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THE
Canadian Independent.

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No. 7.

THE JANUARY QUARTERAGES.

To many of our readers, the title of this article will be unintelligible ; but not to the Home Missionary pastors, who depend so much upon the prompt remittance of the grants of the Society, every three months, and whom the General Secretary-Treasurer has so financed for many years as not to disappoint. That officer has not sent us, either officially or privately, any recent intimation as to the state of the treasury. But we know that the year began with a large balance on the wrong side ; and we have been led to fear, from the reports of Missionary Meetings published in our pages of late, that funds might not be as freely and promptly forthcoming as the case required. Evidently, the change from winter to fall, as the season for holding Missionary Meetings, was made too abruptly, and had better have been spread over a year or two more, and have been effected by degrees. Collectors were not ready before the meetings, and we know not how thoroughly they have done their work since. Then came the " financial stringency," which so severely affected the mercantile community throughout the Provinces, and we all know how benevolent objects fare in such circumstances. We think it, therefore, not amiss, entirely of our own motion, to " stir up by way of remembrance the pure minds " of pastors, deacons, collectors and subscribers, to see to it that this good cause suffer no loss, and that no missionary be tormented during the dead of winter, by any deficiency or delay. Notwithstanding the remarkable straitness of the money market, the country is enjoying great general prosperity. And we would specially appeal to our farmer friends, who reap the benefit of high prices and improved communications, that they give as the Lord hath prospered them. So let mechanics with increasing wages, merchants and professional men whose income and property are steadily advancing, freely consecrate their tithe to the Giver of all.

But after all, it is a small thing to plead for,—merely that our present operations be maintained. We want to see more aggressive work undertaken. A Christian, a church, or a denomination, can live only as they grow. With the widening of our national borders, the pouring in of thousands of emigrants, the opening up of the backwoods and prairies on the north, east and west, and the energy put forth by other Christian bodies, let the Congregational churches of Canada

do their part in this great evangelistic movement, and carry their distinctive testimony into all parts of the broad land.

CHRIST AND MODERN THOUGHT.—(Concluded.)*

BY REV. W. F. CLARKE.

In passing now from a consideration of the person of Christ to a brief discussion concerning His work, it may be well to spend a moment in glancing at the connection subsisting between the two. We might fairly and safely assume that if indeed so unprecedented an event as the incarnation of the Eternal Son of God has taken place, it must have been for the purpose of accomplishing most important results. He, who is set forth in Scripture as at once God and man in His own person, is there exhibited as the only Mediator between God and man—as the only Saviour of sinners. Moreover, it is also taught us that the plan of redemption consists in, or is based upon, what Christ, as God and man in one person, *did* in order to achieve human salvation. Both in fact and in doctrine, therefore, the person and work of Christ must, of necessity, be closely connected with each other.

Human beliefs, when logically and consistently carried out, go in sets or pairs. Hence those who maintain that Christ was a mere man hold that He did nothing for the salvation of men except what comes within the scope of teaching and of martyrdom. He made known, illustrated, and enforced the truth—sealing the testimony thereto with His blood. Those who regard Christ as a superhuman, but still a created, and not a divine or infinite, being, invest Him with a higher function than that of teacher, and ascribe to him the possession of merit and the exertion of *influence* with God, whereby He is induced to pardon sinners, and admit them to His favour. That merit and influence He is represented as having acquired by His inestimable services and great sufferings. Now that Mr. Beecher has given to the world his theory of the person of Christ, we know how to account for some of the strange statements that occasionally find their way into his sermons, evangelical and excellent as they are for the most part. His denial of any set plan of salvation, and his representation that redemption was the result of a great outburst of love from the Divine heart; his unsatisfactory utterances at times respecting the atonement: his vague generalities about Christ and about the relations between humanity and Deity, are, largely, explicable thus. This line of remark applies to the whole of theology. Every system of science, philosophy, or religion has some one central truth or object, round which all the others naturally and necessarily cluster. Christ is the central object in the Christian system—its grand, attractive Sun. From first to last, in the religion of the Bible, He is all in all. You may rely on it as an unerring index to the truth or falsity of any religious system, and, let me add, of any experience of piety, whether its

* Part Second of the Address at the opening of the Thirty-Fourth Session of the Congregational College of B. N. A., in Zion Church, Montreal, Sept. 16, 1872.

estimate of Christ is high or low. As Newton says, so simply and yet so forcibly, in lines more fit, perhaps, to find their way into an ordinary sermon than into an address like this, but so "pat" that I cannot forbear quoting them:—

"What think ye of Christ? is the test,
To try both your state and your scheme,
You cannot be right in the rest,
Unless you think rightly of Him."

Though so comprehensive a phrase as "the Work of Christ" may fairly be understood as including much more, it is usually employed to denote that great work of atonement, which alone furnishes an adequate object for so unparalleled a thing as the incarnation, and in view of which Paul exclaims:—"Great is the mystery of godliness, God was manifest in the flesh." It is with this meaning the phrase is used in the present address. Let it be further stated that it is proposed to deal with modern thought on this topic only in that phase of it which admits the fact of atonement as, in some way or other, the basis of human forgiveness and salvation. With the recent and somewhat disengenuous use of the term, "the sacrifice of Christ," as merely importing his example of self-sacrifice, we propose to have nothing to do, except to cast a contemptuous look at it in passing by. For such use of language is dishonest, and therefore unworthy of respectful attention.

Almost with the same unanimity with which it has maintained its doctrine of the person of Christ, the Universal Church has held what is known as the vicarious theory of the atonement, and has regarded the death of Christ as a sacrifice, a ransom, a propitiation for the sins of men, until of late years nearly all who acknowledged the deity of the Lord Jesus have accepted this view of his death, and only those who contended for his mere humanity rejected the prevalent idea of the atonement. But, within the past half century, a school of thinkers and writers has arisen who have sought to dissolve what has always appeared to be the necessary connection between the generally received doctrine of the person of Christ, and the doctrine that his death was a true and proper atonement for human guilt. This class of theologians adore Christ as God and believe in the incarnation, but they deny that the sins of men were expiated on the cross. As has been well observed, "Their gospel begins and ends with the song which the angels sang to the shepherds of Bethlehem. They contract their creed within the first fourteen verses of St. John's gospel. Their aim is to unfold some conception of the cross that will make it a salvation by its influence on mind and character." They plead for what is called the *moral view* of the atonement.

This theory denies that our Lord's death was in any sense penal, and maintains that it was just a revelation of infinite tenderness and compassion on the part of God, such as is well fitted to effect, and does actually effect, a total revolution in human character. Salvation is, therefore, deprived of one of its great elements, and instead of being two-fold—comprehending the removal of guilt and the transformation of character, it consists of the transformation of character only, *that* being supposed, apparently, to carry with it the cancellation of guilt, without any reparation of broken law, or any satisfaction to offended Divine justice. Two most ably written books, recently published, advocate this moral view of the atonement, one by Dr. Bushnell, entitled "The Vicarious Sacrifice," and the other by Dr. John Young, entitled "The Life and the Light of Men." Though met by masterly replies in various quarters, there is reason to fear that this theory has largely tinctured the religious thought of the age. Active controversy can scarcely be said to be going on in regard to it. But it tinges much of the religious literature of the day, and shows itself ever and anon in sermons, treatises, and editorials. Thoughtful readers of the *Advance* would notice an illustration of this remark in a recent issue of that able religious journal. It occurred in a highly commendatory review of a work just out, entitled "Humanity Immortal; or, Man Tried, Fallen, and Redeemed, by Dr. Laurens P. Hickok." Quotations are approvingly made, which, to say the least of it, go perilously near denying the vicariousness of Christ's atonement. Thus—"No one can do anything that can

give peace between the sinner and God in the eye of the law." * * "Any legal substitution is in the case itself impossible." * * "Justice can never permit the innocent legally to be punished for the guilty. Even, if willing, the suffering of another cannot be vicarious penalty." The idea running through the entire argument seems to be that law is ignored in the plan of salvation as if it had no voice to uplift and no claim to be heard in the transaction, while the one thing to be accomplished was the exertion of a salutary influence on the sinner. This is essentially what is known as the "moral view" of the atonement. The objections to this view are chiefly such as these:—

1. While professing to honour and satisfy law, it does so only in name. It denies the possibility of reconciliation proceeding on any legal footing, and affirms that there is in the case guilt which justice can never cleanse. It affirms that justice can never permit the innocent legally to suffer for the guilty. And so justice is satisfied by a moral influence, in place of a substantial reparation. The legal alternative is rightly stated in the foregoing extract to be sinless obedience with approval, or sinful disobedience with condemnation. But condemnation is the precursor of punishment, and, according to this theory, the sinner is let off by the expedient of a moral influence, instead of being liberated by the intervention of a substitute. If reconciliation cannot be put on a legal footing, if guilt cannot be cleansed in harmony with justice, then, assuredly there is neither reconciliation nor pardon. For law is immutable and unyielding. Justice is an inflexible, inexorable thing. The position taken above amounts to a denial that this world is under the reign of justice at all. For how many instances there are of the innocent legally suffering for the guilty. If justice can never permit this how does it come to pass? The fact is, that a wrong principle runs through this whole theory. It sets aside the law's just demand, ignores penalty, misconceives justice, and denies substitution. Forgiveness is in itself a delicate, difficult, and perilous thing as a governmental act, and can only safely be ventured on when, by some means, law is completely vindicated and upheld. This is done only when, in person or by a proper substitute, the command is obeyed, or the penalty endured. It is one thing to maintain that the endurance of the law's utmost penalty by a fitting surety is as vindictory of it as though the sinner himself had suffered, and a vastly different thing to maintain that there is no endurance of penalty whatever.

2. A second objection to this theory is that it can only be upheld by wresting the Scriptures from their plain and natural meaning. Forced interpretations must be put not on an incidental text here and there, but on a class of passages the most numerous and highly important of any to be found in the Bible. Isaiah's declarations, "Surely He hath borne our griefs and carried our sorrows;" "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed;" Paul's assertions, "Christ died for us," "reconciled to God by the death of his Son," "Christ hath redeemed us from the curse of the law, being made a curse for us," with a host of similar passages, must be eviscerated of their obvious meaning to sustain this view.

3. The theory in question is comparatively powerless in its effect on the human heart. This is acknowledged even by some of those who advocate it. Dr. Bushnell, after labouring through four hundred and fifty pages to get rid of expiation, substitution, and propitiation, representing them as fallacious, morally revolting, unscriptural, out of harmony with the genius and spirit of Christianity, and therefore unworthy to be entertained, owns that there is a thousand-fold more power in the vicarious than in the moral view, and actually contends that though the moral view is to be believed, the vicarious view must be preached if men are to be moved out of their sins and brought nigh to God. A striking corroboration, this, of Paul's language concerning the preaching of "Christ crucified;"—"Unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

4. Finally, this and similar new-fangled theories are to be dreaded, because of the consequences to which they inevitably tend. The expiatory character of Christ's death cannot be abstracted from the Christian system without the direst results. Such an act would shake the authority of inspired teaching, undermine the true theory of Divine moral government, root out our strongest moral instincts, and disown the religious faith, experience and life of the nineteen Christian centuries. An act so deadly would tell worse on the next than on the present generation. There are those who, from originality of mind, extreme independence of character, and perhaps want of adequate early discipline cannot keep in the beaten track of orthodoxy, but dart from it ever and anon like so many chamois or gazelles, leaping and bounding from rock to rock and from crag to crag along the confines of the narrow way, but keeping it in view and returning to it from their dizziest heights, being right at heart however wrong in the head. Too many, however, influenced by their example, wander into the by-paths and clamber up the precipices of error to their utter ruin. Bunyan's "matchless allegory" has no truer or sadder bit of picturing in it than this: "Then said the Shepherds one to another, 'Shall we show these pilgrims some wonders?' So when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top." A comparatively safe and easy slope on its nearest side, but very steep and dangerous on its farthest side;—such indeed is the hill of Error. Happy they who have no ambition to climb it.

The doctrine of expiation implies utter depravity and helplessness, as well as hopeless guilt; it sets forth infinite mercy, effecting redemption at the cost of a price, "all price beyond;" it brings in a salvation *all of grace*; it provides adequate means for heart renewal; it binds the pardoned sinner in grateful allegiance to Christ, making his love the central spring of all duty, and the constraining power to all holy obedience. To do away with all this and substitute for it a pictorial and unreal exhibition, is to inflict on Christianity unspeakable injury and irreparable loss. The deadly results may not show themselves at first and at once, but sooner or later they will be unmistakably and terribly manifest. In the eloquent words of another: "For a time those who refuse to acknowledge that Christ has redeemed us with his 'precious blood,' may still confess that He is 'the King of glory,' and 'the everlasting Son of the Father,' may cling to Him with enthusiastic love, may adore His bright perfections, and from the depths of their spiritual nature may confess that in Christ are treasured up all the immortal hopes of our race. While this faith lasts their hearts will be true to Him, and in Him they will find eternal life. But with the new generation this theology must either return to the ancient creed of the Church, or drift away into mortal heresy. For eighteen hundred years the divinity of our Lord's person, and the expiation effected by His death for sin, have stood and fallen together; the rejection of either has always been followed by the rejection of both. The doctrine of expiation, profoundly true in itself, and of transcendent value to the religious development of the soul, is the surest defence of the only Christian truth which can claim to be of still higher worth to the spiritual life of our race,—the personal manifestation of God in Jesus Christ our Lord.

Young men—students in this College—you have consecrated your lives to the preaching of Christ, and they could not possibly have a nobler, higher consecration. Your business is not to exalt yourselves as able, scholarly, and eloquent, but it is to exalt Him who is "Lord of all." The best qualification for this work is to have a religious experience that will make your hearts full of Christ, and this is to be obtained by communion with Christ. Let Paul's aim be yours: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Stand in the good old path, and cling to the grand old doctrines. The preaching owned of God on the day of Pentecost, will be equally owned of God in these days. The

words that shook the world in the times of the Reformation, are "mighty through God" still. The truths that were so pungent in convincing and so powerful in converting men when Whitfield and Wesley proclaimed them, have lost none of their efficacy and preciousness. Abjure moral essaying, indulge sparingly in aesthetics, have no ambition to be admired. Aim to be "mighty in the Scriptures," and make this your motto—"We preach Christ crucified." The world is cold, and dark, and dead. Nevertheless, it is aching to hear about the Man of Calvary, and will stop in its most hurried marches and rushes to listen to the story of the cross. The wonderful direction of modern thought toward Christ is in your favour. Many signs of the times are most encouraging. There is, indeed, no lack of difficulties, and there never will be while the human heart is wicked and the devil is abroad among men. Hold up Christ. Make the cross conspicuous. Dwell much on Calvary. So shall each of you realize the poet's conception :-

"A youth who bore through snow and ice,
A banner with this strange device

Excelsior !"

You shall go on from strength to strength. You shall win glorious moral triumphs. You shall have the joy, than which there is none purer or richer this side of heaven, of bringing souls to Christ. Your names may not be trumpeted on earth, but they will be remembered in heaven. The Master's "Well done!" will be an "overpayment of delight" for all the difficulties, toils, and privations of your chosen career. "Be thou faithful unto death, and I will give thee a crown of life."

"Oh, happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honour crowned.

"Christ shall the banquet spread
With His own royal hand,
And raise that favoured servant's head
Amid th' angelic band !"

TRUSTING IN CHRIST.

BY REV. THEODORE L. CUYLER.

That little vital word *faith* has long been in danger of being smothered under piles of explanatory treatises and commentaries. One of the sweetest flowers in God's garden has been terribly pulled to pieces by theological botanists who have insisted on *analyzing* it, until its beauty and fragrance have about all departed. "My college professors tried hard to explain faith to me," said Rev. Dr. B——, "but it was a muddle to me until I came and trusted my soul to Christ. When I *did* it, I understood it." It is the simplicity of faith that puzzles people. They are after a doctrine when they ought to be performing an act. They worry their brains when they ought to be yielding their hearts.

One man defines faith to be an assent to the truth of the Gospel—to the 'record' which God has given to us. But this is a mere intellectual act, a very important, but not soul-saving act. For the Bible declares that except we *repent* we cannot be saved, and that without holiness no man shall see the Lord. Intellectual belief in the Gospel may exist without the slightest penitence, or the faintest shadow of holiness. There are intellectual believers in hell. "The devils also *believe*—and tremble!"

Faith has been defined as "taking God at his word." This is a capital description of a certain act of the mind which is essential to true faith. If a man does *not* take God at His word he can certainly never become a Christian. But does any "word" of our Heavenly Father save our souls? Did the Apostles ever preach, "Believe a *word* and be saved"?

Had a General Assembly been entrusted to draw up a plan of salvation, they would probably have reported a series of articles, and decreed that "whosoever accepts and believes these articles shall have everlasting life." Then we should have been set to studying a creed; we should rest our eternal hopes on a "platform." But where is the *Rock*!

Paul and Peter and John were wiser than to direct a poor dying sinner to a *system*, however sublime or heavenly. They pointed guilty men, not to a system, but to a *Personal Saviour*. To an Almighty Person, to a loving, compassionate Person, to the ineffable Son of God, they sent every anxious seeker who enquired, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." Not in Christianity, but, on Christ!

Mark that little yet great word, *on*. It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, and in Washington as a pure patriot, or in Newton, as a profound teacher of science. But they do not trust their souls to Jesus. They do not rest on him for salvation. They do not build their hopes of Heaven on Him. When the miner looks at the rope that is to lower him into the deep mine, he may coolly say, "I have faith in that rope as well made and strong." But when he lays hold of it and swings down into the tremendous chasm, then he is believing on the rope. Then he is *trusting himself to the rope*. It is not a mere opinion; it is an act. The miner just let go of everything else, and bears his whole weight on those well braided strands of hemp. Now that is *faith*. And when a human soul lets go of every other reliance in the wide universe, and hangs entirely upon that atoning Jesus, that soul "believes on Christ." That soul is entrusting itself to Jesus, for guidance, for grace, for strength, for pardon, for final salvation.

Is not this the real core of faith? Is it anything else than simply *trusting ourselves to Christ*? Can there be a simpler, clearer idea of Bible faith than this? If so, we never have discovered it.

In the Westminster Confession, faith is defined as "receiving and resting on Jesus Christ alone for salvation." Here are two good words—*receive* and *rest*. But the Bible is more pithy still: it uses only one word—*trust*. How often too it is used! In the Old Testament it occurs more than two hundred times. "Blessed is the man that trusteth in the Lord." In the New Testament the corresponding words are "believe" and "faith." If we examine the Greek word "*pisteuo*" we find that it signifies "to rest on," to entrust ourselves to. We read that at a certain time "Jesus did not *commit* Himself to them." That is "He did not trust Himself in their hands." This same Greek word is used by Paul in that immortal flash of heavenly light, "Believe on the Lord Jesus Christ and thou shalt be saved." *Trust yourself to Christ and you are safe!* That is what the Holy Ghost tells us through the lips of Paul.

This is an *act*. Not an opinion simply. It is *doing*. It is laying hold on Jesus. It is trusting Jesus to lead us, and *going where He leads*. What avails it to me to analyze Saratoga water, and to believe in its virtues. I must drink the water, if I want its purifying power. And the soul that has not actually drank of Christ, can never be purged of sin. O thirsty, dying soul, how long will you stand gazing at the precious water of life? Stoop down and drink! Saving faith is just as simple as drinking, if you will only try it.

Let us condense the essence of the Gospel into three points. First, you must venture to Christ. This takes you away from sin. Second, you must venture on Christ; this is true faith. And ever after you must venture for Christ; and that is the life of love and self-denial. Can these three points be condensed into one? Yes! The word of God has done it in that simplest and sweetest and yet sublimest of sentences, "*Trust yourself to Christ and be saved.*"

THE NEW YEAR.

Time is like a restless river,
 Bearing on its tide away
 Wrecks of radiant hopes, that over
 Bloom, and fade with closing day ;—
 Bearing on the youth to manhood,
 Bearing manhood past its prime ;
 Changing all things, resting never—
 Touch, O touch us gently, Time !

We who speak, and ye who ponder—
 We who write, and ye who read—
 Gliding swiftly down, may wonder
 If we're growing old indeed ?
 If the past is gone forever—
 If the present may not stay ?
 Or to-morrow be the giver
 Of the joys we missed to-day ?

One year more of all the number
 Given us for our earthly stay,
 Gone into the past, where slumber
 Every wasted yesterday !
 Up to action ! Let the present
 Day and year and hour of time
 Prove, while love and hope are pleasant,
 Duty only is sublime !

W. W. S.

 Obituary.

MRS. JOHN LAMB, SENR., OF WARWICK.

Mrs. John Lamb, Senr., died on the 8th of December, 1872, in the 78th year of her age, in the Township of Warwick, Ontario. The deceased was a native of Scotland, immigrated to Canada fifty-two years ago, and settled with a number of friends in the Township of Lanark. The same year she was bereaved of her first husband, and two years afterward married her surviving companion, with whom she lived a few weeks more than half a century, a rare thing indeed in the case of a second marriage.

Some of these settlers struggled to get a livelihood from their farms in Lanark for fifteen years, and then abandoned them with all the improvements, and without a cent of remuneration for buildings or clearings, and came to Warwick, where most of them have secured good farms.

A Congregational Church was formed about four years afterwards in Warwick, under the pastoral care of Rev. L. McGlashan, and Mrs. Lamb was one of its first members and continued in fellowship till her death. She has left behind a husband and seven children. May they all meet her in heaven !

At the funeral the following words of our Lord were made the foundation for some practical remarks :—“ I am the resurrection and the life : he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die. *Believest thou this ?*”

JOHN SALMON.

Forest, Dec. 20, 1872.

Literary Notices.

THE UNIFORM SUNDAY SCHOOL LESSONS for 1873 are a "great fact," as the *Times* one morning said of the Anti-Corn-Law League, the announcement marking the speedy triumph of the Free Trade cause. With whom the movement began we are not curious to know. But, the germ of the idea was the having *one lesson throughout all the classes of a school*, instead of each teacher selecting a random passage or a course at "his own sweet will." The next stage was, for all the schools of one city, as Chicago, to take the same course, so that all the Sabbath School workers of the place would have the Bible open at one page each Sabbath. This was found to be wonderfully helpful in the way of mutual co-operation, assisted study, and united services. Then, or perhaps earlier, local uniformity being "thirdly" instead of "secondly," came the idea of *denominational courses*, and the Methodists, the Presbyterians, the Baptists, and the Episcopalians prepared lessons to be taught simultaneously in all the schools of each body respectively. Then, of these two ideas, one lesson in all the various schools of a place, and one lesson in all the schools of a denomination throughout the land, was born the present sublime conception—all the classes of all the schools of all the churches taking up one and the same passage each Lord's Day! It has been against doubt and opposition of every kind that this great plan has won its way, but its own merits have been its best advocates, and now the tide of enthusiasm in its favour among Sabbath School workers has risen so high and so strong as to carry all before it.

At the National Convention of Sabbath School Teachers held in Indianapolis, in April, 1872, this entire subject was discussed from every point of view, and the result was the appointment of a committee of ten, half ministers and half laymen, to prepare such a scheme of lessons for two years, the plan contemplating a complete curriculum of Bible study, extending over seven years, and embracing within that period every part of holy writ. In deference to the wishes

of Canadian delegates to the body, the Convention made itself "International," and the Canadian Association was requested to send two additional members to meet with the Committee. Canada was accordingly represented by Rev. J. M. Gibson of Montreal, and Mr. A. Macallum of Hamilton. The whole story of the discussion at Indianapolis, and of the deliberations of the Committee, was excellently told in the addresses of Rev. E. Morrow and Rev. J. M. Gibson, at the Montreal Sabbath School Convention, in October, 1872, recently published in the report of that meeting. The result has been the issue of a table of lessons for 1873, in which six months are given to Genesis and six to Matthew, and which will be very extensively used throughout the United States and Canada. The Presbyterians, the Baptists, the Methodists, and Congregationalists will almost universally adopt the scheme, and a great many Episcopalians. In Canada, there will also be a very general falling into line. Dr. Vincent, visiting England the last summer, found the London Sunday School Union entirely willing to take part in the movement, and, had not their scheme for 1873 been already prepared, they would have adopted the one drawn up in New York. As it is, they have joined in selecting the "International Texts" appropriate to each lesson, and in 1874 they purpose fully identifying themselves with the plan, doubtless having a voice in the selection of the lessons for coming years. On the Continent, many Sabbath Schools will take the uniform course. So that the proposed seven years' curriculum may soon, as Mr. Gibson said, deserve to be called "Inter-Continental" rather than "International." Is there not inspiration in the very thought that tens of thousands of teachers, and literally millions of scholars will, Sabbath by Sabbath, be bending over the same portion of God's word? Will not their united prayers bring down a special blessing from on high?

One great benefit of the uniform system is the great quantity and better quality of "Helps" available in conse-

quence for teachers and scholars. Competition is setting publishers and authors upon their mettle, to the great benefit of the teaching community. We notice the matter in this department, chiefly for the purpose of informing our Sabbath School readers where they procure the best assistance in their work.

There is no English *periodical* that will give notes on the lessons for 1873, as they have not yet been adopted there. But among English *books* on Genesis we may mention such as these:—*The Bible Commentary* ("The Speaker's"), by some of the best scholars in the Church of England, bishops, professors, and clergymen, especially with a view of providing an antidote to Colenso's writings. It was prepared at the suggestion of the Hon. J. B. Denison, the late Speaker of the House of Commons, whence its popular name (not the actual title of the work), and was several years under the hands of its compilers. The first volume embracing the Pentateuch has appeared, and may be had in an English or an American edition, costing some five dollars. We need scarcely say that it is a scholarly, liberal, yet orthodox exposition, meeting directly the difficult problems found in the books of Moses.

Teachers of slenderer means, and less ample leisure, will find much help from the volume on the "Old Testament" of *The Class and the Desk*, by Rev. James Comper Gray, of Halifax, Yorkshire. It costs less than a dollar, and contains a marvellous amount of matter, packed into the smallest space with remarkable skill. Not the least valuable part of it, are the constant references to fuller sources of information on every point. The whole matter is put into teachable shape. The volume contains 144 lessons, each covering two pages, one furnishing expository notes, and the other the outline for teaching.

To return to the Commentaries—Dr. Murphy, Presbyterian Professor at Belfast, is issuing, at intervals, a series of expositions of the Pentateuch in separate volumes, of which the third, on Leviticus, has recently appeared. The *Genesis* has been re-published in a second or third edition.

The great *Bible Dictionaries*, or their abridged editions, of *Kitto*, *Smith*, and *Fairbairn*, are already well known.

They furnish under the several titles, in alphabetical order, dissertations of great value on all the leading points of difficulty in the proposed course.

We suppose that we must rank under the head of American publications the great thesaurus of material contained in *Lange's Commentary*, for the American editor, Dr. Schaff, has re-arranged the original, and added new matter to such an extent as to make it a new work. Those who have time to study the history of opinion, and are curious to know what writers of note of every school have written on Genesis, will find what they want here.

But it is in the American *periodicals* that teachers will find the cream of commentaries, the results rather than the processes of patient study, freshly written for their benefit by able teachers, under the influence of keen competition, and put in working shape.

Foremost among these, having regard to value given for the money, we place the *Sunday School Times* (Philadelphia: John Wanamaker), a large handsome weekly sheet full of a diversity of "live" Sunday School matter, and ample helps on the uniform lessons. Those for Bible and intermediate classes are to be prepared on Genesis by the Rev. Dr. Howard Crosby (Ralph Wells' pastor), Chancellor of New York University, a very accomplished scholar, and a weekly preacher to the young; those for infant classes by "Faith Latimer," while a "Teacher's Meeting" on each lesson will be given by Mrs. E. C. Wyeth. Dr. Ormiston will prepare the series on Matthew. The price of the *Times* is \$2 per single copy; \$1.50 to ministers and superintendents; in clubs of ten \$1.50, of twenty \$1.25, and of forty, only \$1.

The *National S. S. Teacher*, of Chicago, is a 24 page octavo Monthly, at \$1.50. Its lessons will be prepared by Rev. J. M. Gregory, LL.D., on Genesis, and Professor Bartlett on Matthew, besides which the Infant Class department will be well supplied, and a blackboard exercise given on every lesson. President Chadbourne, of Williams College, Mass., will also furnish a series of articles bearing on the lessons in Genesis.

Of the cheaper periodicals, there are three monthlies at 50 or 60 cents a year. The *Sunday School World*, organ of the

American S. S. Union, of Philadelphia, has secured Dr. John Hall, of New York, whose papers on the lessons for 1872 have been combined in a very rare degree of thoroughness, simplicity and brevity. The *S. S. Journal*, New York, edited by Dr. Vincent, furnishes that accomplished master-teacher's aids. And the *Baptist Teacher*, Philadelphia, while intensely denominational, has had very able annotations on the monthly themes.

Besides these, which are specially devoted to S. S. interests, several of the denominational journals will have a teacher's department with their own original developments of each lesson. The *Advance* has done this during the past year, and will continue it.

There is thus no lack of assistance. But each writer lays especial emphasis on the fact, that he is only a helper, that he is not to be blindly followed, and that his work is designed simply to stimulate, never to supersede, *personal study* on the part of teachers. All protest against their productions being taken into the class, and used as a question book to the scholars.

In connection with most of these *Helps to Teachers*, there are "lesson

papers" for the scholars, containing a supply for one month, the usual price being 75 cents per single hundred, or \$9 per 100 for one year.

The Boston Council of 1865 appointed a Committee to prepare (or rather revise from a paper then submitted) and publish a brief compendium of the Congregational Polity. The Oberlin Council of 1871 had to remind the Committee that their work had not yet appeared. The reminder was efficacious, and we have now to announce the publication by the Congregational Publishing Society of Boston, of *Ecclesiastical Polity: The Government and Communion practised by the Congregational Churches in the United States of America*—a work of only 86 pages, costing 50 cents.

Rev. J. A. R. Dickson's *Working for Jesus* has been republished in handsome form, revised by the author, by the American Tract Society, New York.

We would direct attention to our publisher's, Mr. Christie's, advertisement in relation to his Agency for Congregational Periodicals, Hymn Books, &c.

Correspondence.

CONGREGATIONAL PROVIDENT FUND.

DEAR SIR,—Your editorial suggestion in the current number of the magazine, under the heading, "Better than a Legacy," is timely, and meets the case of many who, I hope, will take advantage of it.

It might be better that the *condition* attached to the gift should read thus: "That as long as he lives, the interest of the gift, or the amount of its annual earnings, (whatever they may be,) shall be paid to him; and, if he will, after his death to his wife, should she survive him."

This rendering would obviate any difficulty that might arise from a possible, though not probable, necessity for trenching on the funds of the society,

should the income of the investment, at any time, fall short of the guaranteed interest.

While I am writing on this subject, allow me to present to our laymen of means the urgent necessity for providing an endowment for the "Pastors' Retiring Fund."

The want of such a fund has long been felt, on two grounds. In the first place, it is a matter of simple justice to God's servants who, having laboured long in the vineyard—even to old age, find that their natural strength is abated, and their vigour of mind impaired; but who, having no means, saved from a scanty salary, have either to suffer quietly in very straitened circumstances, or to continue preaching, while unfitted both in body and mind for the duty.

In the second place, it is most deci-

dedly for the interest of the churches that such a fund should be established, for, in some cases the churches are allowed to suffer from the physical and intellectual inability of aged or infirm ministers, because of the dislike of their people to turn off a faithful man who had worn himself out in their service.

The Directors of the Widows' and Orphans' Fund are now applying to Parliament for an amendment to their Charter, changing its name to the "Congregational Provident Fund," and to include the administration of the "Pastors' Retiring Fund" along with its present work.

We want a nucleus to start with, and at the present season of the year, so full of generous and kindly impulses, will some of the brethren consider the urgent claims of the new fund, and send a "New Year's Gift" in this direction?

The English fund of the same name has, if I mistake not, a capital of £90,000, and proposes to increase it to £100,000 before the year is out—a little less will do for us. Donors will kindly send their gifts to Mr. J. C. Barton, Treasurer, W. & O. Fund, Montreal.

CHAS. R. BLACK,
Sec'y. W. & O. Fund.

Montreal, 17th Dec., 1872.

AMERICAN ASSOCIATIONS.

DEAR BROTHER,—Your position respecting membership in the Associations and the Union is the one that has all along seemed to me correct. But your statement, that "in the United States the State organizations are *delegated* bodies," is a mistake as far as the Western States at least are concerned. In Iowa at least, and, I feel certain, in others, all members of the local Associations are at liberty to attend every meeting of the General Association, and take unrestrained part in its proceedings. The constitution says: "This Association consists of the Churches and Ministers connected with Minor Associations belonging to this Body." It has articles of faith, and of course the minor associations are supposed to be based on them; but in none of the cases in which, during five years, I saw members received, was any question asked touch-

ing assent to them. Indeed an insisting on universal assent to them would necessitate either a large "scatteration" or else a deal of "private interpretation,"—and of the latter perhaps no greater supply than other denominations can furnish is needed for the spread of a religion of truth. Agreement on the doctrines that must be believed if the soul is to be saved is all that any large Christian body can obtain in these times, and if our Union cannot adopt such a platform its members must be fewer than our useful ministers.

J. M. SMITH.

Amherstburg, Dec. 18, 1872.

[Our Correspondent's correction of our statement has induced us to look again into the question of fact, as to the nature of the State Associations, which we thought we understood pretty well. And we find that the truth lies midway between us and him, as to the matter of limited delegations. Dr. Dexter, in his standard work on Congregationalism (we have only the first edition,) says, "New Hampshire, Massachusetts, and Connecticut have General Associations based purely on delegations from local clerical associations. Vermont, New York, Illinois, Michigan, Wisconsin, Iowa and California have substantially such bodies, with a lay element superadded. In Rhode Island, Indiana, Minnesota, Nebraska and Oregon, the State bodies seem to be made up of pastors and delegates coming directly from the churches without delegation from any intermediate body whatever." (p. 226, *note*.) "In Maine and Ohio, the State body is a General Conference, made up of delegates lay and clerical, from local conferences. Massachusetts has recently formed such a body, in addition to her General Association." (p. 227, *note*.) We would further remark, that whether the local association appear by delegates or in a body, the principle holds good, that the *only door to the general is through the local body*. The only exception that we know of besides those quoted above, is in Missouri, where "churches and ministers" are received directly into the State body, and District Conferences are *also* eligible, "their ministers and churches being entitled to seats in the

association." This body is based on the Plymouth Declaration of Faith (1865).

Into the other question hinted at by our correspondent, viz., what ought to be the (doctrinal) terms of membership in any such body, we forbear to enter at present, simply remarking that most of those who have given much attention to the matter draw a broad distinction between the terms of *fellowship*, for private members, and the requisites for *public teaching*. The very terms here employed, "save the soul," have now become ambiguous. What is "the soul"? What is it, to "save the soul"? But we merely wish to indicate the issues involved in this matter, not to discuss it in a note.

—ED. C. I.]

BACK NUMBERS.

DEAR INDEPENDENT,—I have on hand a large bundle of back numbers of the "C. I." of various dates, from 1862 up to 1867, inclusive. If any of your readers, wishing to complete files, choose to send me a post card naming the copy they require, I shall be happy to send them what they want, if in my power.

Address, REV. R. BROWN,
Garafraxa.

December 18th, 1872.

THREE MONTHS IN BRITAIN.

(Continued).

DEAR BROTHER, - Is it weakness, or is it mere curiosity, or is it a thirsting for the highest moral and spiritual stimulus, that determines tourists to seek out the most distinguished preacher in the towns and cities where they may be temporarily sojourning? Pure devotional feeling, and it may be also true edification, might be better satisfied by going to hear preachers of less pretentious name, and by frequenting less crowded congregations, but surely a minister who is necessarily seldom a hearer of sermons, may be pardoned if he prefers to hear those whose fame as preachers or leaders of religious parties would indicate that they possess a few elements of strength worth knowing. On the morning of our second Sabbath in London, we set out for Westminster Abbey that we might hear

DEAN STANLEY.

On our arrival before the hour of worship, we found that part of the magnificent Abbey set apart for public worship nearly filled with an eager and expectant audience, many of whom, we should judge, were strangers like ourselves. After a full hour devoted to liturgical and choral service, the Dean, who is a man beneath the middle stature, with sharp features, most expressive eye, and dark hair silvered with grey, ascended the pulpit. A circumstance happening only a few days before, and causing quite an agitation, determined the preacher in the choice of his text. The circumstance was the threatened destruction of Canterbury Cathedral, in consequence of the ignition of some rubbish left by the workmen who were engaged in repairing portions of that noble edifice. By the prompt exertions of parties who were on the spot, the flames were extinguished before much damage had been done. With a view to improve the event the Dean chose for his text Psalm 48, verses 12 and 13— "Walk about Zion, and go round about her, tell the towers thereof: mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

The preacher's introduction was drawn from the historical event of which the Psalm was the commemoration, the threatened destruction of Jerusalem and the temple by the Assyrian army in the night of Hezekiah, which resulted in the complete overthrow of the proud invader by the judgments of Jehovah. Most felicitously did he depict the grateful and jubilant feelings of the poor and patriotic Jew, as on the morning that succeeded the night of the fearful overthrow of the invading army, he walked around the walls of Zion, and counted the towers and bulwarks, the palaces and bastions, which only the night before the boasting invader had marked for destruction. By an easy transition, the Dean then spoke of the narrow, but most happy escape of the magnificent Cathedral of Canterbury from destruction by fire, an escape for which he was persuaded every man and denomination felt truly thankful to Divine providence. After enlarging upon the historical as-

sociation and architectural beauty of the hoary and venerable pile, and speaking of the great loss which the country would have sustained had the whole been reduced to ashes, the preacher chose for his topic—"The Church of England considered as a national and spiritual superstructure: what a blessing to the country, and how great the loss to the nation, to Christianity and to civilization, in the event of her overthrow." The sermon, which was eloquent and able, as all the efforts of the Dean of Westminster are, might be called a eulogy on the English Church, calculated to make every churchman present proud of the church of his country. Not that the Dean's praise of his church was absolute and unqualified, for he freely admitted that she had been bigoted and persecuting, and that she had been concerned in much that was questionable and in some things that were shameful; but then he contended that those evils of bigotry, intolerance and persecution, were not the necessary outgrowth or the natural development of the church system, but the necessary evils of an imperfect civilization, from which other churches were not free, and many of them less free than the English Church. The ninety-seven archbishops of Canterbury, from Augustine down to the present occupant of the archiepiscopal chair were held up as with few exceptions a line of prelates most conspicuous for their learning, ability and piety, and than whom no church in Christendom could present a succession more illustrious. Indeed, the Dean most lovingly commended the Archbishop of Canterbury to the humble acknowledgment of all the churches in England, inclusive of the dissenters, for he bears the title of Primate of all England and Metropolitan of all the Queen's churches. The preacher enlarged upon the English Church as a fit instrument for national good, on account of her historical associations, her wealth, and the culture, learning, and piety of her clergy. The Dean, as is well known, is Broad Church, and although most tolerant of all theological beliefs and creeds, does not favour ritual innovations. We should judge from his preaching that his broad-churchism is negative rather than posi-

tive, and assume that it rather covers with its mantle of charity all beliefs, than seeks to attack any article of faith. His allusions to other religious denominations were quite complimentary, though he spoke of them rather with a patronizing air, and claimed that they all sprang from the English Church, instancing the Wesleys, Whitfields, and Browne, and falling into the common mistake of making him the founder of the Independents. Much, (he said) very much, do the church and the nation owe to the hymns of Watts and Wesley, and to the beautiful allegory of Bunyan; yet it must be owned that the objects contemplated by all the nonconforming churches were limited and circumscribed. It was either to contend against some real or supposed error, or to uphold some *one* principle. The Methodists held up the doctrine of personal assurance of salvation; the Baptists the ancient doctrine of baptism by immersion; the Independents contended for the self-government of the local church; and the Presbyterians for the parity of the clergy. But the Church of England was not merely the church of an *idea* or a *principle*; it existed for the express purpose of doing good.

Judging from this discourse, as also those of his writings with which we are familiar, we should say that the Dean of Westminster is a most accomplished scholar, versed in history, especially that of his own country, a chaste and elegant but not very eloquent speaker, a subtle but not profound reasoner, a most staunch churchman, and singularly free from all dogmatic ties whi-

Strongly although the Dean leans on the question of the union of Church and State, the whole discourse, which was largely apologetic, indicated a nervous fear of disestablishment as looming up in the distance, and earnestly, in conclusion, did he urge church reform. With allusion to the left rubbish that proved as tinder to the fire that so nearly prevailed to reduce to ashes the noble and historic edifice of Canterbury Cathedral, he said, "The rubbish of ecclesiastical abuses, if not promptly removed, might prove that on which the spark of popular indignation might fall, in an evil hour, and sweep away the entire fabric of the English Church."

The preacher did not indicate whether the rubbish to be removed consisted in ritualistic innovations or evangelical dogmas, so that the call for reform is not likely to be heeded.

Between the church by Dean Stanley sounding forth the praises of the English Church in the magnificent Abbey of Westminster, and the place I worshipped in, and the preacher I heard in the evening of the same Sabbath, the difference was great indeed. The place was the Metropolitan Tabernacle, and the preacher was

SPURGEON.

No two men could be more unlike than Stanley and Spurgeon, either in bodily appearance or mental habitude—the one thin and careworn, his countenance bearing the pale, sickly cast of thought; the other, plump, portly and jovial, appearing as if it were impossible that he could be the pastor of the largest nonconformist church in London, and also the principal of a college. The one, refined, erudite and scholarly; the other, blunt, practical, logical and earnest. The one, caring little for any creed; the other, the jealous guardian of orthodoxy. Yet both are able men, voluminous writers, and acknowledged leaders in very different schools of thought. Why is it that Spurgeon's Tabernacle is always crowded? It was the season of the year when very many church goers are out of town, and we were half an hour before the time; yet we were compelled to wait for so long a period with many more at the door of the place of worship, until the ordinary hearers, who were admitted by side doors, were all seated; and then when the ponderous doors were opened,—came the inevitable crush, filling up all the spare room in the pews, and also the aisles. Spurgeon looked but little older than when I last heard him, fourteen years ago. His voice has the same clear, manly ring, and although we sat near the door, we heard every word plainly. He preached from Isaiah 66: 1, 2—“Thus saith the Lord, the Heaven is my throne, and the Earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? for all those things have been, saith the Lord; but to this

mine hand made, and all those things man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” The sermon was earnest, experimental and practical, abounding in illustrations, all of them simple and appropriate. The matter was not new, the reasoning was not profound, yet his pictures were arguments, and his sequences were so direct and logical as at once to carry conviction to the judgment, and disarm criticism. He had some very fine remarks on the human spirit as the true home and rest of the Divine Spirit; and although the great aim of the discourse was to comfort the heavy-hearted and broken-spirited, and to alarm the secure and hardened sinner, he dealt some trenchant blows at the ritualists, whose ancestors in the Jewish church were those with whom God was expostulating by His prophet in the text. Spurgeon certainly excels in the art of putting things, and of saying what everybody knows in a way that interests everybody. The singing of the congregation is hearty and rousing, and the lay talent in the church is utilized, for some thirty preaching stations in and around London are supplied from thence.

The College has sent out 103 students. The present attendance is 80, and the weekly offertory for the College amounted to £38 on the previous Sabbath.

But my letter is already too long, and I must defer a few notes on Scotland and Scottish preachers until your next.

R. K. BLACK.

Milton, N. S., 16th Dec.

NEWMAN HALL AND OUT-DOOR SERVICES.

DEAR SIR,—*Apropos* of a remark in the last number of the *INDEPENDENT*, a friend recently arrived from the old country sends us the following: At Newman Hall's Chapel, in the Blackfriar's Road, London, England, or rather in front of it, open air preaching is carried on by a band of pious men *every evening* in the week during the summer months, for about two hours each evening, some of the speakers occupying only five minutes, others perhaps half-an-hour. The Rev. Newman Hall related, at a Conference held in the Conference

Hall, Mildmay Park, Islington, at which representatives, clerical and lay, of many churches were present, some of his own experiences as an open-air preacher. He said he had been engaged as an open-air preacher for more than thirty years, and could therefore speak as "one having authority." One incident he related, among others, is characteristic of the man, and may serve as an illustration of the old saw, "strike whilst the iron is hot." Having promised to supply the pulpit for a friend at Dover, he reached that place on the Saturday afternoon, and was struck with the fine position of the pier and the numbers passing, and thought to himself, I must have an open-air service here to-morrow afternoon. As soon as he returned to the vestry after the Sunday morning service, he told the office-bearers of his intention, asking if they would accompany him. One of them agreed to go, but the others raised objections, did not think their pastor would approve of his supply acting so, and thought the members of the church would not like it. The rev. gentleman asked for the names and addresses of two or three of the supposed would-be objectors, intending to call on them as soon as dinner was over, with the intention of hearing and endeavouring to overcome any objections. The first house he called at he told the master of the house, in presence of his family, that he had been informed he would possibly object to a minister, who came to supply his pastor's pulpit, holding, on the same day, an open-air service. The gentleman rather hesitatingly replied that he did not himself so much dislike the idea, but he thought other members of the church would. The wife and daughters were then appealed to. They, like the husband, did not mind it, but thought Mrs. So-and-so would not be well pleased. Mr. Hall, thinking that if he called on Mr. and Mrs. So-and-so, he would get the same answer from them, pressed the young ladies particularly to say whether they really felt any dislike to the idea. They answered, no. Then, said he, I want some ladies to assist in the singing, and as I do not purpose commencing the service before 3:30, you will have time to dress and walk down to the pier with me. Thus caught, the ladies could but comply; and, said the rev. speaker,

"we had a most successful, and, I believe, a truly blessed service of praise, prayer, and preaching."
Toronto, Dec., 1872.

JOTTINGS FROM NEW YORK.

DEAR EDITOR,—As many of your readers feel interested in what is transpiring here, I venture to send a few jottings ere I leave this stirring city.

The Rev. Dr. Crosby, pastor of a large Presbyterian church, I have had the pleasure of hearing twice. He is a learned, able, and sound minister, Chancellor of the University, one of the committee for the revision of the Scriptures, and characterized by a genial and kind spirit. His Sabbath-day sermon, was the commencement of a series on the decalogue—*God's manuscript to man*. There was a great amount of Gospel truth in the discourse, and the series, in the hands of such a master, must be eminently useful. It was gratifying to hear the authority of the Law vindicated, not as the way of salvation, but as the rule of life; and to observe the futility of the objections of those who speak lightly of the moral law. Yesterday, the National Thanksgiving Day, he preached from Prov. xi., 10. It was a practical, out-spoken sermon, illustrative of the text. He read Psalms ninety-two and one hundred and forty-five, the *people responding* each alternate verse. Among the reasons of thanksgiving, he mentioned the Geneva arbitration, by which two great nations embraced each other, and the remarkable peaceful success of the late election in this great republic. He referred particularly to *New York City*, and its influence abroad; how God had heard prayer in its behalf, and the duty of Christians to vote for what is righteous and honouring to God. The dangers to this city, he said, were not infidelity or Romanism; but the race for wealth, temptation to luxury, and the influx of the foreign element. On one occasion I entered the Episcopal church, Broadway, known by the name of Grace Church, when Dr. Potter preaches. It is spoken of as wealthy, and what I am going to state proves it. The pastor made a special appeal in behalf of a Mission church, and said they required \$1,500 at that time. From the piles of

bills on the plates I thought they would realize the amount, and on enquiry subsequently, I found the collection exceeded \$1600.

Our friend Dr. Ormiston I found in his usual place on a Sabbath evening. The congregation was large, but not crowded. Some Toronto friends were present. The sermon was on God's expostulation with sinners based on Isa. i., 18. The summons—the subject—and the promise, were faithfully and evangelically discussed, and the appeals were earnest and pointed.

The Fulton Street Prayer Meeting, I attended twice. These meetings are largely attended, and are evidently productive of much spiritual good.

I was glad to meet again our friend John Dougall, working with his usual energy. The *New York Daily Witness* is extensively read, and is gaining power in this city in answer to many prayers. May God sustain and prosper the proprietor in his great work!

On Tuesday last, I attended the reception meeting in Cooper's Institute to meet Mr. Stanley, the *New York Herald* correspondent, and the discoverer of Dr. Livingstone. The attendance was large, but through indisposition, Mr. Stanley was not present. The President of the Geographical Society gave a sensible address, Mr. John Livingstone, from Listowel, and others followed, and the deepest interest was evinced in the great African explorer, whom many hope to see ere another year elapses.

Last Sabbath morning I was present at the re-opening of Broadway Tabernacle Congregational Church, corner of 34th Street. The building is truly magnificent, perhaps a little too gaudy. The cost of recent improvements is estimated at \$50,000. Dr. Taylor, the present gifted and eloquent pastor, has a prospect of great usefulness. His sermon on this occasion was exceedingly

appropriate, and delivered with great power. It was based on the text, "Lord, I beseech Thee, send now prosperity." Ps. cxviii., 25. *The elements of prosperity in a church*, he described in the first place. Then there were four subdivisions. He said it must be a *Living-Loving-Liberal-and Laborious* church. These points were ably illustrated. The second head was, *the source of this prosperity—God—prayer to God*, which he beautifully illustrated. A smile passed over many as he spoke of *religious gypsies*, who wander from church to church, grumblers and complainers, having no resting place.

In the afternoon I heard the distinguished Dr. John Hall. He has a wealthy and crowded congregation, and his ministry is powerful for good. This sermon was on Habakkuk, one of the minor Prophets. He ably analyzed and discussed the main points of the prophecy, with a full exhibition of gospel truth, and pungent appeals to the people. He is a noble and generous man, and is wielding immense influence.

I heard our good brother in the evening, Dr. Inglis, late of Hamilton, and found him as cordial as ever. He gave a powerful address in support of City Missions in Dr. Rogers's church,—a work of great importance in this populous city, and one that is liberally sustained.

New York has its vices and corruptions like other great cities, but it has precious salt in the form of devoted and active Christians, men and women; and there is reason to hope that God will yet further bless these varied agencies for the advancement of purity and piety. Prayer, holy living, and earnest effort will surely here, and in our own highly favoured Dominion, secure, under God, blessed results.

Yours fraternally,

JAMES T. BYRNE.

New York, Nov. 29, 1872.

The true motives of our actions, like the reed pipes of an organ, are usually concealed; but the gilded and hollow pretext is pompously placed in the front for show.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself, that he may be a pilot and yet a cast-away.

Official.

THE WEEK OF PRAYER.

The World's Week of Prayer extends from January 5th to January 13th, 1873. The following programme of topics has been issued by the Evangelical Alliance.

Sunday, Jan. 5th.—Sermons. Subject: The foundation, security, and universal extension of the Christian Church.

Monday, Jan. 6th.—Devout acknowledgment: remembrance of God's mercy to the nation, to families, and to the churches; providential and spiritual blessings to ourselves; confession of sin.

Tuesday, Jan. 7th.—Prayer: For Christian churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith; for ministers, missionaries and evangelists.

Wednesday, Jan. 8th.—Prayer: For fathers and families; for sons and daughters of Christian parents: for a blessing on home influence, and on the services and ordinances of "the Church of God;" for schools, colleges, and universities; for children at sea or in foreign lands; for young men in business and professions; for servants; and for all in sickness and tribulation.

Thursday, Jan 9th.—Prayer: For nations, for kings, and all in authority; for the maintenance of peace; for increase in righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord and good will among all classes; for the discernment of God's hand in the national judgments; and for the removal of intemperance, immorality, and the sins which are a "reproach to any people."

Friday, January 10th.—Prayer: For mankind; for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of Anti-Christ; for all prisoners and captives; and for the increase of that kingdom which is "righteousness, peace and joy in the Holy Ghost."

Saturday, Jan. 11th.—Prayer: For Sunday Schools; for missionary, tract and other religious societies; for the raising up and sending forth of more "labourers into his harvest;" and for the removal of hindrances to the spread of the Gospel, and the conversion of the world.

Sunday, Jan. 12th.—Sermons: "Let the whole earth be filled with his glory! Amen and amen."

CENTRAL ASSOCIATION.—The winter session of the Central Association will begin on Tuesday, the 11th of February, in Zion Church, Toronto, lasting two days. The Association will meet at 3 p.m. on Tuesday, the 11th. After organization and election of Chairman, half an hour will be spent in hearing reports of churches and in prayer. The forenoon and afternoon sessions on Wednesday will be each commenced with a half hour spent in the same way.

On Tuesday evening at 7:30 a sermon will be preached by Rev. Thomas M. Reikie, (Rev. Robert Robinson, alternate); to be followed by the administration of the Lord's Supper. On Wednesday evening a public meeting will be held, at which all the ministerial brethren from without the city, except the preacher of the previous evening, will be speakers.

During the day-sessions the following papers will be called for, and the subjects therein brought up discussed by the Association:—

1. Subjects for Baptism—Rev. D. McGregor.
2. Public Prayer—Rev. F. H. Marling.
3. Pastoral Visitation—Rev. T. M. Reikie.
4. Ministerial Study—Rev. J. A. R. Dickson.
5. Our Young People—Rev. R. Robinson.
6. Church-building—Rev. J. Unsworth.
7. Review—Rev. B. W. Day.

The common text is—Romans viii. 1, "There is therefore now no condemna-

tion," etc. The churches in the Central Ontario District are invited to send their delegates. Delegates and ministerial members will signify beforehand by post, their intention of coming, to the pastor of Zion Church, Rev. S. N. Jackson, 72 Gould Street. Collections will be taken up at each evening meeting.

W. W. SMITH,
Secretary.

Pine Grove. Dec. 20, 1872.

WIDOWS' FUND. I have no announcement to make for the W. and O. Fund, but I beg to acknowledge the generous donation of \$50 from the Rev. Horrocks Cocks, of England, per Rev. F. H. Marling, for the "Congregational Ministers Retiring Fund."

J. C. BARTON,
Treasurer.

Montreal, 20th Dec., 1872.

News of the Churches.

MISSIONARY MEETINGS, M. D.—According to arrangement, the Brethren Wheeler, Gray, Smith, and McGregor met at *Thistletown* on Monday evening the 9th December; attendance about 50, mostly composed of young people,—a good sign. Collection \$8, more expected; singing good.

Tuesday 10th at *Pine Grove*, attendance fair; contributions \$33. These sums from a self-sustaining church are a clear gain to the Missionary Society. Mr. Smith is doing good work; his well-known zeal, business habits and prudence, by God's blessing, insure success; his people are devoted to him and the cause; some "seem to be pillars."

Wednesday 11th, at Father Wheeler's field of labour, *Bolton, Albion*; the meeting not large. Collectors appointed, the result to be reported afterwards. The pastor put us in mind of a bird on the branch of a tree on the bank of a river, merrily singing, wistfully looking across, "not anxious to die as long as God has anything for me to do here, but as sure of being taken to heaven as God is true." Happy man!

Thursday 12th found us at *East Erin*, a part of Mr. Gray's field. Mr. Wheeler, by reason of domestic affliction, was unable to accompany the other members of the deputation. Attendance about 60; proceeds \$20 57. Warm-hearted people, and a good collection, considering the heavy outlay in church-building. This part of the field is promising, and Mr. Gray is just the man for it—full of energy and self-denying effort, and

much esteemed by those who know him.

Friday 13th at *Alton*; attendance good. Mr. Denny in the chair. Contributions something over \$20. We thought more might be collected, but parties on the spot knew best. Mr. James Davies came to lend a helping hand, and delivered a telling speech; told of good done in his field of labour, and expressed strong hope of success in the future.

On the whole, our meetings were a success; weather favourable and fine, moonlight, and everywhere Christian kindness abounded. Missionary meetings are now no novelties, but a part of our denominational work, to be sustained by those who love the principles held sacred by ourselves and others as our distinctive principles—faithful evangelistic labours, and purity of communion. The day we cease to hold both a sacred trust, our glory is departed! The noble work the Missionary Society is enabling ministers and churches to do is too little known. The Christlike work of helping the heirs of heaven to pass through the dark valley and the waters of Jordan, is hid from many who contribute to the funds of the Missionary Society. Were they to hear the many cries from those beloved ones, "When will you come again? Do come back soon, I longed for you!" I am sure they would never think of withholding their contributions; and the writer can testify that every year souls are led to the knowledge of the

Saviour on beds of sickness and death ; that no mention is made of either in the annual reports or returns to the District Secretaries.

To meet a previous arrangement, I went to *East Erin* for Sabbath the 15th, and preached two sermons to attentive and appreciative congregations : one in that most expressive, pure, soul-stirring language, the Gaelic, perhaps the most perfect vehicle for devotion of all the languages of the earth, a language honoured by Queen, princes, and not a few nobles. Those who know it scorn the thought that to know it is to be ignorant of other languages. We thank God for it as a means of increased usefulness.

D. MCGREGOR.

MONTREAL, ZION CHURCH.—A most important step was adopted at a special church meeting held on the 11th December,—no less than the sale of the present building, and the erection of a new one on the corner of St. Catherine and Stanley Streets. This would of course supersede the proposed Western church. It is further designed to develop the Shaftesbury Hall Mission into a church, with an edifice near Richmond Square or Guy Street, to be built as soon as the way is clear. Moreover, the Eastern church may probably remove up to the line of St. Catherine Street, near St. Lawrence Main Street. In this way it is expected to “command the entire residential part of Montreal by three churches sufficiently far apart.” As far as we can judge, from a distance, this seems to us an eminently wise decision, for, doubtless, Radegonde Street, at the foot of Beaver Hall hill, was being rapidly left behind by the homes of the people. The Western church would have drained it dry, with no prospect of filling up the vacancies. We always felt that it was a great mistake to rebuild there after the fire. We earnestly hope that this change will reinforce the Eastern church, which is in the wrong place, not well-housed, and ought to have had a colony of families sent off to it. The South Western church, to grow out of Shaftesbury Hall, will serve the important manufacturing population in that part of the city. It is pleasant to know that this

plan was adopted with but two or three dissentients.

SHERBROOKE, Q.—A correspondent writes :—Prosperity in our church melts all our hearts, and we love to tell of the good things the Lord has done for us. We are in the midst of rejoicing over the completion of a handsome new chapel. For a long time we had felt our old lecture room too cramped and dismal for our Sunday School, which numbers about one hundred members. Accordingly our wise men, after considering the matter gravely, decided to build a large room in the rear of our Church to be designated our CHAPEL. The work was forthwith commenced and speedily finished. It is about fifty feet in length and nearly as broad, and very high in proportion. Eight long windows let in plenty of day-light ; which is reflected from pure white walls. The woodwork is grained beautifully to imitate black walnut and oak. The task of furnishing our Chapel fell on the classes ; each class had been contributing weekly towards the Chapel fund. With this money the seats, desk, and window shades were procured. The carpets, bronze hanging lamps, the stove and clock, were the gifts of several individual members of the Church and Society, and so also were the illuminated texts which adorn the walls. Over the desk hangs the motto “*Only Jesus*”, to the right and left of it are “*God bless our Sunday School*” and “*Nearer, my God, to Thee*,” while at either end of the room are the texts, “*Suffer little children to come unto Me*”, and “*Ask, and it shall be given you*.”

The old lecture room has been converted into a spacious kitchen, and supplied with a large cooking stove, for the better convenience of the ladies who give the social entertainments. The proceeds of these gatherings go towards the clearing away of the debt on the new building. Suitable opening services were held on the twenty-third of October, an entertainment being given which was a success socially and financially. The Pastor then proposed that the name “*Plymouth Church*” be given to our Church edifice.

And now that I have told you about our new Chapel, permit me to say a few

words about our school and its Monthly Concert. The evening of every second Sunday of the month is given up to the School, and this concert is what may be termed our pet meeting. The Superintendent takes the lead, and the scholars do all the speaking and singing. Sometimes a general lesson is given to all the classes but oftener each teacher selects a lesson for his or her own scholars. After the usual opening School services, which consist of reading alternately between the superintendent and the school, singing and prayer, the infant classes are called upon to recite. It is touching to listen to those little voices telling over their sweet verses or hymns, with a clearness of voice and beauty of expression sometimes really wonderful. We are very fortunate in having such infant-class teachers as we have. Then follow lessons from the larger children, with plenty of singing which keeps all from feeling the exercises tedious. The members of the Bible classes do not consider themselves past the age when they may contribute with pleasure and profit to the recitations of the concert. We all look forward eagerly to the hearing of the choice selections of sacred poetry and prose given by the young ladies, and well prepared themes by the young men. A collection is taken at the close of the service, which is applied to school purposes. These concerts help to keep our scholars together, and they create a livelier interest in the Sabbath school, and no doubt add to the numbers; we could not do without them, and we feel certain that a plan somewhat similar, followed in other schools, would be of great benefit to our churches. The Sunday School prayer meeting, held the week following the concert, is not as well attended as we could wish, but we hope that ere long the Lord will pour us out a blessing.

Before closing I feel that I must mention the latest innovation in our church, it is the introduction of Dr. Hatfield's new "Church Hymn Book." We have been for some time contemplating this change, but we wished to be sure when it took place that we had secured a suitable successor to good old "Watts' and Select." This venerable Hymn Book is dear to the hearts of all, and especially to a few of our congrega-

tion, whose puritan ancestors held it next to the Bible. We honour these associations, and we hope the day will never come when the tie will be severed which binds us to the memory of the pilgrims and their hymns. But nevertheless the change seems to be satisfactory. The collection both of hymns and tunes is very complete and choice, and like many new friends this hymn book improves on acquaintance. The first hymn writers have not been forgotten, and Dr. Hatfield while anxious to give a psalter in every way suited to modern congregations, has very wisely and well laid foundations on the sweetest and dearest verses of Watts and Wesley. The book cannot be recommended too highly either as a collection of hymns or tunes. K. S. Q.

WATERLOO, Q.—Messrs. W. P. Hillhouse and S. McKenna, deacons, and R. Elstone, secretary of the church, send the following:—

It was resolved at a full meeting of the Congregational Church in this place this day, (Dec 17,) "That as our Pastor, Rev. H. J. Colwell, has tendered his resignation of the pastorate of this church, we regret very much to be obliged to accept the same, and commend him to the churches of our order, as a faithful and earnest minister of the gospel."

REV. J. G. SANDERSON has accepted the call from Ottawa, but we cannot give the date of his removal. Rev. W. Manchee will spend some time in Oro, on Mr. S.'s departure.

NORTHERN CHURCH, TORONTO.—On Friday, November 22nd, a most successful entertainment was given by the children of our Sabbath-school, under the presidency of Mr. H. J. Clark, the Superintendent. The musical part of the programme, under the conductorship of Miss Hattie Williamson, was in every way satisfactory. The proceeds, amounting to about \$30, were applied to the School Building Fund.—The Annual Sermons in connection with the school were preached on Sunday, Dec. 15th, by the Rev. William Manchee, of London, Eng. The sermon in the afternoon, from the words "Come unto Me," was specially adapted for the children,

who manifested considerable interest in the preacher's discourse. Collections were taken up towards the current expenditure of the school. Our pastor has introduced a new plan in the conduct of the weekly prayer meetings, which has, thus far, proved interesting and beneficial. The meeting is entirely free. A chapter, decided upon the week previous, is made the basis of comment or exhortation by brethren. This is felt to be a step in the right direction, and we would cordially recommend it to the churches generally. "Where the spirit of the Lord is, there is liberty."—T. E.

TORONTO, TEMPERANCE MEETING.—A meeting was held in the Bond Street Congregational Church on Friday evening, Dec. 20, under the auspices of the of the Christian Total Abstinence Society of the church. The attendance was not large. On the platform were the Rev. F. H. Marling in the chair, and the Revs. J. A. R. Dickson, S. N. Jackson, E. H. Dewart, and John Cameron, Mr. W. H. Rodden, and Ald. Coatsworth, who addressed the audience. The strain of the arguments was that temperance being a Christian and a religious duty, as well as social and moral obligation, it became personally binding on all professing Christians to be total abstainers. When this point had been reached, when every congregation became an assembly of total abstinence, there would no longer be any need for these numerous and partially isolated temperance societies which now wage unequal conflict. The addresses were marked by refreshing vigour and originality.—*Globe*.

GEORGETOWN.—A course of six lectures, for the benefit of the Sunday School, was opened on Tuesday evening, 17th December, by Rev. F. H. Marling, who addressed a good audience on "What shall we do with our evenings?" He was to be followed on the 27th, by Rev. J. A. R. Dickson, on "How to get on"; by Rev. T. W. Jeffrey, 10th January, on "John Kitto"; Rev. W. F. Clarke, January 29th, on "The Sphere and Rights of Woman"; Mr. G. Goulding, February 12th, with readings from the Pilgrim's Progress, with musical illustrations and appropriate views with the magic lantern; and by

Mr. H. J. Clark, Feb. 26th, on "The Catacombs, with Illustrations."

CHILDLIKE FAITH. The Rev. Jos. Wheeler, of Bolton, Ont., now aged and feeble, is noted for the touching simplicity of many of his utterances. At his own Missionary meeting last month, he said, "I never ask my Heavenly Father now to take me to Heaven. I know he will do it. I am just as sure of that as if I were already there! I ask him to keep me from sin, to give me bread, and to guide my way; and the other I know is coming— I don't need to ask him for it."

AMHERSTBURG.—REV. J. M. Smith writes:—"My installation as pastor of our church here, took place on the 15th ult., Revs. W. Hay and W. H. Allworth conducting the services. We held our second Social for the season last week, and netted the sum of \$34, which is nearly enough to complete the paying for our \$175 church organ. The entertainment consisted of singing, principally by young persons under Mrs. Smith's training, and readings. During the year, we have expended quite a sum in improvements in our place of worship. We are now seeking to negotiate for the purchasing of the property, from the Church of Scotland, and if successful will at once put in an entirely new set of pews. I can see the way clear to our getting a prosperous cause in this place."

HALIFAX, N. S.—The many friends of the Rev. Joseph Elliot, pastor of the Congregationalist [Salem] Chapel, will be gratified to learn that his intended departure from the city has been postponed until the last of next March.—*Acadian Recorder*.

CHEBOGUE, N. S.—Rev. D. Macallum has been supplying the ancient church for the past two months, and it is expected will remain for the winter. He has received a unanimous call to the pastorate of this church, but we have not yet heard of the acceptance of the call. Captain Jenkyns has presented the church at Chebogue, with the noble gift of a house and from 12 to 15 acres of land for a parsonage.

PLEASANT RIVER, N. S.—The Rev S. Sykes, who has laboured here with much acceptance for the past eight years, has resigned his charge and accepted a call to the pastorate of the church at Keswick Ridge, N. B. Rev. J. Shipperly, of Abbotsford, Q., has just completed an engagement to supply the church at Pleasant River for five sabbaths.

MAITLAND AND NOEL, N. S.—This church has not yet obtained a pastor, its former pastor, the Rev. J. McLellan, having resigned through ill health. Rev. J. R. Kean is supplying them at present.

BIBLE-BURNING IN NOVA SCOTIA.—Mr. Bourillette, a Presbyterian missionary, gave a Bible to a lady at Grand Falls, who had become a Protestant. Father Dupe, the Catholic priest, calling to see the lady, saw the Bible, and thrust it into the fire. The priest was summoned before a magistrate to be tried for the outrage; but on the day before the trial the Bible-burning priest took counsel of his worldly discretion and agreed to pay for the burned Bible, to pay all the expenses of the trial and make an apology for his wrong, and so he was let off—probably a wiser man for his experience.

CANADA PRESBYTERIAN CHURCH.—From a circular, issued by Rev. W. Cochrane, Convener of the Home Mission Committee, we learn that the Committee began the present year considerably in debt, and have increased those liabilities several thousand dollars. Increased contributions are urgently called for. The sum of \$20,000 is required for next year. This sum the Convener thinks is reasonable, in view of the 50,000 membership of the Church. In last year's statistics, 122 mission stations, and 60 supplemented congregations were reported as aided by the funds. These numbers will be probably considerably increased during the present year.

INSTRUMENTAL MUSIC.—The following, which are two out of seven reasons given by five ministers who protested against the recent liberty in the use of instruments in worship, accorded by the

Canada Presbyterian Assembly, gives in brief form the Scriptural argument on the negative side:—

Because, "Christ being come our High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands," nothing can be pleaded in favour of introducing things made with hands into Christ's worship, because of the place which they hold under the Old Testament. The tabernacle and priesthood being changed, there is also, of necessity a change of the law, and Christ has now become the *Harp* as well as the Altar, Sacrifice, and Priest of the New Testament Church.

Because by no precept, or statement, or example, or legitimate inference from such, does the New Testament give any sanction to the use of instruments of music in celebrating the praise of God in public worship, but, on the contrary, enjoins the sacrifice of praise which we are to offer to God continually to be "the fruit of our lips," and to be offered to Him by Jesus Christ, and not by any instrument of music.

TORONTO S. S. INSTITUTE.—The third series of these interesting meetings, under the management of the S. S. Association of the city, was held in Eln Street Church, from the 9th to the 13th of December, under the charge of the Rev. G. A. Peltz, of Philadelphia, and Prof. W. F. Sherwin, of New York, leader of music. The church was crowded every night, and the meetings compared favourably with those held in '70 and '71 by Rev. A. Taylor and Dr. Vincent. The officers of the Association for 1873, (nominated by a committee of pastors,) are, President, Hon. J. McMurrich; Vice-Presidents, Messrs C. A. Morse, J. Robinson and J. Gillespie; Treasurer, Mr. D. McLean; Secretary, Mr. S. S. Martin; Committee, Messrs. T. D. Craig, W. Kerr, S. R. Briggs, A. H. McMurchy, W. C. Ashdown, James Hughes and G. H. Moxon. It is proposed to hold monthly meetings in the east and west of the city, and possibly in the north, as well as in the centre.

Y. M. C. A.—The new building in Toronto is fast approaching completion, but the precise date of opening cannot yet be given. The ladies are hard at

work for their bazaar, almost every church in the city being represented on the general committee. It has been decided not to have denominational tables, but to throw all contributions into a common stock, to be sold under joint management. Mr. Wilkie, the Secretary, who has been laid aside for some weeks by an attack of fever, is now recovering, though slowly. The loss of his valuable services at such a juncture has been greatly felt, but the officers and members of the Association have come nobly to the rescue, and the work has gone on successfully. A good annual meeting was held in Alice St. P. M. Church on the 19th ult. As soon as the Hall in the new building is ready, —which is to be called "Shaftesbury Hall,"—a course of lectures by such men as Dr. Punshon, Rev. A. T. Pierson, Dr. DeWitt Talhage, Rev. G. H. Hepworth, Dr. George Macdonald, and Dr. Orniston, will be delivered.—The Fergus Association held a very successful soiree in the Drill Shed, on the 18th December; there were some 600 present, tea provided by the ladies of the town. The Association numbers only from 30 to 40 active and 20 to 30 associate members, but is doing a good work, and evidently commands the confidence and sympathy of the Christian community.

A MISSIONARY BISHOP.—During the past month, a special meeting of the Provincial Synod of the Episcopal Church has been held in Montreal, resulting in the election of Rev. J. P. Dumoulin, of Hamilton, as "Missionary Bishop" of Algoma. Such an appointment is a novelty in this country, but in the United States they are made for new Territories and unorganised Dioceses. Granting that it is right to have bishops at all, it is doubtless wise to send such a leader and organiser into a new field of operations. The newly elected bishop is to receive a salary of \$2,000, guaranteed in the meantime, until a permanent endowment can be raised, by the Synods of Quebec, Montreal, Ontario, Toronto and Huron.

THE SABBATH DESECRATION by the Grand Trunk Railway Co., in changing their gauge by the aid of twelve hundred labourers, on the Lord's Day, has deservedly called forth a great deal of condemnation from the public press, and from right-thinking people. It was indeed a most flagrant and wanton outrage, and perfectly inexcusable; for the Great Western changed a longer track on a week night; and they could have done the same.

British and Foreign Record.

RITUALISM.

It has recently been stated that in seven of the leading Ritualistic churches in London, the subscriptions to foreign missions only reached the sum of £7 13s. 2d. for a whole year. It is fair to add that one of them contributed £5 13s. 10d. to a special fund for Honolulu, but even with this extra effort the total is not raised to £14, and the average is not £2 a-piece. These seven finely apostolic churches contributed between them £13 7s. for foreign missions, and yet the incumbent of one of them, before the Ritual Commission stated in his evidence that the cost of his choir alone, was "about £1,000 a year." O model church, with what

wisdom hast thou acted! Behold, thou givest £2 for the salvation of the heathen, and £1,000 for a box of whistles and a set of singing men and singing women to make music withal. Verily, this is a plain index of the whole business. Theirs is a religion of sensuous gratification, and not of soul-winning. To charm ears with music, eyes with dainty colours, and noses with incense—this is their religion.—*Spurgeon.*

NUNNERY SCHOOLS.—Says Father Gazzini. "Don't send your daughters to Roman Catholic monasteries, convents, nunneries for education. Let Roman Catholics educate their own children, and let Protestants educate their own chil-

dren. Some foolish Protestant parents send their children to Roman Catholic schools; some because they are cheaper, and some because they teach higher lessons. Yes, they are cheaper because they know their business! You buy cheap, and you sell their eternal souls. My dear friends, they are in America to proselyte for Romanism and nothing else. If they are dishonest to their creed, their consciences and their education, then what kind of honest education can they give to your children? And if they are honest to their consciences, their creed and their religion, then they must convert your sons and daughters to Romanism.

BAPTIST CLOSE COMMUNION:—The *N. Y. Independent* says, on this question we will do Baptists the credit of disbelieving that they deliberately adopt close communion for the purpose of seeming to insult other Christians, and thus attracting their attention to the apology for the insult. We doubt not that they feel regretfully compelled by the stern logic of their faith to do what even to them seems as unfraternal as it does to others. Believing as all Baptists believe and have a perfect right to believe, that baptism should be performed only on Christian converts and only by immersion; and yet further believing, as most American Baptists do, the false principle of ritualism, that the honest spirit of the ordinance must not be accepted in place of its exact performance; and still further believing, with nearly all other Christians, what the Scriptures nowhere assert, that believers, who are as yet unbaptized, must be forbidden to commemorate their Lord—believing all this, Baptists shut out other Christians from their communion, not because they would, but because they must. And we doubt not that the practice is so far from seeming to them a shrewd and lucky device of propagandism that it always gives them an honest pang, which is their inward witness to the real unity of the Church of Christ.

ENGLISH CHURCH AT YEDDO.—The English-speaking foreigners in Yeddo, Japan, about one hundred in present number, have built a place of worship and organized a church. The dedica-

tory services were held on Tuesday afternoon, September 3rd. About 30 foreigners and 25 Japanese were present. The sermon was delivered by Rev. S. R. Brown, D.D., of Yokohama, who has been missionary in Japan twelve years. His text was from Ezekiel xi. 16. Towards the close of the sermon he gave some thrilling personal reminiscences connected with his early residence in Japan. He preached the first Christian sermon in Yeddo to an audience of nine persons, who were connected with the legations of England and the United States. It was at the time when murders and incendiarism were of frequent occurrence, and the word Christian was uttered with bated breath. Within twelve months one of those nine auditors was killed in the streets of Yeddo. How different today, when ladies and children walk unharmed in the streets of Yeddo, and the spire of a Christian church, open alike to natives and foreigners, points to the true God!

Pastor Cook, of Paris, in a late speech in London, said that on one occasion in the village in which he was born, the superintendent asked him to take a certain class, the teacher being away. A condition of admission to that class was that the scholars should be fifty years old. The class was formed of old women, about a dozen, and most of them wore spectacles. The speaker told how delighted one of them was when a certain portion of Scripture was explained to her, and said that the Sunday-school was the place where every man and woman should go to study the Bible.

CHINA.—The missionaries gathered at Canton, of whom there are the representatives of six different societies, numbering fifteen in all, besides four lady teachers and one independent labourer, feel impelled to widen their sphere of operations. The tendency of their operations at present, according to the report of Rev. George Piercy before the Canton Missionary Conference, seems to be to establish schools and preaching services through the medium of the native brethren, making them the labourers in large inland cities, while the foreign missionary, by an occasional visit may

expense of his support with the small parish. physician a certificate that his health requires its use.

MISS SMILEY has been preaching in Chicago, in Baptist and Congregational churches; but the Presbyterian churches, admonished by the unhappy fate of Dr. Cuyler, carefully refrained from inviting her into their pulpits.

Home and School.

NEW YEAR'S HEART SONG FOR THE YOUNG.

BY REV. J. WHEELER.

In the morning of life's day,
Joyfully we stand,
Gazing down the pleasant way.
Fair as Eden's land.
Can it prove a vale of tears?—
Will its beauties fade away?—
While it looks so true and fair,
Let us sing to-day.

Through the changes we must pass,
Saviour, be our guide;
Grant us all-sufficient grace,
Keep us near thy side.
Dead to sin,—alive to thee,
Weaned from vanities below;
Tending to the crystal sea,
Singing as we go.

O'er us spread thy sheltering wing,
While the storms are nigh:
Then our trusting hearts shall sing
Love-songs when we die;
Then in climes of fairer spring,
Where the blooming never dies,
Joyfully our souls shall sing
Heart-songs in the skies.

THE SOUL TO THE SAVIOUR.

[ORIGINAL.]

Jesus, my Saviour, my God, and my Guide,
To Thee I come!
Keep me, and from me oh turn not aside,
Where'er I roam!
Lonely and wandering my sad, weary soul
Longs for Thy care;
Send down Thy Spirit my heart to console,
Thy love I share.

I am so weary of striving with sin,
All by myself;
Show me, Redemption with Thee must be—
Point to Thyself. [gin
Help me to lay all my burden on Thee,
Thou canst relieve;
Strengthen my faith that Thy blood I may
And, seeing, believe. [see,
Then, with my heart filled with peace from
[above,
I'll echo the strain
Of Jesus, my Saviour, and His mighty
[love,
The Lamb that was slain!
K. S. Q.

HONOUR BRIGHT.

"Will you, now, truly?"
"Yes, honour bright."
That was all I heard of the talk, as I
looked down at the eager faces that
passed my window, and it set me think-
ing. I have no idea what kind of a
compact the boys were making, but
whatever it was they evidently thought
it was made specially sure and sacred by
those two words, "Honour bright!"
You all think so, I believe, you boys and
girls; there is an unwritten code of
honour among you, which makes it
quite right and proper to break certain
kinds of promises, if it suits your con-
venience, but very disgraceful to break
others—the *honour bright* kind. May
be you get it from your elders—or,
what is more likely, your elders learnt
it when they were boys and girls, and
carried the bad principle with them, out
of small transactions into great ones,
until there is no telling the mischief it
has done.

That is a good motto—Honour bright: and I wish you would all adopt it, not for special, but for every word and action of your whole lives. If you make a promise, in great things or small, fulfil it carefully, sacredly, *honour bright*, no matter how much it cost you, provided you have not pledged yourself to a wrong. If you have, there can be no honour about it except in frankly saying, "I have made a bad promise; I am ashamed of it; I cannot keep it," and do not let any foolish notion about honour make you stick to the wrong.

You don't want to do this thing? No; but you said you would. Now stick to it, *honour bright*.

You didn't promise to do it? No; but you know it is expected of you. Do it, *honour bright*.

Nobody expects it of you? Well, but you know you ought to do it, and do you remember the Great Captain who expects every man to do his duty? Do it, *honour bright*.—*Little Corporal*.

A STORY OF A HYMN.

From an obituary notice of Phœbe Cary, in the *New York Tribune*, we take the following:

One of her hymns—a favourite in many Christian families and congregations—we must quote, not only for its own sake, but because there is a story connected with it that we wish to tell:

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
'Than I ever was before;

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea;

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown;

But the waves of the silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

O, if my mortal feet
Have almost gained the brink,
If it be I am nearer home
Even to-day than I think.

Father, perfect my trust,
Let my spirit feel in death,
That her feet are firmly set
On the rock of a living faith.

A gentleman in China, entrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other 40 years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair, while the oldest shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary above quoted. The words, says the writer of the story, repeated in such a vile place, at first made me shudder. A Sabbath school hymn in a gambling den! But while the young man sang, the older stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" "Why, that one you've been singing." The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday School in America. "Come," said the elder, getting up; "come, Harry; here's what I won from you: go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say for old America's sake, if for no other, you will quit this infernal business." The gentleman who tells the story (originally published in the *Boston Daily News*) saw these two men leaving

the gambling house together, and walk away arm in arm ; and he remarks, "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men on the other side of the globe a resolution to lead a better life." It was a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend in this city, with the printed story enclosed and containing this comment : " I enclose the hymn and the story for you, not because I am vain of the notice, but because I thought *you* would feel a peculiar interest in them when you know the hymn was written about eighteen years ago (1842) in your house. I composed it in the little back third story bedroom, one Sunday morning after coming from church, and it makes me very happy to think that any word I could say has done a little good in the world."

INNOCENT AMUSEMENTS.

A friend was in the city of B—, and a near relative, who was a merchant, invited him to dine with him at a restaurant. While waiting for their order to be filled, our friend's relative manifested so much agitation and distress as to lead to an inquiry into the reason of it, whereupon his relative burst into tears.

" I fear," said he, after becoming self-possessed, "that Arthur is utterly ruined ; he has a perfect passion for gambling."

" I am not surprised," answered our friend ; " you will remember what I told you."

" Yes ; and you were right, and I was wrong. But it is too late now."

This wealthy merchant was wont to play cards with his children in the parlour. Beginning with them when young, he and his wife had spent many of the long winter evenings in playing cards. Our friend had been there and seen it, and had condemned the practice. Again and again he had warned the indulgent parents against nurturing a love for card-playing in their sons, that might prove a snare by-and-bye in a place

of vicious resort. The parents only replied :

" Just the way to keep them out of such places. Provide them with amusements at home, and they will not go abroad for them. Your Puritanic notions would drive many a boy into mischief, just to gratify a desire for innocent games which is not gratified at home."

But a few years has elapsed, and Arthur was twenty-one years of age, and a gambler. The father had satisfied himself that it was even as a brother merchant had told him. While the father did not believe that his son was a guest at the public gambling-board, this merchant assured him that it was even so. Scarcely believing that it was possible, he resolved to ascertain ; he had observed that his son left his desk at such a time each day, and that he was absent an hour or more. He recalled, also, that he had scarcely been at home an evening of late, and frequently was out until after midnight. An apple girl came into his office just before the hour at which he had observed his son to leave the store, and he called her attention to the young man at the desk.

" If you will go upon the opposite side of the street," said he, " and watch that young man when he leaves the store and tell me where he goes, I will give you a half-dollar."

In less than an hour the girl returned to assure the merchant that she could " show him where the gentleman was." The father, trembling with emotion, followed her to a street near by, noted for its gambling-hells, and going directly to a suspicious tenement, and pointing up the stairs, she said : " He went up there."

The father rushed up the stairway, and opening the door at the head of it, what a spectacle appalled his sight. There sat his son with a group of professional gamblers, fascinated with the game for money, even as a few years before he had been fascinated with it in the parlour for pleasure.

The father saw the connection between the places and the sports, as if the hand of the recording angel had drawn it. He was well-nigh overcome. The great mistake of his life flashed upon his view to oppress and torment him. An " in-

nocent pleasure" had grown into a hideous crime. What he did for the enjoyment of his son had ruined him forever.

He related all the foregoing circumstances to our friend, seeking neither to justify himself, nor "innocent pleasures," but confessing his error, and owning that games which are vicious in places of public resort cannot be wholly innocent in the parlour. -- *American Messenger*.

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**'SIR, I SHALL PRAY FOR YOU
TO-NIGHT AT TWELVE.'**

The cars were hurrying towards the city as if conscious that business hours had begun. Our party was seated comfortably, full of plans for doing all that we wished to do while in town. Presently a friend seeing us came over and took a seat with us, and happily diverted our cumbered brains by incidentally mentioning that he had travelled to and fro over the State of Maine time and again. We were all interested at once, for was not that our Fatherland, and did we not feel as if "our foot was on its heath?"

After much chit-chat and many tales of adventures, our visitor becoming more serious said, I left one of those towns one fine September morning in a top buggy with a good horse. Two or three miles out I noticed that the road stretched up and over a long steep hill. As my horse crept up, I noticed not far before me a person walking. She looked very old, and scarcely appeared to move, so slow was her gait. As I came up I said, "Why, mother, what are you doing here?" "Why, man," said she, "I am going to the next town to visit my son." "But, marm, it is seventeen miles." "Oh well, I shall call at some farmer's for the night, and hope to-morrow evening to drink tea with my William." "If," said I, "you think you can trust me, I shall be glad to give you a seat in my carriage, as my route lies through that town."

"Now, child, this is good of you and praised be God." With much ado she was finally seated and we jogged on. She entertained me with an account of her family, why and when she came from Scotland; said she was eight-five years

old, and with many pious expletives, unwittingly taught me a lesson of gratitude. When she alighted at my William's door, she heaped her blessings upon me, thanking me over and over, and saying, "I shall be on knees at twelve o'clock praying to God for you, and remember, sir, that God has promised to hear the prayer of the widow and the fatherless." I smiled my thanks unconcernedly, and said, "Good-bye, good-bye, I must go," and she held my arm saying, "Remember, boy, I shall pray for you to-night at twelve." Thanking her once more, I was soon seated, and trotted off at a brisker rate than usual; for must I not reach Penobscot and take the Boston boat for Bangor? So on I went, and as I drove into town in ample season to secure my passage, I moralized that my good speed was because I honoured that hoary headed woman, and I believe also that my life and the lives of others were spared that night from death in answer to that midnight prayer. That very hour was one of the darkest of my life, for I was on board the steamer *Cumbridge*, and the fierce gale of September 8, 1869, was upon us; our vessel lay in the trough of the sea, a helpless thing. As the clock in the saloon pointed to twelve that night a steam pipe burst, and almost in an instant the ship was filled to suffocation with the vapour. Every moment we expected to see the flames burst out. The terror of the hour can better be imagined than described. There were seventy-five ladies and more than twice as many gentlemen. The officers found all discipline impossible; even the coal heavers entered the ladies' state-rooms and took life-preservers from them. As I rushed to the forward deck my heart was full, and I could only cry, Oh, that the widow's prayer might be answered, and we yet be saved. The night wore on, and still we were afloat, and neither fire nor water had devoured us. The next day there loomed up in our wake a large white steamer, white and fair as the wings of Mercy. She threw us a line and brought us safely to port. Here our friend paused, but as no one spoke, he said, Now this is no exaggeration, and I believe that the prayer of that woman saved the ship. There was an exclamation of yes, yes, from all, and as

the train drew up in the dark smoky depot, some one murmured Tennyson's favourite lines:—

“Pray for my soul! More things are
Wrought by prayer
Than this world dreams of.”

—*Christian Era.*

THE THREE SIEVES.

“Oh, mamma?” cried little Blanche Philpott, “I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—”

“My dear,” interrupted Mrs. Philpott, “before you continue, we will see if your story will pass the three sieves.”

“What does that mean, mamma?” inquired Blanche.

“I will explain it. In the first place, *Is it true?*”

“I suppose so; I got it from Miss White, and she is a great friend of Edith.”

“And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *Is it kind?*”

“I did not mean to be unkind, but I am afraid it was. I should not like Edith to speak of me as I have of her.”

“And, *Is it necessary?*”

“No, of course mamma; there was no need to for me mention it at all.”

“Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, let us not speak of them at all.—*South Register, Bethlehem, Pa.*”

ONLY A PRAYER MEETING.

Very true. There will be no sermon from a favourite minister; no instrumental music. The house will not be crowded, and the few that will be there will not be dressed in their best attire. The prayers that are offered are not likely to be clothed in accurate and eloquent language, and it is quite probable that many of the Psalms sung will be pitched a note too high or too low.

It is only a prayer-meeting—a meeting like those held in the days of Malachi, whose proceedings were noted down by the Lord in the book of remembrance kept before him: like that one held by the disciples in the upper room which

preceded the great pentecostal revival; like those noticed in the book of the Acts, when the assembled disciples were filled with the Holy Ghost, and prison doors were opened and captives released in answer to their prayers.

It is only a prayer-meeting—only an appointment which the risen and exalted Saviour has made with his disciples; only a time when God “harkens,” listens attentively, that he may hear the holy converse as the Holy Ghost descends upon waiting souls.

A NEW USE FOR THE DOXOLOGY

A good deacon, who was naturally a high tempered man, had been used to beat his oxen over the head, as all his neighbours did. It was observed that when he became a Christian his cattle were remarkably docile. A friend inquired into the secret. “Why,” said the deacon, “formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go down behind the load, sit down, and sing Old Hundred. I don't know how it is, but the psalm-tune has a surprising effect upon my oxen.”

A CHILD'S ILLUSTRATION.

A very little girl, in England, was asked by her mother if she knew how Christ could save her? “O yes,” she replied; “I will tell you. One day I was naughty, and went up into the nursery. Presently I heard nurse coming up stairs to have me punished. I looked round to see what I could do, and I saw your wide dress hanging on the chair. I ran to it, and covered myself all over, so that nurse could not see even my foot. Now, just so, when God comes to punish me for my sins, I run to Jesus, and he covers me all over, so that God cannot see even my feet.”

Henry Clay Trumbull says, “Do we make enough in our Sunday school work, of the children's prayers? We speak of the power of their pennies, of the influence of their songs, and of their artless prattle, but do we appreciate their prayers? How many teachers say to their classes, ‘Pray for me?’ How many superintendents say to their schools,

'Dear boys and girls, remember me at the throne of grace?'

In 1858 only 87 schools in Connecticut reported teachers' meetings; now 365 schools have this essential adjunct of a good school. More than one-half of the schools use one lesson for the entire school, instead of the old "Babel series." The net gain of scholars in eleven years is 34,336. It is not a pleasant item to note that sixty-six per cent. of all the money collected in the schools is still used in school expenses. It is a shame that so generally the parishes force their schools to shirk for themselves, failing to furnish the scanty means necessary for their support.

"THE GREAT OBJECT of the Sabbath School." On this point the *Baptist Teacher* for October says:—"We owe it to the Sunday school and the experience it has brought that the theory which makes the conversion of the soul the exclusive aim is being fast exploded. . . . Not to adopt any favourite theory, nor carry out any preconceived plans, but from the pressing necessities of actual experience, sincere and successful Sunday-school workers have been driven to enlarge their aim, so as to include not only the conversion but the *Christian culture of the soul.*"

THE BIBLE CLASS.—The usefulness of a Bible-class is chiefly this: that it creates an appetite, rather than stuffs with food; and that it encourages each member to work out something for himself. We have enough of pouring in, of making *cast* opinions, as men make "cast" iron. We need a great deal more of "wrought" opinion, of convictions actually *worked out* in each individual mind.

TRUST CHILDREN.—Never accuse a child of a fault unless you are certain he committed it. Children should not be treated with suspicion. We should act toward them in this matter as we feel we ought to act towards others, only with greater tenderness—not less, as is usually done. We should always put the best construction possible upon their conduct; that is unless you are sure a child is telling a lie, and can prove it, do

not show the slightest hesitation in believing what he says. Far better that you should be deceived than run the risk of showing a truthful child you do not trust him. Your simple trust makes a lying child truthful. Your doubt of his truthfulness may make a truthful child a liar.—*Christian Weekly.*

HONORARY MEMBERS.—Not bad is this remark of a pastor: "Two-thirds of the members of my church are honorary members. They don't come to prayer-meetings; they don't attend the Sabbath-school; they don't add to the life of the church; they are passengers on the Gospel ship; they bear no burdens; add no strength; their names are on our books; they are honorary members."

TEST QUESTIONS.—Do I hate sin heartily, and fight against it daily?

Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labour to win them to Christ faithfully?

Do I live as I pray, or do I only pray as I live?

Do I care more to please God than to please every other being in the universe?

When men or women can honestly say yes to these searching questions, they may venture to make open confession of their faith in Christ. Until you can give this answer in all sincerity, do not ask to be admitted into Christ's visible Church.—*T. L. Cruyer.*

Bishop Beveridge settles the matter of justification and good works, and their relation to each other, thus: "How can I do good works in order to my justification, when I can do no good works till after I am justified?"

The husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit noiselessly to the Lord of the harvest.

EDITORIAL POSTSCRIPT.—We have no special word to add this month, except to wish all our readers, in heart and home, in church and school, one of the happiest of all Happy New Years!