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MAKING MONEY FOR THE LORD.

Preachers and editors of religious magazines tread on delicate ground when they speak or write of money. For some undefinable reason, perhaps because they *handle* so little of that troublesome article, that is a subject about which they are presumed to know but little, and expected to say less. Now, if by "money" is intended the science of currency and banking, or the laws of trade, the objection is a valid one, for these are subjects which very few ministers of the gospel—or cabinet ministers either, some think—know anything about. They neither enter into their theological *curriculum*, nor do they seem to demand attention among the practical themes of their subsequent ministry. But why that should unfit them for setting forth the teaching of Holy Scripture in regard to the *uses* and *responsibilities* of money, is not very apparent. On that point we may, perhaps, be allowed to say a few words.

In our obituary for this month will be found a somewhat lengthy sketch of a very dear, personal friend, who, more than almost any one we have ever known, seemed to have caught the meaning of our Saviour's command, "Make to yourselves friends of the mammon of unrighteousness." Consecrating himself in his youth to the service of God, he set out in life with the conviction that he was not his own, and that he was bound to serve the Lord in business, just as truly as the minister in his more spiritual calling. In other words, his talent lying in that direction, he was *to make money for the Lord*, and to use it, after he had made it, "as a good steward." That, of course, involved, as a primary obligation, "providing for his own, and specially for those of his own house," without which he would have denied the faith, and been worse than an unbeliever. But having done that, he no longer sought to "lay up"

money, but to increase and use it for the Lord. How largely he was prospered in so doing need not be told ; but in our judgment his success clearly betokened the Divine approbation of the principle upon which he conducted his business. He used faithfully the *one pound*, and the Master gave him *ten* !

That this is the aim with which every Christian merchant and artizan should prosecute his calling, none, we presume, will dispute. How many there are who actually adopt it, and endeavour to carry it out, only the great Master himself can know. That many do so, we doubt not. We fear there are more, however, who, while honourable and just in their dealings, have no higher object in the pursuit of their daily avocations than that of earning a living, or becoming rich. They are doing business *for themselves*, not for the Lord, except in a very secondary sense.

The question has been much discussed of late as to what proportion of our income should be devoted to religious and charitable purposes, and various have been the answers which, in the absence of any New Testament rule in regard to the matter, have been offered towards its solution. The problem, however, is as far from being solved as ever, for it is manifest that a *tenth*—supposing that to be the rule—would be a much larger proportion, relatively, to the poor man than to the rich. Hence the matter has been left to be decided in each individual case by the measure of our LOVE which, whether it can command three hundred pence to bring its box of fragrant spikenard, or only the two mites of the poor widow, may equally hope for acceptance from Him who still “sits over against the Treasury.”

But do we not really *invert* the question as left to us by the New Testament, when we state it in the form in which it is generally put ? Do we not assume—contrary to the teaching of Holy Scripture and the spirit of the early Christians—that “the things which we possess” are “our own” ? And is not the right way to settle the question to begin by the recognition of the fact that *all* our income and worldly goods are *the Lord's*, and then ask what proportion of *His* money we may properly spend upon *ourselves* ? King David, the most liberal giver the world ever saw, was penetrated, apparently, with this conviction, for he accompanies his munificent offerings for the building of the Temple with the devout acknowledgment, “All things come of Thee, and of *Thine own* have we given Thee.”

If this view be correct, it follows that money is a sacred trust, for the

wise and faithful administration of which we are accountable to Him who has said, "The silver is mine, and the gold is mine." Every Christian trader is the Lord's commission merchant; every Christian artizan is the Lord's workman. We shudder at the fanaticism of the Mormon polygamist, as he inscribes upon the lintel of his shop entrance, "HOLINESS UNTO THE LORD;" but only recognize in him a true disciple of Jesus, instead of the lecherous demagogue that rules the "elect" of Salt Lake city, and the grim joke is at once transformed into a great practical truth. Let us at least have the sublime principle, so grotesquely represented to "Gentile" eyes, enshrined in our hearts.

How, then, are we using our Lord's money? Whether it be little or much that is committed to us, "it is required in stewards that a man be found faithful." Are we laying up treasure on earth, or in heaven? There are Christian men in Canada even, not to speak of richer and older countries, who, if they were only to act upon the principle we have been commending, of making money for the Lord, could do as much towards the spread of the gospel, as many a Missionary Society is now doing. What account will they be able to render at last if they do not?

A NOVEL APPLICATION OF THE VOLUNTARY PRINCIPLE.

Our valued correspondent in St. John, N.B., who has contributed to the *Independent* so many interesting sketches of Congregational Church History in the Maritime Provinces, introduces to our notice a somewhat novel style of church finance in his account of the church in Mill Town, St. Stephen, N.B., contained in our last number. "I have been informed (he says) that a Committee is selected to make an estimate for the year of the amount required for all the necessities. An assessment is made upon the congregation in proportion to ability, &c., according to the books of the public assessor." The people, it seems, cheerfully pay the amount so assessed, although, in several instances, it is very heavy, and the general testimony is that "the system has worked well."

We are disposed to think there is more to be said in favour of this plan than at first sight many would think. It has the merit of simplicity and fairness, and is probably capable of being worked with much less labour and annoyance than some others, where, as in Mill Town, "all parties have agreed" to it.

The one great objection to such a system, in many minds, will be its supposed practical desertion of the Scriptural principle of Christian willinghood. But may it not rather be regarded as the *complement* of the voluntary principle? The reproach is often heard from the advocates of State endowment that voluntarism casts the burden of the support of religion upon a few liberal ones, while it allows the niggardly to go free. Would not the plan we are discussing obviate that objection

to a large extent ? And would it not be just as truly *voluntary* if the members of a church and congregation *choose* to adopt that method of finance ? It might require a little adjusting occasionally to individual circumstances ; but we believe the plan to be perfectly feasible, and well worthy of consideration in any case in which a change of system is contemplated.

A PASTOR'S SKETCHES—No. 6.

"I am the Light of the World ; he that followeth Me shall not walk in darkness, but shall have the Light of Life."—*Jesus Christ.* John viii: 12.

For many years it has been my practice to announce, from the pulpit, an hour and place for meeting such as may desire personal conference, with their pastor, on spiritual matters. The happy results of interviews thus secured convince me that, without such an appointment, pastoral appliances are deficient ; and that most favorable opportunities are lost of helping and winning anxious souls. Our habitual ministrations should be conducted with expectation of continual cases of awakening and conversion. In the spiritual husbandry, though times of special ingathering are occasionally granted, there is no necessary limitation of the harvest-season to a short period of extra effort. Every church should be provided with a suitable vestry, as convenient of access, cheerful and comfortable as possible, for the pastor's consultation room ; which would also serve for committee meetings, or other small conferences.

Among numerous hallowed interviews thus gained, one that occurred thirteen years ago may supply both encouraging and suggestive material for my sixth sketch. The previous evening, my theme of discourse had been John xvi: 23, 24 : "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name ; ask, and ye shall receive, that your joy may be full."

The visitor was a young lady,—one of the best educated and most accomplished in my pastoral sphere. Her worldly gaiety, being the belle of a fashionable circle, whose balls she frequently attended, rendered her acceptance of her pastor's invitation to spiritual consultation a startling surprise. She stated that the sermon of the previous evening had caused some misgiving as to the acceptableness of her prayers. Her concern was not about her own salvation, which she considered as already sure, but for a loved friend whose theoretical antagonism to some of the distinguishing doctrines of Christianity greatly troubled her. She had made trial of intercessory prayer as a means of effecting the desired change, but without apparent results, and was very desirous of attaining the power by which she might prevail, in her friend's behalf, with the "Hearer and Answerer of prayer." In response to the expressed doubt whether she had yet herself truly received Christ, and entered upon a spiritual walk with God, she confidently claimed to have been a Christian from childhood, having been brought up after a godly sort by Christian parents ; and seemed amazed at my calling in question the acceptableness of her religion. In reply to enquiry as to the effect of her ball-room pleasures upon her closet communion with God, she endeavoured to

assure me that these did not conflict with her religious duties, and that, however late retiring to her chamber, they never were allowed to set aside her Bible reading and private prayer. This habit, rigidly adhered to, was evidently perverted by her to a self-righteous foundation of hope towards God; but, though for a while thus perverted, this excellent habit proved the means of restraining her worldly heart from utter forgetfulness of God. However rare such a combination of conscientious exactness in closet duties, with a life of fashionable frivolities, and worldly pleasures,—her frank and truthful transparency convinced me that she had a good conscience in claiming religious consistency. But a good conscience may be an unenlightened conscience, and, therefore, an unreliable guide; as was Saul's while thinking that he "ought to do many things contrary to the name of Jesus." My earnest endeavor to enlighten her as to the difference between *performing* closet duties, and *truly holding fellowship with God*, was not acceptable to her. She felt grieved at this depreciation of her specious self-righteous ritualistic piety. After praying with her for the enlightening and quickening of "the spirit of grace and of supplications," we went into the adjoining lecture room, to attend the adult bible class. The subject for the evening was the 4th question of the Assembly's catechism, "What is God?" We could only begin the comprehensive and beautiful answer, devoting the whole hour to the first clause, "God is a Spirit." The theme was most opportune for my young friend.

The following Wednesday afternoon she sought another interview at my house. Her burden now was that, since the previous conversation, she "*could not pray*,"—that she could not control her wandering thoughts,—that she felt so dull and dead in her attempts to approach God,—that He seemed so far away,—and that she could not find access to Him." The state of her own heart had become in measure manifest. "Had she been deceiving herself all her life with mere forms of religion?" When I declared my great satisfaction at her changed views of her own state, she piteously and tearfully protested against my hopeful estimate of her case, and declared that, if I could only understand how wicked and worldly her heart was, I should have no encouragement respecting her. She sobbed out, in agony of spirit, her conviction that she was a self-deceived, lost sinner! Accepting this as a true verdict, I endeavoured now to point her to "the Lamb of God that taketh away the sin of the world," and quoted such promises of pardon and grace as seemed suited to her sense of sinfulness and hopelessness. After bowing with me at the Mercy Seat, with a heavy heart she departed.

On the evening of the following day, as the assembly was dispersing, after a prayer-meeting, she awaited me in the vestibule, to accompany me homeward, and, by a significant grasp of my hand, conveyed the impression that the darkness had passed, and that she had found peace in believing. My daughter being with me, she refrained from communicating the joyful news, but asked if I could spare her a few minutes of the morrow morning, either at my house or at her parents', which I most gladly promised to do, and called on her that "Good Friday" morning, and a better I have not known.

In response to my enquiry as to any change in her state of mind, she calmly said, Oh, yes, I have indeed! I have peace now, and feel that

my feet are on the rock!" "How did you obtain peace?" "By simply taking hold upon God's promise." "Any one promise in particular?" "Yes;—I, even I, am He that blotteth out thy transgressions, for Mine own sake, and will not remember thy sins." "Then," I rejoined, "you are no longer afar off from God?" "Oh no! I have been brought nigh,—oh so nigh, by the blood of Christ!" "Does the Gospel plan of salvation appear to you in a different light?" "Yes, indeed it does! The Scriptures open to me wonderfully!" Much more passed between us, that I need not relate. It was, on my part, a season of overflowing joy to find my dear young friend expressing in her countenance, no less than by word of mouth, so calmly and assuredly this blessed "peace of God, which passeth understanding."

One other sketch shall close this series.

EPSILON.

BAPTISM OF CHILDREN.

From the Congregational Review.

The foundation of the church was laid in the covenant with Abraham. This is not the covenant named in Galatians and Hebrews, as a defective covenant, symbolized by a perishable tabernacle; nor was this pre-christian covenant abrogated when this Jewish covenant ceased. It was *common law* to both dispensations. Faith was the bond of its strength, while the other covenant dealt in types, works, and shadows.

A distinguishing feature of this primitive covenant was that it embraced children. It included these with parents in their religious relations. Take this one feature of the early covenant away, and you destroy it. You disturb vital christian relations; you break the bond of the generations, as established by God.

Now this principle relating to parents and children is recognized in civil and legal relations. It goes into bonds, and deeds, and conveyances. It helps to constitute the oneness and beauty of Christian Society. But we should expect that a principle that enters into these lesser relations of life, and is indispensable to them, would be adopted in the *higher* and more permanent relations. It touches the finest chord of the human sensibilities, the strongest bond of spiritual relationship! Our consecration to God includes all that pertains to us, all that is one with us.

But a covenant must needs have a seal. Vows involving spiritual transactions and relations have need to be ratified by some visible act. The question arises,—has this covenant that takes children into moral relation and identity with their parents, any visible seal now? It exists now,—it is an everlasting covenant! Has it any visible expression now? Is it perpetuated by any memorial rite? I take the affirmative unhesitatingly.

But what is the seal of this covenant now? Is it the one used anciently, or some other, that befits a dispensation of greater simplicity and wider application? In ancient times the order of things was typical, and the seal of the covenant, then, had need to set forth the blood of sacrifice. And we should expect that the seal of the covenant now,

dropping its ritual appendages, would show forth the great gospel fact of the Spirit's work! This the water does very significantly and beautifully. The blood spake of Christ; the water speaks of the Spirit; and both of moral cleansing, in the putting away of the sins of the flesh.

Infant baptism, therefore, roots itself in the original covenant of faith, including children with parents in its pale. It is the flowering out of that covenant in the new dispensation. Of such is the kingdom of Heaven, said Jesus; and rebuked those who forbade the little children to be brought to him. This rite is not a growth of Judaism. Judaism only inherited it, and handed it over to Christianity, but did *not* originate it. Both dispensations, indeed, rest on this antecedent covenant; from which the Jewish branches, for unbelief, were broken off. This covenant was the fountain—circumcision the *narrow*, baptism the *broader* stream! Faith is its *spiritual* form, water sprinkled its *visible* form. And shall not the water, that sets forth its design under the gospel, be applied to the children of believers now, as was the seal in its other and older forms? Who can doubt it?

Yet we are told that this rite was foisted upon the church after the Christian age. But an innovator would be asked for his authority for the rite. He could not quote examples, nor the custom of the church, for these, on the supposition that the rite was an innovation, are *against* him. But waving this, admit that this rite was instituted ages after the Christian era, we would then ask for the proof. When? By whom? And then we should expect to find the record of bitter *controversies*, that would naturally rise in consequence of the innovation. Now, we can trace the record of a score of schisms that rent the early church, and of controversies concerning them that shook Christendom; but we do not find a word about discussions and dissensions that rose out of the introduction of Infant baptism into the Church. The Christian fathers spake of it, as existing in their day, but never of its commencement. They talk about the *mode*, and *time* of its observance, but never breathe a doubt as to its authenticity as a Christian rite. But how could this be, if it was an innovation?

The apostles taught and practiced just as we should suppose they would have done, if infant baptism was a continuance of infant circumcision. And how was this? Jewish children had always received the seal of the covenant. No rite was dearer to the Jew than this. The privilege preceded Judaism itself. Moses did not originate the rite. He found it already in use, and adopted it. Nothing could be stronger than the feelings of the Jews in favour of this thing. It would have taken a special command of God to break off their hold on this privilege! A mere inference or intimation would not have done this; silence certainly would not have sufficed! For when it was seen that baptism, instead of circumcision, was to be the future initiatory rite in the Christian church, and the seal of the covenant in the new dispensation, Jewish believers would expect this rite to be given to their children, as of old. We should not expect that the apostles would *enjoin* this custom; there was no need of this. It was already in use! And the force of feeling in its favour was strong enough to carry it into the *new dispensation* by its own momentum!

We should therefore, naturally expect to see the apostles baptizing

households, as they did from time to time ; and to hear them speak of the *covenant as belonging to believers and their children*, as did Peter ; and of the *descent of the blessings of Abraham upon the Gentiles through Jesus Christ, the minister of circumcision* to fulfil the promises made to the fathers ; and of the influence of the faith of *but one of the parents* in this covenant, as did Saint Paul !

But what constituted the richest privilege of that covenant, upon the line of which such blessings have come down to us ? Answer ;—it was the provision that included children with their parents in spiritual relations and privileges. And how could the Gentile church be said to *inherit* the blessings of that covenant, if its most valuable privileges or legacy is left out, or lost from it ?

This rite is in harmony with the purest sentiments and feelings of man. He craves to have his offspring connected with himself in all that is excellent and permanent. There are some, indeed, who put this rite on the ground of Christian *privilege* only ; and deny that it has the force of Christian *obligation*. But God has not left things thus. That which is a *privilege*, is, on that very account a *duty*. We cannot be allowed to neglect what is properly a blessing to us and to others. We have no right to omit, and therefore lose any moral good.

The Home Department.

LOST !

Outside a Bristol coffee-shop, on a cold drizzling morning in November, stood a ragged, dirty young fellow. He shivered as the raw, damp wind moaned around him, finding out every hole in his scanty clothes, and fluttering his rags. His bare feet, covered with fragments of shoes, were blue and pinched. Passengers hurried to and fro without a glance at the miserable object. The swing-doors of the coffee-shop opened and shut, letting out the fragrance and warmth within. The young man, as he stood by the door, scanned wistfully every face as it came out and went in. Let us scan his face. Dirty it is, pale and pinched ; but it is no common face ; it tells a sad and eloquent tale to him who will read it aright. That high broad forehead, sunken eye, finely cut nose, with that thick coarse lip and jaw, tell of good birth and high intellect, degraded and clouded by vice and dissipation. Here is a jewel—which, cut and polished, would be fit for the crown of the King of glory—trodden under foot in the mire of a Bristol street.

The swing-door of the coffee-shop again opened ; and a benevolent looking man, buttoning his great-coat across his chest, came out into the rain. Here was the sort of face for which the lad had looked in vain among the shrewd, sharp business faces which had passed before him. "Give me a half-penny, please sir, and I'll repeat any chapter in the Gospel which you please to name : I'm starving." The gentleman addressed stopped short, and gazed at the speaker. The living reality, of which you have seen the picture, shivering and wretched stood before

him ; and, as he took in the youth's probable history, a tear stood in his eye. " You can repeat any chapter in the Gospel, eh ? Well, repeat to me the 14th of St. John." Every word was uttered correctly. " Now the 27th of St. Matthew." The wondrous story of the crucifixion came from the lad's lips like a lesson learned long ago.

" Young man," said the kind voice, as the gentleman's hand was laid, despite rags and dirt, upon the youth's shoulder, " Come in here with me: I do not mean to give you a penny for those two chapters ; for I know where that penny will go ; come here." He led him into that coffee-shop which had seemed like a palace to him as he stood in the cold and rain. The guests drew back, and eyed the strange customer from a distance ; but his benefactor led him on to the most distant corner of the room, and motioning him to a chair, and calling for coffee, and bread and butter, he sat down before him. The lad's ravenous appetite proved that he had not broken his fast for many a long hour. When he had finished his breakfast, he looked up with a warm glow to his benefactor. " Thank you, sir, this is far better than the penny ; but you must let me do something else for my breakfast, sir ; I haven't earned it." But as he glanced round at the respectable customers, who looked scandalized at a beggar in his rags and dirt venturing among them, he timidly said, " Please let me go, sir ; I am not fit to be here ; it isn't right that I should sit down with you." " My lad," was the kind answer, " I did not bring you in here to give you a cup of coffee, and then to turn you adrift upon the streets. I want to help you. I want—oh, may God grant it!—to save you. You don't look as if you had many friends in the world. Tell me your story ; and if you are to be saved from this life, by God's grace I'll pledge myself to be the man to save you. Only tell me truly who you are, and how you came here."

" Sir," said a low, earnest voice, very different from the beggar's whine, " you know, I can see, something of my story. I was born a gentleman, the son of a clergyman. I can see the pretty vicarage now, covered with ivy and roses, and the green lawn on which I played, a happy child, with my little brothers and sisters. I can see too the old school, and the faces of my school-fellows ; and then, and then"—he broke down, covered his face with his hands, and sobbed aloud—" all is darkness and misery." " What then ?" said his questioner, kindly ; " after the happy school-days, what then ?" He dried his eyes : " I went to college, sir, the first boy in the school, proudly thinking that I should carry all before me. I fell in with clever, but wicked companions. I was soon to be found at wine parties, and to be seen giving wine parties in return. I'm sure you guess the rest of my story, sir. I took to drinking freely, and while intoxicated I committed an action which closed the college gates against me. What could I do? Home I would not go after what had happened. I tried one kind of work and then another, my taste for drink getting stronger and stronger as I sank lower and lower ; and now, sir, no one will employ me. My character, my respectability, my health and strength gone. All that is left to me is my memory ; if I read a chapter or a verse, I can repeat it. That memory, sir, which placed me at the head of the school, would have given me high honours at the university, and might have led me to a high position in life ; it might have been my greatest blessing : but now,

while it is my daily bread, it is my greatest curse. I remember too well every little incident in my past life. Ah! sir, it is the drink that has done it; it has dragged me down from my position in life to be a ragged beggar,—it has broken my parent's hearts,—it has bound me so tight in its chains, that I don't believe that I could burst through them if I would;—and it will land me in hell. Now, sir, you know my story, please to let me go; you can't help me; I don't want to be raised up in life again; I'm a wreck; and am content now to be so."

The listener's eyes filled with tears as he looked on what was indeed a wreck of humanity—the young life before him a hopeless ruin. "Dear friend," said he, "say what you will, I cannot go from this house and forget you. You may call yourself the devil's castaway; but it is the devil's castaways whom Jesus came to seek and save. Hear the words of infinite love, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' You tell me that you have fallen from your station in life; but the Spirit of God will set you with princes. Ask God's pardon through the blood of a crucified Redeemer, and then do as one of old did—arise and go to your father." "Never!" almost shrieked the unhappy young man; "I have sworn never to cross my father's threshold again, and I never will. Good day, sir: you mean kindly; but it's too late for me." A hasty step,—the swing-door closed; and when, a moment after, he who would have rescued the perishing one stood in the street, the tall thin form had disappeared.

Reader, this true story is enough to make the sternest weep. We stand by a bed on which lies the corpse of one dear to us; and, as we look on the stiff form, and feel the dead hand, our boasted manliness breaks down, and the rough, hard man sobs like a child. But what is the sight of a corpse, compared with a body and soul chained to sin and to Satan, and hurrying with railway speed to destruction—one who feels he is lost—has made up his mind to be lost? Such a sight is enough to make an angel weep. Where the poor young man, whose story you have heard, is now, I cannot say; he may be burning out the last inch of his life. Oh! pray, reader, that even now that soul may be plucked as a brand from the burning.

And what of the besetting sin which was the devil's bait to lure that soul to hell? Reader! when I speak or write of drunkenness, I would to God that I had a pen or tongue of fire to speak what I feel. Jeremiah's roll written, within and without, with lamentation and mourning and woe, is but a faint picture of that most miserable place on earth, a drunkard's home. Why, it seems a mockery of the sacred name of home, to speak of the *drunkard's* home:—rags, dirt, hunger, broken tables and chairs, a black empty grate, a wretched bedstead—the only ornament a black bottle on the mantelpiece, the cause of all this misery. As we speed along in the railway carriage, we are carried over the head of sleeping London. If a giant hand could strip off the roofs of those houses over which we pass, and give us as clear a glance under the tiles as we have above them, what strange sights we should see;—how many a sad life-history would stand out before us, from the first watchfulness of the poor wife for her husband's unsteady steps making melancholy

music for her ears as "he comes up the stairs," to the same wretched woman lying battered and streaming with blood from the blows dealt by that husband's fist! Oh! reader, most of the crime, and much of the sorrow, which now burdens this earth would be rolled away, if drunkenness could be turned out for ever, and temperance could reign instead.

Once again, think of that Bristol coffee-house, the pattering rain, and the thin, dripping, shivering form that stood outside. Now look for one moment at another scene. It is the very same morning, and the very same hour; and the same rain is falling; but it is on the soft grass and damp leaves, instead of the black mud of Bristol streets. A silver-haired man, kindly and venerable, is glancing over the *Times*. The fire burns brightly, and is reflected from the silver on the table; the urn hisses cheerily. Two girls are gazing out on the fast-fading glories of their flower-garden, and watching the rooks as they wheel around the tower of the old church. The paper is laid down with a sigh, and the chair wheeled to the table. "Any clue to poor Robert," whispered an elderly lady, laying her hand on his arm; "I pray, day and night, that God will restore us our poor lost boy." "No certain clue yet," answered the father, "and yet there is hope. He has been traced to Bristol and lost there. God grant that our wanderer may be given us again, before we lie down with sorrow in the grave! And as to the poison which has ruined our lad, while I have breath I will use it in entreating all the precious souls in the parish to cast it from them,—to give up this cursed drink; for oh, wife! it has caused more broken hearts, it has filled more empty graves, it has peopled hell more, than all the other sins which stain the earth put together."—*British Messenger*.

THE CONTENTED MAN.

Two travellers, passing by a fair field, espied a poor man in very ragged clothes under a large beech-tree, who was listening to the music which the birds made in the neighboring grove, and sometimes whistled himself to bear them company in their melodies. A long time they saw him thus entertain himself, and at last he pulled out a piece of bread and cheese, which, with eyes lifted up to Heaven, he seemed to acknowledge as a liberal dinner. And, at the end of it, he went and pledged the birds in a little stream that ran by him, giving God thanks again that had provided food for all His creatures.

They were much taken with the serenity of his looks and the contentment which they thought they read in his face, which bred a great desire in them to know him better, and see something more of a virtue hid under rags. And so approaching nearer to him, and giving him the ordinary salutation, they entered into discourse, and at last enquired how he came to lead so merry a life, being in appearance so low and destitute in his wordly fortunes. The poor man made no scruple to discover his heart to them. He told them the occasion of the satisfaction they had perhaps seen him express was hearing the birds so merry, who neither sow nor reap nor have any barns wherein to lay up their food.

“I could not choose,” said the poor man, “but bear a part with them in their mirth, and think myself at least as rich and happy as those silly creatures. The world, I see, is as full for me as it is for them. All places are crowded with the blessings of God; and I know not where He should bestow more, they are so very full. A few of them also will serve my turn; for my wants are but few. And a few things sure are easily obtained, and cannot be long in getting. We need not go far to seek enough; for there is no scarcity of a little, and a little will suffice. And, thanks be to God!—I was never yet at any great loss to procure this little number of necessary things. At present my wants are all supplied; and I have no reason to doubt but they will be so for the time to come. If I doubted this, that instance of God’s love and care, in sending His Own Son into the world, would rid me of all my scruples. For if He spared not His Son, but delivered Him up for us all, how shall He not with Him give us all things? For the comforts of this belief I continually render my thanks to God. Nay, I can never, methinks, give Him thanks enough for letting me enjoy the use of my eyes, my tongue, my hands and feet; for these are greater blessings than all I want, and, by these and His blessing, I may make provision for all my wants. There are many, I see, in the world poorer by half than myself. And I consider with myself sometimes—should those poor souls murmur, what is it that I should say to give them content? and that very thing I say to myself. And sometimes, on the other side, I cast my eyes on them that have more, and see that they are as far from contentment as those who have nothing at all: from whence I conclude that contentment is not to be found in all the world, but in ourselves. I perceive also that poverty is not without its benefits; that it is the school to which we are put to learn the knowledge of ourselves, and our dependence on a higher cause. Beside all which, I use to call it my sanctuary, which nobody will presume to rife. Here I am safe; for no man robs the poor. Nay, this music which you saw me listening to, this music of God’s own creating, gives me the greater ravishment because I consider that none can rob me of it, if they leave me my liberty and life. They that have taken away my goods, and have banished me into the woods, cannot hinder the earth from putting forth the flowers, nor the trees from yielding their fruit, nor the birds from singing among the branches; no, nor me from entertaining myself with all these pleasures—at least from being contented. And truly, I ought, methinks, to rejoice that these satisfactions are remaining, rather than repine that those are gone which could never have given me full satisfaction. There are wants in all conditions. He that can rest contented in one condition, can satisfy himself in all; and he who is not pleased in his present state, will always find some matter for complaint.”—*Bishop Patrick.*

WORKS OF FICTION.

I am not to enter upon a crusade against the perusal of works of fiction. I should be sorry to debar the child from *Robinson Crusoe* or the *Pilgrim’s Progress*, or to prevent any one from becoming acquainted

with the character of "Jeanie Deans" or of "Uncle Tom;" but I do protest against that constant and indiscriminate perusal of romances in which so many indulge. In the use of such stimulants I am an advocate not of *total abstinence*, but of *temperance* principles. I am not afraid of an occasional glass of fiction, provided persons be not constantly sipping at it, and provided they be taking solid food in far larger measure. For every novel devoured, let there be eaten and digested several books of history or of biography, several books of voyages and travels, several books of good theology, with at least a book or two of science. If you examine some of our circulating libraries you will find a very different proportion—far more works of fiction than works of truth. Those who consume this garbage will soon take its hue, as the worm takes the colour of the green herbage on which it feeds; and the furnishing of their minds becomes excessively like the circulating libraries to which I have referred; a strange medley, in which the vain and fictitious occupies a far larger place than the real and the solid.

Nor let it be urged by the novel reader, that as he does not believe the tale when he reads it, so no evil can possibly arise from the perusal of it; for the mischief may be produced altogether independently of his belief or his disbelief. It arises from the impressions produced, unconsciously produced, unconsciously abiding and unconsciously operating. Like the poison caught from visiting an infected district, it is drawn into the system without our being aware of the precise spot from which it comes, or even of its existence. Like the evil influence of companions, these "evil communications corrupt good manners," all the more certainly because they work pleasantly and imperceptibly.

Even when the novels are all proper in themselves, the immoderate use of them has a pernicious tendency. It has been shown by Bishop Butler and by Dugald Stewart that it is injurious to the mind to stimulate high feeling—as is done in the novel—when the feeling is not allowed to go out in action. It is a good thing to cherish compassion towards a person in distress, when we are led in consequence to take steps towards the relief of that person. But it is not so good a thing to indulge in sympathy towards an imaginary personage whom we cannot aid. * * * * "From these reasonings it appears," says the philosopher last named, "that a habitual attention to exhibitions of fictitious distress is in every view calculated to check our moral improvement. It diminishes that uneasiness which we feel at the sight of distress, and which prompts us to relieve it. It strengthens that disgust which the loathsome concomitants of distress excite in the mind, and which prompts us to avoid the sight of misery; while, at the same time, it has no tendency to confirm these habits of active benevolence without which the best dispositions are useless."—*Dr. M'Cosh.*

WELCOME TO JESUS.

"Please sir," he whispered, "place that in the window, where I can see it without turning my head."

The visitor did so, and the dying man reached out his hand to express by its feeble pressure the thanks he had not voice to speak.

In the morning he was gone! The last object his eyes rested on was the precious message, "Welcome to Jesus."

Ah, what a blessed word for all of us! Not one of us but needs it as much as this departing soldier. This is the "good tidings" we are commissioned to teach to all repenting sinners. No one so high in station but he must receive this pardon with the lowly spirit of a little child; no one so degraded, but the depth of mercy can reach even him. "Though your sins be as scarlet, they shall be as white as snow! though they be red like crimson, they shall be as wool!"

What joy and safety have those who have accepted this free salvation; who are among the welcomed ones of Jesus! Safe in all perils and trials, they may cast all their cares upon Him, knowing that He careth for them. But oh, how different the case of those who have no such Saviour to lean upon.

When a few of the voyagers upon the doomed steamer "London" had resolved to risk their chances of safety in the only remaining boat, and had just pushed off from the fast sailing ship, a lady rushed to the side of the deck and frantically shrieked, "A thousand guineas if you will take me in!"

To return was to seal the doom of all. So they bore away as fast as they could from the whirlpool, which, in another moment, would have drawn them down into the depths of the sea. What an appalling moment! Yet Jesus was ready to welcome all who would truly turn to Him even in that extremity. No doubt many would have given all they possessed to have escaped a watery grave, but the ill-fated vessel was swallowed up by the angry waves. Jesus can still the tempest and calm the troubled soul. Oh, in the hours of deep sorrow—when tossed upon life's stormy sea, when not a star shines upon its watery paths, when rude winds drive the crested surges over the deep, when despair fills your soul, welcome Jesus, for He is touched with our infirmities, and knows how to impart a healing balm to every aching heart.—*Jesus is your friend.*

GO, WORK TO-DAY IN MY VINEYARD.

Mrs. Fletcher, of Madely, who was a very devoted handmaid of the Lord, said, to encourage others in the same blessed service, "*Do each just the good that opens before you.* Doing so, you will prove the Lord's faithfulness to that saying, "*He that followeth me shall not walk in darkness, but shall have the light of life.*" Another has said, "Do the duty that is just at hand to be done, even if it be with self-denial; and you will find the Lord will open your path to further usefulness, "*To him that hath shall more be given.*" Let us bring ourselves into warm contact with those we wish to bless. Paul said "He became all things to all men that he might save some."

Heaven does not give up its reprobates as easily as we do. Our Father in heaven is "long-suffering to usward, not willing that any should perish," and His long-suffering often proves salvation,—a reason for us to be prayerful, and patient "in well-doing." Let us "show the kindness of God" to them that know Him not—that "through our mercy they may obtain mercy."

Oh, how important it is that we should be prompt in what we do for the good of souls ; also steadfast and persevering while life is ours ; for when we come to the close of life we shall feel overpowered with a sense of our shortcomings in the Lord's service, and we shall mourn to think we have done so little for Him, and that little so imperfectly. This has been painfully felt by many Christians on the bed of death. What others have lamented when it was too late to make further efforts, should serve as a solemn caution to make us more diligent in improving the present moment for the good of souls. The greatness of the object—to try “to save a soul from death”—calls for much prayer for the Holy Spirit to make our efforts useful ; and if we are truly united to Christ, as the branch is to the vine, our fruitfulness will bring glory to the Lord.—*Anon.*

A WITNESS FOR CHRIST.

The other day Mr. Bradlaugh was lecturing in a village in the north of England, and at the close he challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lecturer and said, “Sir, I have a question to put to you.”

“Well, my good woman, what is it ?”

“Ten years ago,” she said, “I was left a widow with eight children, utterly unprovided for, and nothing to call my own but this bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to the grave ; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me ; what has your way of thinking done for you ?”

“Well, my good lady,” rejoined the lecturer, “I don't want to disturb your comfort, but——”

“Oh, but that's not the question,” interposed the woman ; “keep to the point, sir ; what has your way of thinking done for you ?”

The infidel endeavoured to shirk the matter again ; the feeling of the meeting gave vent in uproarious applause, Mr. Bradlaugh had to go away discomfited by an old woman.

A SLUMBERING CHURCH.

This may be considered by some a strange definition of the church in these days. There is so much agitation, so much stir, so much contending for the faith, that it would seem as if the church was wide-a-awake. But is this really so ? The waters of a superficial Christianity may indeed be far wider than they were, but are they not at the same time far more shallow and run with less force ?

What is the life of God's people in this world, what is their waiting for the coming of their Lord, but a slumbering and a sleeping ? What are the things which are real to them, about which are their daily interests and fears and hopes, but the dreams of this state of time ? Where are the realities of eternity ? Where, but heard fitfully, as the sleeper hears the clock tolling the night hour, and turns him to slumber again ?

What is the most zealous, the most energetic of God's people but a slumberer and a sleeper compared with that character of entire devotion to things unseen which should be His? How very far is the holiest saint who has ever adorned the church below, from the lowliest of the angels of God, who are proposed to us as our pattern in doing His will!

What minister of the gospel does not lose heart as he looks through his congregation seeking for helpers. He wants workers for the Sunday-school, workers for the mission field in his parish, workers among the poor and needy. Many, through the blessing of the Lord upon his ministry, have been brought into the fold; but where are they? what are they doing for Christ? Since the hour of their consecration, they have not done the first thing. They are of no manner of use to the Master. They are a positive hindrance. They are sleeping on their watch. Admirable plans are formed for a grand onslaught upon the enemy, but when and where they are most needed they are not to be found.

No such laggards will do for a day like this. We want young men and young women on fire with a holy zeal, to whom the service of Christ is a real service; the glory of God a real thing.—*Christian at Work.*

OUR HOUSEHOLD TREASURES.

What are they? Little chubby children, always in mischief, and often in the way, particularly when we have set our minds on doing something; asleep when we want them awake, it may be, but oftener awake when they should be asleep. Little restless bodies! We have just tidied up the room (every mother knows what that means, who has two or three little ones to be amused), and congratulated ourselves on the prospect of an hour's quiet reading or sewing, when in come the little ones—bless their little hearts! How are they to know what "ma's" calculations are? Toys, broken and whole, are soon drawn from their hiding-places. It's "ma" fix this, and "ma" fix that, till the hour we promised ourselves is gone forever—not *lost*. Mother, suppose you have only mended dolly's dress, put a new lash on Charley's whip, or, by timely interference and a few kind words, stopped a dispute. True, your work has stood still, but, by gentle words and smiles, and sympathy with their little troubles—great to them—you have scattered sunshine and planted love in those little hearts towards you, that in after years may repay for many an hour spent in ministering to their pleasures. Parents, interest yourselves in your children's sports. Think it not too childish to have a merry romp. The time may come when the memory of those games, and the loving interest you took in them, may keep from paths of vice your treasured ones. Say not "How these children worry me; they are the plague of my life." Many a desolate home in our land would give untold wealth for the music of children's voices. Their treasures have been snatched away by the ruthless hand of death. Little voices are hushed that once were sweetest music; little feet are still that pattered along our floors; little hands are at rest that cost us so much work, double of which we would gladly do to recall them. We

know not the worth of our treasures till we lose them. Dear parents, if your homes have never been desolated by death, your family circle never invaded by it, prize them ; bear with their wayward humours ; seek wisdom from the God of wisdom to train your dear ones aright. Then will they be treasures in your households here, and your joy and crown in the Heavenly home above.

M. A. A. M.

THE CHILDREN OF PIOUS PARENTS.

BY REV. ASA BULLARD.

Several years ago we gathered some facts in regard to the influence of Christian homes, very encouraging to pious parents, and not less suggestive and admonitory to irreligious parents. These facts were as follows :—

In one neighborhood there were in all 98 families. Of these families *both parents* in 27 were hopefully pious ; and of their 125 children over 15 years of age, 84 or about *two-thirds* were hopefully pious. Four of these children were ministers, five deacons, and but one of the 41 unconverted children was dissipated. But his father, though a professor of religion, was in the daily habit of using intoxicating drink.

In 19 of these families only one parent in each was professedly pious ; and in every case but one, that parent was the mother. Of the 95 children over 15 years of age in these families, 31 or about *one-third* were hopefully pious, four of whom were ministers of the gospel. Of the 64 unconverted children, seven were dissipated ; but five of them had the example of dissipated fathers.

In the remaining 52 of the 98 families included in the investigation, *neither parents* gave evidence of piety ; and of their 139 children over 15 years of age, only 13 or about *one-tenth* were pious ; and *not one of these became so while living at home !* Twenty-five of the unconverted children were dissipated.

There were two families in that neighborhood in which there were ten children each. The outward circumstances of the families were much the same. They both attended the same meeting on the Sabbath. The parents in one family,—while they were moral, kind to the poor and good neighbors—were not professedly Christians ; and not one of their children has ever become personally interested in the subject of religion. The parents of the other family were members of the church ; the domestic altar was established when the family was instituted, and it was ever maintained ; and all the ten children became members of the church,—nearly every one while under age. Three of the sons entered the ministry and two others studied with the ministry in view, but in the Providence of God, did not enter that sacred profession ; and two of the daughters became the wives of clergymen.

In a town in Maine, some years ago, there were three brothers who resided near each other, all with large families ; in two of them there were ten children, and in one eleven. The parents of two of these families, including the one of eleven children, were members of the church of Christ and maintained family prayers ; and they had the

satisfaction of seeing *all* their children "walking in truth," and honoring a Christian profession. The parents in the other family were not professedly pious; they were moral and upright in their dealings with men, observing conscientiously the last six of the ten commandments, but their hearts were not right towards God. They were kind and affectionate to their children, but they did not, by example and instruction, "bring them up in the nurture and admonition of the Lord," and only *one* of their ten children gave evidence of having become a child of God; and three of them became wayward and intemperate.

How can we account for facts like these without acknowledging the power of parental influence? Let a parent neglect the Bible, profane the sacred name of his Maker, violate the holy Sabbath, neglect prayer, and disregard all the requirements of the gospel, and his children with the sanction of a parent's example, will not hesitate to do the same. And why should they? What more natural than that a child should imbibe the sentiments and copy the example of his parents? And thus impenitent parents—unintentionally, it may be, and unconsciously—are *entailing impenitence*, with all its consequent temporal and eternal calamities upon their children! God says: "Seeing thou hast forgotten the law of thy God, I will also forget thy children!" He visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him; but He also shows mercy unto thousands of them that love Him and keep His commandments.—*Advance.*

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber
Is there some hidden grief thou mayst not tell?
Let not thy heart forsake thee, but remember
His pitying eye, who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil still prevails?
O think, amid the waves of tribulation,
When earthly hope, when earthly refuge fails,
God knows it all!

And dost thou sin? thy deeds of shame concealing,
In some dark spot no human eye can see?
Then walk in pride, without one sign revealing
The deep remorse that should disquiet thee.
God knows it all!

Art thou opprest, and poor, and heavy-hearted,
The heavens above thee in dark clouds arrayed;
And well-nigh crushed, no earthly strength imparted,
No friendly voice to say, "Be not afraid?"
God knows it all!

Art thou a mourner? Are thy tear-drops flowing
For one so early lost to earth and thee?
The depth of grief no human spirit knowing;
Which moans in secret like the moaning sea—
God knows it all!

Dost thou look upon a life of sinning ?
 Forward, and tremble for thy future lot !
 There's One who sees the end, from the beginning ;
 Thy tear of penitence is unforget.
 God knows it all !

Then go to God ! Pour out your hearts before Him,
 There is no grief your Father cannot feel ;
 And let your grateful song of praise adore Him
 To save, forgive, and every wound to heal !
 God knows it all !

Literary Notices.

We are much pleased to see that, on the discontinuance of the *North British Review*, the *British Quarterly* has been selected to take its place in Leonard Scott & Co.'s re-publication of the "four English Quarterlies, and *Blackwood's*." We have often wished that this worthy representative of English Non-conformist opinion might come into the hands of the many American readers who are in sympathy with its views. And we are persuaded that the publishers have made a wise choice in deciding upon it.

One of the most interesting memorial volumes, that has fallen in our way for some time, is the *Pilgrim Anniversary*, Plymouth, 1870. This was not the Congregational commemoration, which took place in Boston on the same day, but was organized by the "Pilgrim Society" at Plymouth, Mass. The chief feature of the occasion was the address of the Hon. Robert C. Winthrop, himself an Episcopalian; but no ecclesiastical descendant of the Pilgrims could have done more fitting honour to their memory. Yet what a strange confusion appears in the facts, that the services were held in a Unitarian church, and that a minister of that denomination, and one of the Universalists, took part in the services of the day! How the Pilgrim Fathers would have opened their eyes, could they have been there to see!

Books and Reading, by Prof. Noah Porter, is a guide to book-buyers and students which may be relied upon for discriminating and sound advice.

Another volume of Essays, under the editorship of Dr. Reynolds, is in preparation, to be entitled *Catholicity and Freedom*. Dr. Mellor is to write on *Baptismal Regeneration*; Dr. Lindsay Alexander, on the *Incarnation of God*. It will be a worthy companion doubtless to its predecessor "*Ecclesia*," which has passed into a second (and cheaper) edition.

Working for Jesus is the title of a neat little tract of 36 pp., stiff paper cover, by the Rev. J. A. R. Dickson, of London, just issued from the

press of S. W. Partridge & Co., London, (Eng.) The topics treated of will be sufficiently indicated by the headings of some of its chapters:—"The Mission field," "Every Christian a Missionary," "How to Work," "Encouragements," &c. These subjects are dealt with in an earnest and interesting manner, every chapter abounding with illustrations from Scripture and Religious Biography of the point in hand. We hope it may have a wide circulation. F. E. Grafton, Montreal, is the Canadian publisher.

An edition of Dr. Merle D'Aubigne's *History of the Great Reformation in Europe*, including a condensation of that portion relating to the times of Calvin, has been published in one volume, by Flint & Co., of Philadelphia. Price, \$5.

The latest work from the pen of the authoress of the "Schonberg-Cotta Family," is *The Victory of the Vanquished: a Story of the First Century*. This writer's power of reproducing historical scenes and personages, and of "standing in the shoes" of her various characters, is too well known to need more than this simple announcement to secure another circle of delighted readers.

Any of our readers who are able to relish a dish of "strong meat," prepared by an able, outspoken and graceful writer, of "Broad" tendencies, who powerfully maintains some portions of the Evangelical system, but strenuously opposes others, will find it ready to their hand in two volumes of *Essays, Theological and Literary*, by Richard Holt Hutton, M.A. (London: Strahan). We ought to know what is said on all sides of great questions, and these papers deal with Pantheism, Positivism, Meism, Miracles, the Fourth Gospel, Romanism, Protestantism and Anglicanism, and other themes of like interest and difficulty.

Rev. J. Baldwin Brown is considered to have produced his ablest work in *First Principles of Ecclesiastical Truth*, (London: Hodder & Stoughton,) which discusses "the Doctrine of the Infallible," "the Natural History of Antichrist," "the Christian Commonwealth," and the "Revolution of the last Quarter Century."

A second and cheaper edition has appeared of Rev. R. W. Dale's *Jewish Temple and Christian Church*, a volume of discourses on the Epistle to the Hebrews, popular, rather than scholastic, yet scholarly withal.

The first volume of *The Speaker's Commentary* has been published in two parts.

The American Edition of Smith's Dictionary of the Bible, prepared by Dr. H. B. Hackett and Dr. Ezra Abbott, is now complete. The revisers are thoroughly competent men. (New York: Hurd & Houghton. Four vols.)

Dr. Gillett's standard *Life and Times of John Huss*, has passed into a third edition, with improvements from the author's own hand. (Boston : Gould & Lincoln. 2 vols. \$7.)

Dr. Rufus Anderson, late Secretary of the American Board, is engaged in compiling a series of volumes on its various missions. The first has already appeared, and tells the story of the evangelization of the Sandwich Islands. It is unnecessary to say that no man is more competent for such an undertaking than he to whom it has been confided. It is to be hoped that he may live to complete the task.

We have received the prospectus of *True Gold*, "a weekly journal for Canadian Homes," to be published at Toronto, by George H. Flint, at \$2 per annum. No editor's name is given, nor has any specimen copy reached us. The prospectus sets up a high standard as to the literary and religious character of the proposed journal. There is room for such a publication in Ontario, but whether this will supply the want, the future alone can decide.

The Life and Letters of Wm. Urwick, D.D., of Dublin, edited by his son, the Rev. W. Urwick, M.A., published by Hodder and Stoughton, of London, 1870, condenses into a convenient volume the lifetime of a noble man, English by birth and education, Irish by self devotion and service. To know him was to admire him and love him. From 1816 to 1868 (eleven years in Sligo and the rest in Dublin), he was one of Ireland's best and foremost men. Congregationalist by conviction, and pre-eminently Catholic in spirit and conduct, he was known among all denominations and classes as a light and a leader in Israel. It is impossible to study his life and character without profit and pleasure. The biographer has discharged his delicate duty with excellent judgment and taste. The wearisome redundancy or excessive amplification of modern biography has no place here, but there is very much throughout to instruct, impress and stimulate. We cordially commend it to all our readers.

British and Foreign Record.

There are many indications, on the part of English Congregationalists, of a girding themselves up to the work which lies before them. Their own methods and usages are being thoroughly canvassed, with a view to their being adapted to the times; and the bonds of union between our too-isolated churches are being drawn closer. The principles held by them, as to the relations of Church and State, are spreading with marvellous rapidity; and it really seems certain that many years will not elapse before they are adopted by the nation. They are no longer an obscure and proscribed sect, but are become a great power in the land. Now, therefore, comes their time of trial, for with any body, as with any individual, the time of prosperity is a severer test than that of adversity. We are most thankful to see, that, while full attention is given to all outward organization, the more vital matter of spiritual life is engaging their earnest and prayerful thought.

The Purchas and Voysey judgments of the Privy Council are developing strange results on the part of the Pharisaic and Sadducean sections of the Church of England. Both parties resent the restrictions placed upon their utter freedom to believe, teach and practise as they will; and the subtrefuges, by which they attempt to reconcile this course with subscription to the standards of the National Church, are more wonderful for ingenuity than creditable to their honesty. The Broad Church, represented by Dean Stanley, are for leaving everything open and free to all opinions. The attempt to form a "comprehensive" National Church, in this time of seething opinion, will assuredly fail. Earnest men, who strongly and conscientiously hold positive views on either side, will not be satisfied to be hooped up by external bands in a church which takes in all the world of Englishmen.

While the Ecumenical Council was in session, we heard of many Archbishops, Bishops and Theologians,—French, German, Irish and American,—who vehemently opposed the dogma of Papal Infallibility; but now they are eating their own words and falling into line with almost unanimous submissiveness. Dr. Dollinger, however, the famous Theologian of Bavaria, stands manfully to his colours, and is to be excommunicated accordingly. The Archbishop of Munich, by whom the sentence is to be pronounced, no doubt entirely agrees with his obstinate brother, but declares that "historical criticism must not be set above Church authority." Strange, that these men do not suspect the "authority" which flatly contradicts plain facts! But do they not? The mitre covers many an aching head; troubled hearts beat under gorgeous vestments; and high sounding words do not put down internal doubts and qualms.

Horrible disorders yet reign in Paris, though "the beginning of the end" appears. It will not be surprising if one result of all that France has endured be the separation of Church and State. Society has to be reconstituted from its foundations.

Mr. Miall's notion for the disestablishment of the English Church is set down positively for discussion on the 9th of May. Of course there is no chance of its passing this time; but in his hands it will be ably treated, and fairly too; and it need not surprise us to find some strong things in favour of the movement from new quarters. It is passing through the usual stages of all great reforms, and will certainly be advanced by the open consideration of the matter in the House of Commons.

Some of our leading ministers in London have recently received testimonials of the esteem in which they are held,—Mr. Binney and Dr. Halley being presented with their portraits, and Rev. J. C. Harris: with £550.

It affords us a very negative kind of comfort to indulge the hope that

we are no worse than our neighbours, but after all that we hear of "axe-grinding" by Canadian politicians, it really seems as if our M.P.'s were models of purity and fidelity when compared with some who grace the Legislative Halls at Albany, and elsewhere. At least Canadians don't ask such exorbitant prices for their votes as do the people of the Empire State! The Republicans and Democrats being exactly equal in the N. Y. Legislature lately, a "dead lock" ensued, when it was found necessary to "buy a Republican," which accordingly was done, the price paid for him being, it is alleged, \$100,000 in cash, and an office for five years on the Erie Railway (the New York *Grand Trunk*), at \$5,000 per annum! Among the ends to be secured by such means the *Independent* names a variety of bills of the most outrageous character:—"The city tax levy," it says, "shows a purpose to out-plunder all the plunderers of former years; the new registration bill is intended for the encouragement of fraudulent voting; and the bill regulating places of amusement is designed for the promotion of vice. We say these things deliberately. There is no doubt whatever of the purpose and intent of the gang of thieves who rule this city, and who direct the legislation at Albany." It finds consolation, however, in the fact that Mr. Winans' venality has aroused such a storm of public indignation:—"We are not yet ready to submit without a protest to the control of Tweed and Sweeny, Fisk and Gould." The *Advance* suggests that it will be a staggering blow to Universalism if such a man as Fisk dies rich. Winans is getting his punishment here, but Fisk's callousness protects him.

Harper's Weekly has been doing good service lately to the cause of truth and liberty by its *exposé* of the history and instincts of Popery. How keenly it has been felt may be judged by the fact, stated in a Roman Catholic journal, that their school books have been excluded from the public schools of New York.

There are indications of an attempt at a modern *crusade* for the restoration of the Pope to temporal power. The programme, it is said, is already printed and distributed among the religious orders and known friends. There is a reorganization of Papal Zouaves centering in Belgium for this purpose. The rumour came first from a liberal Catholic gentleman residing in Rome, but is confirmed from other sources—the *London Tablet*, the organ of Archbishop Manning, the *Correspondence de Geneve*, the present organ of the Pope, and the N. Y. *St. Peter*, whose frantic appeals to the passions of its Irish readers, designed, as it confesses, "to inflame them with unequivocal purpose to do something *with sinew in it* for the breaking of the doors that imprison the Venerable Head of the Church"—seem to leave no room to doubt that there is something in it. It may be hard to believe that any such project is seriously entertained. But the *Independent* says truly that "a crusade to re-establish the Pope is hardly crazier than the Fenian campaign for the overthrow of the British Empire. That mysterious Irish intellect which saw its way clear to undertake the latter is fully capable of the former also; and it will count with just confidence on the support of

those eminent Anti Popery Know-Nothings, Mr. Erastus Brooks and Mr. Nathaniel P. Banks, of the Committee of Foreign Affairs. The criminal folly which is contemplated is worthy of some little attention from the representatives of the Italian Government in this country, and from our own national detective police. A little of the zeal for our neutrality laws, which burned so shinningly in the course of the Cuban insurrection, would be eminently appropriate in the case of these noisy plots against the friendly Government of Italy, and might save us from some future inconvenience.

At a conference recently held in the Elm Place Church, Brooklyn, in reference to the planting and aiding of Congregational churches in New York and vicinity, it was resolved to form a Congregational Union for that district, to act, as far as possible, in conjunction with the American Congregational Union in securing contributions for church extension, and disbursing them under the direction of an executive committee of sagacious business men.

In the evening the conference discussed "Woman's work in the church." There was a unanimous expression "in favour of opening the door of opportunity a little wider to women—of giving them official position, and of calling into exercise their gifts of speech in the social meetings. Mr. Beecher, who opened this discussion, was in his happiest vein, and talked for half an hour in that inimitable fashion which he has learned in his lecture-room. The conference was served with a collation in the social room of the church, during the interval between the afternoon and evening discussions, and the meeting was altogether one of great interest and importance."

The London Missionary Society's reports from Madagascar continue to be satisfactory. At the Congregational Union, December 17th, the Queen's prime minister was present, and told the union that he had come not in his official capacity, but as "a deputation from the *church in the Palace*, to consult with them as to the best means of promoting education and of spreading the kingdom of Jesus Christ. He told them that neither the Queen nor the church in the Palace has any desire to rule or command the people in respect to religion, and if any one said they did so, he was a liar."

All the Baptist journals, except the *Examiner and Chronicle*, condemn in the most unqualified manner the acceptance of what is called "the Roman Catholic bribe," by the Baptist Old Ladies' Home Society of New York. The *Christian Secretary* says:—"We are sorry, and we are ashamed. . . . We wish our brethren might have had a repentance, at least, as good as Judas when he went back with his money," etc. Says the *Watchman and Reflector*:—"We never could have believed for a moment that Baptists, of all denominations, would not spurn an offer so false in principle." Says the *Christian Era*:—"We suppose there is no way to avoid the disgrace which has fallen on the Baptists of the United States." Says the *Standard*:—"We cannot but most earnestly wish the decision of the society had been exactly the reverse." Says

the *National Baptist*:—"The conviction is growing that some public action should be had by the denomination at large to indicate an utter repudiation of this betrayal of our principles, and to fix the responsibility precisely where it belongs." To which we may add the protest of fifteen Baptist clergymen of Brooklyn, who have passed the following resolution:—

"Resolved, That we, the undersigned Baptist pastors of Brooklyn, pained and mortified by this act of degeneracy, which is unscriptural, and is in direct opposition to our antecedents and to our strenuously avowed principles, hereby enter our fixed and solemn protest against it."

The expenditure for church music, according to the *Philadelphia Episcopalian*, in some of the wealthy churches in New York is something enormous. The sum named in connection with Christ church is \$7,500. The new St. Thomas, in Fifth avenue, New York, is nearly equal. Trinity and its several chapels average \$7,000; Grace church about \$5,500, and St. Ann's (all in New York), \$6,000. The *Episcopalian* ventures the wish that in some prominent church the music committee would arrange to have the people do their own singing, and apply the \$7,000 to provide as many free pews as possible, "Just by way of experiment."

A correspondent of one of our exchanges, writing from Rome, says:—Paul's "Epistle to the Romans" can now be read by the Romans freely. A young American (son of Dr. Cote, the well-known missionary to Canada), was lately found distributing that and the rest of God's Word beneath even the dome of St. Peters. Officials sought to prevent and stop it. The police were called in to "drive the heretics from the sacred place;" but, finding them doing nothing worse, they refused, asking for copies themselves, and saying, "This is what we have long wanted." With the liberating army last fall one, who had spent years of exile as a colporteur through Italy, re-entered Rome in the front rank. He carried no sword or gun, but an open Bible in his hand. On the Corso to-day our Christian books have free course and sale—even "Pilgrim's Progress," with that picture of Giant Pope grown old and feeble, and growling only at those he can no longer tear. But Italy has not found the point of rest. The guarantees of inviolability to Vatican and Pope are unsatisfactory all round. The American solution of "church and state"—government and religion—the true rest for Italy, has not yet come. Meantime, several churches (one Baptist and one Presbyterian certainly) have been organized within the gates of the Eternal City.

"The Church instead of the Word of God, the Virgin instead of the Son of God, the Sacrament instead of the Spirit of God." Here are the principal errors of the Catholic Church.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest, so the voice of kindness will touch the heart which no severity could subdue.

Correspondence.

HELPING VACANT CHURCHES.

MY DEAR BROTHER.—In the last number of the "C. I.," you remark that I do the Missionary Committee great injustice by the statement that the Cherry Creek Church waited for the Missionary Society to send them one to take the place of their former pastor, and that nothing was done for them. You then go on to point out the duties of the church in such a case, but you fail to show wherein lies my injustice. In my letter I gave a simple statement of the facts, as I learned them at the time of my visit, and I positively can see no injustice in merely stating them. If what I remarked is not correct, I am willing to retract, and apologize; but if the church through mistaken views of the duties of the Society did not perform their part as they ought, and the Committee either because it was not their proper work, or through straitened circumstances, did not send them anyone, where is the wrong in saying so?

Now, my dear Brother, it is well known how nobly and wisely the Committee have laboured for the good of the churches, and that the method of working is in harmony with the general principles of the denomination. But are we not as a body sometimes fettered in our Missionary operations by extreme Independent views? When we wrote the words to which you take exception, we were discouraged by the complaints of churches without pastors, that unless help was sent from outside, they would soon cease to exist. We knew that they were daily losing strength, and that other churches were absorbing their life, and gradually overshadowing them. There are with us some little weak infant churches that are not able to stand alone; and whatever may be our views of their duty, or of church polity, the fact stares us in the face, and there is no getting away from it, that without help they will die. You have well and clearly laid down what we have a right to expect the Missionary Society to do; but is there not the possibility of treating these weak churches as though they had arrived at maturity, and thus expecting too much from them? Many of our churches are wholly composed of persons who have been trained up under a very different denominational system. They have been accustomed to be governed and directed by their superiors; and it takes time for them to learn how to use their newly acquired liberty. Especially is this the case if they have but little education, or are not possessed of business habits. I know churches of our denomination which, if they were to lose their pastor, would be quite helpless in the way of securing another. Many of our churches have not yet learned the principles of our church polity sufficiently to understand where they stand, or what is the precise relation they sustain to the Missionary Society. Now it does seem to me that whilst we ought to aim at every church becoming independent as soon as possible, we should not treat churches that are not so, as though they were. That would be to neglect the child and expect it to provide for itself, when it cannot walk.

I am sorry that I cannot agree with you as to all that ought to be expected of the Missionary Committee, nor do I think the constitution so limits its operations. The province of the Missionary Society ought not to be simply to furnish weak churches with funds after they are provided with pastors, but to take the oversight of the pulpit of every church *which it assists* during the period of its minority. Especially ought this to be the case when the church is without pastoral care. Neither would it be going too far, when a church cannot provide itself with the preached gospel, to send it them. I am not suggesting an oversight which would be resisted, or would require to be forced upon the church, but such as the people would welcome. Many churches in their weakness would be thankful and glad to have one

sent to preach to them in whom the Committee had confidence, and would joyfully consent to a paternal supervision being exercised over them by the Committee.

So long as a church is dependent upon the Missionary Society for assistance it seems only fair that the Committee take part in selecting a right man for the field. Some churches are not in a good position to choose a pastor, their situation is not perhaps favourable to it. Sometimes a church is not in a position to judge of the character and talents of the man they think of calling, and perhaps they do not know what kind of person is required for the community in which they are placed. They thus may give a call to a very unsuitable person who has no influence outside the few who called him, and the cause is seriously kept back. Some of our churches are now suffering from this very thing; whereas, had they been advised, and a right man selected, and recommended to them (not forced upon them), they might to-day have been prosperous.

What we maintain is, that some churches require guidance and direction as well as money, and none can so well give the former as those who send the latter. There is no more important part of mission work than to assist weak churches to secure pastoral oversight. It does a church a serious injury, in general, to remain for a lengthened period without it. The labour of years is sometimes lost, and the community lose confidence in the stability of the church, and many seek a home where they will not be liable to such interruptions. Better would it have been for our denomination to-day, if more had been done in the past to provide for these vacant pastorates. In all probability many of the weak churches would be robust and strong. Long stretches of time without pastoral care has done more than anything else to keep some of our churches weak and dependent.

Now if we must never expect the Missionary Society to do more than assist in supporting the pastors of the churches' choice, then the sooner we have an auxiliary to the Missionary Society, whose duties shall be to assist churches in finding the right men, the better for our cause in the Dominion. There is nothing at all inconsistent with our principles in this idea. For "we know that the heir, so long as he is a child, differeth nothing from a servant, though he be Lord of all."

J. G. SANDERSON.

RUGBY, April 17th, 1871.

MISSIONARY LABOURS IN NOVA SCOTIA.

To the Editor of the Canadian Independent.

DEAR BROTHER.—I think it proper to give you a slight sketch of my labours during the winter season. In consequence of your kind intimation in the magazine that I was at liberty to take an engagement to preach in any of our vacant churches, my offer was soon responded to by several of the churches, and as the request of the church in Chebogue appeared most eligible, I acceded to it.

An account of the origin of this church, which is among the oldest of the Congregational churches in N. S., and the mother of the church in Yarmouth, and of several others in the surrounding neighbourhood, may be found in the XIII Volume of this magazine, page 429, and need not therefore be repeated here.

They have had several preachers and pastors whose ministry has been very much blessed to the conversion of many, and the education of believers. As however they could not support a pastor for themselves, they had to be satisfied with the partial services of the minister of Yarmouth church, who could only give them one sermon on Sabbath, as he had to preach twice in his own place.

From the want of a regular pastor, also, they were glad to hear a sermon

sometimes from a Methodist, sometimes a Baptist, or any other denomination that was available. This has had effect of dividing and unsettling the minds of the members, so that they do not feel that deep interest in their peculiar tenets and distinguishing form of church government which is desirable.

As the church has above 80 members on the roll, they resolved to have a minister of their own, whose services should be chiefly confined to themselves. One of the members said she made it a matter of earnest prayer that the Lord would be pleased to send a man of experience, who should instruct them and their children in the good ways of the Lord.

I received their invitation through the Rev. R. K. Black, of Milton, and as soon as possible proceeded to my destination. I was detained, longer than I expected at Boston, where I heard two preachers, Mr. Dewitt, (Congregational), and Mr. Morgan, (Baptist), men of very different styles of preaching, but I believe much interested in the cause. I was met immediately on my arrival by Mr. McLeod, pastor of the church, in Yarmouth, and Mr. Dennis, one of his deacons. This was very kind and considerate, and I was led to thank God, and take courage. They shewed me all manner of Christian hospitality, so that I felt much gratified. I remained there a day or two, and was then conveyed by Captain Scott, to my appointed field of labor. They had provided me with suitable lodging with Mr. A. D. Kelly, who is a member of the church. Here I met with several of the members who welcomed me to Chebogue, and wished me much success.

They made arrangement for two services during the Sabbath forenoon and evening, and for the observance of the Lord's supper. There was a tolerably good attendance at both meetings. I also instituted a Bible Class and prayer-meeting on Wednesday evening. The weather was particularly cold for N. S. There were severe snow storms which were very unfavorable for attendance. But upon the whole, the several meetings were well attended and good attention was paid to the several exercises. I have much occasion for gratitude to God for his goodness in preserving my health, so that I was enabled to attend every meeting with one exception, to visit the sick and all the families in the district.

I cannot speak much of conversions, but I have reason to believe that the truth delivered has not been in vain. I had great pleasure in private conversation with some of the members; one of them assured me that himself and family had derived great benefit from my labours. They had considered that some *work* was necessary in order to their deriving benefit from the work of Christ. But now they understood that salvation was not of works, but a free gift bestowed for the sake of Jesus Christ, who had finished the work of redemption on the cross. They felt great peace from resting on Jesus Christ alone as an all-sufficient Saviour.

They expressed a desire that I might continue my services among them, but owing to the distance from my family, I did not see it to be my duty to protract my stay at this time.

I think my services were useful in keeping them together and promoting brotherly love, the bond of perfectness. Some said that unless they had a stated pastor, there was great danger of their becoming lukewarm and indifferent, as they were surrounded with various sects and parties which were naturally desirous of advancing their respective denominations. I advised them to meet staidly for prayer and religious conference. I think if there were a pious, devoted young preacher who could visit and work among them with self-denying zeal, there is every reason to believe through the divine blessing he would be instrumental in producing a great revival of pure and undefiled religion.

It is true that Chebogue is remarkable for a quiet, sober and virtuous people, and that there are excellent professing Christians in the several denominations. But still we have reason to fear there are many younger and older that are out of the ark of safety, and require the faithful, earnest and affec-

tionate declaration of the truth, that they may be led to renounce their-self righteousness and rest all their hope for an eternal world on the perfect righteousness of our Lord Jesus Christ.

If you think any part of this communication might be of any service, you are welcome to insert it in the *Canadian Independent*.

I am,
Yours very sincerely,

ANTHONY MCGILL.

Barton, Ont., April 14, 1871.

REV. MR. CLARKE'S LETTER ABOUT BAPTISM.

DEAR MR. EDITOR,—The Lord reigneth both in the worlds of nature and of grace, and as he has ordained the orbits of the comets and controls their courses, so he either ordains or permits eccentric minds to move in unfrequented orbits, and bends all their eccentricities into subservience to his sovereign will. That there is a spiritual planetary system St. Paul intimates in his first Epistle to the Corinthians, where he speaks of one star differing from another in glory. Mr. H. W. Beecher may be compared to Halley's comet, and Mr. W. F. Clarke to Encke's comet, each moving in an eccentric orbit, but the one taking a far wider range than the other. As to this letter on Baptism in your February number, I rather like the liberality of sentiment it expresses; but its charges of bigotry and intolerance against any who shall "dare" to contravene its dogmas are rather too sweeping. Should not a Christian minister present truth upon its own merits, place it vividly in view, and let it work its way?

Now what constitutes Christian baptism? Mr. Clarke says, "I believe baptism to be the application of water to the person," &c. If this be so, he did not baptize the young woman at all; he applied no water to her, he applied her to the water! The case he supposes of two persons, equally sincere, arriving at different conclusions as to mode, &c., is well put; but if either mode is wrong, the act of dedication is, so far, wrong also. The intention is good in both, but the mode is wrong in one. Suppose a Jew and his wife bring a child to the temple to dedicate it to God; they dislike the prescribed mode, and agree to dedicate it by a form of prayer, would that dedication be accepted? Certainly not. Their intention was good, viz., to dedicate the child, but the mode of dedication not being in accordance with the prescribed rite, would leave the child out of the pale of the Jewish church. Now Mr. Clarke says, "I firmly believe sprinkling or pouring to be the Scriptural and Apostolic mode of baptism." Then if so, it was Mr. Clarke's duty to set the young person right, while, contrary to his own expressed belief and judgment, he helped her on in the path of error. "An armful of books" was not needful, one might have sufficed—either "Greville Ewing," or the "*Manual on Christian Baptism*," or "the Confessions of a convert from baptism in water to baptism with water." He supposes she might have been "tormented" with life-long doubts whether she had not done wrong in consenting to be sprinkled; but does not suggest the possibility of a doubt arising in her mind at any time as to her having done right in being immersed. He says that neither sprinkling, pouring, nor plunging alone constitute baptism, but they constitute all the baptism a mere mortal can give. He says further, that an unconverted man who should profess faith in Christ by either mode would remain unbaptized. Simon Magus was baptized but not converted, for Paul told him, "thou hast neither part nor lot in the matter," &c.

Is immersion Scripture baptism? If it be, let us all be immersed, and put an end for ever to the vexed question. But what advantages has the young woman gained by joining a church whose practice she cannot approve of? In avoiding Scylla, she has run upon Charybdis. She would not join the

close communion; church, because she thought its practice wrong; but has joined a church whose mode of baptism she thinks wrong. What then has she gained? Charity forbids my even surmising *notoriety* to have been her object, although that is sometimes the motive. A young man once professed to be in just such a dilemma. He wished to join a Congregational church, but thought immersion the proper mode. The minister knew something of the man and said, "You would like publicly to display your profession before the congregation and the world?" Well, no, he wanted no display, but thought immersion the right mode. O then, said the minister, taking his hat, "I am ready at once to immerse you at the river." But, said the young man, should there not be witnesses? "There will be as many witnesses as were at the baptism of the eunuch," said the other. Still the youth hesitated, and at last refused to go. He soon renounced his profession, ran a wild career, but finally became converted, and confessed to the same minister that his former attempt to be immersed arose from a desire for notoriety! He joined the church, being baptized in accordance with its usages, and proved, by a consistent life, that old things had passed away, and that all things had become new. Mr. Clarke says that God could have prevented this diversity of opinion by a single stroke of the inspired pen. True, and that same Divine pen could by one stroke have prevented disputes about Calvinism and Arminianism, and the thousand and one "isms" that have distracted the Christian world in all ages. But His not having done this, does not prove that all these "isms" are right. That they exist among souls who are equally subjects of Divine grace is another thing.

THAUMAZO.

THE REV. MR. CHINIQUY.

The subjoined extract from a letter of Mr. John Lister, English teacher in Mr. Chiniquy's College, in Kankakee, Ill., sent us by his brother-in-law, the Rev. J. I. Hindley, of Southwold, will be read with interest by all the friends of French Canadian Evangelization. Mr. Lister says:—

"I have had the pleasure of being a good deal in Mr. Chiniquy's company, and I can so far say of him, as somebody said of Grammar, "The more I study him, the better I like him." I enjoy much better advantages for getting a correct idea of this much tried Christian warrior than those who merely see him, or are charmed and carried away by his rhetorical power during a flying visit. I see him in his own house, and hear him speak to his own people as pastor; I see him in friendly intercourse with old and young; I have heard him firmly, yet kindly, argue his point with a clever, and none too friendly, Catholic opponent. * * *

Under all these circumstances, he bears criticism remarkably well. His many noble qualities, and his constant acts of benevolence, even his enemies cannot deny. Like his Divine Master, he not only labours for the spiritual welfare of his countrymen, but he has again and again proved himself a real father to them by giving them material support in time of famine. To hear him speak to them of our loving Saviour, and of His willingness to save every one who trusts in Him, does one's heart good. And what pleases me most, is, that he does this not only in his church on the Sabbath, but also when he has an opportunity in his own house or elsewhere. We have sometimes to say of sermons, "they are very excellent, learned, and eloquent; but there is not much of *Christ* in them; in Mr. Chiniquy's discourse, however, it is Jesus, the loving Saviour, willing to redeem, from first to last. * * * * *

Last Fall, while he was preaching in the Province of Quebec, his college and church, worth at least \$8000, were burnt to the ground; and there were strong suspicions that his enemies have had a hand in it. Instead of sitting down in despair, like a true man of faith, he ventured to rebuild. His own people, who are poor, and who had not recovered from their terrible suffer-

ings in 1869 from a deluge, have promised \$1500. He felt quite safe to raise the remainder from the Canada Presbyterian Church, with which he is connected; but, from some cause or other, only about \$450 have yet been sent over to aid him in his noble effort. He intended coming over to Canada and raising money enough by lecturing to meet his liabilities; but he was taken ill, and still is unable to endure the fatigue of a lecturing tour. His fine new college, 36 feet by 60, with a fine chapel up stairs, is nearly completed.

* * I tremble to think of the fearful and (to Protestants) disgraceful disaster that may take place, unless God, who says that the gold and silver are his, interferes on our behalf, by giving His children a heart to sympathize and a hand to help us. Father Chiniquy's people can do no more; the good man himself has mortgaged all his property, including his neat dwelling-house, to help along the good work. Creditors are pressing him; and if aid be not soon forthcoming, the college may be sold by the Sheriff and bought in by those who will use it to counteract Mr. Chiniquy's efforts. Oh! I wish the Christians of Canada could see the much tried old veteran as I see him, and know how he is crying day and night to Him who is mighty to help in the hour of need;—while at the same time he is writing for sympathy and aid to so many newspapers that his fingers are, at this moment, stiff and sore. May the Lord dispose his people to act, and to act *quickly* and nobly, in coming to the rescue of both a man and a cause well deserving support!"

CANADA INDIAN MISSION.

DEAR BRO.,—I have much pleasure in announcing to the churches that Miss Baylis, late of the Labrador mission, will proceed shortly to the Spanish River to engage in Christian work there in connection with our mission; and that steps were also taken by the committee last evening to commence a mission at the Lake of the Woods, about 170 miles east of Fort Garry. We ask prayers in behalf of these new missions.

WM. CLARKE.

April 26, 1871.

News of the Churches.

London.—Presentation.—On Friday evening last (7th), a large party of Sunday school teachers, in connection with the Congregational Church in this city, met in the house of Henry Mathewson, Esq., to convey to him the loving and Christian regards of the teachers and scholars of his late charge, he having recently resigned the office of superintendent. Mr. Theophilus Allen, teacher of the Bible class, being deputed by the teachers to speak for them, conveyed to Mr. Mathewson the high esteem in which he was held by teachers and scholars alike, and the cordial appreciation they had of his consistent Christian character, and the pleasure they had in working with him, and trusting that, though now they were serving in different spheres, yet they would be equally earnest and faithful to their common master, Jesus Christ. Mr. Allen then presented Mr. Mathewson with a beautiful piece of silver plate, in the shape of a pendant tea-urn, with heater and lamp, bearing on the stand the inscription: "Presented to Henry Mathewson, by the Congregational Sabbath School, as a token of respect. London, March, 1871." The recipient replied at some length, referring to his long connection with the school of fifteen years, his enjoyment of hearty co-operation, his precious reminiscences of the love of teachers and scholars, and closed by asking the teachers to carry to their classes his thanks for this tangible token of their love and esteem.

The Rev. J. A. R. Dickson added a few words proper to the occasion, as also did Mr. Wm. Freeland, present superintendent. The evening was spent in a happy and joyous manner, ample provision having been made for every want, physical, æsthetical, intellectual and spiritual. Mr. Dickson read the 125th psalm, and engaged in prayer, fitly ending an entertainment that will long be pleasantly remembered.

The handsome present was purchased at the jewellery establishment of Mr. W. D. McGlochlou, Dundas Street.—*London Free Press.*

THE WESTERN ASSOCIATION.

This Association met, according to appointment, in the Congregational Church, Garafraxa, on March 2nd, at 3 o'clock, p.m. Half an hour was spent in devotional services, and giving accounts of the state of religion in the churches. The minutes of last meeting being read and confirmed, the Secretary read an essay on "*A Good Minister of Jesus Christ.*"

At 7.30 the Rev. T. Pullar preached from the words "And he was transfigured before them." The Rev. M. T. Archer took the introductory services. The ordinance of the Lord's Supper was observed immediately after the sermon, the Rev. E. Barker, pastor, presiding, and the Revs. Wm. Hay and J. I. Hindley assisting. The meeting then being left open for free conference, Wm. Edgar, Esq., and Rev. Wm. Hay spoke on coming to Christ, and Rev. J. A. R. Dickson on living in Christ.

A notable and pleasing feature of this service was, that Presbyterians, Methodists and Baptists sat down with Congregationalists at the Lord's Table. A beautiful exemplification of Christian unity and brotherly love. May it always, and more and more, be so!

On the morning of the 3rd, at 9 o'clock, the Association convened. After half an hour spent in prayer, and receiving accounts of the work of God in the churches, the Rev. W. H. Allworth read an essay on "*The Perseverance of the Saints,*" which was discussed at length. The following arrangements were made for next meeting, to be held in Stratford, on Tuesday, the 10th of October:—

Sermon—Rev. Wm. Hay, primary; Rev. J. A. R. Dickson, alternate.

Exposition—Rev. R. Brown: Colossians, 3, 1-4.

Essays—Rev. E. Barker: "*Immortality out of Christ.*"

"—Rev. M. T. Archer: "*Regeneration.*"

Review—Rev. J. A. R. Dickson. R. W. Dale's sermon on "*Amusements.*"

On motion, the Revs. E. W. C. McColl, M. T. Archer and R. Brown were received into membership, as also the churches in Douglas and Eramosa.

It was moved, seconded and carried, "That although the Secretary will soon be territorially in another district, yet we would cordially invite him to maintain his position as a member and Secretary in this Association."

The Association then adjourned till 2 o'clock, p.m. At 2 o'clock the Association resumed its session. The usual devotional season being passed, the Rev. E. C. W. McColl gave an address on "*The Immortality of the Soul abstractly considered,*" which was briefly discussed. The Revs. T. Pullar and W. H. Allworth read plans of sermons, on 1 Peter, 1, 3: "*Elect according to the foreknowledge of God, &c.*" These led to a lengthy discussion.

At 7.30 p.m., the Association again met; the Rev. E. Barker, pastor, in the chair. After singing and prayer, the following addresses were given, which were characterized by three cardinal virtues, as touching speech, namely, brevity, solidity and point:—Rev. J. I. Hindley, on "*Charity*;" J. Clyne, Esq., "*Temperance in the Church*;" Rev. J. A. R. Dickson, "*Delight in Holiness*;" Wm. Edgar, Esq., "*Individual Influence*;" Rev. R. Brown, "*The Right Starting Point*;" J. Millar, Esq., "*Young Men's Habits and Holdings*;" Jas. Kent, Esq., "*Good-Fellowship*;" Rev. T. Pullar, "*A Living*"

Church;" Rev. E. C. W. McColl, "*Immediate Decision;*" Rev. Wm. Hay, "*The Communion of the Holy Ghost;*" Rev. W. H. Allworth, "*Rejoicing Christians.*"

After votes of thanks to the people of Garafraxa, and reciprocated thanks to the Association, by Andrew Gerrie, in the name of the Garafraxa people, the Association adjourned, to meet in Stratford on Tuesday, 10th October, at 3 o'clock, p.m.

The sessions were all largely attended by deeply interested audiences. The working of the Association, as composed of ministers and delegates, has been a perfect success, and cannot help being of great benefit to both churches and ministers. Every succeeding meeting has been more largely attended than the last. The following are the names of those present on this occasion:—

Southwold—Rev. J. I. Hindley, B.A. London—Rev. J. A. R. Dickson; Delegate, J. Millar. Paris—Rev. W. H. Allworth. Hamilton—Rev. T. Pullar; Delegates, Wm. Edgar and Jas. Kent. Scotland—Rev. Wm. Hay. Stratford—Rev. E. C. W. McColl, M.A. Douglas—Rev. R. Brown; Delegate, R. Beecham. Eramosa—Rev. M. T. Archer; Delegates, John Peters and Thos. Armstrong. Fergus—Rev. E. Barker; Delegates, J. Moffatt, George Armstrong and John Ironside. Garafraxa—Rev. E. Barker; Delegates, Andrew Gerrie, George Gerrie, George Bane and Peter S. Martin.

J. A. R. DICKSON,
Secretary-Treasurer.

Zion Church, Toronto.—A cordial invitation has been presented to the Rev. Samuel N. Jackson, of Cote St. Paul, Montreal, to take the pastoral charge of this church, the pulpit of which he had supplied for four Sabbaths, with much and continually augmenting interest and profit to the brethren. There is reason to believe that the call will be accepted. By this action will be brought about the unwonted and gratifying circumstance, that the pulpits of the three churches of our body in Toronto will be filled by Alumni of the Congregational College of B. N. A.

Guelph.—The church under the pastoral care of the Rev. W. F. Clarke, by a special effort and exercise of liberality, with the aid of a generous brother abroad, have added \$300 to the salary of their esteemed pastor, taking effect from the 1st of April. Immediately after which, a very pleasant social party was held at the residence of the pastor, on the anniversary of his birth-day, on the evening of the 31st of March, when the ladies of the church and congregation presented him with a purse containing \$111 in gold, accompanied by expressions of cordial esteem, and continued interest in his labors. This is all the more gratifying, in view of the fact that the friends in Guelph are engaged in a systematic reduction of the debt on their handsome church edifice, which they hope to have entirely free from this incubus a year or two hence.

Eramosa.—Mr. Archer, the newly-settled pastor of this church, appears to be winning the respect and affection of his people; and there are not a few encouraging indications of new life and prosperity, naturally consequent on the house-to-house activity of a resident minister. Ennotville and Ospringe have been taken up again in connection with Speedside, with promising congregations, and a cheering degree of interest.

Markham.—The members and friends of the Congregational Church in Markham and Unionville made a donation visit to the pastor, Rev. D. Macalium, on the 7th March, the result of which was about \$55 in cash and other articles.—*Com.*

The Rev. H. Denny, of Alton, wishes us to acknowledge, with thanks, the further receipt of \$25 from Zion Church, Toronto, and \$2 from John Leeming, Esq., of Montreal, towards the rebuilding of his house, destroyed by fire in January last.

Official.

The **Congregational College of B. N. A.**—The following sums have been received during current month :—

Bowmanville	19 50
Granby	19 44
Toronto, additional	127 00
	\$165 94

GEORGE CORNISH,
Secretary.

Montreal, April 22, 1871.

Union Meeting Accommodation.—It is requested that the names of all Ministers, and Delegates from Churches or Corresponding Bodies, who design attending the approaching annual meeting of the Congregational Union of Ontario and Quebec, which commences its sessions at Guelph, on Wednesday, June 7th, be forwarded, if possible not later than May 25th, to the undersigned address, that arrangements for their accommodation may be perfected. Attention to this will much oblige the Local Committee.

S. HODGKIN,
Guelph, Ontario.

Guelph, April 24th, 1871.

Congregational Union of Ontario and Quebec.—The next annual meeting of the Union will be held in the Congregational Church, Guelph, commencing on Wednesday evening, June 7th, 1871, when the opening sermon will be preached by Rev. T. M. Reikie, and a brief session held for organization.

On Thursday morning, after the hour of prayer and conference, the address of the retiring Chairman, Rev. J. Wood, will be delivered, the report of the Union Committee and correspondence will be presented, delegates from corresponding bodies received, and those to such bodies asked to report.

In the afternoon, after the session of the Missionary Society, the Essays on "the Christian Training of the Young," by Rev. A. McGregor and Mr. Henry J. Clark, will be presented, and the subject thrown open for discussion.

The evening will probably be occupied by a social meeting.

On Friday morning, the time will be appropriated to the annual meeting of the Congregational College, the **CANADIAN INDEPENDENT**; and the afternoon to reports of Committees, the Indian Mission, the Widows' Fund, &c. In the evening, the missionary meeting will be held.

On Saturday morning, the Narrative of the State of Religion and Statistical Summary will be presented, and an Essay by Rev. John Fraser on "Terms of Church Membership and Mode of Admission" read and discussed.

Monday is left open for new and unfinished business. At the annual meeting in the evening, it is designed to have addresses on and to "The Ministry," "The Church," and "The Congregation."

F. H. MARLING,
Secretary.

TORONTO, March 25, 1871.

Union Meeting, Travelling Arrangements.—The several churches associated with the Congregational Union of Ontario and Quebec are hereby respectfully reminded of the twelfth standing Rule of the Union, which is as follows:—“A collection for the funds of the Union shall be made annually in each Church, on or near the Lord’s Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice—on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union.”

Last year, though meeting at a very central point, Toronto, the collections did not warrant the payment of the expenses of more than one delegate from each church, in addition to the ministers. It is, therefore, very desirable that the contributions be largely increased. Some special expenditure will probably be also incurred this year in printing a new edition of the Blank Trust Deed, &c. Some reserve is wisely exercised by several churches who contribute but a small sum to the funds, in the matter of appointing delegates to remote points, whither the travelling expenses are heavy.

The Grand Trunk Railway will grant the same travelling facilities as before, viz., return tickets at one fare, available till 19th June, “to all those going to Guelph specially to attend the above meeting, whether ladies or gentlemen, on presentation of a certificate from the Secretary of the Union, at commencement of the journey upon that railway.” These certificates will be issued in good time to all parties expected residing along the line, and may be obtained by others entitled to them on application to the undersigned.

The Great Western Railway will give return tickets at a quarter fare to ministers, (who do not already hold a “clergyman’s certificate,” for travelling at half fare), delegates and ladies who have paid full fare in going to the meeting. Certificates entitling to this privilege will be issued during the meeting at Guelph.

The Canadian Navigation Company will give tickets to Hamilton and back as under, the second-named prices including meals and berths:—From Montreal, \$8 and \$14; Cornwall, \$6.50 and \$11; Prescott and Brockville, \$5.50 and \$9.50; Kingston, \$4.50 and \$7; Cobourg, \$2.50 and \$4; Port Hope, \$2 and \$4; Bowmanville, \$1.75 and \$3; Toronto, \$1. To ensure these rates, a certificate must be present on first taking the steamer from the Secretary of the Union. This will be forwarded on application to the undersigned.

F. H. MARLING,
Secretary.

Toronto, April 25, 1871.

Membership in the Congregational Union of Ontario and Quebec.—For the information of Churches and Ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished:—

CONSTITUTION, ARTICLE II.—“That it [the Union] shall consist of Congregational or Independent Churches, and of Ministers of the same Church order, who are either in the pastoral office or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting.”

STANDING RULE, No. 1.—(Amended in 1870). “Application for admission to the Union shall be made in writing, and, except when accompanied by a satisfactory letter of dismissal from a sister body, shall include a statement of doctrinal and ecclesiastical views. All such application shall be reported to the Union, and at once referred to a standing (membership) or special committee for full enquiry. Upon their report that the evidence of

doctrinal soundness and good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received."

It is particularly requested that all such applications be sent to me before the Union Meeting.

Toronto, April 25, 1871.

F. H. MARLING,
Secretary.

TO THE ALUMNI OF THE "CONGREGATIONAL COLLEGE, B. N. A."—Beloved Brethren,—The following is the programme of exercises for our approaching meeting in Guelph, on Tuesday, the 13th June. The parts, for the conduct of which Professor Cornish is responsible, are the same as, by reason of his absence, were omitted last year.

No common text is given for the Plans of Sermons. The topic upon which Principal Wilkes lectures, or such portion of the general theme as each writer may choose, should be presented in a brief outline within the space of a half sheet of note paper. Every member of the Society is requested to prepare such a plan of sermon, with his signature affixed, to be placed in the Principal's hands previous to the afternoon session,—who will call for the reading of the same in such order, and number, as the interest of the discussion may seem to favour. The ground comprehended by the proposed Lecture may be thus indicated, viz.—The moral condition of mankind regarded as a *Fact*; the testimony of Scripture, of History, of Consciousness;—how accounted for. The connection between Adam and his posterity in his first sin; the extent of the curse denounced. The similitudes and diversities between the First and Second Adam.

PROGRAMME.

9 a.m.—Devotional Conference.

10 a.m.—Greek Exegesis.—Ephes. I. 1-14.—Prof. Cornish, M.A., to preside.

11.30 a.m.—An Elocutionary Exercise by same.

12.15 p.m.—Recess till

3 p.m.—Theological Lecture on "The condition of mankind as connected with the Fall,"—by Rev. Principal Wilkes, D.D., L.L.D.

4.30 p.m.—Plans of Sermons on the above topic, by the Alumni.

5.30 p.m.—Recess till after tea—the evening being devoted to fraternal reunion.

EDWARD EBBS.
Secretary in re.

Ottawa, 17th April, 1871.

St. Francis Association of Congregational Ministers.—The St. Francis, or Eastern Townships Association, will meet at Sherbrooke on the third (instead of the second) Tuesday, the 16th of May, 1871. Preacher, Rev. H. J. Colwell, of Waterloo, primary; Rev. J. Campbell, of Melbourne, alternate. The other appointments are: Exegesis, Rev. C. P. Watson—subject left to himself to choose; Essay on the Office Work of the Holy Spirit, by Rev. J. Campbell; Essay on "Amusements in reference to Christian Character," re-assigned to Rev. J. Rogers; plans of sermons: Revs. G. Purkis, A. Duff, E. J. Sherrill and L. P. Adams.

E. J. SHERRILL.

NOTICE.—The Quebec District Committee of the Canada Congregational Missionary Society, will meet in the vestry of the Congregational Church, Sherbrooke, on Tuesday, the 16th May, at half-past 2 o'clock, p.m., on important business.

ARCH. DUFF,
District Secretary.

Obituary.

EDWARD H. POTTER.

Edward Harvey Potter was born in the Town of Candor, N. Y., in the month of April, 1826, and was consequently, at the time of his death, in the 45th year of his age. He was the second son of a godly father and mother, who, with a family of four sons and three daughters, in the State of New York, live to lament his comparatively early decease. The children were all carefully brought up "in the nurture and admonition of the Lord," and are, every one of them, walking in the footsteps of their loved and honoured parents, and united in marriage with godly partners, except the youngest brother who is still at home. Thus does the Lord bless faithful parental training, and thus does he "fulfil the desire of them that fear him," in spite of all that is sometimes said of the failure of such efforts and influences.

Edward, the subject of our sketch, was probably the first of the family to be brought to accept the offer of the gospel. So young was he when he first knew the love of Jesus, that he retained no recollection of the experiences through which he then passed. And although he scarcely ever doubted his interest in Christ, or his dependence upon His precious blood alone for his salvation, he often seemed almost to envy those who could point to the time when, and the circumstances under which, they were brought to feel their guilty and lost condition, and to flee to the outstretched arms of Divine mercy. His sense of his sinfulness and ill-desert was none the less genuine, however, because he had struggled through no "Slough of Despond," and quailed beneath no frowning and flashing "Mount Sinai;" neither was he any less conscious than others of God's love to him in the forgiveness of sin, because he had not detected the moment of his admission through the "wicket-gate." Loving God, and loving the brethren, he knew by these infallible criteria that he had "passed from death unto life," and there he was thankful to leave the matter. Would that all, who make the same profession of Christianity, were possessed of the same bright evidence!

Whether it was on account of his own natural diffidence, or from any unwillingness on the part of the Church to receive him earlier, we know not, but it was not until he was about sixteen years of age that he united with the Church with which his parents were connected. The profession of faith then made he never relinquished, never sought to conceal, and never, so far as we know, dishonoured it.

Mr. Potter came to Brantford about the year 1851, and shortly afterwards, both he and his wife connected themselves with the Congregational Church in that place, in which they ever took a warm and lively interest. In 1857 he was elected to the office of Deacon,—a position which he accepted with extreme reluctance, partly from the natural diffidence already referred to, and partly because absence from home during the greater part of the week would prevent him, he thought, from giving that attention to the duties of the office which he felt it required; for, in his opinion, the duties of the Diaconate did not end in the passing round of the bread and wine at the Lord's Supper, or in the management of Church finances, and the relief of the poor, but involved also the exercise of spiritual gifts,—the helping of the Pastor in his oversight of the flock of God,—"for they," says Paul, "that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." But his acceptance of the position to which he had been chosen was so urgently pressed upon him by the Church, that he at length yielded to their wish, resolving that if he could not fill it to his own satisfaction, he would at least do what he could.

In the autumn of 1865, Mr. Potter and his family removed to Cleveland, O., where he continued to reside until called away to his heavenly home.

Before leaving us, a very handsome family Bible was presented to him—that being the book he loved best—accompanied with an address expressive of the affection and esteem in which he and his beloved partner were held, and of our sorrow at their removal. The Church also, in granting letters of dismission, added to the general form in use on such occasions the following:—

“The Church cannot part with this dear Brother and Sister without expressing the unusual degree of pain and regret which their removal occasions us, on account of the long and pleasant fellowship we have enjoyed with them, and the help they have rendered us in every good work.”

Mr. Potter was remarkable for the uniform consistency of his profession. He was a man of few words, but he eloquently preached the gospel by his life. Many persons have told us that they never heard his name mentioned but in commendation. The tongue of slander and of envy was silenced! It was this universal confidence in his sincerity that gave him such power over the hearts of others in prayer. He was seldom at home on the night of the weekly service, but we always expected a good meeting when we saw him come in. There are some prayers that are every way correct, orthodox, and timely which, for some reason, fall on our hearts as cold and lifeless as clay. They awaken no response; they touch no chord of sympathy, or religious feeling. We are unmoved by them. But about his prayers there was such an *unction*,—such humility, and reverent familiarity, and earnestness, that they were instinct with spiritual power, and often did they call forth the remark, at the close of the service, “Wasn’t it good to hear Mr. Potter?”

He loved the Sabbath, and was rarely absent from home on that day, however far he might have to travel the day before to reach it. “It doesn’t seem like Sabbath at all,” he would say, “among strangers, and away from our own place of worship.” And when at home, he was never “too tired” to be at church, or even at the Sabbath morning prayer-meeting. That service was one in which he took special delight; and he frequently expressed his surprise that so few availed themselves of what he called “such a good preparation for the day.” So employing it, the Sabbath was to him a real rest. His worldly cares were locked up with his books on Saturday night, and not allowed to disturb him again till Monday morning, for he thoroughly endorsed the golden maxim of Sir Matthew Hale, that

“A Sabbath well spent
Brings a week of content,
And strength for the toils of the morrow :
But a Sabbath profaned
Whatever be gained,
Is a certain fore-runner of sorrow !”

Few persons have sought, with more singleness of heart than Mr. Potter did, to realize the Apostolic ideal of a Christian merchant,—“Not slothful in business, fervent in spirit, *servng the Lord.*” He began his career with the resolve to devote all he ever made beyond a certain (very moderate) amount to religious and benevolent objects. To that purpose he sacredly adhered to the end of life. When asked recently, by his wife, if he was not giving too much attention to business, he replied, “No! the Lord gives us different talents. I can’t speak, but *I can make money for Him.* I am called to serve *Him in that way.*”

Unhappily, as it seems to us, his beneficent intentions are frustrated, temporarily at least, by his dying without a will. What his intentions were we know, from a conversation he had with Mrs. P., about a month before his death, in which he reminded her of his early vow, and desired that, if anything should happen to him, it might be sacredly carried out. There is every reason to believe, however, that his children will respect his wishes, and that, as soon as they come into possession of the estate, they will dispose of the large surplus, beyond what he verbally bequeathed to them, according to his instructions.

Such an aim in life furnished Mr. Potter with the highest motive for the strict integrity that ever characterized him. Money made for the Lord must be made honourably,—“up and above-board,” as he was in the habit of charging his clerks,—and we doubt if any man ever knew him to act otherwise. The following resolutions adopted by the Lumberman's Board of Trade, will show the high esteem in which he was held among them:—

“Whereas, It has pleased Almighty God to remove by death from our midst our highly valued friend, Edward H. Potter, Esq., of this city, it is hereby

“Resolved, That we deplore his death both as a personal and a public loss: he had won our warm personal attachment and implicit confidence, and while an example of high integrity and interprise in business, he was no less an example of eminent, manly, and religious worth.

“Resolved, That in this bereavement it is a grateful though a sorrowful pleasure to bear testimony to the value of a life which remains to us only in memory, and as known by its fruits, the great purpose of which was to “do justly, to love mercy and to walk humbly before God.”

“Resolved, That we shall cherish the memory of his genial and sunny-hearted courtesy, his sympathy with, and generous benefactions to the suffering, and his beautifully rounded and harmonious character. His was truly a life which ennobles our common manhood. May it incite in us a desire to emulate his virtues.”

It is scarcely necessary to add to the foregoing that Mr. Potter was a liberal Christian. He did not hold on to what he made until compelled by death to relax his grasp, and then, by way of *compounding* for all past shortcomings, leave a few scant bequests to religious and benevolent societies. That is better than nothing, for it is not every rich man that remembers the Lord in his will. But he contributed liberally to every good object that presented itself, and often without solicitation. Instead of *retreating* at the sight of a subscription book, he would frequently step up to the collector, and after satisfying himself concerning the object, volunteer a handsome donation. Over \$2,000 were contributed by him towards the erection of the new Congregational Church in Brantford, and the liquidation of the debt upon the old one just before its destruction by fire. Nor were the needy forgotten. One of the Hospitals of Cleveland was largely sustained by his benefactions. Many a poor man, or a minister, with a “seedy” coat, has had a bank-note left in his palm when shaking hands with him; and many a widow's heart has been made to “leap for joy” at the receipt of an unexpected load of wood, or other necessities, sent by his order. And several times has he lifted a heavy load from his Pastor's heart, during the darker days of the Church's history, by acts of which delicacy forbids the mention. Men with the “guinea heart” and only the “shilling purse,” often find their hearts grow poorer, as their purses grow heavier. Happily the process was reversed in his case.

One more characteristic we must notice, viz., his non-conformity to the world. There was nothing gloomy or morose about him; on the contrary, he seemed to live in the *sunshine*, and to carry it with him wherever he went. We shall not soon forget that broad and happy smile that always played about his face, but lighted up every feature of his countenance when he met a friend. It was his nature, indeed, to see the bright side of everything. But he grieved over the worldliness of professing Christians, and their love of the fashionable follies and frivolities of the present day,—the *dancing*, and *cards*, and *billiards*, for which some plead as so harmless. *Wine-drinking* and *smoking* were similarly eschewed. He disliked “show-music” in church; he wanted *worship*, not *performance*. “You know I'm an old fogy,” he would say, laughingly, by which he meant that he preferred the type of piety he had seen in his younger days, and at home, in his dear old father and

mother. Who shall blame him for it? Which was pleasantest to contemplate, from a dying bed?

The closing scene was a fit termination to such a life. For a month or two previous to his death he had been suffering from what proved to be the premonitory symptoms of typhoid fever. He still kept about, however, until the first Sabbath in March, when anxious to meet his Sabbath School class, and to be present at the communion, he went to church. But the effort was too much for him, and he never was able to be out again.

Although very unwilling to alarm his family by speaking of it, he seems to have had a presentiment of a fatal termination to his illness, and desired his physician to hide nothing from him. "I am not afraid to die, Doctor," he said, "and I wish you to let me know if any alarming symptoms appear, as I want, in that case, to have a lawyer called in, and make my will." He was assured that there was no danger, and so the matter rested until it was too late to remedy the neglect.

His sufferings, at times, were very severe, but his mind was kept in perfect peace, trusting in Christ, and he was enabled to bear them all with great patience and submission, and to resign himself sweetly into the Lord's hands, to do with him as seemed good in his sight. "I'm sorry to see you so suffering and miserable to-day," said his Pastor the last time he called on him. "Suffering, but not miserable, Doctor," was his reply. "Jesus is with me. Oh, you don't know what sweet talks we have together."

Thus he continued until Sunday the 19th March, when, the crisis proving unfavourable, he rapidly sank into unconsciousness, and "fell on sleep" at twenty minutes before five o'clock on the following morning.

The announcement of his death produced a profound impression in Brantford as well as in Cleveland. Five years' absence scarcely served to lessen the shock which his sudden removal occasioned. Not the Church only, but the town mourned his loss. Friends, more recently made, in Cleveland, also showed their thorough appreciation of his many excellences, and in large numbers sorrowfully followed his remains to the tomb. His former Pastor, Mr. Wood, and his late Pastor, Dr. Goodrich, pronounced well-deserved eulogiums over his bier, and mingled their tears with those of his family, as they remembered that they should see his face no more. And there, too, among the chief mourners, were the boys of his Sabbath School class, gathered off the streets of Cleveland, bitterly weeping as they walked around the head of the coffin, and took a last look of their best, and perhaps their only, earthly friend. May they learn to trust in that Saviour whom their Teacher loved and sought so earnestly to commend to them, and follow Him to heaven!

And now, dear reader, lay not aside our simple memoir of one so good and justly beloved, without learning at least two things:—

First. The preciousness of such a hope in Christ as our friend possessed.

And Secondly. The power of such a life for good over those around us. That hope which alone can make you happy now, and sustain you in the hour of death, you may obtain where he obtained it,—at the cross of our Lord Jesus Christ. That life you may live by daily seeking, as he sought, for "grace to help in time of need." *Will you not make them your own?*

LADIES' DRESS.—Let your earrings be attention, encircled by the pearls of refinement; the diamond of your necklace be truth, and the chain christianity; your bosom pin modesty, set with compassion; your bracelets by charity, ornamented with the pearl of gentleness; your finger-rings be affection, set round with the diamond of industry; your girdle be simplicity, with the tassel of good humour; let your thicker garb be virtue, and your drapery politeness; let your shoes be wisdom, secured by the buckle of perseverance.—*Family Christian Almanac.*