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THE CANADIAN INDEPENDENT.

JANUARY, 1872.

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The Proprietors very much wish the name of one person in each Church to be furnished them, who will kindly undertake to collect subscriptions for the Magazine, and canvass for new subscribers. Each pastor will please send on the name of some suitable person, as soon as possible, that a complete list of Agents may be published.

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THE CANADIAN INDEPENDENT.

VOL. XVIII.

TORONTO, JANUARY, 1872.

No. 7.

HELPS FOR THE UNIFORM LESSONS.

The scheme of Uniform Lessons, agreed to by so many of the Sunday School workers in the United States, will also obtain extensive prevalence in Canada. In Toronto, it will be generally adopted by the Wesleyans and Primitive Methodists, Baptists and Congregationalists; we cannot say how far by Presbyterians, many of these being strongly attached to the Edinburgh series. The Episcopalians had already adopted, under Synodical action, a system based upon the seasons of the Christian year observed amongst them. The County Convention of Wentworth, meeting in Hamilton on the 13th ult., agreed to recommend the plan to the schools within their field. The subject was mentioned and favourably entertained, at the London Provincial Convention. The periodicals representing several of the denominations have endorsed the proposal. It is probable, therefore, that even during this first year, and at short notice in many instances, the Sunday Schools of Canada will be very widely engaged in studying the same series of Scripture selections with their friends across the lines. It is a very pleasing thought to us that so many thousands of persons throughout the American continent will have the Word of God open before them at the same page from one Sabbath to another.

One strong argument used for the adoption of this system, was the variety and value of the helps that would be obtainable by teachers and scholars. Some of the ablest Sunday School men in the United States are giving their best energies, under the influence of brotherly competition, to the preparation of such notes. The following are the chief ones that have come under our notice.

By Rev. J. H. Vincent, D.D.—“The Berean Lesson Leaves,” for use by every scholar, containing passages to be committed to memory, suggestive questions, appropriate hymns, and selections of Scripture for “home reading” every day of the week. These are 50c. per single 100 copies. They will be republished at the Wesleyan Book Room, Toronto, at the same price, or \$5 per 100 copies for a year in monthly sheets. In the *Sunday School Journal*, New York, a teachers’ monthly, 60c. a year, Dr. Vincent gives additional notes for teachers.

By Rev. E. Eggleston, D.D., and his associates in the *National Sunday School Teacher*, as follows:—First Quarter's Lessons, Rev. J. M. Gregory, D.D., of Illinois Industrial University; second quarter, Rev. S. C. Bartlett, D.D., of Chicago Theological Seminary; third quarter, Rev. J. Alden, D.D., Normal School, Albany, N. Y.; fourth quarter, A. G. Tyng, Esq., Peoria, Illinois. The Primary Lesson Department, Miss S. J. Timanus. The *Teacher* can be had at the U. C. Tract Society, Toronto, price \$1.25 in town, or \$1.37 by mail. The "Lesson Papers" are also published separately, 90c. per every 100 copies in Toronto, or \$1 per mail.

By Rev. Alfred Taylor, of New York, in the *Sunday School Workman*, (143 Eighth Street, N. Y.) Helps for the Teacher, with "Lesson Reading" and infant class material. Also, separately, an additional "Lesson Paper" for the scholar, 75c. per 100 in N. Y. The *Workman* is a weekly at \$1.50 a year, (to ministers \$1,) and 20c. U. S. postage.

The *Sunday School Times* has lately passed from the hands of Messrs. J. C. Garrigues to those of Mr. John Wanamaker, and is making a fresh start in every sense. It will give "something that will be a complement and supplement to all the other journals that take up the same course." The idea is to have in effect a Teacher's Normal Class in the *Times*—teaching teachers how to teach. Mr. Ralph Wells will have principal charge of that department, and several able teachers will each take specified lessons in the course. The *Times* is a weekly paper at \$1.50 a year, office 603 Arch Street, Philadelphia.

The *Sunday School World* (monthly, 50c.), published by the American S. S. Union, will give notes on the Lessons, by Rev. John Hall, D.D., of New York.

Besides these S. S. periodicals, the Congregational Publishing Society, of Boston, will issue "the Pilgrim series of Lesson Papers," at 75c. per 100.

The denominational newspapers will in several instances also give notes of their own—the *Advance* and *Evangelist* for example. Some of our Canadian contemporaries will do the same.

Now, if our Sunday School Teachers could obtain all these helps, they would have a flood of light on each lesson. Yet they would also be bewildered by the multiplicity of methods. And it is very certain that a large number of them cannot afford the expense, and think too much of the difficulty of procuring these publications from a distance. Also, past experience teaches that there may be most vexatious delays in their transmission.

It has seemed to us that we could put this magazine to no better purpose than to give such help as we may be able to render to both teachers and scholars. The task of preparing these has been very kindly undertaken by Rev. John Wood, whose experience in Sunday School work leads us to expect most valuable aid from his pen. We present his notes for the January lessons in this number. In a short time we shall so arrange it that the notes published in each magazine will commence with the lessons for the middle of that month, and extend to those for

the middle of the next, so that they will certainly be in time in every part of the country.

Further, we want to print a separate edition of these notes for distribution among all the scholars of every school. We can do this at the rate of 60c. per single 100, if at least 1000 copies are taken altogether.

This work has been resolved on only very recently, so that our friends have but very short notice. Will they be prompt in letting us know if they will encourage this separate publication by saying how many copies they will take ?

If pastors will give their aid, in teachers' meeting, bible class, or expository preaching, and parents will aid their children in the home-study of the lesson, this uniform lesson series will bind together church, home and school in a "three-fold cord that will not be quickly broken."

ZION AND HER WATCHMEN ; THEIR DANGER AND THEIR DUTY.*

BY REV. K. M. FENWICK, KINGSTON.

" Watch ye, stand fast in the faith." (1 Cor. xvi., 13.)

Although the Church and the pastor have each their own sphere, and their distinctive lines of action, they will only be mutually helpful, and discharge their respective duties with success, in proportion as they realize that they have one Lord, one faith, one all-absorbing work, one paramount all-commanding purpose. The existence of separate interests, or of divergent pursuits, would not only weaken the sacred bond by which they should ever be united, but would seriously lessen the spiritual power of both ; and consequently impair their influence, and mar their efficiency. Strength and effectiveness are therefore dependent on the thoroughness with which a community of interest is felt ; and success will follow, under God, in proportion as they mutually recognise their common relation to the Lord of life and glory, and their combined obligation to walk in His law, blameless.

It is noteworthy, that with the exception of the pastoral epistles addressed to Timothy and Titus, the entire scope of New Testament revelation is based on this intercommunity of fellowship—this identity of personal and relative interest. Although not always expressed, it is nevertheless always implied, that in the apostolic salutations, " the bishops and deacons" are partners with " all the saints in Christ Jesus," and on close attention it will be apparent that the epistles themselves are designed for the members and the officers of the churches alike.

Even when occasionally a reference to pastoral duty is specifically made, it is so done, that the occurrence only makes this fact the more patent ; and it is clearly evident, that except in purely official work, their corporate relationship expresses an essential oneness and an organic unity. When, therefore, the apostle writes, " Watch ye, stand fast in the faith, quit you like men,"—the words coming with

* A Sermon preached at the induction of the Rev. C. Chapman, M.A., Montreal, May 10th, 1871, and published by special request.

all the authority of inspiration, appeal alike, and with equal force, to Church and pastor ; and, as might be easily proven, not so much to them in their private capacity as Christians, as in their corporate relation as integral parts of the Church of Christ.

With this in view our text has been chosen, and the theme which it suggests, will, we trust, be regarded as appropriate to, and calculated to be useful on the present auspicious and important occasion.

Permit me to call attention—

1. To some of the dangers which at the present day demand the mutual watchfulness of Church and pastor.

(1) The encroachments of the world power on the vitality of Christian character, and the efficiency of corporate Christianity.

The Church after many conflicts, has risen above the danger of pains and penalties from the intolerance of bigotry, and the fiery persecutions of civil power. *Our churches* have never wilted under the feverish heat of princely favour ; nor have the golden manacles of State patronage ever restricted their free development. What others are now obtaining at a great price, we have inherited as our spiritual birthright—freedom from governmental control, and what is still more precious, freedom from the spirit of dependence on national support.

There remain in force, however, forms of secularization far more subtle, and still more inimical to Christian life. The principle, lying so fundamentally at the base of Christianity, and so frequently enforced in apostolic teaching, that the subjects of divine grace, while preserved in the world, are in their new spheres of activity to rise superior to its maxims, and by the possession of a renewed nature, and through the hallowing force of higher obligations, to consecrate all character and conduct, all energy and enterprise, to the service of the divine Master, while it promotes the highest expression of moral excellence, nevertheless necessarily exposes to the contagion of surrounding contamination. Wealth, when sanctified, confessedly confers on its possessor an immense power for good ; but when unsanctified, the influence which it exerts is no less potent for evil. The engrossing efforts made in its accumulation even by Christian men and its frequent manifest effects, when acquired, on the development of character and the regulation of behaviour, cannot be viewed without concern. Riches are seldom found embellished with the milder and lowlier graces of Christian character ; and spirituality of mind struggles hard for the mastery when the importance of wealth has once gained a foothold in any heart. In the same category may be placed the thirst for power—the eager attempt at magnificence in home and household—the indulgence of expensive habits, and of costly expenditure, which too often follow in the wake of business success.

The tendency of the literature of our day is no less a matter of concern. The fashion of clothing thought in the garb of fiction, and of turning everything into story, is, we fear, not only an evidence of the want of real culture and patient study, but an expression of a very general craving after intellectual

stimulus. Over and above this, in the matter of many of our *religious* tales, it is not difficult to discover that a morality far more easy than healthful, and a theology more popular than scriptural, are often taught. There is danger lest the vigour and the simplicity of Christian thought should thus become impaired, and still more, that the essential lines between virtue and vice—truth and error—should become silently obliterated.

The absence in our land of those social distinctions which in England keep class separate from class; and the freer intercourse between our members and the members of churches which, from their lower standard of admission, and their laxer views of spiritual requirements, see no impropriety in the admixture of any amount of worldliness into their social intercourse, expose to no small amount of danger. It cannot be denied that the example of those who adroitly reserve their religion for the sanctuary and for holy seasons, but who enter with zest into every questionable amusement, is not a little contagious, more especially where enforced by the blandishments of rank, and the imposing grace of refined deportment. Hence the disposition to open the door of the Church somewhat wider than our fathers thought expedient; and to tolerate social practices which were once reckoned injurious to piety, if not altogether anti-Christian. The theatre, the parlour dance, the private use of cards, and the party, composed indiscriminately of the Church and the world—where the costliness of the arrangements—the lateness of the hours—the almost entire absence of any *Christian* element, and too often the abundant supply of what, when habitually taken to excess, will, according to the word of truth, forever exclude from the kingdom of heaven, are scarcely compatible with the character of those who profess to be “pilgrims and strangers on the earth.” The effect of such conformity will not only be seen in the attenuated piety of the individual, but Church life will be emasculated under the process. The simple faith, the robust spiritual manhood, the prayerful earnestness, the self-forgetful zeal of primitive Christianity, will be exchanged for the religion of form, and the deadness of perfunctory routine. The services of the sanctuary will be only partially attended. Meetings for prayer will be well nigh forsaken. Brotherly love will grow cold. Efforts for the conversion of the world will degenerate into languid and fitful expedients, and the terrible words of Christ will become painfully appropriate, “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayst I am rich, and increased with goods; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” In view of calamities so direful and destructive, we affectionately urge the apostolical injunction, couched in language so brief, yet so earnest, “Watch ye.” In compliance with which, the pastor, not with words of dulcet sweetness, but in terms of clarion force, must utter the notes of solemn warning; and the Church, rising above the trimming policy of worldly expediency, in all the dignity and strength of her divine Lord, must practically sustain him in his work; and in the name, and above the signature, of Christ,

must inscribe on her portals in characters clear as a sunbeam, "My kingdom is not of this world."

2. To the second kind of danger which at the present day demands the watchfulness of Church and pastor, we now call your attention.

The human heart cannot be renewed by intellectual culture, or by the acquisition of knowledge. The process is a divine one, effected alone by the Spirit of God. No advancement in science, philosophy, or literature, will either remove enmity to God, or give a spiritual apprehension of His character. It is therefore not surprising, that with the progress of physical discovery, and the elaboration of scientific thought, there should be among those who confine themselves to these studies, no corresponding advance in the cordial recognition of a personal God, of His special relationship to man, or of His spiritual government. Candid and philosophic reflection will lead us to expect an opposite result. Facts abundantly confirm this inference. Not only the fool, but the sage who has not been quickened into newness of life, says in his heart, "No God." If from logical necessity, the existence of a divine being, as the prime cause of the universe, should be acknowledged, He is bound with the green withs of secondary laws—shorn of His strength by the removal of His personality, or lifted so high above His creatures in the grandeur of sublime repose, that no evil need be feared. It is pronounced to be nothing less than doting superstition to have faith in a very present help, even in "time of trouble ;" and the intellect, proud of its attainments, chafes under the restraint of positive moral obligation, or of direct spiritual supervision. It is, however, an error, and to them an injury, to ascribe the zeal with which such men seek to propagate their opinions, to blind hatred of Christianity, or to the restlessness of vain insincerity. They believe what they affirm. They glory in their supposed freedom from maudlin delusions. They wish to elevate their fellowmen to the same high platform of ennobling thought, which they most surely believe, they themselves have reached. That their views are full of error and of danger, we maintain ; but that they are prompted in their efforts to have them spread, either by supercilious pride or reckless scepticism, we are forced to deny. Many of them, noble and generous, seek the wider currency of their sentiments, because they believe them true and beneficial. Yet in one fundamental particular they are morally disqualified for the mission which they have assumed. The great Teacher Himself makes this manifest. His emphatic language should never be forgotten :—" Verily, verily, I say unto you, except a man be born again he cannot see, no, not even see the kingdom of God," either in its lower physical forms, or in its higher spiritual experiences. Now whatever views may be held on these points, there can be no difference of opinion as to the fact, that one of the most pressing dangers to personal and Church life at the present hour, arises from the prevalence of rationalism. Taught unblushingly in books on science, it is assiduously propagated in reviews and magazines. It is dressed up in the attractive guise of fiction, embodied in the sweet utterance of poetry, and not unfrequently introduced in distilled forms from the Christian pulpit.

The atmosphere we breathe is full of it. Already the lilies and the springs, the birds and the brooks begin to speak another language than that which Jesus taught them, and "the glorious network of parable which He wove around all nature" is being ruthlessly torn away; and were the work of destruction accomplished, we would be left to witness nothing but the shapes and forms of speechless matter; we should listen only to the sighs of nature after an unknown God— weird and inarticulate, as the moaning of the wind through a forsaken oracle.

This naturally leads to another phase of the same danger—one more subtle than the last, and so pre-eminent that it may be regarded as the peculiar product of our age. Pantheism is as old as Christianity, and even more ancient. The application of rationalistic principles to Christ as an historical personality, has been reserved to the last half century. The old Gnostic heresies, although involving the action of a destructive criticism, were nevertheless the false issues of a false philosophy, rather than the result of the rationalistic process.

The person of Christ has of late become the subject of the same method of treatment as was employed at an earlier period on the supernatural elements of revelation, and the miracles of Christ. Strauss, Renan, and the author of "Ecce Homo" have led the van. Their thoughts have been translated into more moderate, and less startling language; but they have been at work, and are working still on the faith of Christendom. They have been made plastic and ductile, have interpenetrated our general religious conceptions, and are moulding our phraseology. It is, indeed, no slight testimony to the reality, which has been so persistently attacked, that it has become more consciously real through the very attempt to make it a shadow. Who but Jesus, the Christ of God, could have gained the attention which he has excited after the lapse of nineteen centuries since his departure from the world? Whose life but *His* would have borne the severe test of fiery criticism as *His* has done? and whose character but *His* could have risen above the ruins of all destructive assaults—nobler, stronger, more all-embracing, and felt to be more grandly true, and more divinely worthy of implicit trust? Nevertheless, the currents of these errors have set strongly in—the tides which threatened to engulf the hopes of a perishing world, although stemmed, still carry along with them many a precious soul, and their Stygian waters filter many a once fertile plain. To be indifferent to this twofold danger, so wide spread, and so pernicious, would betray an utter want of loyalty to Christ. To Church and pastor we therefore cry, "Watch ye, fear not—yet watch, but watch and work."

3. Having called attention to the danger to Christian faith and life, from the encroachments of the world power, and from the wide currency of the rationalistic spirit, we conclude this section of our discourse by a brief reference to certain dangers which threaten the Church from within, and which therefore, all the more demand our watchfulness.

In one of the old heretical systems, we find a striking myth. Sophia, one of the Æons who had emanated from the Ogdod, seized with an intense passion to know the nature, and understand the greatness of Bathos, the first Father, was ever

stretching herself forward, so that she was in constant danger of losing herself in the object of her desire; and would have done so, had not Heros interposed—kept her back, and brought her to herself—when having found that Bathos was incomprehensible, she wisely relinquished her design, and abandoned her passion. We have here shadowed forth the deep yearning of human wisdom to understand God; and we are also, by symbol, furnished with a growing tendency in speculative religious thought. The attempt to reduce all conceptions of the divine Being to a compass which would bring them within the grasp of the human mind, and to accommodate all disclosures of the divine operations in government and grace to the standard of human judgment, is found, not only without the Church's pale, but threatens to overturn the old landmarks of theological belief.

There are two phases of this danger to which the Church is exposed. The one springing from adopting a human standard to the relation of God to the salvation of men, the other from the application of the same criterion to the relation of God to the punishment of sin. (1.) Two systems of belief on the agency of God in human salvation have long stood side by side, and have often come in collision. The one recognizing God as not only the author of the *method* of redemption through the atonement of Christ, but as having in the exercise of His sovereignty, (a sovereignty ever regulated by the essential justice and holiness of his nature,) chosen, renewed, sanctified, and by His special grace preserved through faith unto salvation, all who have been saved; the other, teaching that the initial movement of the soul is from the exercise of its own free agency, that whilst regeneration is the work of the Holy Spirit, the Spirit works efficaciously only on those who believe, and that whilst grace is needful for the sanctification of the soul, the continuous communication of grace is dependent on the continued faith and faithfulness of the recipient. Do not suppose that these points are the mere shibboleths of theological strife. It is fashionable so to represent them. They involve principles of paramount moment—principles which lie at the very foundation of the divine moral government—on which rest the stability of Christian hope, the strength of Christian character, the reasonableness and the reward of importunate prayer. We cannot regard the indifference too often manifested in reference to this subject, without grave concern; nor can we observe the encroachment of lax views on doctrines so fundamental, without urging the warning of our text, "Watch ye." (2.) The evils just noticed have their prime origin in the attempt to square the principles involved with the philosophy of the human mind, those to which we now advert spring from the attempt to adjust the principles involved with the dictates of the human heart. The immortality of the soul, the self-inflicting power of sin, the final ruin of the impenitent, and the consequent endlessness of future punishment, however clearly revealed in Scripture, are made the subject of doubtful disputations.

That this subject, so full of pain and sadness to every one who gives it earnest thought, comes in seeming conflict with certain aspects of the divine character and

government, is at once admitted. That there should be an appeal made to the divine fatherhood is very natural; but that the human fatherhood should be made the standard of the divine—that there should be no distinct recognition of the sanctity of law, the exceeding sinfulness of sin, the immutable link between guilt and misery and the reiterated assertion of the soul's immortality, is at once unphilosophical and unjust. Had no adequate provision for salvation been made, or had one, less astonishing in the costliness of its arrangements, and the freeness of its overtures been provided, room might have been found for doubt and debate; but as it is, what ground is left? Will God be more compassionate to those who reject salvation, than he would have been had there been no atonement, or than he was to his own son, when He made His soul an offering for sin? But this question involves more than inference, and abstract reasoning.

The word of God is explicit, and when we remember, who of all others, revealed this subject in its darkest and dreadest colours, we may well be silent. He who wept over Jerusalem, and died "the just for the unjust," whose heart was more tender than the tenderness of all human hearts combined, whose eye ever grew sad at the sight of human woe, and whose sympathy was ever alive to the touch of human sorrow, most clearly revealed the everlasting death of the impenitent; and the sacred lips that only opened to bless, were moved, not in anger, but in acute compassion to warn men "to flee from the wrath to come," and escape "the worm that dieth not and the fire that is not quenched." To tamper with this awful, yet clearly established issue, is to trifle with the eternal welfare of men; to cry "peace, when there is no peace," to lessen the motives by which the lost may be urged to escape; and to rob the cross of one of its sublimest elements of solemn and benevolent grandeur. Against the approaches of an error so specious, so imposing, so apparently in harmony with the finer dictates of the heart, but so destructive, and dangerous, we again urge the warning of our text, "Watch ye."

II. In the second place we call your attention to the apostolic injunction "Stand fast in the faith." A martial sound reverberates through the several words of our text. The vigilance and subtlety of the enemy require constant watchfulness; and in the fierce conflict, courage, manly bearing, and the strength of true heroism are demanded. The soldiers of the cross are engaged in a holy warfare. Their weapons are "not carnal but spiritual;" their fight is "the good fight of faith;" the truth of God, the inheritance which they defend; its final triumph, the victory which they struggle to obtain.

Nothing, however, could be farther from the fact than the idea that the defence of any creed, however scriptural, is the grand object of Christian effort. However important, than this there is something still more vital. Christianity is Christ. Faith in him, life from him, communion with him, are the chief factors. The renewal of the soul in holiness, and the efflorescence of goodness and spiritual excellence from the quickened germ of a "life hidden with Christ in God," are the prime conditions, and assured marks of vital Christianity. Nevertheless, there is an *objective* faith to be believed, held steadfastly, and if requisite,

defended. Jude felt it necessary "to exhort" the Church "earnestly to contend for the faith once delivered unto the saints;" and never was that exhortation more required than now. The singular position is not unfrequently taken, with great show of learning and with no small amount of pretence to large hearted Catholicity, "that it is with religious consciousness that preachers have to deal, and not with formal definitions of theology, except so far as these definitions help to work upon that consciousness." These words, taken from an essay by a popular religious writer, recently published in England, are further explained. In again defining his position, he says—"the Christianity of Christ; that is, practical religion as taught by Jesus himself, consists of love to God and love to man. These are to be placed in the first rank *along* with whatever in the New Testament is *manifestly clear to the reason and the conscience.*" To follow the guidance of this teacher and those of his school we must abandon all dogmatic apprehensions of revealed truth, and carefully confine ourselves to the ethics of Christianity. Even the facts of Christ's life must be shorn of doctrinal meaning. Think of the assertion, unblushingly made, "that in the first three gospels there is no trace of anything like substitution for sin." "That it is chiefly in the Epistles that we find the sacrificial language on which the popular dogmas of satisfaction and propitiation are erected, and that the sole question is, if this language be literal, or only an adaptation of Jewish phraseology, by way of illustration of the simple fact of divine forgiveness."

These brief quotations will sufficiently shew the present tendency of "anti-dogmatism" as it has been self styled. Let it have its way, and it will soon strip the Bible of its distinctive revelations, Christ of his divine nature, and atoning work; and leave us a dry husk without a kernel—a casket without a jewel, and instead of a living, voiceful, sympathetic body, we will have only a statue, graceful and grandly proportioned it may be, yet cold, and breathless, as the marble which grew into shape under the inspired chisel of an ancient master.

The aversion to doctrinal statement, which culminates in a negative theology, so ruinous to all that is peculiar to Christianity, often assumes a milder form; but its influence on Christian faith, and on Christian life, however modified, is sure to be injurious. Remove the doctrinal element from the religion of Christ, and you reduce it to a mere historical development, or a system of morals. It cannot longer remain "the power of God unto salvation to every one who believeth." Besides, the mind is so constituted, that the facts of Christianity cannot be accepted without their logical significance. There is no halting place between the purely historical, and the doctrinal. Some system of faith will be inferred. It may exclude the supernatural; it may polish off obnoxious orthodoxy; it may reduce the grand old faith of the Church to a mere shadow, but a creed, written or unwritten, the legacy of centuries or the achievement of modern philosophy it must have. Until we receive a new revelation let us stand fast in the ancient faith.—Having stood the rude shocks of eighteen hundred years it may well be trusted. The faith for which Polycarp and Clement, Ignatius and Justin died—which was

taught by the Ante-Nicene fathers, which broke forth into melody on the lips of Chrysostom, rose in the majesty of logical eloquence and devotional fervour from the sanctified intellect of Augustine, ran, as through a subterranean channel during the middle ages, nevertheless voiceful in chapel, and in cloister, and articulate in the calm and lucid words of such saintly men as Anselm,—running on instinct, yet noiseless, until at the Reformation, it came forth full and unimpaired to unseal the human mind, and renovate the religious life of the perishing nations ! A faith which made our Puritan fathers what they were, and which may make us worthy of such spiritual ancestry.

We must learn afresh the “old, old story,” and cling to the dogmatic faith which it clearly teaches. Not indeed because Councils have symbolised it—not because Churches have embodied it in their creeds—not because saintly fathers have uttered it—either from their pulpits, or from their stakes ; but *because* it is interwoven into the entire web of revelation, and has been given to us by Him, than whom we own no other master.

By the cross, we still must conquer. Not the cross, in its material form, but in its living power ; not as the emblem of heroic suffering, but the symbol of vicarious atonement.

Until we realise the true meaning of Gethsemane, and its sorrows ; and of the anguish of Calvary ; until we are penetrated by the majesty, and the mystery of the agony of divine love in its awful, yet victorious struggle to expiate human guilt, and to harmonise the exercise of mercy with the honour of the divine government ; until we recognise in Jesus Christ, “one mighty to save,” “from the wrath which is to come” and not until then, will we have reached the faith, which will make us “quit ourselves like men,” and enable us to “be strong” :—yet having reached this, not as the mere result of logical demonstration, but as the inwrought experience of a living faith, we will be inspired with the sublimest of all motives, springing from the grandest of all conceptions—be clothed with the true armour of God, and rendered thoroughly invincible to all dangers ; and among the rest, to those, to which this evening your attention has been called.—The pomp and grandeur of the world, will pale before the mild, yet surpassing glories of spiritual and eternal realities ; the cold speculations of pure reason, and the still colder issues which naturally flow from them will melt before the fire of sacred love, glowing on hearts consecrated and trimmed like vestal altars, and all attempts on doctrinal integrity, will be rendered harmless, by that light, which, streaming from the throne of God is at once caught by, and reflected from the cross of Christ.

There is something truly grand and inspiring, in the thought, that throughout the entire range of the Christian centuries, during which period the whole structure of society has been so often revolutionized, and its civilization transformed, “the truth as it is in Jesus” remains immutable ; that while philosophy, science, literature, law have been subjected to change, the fundamental truths of our holy faith have come down to us, inviolate as when first uttered by the divine Teacher,

and taught by his inspired Apostles. There is something as sublime, and as ennobling in the well fortified assurance, that amidst all coming political reconstructions, and all future intellectual and religious progress, or retrogression, they will continue unshorn of their strength, and untarnished in their lustre. Whilst ever ready to take what new light God may break from his holy word, may we be steadfast in the faith once delivered to the saints. With our feet firmly placed on the rock of ages, our hearts burning with the love of Christ, may we calmly wait the advent of that hour, when to each of us the dim shadows which hang over our apprehensions of truth shall be dispelled, and the entire system of revelation, gleaming with the radiance of the eternal world, shall be seen in God's light clearly. Meanwhile, Brethren,—“ Watch ye, stand fast in the faith,” and let me add the other words of the verse from which our text is taken, “quit you like men, be strong.”—AMEN.

OUGHT PROTESTANTS TO BUILD ROMISH CHURCHES ?

Romanism is regarded as one of the greatest evils with which we in this Dominion have to contend. In every way it is attempting to put its heel on our fair Provinces—it already rules in Quebec and in Manitoba—its influences are everywhere evil. This being so, should countenance and aid be given to it by Protestants ? If we give them help in building their churches and other institutions, are we not directly guilty of supporting and propagating this anti-Christian system ? “ No man can serve two masters.” In one of our western counties we lately heard of the following case :—The Roman Catholics were about to erect a church, and in order to raise funds, arranged for a pic-nic. At that gathering they had lotteries and other doubtful if not immoral means of making money. It was countenanced by not only Roman Catholics but by a large number of Protestants. Among other things, the wily priest astonished the natives by presenting for sale a gold-headed cane, which he said was presented to the church by Frederick William, King of Prussia—a slight mistake, we think it should be attributed to the man in the moon. Two candidates were chosen, and an opportunity given them as to who should get the greater number of votes (each voter paying so much) to secure the privilege of paying for the cane. Now who were these candidates ? Roman Catholics surely—not at all, the one was a *Congregationalist* ; and the other was lately, and we suppose is still a *leading Orangeman* in that locality. How the priest chuckled to have those men give their influence to their proceedings, and all those Protestants countenancing them. But the question comes : Is it right for enlightened men—men who believe and study the Bible—to aid a system of iniquity, and to countenance immoral practices, such as lotteries, &c. ? Or what do such say to the words of John,—“ If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed ; for he that biddeth him God speed is partaker of his evil deeds.”

D. M.

MATERIALS FOR OUR CHURCH HISTORY, No. XVII.

ZION CHURCH, TORONTO.

The following brief history of the principal events in connection with Zion Congregational Church, Toronto, from its organization in 1834 to the present time, was read by the pastor, Rev. S. N. Jackson, at the re-opening of the Church edifice, on Sabbath, Dec. 10th, 1871.

The Church was formed in 1834 (37 years ago), and was then composed of several persons, principally from England, who agreed to formally unite in Christian fellowship, and thus formed the first Congregational Church in Toronto. The first pastor, the Rev. William Merrifield, came from England to Toronto on the 18th of August, 1834, and commenced preaching in the Masonic Hall, which service he continued for two years, when he returned to England.

The Church met publicly for worship for the first time on Sunday, the 23rd of November, 1834, and consisted of the pastor and 16 members. Of these original members, only 2 are now living, and they are still in fellowship with the Church.

On the 31st of September, 1835, the Rev. Mr. Merrifield was formally invited to the pastorate, which office he accepted and held until the 19th of September, 1836, when he resigned.

The Church then remained without a pastor for nearly two years, and was dependent for public instruction on the occasional services of the few Congregational ministers then in the Province, and on one of its deacons, the late Mr. James Wickson.

The Church, which had hitherto worshipped in the Masonic Hall, in June, 1837, leased a small Methodist chapel on George Street, which was used until 1843.

On the 8th of October, 1837, the Rev. John Roaf, late of Wolverhampton, England, came to Canada as agent of the Colonial Missionary Society, and on his arrival in Toronto, he began preaching to the Church with great acceptance. On the 4th of January, 1838, a unanimous invitation to the pastorate was given, which he accepted on the 29th of March of the same year.

In the month of August, 1839, steps were taken towards the erection of a permanent Church edifice, which led to the purchase in 1843 of the site we now occupy, on which was erected a new and commodious building.

Up to the year 1843, the Church had received pecuniary assistance from the Colonial Missionary Society, but having increased in numbers and resources, it was resolved to become self-sustaining from the 1st of January, 1844.

In the year 1849, twenty-five of the members left its fellowship and commenced a second Congregational Church, which has now increased to the large and influential Church in Bond Street, under the pastoral care of the Rev. F. H. Marling.

The Church building was temporarily closed in 1854, for alterations and repairs, and in January, 1855, it was re-opened. An organ was purchased and put in the gallery, it having been decided to introduce instrumental music with the public services of the sanctuary. In the following month, February 2nd, the edifice was totally destroyed by fire, which calamity drew forth a large measure of public sympathy, not only from other Churches, who tendered every assistance in their power, but also from the City Council, who kindly offered the free use of the Saint Lawrence Hall for religious services on Sundays. This offer, as well as the use of the basement of the United Presbyterian Church, on Bay Street, for week evening services, was thankfully accepted.

After an energetic and successful pastorate of more than 17 years, the Rev. Mr. Roaf, on the 31st of May, 1855, gave notice of his intended resignation, which was accepted by the Church on the 28th of June of the same year.

On the 1st of August, 1855, the corner stone of the present Church building was laid, with appropriate religious services by the Rev. John Roaf.

The Rev. T. S. Ellerby, formerly pastor of the British and American Congregational Church, at St. Petersburg, Russia, was, on the 8th of October, 1855, invited to come over from England to supply the pulpit for 12 months, and on the 12th of December following he arrived in Toronto and commenced his public ministrations, which he continued until the 8th of May, when he received and accepted a call to the pastorate.

The Church building, where we are now assembled, and which occupies the site of the one destroyed by fire, being completed at a cost of \$20,000, was, on Sept. 26th, 1856, publicly opened for Divine worship.

In the month of June, 1858, the Church adopted the plan of weekly voluntary offerings, as the most Scriptural and desirable mode of conducting Church finances. This method has been followed to the present time with most satisfactory results.

As a portion of the debt incurred at the erection of the Church building still remained unpaid, the Church in June, 1863, received a loan of five thousand dollars from John Crossley, Esq., of Halifax, England, and undertook to repay the amount in five equal annual instalments, Mr. Crossley most generously granting the loan of the money without interest.

On the 30th of March, 1866, the Rev. Mr. Ellerby, in conformity with notice previously given by himself, resigned his charge of the Church, after a ministry of more than ten years.

In the month of June following the Rev. J. G. Manly, formerly of Dublin, Ireland, received a call to the vacant pastorate which he accepted.

During the year 1867, special and successful efforts were made to pay off the balance of the loan from Mr. Crossley before it was due. This was accomplished, and the money was remitted to that gentleman with the hearty thanks of the Church for the kind and material aid he had afforded them.

Notice was given in February, 1867, by some of the officers and members of the Church, that it was their intention to establish a third Congregational Church in the city; and on January 3rd, 1868, 28 members requested and were accorded letters of dismission to form the Northern Congregational Church, which is now in a most flourishing condition under the pastoral care of the Rev. James A. R. Dickson.

During the year 1868, extensive repairs were made to the Church building, including a new roof and the frescoing of the ceiling and walls.

At the end of November, 1870, the Rev. Mr. Manly resigned the pastoral care of the Church, and entered into connection with the Upper Canada Bible Society as one of its agents.

On the 1st of May, 1871, the Church invited the Rev. Samuel N. Jackson, M.D., of Montreal, to become their pastor. This invitation was accepted, and on the 1st of June, Mr. Jackson entered upon the duties of his office, which he now sustains.

During the year a new fence has been put round the Church premises, and the building has been painted, decorated and furnished, and these latter improvements having been just completed, Zion Church is this day formally re-opened for public worship.

It will be seen from the foregoing statements, that the Church has been in existence for 37 years, that the present is the fifth pastorate, and that the two Congregational Churches of Toronto were founded by those who were formerly members of Zion Church. In addition, it may be stated, that the Church has sent several students to the Congregational College for preparation for the work of the ministry, among whom are the Rev. F. H. Marling, pastor of the Bond Street Congregational Church, and the Rev. R. T. Thomas, the first pastor of the Northern Congregational Church.

In consequence of the length of time that has elapsed since the commencement of Zion Church, a great number of the members have passed from the toils of this world to enjoy "the rest that remaineth to the people of God." "They rest from their labours and their works do follow them." Upon those "that are

alive and remain" the duties of the present devolve. May they have grace to discharge them faithfully and efficiently, so that when their time of departure comes, they may join their former associates in the Zion above, and hear the welcome voice of Christ say, "Well done, good and faithful servants, enter ye into the joys of your Lord."

British and Foreign Record.

Public attention in Britain has been anxiously occupied with the dangerous illness of the Prince of Wales. We have heard much lately of the spread of Republicanism in England, and not a little from time to time of the faults of the heir to the throne. But such an emergency as this proves the deep-seated loyalty of the British people to the Royal Family, despite these murmurs, and any occasion for them. The news of the Prince's recovery seemed to lift a weight off every heart, and to bring light to every household. God grant that the life thus spared may be so like that of Albert and Victoria, as to make the nation rejoice and give thanks for this mercy still more fervently from year to year!

The murder of Bishop Patteson at Nukapu, South Sea Islands, is another of those tragic events which ever and anon startle the church universal. Like that of John Williams, the slaying of this excellent Bishop seems to have been provoked by the outrages on the natives, especially the kidnapping of their people by white traders. Revenge was vowed against the next European visitors appearing, and these happened to be the missionary party. In Bishop Patteson, the Church of England has lost one of its most illustrious missionary Bishops.

The Annual Conference of the Evangelical Union was held at Glasgow during the week commencing the 25th of September. The Rev. A. M. Fairbairn, of Bathgate, is President for the year. Those of our readers who dreaded an early alliance with this section of the Church may dismiss their fears. It seems that our friends cling far too tenaciously to the "three universalities" as the ground of their denominational existence to think of making any one of them, or rather any special view concerning one of them, an open question with a view to Union with the Congregationalists. The meetings were as intensely denominational (almost) as ever. There is the hope of great sympathy from across the Atlantic. The Cumberland Presbyterian Church has just discovered the Evangelical Union, and under the impression that it is a Presbyterian community in rebellion on the doctrines of Grace against the Confession of Faith, wants to exchange greetings and encouragements. But it was a somewhat narrow spirit which placed the Evangelical Union in the position of isolation it holds, and a very narrow spirit will be required to keep it there, if it remains loyal to Holy Scripture. The meeting of greatest interest was convened to hear a paper by the Rev. W. Adamson, on "How best in present circumstances to promote the cause of Christ." Most admirable and far reaching, and Scriptural and Catholic, were the suggestions thrown out. While in England our religious press is calling upon ministers to become public men if they would maintain their influence, Mr. Adamson and the most thoughtful men of his body have told their brethren that they have just been rather too public, and that they should give more attention to congregational work, and the development of Christian character in believers. The Rev. F. Ferguson, while not altogether agreeing with this view, dropped a significant statement—"At first in the early years of the Union, people so thirsted for the good news of salvation, that ministers had no time to do aught but preach the gospel. It was different now. Such meetings could not be got. You might call a meeting and get perhaps only two dozen to attend. That had been his experience in Blackfriars Street."—*Congregational Miscellany*.

Literary Notices.

In the appearance of the *Canadian Monthly*, we hail the advent of a magazine which will worthily represent the literary character of the Dominion. It is established upon a sound commercial basis, and, by remunerating its contributors, will be able to command the best talent of the Provinces. Its principles are broad and catholic, and it will give a hearing to writers of different views, who will argue "like gentlemen and scholars."

Canada our Home is the title of a patriotic song, set to an easy, flowing melody which is published in handsome style by Mr. A. Christie, 34 King St. East. The singing of such music in the homes of the people will tend to develop that national sentiment which it is so desirable to foster among us.

Tennyson's popularity seems to be as great as ever, if we may judge by the number of editions of his works that are coming forth, in England and America. Strahan and Co., his new publishers, (who, we understand, give him an annuity of £4,000 to £5,000 for his copyrights,) now announce a library edition in five post octavo volumes, at half a guinea each. Also, *Tennyson's Songs*, a collection of the Songs and Ballads found in his works.

That beautiful domestic story *Stepping Heavenward*, by Mrs. Prentiss, one of the most real portraiture we have ever read of the struggles toward holiness of a maiden, wife and mother of our own day, has been republished in England, (London: Nisbets) in a half-crown volume. It is a fiction, we suppose, otherwise a parable; but it is more true to nature than three-fourths of the biographies published.

Longfellow's new poem, which has come upon the world unheralded, is entitled *The Divine Tragedy*, is a verification of the Life of Jesus as told by the Evangelists. It is very noteworthy,—we can hardly call it "strange,"—and very delightful, to see how the Son of Man "draws all men unto Him." The Christian is learning to find in the personal Saviour the object of all belief and devotion, and the inspiration and exemplar of all duty. The sceptic instinctively feels that here is "the key of the position," on which his strongest assault must be made. And the poet hence derives his loftiest and sweetest inspiration.

Rev. Francis Jacox, B.A., is an author, whose books will charm those who love to have the out-of-the-way places of literature explored, and their treasures brought forth to throw lustre on the sacred volume. Just as all nature and all history, so do all books bring their tribute to the Saviour's feet. Mr. Jacox's latest books are a second series of *Secular Annotations on Scripture Texts*, and *Bible Music*, being variations in many keys on musical themes from Scripture. London: Hodder & Stoughton. Both, Crown, 8 vo., 6s.

Rev. J. Baldwin Brown has published a volume of *Household Sermons*, a subject on which he has special qualifications for writing well. Mr. B. has lately received quite an ovation from his brethren and fathers in the ministry, on completing the twenty-fifth year of his ministry. He is an able, earnest and thoroughly independent man, but is too fond of running a tilt against ancient orthodoxy. The truth of the matter probably is, that certain aspects of truth, which he conceives are cast into the shade, but are not in fact denied, but very firmly held, by the champions whom he calls into the arena, appear to him like fair ladies in distress, whose cause, as a true knight, he is bound to uphold à l'outrance.

The Sunday School.

DR. VINCENT IN CANADA.

The S. S. Institute was held in Toronto, as announced in our last, on each evening from December 4th to 8th. The meetings were very largely attended, and increased in interest until the close. Dr. Vincent's services were very highly appreciated. He is a master on the whole subject of Sabbath Schools. From Toronto he proceeded to Guelph, where a social meeting of Superintendents and Pastors was held at the house of Charles Raymond, Esq., on Saturday evening, preparatory to sermons in the Congregational and Knox Churches, and a scholars' meeting in the afternoon in the Wesleyan Church. On Monday two services were held, afternoon and evening, in Chalmers Church. The next two days were spent in Hamilton, where Dr. V. attended the County of Wentworth Convention, and added greatly to its success.

We believe that it will not be difficult to engage Dr. Vincent to repeat his visit to Canada. But it is necessary to secure him several months beforehand. Are there not other towns and cities,—St. Catharines, Brantford, London, Belleville, Kingston,—which would like to take stock in such an undertaking?

UNIFORM LESSONS—1872.

FIRST QUARTER.

Jesus after His Ascension.

Jan. 7	.....	The Exalted Saviour.....	Acts ii. 32-41.
" 14	.....	The Eternal Mediator.....	Heb. ix. 23-28.
" 21	.....	The All-sufficient Lord.....	II. Cor. xii. 1-10.
" 28	.....	The Glorified Son of Man.....	Rev. i. 12-20:
Feb. 4	.....	To the Church of Ephesus.....	Rev. ii. 1-7.
" 11	.....	To the Churches of Smyrna and Pergamos.....	Rev. ii. 8-17.
" 18	.....	To the Church of Sardis.....	Rev. iii. 1-6.
" 25	.....	To the Church of Philadelphia.....	Rev. iii. 7-13.
Mar. 3	.....	To the Church of Laodicea.....	Rev. iii. 14-22.
" 10	.....	The Sealed Book.....	Rev. v. 1-4.
" 17	.....	The Lamb in the midst of the Throne.....	Rev. vii. 9-17.
" 24	.....	Alpha and Omega.....	Rev. xxii. 10-17.
" 31	.....	REVIEW.	

HELPS FOR TEACHERS AND SCHOLARS.

LESSON I., JANUARY 7th, 1872.

The Exalted Saviour.

Acts ii., 32-41. This passage forms a part of Peter's sermon to the Jews, "devout men," from many countries, who had come up to the feast of Pentecost, (Lev. xxiii., 15.) fifty days after the resurrection, and ten days after the ascension of Jesus. v 32. *God raised up*,—The Apostles insisted much on this fact. (v. 24: Chap. iii., 15: iv., 10: x., 40, I Cor. xv., 4: II Tim. ii., 8.) Jesus said He would rise again, (Matt. xvi., 21: John x., 17, 18.) and if He did not rise again, He did not speak the truth, and could not be the Son of God, and our faith in him is vain. (I Cor. xv., 17.) This the Jews asserted falsely. (Matt. xxviii., 12-15.) Hence, it was necessary for the Apostles to preach it much. *Witnesses*,—

(Mark xvi., 9, 12, 14: John xxi., 14: I Cor. xv., 5-8.) Observe that the Jews never dared to deny it in the presence of the Apostles. v. 33. *Exalted*,—to heaven. (chap. i., 9.) *Right hand*,—the power. *The promise*,—(John xiv., 26: xv., 26: chap. i., 4.) *Shed forth*,—the Holy Ghost came down from heaven, (chap. ii., 3, 10, 44: compare Mal. iii., 10.) *This*, (v. 4.) v. 34. *David*,—Peter argues that the words of the xvi. Psalm (quoted vs. 25-28,) could only refer to David, or to Christ; but as David did not rise again, the language must have referred to Jesus. *Is not ascended*,—His body was in the grave. *He saith himself*,—Psalm cx., 1. *THE LORD*,—this name in small capitals always means JEHOVAH. *Said unto my Lord*,—Christ, whom I, David, joyfully acknowledge to be my Lord. *Sit*,—only one who had ascended could sit at God's right hand. v. 35. *Footstool*,—under thy feet,—the most complete subjection. (Josh. x., 24: Rom. xvi., 20.) v. 36. *House of Israel*,—Jews. *Assuredly*,—most certainly. *Ye have crucified*,—a most terrible mistake and crime. Ye have killed your long expected Messiah! (chap. iii., 14, 15.) v. 37. *Pricked*,—stung with remorse. The word was as a sharp "two-edged sword." (Heb. iv., 12.) *What, &c.*,—How can we escape the wrath of God! v. 38. *Repent*,—be sorry; put away your sin—*unbelief*. (I Cor. vii., 10.) *Be baptized*,—confess your faith in Jesus. *Remission, &c.*,—baptism cannot wash away sin, but God will pardon it through the faith in Christ, which it expresses. *Ye shall receive, &c.*,—not miraculous gifts, but his renewing and sanctifying grace., v. 39. *The promise*,—spoken of vs. 17, 33. *Unto you*,—to the Jew first. (Matt. xv., 24: Acts xiii., 47.) *Children*,—your posterity. See Isa. xlv., 3. *Ajar off*,—the Gentiles; (Eph. ii., 13, 17.) Peter was speaking by inspiration, although he did not yet fully understand that the Gentiles were included in the promise. (chap. x., 14.) *Shall call*,—to repentance and salvation. v. 40. This is but part of Peter's sermon. *Testify*,—bear witness to God's truth. *Save yourselves*,—rather, be saved; "now is the accepted time." *Untoward*,—perverse, unwilling to be led. (Matt. xi., 16-19.) v. 41. *Gladly*,—readily. *Received*,—believed. *Baptised*,—not having received the rite in infancy. *Same day*,—they professed faith in Christ at once.

LESSONS TO BE LEARNED. 1. How great is our privilege in having a living and almighty Saviour in heaven! 2. See how freely Jesus gives the Holy Spirit to them that ask him. (Chap. i., 15: ii., 1.) 3. If Jesus does not reign over us as penitent and pardoned sinners, he must as despairing and lost souls. (vs. 34, 35.) 4. How freely salvation is offered to all who trust in Christ! (v. 39.)

QUESTIONS FOR THE SCHOLAR. Whose sermon are we studying? When and where was it preached? Tell what you know about Jesus' resurrection. Why did the Apostles preach so much about it? Where did Jesus go when he left the earth? What promise did he fulfil? What prophecy foretold this? From what Psalm does Peter quote the words in vs. 34, 35? What is meant by the enemies of Jesus being made his "footstool"? How were they "pricked in their heart"? What did they ask? Have you ever felt anxious about being saved? How did Paul answer the same question? (chap. xvi., 31.) Did Peter mean that baptism would save them? Can we ever do anything to merit salvation? (Eph. ii., 8, 9.) What did Peter mean by the gift of the Holy Ghost? (v. 38.) What must the Holy Spirit do for us in order to our salvation? (John iii., 3, 5.) Have you asked Him to do this for you? What lessons may we learn from this passage?

LESSON II., JANUARY 14th, 1872.

The Eternal Mediator.

Hebrews ix., 23-28. This Epistle was written to show that all the rites and sacrifices of the Jewish Church were typical: that only the blood of Jesus, "the Lamb of God" (John i., 29) could wash away sin: and that Christ, the great High-priest, is now at the right hand of God, our ever-living Mediator and Intercessor (chap. vi., 20: vii., 25.) v. 23. *Necessary*,—everything belonging to the Tabernacle was sprinkled with blood (vs. 19-21,) to teach the people that "without shedding of blood there is no remission" (forgiveness v. 22.) *Patterns*,

—or rather types, everything about the Jewish Tabernacle having been intended to represent some part of Christ's work for us, on earth or in heaven. (For illustration, see v. 3 compared with v. 24, chap. x., 19, 20.) *Purified*,—made ceremonially clean, fit to be used in worship. *Heavenly things*,—the heavenly temple needed no purifying (Rev. xxi., 27,) but we need it that we may enter there, and that Christ does for us by offering His own blood, here spoken of as "better sacrifices." v. 24. *Holy places*,—in the Temple at Jerusalem. *Made with hands*,—built by Solomon (1 Kings vi., 23-28,) and rebuilt by Herod the Great (John ii., 20.) *Figures*,—copies, or images, of the true, or heavenly Temple. *To appear*,—as our advocate and intercessor (Rom. viii., 34 : 1 John ii., 1.) v. 25. *Often*,—all the Jewish sacrifices pointed to the one all-sufficient sacrifice of Jesus on Calvary. *Every year*,—(v. 7, Exod. xxx., 10.) *Blood of others*,—of goats and calves (v. 12, Lev. xvi., 15.) v. 26. *Suffered*,—that is, if Christ died, as the Scriptures teach, for the sins of all men, in all past ages, as well as in all the future (II Cor. v., 15 : chap. ii., 9 : 1 John ii., 2.) *End of the world*,—literally, end of the ages, that is, the last dispensation (Acts ii., 17, chap. i., 2.) *Appeared*,—as a man, implying His preëxistence as God (1 Tim. iii., 16.) *Put away*,—to save men from sin, and from its punishment (Math. i., 21.) *Sacrifice of Himself*,—Jesus died voluntarily, freely, for us (John x., 17-18, chap. x., 5-7.) v. 27. *Die*,—the penalty of sin (Gen. iii., 19 : Rom. v., 12.) *Judgment*,—(II Cor. v., 10, Rev. xx., 12-13.) *Once offered*,—one atonement delivers us from the one penalty. *To bear*,—suffer for. *Many*,—all who believe. *Look for Him*,—desiring to see Him (Titus ii., 13.) *The second time* (John xiv., 3.) *Without sin*,—not to suffer for sin. *Unto salvation*,—to complete the work of salvation by raising us from the dead, and gathering all His people to heaven.

LESSONS TO BE LEARNED.—1. Only the blood of Jesus can wash away our sins. He not only *wept* over Jerusalem (Luke xix., 41,) but *died* for it. 2. Jesus is now *personally* pleading for us in heaven, if we are trusting in Him ; (v. 24.) 3. However much men may fear it, none can escape death and judgment ; (v. 27.) 4. The second coming of Jesus is to all true believers the highest ground for rejoicing (v. 28.)

QUESTIONS FOR THE SCHOLAR.—What was the author's chief object in writing this Epistle ? With what were the vessels of the tabernacle sprinkled ? Why ? Of what were they types, or symbols ? What did the sacrificing of goats and calves represent ? Why did Jesus need to appear in the presence of God ? (v. 24.) Who built the Jewish Temple ? Tell what you know about the works of the High-priest (Lev. xvi., 5-19.) Who is our High-priest ? Was Jesus obliged to die for us ? Why do we have to die ? How can we be saved from the fear of death ? (Heb. ii., 14-15.) Will Jesus come again ? What to do ? Would you be afraid if He were to come to-day ? What would you do if you knew He was soon to come ? What may we learn from this passage ?

THE ALL-SUFFICIENT LORD.

LESSON III., JANUARY 21st, 1872.

II Corinthians, xii., 1-10. Paul's right to be called an Apostle, *i. e.* one sent by Jesus, having been disputed by false teachers, he details his *sufferings* for Christ, and the Gospel, in proof, (ch. xi., 13-30) and proceeds to mention, in further proof, this remarkable vision. v. 1. *Not expedient*. Spoken ironically. Emphasize *me*. My opponents boast great things, but I "am nothing." *Visions*,—things seen supernaturally in sleep, or in a trance,—a common mode of revealing divine truth, or prophecy, (Joel ii., 28) v. 2. *A man* ;—himself, (v. 7.) but spoken of in the *third* person, to avoid the appearance of boasting, and perhaps thus artfully to gain a hearing.—*In Christ*,—a Christian ; one safe in Christ, and living by faith in him. *Fourteen years ago*,—some think at Lystra, A. D. 46, (Acts xiv., 19.) Others at Jerusalem, (Acts xxii., 17.) *Whether in the body, &c.*,—he did not know whether his body and soul were still on earth ; or whether his soul was caught away to heaven for a time. *Third heaven*. The Bible uses the word *heaven* in three senses, 1st, of the clouds ; (Jer. xiv., 22.) 2nd, of the stars ; (Psalm

xix., 4.) and of the abode of the blessed, (Heb. viii., 1.) The last is the sense here. v. 3. Repeats the statement for emphasis. v. 4. *Paradise*,—an Eastern word, signifying a garden; used here, and in Luke xxiii., 42; Rev. ii., 7, of the dwelling-place of God. *Unspeakable words*,—about things that human language cannot describe, and the human mind cannot imagine. *Lawful*, or possible. Of those who have been raised from the dead, not one has ever been able, or permitted to tell us anything of what they saw in heaven. v. 5. 'One who has had such a token of divine favour, might be permitted to boast; but I will boast only of my infirmities,'—i. e. my trials, and weaknesses. v. 6. *I shall not be a fool*,—I should not act improperly; I have good ground for boasting' (in a good sense. Psalm xlv., 8.) *But now I forbear lest*, &c.,—'I will be judged by my life, not by my secret experience. v. 7. *Exalted*,—puffed up. *Abundance*,—extraordinary nature. No one but Paul was ever so favoured. Isaiah saw only a vision (Isa. vi., 1.) *Thorn in the flesh*,—some bodily ailment, or infirmity, to humble him. Some think it was paralysis, producing *stammering*, and quote chap. x., 10. in proof; others, *weak eyes*, and refer to Gal. iv., 15. *The messenger*, &c. Bodily ailments are often ascribed in the Bible to Satanic agency; see Job ii., 6. 7.: Luke xiii., 16. *Buffet*,—smite, harass; properly, "that he may (not might) buffet me," showing that the affliction was still upon him. v. 8. *Besought*,—prayed earnestly. *The Lord*,—Jesus (v. 9.) Three times, (as Jesus did, Matt. xxvi., 45.) v. 9. *He said*.—by an audible voice, probably. *My grace*,—the divine assistance I will give to enable you to bear it. (I Cor. x., 13.) *My strength*,—some Greek versions omit "my." The meaning is, probably, "thy strength is made perfect, when, feeling thy weakness, thou reliest on me." *Most gladly*, &c. Paul felt that such an assurance was better than the removal of the affliction, involving as it did a continual sense of the presence and "power of Christ." *Rest*,—remain constantly. v. 10. *I take pleasure*. The comforts so much exceed the sorrows. *Infirmities*,—natural weaknesses. *Reproaches*,—from the Jews for believing in Jesus of Nazareth; from the Greeks, for preaching "foolishness." (I Cor. i., 23.) *Necessities*,—poverty, want. (chap. xi., 27.; Phil. iv., 12.) *Persecutions*,—for Christ's sake. *Distresses*,—great difficulties, causing anguish of heart. *When I am weak*,—or feel my weakness. *Strong*,—in Christ's strength, (Phil. iv., 13).

LESSONS TO BE LEARNED.—1. True pity is always humble and modest, vs. 1. 5. (I Cor. xiii., 4.)—2. The *soul* is the real "man," (v. 2.) and may exist, consciously, "out of the body." (II Cor. v., 6. 8.)—3. The heavenly Paradise, offered us through faith in Christ, is infinitely better than the earthly one lost by sin. (Gen. iii. 23. 24.: Rev. xxii., 1-5.)—4. Even our religious experience may become a temptation to pride. v. 7.—5. God often answers prayer in a way we do not expect, but always in the *best* way. vs. 8, 9.—6. Christ can and will help us if we trust him.

QUESTIONS FOR THE SCHOLAR.—What is an Apostle? Was Paul one? Did any one deny it? What proof does he give of it? What is a vision?—a trance? Give examples. What does "in Christ" mean? Who was the "man" spoken of? (v. 2.) Why did not Paul say I was "caught up?" How many years before did this happen? Where? What is meant by "third heaven?" In what other senses is the word "heaven" used? Did Paul's body go to heaven? What does "Paradise" mean? Could Paul tell what he saw there? Why not? What did he boast of? What is meant by a "thorn in the flesh?" What do some think it was? Why was it sent? Has Satan anything to do with our bodily ailments? Was Paul still suffering from this affliction? What did he pray for? How often? Did Jesus answer him? In what way? Did Paul like that as well? What did he rejoice in? Why? Will Jesus help us? Have you ever asked him? What lessons may we learn from this passage?

THE GLORIFIED SON OF MAN.

LESSON IV., JANUARY 28th, 1872.

Revelation i., 12-20. v. 12. *I*,—John, the beloved disciple, then in banishment, in Patmos, in the Ægean sea, (v. 9.) by decree of the Roman Emperor Domitian. *The voice*,—The person whose voice I heard. *Seven candlesticks*,—or lamp

stands. Some think, like the candlesticks in the tabernacle (Exod. xxv., 35.) and temple, (Zach. iv., 2.) with seven branches on one stem. Others think they were separate stands, as Jesus stood "in the midst" of them. For their meaning, see v. 20, compared with v. 11. *Golden*,—precious, pure and beautiful,—showing how much Christ values his people. Also, that Christians, who are called "the light of the world," (Matt. v., 14.) and are commanded to "shine as lights," (Phil. ii., 15.) ought to be very pure and holy. v. 13. *One like unto the Son of man*,—Jesus, that being one of His titles, (Matt. xxv., 31.) *A garment, &c.*,—a long robe, such as was commonly worn by men of that time. *Girt*,—fastened. *Paps*,—waist. *Golden girdle*,—or belt,—not all of gold, but ornamented with it. v. 14. *His hairs, &c.*,—see Dan. vi., 9. Great age seems to be here intended to represent His eternity, and His dignity, the hoary head always claiming respect. *His eyes, &c.*,—keen and searching, teaching us His omniscience, (Heb. iv., 12. v. 15. *His feet, &c.*,—perhaps alluding to the strength and stability of His rule. *His voice, &c.*,—His authority extends over all. v. 16. *In his right hand*,—the emblem of power;—*seven stars*,—the ministers of the seven churches, (v. 20.) They are represented by stars, probably, because they are conspicuous,—attracting much attention. *Out of His mouth, &c.*—His word, (Heb. iv., 12.) Divine truth is penetrating; wounding to the guilty conscience; death to the finally impenitent. *His countenance, &c.*,—His face was bright as the mid-day sun. v. 17. John could not look at Him. He was also afraid of so glorious a person. *I fell, &c.*, (Dan. viii., 27.)—overwhelmed and awe-struck. *The first and the last*,—the Eternal One, a phrase that proves Jesus to be equal to the Father. (Isa. xlv. 6.) Compare also vs. 8. 11. No created being, however exalted, could claim to be eternal. v. 18. *that liveth and was dead*,—literally "the Living One who became dead,"—was crucified. *Alive for evermore*,—my days of humiliation and suffering are over, (Rom. vi., 9.) *Amen*,—a strong form of affirmation, equivalent to "most certainly." *The keys, &c.*—keys were the emblem of authority. (Matt. xvi., 19.) Jesus has triumphed over the powers of death and hell. (Col. ii., 15.) Compare chap. xx., 1. v. 19. *Write, &c.*,—so that Christians in all future time may read what thou hast seen, and shalt yet see. v. 20. *The mystery*,—the yet unexplained meaning. *Angels*,—the ministers of these churches. Angel means *messenger*, and each minister was to be Christ's messenger, to carry his word to the church over which he presided. Churches,—congregations of believers in Christ, who have covenanted together to serve God.

LESSONS TO BE LEARNED.—1. Christ is always watching over His churches and His people, v. 13. (Matt. xxviii., 20.) 2. The love of Jesus must never make us think less of His greatness and majesty. 3. Those who love Jesus never need be afraid of anything, v. 17. (Matt. x., 28.) 4. Jesus lives forever at the right hand of God, and if he is my Saviour, I shall go to live there with him, (John xiv., 3. 19.)

QUESTIONS FOR THE SCHOLAR.—Who wrote this book? Where was he when he saw these visions? What day was it? (v. 10.) What did the candlesticks represent? Why were they "golden?" What does that teach us? Who stood in the midst of them? What may we learn from this description of His appearance?—His hair?—His eyes? His voice? &c. Who were meant by the "stars?" Why were they so represented? What was meant by the sword? Why is it so called? Whom does Jesus claim to be when he says, "I am the First," &c? Will He ever die again? What does he mean by the "keys?" (v. 18.) Why were the ministers of these churches called "angels?" What is a church? What lessons may we learn from this passage?

A colony in Maine was started a few years since by a wealthy man, who was a sceptic, and who determined to keep out both rum and religion. The place grew; but the result was so bad that now, in starting a new colony, he has applied to have a church from the first, offering to contribute largely in its aid. He says that he cannot keep out rum without the aid of religion, and that without religion he gets only the worst men to work for him. He is satisfied that no place can thrive without the Christian Church, ministry, and Sabbath.

Foreign Missions.

THE ISLES OF THE SEA.

Among the promises made to the Redeemer is this: "The Isles shall wait for his law." We propose to give the readers of the *Independent*, this month, some items of information on the Islands of the Sea, showing how wondrously and gloriously this promise is being fulfilled. We begin with

MADAGASCAR.—The London Missionary Society has been considering the question of expenditure, which now amounts to ten thousand pounds per annum, and desires to enlist a native ministry more and more. Very properly, the Directors sent their propositions to the Missionaries on the ground, who are always the best judges of what is needed. From the statements of the Missionaries we glean the following particulars.

Native Agency.—"The Committee most fully approves of the general principle laid down by the Directors as to the desirability of raising up and employing native agency. Such an agency already exists and is employed vigorously; but the majority of our agents are men who have had little or no education; many, especially in the country, cannot read without difficulty; some cannot even write their own names, and not even the best of them are fit to be left alone in the superintendence of churches and districts. * * * * We trust that from year to year the Missionaries will have less pastoral work, and will have more time for general superintendence and itinerating, and will find a little leisure for translation and book-making."

District Work.—The Missionaries propose six Districts in connection with the principal towns near the Capital, one Missionary to superintend the work in each. We give interesting statistics of these districts, omitting the almost unpronounceable names.

	Churches.	Members.	Adherants.
(I.)	78	4,681	25,000
(II.)	41	2,185	13,870
(III.)	81	4,409	37,916
(IV.)	98	1,065	20,157
(V.)	53	827	16,646
(VI.)	55	2,786	18,484
Total.	406	15,353	132,073

Intelligence among the People.—"The type of Christianity which obtains among these people is very varied. Near the Capital considerable numbers of the preachers and pastors are intelligently acquainted with the Sacred Scriptures. The great mass of the villagers even close to the Capital are yet exceedingly ignorant. Further away many of them are secretly heathen in faith and practice. And, though to others the old superstition has become a wreck, yet it would be but a grand mistake to account them other than very nominally and very superficially Christian."

Remarks.—A few years will settle the religion of that great island for centuries. It is just in the position of England 350 years ago—a transition state. Let the *twenty-four* Missionaries and the few hundred native preachers, who are carrying on this work, have our prayers and our help. If we cannot go and help them from Canada, we can help to support them. Every Christian should make "Foreign Missions" a plank in his religious platform.

NEW GUINEA.—This is an island of vast extent, lying North of Australia, in the very hottest of the tropical regions, and with the reputation of being very unhealthy. Above all this, the inhabitants are most degraded and ferocious. They

are as nearly as possible in the "State of Nature" (poor, miserable, sinful nature!) so often admired (theoretically) by sceptics and worldlings; and though neither wishing, nor perhaps willing to admit the Gospel, appeal, by their very degradation, to the Christian instincts of those who are themselves enlightened. Two experienced Missionary brethren, with eight native teachers and their wives, sailed from Lifu on 30th May, arriving in the vicinity of New Guinea late in June. They take evangelical possession of some small islands very near the mainland—Darnley, Brampton, Tauan and Saiwai Islands, appointing one or two teachers to each. They hope thus to secure before long an entrance among the inhabitants of the mainland, as there is continual passing to and fro between the islands. Two of the teachers consider themselves specially appointed to the great Island itself. Let us hope that the morning star has thus this past year risen upon Papua.

LOYALTY ISLANDS—MARE.—The Island of Maré or Nengone is the most southerly of the Loyalty Group, at the western extremity of Polynesia. It is a mass of uplifted coral, about seventy miles in circumference.

Rev. S. M. Creagh, who has left to supply the place of another gone to New Guinea, says: "On our arrival at Maré in October, 1854, we found a good number had been Christianized by the efforts of the Rarotongan and Samoan teachers, who had been living there since 1841. Two chapels had been built, and two congregations gathered, at the districts where the teachers resided. But in other parts of the island all the evils of heathenism prevailed. It is a long and tedious process to change the habits of a people and civilize a nation. But a great change has been effected, even in the external appearance of the natives, as we, who have lived among them, can well understand. Their habits are undergoing a thorough change. The younger men and women are not satisfied with the ways of their fathers; they are striving after a better mode of life."

Maré has also evangelized other islands, and now sends a Missionary, Rev. S. Macfarlane, and four native teachers to New Guinea. Mr. Creagh says, "At the present time there are no heathen on Maré; there may be one here and another there who refuse to give up some of their former ways; but heathenism as a system is destroyed. The struggle has been a long and a hard one, and we have sometimes lacked faith, but the Gospel has triumphed in the case of another island. Maré is at last won for Christ, and to Him be all the glory."

Correspondence.

WHICH FOREIGN MISSION?

MY DEAR BROTHER,—According to the suggestion made by the Secretary of our Congregational Union, when advising me of my appointment as Local Secretary to attend to the interests of the London Missionary Society for this Province, I gave the names and addresses of ten of the pastors of our churches to the home Secretary of that Society, as parties to whom it might be desirable to forward a copy of its *Monthly Chronicle*, and which has led, I believe, that number of the brethren to be supplied with a copy monthly from

England. Since then the parcel containing copies of the Society's reports, abstracts of the same, and specimen copies of its monthly periodicals, has come duly to hand by express, and through the mail have been put in circulation among our churches. I wrote a letter to each pastor, advising him of the forwarding of a packet to his address, and where copies of the periodicals could be obtained by mail from Montreal; and at the same time suggesting and urging the desirableness of asking for voluntary contributions for the Society at each monthly missionary concert for prayer, or an annual collection after ap-

propriate sermons on some Sabbath in the year. To those, or to former letters relating to the magazine, I have received replies from some of the brethren, thanking me for securing such privileges for them, but doubting whether they could do any thing pecuniarily or regularly for the Society, or stating that the American Board of Commissioners for foreign missions appeared to them to have a prior claim upon our churches.

One brother, after expressing his warm attachment to the London Missionary Society, says:—"But my *decided* opinion is that we, as churches, should support the American Board of Commissioners for foreign missions, and the more especially now that the Presbyterian Church has cut off from its supply so much. * * We are nearer locally to the headquarters of the Board, and can at no very great expense attend the annual meeting. Our churches might make us honorary members of the Board. We could at very moderate expense and trouble have annual visits from returned missionaries. Funds are much more easily remitted. Monthly intelligence can be had in time for missionary concerts, *free to pastors and secretary*, of contributing churches. Our young men and women too, ministers and others, might the more easily and more likely get into the mission field."

Another brother writes thus:—"It is not very likely that we shall be able to do any thing pecuniarily for the London Missionary Society with regularity, so many of our people are constantly removing. We have, therefore, as much as we can do to pay our way—only recently have we become self-supporting."

Now to the class represented by the first extract, I would remark that while as an honorary member of the American Board of Commissioners for foreign missions, (thanks to the kind liberality of W. Seymour, Esq., of Montreal), I deeply sympathize in all the objects of its mission, and in all the labours of its agents, &c. And while I can feel the force, to some extent, of the arguments of our brother in favour of that Board, yet I think our connexion with the old country, and the fact that the first Colonial missionaries sent to Canada were sent out by the London Missionary Society, prior to the formation of the

Colonial "Missionary" Society, seem in my view to give that Society a prior claim upon the sympathy and support of our churches.

And to the latter type of brethren, I would reply, let us be as poor as we may, we should not deprive our people of the opportunity of contributing regularly to objects so deeply claiming our sympathy and aid, or of engaging in an act so ennobling to all the better principles of our nature. If we cannot secure any direct organization or Sabbath collections once a year, the plan in operation among us in Granby might be carried out or improved upon. We are suffering, like all smaller communities where manufactures, &c., do not thrive, from the removal continually from our midst of those who are considered to be the very life of Christian activity in our churches. We hold a monthly missionary concert, and have a box fixed at the door of the church for contributions for foreign missions, and on retiring they are reminded of the opportunity thus afforded to them of showing practically the interest they feel in the cause of foreign missions. Thus during the past year we were enabled to send \$4 to the American Missionary Association for its work among the coloured people, and \$5 to the London Missionary Society. Small sums assuredly, but the privilege was here secured, and by many rejoiced in.

Hoping that all our brethren will, without prejudice to local claims, do what they can to keep those of foreign missions before their people, and get them to contribute somewhat in some way to the London Missionary Society, connected with which, as an humble agent, I first commenced my ministerial life, and for which, from my boyhood, I have ever felt a lively attachment.

I remain, my dear brother,
Yours very truly,
JAMES HOWELL.

Granby, Nov. 21, 1871.

MISSIONARY COMMUNICATION.
No. 3.

MY DEAR SIR,—My sole object in publishing the first letter which I sent you, was to vindicate the Missionary Committee and myself from a wanton

and baseless charge. To reach this end, it will now be necessary to print in full, the one which was only in part, and that not quite correctly, printed in your last issue.

The first letter was written in answer to the inquiry, "Will the Society assist any one except a student as pastor of the London Church?"—the second, in reply to the question, "Will the Society continue its former grant to another pastor?"

The Society has always claimed the right to have confidence in the pastor, as well as in the church, before making a grant. Each grant is made to the church, for the particular pastor settled over the church at the time the grant is made. Should the pastoral relation cease during the Missionary year (as was the case in the instance before us) the grant does not go on for the current year to any one whom the church may call, but terminates with the pastoral connection. Should another minister be settled during the *interim*, the church may apply to the Local Committee, which has power to make an *interim* grant. This will explain the true meaning of the phrase "particular pastor;" and in a sense very different from the one given to it, by your correspondent. The following is a correct copy of the letter, the proposal to publish which made me stand *aghast*, in June last.

"KINGSTON, 18th Nov., 1864.

"DEAR SIR:—Our grants are always made to assist a church in supporting a particular pastor; and, in the event of the removal of the pastor during the Missionary year, the grant stops at the date of his removal. The London Church, (by the removal of the Revd.—— on the 23rd of last month,) at that date ceased to be on the Missionary list. Should the church succeed in obtaining another pastor; and should it desire aid from the Society in his support, application must be made to the Local Committee, through its Secretary, for an *interim* grant, for the remaining portion of the year. Should this be granted, then an application for the next year (by printed blank) should be in my hands by the 1st June, 1865.

"I do not know enough of your cause to justify me in making any suggestions as to your choice of a pastor. I can only reiterate your own opinion, that Congregationalism in London, may be greatly affected by the choice, you now make. May the Divine Master guide you in this important movement; and lead to a settlement, which will strengthen your church, and promote His own glory.

"I believe the Society will be willing to render aid should you obtain a suitable pastor, although the feeling is gaining ground, that your church must exert itself more zealously in raising funds for the support of the ministry.

"I remain, &c."

Permit me here to remind the brethren that the allegation stated by your correspondent, although made, with others equally foolish and unfounded, was not the one to which I personally took exception. The charge, which I then denied, and still emphatically deny, is "that the Committee has exercised a kind of episcopal authority or control over the churches in the settlement of the pastors." Both the letters, now published, clearly shew the entire absence of such control, and indicate, in tone and treatment, the free action of the churches. Indeed the second, *quite* as much as the first, is a "high day letter."

This attempt to prove me guilty of such gross inconsistency and double dealing, and to fix my conduct on the Committee, composed, as it has ever been, of men, second to none in the body or in the land, for sterling honour and integrity, will doubtless meet with the reprobation which it deserves.

The very unfair use made of the communications of the Paris correspondent, I have no need to expose; as that brother is quite competent to justify himself. I have sternly refrained from all personalities; and must on the same principle leave unacknowledged the very handsome compliments of your correspondent.

KENNETH M. FENWICK.

Kingston, 12th Dec., 1871.

THE INDIAN MISSION.

MR. EDITOR,—At a meeting of the Board of Directors of the Canada Congregational Indian Missionary Society, held on December 1st, 1871, the Secretary was requested to have the following report published in the *INDEPENDENT*. It may be stated that Miss Baylis is at present in Toronto; but at the request of the Board, she hopes to enter the Mission field again in the Spring. It is with pleasure we hear that Mr. Keshick, Indian Missionary, who was very dangerously sick, has recovered. The Rev. William Clarke, the energetic and successful agent of the Society, gave notice that, on account of his advanced years, he should relinquish his work at the end of the present financial year.

SAMUEL N. JACKSON,
Secretary.

Toronto, Dec. 12th, 1871.

To the Secretary of the Congregational Indian Missionary Society.

DEAR SIR.—In furnishing you with a short report of my work this Summer, at Spanish River, I will commence with my school. Immediately after my arrival I sought to gather the children, both Indians and whites, into a day school. At one time I had thirty children under me, twenty-three Indians and eight whites. The school was always opened with religious exercises, and, besides giving instruction in reading, writing and arithmetic, I devoted one hour to Bible teaching and singing. The children would repeat Scripture verses and hymns after me; and I have often felt pleased and surprised at the way they remembered these from day to day. During the Summer, they learned about twelve hymns to repeat and sing, and a number of texts. Every afternoon, I had a sewing class for the girls, at which they made a number of pretty and useful articles, some of which I have brought home to show to the friends of the Mission. For the women I had a meeting every Wednesday afternoon, for Bible instruction and prayer, in which I was aided by an interpreter. With Mrs. Keshick, the wife of an Indian Missionary, I visited the wigwams almost daily, and had

very interesting conversations with the Indians and squaws. Poor people, they seem to be in a very dark state of mind, yet I think capable of instruction and receiving the truth. One Indian woman said, "She was once a Catholic, now a Protestant; but had wandered about for a number of years without receiving instruction, and had forgotten all she once knew, but would go a long way to hear a Protestant minister preach." She paid great attention to the truth; another, about eighty-years old, said "She was baptized when young, but knew no more of the way of salvation." I have conversed with those over one hundred years old. My heart was deeply moved to see them in this dark state of mind passing into eternity. The Pagan Indians believe that, after death, the soul goes to the "great hunting ground," and there will be happy forever. A Pagan Chief, after we had visited him several times and read to him, said, "Go away, I don't want to hear any more of that stuff, I don't believe a word of it." He has since gone to his last home—where, God only knows. I could wish for his sake that it was to the "beautiful hunting grounds." Another Pagan, laid up by lameness, said, he liked to hear us read the Scriptures and sing, and invited us to return.

The Catholic Indians did not always receive us; and I would prefer to labour among the Pagans, of whom I think there is more hope. The Indians, as a race, are very unsettled, coming and going all the time. They have gardens in the different places where they have lived, and in the Spring plant them with corn, potatoes and pumpkins, leaving them, and wandering about while they ripen, in the Autumn, they return, and bring the produce to stores and trade for flour and clothing.—The first Sunday I spent at Spanish River, I organized a Sabbath School, which was attended by twenty scholars, including whites, Indians, Protestants and Catholics. We had two services on the Lord's Day. The morning meeting was small in attendance, the evening averaging thirty-five to forty. Mr. Perry, one of the managers of the Mill, generally conducted these meetings. Prayer-meetings were held one evening during the week.

About the 23rd of August, the Catholic Priest visited the settlement, staying a few days and holding his usual services. He made a number of inquiries about myself, my work, and by whom I had been sent? Said he would not interfere with a good work like mine. He encouraged the people to send their children to the Day School, but forbade them to attend the S. S. and Sabbath services. After he left the S. S. was very small.

In the latter part of August, the camping Indians had all left the Island, and Mr. and Mrs. Keshick returned to their home and Mission at the She-She-Guah-Ming. After they left I found it very difficult to get along with the remaining Indian families, not knowing enough of their language to carry on a conversation with them.

October 16th, I closed my school, as a number of the families were preparing to leave the place, taking the school children with them, the weather also was getting very cold and stormy almost like Labrador. The school or meeting house is a small unfinished building not suited to keep out the wind and rain. It is built on a high rock, overlooking the settlement. I made a small "Bethel" flag, and had it hoisted upon it; but as it was not of very strong material the high winds soon tore it into shreds. Might not some S. S. replace it? Before closing the school, I gave the children a "treat" and Christmas tree, (though in October,) bearing the usual fruit. I should very much have liked

some of the friends of the Mission to have seen the smiling faces and the opening wide of the large black eyes of the Indian children, and their delight on receiving their presents. One little boy asked when there would be another tree, and could I not have another before I went away? I think they will be counting the days till the next one comes.

The children were very fond of attending the school. They never stayed away when they could possibly come. The school was not closed a day from the commencement. Let us pray and trust that the seed sown this Summer, though in weakness, will take root, spring up and yield fruit to the honour and glory of God and the salvation of precious souls.

Yours in the Mission Work,

EMMA EAYLIS.

THE COLLEGE TREASURER.

MR. EDITOR,—Why should the name of "Mr. J. P. Clark" be advertised in every number of the magazine as the Treasurer of the Congregational College of British North America, when a P. O. order or draft made payable to this address cannot be drawn by any party in Montreal? Would it not be better, during Mr. Clark's continued or frequent absence in England, to give some address in the official list that could be used without the inconvenience of having orders returned to the sender?

B.

Official.

THE WEEK OF PRAYER.

The following are the topics suggested by the Evangelical Alliance for exhortation and prayer, during the week of United Prayer which this season begins Jan. 7th, 1872:—

Sunday, January 7.—SERMONS: Subject: The faith once delivered to the saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension binding on all believers.

Monday, Jan. 8.—THANKSGIVING: God's "unspeakable gift"; for mercies

personal and relative; for national mercies; for maintenance and restoration of peace, and for preservation from famine and other national calamities; for mercies to the Christian Church; for the progress of Christ's Kingdom and the usefulness of the Christian Ministry.

Tuesday, Jan. 9.—HUMILIATION: For personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgements of Divine judgments, confession of unfaithfulness, and prayer for the revival of religion as in past times.

Wednesday, Jan. 10.—PRAYER (inter-

cessory); For families; for the sons and daughters of Christian parents at home and in other lands; also for those at school at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to parents and children.

Thursday Jan. 11.—PRAYER (intercessory): For kings and all in authority; for nations, especially those recently visited with the calamities of war; for the prevalence of peace in the councils of statesmen; for righteousness, harmony and goodwill among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, Jan. 12.—PRAYER (intercessory): For the Christian Church; for bishops, presbyters, pastors, and missionaries; for translators of the Holy Scriptures into various tongues; for office bearers, and for committees, societies, and authors engaged in Christian work.

Saturday, Jan. 13.—PRAYER: For a large outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's glory.

Sunday, Jan. 14.—SERMONS: "Thy kingdom come, Thy will be done on earth as it is done in heaven." (Mat. vi., 10.)

THE CENTRAL ASSOCIATION will (D. V.) hold their next meeting in the Congregational Church, Markham Village, on Tuesday and Wednesday, 16th and 17th January, 1872.

The Association is to meet at half-past two p.m. on the 16th. The following are the exercises appointed to be read and discussed: Review of "Dale on Baptism," Rev. J. Unsworth. Written Sermon, Rev. S. T. Gibbs. Essay on "Ritualism among Protestants," Rev. J. G. Manly. Exposition, Rev. M. S. Gray. Text for a plan by all the brethren, Heb. x., 38, "If any," etc. On the first evening, the annual missionary meeting will be held, and on the

second, addresses will be delivered by brethren present. As the place of meeting is now accessible by railway, both from the north and south, we hope all the brethren will be present. The churches connected with the Association are hereby reminded of their privilege to appoint delegates to represent them at the meeting, which, we trust, each church may attend to.

D. MACALLUM,
Secretary.

Unionville, Dec. 14, 1871.

AN OFFER OF TRACTS.

A package of printed slips, addressed to the several Congregational ministers in Canada, has been mailed under cover to the undersigned. Who the writer is, or of what quality the tracts, the recipient has no knowledge. The most economical way of getting the matter to the knowledge of the brethren is by this advertisement. Unless each minister corresponds with Mr. Pearce direct, the Secretary of the Union would seem to be the proper channel of communication. The slip is as follows:—

"DEAR SIR,—If no tracts have been changed or left at houses during the six months previous to the receipt of this communication by members of your Chapels, and the circulation is not intended, *but under no other circumstances*, I should be happy to give some tracts and covers, gratis, and deliver free at any depot for enclosure, on hearing—1. The name of the locality, and number of houses within reach. 2. How lately anything has been done in the matter. 3. How many offer to change them weekly. 4. The number of houses each would visit. I am, yours truly, J. Pearce.

"ADDRESS—Mr. Pearce, 33, Shirland Road, Maida Hill, London, W.

"P.S.—This offer is for each congregation separately; thus, if tracts are changed at the chief Chapel, but not at any preaching place, it should be ascertained how many of that congregation only will change them, that each distributor may apply for tracts where he is a member."

F. H. MARLING.

Toronto, 16th December, 1871.

MISSIONARY MEETINGS—EASTERN DISTRICT—1872.

PLACE.	TIME.	DEPUTATION.
Brockville.....	Monday, January 22.....	} Revs. John Brown and R.I. Lewis.
Martintown.....	Tuesday, " 23.....	
Roxboro'.....	Wednesday, " 24.....	
Indian Lands.....	Thursday, " 25.....	
Vankleek Hill.....	Friday, " 26.....	

MIDDLE DISTRICT MISSIONARY MEETINGS, 1872.

PLACE.	DATE.	DEPUTATION.
Unionville.....	Monday, January 15.....	} Revs. S. N. Jackson, J. Unsworth, D. McGregor.
Stouffville.....	Monday, " 15.....	
Markham.....	Tuesday, " 16.....	} Revds. T. M. Reikie, F. H. Marling.
Markham.....	Wednesday, " 17.....	
Whitby.....	Thursday, " 18.....	} Central Association Meeting.
Bowmanville.....	Friday, " 19.....	
Newmarket.....	Thursday, " 18.....	} Revds. S. N. Jackson, R. Robinson, T. M. Reikie, S. T. Gibbs.
Osprey.....	Thursday, " 18.....	
Vespra.....	Monday, " 22.....	} Revds. J. G. Sanderson, W. W. Smith.
Oro.....	Tuesday, " 23.....	
Rugby.....	Wednesday, " 24.....	} Rev. D. McGregor.
Churchill.....	Monday, " 22.....	
Georgetown.....	Tuesday, " 23.....	} Revds. R. Robinson, J. Davies, B. W. Day.
Alton.....	Wednesday, " 24.....	
South Caie'don.....	Thursday, " 25.....	} Revds. D. McCallum, W. W. Smith, M. S. Grey.
Bolton Village.....	Friday, " 26.....	
Manilla.....	Tuesday, " 30.....	} Revds. T. M. Reikie, B. W. Day.
Pine Grove.....	Tuesday, " 30.....	
St. Andrews.....	Wednesday, " 31.....	} Revds. J. Unsworth, J. Wheeler, J. A. R. Dickson.

J. UNSWORTH,
Secretary.

Georgetown, Nov. 17th, 1871.

MISSIONARY MEETINGS—WESTERN DISTRICT—1872.

PLACE.	TIME.	DEPUTATION.
Stratford.....	Monday, " 22.....	} Rev. Messrs. Wood, Kribs, Snider, and Hendebourck.
Listowel.....	Tuesday, " 23.....	
Molesworth.....	Wednesday, " 24.....	
Howick.....	Thursday, " 25.....	
Turnberry.....	Friday, " 26.....	
London.....	Sunday, " 21.....	} Rev. Messrs. Allworth, W. F. Clarke, Salmon and Hindley.
".....	Monday, " 22.....	
Southwold.....	Tuesday, " 23.....	
Watford.....	Wednesday, " 24.....	
Warwick.....	Thursday, " 25.....	
Forest.....	Friday, " 26.....	} Rev. Messrs. E. J. Robinson, Hay, Wood, and Allworth.
Paris.....	Monday, January 29.....	
Brantford.....	Tuesday, " 30.....	

PLACE.	TIME.	DEPUTATION.
Sarnia.....	Monday, January 29	} Rev. Messrs. Salmon and W. F. Clarke.
Tilbury.....	Tuesday, " 30.....	
Guelph.....	Monday, February 19.....	} Rev. Messrs. Wood, R. Brown, Barker, W. F. Clarke, and Archer.
Fergus.....	Monday, " 19.....	
Eramosa.....	Tuesday, " 20.....	
Garafraxa.....	Wednesday, " 21.....	
Douglas.....	Thursday, " 22.....	
North Garafraxa.....	Friday, " 23.....	

W. H. ALLWORTH,
Secretary.

Paris, Ont., October, 1871.

W. AND O. FUND.—Received since Waterville..... 4 10
my last communication :—
Stouffville \$3 50 \$45 10

J. C. BARTON,
Treasurer.

Montreal, 20th Dec., 1871.

On account of the L. M. F. :—
Brantford, additional to \$57.....\$30 00
Kingston, additional to \$250..... 10 00
Burford, amount subscribed in
June 17 00
\$50 00

GEORGE CORNISH,
Sec. Con. Coll., B. N. A.

CONGREGATIONAL COLLEGE OF B. N. A.—The following remittances have been received during the past month, and are hereby acknowledged :—

Ottawa\$39 00
Paris—A Friend 2 00

Montreal, Dec. 22nd, 1871.

News of the Churches.

THE EASTERN TOWNSHIPS (late St. Francis) Association met in South Church, (Congregational) Stanstead Plain, on Tuesday, 12th September. For the sake of record, if nothing more, it may be well to insert a report in the pages of the CANADIAN INDEPENDENT; although by a singular and unhappy concurrence of circumstances, very few of the brethren were able to attend, the interest and incitement of numbers being thereby lost.

The associational sermon was preached by Rev. James Howell, of Granby, text : 2. Chron., xvi., 29, and was an able and edifying discourse. The audience was not large, but seemed deeply interested. On the 13th the Association met, in the church, at 9 a. m., Rev. Jas. Howell, Moderator. After the reading and approval of the minutes of last meeting, the criticism of the associational sermon, and in absence of the

brethren to whom portions of scripture were assigned for exegeses, conversation was had on one of these subjects, viz., *Immortality*. Text : Rom. ii., 7. Mr. Rogers then read an Essay on "The Organic Unity of the Christian Church." In the evening a public meeting was held, Rev. J. Howell in the chair. Addresses on various subjects of interest, were delivered by Mr. Shipperly, at present labouring as an evangelist, at Abbotsford and Mawcook, Rev. L. P. Adams and Rev. A. Duff. During the evening an excellent choir favoured the audience with some choice pieces of sacred music.

The next meeting of the Association is to be held on the second Tuesday in May, 1872, at Windsor Mills, if judged best by the Scribe, if not, Sherbrooke. Moderator, Rev. A. J. Parker; Preacher, Rev. C. P. Watson; Alternate, Rev. G. Purkis. All subjects of exe-

geses and essays, re-assigned. Plans of sermons, Rev. J. Howell, and J. Shipperly. Scribe elected for the year 1871-2, Rev. A. Duff.

Rev. Mr. Handsforth, Wesleyan Methodist, sat by vote of the Association as honorary member, and took part in the discussions.

A. D., *Scribe*.

MISSIONARY MEETINGS. — EASTERN DISTRICT.—In October last, 27th and 30th, the annual missionary meetings were held at Lanark Village and Middleville. The meetings were held earlier than usual, to meet a local necessity, to have them in the pleasant season usually following the ingathering of the harvest, and to give an opportunity for united work for the Master at the season of the Autumnal Meeting of our Association. The experiment proved a success, warming our hearts who preached, cheering the churches and securing a good contribution to the C. C. M. S.

The services were peculiarly interesting. At the village several circumstances gave special character to the addresses of the brethren—Rev. K. M. Fenwick being so closely allied to them in the work the Lord gave them to do, and in which the Lord so blessed him; and it being the first visit, since my resignation, to the church, for and with which I laboured for four years. It was pleasant indeed to renew the fellowship of former years. Our brother, Rev. J. Brown, the present pastor, is working with evident acceptance.

The meetings too of the previous day all contributed to give a healthy tone to the missionary meeting. The chair was occupied by the pastor. Addresses were delivered on the claims of the Master upon the people in connection with the missionary enterprise, by Revs. R. Lewis, E. Ebbs and K. M. Fenwick. As the custom here is to collect by collectors after the meeting, the financial result is not known. But this church in this matter has attained a good degree, and our prayer is, that the gracious Lord will abundantly bless both pastor and people, increasing them with men like a flock.

At Middleville, on Monday evening, we had the largest meeting we have at-

tended there. It was a precious season. The addresses were fervent, and the addresses of Rev. J. Brown and Rev. K. M. Fenwick specially timely. The demise of many who were the first fruits of that precious revival, and also a few years ago of the earnest man—Rev. J. Chimie—whom the Lord so graciously blessed, was touchingly referred to by Brother Fenwick, while the faithfulness of a covenant-keeping God was seen in the fact that the children of the third generation were taking the place of their fathers in the conduct of the worship of the Lord's House. The collection at the meeting and subscriptions the following Sabbath, Brother Douglas writes me, amounted to over \$60, being \$20 more than last year. The Lord bless the Lanark churches!

R. L.

Belleville, Dec. 9th, 1871.

TORONTO MISSIONARY MEETING.—The annual meeting of the Congregational Missionary Society, was held in Zion Church, last evening. Owing to the severity of the weather the meeting was not large. Mr. George Hague occupied the chair. Rev. Mr. Sanderson moved a resolution to the effect that, a pure gospel, godly ministers and scriptural churches were necessary in every part of the Dominion. He gave a very interesting account of the mission work of the churches in South Simcoe, and warmly asserted the liberality of the dwellers in that district. The resolution was seconded by the Rev. Mr. Dickson in an eloquent address, in which he extolled the labours of the church in mission work, and professed his belief in its future extension and success. The Rev. Mr. Allworth moved a resolution in effect—that the work performed by this mission and the influence exerted had been such as to reward past effort and encourage to larger plans for the future. He referred to the difficulties which had been overcome, and the devoted spirit of members of the Congregational Churches in overcoming them. He hoped the time was approaching when all the stations at present receiving assistance would be able to render help to others. The Rev. Mr. Jackson seconded the resolution with a short address. The

Rev. Dr. Wilkes moved the next resolution.—“That the churches of Toronto, in their metropolitan position, are rightly expected by their brethren throughout Ontario to take the lead in aggressive movements, not only in the city, but in the Province at large.” The rev. speaker dwelt upon the necessary result of earnest and Christian effort; he referred with gratitude to the work they had accomplished in Montreal, and he hoped the Toronto churches would render noble assistance. He believed that it was a wise policy to establish missions in towns and cities, and extend thence to rural portions. The Rev. Mr. Marling seconded the resolution in a brief address. A collection was then taken up and the meeting closed with the benediction.—*Globe*, Dec. 21.

GARAFRAXA.—The First Congregational Church of Garafraxa have just completed a fine shed, or rather, stable, at their church, which will accommodate twenty-four teams. The building is entirely enclosed, and cost, with the labour done voluntarily, about \$200. Every country church should have such a convenience; it would not only be mercy to the beast, but would help to increase the congregation, as many will stay at home rather than have their horses suffer from exposure.

E. B.

MARKHAM.—The Ladies' Aid in connection with the Congregational Church of Markham Village have made some changes for the better in their church, carpeting the aisles, raising the platform, replacing the pulpit by a desk and providing a sofa for it, besides some other improvements. We trust also that shortly a room will be erected for the use of the Sabbath school, which is much needed, and for which some provision is already made.—*Com.*

TORONTO, BOND STREET.—The anniversary sermons were preached on Sunday, 24th December, by Revs. W. M. Pimshon and Dr. Wilkes. The former, preaching in the morning, from Heb. ii., 14, “Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the

same,” set forth the assumption of human nature by Christ as condescending, voluntary, complete and atoning, with all the power for which he is justly distinguished. In the evening Dr. Wilkes preached from Matthew vii., 17, and other passages, a discourse which impressively showed the necessity of inward holiness to active usefulness. The congregations were good, the collections liberal, and the whole occasion was enjoyed by the people, and felt to be a means of grace.

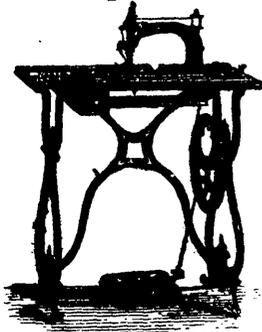
BRANTFORD CHRISTMAS TREE AND PRESENTATION.—The Congregational Church held their annual entertainment last evening, on behalf of the Sabbath School, when a large gathering of parents and children were present. The Christmas Tree presented a very beautiful appearance, being very heavily laden with the rarest and choicest fruits ever seen to grow on a *liquum eta*. Each scholar received a bag of candy and one or more presents, and at the close some cake, etc. After the tree had been denuded, the pastor, Rev. Mr. Wood, was presented with a very handsome silver tea service, together with an address, congratulating him on his entrance on the twentieth year of his ministry among them, to which Mr. Wood made a very feeling and suitable reply. Mr. C. B. Moore was also the recipient of a very beautiful Bible from his Bible Class, on the occasion of his leaving the town. The meeting was altogether one of very great interest.—*Courier*, Dec. 23rd. [The Teachers have since added a cake basket to the Scholar's present.]

BURFORD.—On the evening of the 8th December the new Parsonage was the scene of a pleasant gathering. A donation party composed of members of the church and friends in the neighbourhood, spent a very profitable time, and on leaving left *substantial* tokens of their respect and affection for the pastor, Rev. E. J. Robinson.

ONTARIO EASTERN MISSIONARY DISTRICT.—Rev. A. McGregor having removed to Nova Scotia, Rev. K. M. Fenwick, of Kingston, has been appointed Secretary of the District Committee for the remainder of the term.

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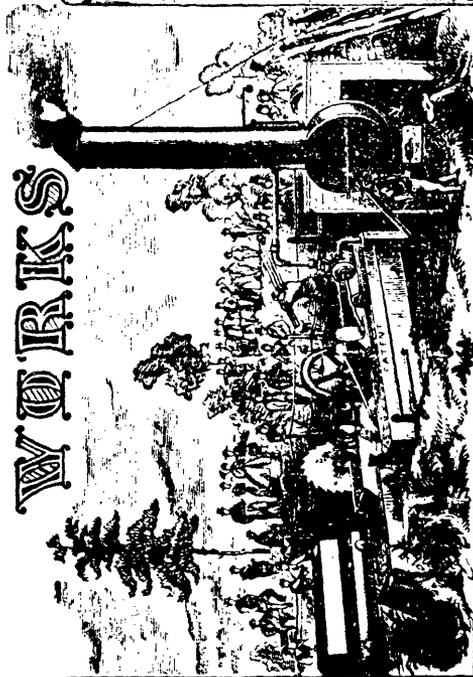
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