting to some of your readers.

In my last tour, a Christian brother, well known to many of our churches as a liberal giver, called my attention to the *system of giving*; told me a few interesting cases of the benefits of honouring the Lord by a *tenth* of one's income, reminded me that in the Congregational churches in Scotland, sermons were to be preached on the subject the second Sabbath of next October, and wished to know if any action had been taken upon it at our late Union meeting in Brantford. This inquiry I could not answer as I was called away before the meeting closed. The subject, however, is worthy of thought. The cause of benevolence and religion should be duly honoured, and that from principle.

I have noticed by the way not a few examples of serious defect in *mode of raising funds for religious objects*, which cannot fail to damage the cause of vital piety, and dishonour the Master. Picnics, Soirees, Socials, and other gatherings, are not always conducted according to Bible rule. *Money* seems to be the great object, and *expedients* are adopted which wound many of the best friends of true religion. "Does the end sanctify the means?" was a question put by one traveller to another, when allusion was made to a pic-nic about to be held in a grove, to be closed by dancing by some of the young people. As no answer was given, I was appealed to. I answered in the negative. "Then you are no Jesuit," said the gentleman to whom the question was first put. "No," I replied, "I never shall be." At some of their gatherings I have heard of "Comic songs," "Election cake," "Raffles," "Post Offices," &c. These are matters deserving of notice, some religious bodies have taken action with regard to them.

I have found in some places *Bible Readings* attract attention, and it is gratifying to find Christians meeting together for such a purpose, as there is

reason to believe that the Bible is not studied as diligently as it ought to be. Perhaps our prayer-meetings might be improved were Bible Readings connected with them, and should the Sabbath school lesson be selected for the purpose not only teachers, but others might share in the benefit. But some of the Bible Readings to which I refer, are controlled by *Plymouth Brethren*, at which others are present, and the results are not always conducive to the well-being of the churches with which some of them are connected. Some of these brethren are the excellent of the earth, and so far as they adhere to the simple annunciation of the Gospel of Christ, we cannot but bid them God-speed. But some of their teachings are objectionable, and the manner in which they speak of ministers and churches reprehensible. They stand aloof from all others as a distinctive organization, and seem not to consider what disastrous consequences would follow the disorganization of existing churches and schemes for the advancement of religion in the world. They certainly do not show "a more excellent way," whatever estimable qualities some of them may possess.

Another thing observed by the way is, *the binding of the apocrypha with the holy scriptures as one volume*. I have seen such in the pulpit and in the parlour but I question its consistency with Protestant principles. "The Bible, and the Bible only, is the religion of Protestants," and should be rigidly adhered to as the only infallible source of authority in matters of religion. The Church of Rome may bolster up its dogmas and practices by quotations from the apocrypha, and may try to make one what is obviously distinct and diverse, but Protestants should honour the inspired records and hold in abeyance what is merely human. In these sifting times we have need to be on our guard lest we countenance wrong teaching.

I am glad to intimate that the *French Canadian Missionary Society* is not without tokens of encouraging success in its departments of education and colportage, and it is hoped its *unsectarian* character will secure a larger amount of co-operation and support, not only from Congregationalists and Presbyterians,

but other sections of the Christian Church. As the season advances for re-opening the well known schools at Pointe-aux-Trembles, the friends of Scriptural Education should do their utmost by timely and liberal subscriptions to double the number of pupils, and

thus promote the highest interests of the French Canadian people, whose claims to our Christian sympathy and aid none of your readers will question.

I am, yours truly,
JAMES T. BYRNE.

WHITBY, August 16, 1873.

News of the Churches.

MARGAREE, CAPE BRETON.—The pastors of the Northern and Zion churches at Toronto were induced to visit Cape Breton, N.S., and spend their vacation in "work and play." For work there was the Congregational church at Margaree, which for years had been without a pastor, and whose members were wont to hail with delight any minister of our order; for play, there was the noble Salmon River with name so significant yet true, where both tourists and fish were wont to sport. To members of the C. C. M. P. A. the bait seemed tempting, and it took, especially, as a veteran disciple of Izaak Walton consented to accompany the expedition. After a long journey of more than twelve hundred miles by sea, salt lake, and land, on cars, steamers, and coaches, the valley of Margaree was safely reached, but not without perils. We believe it is one of the most romantic regions to be found in the Dominion. It is a very fertile valley about three miles wide and nine miles long, surrounded on all sides by magnificent mountains, and through which flows the Salmon River, emptying itself into the sea about fourteen miles distant. It has long been settled, is thickly populated, but poorly cultivated. With proper cultivation of soul, mind, and soil, it might be made a paradise. There is no village in the valley, and though there are four churches, there is not a settled pastor over either, neither is there a physician or a lawyer to be found. There is great need that a representative of each of these professions should be established among them:

a minister to look after their souls, a physician to care for their bodies, and a lawyer to enforce the game laws.

The Congregational church here, which is by far the strongest and most influential of any of the four, was organized on the 4th of September, 1822, through the instrumentality of the Rev. Mr. Darien, of Manchester, N.S., with eight members, of whom two only, now survive. On September 25th, 1837, Mr. Josiah Hart, one of its members, was ordained to the pastorate, which he sustained until his death, July 1st, 1864. From that time, or for the period of nine years, the church has been without any pastoral oversight, and for some years it greatly languished and there seemed danger of extinction; but all ecclesiastical organizations, especially Congregational, are very tenacious of life, and through a visit from the Missionary Secretary of Nova Scotia the church recovered and since that time has regularly continued the services of the sanctuary through its own lay instrumentality. Instead of decreasing it has grown and now numbers fifty-four members, and a new church edifice has been built which is free of debt. Last spring, they called a minister from England to the pastorate, which call was at first accepted but afterwards declined. In expectation of a pastor, steps were taken to erect a parsonage on an acre of ground generously given by Mr. John B. Cranton, and which is convenient to the church. A good frame has already been erected, and though the people were greatly discouraged in failing to secure a pastor,

they purpose completing the house, and are praying the Lord to send them a minister to occupy it. While the Toronto ministers were with them services were held during the week as well as on the Lord's day, all of which were largely attended, and very marked attention given to the preaching of the truth. Many children were Baptized, the Lord's Supper administered, and two additional deacons elected and set apart to their office. The church appointed a delegate to the Congregational Union of Nova Scotia and New Brunswick, gave an order for twenty-five copies of the Canada Congregational Year Book, and the list of subscribers to the INDEPENDENT was increased from three to eight. The Congregationalists in Margaree are exceedingly anxious to obtain a pastor, and there is a large sphere of usefulness for one there. To a true man who is prepared to make considerable sacrifice a door is open.

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TORONTO CONGREGATIONAL SUNDAY SCHOOL TEACHERS' EXCURSION. — On Thursday, 26th July, the annual excursion under the auspices of the Teachers of the "Zion," "Bond Street," "Northern," "Chesnut Street," "Elizabeth Street," and "William Street" (Yorkville) Sunday Schools took place to Niagara Falls, per steamer *City of Toronto*. The day was all that could be desired—the weather being beautiful, though somewhat hot. The steamer left the city at 7 a.m., and after a beautiful sail, arrived at Niagara and Lewiston, arrangements having been made for excursionists to go to the Falls either by the Canada Southern or New York Central Railways. At the Falls the various points of interest were visited, such as Goat Island, Three Sisters Island, and Prospect Park, on the American side, where various pic-nicking groups might have been seen enjoying themselves, and witnessing the beautiful scenery at and about that "Seventh Wonder of the World." One of the city papers incorrectly stated that dancing was indulged in, whereas the facts were, that some other excursion on the American side introduced that element for their own special pleasure.

There was, almost or quite an entire absence of the clerical element, which was certainly the case as respected our own three ministers, but whether any stray "shepherd" incog. happened to be present, we cannot affirm. Query—Should all the ministers of one denomination be absent from the city at once? Arrangements were made for visiting the different points of interest at half the usual fares, on both sides of the river, and for crossing the new Suspension Bridge. The excursionists returned to the city at a comparatively early hour, wishing almost that the homeward sail had been slightly prolonged. Each school was provided with tickets of a separate colour, sharing financially in proportion to the number sold by each. The results financially were not, perhaps, as large as last year, but as far as the pleasure of the party was concerned, the excursion was a great success, affording a large number the opportunity of enjoying an innocent and healthful day's recreation. We should have more general gatherings.

G. P.

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SARNIA.—Though the members to this church were few when the present pastoral settlement was made, now a little more than a year ago, since that time it has made considerable progress both in its membership and congregations. Through the kind assistance of the Montreal, Guelph, Paris and Brantford churches, we have purchased a nice little organ and whitewashed the inside and painted the outside of our church. But our church building was even yet very much out of repair, and uninviting. We therefore called a church meeting, and decided to make an effort and improve. It was quite an undertaking for so feeble a cause. But we believe that "where there is a will there is a way." The roof was almost useless, so we determined to commence with new shingling and not to stop until we had thoroughly modernized the inside by changing the old-fashioned box pews into comfortable open seats, and modernize the pulpit, and then nicely paint the whole. This we could not reckon of doing for less than between three and four hundred dollars. But one man offered \$30, and others

followed as they were able. We have collected more than \$200, and are getting on with the work nicely. The Congregational friends in Port Huron are kindly assisting us. Our Sunday-school is doing well. Besides all this we find the members more generally hopeful and joyous, and God's word seems to be telling upon converted and unconverted, and we are looking forward to increased prosperity during the coming autumn.—*Com.*

REV. T. M. REIKIE.—The Rev. T. M. Reikie has resigned the pastorate of the Congregational Church at Bowmanville, which resignation took effect at the end of June but he continued to supply the pulpit until the 24th August and now purposes leaving soon on a visit to Britain. Mr. Reikie has been pastor of this Church for the last *eighteen* years, discharging his duties to it and the denomination with much ability and faithfulness, and in many respects it will be difficult to find one who will fill his place. For seven years, namely from 1847 to 1855, he was the editor of the *INDEPENDENT*. We are sure we express the sentiments of all of their very many friends when we say we wish Mr. and Mrs. Reikie a very pleasant visit while away, a speedy and safe return to Canada again and a happy settlement over one of our churches once more.

REV. W. M. PEACOCK.—We recently met Mr. Peacock at Montreal, where he was receiving medical counsel, and were grieved to learn that the state of his

health was such that he had been obliged to resign his pastorate. By the advice of his physicians, he leaves shortly for Minnesota, where, with rest and a change of climate, it is to be hoped he may be restored in health. Mr. Peacock has been an earnest and laborious pastor with his recent charge for more than four years.

REV. J. I. HINDLEY.—We learn that the pastorate which Mr. Hindley has sustained over the church at Southwold, or more recently called Frome, since 1869, has been terminated by his resignation; and that he has received a call to the pastorate of the church at Owen Sound, which has been accepted and entered upon. This church was made vacant by the resignation of Mr. Robinson, in order to engage upon the work of the Canada Congregational Indian Missionary Society. We trust Mr. Hindley may have as strong a hold of the affections of his people as had his predecessor, and that his settlement with them may be eminently useful.

ZION CHURCH, TORONTO.—While the pastor of Zion Church was absent during his recent vacation, the members voted an increase of his salary by two hundred dollars *per annum*.

HAMILTON.—The Rev. Henry Saunders having accepted the call of the Hughson Street Church, is expected to commence his ministerial duties the first Sabbath in October.—*Com.*

Official.

THE WESTERN ASSOCIATION.—The Western Association will hold its autumnal meeting in the Congregational Church, Guelph, at 3 o'clock, on the second Tuesday of September (9th). The afternoon session will be devoted to prayer and conference and the discussion of some one of the papers prepared to be read before the Association. In the evening a sermon will be preached, at the close of which the ordinance of the Lord's Supper will be observed.

The following arrangements have been made for this meeting, viz. :—

Preacher of Evening Sermon—Rev. Wm. Hay, alternate Rev. Geo. Needham.

Essayists—Rev. Wm. Manchee—*The Second Death.*

“ —Rev. Wm. Claris—*The Offices of Christ.*

“ —Rev. George Needham—*The Jewish Tabernacle.*

“ —Rev. J. M. Smith—*The Doctrine of Regeneration.*

“ —Rev. W. H. Heu de Bourck—*The Christian law of Public Offence.*

“ —Rev. J. A. R. Dickson—*The Preaching of the Great Revivals.*

Review—Rev. Geo. Anderson—*Beecher's Yale Lectures.*

As Guelph is central, we trust that there will be a large gathering of ministers and delegates. Those who intend being present will be kind enough to intimate the same to the Rev. Wm. Manchee, Guelph, by the first of September, so that arrangements may be made for accommodating all.

JAMES A. R. DICKSON,
Sec.-Treas.

Margaree, Cape Breton, July 18th.

CONGREGATIONAL COLLEGE OF B. N. A.—1. Since my last acknowledgment, the following have been received on account of 1872-73 :—

Kingston (additional)	\$30 00
Frome, Southwold	27 00
Montreal, Zion Church.....	5 00
	<hr/>
	\$62 00

2. The Session 1873-74 will be opened on Wednesday evening, September 7th, in Zion Church, Montreal. The Rev. H. D. Powis, of Quebec, will deliver the address.

GEORGE CORNISH,
Secretary.

Little Metis,
August 18th, 1873.

CENTRAL ASSOCIATION.—On account of unforeseen occurrences it has been deemed wise to postpone the meeting of the Central Association *sine die*. Therefore the meeting announced for Whithy on Tuesday, the 9th of September, will not be held.

W. W. SMITH,
Secretary.

Obituary.

THE HON. WILLIAM TODD.

Died at Mill Town, St. Stephen, New Brunswick, on Tuesday 5th August. Hon. William Todd, aged 70 years. Mr. Todd was born in Yarmouth, Maine, in the year 1803, and came to St. Stephen in 1812 with his parents. He became a leading merchant, and was very successful in business. Moving to Mill Town, he united with the Methodist Church, but in 1843 withdrew with some others to form an Independent Methodist Church. This organization had but a short existence, and most of its members

joining with some members of the Congregational church in Calais, residing in Mill Town, Maine, and Mill Town, New Brunswick, organized the Congregational church in Mill Town, N.B., in 1846. The church has enjoyed general prosperity since its organization, and Mr. Todd occupied the position of Deacon and Sabbath-school Superintendent for many years. He was ever fond of the young, and took an active part in educational matters, especially in his own neighbourhood.

He was one of the three main promo-

ters of the Calais and Lewy's Island Railroad in Maine, of which he was for several years President. He was also President of the St. Stephen's Branch Railway and the New Brunswick and Canada Railway. He was for many years President of the St. Stephen's Bank.

Having become a British subject, he took an active part in politics, and battled earnestly for the introduction of Responsible Government. In the year 1850, he was appointed to the Legislative Council of New Brunswick, in which body he held a seat until the time of his death. He was an earnest Temperance man, and voted in Parliament for the Prohibitory Law.

A warm friend of Confederation, his name appeared in the Queen's Proclamation as a Senator of the Dominion, but he declined the honour, and chose to remain in the New Brunswick Legislature.

Mr. Todd was a strong advocate of the Unsectarian School Law in the Province of his adoption. He was very highly esteemed, and his influence for good was widely felt. His illness was of short duration, and he was attended on his death-bed by his son Dr. Todd, a physician of St. Stephen. Mr. Todd was a man of exemplary piety, and the Congregational church of Mill Town will miss his presence and counsel.—*Com.*

MR. JOHN ADAMS.

On Saturday, 23rd August, 1873, Mr. John Adams, an old and highly esteemed member of Zion Church, Toronto, finished his earthly pilgrimage and entered upon the rest that remaineth to the people of God.

Mr. Adams was born at Erdington, near Birmingham, England, on the 19th July, 1806. He had therefore scarcely more than completed his 67th year at the time of his decease. When in England he was a member of the Baptist Church at Netherton, near Dudley, but soon after his arrival in Canada, in the year 1843, he and his wife united with Zion Congregational Church, then under the pastorate of the late Rev. John Roaf. Mrs. Adams had been a member of Mr. Roaf's former church in Wolverhampton, England. For a period of 30 years he

was warmly attached to the church of his choice, and for some time was actively engaged, in its services, filling the position of Superintendent of the Sunday-school with zeal and acceptance, but even when a young man he was affected with slight deafness, which malady increased as he advanced in life, and for some years past, in consequence thereof, he was largely prevented from enjoying the privileges of the Sanctuary, and from active work among the brethren.

Mr. Adams possessed superior natural abilities. He had always been a reading man, and as his deafness increased he necessarily became more dependant upon this resource for mental and religious enjoyment. His mind found congenial occupation in theological studies, and was well furnished with religious information. He had an extensive acquaintance with the Scriptures, and he was fond of quotations from the sacred writings, wherewith to grace and confirm his sententious conversation.

He was a man of singularly upright life, and of affectionate disposition. His mental and moral worth were apparent to all who knew him. He was appreciated not only by the members of the church but he had "a good report from those who were without." He was very much attached to his family who fully reciprocated the feeling, and he had the great satisfaction of knowing that all his children had made a profession of faith in the Lord Jesus Christ. He had enjoyed good health until last winter, when he took a severe cold from which he never fully recovered. For some months past he suffered a good deal of pain, but was able to go about until Friday night, the 22nd inst., when he had to be helped to bed. His illness increased from that period, and on Saturday about noon he fell into a stupor, under which he continued until about half past eleven o'clock, when he fell asleep in Jesus, and entered upon the higher state of existence that lies beyond death. On Monday the 25th August, his mortal remains were committed to the grave in the Toronto Necropolis, by the pastor of Zion Church, assisted by a number of his old fellow church members, as well as by many of his personal friends and acquaintances. D. H.

Home and School.

"COME UNTO ME."

BY GEORGE MACDONALD.

"Come unto Me," the Master says ;
"But how ? I am not good ;
No thankful song my heart will raise,
Nor even wish it could.

"I am not sorry for the past,
Nor able not to sin :
The weary strifes would ever last
If once I should begin."

"Hast thou no burden, then, to bear ?
No action to repent ?
Is all around so very fair ?
Is thy heart quite content ?

"Hast thou no sickness in thy soul ?
No labour to endure ?
Then go in peace, for thou art whole,
Thou needest not his cure."

"Ah ? mock me not, sometimes I sigh ;
I have a nameless grief—
A faint, sad pain ; but such that I
Can look for no relief."

"Come, then, to Him who made thy heart ;
Come in thy self-distress ;
To come to Jesus is *thy* part,
His part to give thee rest.

"New grief, new hope, He will bestow,
Thy grief and pain to quell ;
Into thy heart himself will go,
And that will make thee well."

THE MONDAYISH FEELING.

BY THE REV. T. DE WITT TALMAGE, D.D.

It is just fifteen minutes of five by the clock on my mantel, and Monday morning. Heaven is looking into both win-

dows—the sun rising with a very red eye, as if it had not slept much last night. The birds are all up, some singing, but two of them seem to be quarrelling, as if they had had trouble in the choir yesterday. The world never before looked so fair from my window. Can it be that there is any such thing as trouble ? I have waded up to my study-table, not like the Israelites coming dry-shod, but through a bath-tub, and nothing but dulness drowned. Thank God for water and a Turkish towel ! Alas for those who have only an old-time wash-basin at the spout outside the front door, and who think they have done their duty when they have cleansed their finger-tips and the corners of their eyes ? A continent, with the Atlantic Ocean on one side, and the Pacific Ocean on the other, ought to take the hint, and be very clean.

I wonder if on this Monday morning all the world is rested ! No ! no ! Many of the best people of the world feel Mondayish. They overdid the Sunday and had no rest. They rose at six to study their Bible-lesson. They attended two preaching services, and had a hankering after the third. They went twice to Sabbath-school. They took part in a prayer-meeting. They visited two of the sick. They have been on a religious spree, and are drunk with meetings. Monday morning is a weariness to them. The Devil knows they are good ; and is trying to work them to death, and get them out of the way. They are beckoning to their undertaker, and committing suicide with golden extract of overworked Sunday. Now, every man is entitled to a rest. He sins when at least once a week he does not take it. On Sabbath let him sleep an hour longer in the morning, or snatch up a nap in the afternoon, or put on his slippers for a little while, with his feet up on the next chair, and make himself believe at any rate that he is resting. Doing too many things on Sunday, he does nothing well. He must take time

to cool off. It is dangerous to load a cannon while the touch-hole is hot. Some Christians serve God so tremendously on Sunday that they are cross and crabbed all the week. Every Monday morning ought to be set to the tune of 'Ariel' or 'Antioch,' and not to 'Windham' or 'Naomi.'

Many of the ministers feel Mondayish. They rise this morning with their mouth tasting badly, and go about stretching and yawning as though they were getting the chills and fever—the meanest thing a man ever gets. Saturday study makes this. One who has been two consecutive days on the strain must feel the bad reaction. He took all Saturday to load the gun, and all Sunday to shoot it off, and the gun has kicked. Saturday afternoon free from work is a cure for Mondayishness. If you want a Sunday to sail well, you ought to launch it Saturday afternoon. If a minister has to study exhaustingly the latter part of the week, it is generally because he has been lazy in the former part of the week. There is nothing that so hurts a sermon as to jam it between the wheels of Saturday night and Sunday morning. One of the ablest ministers of the Reformed Church used to say that he did all his hard mental work after ten o'clock Saturday night. At that late hour he would take to his study a teapot and pack of first-rate cigars. I should rather go up in almost any other chariot than in a cloud of tobacco smoke. Not Saturday night, but Wednesday and Thursday are the best cradles in which to rock a sermon after it has been born.

The Mondayish feeling sometimes comes to the ministry because that is the day the clerical profession do what they call "odds and ends," and visit the sick. Instead of taking it easy that morning, they are worried about the many errands they have to do. Monday is a poor day of visiting the sick. It is bad for the minister and the invalid to whom he goes. When I am sick, save me from a minister who himself has the 'dumps.' We need to be strong when we go to help the weak. What the sick most need is a dose of sunshine; and how shall we pour it out for them unless we have a steady hand? There is no use of going in to sit on the bedside and help the in-

valid groan. Better take to him your tuning-fork and give him the pitch of "the new song." Do not spend Monday in rushing about; "odds and ends" have killed many a minister. Sunday is a trying day; let Saturday on one side of it, and Monday on the other side of it, take hold its arms and help it through.

Do not spend Monday in going round to see "how the sermon took." If it was faithful, I warrant that in some quarters it did not take at all. Do not ask a child afterward whether he enjoys calomel and jalap; of course he does not. When I preach a sermon on Sunday that makes "the fur fly," I spend Monday at Coney Island.

The Mondayish feeling often comes to the minister through worryment at the inefficiency of Sunday's work. But what is the use of fretting if we did as well as we could? We ought not to expect to make "a ten-strike" at every roll. What though the sermon was spoiled by the poor ventilation of the church, or the tittersation in the gallery, or the elder with creaky shoes who went out twice during the sermon, to see what was the matter, or the old man's clearing his throat a racket that seemed to imply that he had taken a contract for removing all the colds of a lifetime at one spit. Do not let us fret over the poor sermons of yesterday, for brooding over them will only hatch more of the same breed. Besides that, our most insignificant effort may be raised in greatest power. Christ used spittle to cure the blind man.

I write these things for young ministers just starting. Formerly Mondays almost killed me; but by observing 'he two or three rules above mentioned, Monday has come to be the brightest day of all the week. As I go down the street, I can hardly keep my feet to the pavement, and go round the corner with a skip, first having glanced both ways to see that nobody is looking. Let Monday be the golden beach of the Christian Sabbath. Its pebbles are pearls, and the surf that strikes it are the songs of heaven, like the voice of many waters. Next to the Sabbath in joyful experiences, stands Monday. Two blissful days! I am glad they have been married.

JUDGE NOT, THAT YE BE NOT JUDGED.

I.

To commence *à la* Wilkie Collins : The time was morning ; the scene, Miss Nettire's bed-chamber ; the personages, Miss Nettire and an angel, on whom she had just opened her eyes.

Miss Nettire was a person who regulated herself by certain infallible rules. She never deviated from them by the breadth of a hair. You at once perceive she could have had no faults. Her neighbours did deviate from these rules ; worse yet, sometimes wholly denied their efficacy. Being faultless herself, Miss Nettire had all the more time to devote to her neighbours, and, as a right-minded woman, was in constant concern about them.

Therefore, when, as I have just said, she beheld an angel, who demanded of her the names of the most grievous sinners who had offended her, she might have been startled, but she was not amazed beyond measure. She had a feeling that it was very much what might have been expected of Heaven, and that the angel's selection of a guide was not amiss. She answered the question with a full degree of composure, and then a vast complacency expanded within her. Now it would be seen, with the sanction of Heaven upon her, who was right—she, or the people who sneeringly declared that, if she were a saint, they preferred to remain among the sinners.

II.

To proceed *à la* Wilkie Collins : Place, Will Hartleigh's bachelor lodgings ; time, breakfast time ; persons—invisible Miss Nettire and the angel, visible, Will Hartleigh and his chum, Ned Hill.

Miss Nettire looked about her with virtuous horror. She hardly felt safe there, even in the company of an angel. He was a flirt. He attended theatres, and talked geology, and made wicked jests on the T. P. (Truly Pious) when he met Miss Nettire. Briefly, he was absolutely without a redeeming trait, and the least that the angel could do, in

her opinion, was to brand him and shut him up in a cage.

"Can't do it, Ned !" said Will's jolly voice. "To tell the truth, I had set my heart on running over to Europe this year, but I was obliged to pay out \$1000 in another direction ; so I must stay at home this season."

That was all—not a word more ; but under the solemn, benignant look of the angel, there flashed into Miss Nettire's brain a sudden scorching consciousness of their meaning. The recent Juneroseville fire had left Miles Stanley penniless. He was an old man with a helpless family, and he was also Will Hartleigh's persistent enemy. Some one had sent Miles Stanley, anonymously, a gift of \$1000. No one had praised the unknown giver more loudly than Miss Nettire. She had also taken Will to task for his evident satisfaction over his enemy's misfortune. The generous unknown was Will Hartleigh, and he had sacrificed his year's pleasure for his enemy, and told nobody.

III.

Place, the parsonage ; persons, the much-enduring pastor and his more-enduring wife ; Miss Nettire and the angel, invisible.

Miss Nettire looked hard at the angel. This was a degenerate parson. He was on horseback when he should have been visiting sick old women, and he paid three visits to Mrs. Hauton, who occupied the most stately house in Juneroseville, where he paid one elsewhere. If ever the thunder fell, what head better merited it than that of this selfish, frivolous, worldly, time-serving, latitudinarian priest ? And again Miss Nettire looked hard at the angel. The parson laid down his book, and looked anxiously at his wife.

"I am troubled for Mrs. Hauton," he said, with a sigh. "Her trials are so many ! First, the death of Lucy, and now this terrible anxiety. Mr. Hauton is, undoubtedly insane, and yet his insanity is mixed with so much cunning that it would be no easy matter to prove it ; and she is obliged to look on quietly while he recklessly throws to the winds her children's property ; and to crown all comes this trouble between John and

his father. The young man will not credit his father's mental condition—in- sists on remonstrating with him as if he were a reasonable being. The poor woman feels as if she were losing her faith under these repeated afflictions."

Mrs. Parson looked sympathizing.

"You will ride there to-day, James?"

"I shall go there, but I shall not ride? I hear that some of my congregation are displeased with my new diversion. Their version of the matter is, their pastor rides about for pleasure and at his ease, while the afflicted suffer and die without him."

"And so you will walk two miles and a half through this deep mud—you who are already so weak?" replied his wife, a red spot beginning to glow on either cheek.

"What did the doctor tell you, James? That you could not hope to remain another year in your pulpit without active exercise, and exercise taken for pleasure, too. He said you might as well file a piece of steel every day in the year on exactly the same spot and not expect to wear a hole there. Follow my example, sir, and don't walk with the fear of Net- tire before your eyes when your duty to God and yourself calls you another way. I had no outside wrap this winter" (Miss Nettire started). "To buy one out of your salary was not to be thought of. I had given my shawl to Kate; I couldn't see her come shivering home from school every day. I had some pieces of silk, ten years old, and two extra breadths of cashmere left from my dress pattern. Between the two I contrived myself a paletot. It is cut after the latest style. I could cut it no other way. I lined and wadded it, and embroidered it to hide the piecing and help out the silk. It is very comfortable, and you say be- coming. Well, Miss Nettire stands aghast, I am told. She says it is no wonder that many young women are going to destruction, and that people sneer at Christianity, when a woman who, from her position alone, should be pre-eminently adorned with good works, attires herself instead in gold and pearls and broidered array; that means my piecing, you know. What should I do? Remain a prisoner in the house, and then be censured for non-attendance at the church, non-visiting, etc.? I say

we cannot serve two masters, and I pre- fer God to Miss Nettire. Be a wise man. Go and do likewise."

Miss Nettire's thin face was crimson. What sermons she had preached with that paletot for a text! What a scape- goat for the sins of the community was that luckless horse in her estimation! And how much she had added to Mrs. Hauton's heavy burdens! How natural, simple and inevitable looked the very things that in her eyes had been inex- cusable!

IV.

Time, lunch-time; place, Mrs. Gore- out's breakfast-room; persons, the angel and Miss Nettire, Mrs. Goreout and her cousin Sue.

Mrs. Goreout was a pretty woman, and made the most of it. Her chestnut hair was roll d back becomingly from her arch face. A light-minded bit of lace perched jauntily over her forehead, evidently setting up for a breakfast cap, though it could have no reasonable ex- pectation of being taken for anything more than a rosette. In Miss Nettire's opinion this bit of lace was the key-note to Mrs. Goreout's character. It was of no possible use. It could not keep her warm. She did not need it, for she was not bald. It was just there to look pretty—Mrs. Goreout's highest aim and constant endeavour, although she hypo- critically pretended to care about better things.

"Now," thought Miss Nettire, "if she knew an angel was looking at her, I wonder if she wouldn't wish herself in a plain gray dress instead of that ruffled wrapper, and whether she would try to tuck her hair behind her ears or not!"

But Mrs. Goreout evidently had no suspicion of the angel. She sat com- placent in her iniquitous gown, smiling as she dropped lumps of sugar into her cousin Sue's coffee, and talking in a pleasant voice.

"Grievous things are said against me? What are they, Sue?"

She smiled, and coined a word on the spot:

"Nettires."

"Oh!" Mrs. Goreout's white fore- head had contracted a little.

"You are a member of the church,

and yet Miss Nettire says you are absent half the time from the prayer-meetings, and from the Mothers' Flannel Society assemblies; and more than that, she don't see, for her part, how you can come flouncing to the communion and prayers in silk and velvet. She should think you would be afraid."

Mrs. Goreout sighed, and looked down for a moment, and then flashed a bright smile at Susan.

"Foolish to care, is it not? I won't care. It is true, I was not at the prayer-meeting last Wednesday. But there was a reason for it. Old Lisba's complaint is just now so bad that she keeps her bed. I could send her what she needs; but you know there are plenty to attend the prayer-meeting, and there are not plenty who will bathe Lisba's poor limbs, and brush her hair, and talk her into a happier humour. She told me once that for years her heart was as hard as a stone, because she thought that God had made one world for the rich and another for the poor, and that the world threw alms to her and such as her, as they would to a dog, to keep them from being too troublesome. But when ladies who were rich and happy and fortunate left their grand houses to sit down with her in her smoky room, and talk to her about her troubles, and waited on her with their own hands for Jesus' sake, then indeed she did believe there was a Jesus, and that Christians did love one another. Now, Sue, I would never dare to stay away when she needed me, after that. Think of the harm I might do to any one already so sore at heart."

Miss Nettire winced. She felt the gaze of the angel fixed on her with a look of solemn inquiry.

"And about the 'Flannel Society,'" continued Mrs. Goreout; "I was absent from that, too. It was the only day in the week on which I could take old Mrs. Bathersby and Miss Simcox to drive, and they have grown to count so on that weekly ride! They have so little pleasure; and though they pinch and save every cent just to live, they are so proud, it is the only thing I dare offer them. They like the change, and they like, too, to have the carriage draw up in front of their door. Their poor poverty-hunted souls shake off their

bondage, and you can feel that a pleasant sense of ease and importance is warming them through every fibre, as they chat with me and lean back on the cushions in an elegant manner. It is pure selfishness, I suppose, on my part. These are good women, and if the cup of cold water is not to be forgotten, I suppose even such a trifle as this will bring its blessing."

"And the silk and velvet?" queried Susan. "If meat makes my brother to offend, I will eat no meat while the world stands, you know. And your dress does offend Miss Nettire."

"Yes, I know; but how if eating no meat would offend a weaker brother yet more?" said Mrs. Goreout gravely. "I like to look nice, and yet I do suppose I should have no right to trip Miss Nettire with my fashions if it were not for Frank. He declares that my good spirits and tasteful dress are the best arguments he has ever heard in favour of religion; and that he can have confidence in a piety that does not consist chiefly in asceticism, but does everything as to God, even rejoicing and looking lovely. Miss Nettire does not need me as much as Frank. Her conversion is not at stake, while my influence over Frank depends very much on such trivial matters. But I know what I can do. I can try to be better friends with Miss Nettire. I fancy we have none of us enough of what Rosa calls 'love charity' for her. 'We think too much of the prickles, and not enough of the real goodness in her character.'"

Miss Nettire gasped. From the solemn, benignant presence near her something like a halo seemed to shine about Mrs. Goreout. A great sob came choking into the spinster's throat. "Go back," she said huskily, "to Sallie Nettire's house. She is the sinner whom you came to seek, and who ought to arouse all my righteous wrath. I believe now, if we could but know all, there are few for whom there is not some palliation, and no case in which we can be certain of judging a righteous judgment, and that is why God forbade us in our blindness to judge at all. I could get over the rest, but to think that such a butterfly as Maria Goreout should be doing things for Jesus' sake! I am go-

ing home to pray not to be judged as I have judged others."

V.

Miss Nettire at her window.

"I wonder why Julia Pritchard is forever in the street? I should think she had better be at home with her bed-ridden mother." Pulling herself up: "No, I don't! I don't think like that. Maybe she has the best of reasons."

Miss Nettire had concluded that the angel's visit was a dream, but it had left its traces. Hence a constant succession of single combats between herself and her second nature in private; in public such a reformed edition of Miss Nettire as set all Juneroseville wondering. If angel's visits were not so few, how certain other communities might be similarly benefited!—*Harper's Bazaar*.

THE SHIPWRECKED SAILORS.

It had been a dismally rainy day, but going into the cellar for apples gave Harry a brilliant idea, if mamma would but let him carry it out. So he rubbed his boots on the mat till they were clean enough for him to seek and ask her. He found her in the study reading with papa. He looked a little doubtfully from one to the other, and then said: "Mamma, there's such a nice lot of water in the cellar—it's three or four inches deep, and I've only old clothes on, and big top boots—mayn't I take a board, and pretend it's a boat, and sail on it?"

His mother saw he was about as dirty as he could be, and she knew that boys delight to paddle in water; so she thought it as well to grant the petition, and tell him he might go for a little while.

He went off delighted; when, with a wistful face, his sister Gerty said:

"I wish I was a boy, so that I could play in the water, too."

Soon she came in with her rubbers on her feet, a water-proof cloak around her, and a scarf tied over her head, and wished to be allowed to join Harry. Mamma knew the rainy day had been rather a long one to the little girl, so she gave a ready permission.

Very soon Gerty returned from the cellar to report progress: "Mamma, it's just splendid! You never saw such a nice cellar!" (Mamma didn't want to very often.) "The platform is our wharf, and we've got a long board and put the biggest tub on it, and that's our boat."

The happy voices reached their parents, who smiled at the pleasant conceits they heard. First, Gerty was a mermaid and Harry a merman; then they were sailors, going from one end of the world—their tiny world—to the other. They sailed up to the platform, and took in a cargo of fruit; and some of their voyages were as wonderful as any you ever heard or read of. They took apples to Florida, and brought back oranges; but the oranges looked very much like potatoes.

Then they resolved to carry a cargo of especially fine oranges to friends who live where the climate is too cold for such fruits to grow; and I think it was that cargo that brought them to grief, for the oranges resembled pumkins, and proved to be too heavy for the ship. Somehow it lost its balance, and—splash! "Two shipwrecked children!" exclaimed mamma, as, followed by papa, she ran to their rescue. Such shivering, dripping little mortals as came up from the cellar!

"I thought so," sagely remarked their father.

Men always say "I thought so" after such things happen.

"Why, you are a mermaid and merman," said mamma. "Or—play you are two poor little shipwrecked children, and papa has just rescued you from the water, and brought you here, because this is the nearest house, and we are going to dry you." So papa undressed one child and mamma the other; and they were soon in warm flannels and night-dresses.

"Now, papa, please tuck them up between the blankets—that's what they do to shipwrecked people—and I'll roll this flannel around their feet. Why, how cold the poor little toes are!" And away she ran for two hot flat-irons, which she placed at their feet.

"Now," said she, "I must get some warm food for you."

In a short time she returned with two basins of warm bread and milk.

The children eat their suppers, said their evening prayers, and were again tucked up in bed—all the while talking merrily over the "wreck," and enjoying having their mother play it with them.

And when, an hour later, their parents looked in upon them, they found them sleeping-soundly.

"Dear little shipwrecked sailors?" said their mother. "They hadn't the least idea that they were sent to bed for getting wet."

"No, indeed!" answered their father. "That would have given the matter quite another aspect."—*Mrs. G. A. Rawson, in Christian Union.*

TWO CAUSES OF RELIGIOUS DEPRESSION.

Ill-health is a frequent cause of religious depression. Beethoven himself could not produce sweet music from an organ out of tune; and the purest and best soul often suffers because it plays on a most discordant instrument. By long labour and insufficient food and exercise the blood becomes deteriorated, the nerves enervated, the brain itself diseased. Then the soul suffers from the reactions of the body. The sufferer needs medicine, not counsel: a physician, not a minister; no kind of religious exercise, only rest. After weeks of exhausting toil, in which, perchance, the soul has been wrought up to the highest pitch of excitement, a crisis long expected is passed, and the exhausted and overworked labourer is found at night in a condition of commingled weakness, weariness and excitement somewhat analogous to that which he suffers who has stimulated himself by the use of alcohol. He cannot pray; he cannot read his Bible; he can form no thought of God; he can scarcely exclude thoughts of worldly concern or even wicked imaginations. His mind is rudderless and drifts. He seems to himself to have lost all hold of God and all hope of heaven. "What can I do?" he cries. Do? Go to sleep. Recuperate the overtaxed nerves: restore the equilibrium of the exhausted body. Prayer is a mental

exercise; and there are times when the mind is incapable of any exercise, when to sleep is a more sacred duty than to watch and pray. If, at night, I take my child into my lap to talk to him of truth and duty, and his weary eyes close, and his weary head droops and drops upon my shoulder, do I chide him? No! I lay him down to his sleep and reserve my conference for another season. And when my wearied mind refuses to talk with my heavenly Father, or even to listen to him, neither does he chide me nor do I chide myself. "Sleep, my child," he says to me; "we will talk another time."

A wrong kind of self-examination is a frequent cause of religious depression. Examine yourself by all means; but do it in the Scripture way, by examining the fruits of your life. Character is determined by its root; but it is to be measured by its fruit. Do not try to search your heart for the fruits of the Spirit. Do not lay your soul on the dissecting-table and, with a spiritual scalpel, cut and carve into it to see what is the condition of its vital organs. Such self-examination makes not a strong Christian but a religious hypochondriac. When a lad, just entering college, I formed the idea that it was necessary to a good education to be acquainted with the laws of health and disease. Did not the old maxim say "Know thyself?" What nobler study of mankind than man? So I borrowed a medical dictionary and began my studies. I determined to know myself thoroughly. I read Asthma and became convinced I had asthmatic symptoms. I read Bilious Fever, and was perfectly certain I needed a course of calomel as a preventive. I studied Consumption long and anxiously, and looked in the glass for the pale face with which Nature had endowed me, and for the hectic flush which the imagination supplied. I read Dropsy, and went about the house pinching myself to see if indentations were left in my flesh. By that time I became convinced that when I got through the alphabet there would be no hope for me; so I shut up my medical dictionary, went off to the country, and never have examined myself for disease since. There is many a man who pursues a similar course in

spiritual matters He reads all the books of morbid experience he can find; he pores over Bunyan and Cowper; he imputes to himself all the diseases and disorders which observation discloses or the imagination conjures, and he wonders that he does not get peace! Peace! It is none of my business whether I have peace or no. Peace is God's gift, and he will give it in his own time and way. His message to me is, "Run with patience the race that is set before you." Leave your heart alone. Let it beat naturally. If it is diseased, thinking about it won't make it better. Get up. Get out of your corner. Shut up your book. Go out into the sunlight. Take up the common, plain, practical, prosaic duty of the hour. Live to make others happy. And leave God to give you peace or no as he chooses. It is your business to make the voyage of life by his chart and compass. It is his business to determine whether you shall have clear weather or fog.—*Lyman Abbott, in Christian Weekly.*

MODELS OF PRAYER.

We have been interested—for the first time quite recently—in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and, above all in length, from those heard in these days in the Christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible, put together. The first is in Genesis xxiv. 12-14, and contains one hundred and ten words, and is not more than one minute in length. The next is in Exodus xxxiii. 12-15, and contains one hundred and eleven words and is not over a minute long. The third is in Joshua vii. 7-9, and contains ninety words. The fourth is in II. Kings xix. 15-19, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah i. 5-11 and is about two minutes in length; another is in Ezra

ix. 6-15, and is about three minutes long; another is in I. Kings-viii. 23-61, an important dedicatory prayer, offered by Solomon himself at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel ix. 11-19, was probably less than four minutes long. In the New Testament, the prayer of our Saviour, John xvii., is well known; it is contained in twenty-six verses, and is five minutes long; while the model prayer—the Lord's Prayer—is far briefer still. Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wandering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer, to lift up the hearts of men to commune with heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish temple in Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few Oh's and Ah's in these models; their authors do not often say, O Lord, Lord, but tenderly, filially, directly, quietly, simply, they ask the blessings they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.

"After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, Amen!"
—*Gospel Banner.*

FAITH.

BY REV. WAYLAND HOYT.

I am sure I can never forget it. This great act of Faith was done so simply, heartily, immediately, in this case, that ever since the incident has fastened itself in my memory as one of the clearest illus-

tration possible of the way of salvation by simple faith. It was one night at our inquiry meeting. I was waiting by a man to help him if I might.

Said he, "I know I am a sinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know where to step."

Said I, "Do you believe that the Lord Jesus tells you the truth, and will never deceive you?"

"Certainly I do," he answered. "I haven't the slightest doubt about that."

"You are absolutely sure," I asked again, "that the Lord Jesus cannot lie?"

"Absolutely sure," he said.

"Well, now," I replied, "since you are so certain that Christ never can deceive you, why don't you take him exactly at his word? He tells you this word anyway, 'Him that cometh to me I will in no wise cast out.' Now coming is just the yielding up of your sin, forsaking it, and consecrating your soul to Him. Don't you suppose that if you do your part of it, it is perfectly certain that Christ will do His part—receive you—never cast you out?"

"I think it must be so," he answered.

"Well, now," I asked again, "as far as you know yourself, do you thus come?"

He waited a minute and then said, solemnly, "as far as I know myself, I do."

"Can you not then," I answered, "just believe that promise, let your faith fasten on that word as a word for you, 'I will in no wise cast out?'"

There was absolute stillness for a moment, then the man looked up suddenly and exclaimed, "Why, is that all?"

"That is all," I answered.

"Why," said he slowly, as if speaking to himself, "Then—I think—I must be—a Christian."

"My brother, you are a Christian," I answered joyfully. And so it was that he was saved by Faith. He just took hold of the Word of Christ and trusted it.

As some one else said about himself, "He just laid down on the promises;" and that is Faith.

Can we not all do that and thus be saved:

AS I HAVE SUNG, SO I BELIEVE

On the 30th of May, 1416, Jerome of Prague, after bearing a noble testimony to the truth for which he was ready to suffer, was led to the place of execution, through a crowd which heaped upon him every kind of insult. As he went along he sang the Apostles' Creed, and some hymns of the Church, 'with a loud voice and cheerful countenance.'

On reaching the stake, a mitre was given to him, probably in mockery. He placed it with his own hands on his head, saying:

"The Lord Jesus Christ, my God, was crowned for my sake with a crown of thorns, and I will gladly wear this crown for his glory."

He then threw himself on his knees, and kissed the stake, remaining in prayer for a few minutes. He was then bound with wet cords and a chain, and large pieces of wood, intermixed with straw, were piled around him. The executioner was about to set fire to the pile behind his back, but the martyr saw his intention and cried: "Come forward and kindle it before my face! If I had feared this, I should not have been here, for I might have avoided it."

The fire was kindled; and as the smoke and flames arose, so once more did the martyr's voice, in his last earthly hymn, so soon to be followed by songs of triumphant glory:

"Welcome, happy morning! age to age shall say;
Hell to-day is vanquished, heaven is won to-day."

Poggius of Florence, formerly secretary to Pope John XXIII., himself a papist, wrote, that same day, to his friend, Aretin: "His voice was sweet and full. Every ear was captivated, every heart touched."

When he had ended the hymn, he said, in the German language: "My beloved children, as I have sung, so, and not otherwise, do I believe."

Then he looked up, and said, with a loud voice: "Into thy hands, O God, I commit my spirit."

There was an awful interval; the testimony was not yet complete, the crown was not yet won. The flames, fanned by

a strong wind into intenser heat, were yet by that very wind ever and anon driven aside, exposing their terrible ravages upon that "temple of the Holy Ghost," and prolonged the torture. Once more he cried out (a golden link of prayer and faith between the praises ended and the praises to begin):

"O Lord God, have mercy upon me; have mercy upon me! Thou knowest how I loved thy truth. Thou hast redeemed me."

And then a fiery veil covered him from view, once more parted the wind disclosing blistered lips yet moving as in prayer; and then—charred and blackened remains below, and another glorified spirit, holy and beautiful and victorious above.

Oh, that the dying testimony of all who sing the Church's "songs of grace and glory" may be like that of Jerome of Prague, "As I have sung, so, and not otherwise, do I believe!" Let this be the standard of our singing; the expression of "true and lively faith" in Him "who, by his death, hath destroyed death, and by his rising to life again, hath restored us to everlasting life."

FACTS ABOUT THE CHURCH OF ENGLAND.

The London *Times* says that the aggregate revenue of the bishops of the Church of England is £152,000 a year; of the chapters probably £250,000, and deans get from £1,000 to £2,000 a year; canons from £500 to 1,000 a year. The cost of keeping up the cathedrals varies from £400 a year at Llandaff to £12,000 a year at Durham. There are 12,888 parochial benefices. The whole number of parochial clergy is 17,869, of whom 4,891 are curates. The alphabetical list of the clergy contains 23,000.

The patronage of 3,404 livings is private and saleable; of 6,488 is unsaleable. Of the 4,082 patrons, 1,043 are clergymen. The crown has the gift of 957 livings, the bishops of 2,088, the chapters of 911, the colleges of 851, parochial rectors and vicars of 998, other bodies or persons of 670. There are 465 livings, which contain a population above 8,000. They are served by 1,154

clergymen, one to every 700 houses or 4,300 persons. The livings with populations between 8,000 and 4,000 are 882 in number, served by 1,814 clergymen, one to every 530 houses, or 2,750 persons.

The livings with populations between 4,000 and 2,000 are 1,143 in number, with 715 curates, so that there are 1,858 clergy in charge of the 3,500,000 people in these parishes. This affords one clergyman to about 2,000 persons or 350 houses. The livings with population below 2,000 are 10,389 in number, with 2,000 curates, and the population in their charge comprises 7,500,000 persons. In these livings is one clergyman for every 600 persons.

The minimum income for the English clergy serving in parishes containing more than 4,000 souls is £300. There is a probability that this minimum will be extended in a few years to the case of parishes including a population of more than 2,000. With regard to the remaining class of parishes, the Crown has taken steps for raising the incomes of the poorer livings in its gift; the colleges have long been gradually improving the incomes of the college livings; the recognition of local claims prescribed by Parliament will take effect on a very large proportion of the Episcopal and capitular livings. Those which are private have no hope except from the enlightened liberality of their patrons.

THE RICHES OF CHRIST.

GOD does not wish his children to commence business on credit. It is true our debt is large, our sins are many; but it is God that justifieth, and He giveth more grace,—enough of grace to pardon all at once;—not only that, but He gives a good stock in hand to begin life. We are not to live on the mercy of the devil and his children, and begin business on trust; the trade is to be free; all our debt is paid, and sufficient in hand to carry on; we have enough to meet the bills. Blessed be God, "As thy day so shall thy strength be."

I expect to make a better fortune than the Rothschilds, or the East India

Company, or all the merchants of London, Liverpool, Manchester or Birmingham; yea, than all the world. Glory to God, "For the merchandise of it is better than the merchandise of silver, the gain thereof than fine gold." It is a better merchandise than that of Egypt, Ethiopia, or the wealth of Peru. "Godliness is great gain."

Who would envy the rich of this world? who would envy their palaces, their castles, their parks, their fish-ponds, their coaches-and-four, that hath all his consolation and happiness in God? If the Father, Son, and Holy Ghost be your portion, don't quarrel with the dogs of this world about the bones; let them have them. You cling to the treasures of eternity. "Lay hold on eternal life." I think I should faint before I left this place, if I had no hope that I possessed something that will be with me in every storm in this world—in the deep waters of Jordan—in the last judgment, and for ever. Glory to God, I almost think, friends, I shall never faint again. God Almighty and I are united together. We are partners, glory to His name. Here is a firm that will never become a bankrupt. There are thousands of poor in it; but there is ONE sufficiently rich to keep the credit of the firm, not only in this world but in eternity.—*Morgan Howells.*

HALF A VICTORY.

I will tell you how it was. Jack had been told that he must not go to see a certain boy called Sam without asking his father's permission. Sam lived in a place where there were a great many boys, and Jack loved dearly to be with them. There were many things to play with, and everything was very pleasant. One day some of the boys said to Jack: "Come, let's go down to Sam's." So Jack started to go along with them, although he knew he was not doing right. But after he had gone some distance, his conscience troubled him so much that he could not bear it any longer. He was disobeying his father, and he could not be happy. He determined he would leave the boys, run home and ask his father's permission, and then he could

go back with a light heart. But he was ashamed to tell all this to the boys, so he pretended he did not want to go any farther, and said: O boys, I don't care to go down there; I'm going home." So he started back to ask his father's permission. This was given, and he went off merrily, almost overtaking the boys in his haste to get there.

Now this was only half a victory. It was better than nothing, but it was not a right good honest victory. If little Jack had done *quite* right, he would have said at first, "Boys, I can't go with you, until I have asked father." That would have been a *whole* victory. He would have told the truth and been obedient too.—*Advocate and Guardian.*

IF YOU PLEASE.—The Duke of Wellington was drawing nigh to death. The last thing he took was a cup of tea. When the servant asked if he would have it, he replied, "Yes, if you please."

This great duke had been used to command large armies, and to be waited on by some of the most noble in the land, but we see how kind and courteous he was to one of his common servants. Learn to be polite.

"If you please" makes people willing to help and serve you.

"If you please" is a key which unlocks many a door of kindness in the family, and is a part of that bond of affection which unites brothers and sisters together in love.

Will you learn to say it?

Mr. Samuel Morley, M. P., is distinguished, amongst other excellencies, for his liberal appropriations to religious and benevolent objects. He is reported to invest as much as one hundred and twenty-five thousand dollars *annually* in gifts to God's cause.

UNIFORM LESSONS FOR 1873.

THIRD QUARTER—SEPTEMBER.

- Sep. 7.—The Twelve Called.....Matt. 10, 1—15.
 " 14.—Jesus and John.....Matt. 11, 1—11.
 " 21.—The Gracious Call.....Matt. 11, 25—30.
 " 28.—REVIEW.