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THOMAS BINNEY.

PART II.

BY H. J. C.

Let us now consider as briefly as consistent, Mr. Binney as a preacher; many of our readers have, no doubt, heard him; those who never have, we would ask to take a leap backward, say for a period of twenty-five years, and visit with us the Weigh House Chapel on a Sunday morning. There is nothing attractive in the exterior. The frontage is on a line with the rest of the street, and the building is as plain within as without; certainly there is nothing of architectural beauty or adornment to attract. We are early, but we are not by any means sure of getting a seat, perhaps after a time we may be fortunate enough to obtain the place of some absent seatholder. Presently Mr. Binney enters the pulpit, and as he ascends the stairs you watch him, and are struck with the massive brow, indicative of the large brain and the grand intellect that dwells there. The precentor gives out the hymn and starts the tune; there is not any instrument, but the singing is congregational, is hearty and in good time; a subject this on which Mr. Binney felt and wrote warmly, and to which he gave much time and attention in his church. You look up and around the large assemblage, and there is a something, a peculiarity, the like of which you have not seen before in any place of worship you ever entered. What is it? What distinguishes this congregation so markedly from the great bulk of congregations? It is the extraordinary preponderance of men, the long array of black coats all over the building; we have counted twenty-six altogether without a single female between them, and ten or a dozen thus, was a common sight; not that Mr. Binney was uncared for and unappreciated by the gentler sex, the worked slippers admiration he never received, but in his church were to be found some of the truest "Mothers in Israel" we have known, large-hearted Christian women, and among them he had real power, the power that sprang from love—but the preponderance of men was occasioned by the great influx of students from all parts of the metropolis, to whom the master mind of Fish Street Hill was an irresistible attraction. But to return to the service; after reading scripture, and another singing, generally a "Sanctus," came the prayer—reverent, thoughtful, and fervent, revealing more than anything else the inner life of the speaker; his child-like faith, his filial confidence, and his world-wide sympathies. More singing, and then the sermon. The text is given out, and a short, likely enough laboured and hesitating introduction; but he has not yet got into the train of his ideas—he starts again, and now something attracts his attention, perhaps a piece of braid on his coat is loose, and he stops deliberately to pull it off, or his cuffs or his collar are not comfortable, and they must be adjusted, or he takes hold of the pulpit lamp pillar and swings himself by it, still talking, but evidently waiting for the inspiration, and *it comes*; he passes his hands through his scanty hair, his eye brightens, he lifts himself up, and pours forth his glorious thoughts to an audience hanging in breathless silence on his every word he pauses

for an instant at the close of one of his divisions, and simultaneously, but for an instant, the vast audience as with one will, moves, coughs, or clears the throat, and resumes the attitude of earnest expectation and attention. So his sermons proceed, and so they end—they were generally long, as we measure sermons in these days, not often under the hour, but we never remember to have heard anyone complain of the length of Mr. Binney's sermons—and so the audience disperse, carrying with them the remembrance of the noble utterances to which they had listened, to take a place in their minds for weeks and months, it might be for a lifetime.

We have said that Mr. Binney's sermons were generally long, not always; he dared when he had nothing to say, to say it and close; there were times when, from indisposition, absence from home, extra engagements, or other causes, he was not able to prepare as he was wont; upon such occasions he did not fill up the time with idle inanities or unpertinent exhortations, as some are wont to do, but he made his sermon short. Happy the people who have such a minister! Of course, and naturally, he was unequal: hearers for the first time were often disappointed; it was so with ourselves; we heard him twice on one Sabbath, both special sermons, for the Home or Colonial (we forget which) Missionary Society, and we did not like the sermons, but when our attendance became regular, and we were accustomed to his manner and style of thought, it was but rarely that we did not find his sermons simply delightful. Was he eloquent? Yes, and No. As eloquence is generally understood, the rich rolling sentences, the piling of word upon word, the careful converging to a centre of streams of illustration or simile, and the final, grand rhetorical burst. No! But spontaneously, instinctively carried away by the grandeur of his theme and the loftiness of his own conception of it.—Yes! Often have the bursts of such eloquence swept across the living sea at the Weigh House, and stirred the hearts of his hearers to the deepest depths. His great power, however, as we apprehended it, was in the marvellous combination of analysis and imagination that he exhibited. Take any text from which you have heard twenty sermons preached, and listen to Mr. Binney on the same subject, and you would wonder at the depths of meaning he would make manifest, and the new views of truth that he would unfold; nothing strained, every thought perfectly natural and consecutive, but with a fulness of which you previously had had no conception, clothed, at times, with a perfect gorgeousness of imagination.

He was keenly logical, no one could detect more readily a flaw in his opponent's argument, or feel one in his own, than Mr. Binney; he used to say, that in writing out his positions and conclusions, he always felt as if an opponent was looking over his shoulder; a phase of mind which would be morally fatal to some men, and even in him resulted at times in a balancing of arguments, which, by some was mistaken for a want of conviction. But on the other hand, this made him irresistible in his conclusions and enabled him to tear to pieces with the happiest humour, and the keenest sarcasm, all the pretensions of sacerdotalism or ecclesiasticism.

We have spoken of humour; we fancy that he often repressed the rising humour in the pulpit; but sometimes it would come out, and the odd saying, or the grotesque word-picture, would send the ripple of a smile over the mass of upturned faces. He was a keen observer and an active participator in the events of the day, while not a "political parson," as they are coarsely termed. He took a strong interest in the questions of the time, and his sermons were full of allusions to them. The death of the Duke of Wellington, the destruction of the Royal Exchange, the opening of the Great Exhibition of 1851, and the great Chartist gathering of 1848, were each, with many other similar events, the occasion of powerful discourses. The last-named (which was never published), preached on the Sunday, the day before the memorable 10th April, when all London was in a ferment, expecting nothing less than an attempt at revolution, and the Duke of Wellington was called upon to place the city in a state of defence—was preached from Isaiah viii. 12, and was a noble utterance, worthy alike of the man and the influence he wielded. We well remember the morning that the news came of the Battle of the Alma—it

was Sunday ; and as Mr. Binney was about to enter the pulpit a message was delivered to him from the Lord Mayor of London, containing the intelligence. His sermon was on the Christian life ; he briefly dwelt on some of its phases, pointing to it finally as a state of warfare ; then naturally and easily passing to the war in which England was engaged, slowly, and pausing between each sentence, he continued ;—"We are expecting news of a great battle. A great battle has been fought on the banks of the Alma. The allies were victorious." The effect was electric. Had it been an American congregation, a mighty cheer would have gone up ; but it was English, and so great a breach of reverence could not be thought of ; but there was the nearest approach to it we ever heard during the Sunday services within the walls of the Weigh House.

Mr. Binney generally preached extempore, but occasionally he wrote out his sermons and read them. These, it is needless to say, were more finished, logical and argumentative, than his free-spoken ones. Most, if not all, of his published discourses, or rather those published with his sanction, were so delivered. As is generally the case, they were not so popular as his extempore sermons ; but some preferred them, and Mr. Binney himself, we know, liked so to give them, and would have done so oftener had his time permitted. Touching his reading sermons, he used to relate, in an amused manner, the opinion of an old Scotchwoman on this point. The very first time he preached in the Weigh House, feeling somewhat nervous, and not liking to trust entirely to his memory, he wrote out some copious notes ; scorning to appear what he was not, he carried them openly in his hand up into the pulpit. The old lady was indignant at the sight of the "papers," and she said, as she afterwards told him, half aloud, "Hoot, maun, we dinna want ye here wi' yer papers ; but noo," she added, "I always likes to see ye wi' yer papers !" "and I thought," said Mr. Binney, with a chuckle, "that was the greatest triumph I ever achieved, to conquer an old Scotchwoman's dislike to reading sermons."

To dwell as fully as we should have liked on all the characteristics of Mr. Binney as a preacher, would require a volume. The limits of an article, which we have already transgressed, forbid it. We had marked extracts from several of his printed discourses in illustration of his style and power, but they cannot be given.

To sum up our estimate of Mr. Binney as a preacher, we would say, that while he was far beneath the stately eloquence of Chalmers, unequal to the fervent utterances of Sherman, to the loving earnestness of Angell James, and the finished polish of Harris, yet he had something of all, and, in addition, a power of thought and illustration peculiarly his own.

As a pastor he took a deep interest in the welfare of his people, especially of the young men of his congregation, and although it was impossible for him to do in his church with members thickly scattered over a radius of perhaps twenty miles, what can be done in a town or village of Canada, yet what he could do for his people, he did. No one ever went to him in difficulty or distress, temporal or spiritual, but might be sure of his sympathy and earnest aid ; often he interested himself for young men, and furthered their business views. Two classes in his congregation know this well, those who needed help, and those who could give it. We remember a friend of our own calling upon him to tell him of intended removal from London in consequence of the failure of some business negotiations. "Why did you not come to me," said Mr. Binney, half angrily, "I would have arranged it for you." "There are men well to do to-day ; men of means and position, who have to thank him for timely aid procured for them from among his many friends.

Of course, in so long a pastorate the relations with his people grew to be very intimate and tender. Children were born, grew up into manhood and womanhood, and went forth into the world, who had never known any pastor but him, and who regarded him as a second father ; in the hearts of such, he filled a large place indeed. We were witness on one occasion to an amusing instance of this. Wait-

ing in the vestry after the morning service, a family party came in to settle a very important piece of business, which had been talked of before. The young lady of the family was about to be married, and of course Mr. Binney was expected to marry her; but unfortunately he had arranged for his summer holiday, and must be gone before the day fixed. What was to be done? "Could not some else do now Mary?" asked Mr. Binney in his blindest tones; if he had asked her to throw overboard her lover, she could scarcely have looked more distressed. That was out of the question he had baptized her, and no one else should marry her. "What do you say to anticipating the day by a couple of weeks?" Utterly impossible, so many things to make, and so much to do. "Well, now, why not postpone it until my return?" No reply, but a pout of the lip, and an upbraiding look. "Well, well, I must see what I can do." Pout disappeared, smiles returned, much shaking of hands, and other tokens of affection that cost so little, and are worth so much to a pastor, when they are, as they evidently were here from the heart. Turning laughingly to the writer he said, "You see, Mr.—, my children make me do as they like."

The combination of great intellectual force with warm sympathy—a loving tender heart is, if not common, by no means rare, and this Mr. Binney had in an eminent degree, and he had what is rare in this combination, a simple earnest faith. Obeying implicitly the Apostolic maxim, "Prove all things, hold fast that which is good," there were yet sanctities to which he would not put forth the hand of reason, and there were paths lighted only by the rays of revelation in which he was content to walk by faith. "Oh," he exclaimed on one occasion, "for the heart of a little child to dwell within this breast of a man," and it did seem sometimes, as if his wish had been granted. But, say some, the picture is too highly coloured; you are drawing a faultless man. Let us say then that such was not the case. He had failings, who has not? He was at times irritable, impatient, and uncertain in his temper. He was apt to be dogmatic, and as we thought overbearing, and when his anger was roused woe to those who encountered it. He could both speak, as we have heard, and write as we have seen, the severest things. Here is a short extract from a letter before us:—My dear Mr. ——— what am I to do with ——— Notwithstanding what I said to him last night, there comes this morning a long letter * * * * what business has a man like him with such projects * * * * how dare he write so to me * * * * come as soon as you can, and let us talk it over. I am utterly weary of the man.—Yours truly,

T. B.

We tried to put the best interpretation on the conduct of the offender, but the reply sent him was a "skinner."

He contributed largely to the current denominational literature—Review, Magazine, and newspaper. We regret that much from his pen worthy of preservation is buried in that form, and that it is now impossible, we suppose, to form a collection of his miscellaneous writings. He published quite a number of books, but they were, we think, with scarcely any exception, the outgrowth of the pulpit or the platform. His "Service of Song" was a sermon which we heard delivered, greatly expanded for the press. His "Best of Both Worlds," and "Life of Fowell Buxton," lectures. His Australian book, as we before remarked, was built on his address to the Tasmanian Congregational Union, and so on, throughout nearly, if not quite, all his work. In preparing for publication, he took great pains to revise and correct his utterances. He was fond of saying that "Easy writing is terribly hard reading." We trust that some arrangement may be made to publish a uniform edition of his works; we are sure that it would be welcomed by many in our churches.

Of Mr. Binney in his private life, we know nothing; we never had the privilege of being in the inner circle of his friends. Of his christian life and experience—the spiritual side of him—we likewise are unable to speak. On such points he was very reticent; the life of the soul was to him too sacred to be constantly turned inside out; to be weighed, measured, and described, but those who knew

him best say, that when he did drop words on this subject, they were those of child-like confidence and simple faith.

He has gone, but the influence of such a life does not die, it cannot die; its history may never be written, its course may never be traced, but its power will be felt for generations to come. Hundreds of young men have been moulded spiritually by the hands of Thomas Binney, and have been sent forth to the duties of life, God-fearing, truth-loving, sham-hating; and it may truly be said of him, that "The world is better because he lived." He has left on record his wishes that no memoir of him should be published. We may regret this, but no memoir is needed; his memory will be fresh and fragrant in the hearts of thousands, so long as life's pulses shall beat, and his truest monument is in the living church of the living God, in the men and women taught by him, led by him to Christ, and now themselves workers for the Saviour. "The righteous shall be had in everlasting remembrance." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

THE BEST FOR THE LORD.*—Selected.

BY REV. JOHN ROSS.

THE National taxes for 1872 were above seventy-six million pounds sterling; nearly six millions above the expenditure—luxury meanwhile generally increasing. The Nation's gains are computed at eight hundred millions. Our aggregate givings for Religion and Charity are about five millions; one-fifteenth of the taxes, and not one hundred and fiftieth of the gains! *Is the best given to the Lord in Britain?* A trumpet blast must be blown throughout the land, **THE BEST FOR THE LORD.** *Nature says, No!* the best for myself and family! If an heathen or an infidel says this, will a Christian? Will any regenerated child of God affirm it? Let the blast wax louder and louder, No! No! No! **THE BEST FOR THE LORD!!**

I. THE LORD HAS A RIGHT TO THE BEST—

As—1. *The Supreme Being*—The Only Lord Almighty—The Blessed God—in whom all divine attributes, glorious perfections, and moral and spiritual excellences combine.

2. *God is entitled to the Best*—as—*The Creative Proprietor of all*—"He who made all things,"—whose unaided skill and energy gave them existence. God alone can say, "Heaven is mine, the earth also is mine." "All souls are mine." "Every beast of the forest is mine, and the cattle upon a thousand hills." "The world is mine, and the fulness thereof." "The silver is mine, the gold also is mine."

3. *God should have the Best*—as—*The Redeemer-Lord of all*. What man alienated from God, and what Satan claimed as his, and presumed to offer Christ to win his homage, God has purchased by Christ's precious life and blood; and now God claims all believers' persons and property, by the double right of creation and redemption. "Ye are not your own; for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Five guineas paid for a bouquet which a lady presented to the queen. *Can any gift be too costly for Christ?* Was it *folly* when the gold, silver, and precious stones brought, far exceeded the need, and God came in visible glory into the tabernacle which Israel's loving obedience had constructed? Was it *weakness* in David and Israel to give £50,000,000 worth of property to build a temple to the Lord? Was not that a deed which gilds all time? Was Mary's *spikenard wasted*, which embalmed Jesus for the tomb, and as "a brook in the way," refreshed His thirsty heart in His

* I address delivered to the United Presbyterian Synod in Edinburgh.

progress to the cross? Was the repeated bounty of the Philippians *squandered*, which proved "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God?" Verily, to devote anything peculiarly to God, is *to stamp it with surpassing value and eternal renown!*

II. GOD CLAIMS THE BEST FOR HIMSELF.

Can He do otherwise? Of perfumes, the most fragrant spices for incense. Of metals, gold and silver for utensils; and precious stones for ornaments. Of animals, the young and the perfect for sacrifice. Of men for priestly service, the young and healthy—those of perfect form and trained intellect. The best material property—the best service of all man's powers—the best love of his heart—**THE BEST TRIBUTE OF HIS HOMAGE AND FEALTY.**

This best tribute for the noblest of all purposes—the provision of the sanctuary, and the maintenance of divine worship—towards evangelizing untold millions of Christless fellow-beings—and towards relieving and blessing the suffering myriads of mankind. The demands of these objects on us which we meet cheerfully, *God accepts as gifts to Himself*; what we withhold he brands as "SACRILEGE." God claimed the first-born, "The beginning of strength"—the first-fruits of the earth, as the rarest and richest.

God's claim of the best appears in the repeated command, "Let none appear before the Lord empty." God avows His delight in the best, "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness. . . . Israel was holiness unto the Lord, and the first-fruits of His increase." *As if the divine heart longed for the renewal of these blessed deeds of first-love long past!*

III. THE BEST IS RARELY GIVEN TO THE LORD.

Many Christians object to recording gifts, pleading that it implies doubt of their fidelity. More self-distrust might improve faithfulness. Only those who never record *debts* can justify this plea.

Too often God gets the worst, the last, the leavings—the coppers and small silver—the gold having been expended on ourselves.

An elder said, "We paid for our kirk at — in eight years. We are in debt for our kirk here after twelve years. Up there we gave aff the tap, aff the head; down here we give aff the tail; and very often there's na tail at all to it." *Such is too much the order of giving among Christians.*

As a rule, the liberal give about a third of what they suppose, and others about a fifth. Let all of us honestly look into this matter. Scores have found it to be so, to their great surprise.

After being bantered that rich and poor alike gave a bawbee at the kirk door collections, 53 persons gave silver ever afterwards, besides so storing periodically for God, as to erect a new kirk in four years. A church boasted of its wealth and liberality, whose last year's £1,100 raised for 24 objects, was not Sixpence weekly from each of its 900 adherents, and not one farthing for each object.

Sums which excite ringing acclamations, should rather be wept over, as the gifts of hundreds of thousands during a whole year; *viewed merely in the light of national taxation*; NOT TO SPEAK OF THE LIGHT OF ETERNITY.

The *Spectator* of November 16, contains a summary of 161 probates of millionaires, from Jan., 1863, to Aug., 1872, nine years and eight months. The lowest sum £250,000, and the highest £3,000,000 sterling. The grand total £77,331,000. The yearly average £8,000,000. The personal average nearly £500,000. How can these testators now view these figures? None should envy their lot, seeing what may be their eternal reflections, on the grand scale upon which they might have honoured God and blessed man, once for ever, **BUT THEY WOULD NOT!** Had

they laid by in store for God as He prospered them, whenever they could, as *they did for themselves*; they would have had equal enjoyment; would have well provided for their successors; and *have had a far less appalling account to render to their Saviour Judge!*

The growing passion for accumulating vast fortunes is fraught with terrible evils. Never was there so much store good in the world as now. Yet never was living so expensive. This passion to accumulate has much to do with this serious and general wrong, and must be solemnly and persistently denounced.

The true and safe preventive of this great man-injuring, God-dishonouring, and soul-ruining sin of enormous accumulation is, a frequent realization of positive gains before God; a clear sense of stewardship for God, and a periodic devotion of a large measure of gains to the service of God.

"Tell it not in Gath; publish it not in the streets of Askelon," that during the last ten years 161 persons devised for their friends, far more than Britain's 30,000,000 people gave for the good of man and the glory of God. *These 30,000,000 persons giving £5,000,000, do not average one penny weekly.*

IV. GOD HAS REVEALED A METHOD BY WHICH MAN CAN CERTAINLY AND JOYFULLY RENDER HIM THE BEST.

In Israel this was done by firstlings, first-fruits, and tithes. These were devoted *instantly on possession, and in festive acts*. How significant is this of the rightness and dignity; of the beauty and blessedness of all giving to God.

Apostolic teachings to the churches of Galatia and Corinth were, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." But not to these churches alone, for, says the same epistle, "For this cause have I sent unto you Timotheus, . . . that he may bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church."

Here we have a system which was enjoined for one object, but is needful for, and can be adapted to all objects and persons—the poor, to meet their convenience; and the rich, to conserve their integrity; *i. e.* personal, proportionate, periodical, provision.

PERSONAL.—Giving to God aims at the good of the giver's heart, rather than getting his gifts. Therefore, *all should give*. "This honour have all his saints." The poorest may share in it. **PROPORTIONATE.**—The proportion must vary according to receipts and dependents. A tenth should be aimed at, while even the twentieth of a small wage may be less easily spared than half a large income. Let love decide what, and all must work well. Surely less might suffice for the few persons of our households, and more could be spared for the millions beyond, than is practised by most of us. **PERIODICAL.**—Frequency conduces to grateful faithfulness, and to fulness of funds. God's Sabbath-giving excels all other giving in happy influence and sufficiency. **PROVISION.**—A fund for which to give is the *spring and force of cheerful giving*. Stored gifts *cheerfully brought*, instead of payments *painfully sought*, will alone accomplish the moral design and the material need of heaven-appointed giving. The funds of a church for nine objects increased nearly £1,000, when gifts were brought, instead of payments sought.

The apostle Paul states that this method "tests the *sincerity of profound subjection to Christ*." Experience attests that it constrains to a fidelity otherwise rarely obtained.

"Don't let us off; stick to us; Sabbath storing is the thing. I love gold, and should never give at the end of the quarter what I give joyfully in grateful dedication on the Lord's day," said one who before had stoutly opposed this method as obsolete and absurd. The remark, "Do it as nearly as you can," silenced all his cavils.

Christian bounty thus reaches a loftier standard. A manufacturer who deemed this method good for his work-people, but regarded himself as out of its range, learned that the people would not do it unless he did. He soon found it practica-

ble, very blessed to his own soul, and greatly to enlarge his givings. Deficiency with our own plans is our fault. If deficiency attend our wise use of God's plans, *the fault is His.*

Joyfulness of heart attends this method. Giving is designed to be a means of grace to the soul; a source and medium of heart culture towards and joy in God. Labour and sacrifice produce correspondent pleasures. He who sows his own seed and prunes his own trees, most enjoys his flowers and fruit.

A lady determined to give a tenth to the service of God and the poor. In a few days she recovered several thousand pounds long deemed entirely lost. A new joy seized her heart while applying what she had to devote. She thus learned better the bountifulness of her lot, and realized a novel and blissful gratitude. A tradesman rejoices chiefly in successful business, because of the larger funds he can devote to Christ. Has this diminished his loving care for his family? *Surely all right objects must gain through the inspiring and expanding influence of this divine affection!*

Maturity in Christian love is intimately connected with frequent giving.

God is love, and delights in love. God nourishes His love by bestowing blessings on his creatures. Had He no creatures to bless, His love would become cold, vague sentiment. His rich and incessant bountifulness makes His love a sublime exercise and a divine satisfaction.

Man's great deficiency is love. God would restore love in man, to renew His own likeness in him. To nourish love in man's breast God gives him wife and children. Toiling for them intensifies his love to them. God bids man give to his needy fellow-man, to awaken love to him. God allows man to give even to Himself, that by thoughtful, ingenious, self-denying giving for His glory, man may increase the *volume and the fervour* of his love to God. Sentimental, non-giving love is of little worth. Rich gifts nurture true, deep love, till no gift can be found to express its ardour. Giving would turn dislike to a receiver into love to him.

If a man lose love in gaining a world, he is an eternal loser. If he gain love by giving away a world, he is an infinite gainer.

A gentleman gave his child threepence to hand to a blind man, to teach her to do nice things while she was yet young.

Our heavenly Father has given to many of us more than we spend that we may here learn true heavenly love, and transmute the gains of time into the joys of eternity, before we reach our heavenly home. *May none of us neglect this lesson till it be for ever too late to learn it!*

Bunyan shows that spiritual life is sustained in the soul by grace being supplied secretly and constantly. The cold flickering spark of piety in many Christians needs the constant exercise of loving liberality, to make it glow with outward brightness and inward bliss. "Do good and lend, hoping for nothing again, that ye may be the children of the Highest."

VARIOUS OBJECTIONS are raised against this storing the first and best for God. The ancient plea, "I pray thee have me excused," embodies them all. Everybody wants others to act more liberally and scripturally, but to be excused themselves.

Only two objections shall here be answered. 1. *What does the command to the Corinthian and Galatian churches concern us?* A hearer insisted on pressing these very words before a considerable audience.

On my responding, "I see in this Bible an Epistle to Corinthians, Galatians, and Ephesians, but none to the Dumbarnians," the objector replied, "It is as plain as black and white. We have those Epistles or nothing, and must take the obligations with the privileges."

2. *The spirit of this command is sufficient. The letter is legal and formal.*

This is a specious but pernicious plea. The literal mode of doing a thing often conserves the thing itself. The form and process secure the essence. Without the form, the spirit evaporates, as an essence escapes from an uncorked bottle; and

meanwhile, the substance secretly leaks away on self-use. A shell protects the egg, though one in a hundred may exist without a shell. For *one man* who devotes what he could without this method, *ninety-nine do not*.

Our plea of inability, till we honestly try, simply proves dislike, and dishonours the divine wisdom. Our persistence in ineffective ways involves, along with scant funds, the loss of higher spiritual life and constant heart-culture. The work of God requires a *goodly part of all gains*. The nature of true piety in our souls demands *frequent giving*.

Few persons see what is really best for them. The father may not like *frequent holidays*, but the son does. The boy may not see the need for *daily lessons*, but his father does. The unbeliever discerns not how the Sabbath conserves worship, but the believer does. Objectors to periodic storing for God *question the need of it*; but their deeds prove the need of it, while all who practise it witness its value.

A few storers contribute to some funds of a church as much as all its other 700 worshippers together, *even in classic Edinburgh*.

Whatever is to be *done*, and *done well*, must have its distinct and frequent period. He who accepts *Sabbath time* for worship, should render *Sabbath tribute* to maintain and universalize it. He who gains what he can every six days, should give what he can every Sabbath day.

The clock that beat 30 strokes at the sixth hour, failed at 48 strokes every 12 hours: and of its duty to tell the time, 11 out of every 12 hours. Our giving in a "lump-sum" for a long period falls far short in amount, and in our own culture in spiritual goodness, what frequent storing would secure.

Duty would produce sufficiency. *Love abundance*. Love is self-sacrificing, ingenious, original. Only love could suggest the widow's all, the penitent's box of nard, and the estate of Barnabas. Oh, for some holy abandonment for Christ, in giving Him what the mass lavish on themselves, even if it incurred ridicule, or suspicion of being *DAFT*!

One class of man's experience may be styled duties in which he finds no special pleasure, such as the payment of taxes, and the endurance of pain. Another class he delights in, as the receipt of good and the exercise of domestic affections. Let giving to God be of the latter class, a joyous privilege; and the more frequent the giving, the purer and the happier the heart of the giver.

GOD GAVE HIS BEST FOR MAN.

God the Holy Spirit gave man a new heart—holy principles of love, joy, peace, and every heavenly grace; making him even "a partaker of his divine nature."

God the Father gave for man His best and most Beloved. The richest and rarest, the brightest and fairest object of His own delight. The being He most prized, and whose absence caused the *greatest possible void to His heart*.

God the Son gave His best to man. His very self and all. "He who was in the form of God, and thought it not robbery to be equal with God, . . . took upon Him the form of a servant." "He who was rich, for our sakes became poor, that we through his poverty might be rich." He became an exile from heaven—the God-man *unknown* among his own creatures—to be *unappreciated*, while performing the grandest work of eternity—to work out salvation *alone and unaided*, by His own worth and might. He gave Himself to be poor, sorrowful, and persecuted. To be rejected by men—to be betrayed by a disciple—to be denied by a friend—to be left by every creature—to be insulted by demons—and at last to be forsaken of God, and die in desolation and anguish, **FOR US AND FOR OUR SALVATION.**

We hang diamonds, pearls, and gold about our wives and ourselves, our daughters and our sons, and give the Saviour the silver and the coppers. *Let us strip off these diamonds, pearls, and gold, Christians, and throw them in to God's*

treasury! Redeemed men, who lavish thousands on mansions and gardens—on horses and carriages—on billiard-rooms and pictures—give Christ the leavings. STRANGE RESPONSE TO DIVINE AND INFINITE LOVE!

A lady showed her friend eighty guineas worth of silk, gold, and ornaments, in which she would go to the kirk to-morrow. Her friend marvelled to see her drop only a bawbee into the kirk-door plate! THOUSANDS DO NO BETTER EVERY SABBETH-DAY!

OF WHAT A MAN GAINS—*what he spends*, at best nurtures the body, improves the mind, and gratifies the taste—*what he hoards*, burdens his eternal account—*what he gives*, helps his fellowmen, and honours God; while it also elevates his soul now, and enriches it for ever. Who, then, will follow the Saviour's advice, "I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

Capitalists, bankers, and merchants; tradesmen, farmers, and mechanics, make daily merchandise for heaven, and send it forward thither *every Sabbath*, lest soon IT BE FOUND UPON YOU, A BURIED TALENT; the stern witness of your indifference to God and man; and of your all-absorbing selfishness.

A minister entreated his elder to offer his gifts to God in prayer. On doing this he left the sum to be *too little*. He doubled it. Still this was *too little*. He doubled this sum, when God witnessed to his heart that this gift was right. He then said, "Minister, for the first time in my life I felt to be *real, true, whole-hearted with God*. No more giving in the old way. I will give to God in future." This is what we must all come to. *giving to God*.

Maggie cried, "Fine F'nnon Haddies. Mr. Muir was selecting some. Being called away he said, "Maggie, give me sixpen'orth on your conscience." Afterwards he found he had about three times a usual quantity for sixpence. Soon after Mr. Muir said, "Maggie, give me sixpen'orth upon your conscience, as you did the other day." Maggie replied, "O, bother the conscience. I'll have no more to do with it. It won't pay. I'll sell you sixpen'orth in the reg'lar way if you like."

Many of us may say—"Bother the conscience, I'll have nothing to do with it. I'll still give in the reg'lar way. A sorry way this is, and ever will be. *If we will persist in this reg'lar way, it may be a mercy for humanity, and for the glory of God; whatever it involve for ourselves—if we soon make room for a generation who will conscientiously, yes, with sacred joy, give THE BEST FOR THE LORD!*

Oh for willingness sa to learn quickly and fully the "superior blessedness of giving to receiving," that none who belong to us are the worse for it; the world may be greatly bettered, and Christ greatly glorified, by our frequent and hearty devotion of "THE BEST FOR THE LORD."

Fathers and brethren, our cause must conquer, if we are true to it; for it is the cause of love and right, and Omnipotence is with it. The grace and power of God are equal to every emergency, if we are only *His sympathising and devoted agents*.

Difficulties of any real power arise not from the world or Satan, but from the supineness, the unbelief, and the selfishness of Christians. The forsaken Saviour being regarded as still dead, two disciples, as if giving up their all in despair, returned to their home at Emmaus. Anon, their risen Lord, revealing His renewed life, His loving forgiveness of their weaknesses, and His persistent grace to save man; they started for a walk of seven miles at night, to tell their joy to the brethren, and to put themselves wholly at Christ's service.

" 'Tis love that makes our willing feet
In swift obedience to move."

Dear fathers and brethren, the same loving Lord longs to put away our past guilt, and to win us from a cold formality, to a *true and noble devotion to Himself*. Nothing Short of the entire devotion of Him: and His all could meet our necessities—and they were *freely DEVORED*. Nothing short of our real and entire devotion to Him is a due response, and will reach the needs of the case. AND IT IS TILL NOW WITHHELD. Who will now respond to his gracious rallying cry to His Church, as He would forgive her past apathy, and start for her a new and glorious career—THE BEST, THE BEST FOR THE LORD?

PROTESTANTISM AND ROMANISM.—*Selected.*

BY PHILIP SCHAFF, D.D.

It is impossible to reduce the fundamental difference between Protestantism and Romanism to a single formula without doing injustice to the one or the other. Nor should we forget that there are evangelical elements in Romanism, as there are legalistic and Romanizing tendencies in certain schools of Protestantism. But, if we look at the prevailing character and the most prominent aspects of the two systems, we may draw the following contrasts :

Protestantism corresponds to the Gentile type of apostolic Christianity, as represented by St. Paul. and laid down in the Epistles to the Romans and Galatians (the Magna Charta of the Reformation.) Romanism corresponds to the Jewish type of Christianity, which, as far as it was true and historically necessary, had its chief representatives in St. James and St. Peter, the apostles of the circumcision. The temporary collision of Paul and Peter at Antioch (Gal. ii.) significantly anticipated and foreshadowed the great historical antagonism between Protestantism and Catholicism which continues to this day. It should not be forgotten, however, that Peter, in his position at the Council of Jerusalem, and in his first epistle, agrees in principle with Paul, and prophetically warns his readers against hierarchical pride, which is the fruitful germ and besetting sin of Popery and all cognate systems in the Church.

Protestantism is modern Christianity in motion ; Romanism is mediæval Christianity in conflict with modern progress ; while the Greek Church represents ancient Christianity in repose or stagnation.

Protestantism is the religion of freedom (Gal. v. 1.) Romanism the religion of authority. The former is mainly subjective, and makes religion a personal concern ; the latter is objective, and sinks the individual in the body of the Church. The Protestant believes on the ground of his own experience ; the Romanist on the testimony of the Church (comp. John iv, 11.)

Protestantism is the religion of evangelism and spiritual simplicity ; Romanism the religion of legalism, asceticism, sacerdotalism, and ceremonialism. The one appeals to the intellect and conscience ; the other to the senses and the imagination.

Protestantism is the Christianity of the Bible ; Romanism the Christianity of tradition. The one directs the people to the fountain-head of divine revelation ; the other to the teaching priesthood. The former freely circulates the Bible as a book for the people ; the latter keeps it from the use of the clergy, and overrules it by its traditions.

Protestantism is the religion of immediate communion of the soul with Christ through personal faith ; Romanism is the religion of mediate communion through the Church, and obstructs the intercourse of the believer with his Saviour, by interposing an army of subordinate mediators and advocates. The Protestant prays directly to Christ ; the other usually approaches Him only through the intercession of the Blessed Virgin and the saints.

Protestantism puts Christ before the Church, and makes Christians the standard of sound churchliness. Romanism virtually puts the Church before Christ, and makes churchliness the condition and measure of piety. This is, no doubt, the meaning of Schleiermacher's famous formula, (" *Der Christliche Glaube*," Vol. I. sec. 26,) "Protestantism makes the relation of the individual to the Church dependent on his relation to Christ. Catholicism, *vice versa*, makes the relation of the individual to Christ dependent on his relation to the Church." His pupil and successor, Dr. Twiston, puts the distinction in this way : "Catholicism emphasises the first, Protestantism the second clause of the passage of Irenæus : "Where the Church is, there is the Spirit of God ; and where the Spirit of God is, there is the Church and all grace.'"

Protestantism claims to be only one, but the most advanced portion of the Church of Christ ; Romanism identifies itself with the whole Catholic Church, and

the Church, with Christianity itself. The former claims to be the safest ; the latter the only way to salvation.

Protestantism is the church of the Christian people ; Romanism the church of priests. The former teaches, with Peter, the general priesthood of believers ; the latter the exclusive priesthood of a class who are as widely as possible separated from the laity.

Protestantism is the Christianity of personal conviction and inward experience ; Romanism the Christianity of outward institutions, sacramental observances, and obedience to authority. The one starts from Paul's, the other from James's doctrine of justification. The one lays the main stress on living faith, as the principle of a wholly life ; the other on good works, as the evidence of faith and the condition of justification.

Protestantism proceeds from the invisible Church to the visible ; Romanism, *vice versa*, from the visible to the invisible. This is the distinction made by Dr. Mohler, in his famous work on "Symbolics," who thereby inconsistently admits the essential truth of the Protestant distinction between the visible and invisible Church, which Bellarmine denies as an empty abstraction.

Protestantism is progressive and independent ; Romanism conservative and traditional. The one is centrifugal ; the other centripetal. The one is exposed to the danger of radicalism and endless division ; the other to the opposite danger of stagnation, and mechanical and tyrannical uniformity.

Does this great antagonism, which has divided Christendom from more than three hundred years, admit of a final reconciliation ? The threatening division between Jewish and Gentile Christianity in the apostolic age was avoided and healed by the Council in Jerusalem, but on the principle of salvation by Christ alone through faith. (Acts xv.) If we make a distinction between Catholicism and Romanism, or Popery, as we must, (similar to the distinction between the religion of the Old Testament and the later Judaism,) a reconciliation with the former on the same apostolic principle of salvation by Christ alone is possible ; but a union with Popery is as impossible as a union of apostolic Christianity with the Jewish hierarchy which crucified the Saviour under the plea of orthodoxy and zeal for the ancestral religion. By the Vatican decrees, Popery has proclaimed itself infallible, and, therefore, irreformable. This consummation of hierarchical pride may be the beginning of its downfall, and the destruction of Popery may be the emancipation and reformation of Catholicism. Herein lies the significance of Old Catholicism, which is moving in the right direction—toward positive, scriptural, evangelical Christianity.—*New York Independent*.

An occasional act of heathen cruelty occurring at the present time in India, shows how great the deliverance is which the Gospel is working out for that land. At Mulkapur, in the protected state of Kalapur, two persons, one of them a priest, recently decoyed a child, twelve years of age, into a heathen temple. Here they murdered him and then burned his body with betel-nuts and camphor, before the image of the Goddess Karle, in order to induce the deity to reveal to them hidden treasures in the neighbouring hill. The crime was detected, the remains of the child were discovered by his parents, and the British authorities had the priest tried and executed. Near Mulkapur, where the cruel deed was done, stands the old fortress town of Panalla, in which the Presbyterians are about commencing a mission. One of its towers was built over the remains of a maiden buried alive, in order to make it impregnable ; and within its walls still stands the stone image of the Goddess Karle, before which multitudes of human beings, especially women, were sacrificed.

Editorial.

The Canadian Independent.

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

TORONTO, JUNE, 1874.

TO OUR READERS.

With the present number of the INDEPENDENT, not only does another year of its publication close, but likewise the term of service undertaken by the present editor is accomplished. It was only under strong pressure exerted by the members of the Publishing Company, that we were induced to undertake this responsible and onerous work in addition to the pastorate of a large and important church. Our consciousness that justice could not be done to both, has been more and more confirmed month after month. We feel strongly that the work of the preacher and pastor should never be sacrificed, or its influence lessened for anything else known among men, and have acted upon this conviction, which has led to the consequence that the Magazine has suffered the whole loss.

While, so far as the Editor knows, no members of Zion Church have complained of greater pastoral neglect since this work was undertaken than before, and though there are at present no symptoms of Independent-phobia—and to a large extent the work is congenial to his tastes; nevertheless, despite the earnest protest of the Proprietors, he feels compelled to resign the office which he is gratified in having had the

honour of filling, however imperfectly, during the past year. He does this, first, in justice to the INDEPENDENT and its readers; and secondly, in justice to himself. Regarding its future management, we would most emphatically urge the adoption of some such plan as that indicated by the following article.

A NEW DEPARTURE.

The experiences of the past twenty years, which the INDEPENDENT has undergone in connection with different pastoral editors and their churches, and the oft repeated protests coming from all its Editors and most of the churches, should be sufficient to prepare us for a new departure in relation to its future management. There is also something significant in the fact that the Magazine is just entering into its *twenty-first* year, and is consequently old enough to set up for itself. Will our readers, and especially those who are about to attend the annual meetings in Toronto this month, carefully consider the following propositions which will be submitted in some form to the Publishing Company, and probably by that Company to the denominational Societies, that some definite action may be taken.

It is desirable that an efficient minister of the body should be secured, who should be detached from the pastoral office, that he may devote his whole time and talents to the general service of the churches. He should be Editor of the INDEPENDENT and the YEAR BOOK; manage the business office of the same, and

conduct in connection with this "Congregational Book Room," for denominational literature of every kind. He could fill the office of Home Secretary to the C. C. Missionary Society, and add to its present duties the very important and greatly needed services of visitation of new fields of promise, vacant churches, and other places where special assistance might be required, the introduction of ministers to vacant charges, and other like functions. He might also, if thought desirable, have added to these offices, those of Union, Statistical, and Indian Missionary Society Secretary, as well as being an agent in the West, of the College and Provident Fund, both of which are in Montreal, and need some representative here.

Care must be taken to procure a suitable man to fill such a position, should the plan be decided upon, one of experience, and who is not only widely known, and generally esteemed, but who has business tact and training, and who could efficiently manage the financial details necessary to such an office. It may be found desirable to appoint some one now in the pastoral office, which would necessitate his resignation, as an efficient pastor is more readily found than a proper incumbent for the position we have thus roughly outlined. His salary would necessarily have to be secured by the societies he serves, which we are sanguine would be more than made up by the results of such a service. The residence and office of this Denominational Agent should by all means be in Toronto, which is not only the metropolis of Ontario, but the centre of a large circle of our churches, and consequently the position

of greatest usefulness in connection with such a work.

This is an outline of the scheme, capable of many modifications and improvements, but indicative of something which we are sure our denomination demands for its further prosperity in the future. The experience of other religious bodies on the same field, shows the efficiency of such an undertaking; for in fact, so far as we know, all the other denominations in our land act upon it in one form or another.

THE REV. W. F. CLARKE has received from the Ontario Government an appointment to the Rectorship of the Provincial Farm and School of Agriculture situated at Guelph, which office he has already entered upon. We understand that the duties of the office embrace the domestic and moral government of the pupils, the chaplaincy, the treasureship, and the correspondence.

No one who knows Mr. Clarke will have a doubt as to his superior qualifications for the efficient discharge of these responsible duties. While we cannot help regretting that he is separated even thus much from active church work, we are glad that the separation is no greater, and that we shall be able to receive in the future as so largely in the past, a good measure of his earnest co-operation and interest in denominational work.

"EVOLUTION," Mr. Herbert Spencer says, as he understands it, and "creation" as usually understood, are exclusive of each other; if there has been the special form and adjustment commonly meant by creation, there has not

been evolution ; if there has been evolution, there has not been special creation. Surely Mr. Spencer should know what the doctrine of evolution leads to, and he certainly has done religion a kind service by thus frankly declaring the above conviction. It should lead lovers of God, and believers in His revelation to consider well not only their past ancestry, but what their future faith must logically become, should they with itching ears turn from Moses, and the Apostles who spoke under the divine influence of the Holy Spirit, to Darwin and Spencer, who for the most part certainly speak under the inspiration of their own fancies.

DEACONS of churches, however, much men may poke fun at them, are not without numerous appreciators. The latest is from the *Christian Era*, and is as follows :

You may go into any New England town and pick out six men on whose integrity, judgment and wisdom you would rely, and four out of these six will be found to be deacons. You may pick out a list in any town or village in New England of the men who in your judgment would be proper executors of your will or guardians of your children—men against whose names you would write “no bonds required”—and a majority of those men will be deacons of Congregational and Baptist churches.”

BLUNDERS are not all made by a few individuals. It may be a solace to some of us who are sometimes troubled with “a slip of the tongue” or “loss of memory” to read the following :—Mr. Talmage, in his *Christian at Work*, cannot approve of cremation, preferring to adhere “to the mode that was observed when the bones of Moses were deposited in Shechem.” This remark will do to be quoted in the same paragraph with that of a

New York *Herald*, concerning Judas, as the man who, “after the cock crew thrice, went out and hanged himself.” Also with that of Mr. Edward King, in his article in the May *Scribner*, about Jacob’s “Wrestling with the angel of prayer.” The *Herald* also says, Rev. Dr. William Adams preached his farewell sermon from “the words of Moses to the tribes on the day when he became 120 years of age, ‘I am now ready to be offered ; the time of my departure is at hand. I have fought a good fight. I have finished my course ; I have kept the faith,’” etc. The *Saturday Review* tells of a Scotch clergyman who quoted a text of Scripture in his prayer, and added : “*For that, O Lord, is the correct translation of the passage.*”

THE NONCONFORMIST comes down like an eagle upon his prey on a foolish Church of England rector who warns his parishioners to read their Bibles instead of their newspapers, and adds :—

“Instead of listening to mischievous agitators, who deceive you to serve their own ends, and make promises which can never be fulfilled, listen to your minister who warns you for your own good ; instead of breaking God’s commandment by sending your children to Dissenting schools and going yourselves to Dissenting chapels and services, remember that the Scriptures of truth tell us that Dissenters have not God’s Spirit and that it is our duty to mark such men ‘and avoid them,’ and, remembering this, keep firm in your love for the church of your fathers.”

THE LATE DR. LILLIES GRAVE has just been photographed under the direction of the Secretary of the Union, and copies may be obtained at the Union meetings by the alumni, and others of the numerous friends of our late revered Principal. The photograph is a very good one, and will be appreciated

by very many, as showing the last resting place of all that was mortal of one who will long be remembered.

MR. MOODY, who has been so successful in promoting the recent revivals in Scotland, has had a check for a thousand pounds sent him by the Baroness Burdett Coutts. The generous donor was in Edinburgh during all the time the revival services were in progress, and her action indicates the estimate she formed of their labours from personal observation. But this is only half of the story, Mr. Moody returned the check with his warm thanks, lest its acceptance should by any means interfere with his work of winning souls. There is something better than making money.

THE JUBILEE SINGERS recently gave their closing concert at Exeter Hall, when it was stated that they had raised already \$50,000 instead of \$30,000, besides 2,000 to furnish forty students dormitories; 1,000 for the library (in addition to presents of books from Mr. Gladstone, Dean Stanley, Mr. Spurgeon and others); \$1,155 from the Quakers for a set of philosophical instruments; a portrait of Wilberforce from the town of Hull, with several other pictures from several artists; carpets for all the rooms of Fisk University, from Mr. John Crossley, etc., etc.

THE AMERICAN BOARD of Foreign Missions, we regret to learn, is at present deeply in debt. Forty thousand dollars are wanted for the regular mission work, and twenty-five thousand for new missions, in nominally Christian lands. During the last three years, ex-

penses have been increasing and receipts diminishing. It is suggested by the *Christian Union* that every Congregationalist should this year lay aside a cent a day for this object. If this were done the total sum contributed would be trebled.

THE VICAR of Great Barling, Essex, has issued a High Church Catechism, from which the following are extracts. We commend their consideration to those poor benighted Dissenters whom we reach month after month, and ask what do they think *will* become of us? Do those who are sometimes tempted to leave the church of their fathers for a more fashionable or ritualistic service, realize the alliance they form?

85. We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to regard them? *A.* As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism."

86. Is, then, their worship a laudable service? *A.* No; because they worship God according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship is idolatrous.

87. Is Dissent a great sin? *A.* Yes; it is direct opposition to our duty towards God.

88. How comes it then in the present day that it is thought so lightly of? *A.* Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world, than for the Lord of Hosts.

92. But do we not find among them many good men? *A.* Many doubtless are unexceptional characters in a moral point of view, but they are not holy men; and herein indeed we may learn a lesson from them, for if they apparently attain such perfection, what ought we to be in all manner of godly conversation, who possess all the means of grace? [That's so!]

94. But why have not Dissenters been excommunicated? Because the law of the land does not allow the wholesome of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

97. But are there not some Dissenters who use the same form of prayer as ourselves?

A. Doubtless ; but the prayers of the Church being, for the most part, for the priest to offer up in behalf of the people, *it must be sinful and presumptuous for those persons who are called dissenting teachers, to address the throne of grace, usurping the priestly office.*

THE REFORMED EPISCOPAL CHURCH held their second annual Council in New York last month, in Dr. Sabine's Church, the Doctor having recently resigned his charge in connection with the Episcopal Church, and become pastor to the Church that Bishop Cummins organized. There were twenty clerical and as many lay delegates. Bishop Cheney, of Chicago, preached the opening sermon. Regarding the Council's proceedings, the *Christian Union* gives the following synopsis :—

"A Constitution and set of Canons, previously prepared for consideration, were warmly and discriminately discussed article by article. One of these, which forbids decorations, ornaments, vestures, postures, and ceremonies calculated to teach that the Christian ministry possesses a sacerdotal character, or that the Lord's Supper is a sacrifice, excited an hour's debate, but was adopted by a decided vote, which brought out some congratulatory remarks from Bishop Cummins. A motion to drop the title "Right Reverend" from a Bishop's name was tabled, and another against the use of the surplice was lost. There was a protracted exchange of views on the question whether wardens and vestrymen should be church communicants ; but, on the point made by Bishop Cheney and others, that many churches would be crippled by such a law, the article was voted down, or rather modified so as to read that these church officers shall be men of unimpeachable moral character. In regard to the Prayer Book, a committee reported a revision of that of 1785, which includes many verbal changes in the expressions used in the present book. One speaker stated that a distinguished clergyman of the regular Episcopal Church had examined the revision, and pronounced it perfect. One conspicuous alteration was made in the expression in the Creed, "He descended into hell," which, after a sharp discussion, was left so that any church can, if it chooses, substitute the phrase, "He went into the place of departed spirits." The Council did a great deal of work, and separated in the confidence that the movement's success was no longer doubtful."

THE CONGREGATIONAL UNION OF SCOTLAND held its sixty-second annual meeting at Edinburgh, beginning on the 20th of April. The Rev. Dr. Pulsford was appointed Chairman. A resolution recommending disestablishment as the remedy for the evil of patronage in the established Church of Scotland, was carried ; attention was drawn to the duty of the churches in relation to the spiritual awakening, and several suggestions were made, the majority present expressing themselves in favour of special children's services on the Sabbath, and the employment of lay agency in evangelistic work ; the Widows' Fund showed an increase of £480 during the year ; the secretary of the ministers, and members' Temperance Society, stated, that of 114 ministers there were 60 abstainers in office, and 11 out of office, 22 non-abstainers in office, and 5 out of office, of those not known 13 in office, and 3 out of office.

The breakfast was attended by upwards of four hundred ladies and gentlemen. The Rev. Dr. Allon, delegate from the Union of England and Wales, Rev. Dr. Wilkes, delegate from the Canadian Churches, and Rev. Mr. Bain, delegate from the Union of Ireland, were introduced to the Union. Dr. Wilkes conveyed the best wishes of his Canadian brethren to the Congregational Churches in Scotland, and indicated the state of the denomination in the Provinces of Ontario and Quebec. The next annual meeting of the Union is to be held in Dundee.

REV. NEWMAN HALL, in the course of a lecture on America at the Metropolitan Tabernacle, stated that the

Americans had contributed about £3,000 towards the tower of his new church; of the further amount required, Sir Titus Salt had contributed £400.

dotalism, as against all that indifferentism which is as bad as any of them—make the whole land ring with the echoes of that glorious evangelical truth which has made this nation great, and which is destined to bless and benefit the world.”

THE CONGREGATIONAL UNION held on the 14th ult., in New York, was a very successful affair. The report of the trustees shows that about eighty applications for aid in church-erection, have been made, the number of churches to which grants have been given on the usual conditions, is forty-six. The treasury receipts during the year have been something over sixty-one thousand dollars, and the expenditures about a thousand dollars less. The Rev. R. L. Storrs is President for the next year.

At the usual social reunion at which Dr. Ormiston made his “escapade” last year, the Rev. Dr. Posts of St. Louis, presided and rich and felicitous addresses were delivered by representatives of the various religious denominations. The *Christian Union* says:—

“The Rev. Dr. John Hall appeared for the Presbyterians, and opened his remarks by saying that there was no particular reason why he should be there, unless, indeed, for his own instruction and enjoyment, except, perhaps, such a reason as the good old woman in Glasgow gave for hearing Dr. Chalmers, that she “wanted to encourage him, poor body.” And so it was his privilege to come to the meeting to encourage it.” The doctor continued in a pleasant vein, thanking the Congregationalists for their hymns, for their literature, and for their sacrifices in the cause of freedom. He concluded by saying that there could not be found a more earnest body of men than Congregational ministers; that the similarity between Presbyterianism and Congregationalism was so marked he should be willing to accept the latter, even including the deacon, and he trusted they would all march together, and from the East to the West, and from the West back again to the East, make the whole-and-relecho with that evangelical truth as against all Romanism, as against all secularism, as against all spiritualism, as against all Mormonism, as against all sacer-

KESHUB CHUNDER SEN, the Apostle of the Brahma Samaj or Reformed Buddhist Church, which discards heathenism and embraces deism, writes as follows of a camp-meeting and revival which they have been holding on the slopes of the Himalayas:—

“They have gone to see the Lord’s glory and beauty in his heavenly mansions on mountain-tops. They have gone to worship him in solitude, whom they have long adored in the midst of family and friends. They are lodged in a quiet and romantic place, from where they command a splendid view of a long range of heights, covered with eternal snow. In the morning they all go away in different directions for prayer and meditation. Each sits alone in a separate place, under some shade tree, and seeks the Lord in the inner chambers of the heart. It is interesting to see them thus engaged in profound meditation and devotion. Now and then they pray and sing together and realize the blessings of spiritual fellowship. On one occasion they went down to a retired spot in the glen below, and, sitting beside a waterfall, chanted together the name of the Merciful God and had a most enthusiastic and delightful service. The worshippers rejoiced greatly, and the mountains rang with the solemn sound of *Brahma kripa hi kevaleni*—Divine Mercy alone.”

SWITZERLAND has adopted a new constitution, which not only consolidates the Republic by centralizing power, giving the central Government control of the military force of the cantons, but also provides control of ecclesiastical affairs and means for summary dealing with the Ultramontanists. Though a majority of the Swiss are catholic, they show that the larger mass are hostile to the present pretensions of the Papacy, by the overwhelming vote given for the new constitution. The following gives a summary of the ecclesiastical clauses:—

“The civil power can interfere in all matters

relating to the creation of new religious communities or the division of old ones; and by subsequent articles it is provided that no bishoprics shall be created without permission, that no new convents are to be founded or old ones re-established, that the burial grounds are to be at the disposal of the state, that the performance of marriage is not to be refused

on any grounds of religion or morality, that children born before marriage are legitimized by the marriage of their parents, that the old law of expulsion and exclusion against the Jesuits is maintained and extended to all other religious orders, 'the conduct of which is dangerous to the state, or disturbs the peace between creeds.'

Correspondence.

A WINTER IN FLORIDA.

The tide of visitors and invalids that flows up the St. John, to Enterprise and Mellonville, finds a reservoir there, and only small streams filter beyond that point to Indian River, and the far south. The route is opened up by steamer to Lake Harney and Salt Lake, 65 miles, thence a portage of six miles to Sand Point brings the tourist to the shores of the large body of salt water that spreads eastward some sixteen miles to the narrow strip of land on the Atlantic Coast, and southwards for one hundred and fifty miles, with varying widths to Jupiter Inlet. The waters of this broad lagoon vary in depth, are not much subject to tidal flow, and offer facilities for boating, fishing, and bathing not surpassed in Florida. A canal from the headwaters of the St. John to a point on Indian River below Sand Point, was projected some years ago. A fine plan was prepared, lots sold, a dredge sent up, and operations begun, but the sand flowed in faster than funds, and finally encircled the dredge, and the "Canawl" was abandoned. The site on Indian River was well chosen, a fine sloping pine ridge runs down to the water's edge. The climate is good, free from miasma, and not "bad" for insects. At Sand Point, boats with capable men can be hired to all points southward or eastward, or the tourist can improvise a flat or a scow, muster up a party, and make the round trip to Jupiter at his leisure, being sure of one thing, *i.e.*—being glad to get back again. Every season, many

sportsmen, some invalids, and a fair number of ladies, make the trip, with varying pleasure and results. Board can be had at Fort Capron, and at Judge Paine's, St. Lucie Inlet; and the hospitality of the lightkeeper at Jupiter Inlet is well-spoken of.

The writer made a visit to Cape Canaveral Light-house, and enjoyed the courtesy and comforts of the home made by Captain Burnham at that point; for over twenty years (with a brief interval during the war) the Captain has kept flashing out to sea, a light to warn the mariner off the coast, or to lead him into the quiet bight or bay that indents the shore about two miles to the south of the cape. A splendid first-order flashing light, mounted on an iron tower, one hundred and fifty feet high, with most marvellous brilliant lens, made in Paris, now sheds its beneficent rays across the ocean's face for ten to thirty miles, a well-known beacon light to Poor Jack on the coast of Florida. While sitting one night, inside the revolving lens, with the wind whistling wildly outside, and the rain rattling on the plate glass, I drew out of my pocket a little card printed in Toronto, having on it that appropriate text, "Thy Word is a lamp unto my feet, and a lamp unto my path," and, after thinking of its meaning for a few moments, I affixed it to one of the curved discs of glass, and left it to tell its beautiful truth to other hearts.

During the past winter, a well-equipped boating party, under the auspices of the New York "Forest and Stream," succeeded in making their way into Lake

Okeechobee, and explored its almost unknown shores, passing thence into the Everglades, and bringing back a number of natural curiosities from these desert wastes of marsh, caneflats and saw grass.

Those interested will find details of the expedition in "Forest and Stream" for April 16th and 23rd, and May 7th.

Early in March, many of the visitors on the St. John go across to St. August town, the old Spanish town on the Atlantic Coast. It was founded in 1565, by a Spanish soldier, Pedro Menendez, who discovered the shore on St. Augustine's day. It has a most eventful and interesting history, and deserves a longer notice and more graphic pen than I can give to it. H. Clay Trumbull, the earnest S.S. worker, has written a very vivid and truthful description of the quaint old town, with its grand sea wall, old churches, Fort St. Marco (designed by Vauban, the famous engineer), and other antiquities. At present it is a fashionable resort, and some very fine mansions are being erected by wealthy northerners; one by Henry Ball, Esq., of New York, is on the delightful old homestead formerly occupied by the late Buckingham Smith, U. S. Minister to Spain, in 1865.

The fishing, boating, and drives are good, and are largely enjoyed during the early spring months. The rising mercury, and advent of mosquitoes in April, hasten the departure of many visitors—too soon, in many cases, notably so this year, when, from a temperature of eighty degrees, many delicate persons went north to be caught in the snow-storm that swept over the Eastern and Middle States on the 27th of April. During this month, the steamers and railways are crowded with homeward-bound travellers—many with greatly improved health, and some with dead hopes, and an eager longing to reach home, its comfort and rest.

The writer left De Soto Grove, Banana River, on the 16th of April, having greatly enjoyed a lengthened stay there, bringing with him a much improved physique, and a lasting sense of the warm hospitality shewn by the Canadian ladies there to him. At that date the weather was very agreeable; the average heat about 75° and pleasant breezes from

the south-east and south-west tempering the mid-day heat.

A few days were spent at Aurantia Grove, a new place near head of Indian River, started by Messrs. Bliss, Hood, and Bent, of New York; who propose to furnish "Winter Homes in the Orange Groves of Florida," and combine the pleasures and profits of orange culture on the colony plan. For maps, circulars, &c., address the above firm, 20 Murray Street, New York. A pleasant drive of 12 miles through some fine level open pine land brought me to Lake Harney, but low water detained the "Volusia" from making her appearance, and, seated on my trunk in a lumber wagon, behind the slowest pair of ponies that ever lifted a leg, I had a fine opportunity of seeing Floridian scenery. For ten hours those ponies deliberately followed their worthy master as he "marked time" at the rate of two miles an hour through the pine woods, cypress clumps and swampy meadows, "on without hurry—on without stop." The views through the open pine woods, with clumps of cypress and palmeths standing here and there, were very fine, looking like an English park. Along the streams, and in the bottoms, the flowers were abundant and in great variety. At four p.m., a lively shower gave some diversity to the procession, and afforded an opportunity to damp the rising ire that was working its way upward through my *trunk* to my tongue, and which overflowed when the "cracker" charged us, not for the distance travelled, but for the hours he spent on the road.

At Enterprise we met the steamer, and a pleasant trip down the St. John made us happy again—the trees were covered with fresh foliage, magnificent magnolias held up their blossom-laden branches, filling the air with rich perfume; wild turkeys gobbled in the shrubbery, gators sunned themselves on the banks, and, woke up suddenly to the music of a rifle shot, broods of young ducks skimmed over the water before us; on either side the masses of foliage were duplicated in the glassy stream, every twig, branch, leaf and flower being clearly seen in the placid mirror, and the glowing sunset behind groves of palmettos across the waving prairies of meadow

grass, was a sight to linger in the memory, and worthy of being a "joy for ever."

Hour after hour—mid-day to sunset, twilight, moonlight, daybreak, noontide and eventime again, found us gliding down the river, passing the now nearly deserted stopping places, filling up with fresh passengers all going home, till in the early evening the twinkling stars came out, the lights on the ships and steamers, and from the 'Grand National' overlooking the river, gave us

welcome, and the well known pilot "Jim," sung out "thar's Jacksonville!" the first stage of my homeward journey safely made; a journey which, in God's Providence, was quietly ended by landing from the "City of Toronto" on the 20th May. There are many details I could give about Florida, its climate, soil, ways of living, its fruits and flowers, but the C. I. is crowded. To any one needing or wishing fuller information, particulars will be cheerfully given.

WM. ANDERSON.

News of the Churches.

LONDON. — It may not be uninteresting to some of the readers of the INDEPENDENT to learn something of the doings and prospects of the London Church, the more so as some references of the past which crept into that periodical, inadvertently perhaps, (for you know we are commanded to think no evil,) rather reflected upon, than encouraged to, a higher standard of Christian brotherhood and usefulness in the Master's work. On the first sabbath of May the present pastor, Rev. R. W. Wallace, entered upon the third year of his ministry, and the third year over this church. The building was filled with an earnest and attentive auditory. The whole of the services of the day were preeminently solemn and inspiring; the Master's presence was evidently felt.

The morning service was appropriately chosen for a brief review of the past, and suggestion for the future, embracing the following topics: The pastor's work; the field; his fears in entering upon the work of the ministry on account of his youth and inexperience; temptations peculiar to his position; the pleasure and joy he had found in prosecuting his labours; the cordial support, sympathy and forbearance extended to him by the church and congregation; the present prosperity and increase of the membership; closing with an ear-

nest appeal for a fresh consecration, greater watchfulness, care in the cultivation of all the graces of the Spirit, larger heartedness for the salvation of souls, and united efforts.

Immediately after the morning service the ordinance of the Lord's Supper was observed, at which 18 new members were received into church fellowship, making a membership of 210 on church roll. The number who sat down at the Lord's table was 170, by far the largest number we have any recollection of seeing at the communion table on any previous occasion of the church's history. The evening service was the first of a course of lectures which the pastor, either fancifully or poetically, designated "Biblical Sun Sets." The subject was Adam in the Garden of Eden, and his surroundings before the fall. The discourse was as usual well delivered, attractive, terse and practical, after which, at the close, a public prayer meeting was held in the lecture-room of the church, which was largely attended, and a most hallowed sense of divine things resting upon the people.

On the following Wednesday evening a social, in connection with these anniversary services, was held in the lecture-room under the auspices of the "Ladies' Aid Society," which was crowded. Music, recitations, and a

brief summary of the church's history from its organization in 1837 to the close of the former Pastor's, Rev. J. A. R. Dickson's, pastorate, was read by Mr. Wallace. The effort was necessarily imperfect, from the dearth of material to collect from and the time allowed for delivery, reminding one of a landscape painter who, in his hurry to finish his work, gave us some very fine touches of the mountain tops, but failed to show us the wealth and grandeur of the intervening valleys. Refreshments and some more music concluded the evening's entertainment, which passed off to the satisfaction of all. This church is now in earnest about building a new edifice, as the present does not afford sufficient sittings for the demand; for this purpose a new site has been selected on Dundas Street, between Waterloo and Colborne Streets, considered as near the centre of the population as possible. The lot has a frontage of 132 feet by 165 in depth, for which we will have to pay \$4,000. About three weeks ago the brick parsonage, built on part of the old church property, was sold by public competition at \$4,175 cash, which, by all good judges of real estate, was admitted to be an admirable sale. There is still left of the old lot 82 feet by 165 feet, on which the good old frame church and lecture-room still stands, and which we have resolved to retain until a better is provided. We ought to have a church building more in keeping with the times, and that will cost from \$18,000 to \$20,000. Won't you help us in the accomplishment of this, to us, great work, by a kind word and encouraging look, London-ward.

One word more and I have done. In the morning service referred to one sentence especially arrested my attention, and that was, "The joy and pleasure he, the pastor, had enjoyed in his work." Has not this an important bearing upon our denomination? Why is it that our college is not crowded with students? Why so few young men coming forward for the ministry? Has not that continual whining at missionary meetings and in other places, of the terrible hardships, trials and troubles that so many ministers groan under, something in them rather repulsive for young men? Why, to listen to some on such occasions

would lead the uninitiated to suppose that they had the entire car of Juggernaut to drag along by one arm! Such recitals are enough to frighten any young man from entering the ministry. Let the ministers speak of the work cheerfully; it will best inspire the people to give, and the young men to enter the field of labour. There are trials and temptations, doubtless, in the ministerial work; but it is questionable if they are greater than others have to endure, and if their heart is in their work, their pleasures and joys must be greater; and if discipline is often necessary for the maturing and perfecting of others in every good work, why may not a portion be equally good and needful for them.—*Com.*

FOREST.—Having spent a number of weeks in my new field of labour, I am able to give you some information regarding my work, which I could not supply, as you requested, at an earlier date. I have the pastoral oversight of four churches, those in Forest and Watford, with the two Warwick churches, Zion and Ebenezer, lying between these two villages. I preach three times every Sabbath, in as many different churches. Leaving thus one church, each Sabbath, without service, and each of the four churches without service once in four weeks. My congregations are good, and we have begun to make a little progress. Two weeks ago, four members were added to our little band in Forest. In this church also we have decided to introduce the New Congregational Hymn Book, instead of Psalms and Paraphrases which have been used here ever since the formation of the church. We have also introduced a new Sabbath-school hymn-book; and, on the first of July, will introduce the Weekly Offering System instead of quarterly subscriptions. This latter change we hope to introduce shortly into some of the other churches. I found a debt of \$700 remaining on the parsonage; this we propose to remove during this year; steps are being taken to effect this. My predecessor, Rev. J. Salmon, had two preaching stations which I do not occupy, so that he preached in each church

in the field but once in two weeks. Churches, in country places, can be built up thus, but it can hardly be done in the villages. Our present arrangements are not all that is required. These villages are both growing rapidly. Forest has doubled its population within about three years, and, without regular services, it is hardly possible for a church to keep pace with the growth of the village. It is felt by all the churches that our present arrangements are but temporary. Two men are needed here before justice can be done to any of the churches. I need hardly say I enter upon my labour here with pleasure, living, as I am, amongst those whom I have known from my youth. Many of those who compose the membership of the churches were the companions of my boyhood. Nor need I say that it will give me pleasure to labour with those honoured brethren in the ministry from whom I have been separated for the last five years.

ROBERT HAY.

TORONTO, ZION.—A gracious work of grace has been going on in this Church for the past few weeks. Several, embracing some of the leading members of the Congregation, were brought to the knowledge of the truth through the ordinary means of grace, and a deep conviction was felt by the Church, of the Divine Spirit's especial presence. Thereupon special services were held each evening for two weeks, which proved a precious season of refreshing to Christians, and of salvation to many who were before without Christ. On almost every evening souls were added to the Redeemer's Kingdom. In one family, the parents, members of the Church, four children have given themselves to their fathers' God. Between twenty and thirty have already given evidence of the new life, and the work is still going on. God's gracious answers to the earnest pleadings of his people, and his blessing attendant upon the earnest exhortations the members have uttered night after night in public, and day by day in private, have been delightfully manifested. In, this as in every other case of revival, it has not been by might, nor by power, but by the Spirit of the Lord.

PLEASANT RIVER, N. S.—The pastor of this church writes that, despite the great loss and embarrassment sustained through depressed financial condition, arising from Bank failure, a good measure of spiritual gain has been vouchsafed. Great anxiety has been manifested concerning salvation; special meetings have been well attended in which those have taken part who never before expressed any concern. The pastor, Rev. J. Shipperley, says: "Our own little church has been revived in spiritual life, and exhibits a desire for activity. An "Aid Society," or sewing circle, has been formed, and is making progress. A finance committee is also called into existence, and is raising funds to shingle the church and parsonage premises. In the last few months, i. e. since Sept., 30 new members have been added to the church, and there are several others who are enquiring the way to Zion, and whom we expect to add to our number."

CHEBOGUE, N.S.—We learn by a letter from the Rev. Alex. McGregor, that the communication we inserted last month regarding Rev. M. C. William's resignation was erroneous. He says:

"On the contrary, there is hope from a letter just received from him, that he will soon be able to arrange the business, which imperatively required his presence in England, and so admit of his return to his charge. Since his departure, Deacon Dennis, of the Tabernacle, and Mr. Hawes, of Bangor, have alternately supplied his pulpit every Lord's day, with acceptance and profit. Early in March, a special interest sprung up, when a series of meetings extending over three or four weeks, resulted in the conversion of ten or twelve souls.

GUELPH.—We are gratified to learn from various sources that a revival has been going on for some time in the Town of Guelph, and that the Congregational Church has, with other churches, been richly blessed. Special services have been held by the pastor, Rev. William Manchee, for some time, which have not only been well attended but productive

of great good. Not only have members of the Church been greatly enlivened, but a good number of souls have been saved from among the members of the Congregation. Sixteen were proposed at the last Church Meeting, and quite as many more it is thought will soon be added.

COBOURG.—In answer to our request for information regarding church building, of which we had a hint, the pastor, Rev. Joseph Griffith, says: "We have, to all intents and purposes, put up a new church. The old one, which was of

wood, has been "worked in;" it has been bricked on the outside. The building has also been removed, raised up and lengthened out. The interior arrangements will be altogether changed. The entire expenditure will be some \$1,900 to \$2,000. We shall not fall far short of that sum. We hope to reopen some time in June, and would like to be free from debt from the beginning."

FROME.—This church, we are informed, has united in giving a call to the Rev. Evan C. McColl to become their pastor.

Official.

C. C. MISSIONARY SOCIETY—ANNUAL MEETING.—The twenty-first annual meeting of the Canada Congregational Missionary Society will be held in the Northern Congregational Church, Toronto, on Thursday, June 11th, at 2-30 P.M.

The General Missionary Committee of the above Society (whose names will be found on the tenth page of the Year Book for 1874) are requested to meet in the vestry of the same church, on Tuesday evening, the 9th June, at 8 o'clock.

JOHN WOOD.

Home Sec., C.C.M.S.

BRANTFORD, May 15, 1874.

CONGREGATIONAL COLLEGE OF B. N. A.—The annual regular meeting of the Congregational College, of B. N. A. will be held in the Northern Congregational Church, Toronto, on Friday, June 12th, at ten A.M.

A committee of the Board of Directors will be appointed to meet and confer with candidates for admission into the College next session.

GEORGE CORNISH, L.L.D.

Secretary.

MONTREAL, May 20th, 1874.

PROVIDENT FUND.—Received since last announcement, \$2 00, from Mrs. McGregor, of Listowel, one of the annuitants.

J. C. BARTON,
Treasurer.

MONTREAL, 21st May, 1874.

CANADIAN INDEPENDENT PUBLISHING COMPANY.—The Annual meeting of the Proprietors will be held on Wednesday June 10th, 1874, at 10 o'clock, A. M., in the vestry of the Northern Congregational Church, Toronto. Important business will be brought forward. A full attendance is particularly requested.

ALEX. CHRISTIE,
Sec.-Treas.

May, 19, 1874.

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

Bowmanville Church.....	\$ 6 00
Whitby S. S.....	2 00

Mrs. S. J. Gibbs, Whitby....	1 00
Mrs. L. H. Greenwood, Whitby.....	1 00
	————
	\$10 00
MRS. H. SANDERS, Treasurer.	

Box 927½, P.O.

MONTREAL, 21st May, 1874.

CONGREGATIONAL PROVIDENT FUND
SOCIETY.—The Annual Meeting of the
above Society will be held in the North-

ern Congregational Church, Toronto, on
Friday, 12th June, at 2.30, p.m., when
the Reports for the year will be presented,
and the officers for the ensuing year
elected. Members are reminded that
the Notices of Motion in relation to
changes in the by-laws, held over from
last meeting, will come up for decisive
action at this meeting, and it is there-
fore highly important to have a full
attendance..

CHAS. R. BLACK,
Secretary, Board of Directors.

MONTREAL, 12th May, 1874.

Home and School.

DEEDS OF KINDNESS.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower
I'd better not grow up ;"
How many a weary traveller
Would miss its fragrant smell,
How many a little child would grieve
To lose it from the dell.

Suppose the glistening dewdrop
Upon the grass, should say
"What can a little dewdrop do ?
I'd better roll away ;"
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to
cool
The traveller on his way ;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
That heard them talking so ?

How many deeds of kindness
A little child may do ;
Although it has so little strength,
And little wisdom too.

It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love.

EVER TO THE RIGHT.

Ever to the right, boys,
Ever to the right !
Give a ready hand and true
To the work you have to do—
Ever to the right.

Ever to the right, boys,
Ever to the right !
Never let your teachers say,
Why my wishes disobey ?
Ever to the right.

Ever to the right, boys,
Ever to the right !
To every study well attend,
To every schoolmate be a friend—
Ever to the right.

Ever to the right, boys,
Ever to the right !
No known duty try to shun,
Be faithful, frank to every one—
Ever to the right.

Ever to the right, boys,
Ever to the right !
Speak the truth, the right pursue,
Be honest in all you say and do—
Ever to the right.

Ever to the right, boys,
 Ever to the right !
Time is gold : do what you can
 To make your mark and be a man—
 Ever to the right.

—Selected.

THE PRIMITIVE CHURCH.

The following, on the early Christian Church, is extracted from the work of an eminent authority, Lord King, who was Lord High Chancellor of England in the reign of George the First. The work of Lord King referred to is entitled "An Enquiry into the Constitution, Discipline, Unity, and worship of the Primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the fathers and extant writings of those years." Says Lord King :—

Our Saviour having on his cross triumphed over principalities and powers, and being ascended into heaven, his apostles and disciples went forth preaching the Gospel first to the Jews, and then to the Gentiles, declaring those glad tidings to all kingdoms and provinces, every one taking a particular part of the world for his proper province. Thus, St. Andrew principally preached the Gospel in Scythia, Bartholomew in India, Matthew in Parthia, St. John in the lesser Asia, and all the rest of the Apostles had their particular provinces allotted to them. And as they came to any city, town, or village, they published to the inhabitants thereof the blessed news. Saith Clemens Romanus, "The apostles went forth preaching in city and county, appointing the first fruits of their ministry for bishops and deacons," generally leaving those bishops and deacons to govern and enlarge their particular churches, whilst they themselves passed forward and planted other churches.

I shall lay down as sure, that there was but one supreme bishop in a place—the proper pastor and minister of his parish. So saith Cyprian, "There is but one bishop in a church at a time." Having shown that there was but one bishop to a church, we shall evidence that there was but one church to a bishop. The ancient dioceses are

never said to contain churches, in the plural, but only a church in the singular. In Eusebius's Ecclesiastical History, the word is so applied in several hundred places. It is usual there to read of the bishop of the parish of Alexandria, of the parish of Ephesus, of the parish of Corinth, of the parish of Athens, of the parish of Carthage; and so of the bishops of the parishes of several other churches; by that term denoting the very same that we now call a parish, viz; a competent number of Christians dwelling near together, having one bishop, pastor, or minister, set over them, with whom they all met at one time to worship and serve God. And the epistle to Clemens Romanus is to the Church parishing at Corinth; so that a parish is the same with a particular Church or a single congregation; which is yet more evident from a passage in the dissertations of Apollonius against Alexander; and consequently a bishop having but one parish under his jurisdiction, could extend his government no farther than one single congregation. Ignatius writes, "where the bishop is there the people must be." In Justin Martyr's day, "the bishop's whole diocese met together on Sunday."

All the people of a diocese were present at church censures, as Origen describes an offender appearing "before the whole church." And, except in danger of death none were received into the church's peace "without the knowledge and consent of the people."

When the bishop (or minister) of a church was dead, all the people met together in one place to choose a new bishop. So Sabinus was elected bishop of Emeritus "by the suffrage of all the brotherhood."

As the members had power to elect their bishops, so they had power to depose them, and choose others in their room; but that their actions might be more authentic and unquestionable, they had the whole affair examined by some other bishops.

The whole diocese (or congregation) of the bishop *did meet all together* to manage church affairs.

This I say, how large soever their local extent was, their members made

but one single congregation, and had no more Christians in it than our parishes now have; for that diocese cannot possibly be more than one single congregation where all the people met together at one time, prayed together, received the sacrament together, assisted at church censures together, and despatched church affairs together.

How long it was before these dioceses swelled into several congregations is not my business to determine, since it happened not within my prescribed time (the first three centuries) except in Alexandria. The greatest bishops in the world, even in the third century, were no more than so many single congregations.

When the people elected a bishop, (Cyprian himself states that he was "chosen by the suffrage of the people") they presented him to the neighbouring bishops for their approbation or consent. Thus when Alexander was chosen Bishop of Jerusalem by the brethren of that place, he had also "the common consent of the adjacent bishops." A bishop being thus elected, the next thing that followed was his ordination or instalment, which was done in his own church by the neighboring bishops, according to the example of the apostles and apostolic preachers, who ordained bishops and deacons with the consent of the whole church. How many bishops were necessary to the installing of a Bishop elect I know not; three were sufficient; but the more bishops there were present at an instalment the more did its unexceptionableness appear.

As for the rites and customs of the Primitive Church, all churches were left to their own freedom and liberty to follow their peculiar customs and usages, or to embrace those of others if they pleased; from whence it is that we find such a variety of methods in their Divine services. It being nothing necessary to the unity of the church to have a uniformity of rites. Neither did it consist in a unanimity of consent to the non-essential points of Christianity.

Hence every church followed her own customs, yet still maintaining a loving correspondence with each other. Firmilian writes, "never any one; for this broke the peace and unity of the Church."

In those happy day the Christians were so eminent for mutual love and charity, that the heathens cried out with admiration, "Behold how they love one another." And it was said by Tertullian, "We are ready to die for each other."

HELPFUL HINTS TO SEEKERS.

BY REV. THEODORE L. CUYLER.

God be thanked that there are now multitudes of seekers after salvation in our congregations all over the land! His Spirit is again "moving upon the face of the waters." Let us venture upon a few helpful hints to these seekers after life.

1. Don't be troubled because your experiences and feelings are not exactly like those of your converted friends, or like those you have read of in biographies. God is rich in the varieties of the persons he creates, and in the varieties of the gifts He bestows. Some souls He renews suddenly—some gradually; some He opens with the gentlest touch of His love; some He bursts asunder by arousing judgments, and by the most painful convictions of guilt. Lydia and Saul of Tarsus were converted very differently; yet they were both converted to the same Saviour by the same Divine Spirit. God no more requires you to pass through religious experiences just like those of your friend Mr. A——, or your neighbour Mrs. B——, than He requires you to look like those persons, or to dress like them. He commands you to *repent* of your own individual sins, and to *believe* on the Lord Jesus Christ. Are you doing this? Are you obeying the God who loves you? Remember that whatever others may feel or say, there is no pardon, no peace, no hope for you while you are living in disobedience towards God.

2. Do not delay your prompt submission to Christ in *idle* waiting for "more feeling." Act! Obey! It is the devil's snare that you cannot obey God until your sensibilities have been more moved, or until you have wept or sorrowed to a given amount. There is no Bible thermometer to gauge the fervour of feeling that each soul shall have while seeking its salvation. God's

Word says, Believe and be saved! So let us entreat you to exercise faith, and to pray for more faith. As you get nearer to Jesus He will pour such light and love into your heart that there will be no lack of feeling. An intelligent lady complained to me lately that she had "no such feelings as she expected or hoped for;" but when I found her to be hungry for the Word and the place of prayer, and busying herself in doing good, I saw that she had been changed by the Holy Spirit into a different woman from before. The longer I labour for souls, the less I care to see inquirers weep, and the more I care to see them renouncing sin and obeying Christ. Tears are cheap and easily dried; but to uproot a stubborn sin, and to bow a proud heart at the feet of Jesus, and bend a wicked will to Christ's will, are steps that cost; and they are the only steps that lead heavenward.

3. Do not be disheartened because you do not find immediate peace and joy. It is not really peace or joy that you should be after; it should be a cure. When your soul is cured by Christ, it is very likely that the sweet joy of feeling that you are a healed man will steal in, as the thrill of returning life stole through the veins of Jairus' daughter. The sufferer from a painful tumor is not likely to have much comfort until the tumor is out. You must let Christ cut just where He likes in His wise surgery of love; you must let Him lay on you just such crosses as you ought to carry. Do not be troubling the Master with impatient questions, "Lord, when am I going to feel happy?" or "Lord, why does not my heart stop its aching?" Be sure that you have quit your nets to follow Him; be sure that you have taken the disciple's place, and are carrying a disciple's cross, and are honestly striving to do the Master's will; be sure that you have given *yourself to Him*, and all in good time He will fulfil to you the delightful promise, "My peace I give unto you."

4. One word more. You style yourself a seeker after Jesus. But Jesus is really seeking for you! He once went to Gennesareth seeking for four fishermen, and to Sychar's well for one poor woman. He obtained them. Will

you let Him have you? When your heart says Yes, you are His.

SAND AND GRAVEL.

It is not only in the beds of the brooks and rivers that you can watch how the hardest rocks are ground away into gravel and sand. Look at any of the rocky parts of the coast line of this country, and there mark the effects of the waves of the sea. If a cliff rises from the upper edge of the beach, you can at once tell what parts are exposed to, and which lie beyond, the reach of the waves. Overhead the cliff is rough and splintered where merely rain, frost, or springs have acted on it. But towards its base the rocks have been ground smooth and polished like those in the bed of a mountain brook. What has smoothed the bottom of the cliff and left all the higher parts rough and crumbling? The waves have done it.

Huge slices of weather-roughened cliff have been detached, and have fallen down on the beach below. Others are ready to tumble off. Examine the fallen blocks, and you will see that usually only those lying at the base of the cliff, and which have not yet been moved by the waves, have still their sharp edges. A little lower down the blocks show signs of having been ground together, while the greater part of the beach is strewn with stones of all sizes well rounded and polished.

On a calm day when only little wavelets curl on the shore you cannot easily judge what the sea really does in the way of grinding down the beach and the bottom of the cliffs, just as you could not form a proper notion of the work of a brook merely by seeing it lazily creeping along its bed in a season of drought. But place yourselves near a cliff during a storm, and you will not need any further explanation as to the power of the waves to grind down even the hardest rocks. Each huge breaker, as it comes tossing and foaming upon the beach, lifts up the stones lying there, and dashes them against the base of the cliff where it bursts into spray. As the green seething water rushes back again to make way for the next wave, you can

hear, even perhaps miles away, the harsh roar of the gravel as the stones grate and grind on each other while they are dragged down the beach, only to be anew caught up and swept once more towards the base of the cliff. You could not conceive of a more powerful mill for pounding down rocks and converting their fragments into well-worn gravel and sand. Just as in the channel of every stream, so along the shore of every sea, you meet with the fragments of rocks of the land in all stages of destruction, from the big angular blocks down to finest sand and mud.

If, therefore, I now repeat the question, "How are Sand and Gravel made?" you will at once answer: "Sand and Gravel are part of the material worn away from the surface of the land, and ground down in moving water." Materials which have been rubbed smooth in this way are said to be "water-worn." But you will now see that it is not the water which of itself wears them away. They are in fact worn away by themselves, and all that the water does is to keep them moving and grinding against each other.—*Science Primer on Geology.*

THE CARELESS CHRISTIAN.

The verities of religion once accepted, nothing is so consistent as the most profound earnestness and the most intense revival efforts. A single instance of apparent listlessness may cause a soul to be seized with an unfavourable prejudice never to be overcome. When Dr. Wm. E. Channing was in his childhood, an incident occurred which may possibly explain why his remarkable talents were given to the advancement of New England Unitarianism rather than the old gospel with its revival fervour. In his boyhood, his father, who was a member of the orthodox church, took him to hear a celebrated preacher in the neighbourhood. The things of the unseen world were set forth with deeply solemn effect. Man's lost condition without Christ was represented in colours so vivid and startling as to produce a powerful impression upon the mind of the youthful Channing. And then when the preacher unfolded the salvation of the gospel and offered it

freely to the people as God's gracious gift to those who seek for it, in his simplicity he thought that every one would seek it without delay. The service was concluded, and with intense feeling he watched to see what the people would do. His father pronounced the sermon "sound doctrine," but said nothing to his boy or any one else about seeking the Lord. They got into the carriage and rode home—the boy absorbed in awful "thoughts." The father making no further allusion to the sermon, presently began to whistle; and on reaching home took off his boots, put his feet toward the fire-place, and began to read the newspaper, leaving the boy without a timely word of Christian counsel to struggle with the great thoughts which oppressed his young heart. But even childhood draws its conclusions; and young Channing asked within himself the question, Can what I have heard be true? And too quickly he reached the conclusion—No! The people did not believe it, or they would have sought it at once; his father did not believe it, or he would have evinced a deeper solicitude. And ever afterward young Channing evinced a prejudice against the solemn and startling revival efforts of the evangelical church. May not a lack of earnestness on the part of Christ's friends sometimes produce more scepticism than the shallow logic of avowed infidelity.—*North-western Advocate.*

RELIGIOUS DEPRESSION.

Ill-health is a frequent cause of religious depression. The body is more than the house in which the soul dwells. It embraces the organs through which the soul acts. Beethoven himself could not produce sweet music from an organ out of tune. By long labour and insufficient exercise, the blood becomes deteriorated, the nerves enervated, the brain itself diseased. Then the soul suffers from the reactions of the body. The sufferer needs medicine rather than counsel; a physician rather than a minister; rest rather than religious exercise. After weeks of exhausting toil, in which, perchance, the soul has been wrought up to the highest pitch of excitement, a crisis perhaps is passed; and the over-

worked and exhausted labourer is found at night in a condition of weakness and weariness, in which he cannot pray, cannot apply thought to his Bible, can form no thought of God, cannot banish wandering thoughts. His mind is rudderless, and drifts. He seems to himself to have lost all hold of God, and all hope of heaven. "What can I do?" he cries. Do? Go to sleep, so as to restore the over-taxed nerves, and the equilibrium of the exhausted body. Prayer is an exercise; there are times when the mind is incapable of any exercise, when to sleep is a more sacred duty than to watch. If, at night, I take my child into my lap to talk to him of love and duty, and his weary eyes close, and his weary head droops and drops upon my shoulder, do I chide him? No! I lay him down to sleep, and reserve my conference for another season. And when my wearied mind refuses to talk with my Heavenly Father, or even listen to Him, neither does he chide me nor do I chide myself. "Sleep, my child," he says to me; "we will talk another time."—*Christian Weekly*.

A MOTHER'S LOVE.

"It was my happiness," said one, "to know something of the enduring character of a 'mother's love.' She had much trouble when I was young. My father died early. He died a bankrupt. Things had to be sold. One trouble came after another, and my widowed mother had as much as she could bear. At last, to crown all, her eldest son ran away. Sitting by the fire in the long winter nights, my mother would speak to me and the other children calmly and quietly of our poor father that was dead; but if anybody named the wanderer, she could not endure the anguish. I remember how in the night I used to hear my mother, for her bedroom was over mine, pacing the floor all night, sobbing and praying for her lost boy. She did not know where he was. Fourteen years passed away. All of us were scattered except two, who were twins, now men, but little more than babies when their brother went away. 'Twas early summer, and they and mother were sitting in the little parlor with the window open. To the

window, with a halting step came a great dark-bearded stranger. He looked in leaning on the window-sill. My mother looked at him and did not know him at first. But the big tears were running down his face, and she knew him though the tears. She sprang up and bade him instantly come in. "No, mother," said he, "I shall never cross your threshold, till you have told me that you forgive me everything." My mother said, "Why, dear, I've forgiven you long ago. There's now nothing to forgive, save that you have stayed away so long. But now that you have come back, there's nothing to forgive." Not less freely, not less fully will you be forgiven, if you now decide for Christ.

HAVE FAITH IN GOD.

In the study and in the class we need *simple faith in the God of truth*. Do you suppose that teaching is merely a scientific business? Than the sooner you leave the Sunday-school the better. Teaching is a spiritual service. You cannot do it without intelligence, and effort, and wisdom; but you cannot do it with all these without aid. It may seem very discouraging to teach such a class as you have. You often ask, "How can I expect spiritual results with such material?" But I say, do your duty, and look to God for his blessing.

A little child was missing one afternoon. The mother called again and again, but received no reply. She went all over the house, searching for her precious one; but it was not to be found. At last she found that it had fallen into a cistern, where, fortunately, there was but little water. The mother reached out her arm, pulled the child out, and then fainted away. Some one said to the child: "Were you not afraid when you were in the cistern?" "I was afraid till I knew mamma heard me. "Not after that? How did you know she could get you out?" "I knew that if I reached up as far as I could, my mamma would reach all the rest of the way." Teacher, reach as far as you can, and God will reach all the rest of the way.—*Dr. Vincent*.

THE BOY THAT PAID HIS DEBT.

One day a little son of a well-known bank officer in Wall Street, New York, lost his purse while coming from Central Park, and a stranger, seeing his discomfort, paid his railroad fare, three cents. The boy, thanking him, said :

"If you will tell me your name, sir, I will bring it to you to-morrow."

"Oh, no," said the gentleman, never mind about it."

The boy persisted, saying that his father never allowed him to run in debt.

"I will not give you my name," replied the gentleman, "but I live at No. —, on — street."

The next morning the door-bell rang at that house, and our little hero told the amused servant his errand.

"Which of the gentlemen is it?" said she; "there are several in the family."

The boy twisted on his heel, and, after a moment's thought, said :

"Have you a photograph book in this house?"

She brought it, and turning over its pages, he said, pointing to one :

"That's my man. Please give him these three cents, and tell him the boy who borrowed it in the cars yesterday left it to pay his debts."

SLACK'S DISEASE.

"Get up, little boy! You are lying in bed too long; breakfast will soon be ready. The canary bird has taken his bath, and is now singing a sweet song. Get up, get up, or I shall throw this pillow at you!"

This is what sister Charlotte said to Oliver Reed, one frosty morning in November. He was a good little fellow; but he had one fault,—he was too fond of lying in bed in the morning.

"Don't throw the pillow at me," cried Oliver; "I'll promise to get up in five minutes."

When Oliver came down to the breakfast-table, his father said, "How is this, Oliver? You are late again."

Oliver hung his head; and Charlotte said, "I woke him up in season, sir; but he went off to sleep again the minute I

left the room, though he promised to be up in five minutes."

"I went to sleep, and forgot all about it," said Oliver.

"Come here, my boy, and let me feel your pulse," said his father. "I should not wonder if Oliver was suffering from a disease which is very common at this time."

Oliver gave his hand to his father, who, after feeling his pulse, said, "Yes, it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Put his breakfast by the side of the bed, and when he feels strong enough, he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went up stairs with his sister, and he was put to bed. He could not sleep, however. He heard children playing out of doors; he heard Ponto barking, and Tommy, the canary bird, sing a sweet song.

Then Oliver called his sister, and said, "Charlotte, what is Slack's disease? Is it very dangerous?"

"I rather think not," said Charlotte. "You dear little simpleton, don't you know what father meant. He meant you were troubled with laziness; that's all."

Oliver saw that a trick had been played on him. He jumped out of bed, dressed, and ate his breakfast, and ran off to school, where he arrived just in season. Since that day Oliver has been the first up in the house. He is no longer troubled with Slack's disease.—*Nursery.*

A TEACHERS FIDELITY.

I overtook a young lady of wealth and culture walking a mile and one half to a mission school, in the rain and through the spring mud, and I said: "Does it pay to go so far upon such a day?" I must not disappoint my class." And when we entered the school-house, there were eight bare-footed boys gathering in one corner, looking as eager as a nest of young robins for food; and one said to the others: "Billy, I knowed she'd come. I'll bet we'll be here every time now." never disappoint your class.

MY CAPTAIN'S ORDERS.

How is it I don't seem to hear you speak bad words? asked an "old salt" of a boy on board a man-of-war.

"O,'cause I don't forget my Captain's orders," answered the boy brightly.

"Captain's orders!" cried the old sailor; "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe here," putting his hand on his breast. "Here they are," said Jem, slowly and distinctly: "'I say unto you, swear not at all; neither by heaven, for it is God's throne, nor by earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil.'" Matt, v: 34-37.

"From the good old log-book, I see," said the sailor. "Ah, yes, you've got your orders."

WHO IS PRAYING?

The *Interior* relates the following story of the great revival which occurred in Orange County, New York, in the summer of 1828. In one of four churches—all Presbyterian—the work began without any known cause. The inquiry was made: "Who is praying? This work must be in answer to somebody's prayers." After the work had progressed for some time, it was learned that two old church members, who lived one mile apart, had made arrangements to meet half way between them in a piece of thick bushes every evening at sundown to pray God to revive His work. Their prayers were answered, and one hundred and fifty were added, to the church during the months of July, August, and September.

SIGNS OF A TRUE REVIVAL.

1st. The filling up of the seats in the prayer-meeting by the heads of families.

2d. A spirit of devotion and prayer pervading the young men of the church.

3d. An earnest study of the Scriptures, and a desire on the part of all the members of the Sabbath School.

4th. The 'revival of family worship among those who have neglected it.

5th. A better attendance on the services of God's house on the Sabbath.

6th and last, but not least. A consecration even of the mites of the widow to the cause of missions.

These, we think, are evidences of no mean revival, when they begin to show themselves in any church. They will soon be followed by a striving on the part of the godless to be like-minded.

A LITTLE BOY and girl, each five years old, were playing by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry.

The boy stood looking on a minute, and then said:

"I didn't mean to hurt you, Kattie. I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she sweetly said:

"Well, if you are sorry, it don't hurt me."—*Ladies' Repository*.

A NEGRO MINISTER, widower, who married rather sooner than some of the sisters thought proper and becoming, excused himself as, follows: "My dear brethren and sisters, my grief was greater than I could bear. I turned every way for peace and comfort, but none came. I searched the Scriptures from Ginisee to Revelations, and found plenty of promises to the widder, but narry one to the widerer. And so I took it that the Lord didn't waste sympathy on a man when it was in his power to comfort himself: and, having a first-rate chance to marry in the Lord, I did so again. Besides, brethren, I considered that poor Betsy was just as dead as she would ever be."

UNIFORM LESSONS.—1874.

June	7.	The Serpent of Brass	- -	Num. 21: 4-9
"	14.	The True Prophet	- -	Deut. 18: 9-16
"	21.	The Death of Moses	- -	Deut. 34: 1-12
"	28.	Mercies Reviewed	- -	Deut. 8.
July	5.	The Beginning of the Gospel	Mark 1: 1-11	
"	12.	The Authority of Jesus	-	Mark 1: 16-27
"	19.	The Leper Healed	- -	Mark 1: 38-45
"	26.	The Publican Called	- -	Mark 2: 13-17