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THE CANADIAN INDEPENDENT.

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No. 8.

THE NATIONAL COUNCIL'S DOCTRINAL BASIS.

We commend to the special attention of our readers the article of Professor Bartlett, which we copy from the *Advance* of the 18th January. It is a historical document of no slight importance.

Ever since the meeting of the Council, the *Advance* has been jubilant over the "New Departure" of the Congregational body in the United States, contending that the doctrinal basis there adopted put Calvinists and Arminians on an equal footing. The basis was so understood and commented on by the organs of other denominations. But Dr. Bartlett's argument seems to knock all this on the head, and make us ask again: Where are we?

Having been present at the Council, and followed the whole debate with the closest interest, we will give our own impressions at the time. They were, first, "This is rather indefinite; there seems a bit for either wing of the body,—'Evangelical Doctrines' for the Liberals, 'Early Times' and 'former general councils'—for the Conservatives." Dr. Bartlett spoke of it as probably not wholly satisfactory to either side, yet such a statement as had been agreed to all round. We thought to ourselves, "Surely, this will not pass unquestioned." But to our amazement, not a man rose or opened his mouth! We could not understand it. But now all is explained. The adherents of the old confessions regarded these as sufficiently recognized, while the advocates of wider "comprehensiveness" could understand the general reference to the ancient documents, as suited themselves.

It is not a satisfactory state of things. But the fact is, that this creed-making is about the most difficult business under the sun. And on this occasion, the brethren assembled were satisfied with one another, and had no heresy to condemn. The great cry was, "Don't let us waste time over doctrinal statements, when we have so much to do. To work! to work!" They were glad to get rid of the question, and to hasten to practical matters.

We expect that the local councils and associations will continue to do as they

have done heretofore, viz. : admit ministers and churches according to their own judgment, in each case. It must be remembered, that the National Council has no authority over State organizations or individual churches. This, by the way, was one strong argument against their making any doctrinal declaration. The question will have to be settled in each church, and group of churches. After all, are not these the best tribunals? the most Congregational, the most Scriptural?

"WHAT IS TRUTH?"

BY REV. W. H. ALLWORTH, PARIS, ONT.

Much of what our Fathers believed to be true, cannot be accepted when subjected to the light of the nineteenth century.

All truth is what it was. The things that are true in science now, were true centuries ago. The facts in Geology, Chemistry, Mechanism, and Agriculture, and in other departments of knowledge, together with the laws and principles by which they are governed, are just what they have previously been. The laws of gravitation were as true before they were discovered by Newton, as afterward.

But mankind have not always *believed* the same. There has been a steady search after truth, and a gradual progress in knowledge. Old theories have been sifted, and have step by step yielded to newly-discovered facts.

It is only in the province of theology that men have conceived their ancestors to have discovered *all* the truth. Men who are progressive in all other things, are conservative in religion. With those who question freely all the forms of belief in science, as held by their ancestors, a tame acquiescence in their religious beliefs is accounted a virtue, and honest inquiry is arrogance. "In religion, change is heresy, and improvement sin." Why? Simply because we have got it into our heads that our ancestors, who failed to understand some of the commonest facts in nature and science, who failed to read the handwriting inscribed by God on the rocks, and other natural things, understood the whole of God's will in His inspired word.

Now it is certain, that the Bible was, to a great extent, a sealed book through many generations, long after it was written. Long centuries before the Reformation, there were few who could read, and very few who possessed a copy of the Scriptures. Those who had access to the Scriptures, and could read them, interpreted them according to the light they had; formed their ideas of divine truth by what they saw and understood of things about them. The customs, manners, idioms, &c., of those who lived when and where the Scriptures were written, were far less understood than now.

Doctrinal truth was, for many years, defined by deep mystic philosophy, and metaphysics of a seemingly learned character. The reasoning of the men of the twelfth and thirteenth centuries exhibited more of the traces of the Aristotelian dialectics than of simple Bible research. Their speculations were the results of the

diligent study of the metaphysical and ethical works of Aristotle, rather than of the Gospel. So much was this felt, that Pope Gregory the Ninth issued, in 1228, a letter to the University of Paris, warning its teachers against the presumptuous and false use of philosophy in matters of faith. He complained, probably not without reason, of the forced interpretations, whereby it was attempted to bring the declarations of the Holy Scriptures into harmony with the doctrines of such philosophers as had never known the true God.

Some centuries afterwards, when at the time of the Reformation our ancestors emerged out of the darkness and speculation of the preceding period, it was not wonderful if the great leaders of the movement came out of the universities with much of the mystic theology cleaving to them. Neither should it be thought incredible, that when the Bible was made the basis of religious doctrine, the mystic modes of interpretation should still be applied to some of the abstruse truths. This was done, and very soon means were taken to stereotype, in creeds and confessions of faith, the views of divine truth thus taken, which had the effect of holding mind stationary. It could not go back, so neither could it avail itself of greater light and go forward.

Ministers were bound, by ordination vows, to accept and teach the doctrines which their ancestors conceived to be taught in the Bible. All independent interpretation of the word of God, not according to these standards, was denounced as *heresy*. And to this day, a man who shall dare, in the light of the nineteenth century, to question the narrow, mystic interpretation put on the Scriptures in a darker day, is looked upon with suspicion, and even the title deeds of church property have been so fixed as to hold the occupants to the views conceived aforetime to be orthodox, thus virtually deciding in advance what we shall believe, and what interpretation we shall put on the word of God. Surely our pious ancestors believed that they were the wise men; but they determined that wisdom should not die with them; they sealed their notions with the character of "orthodox," and handed them down to us.

What would be said of scientific men, if they had, in the sixteenth century, handed down a creed of orthodox truths, to be in all after ages believed, with respect to Geology, Chemistry, Mechanics, and Agriculture? And what would be thought if the very deeds of the schools and colleges, where these things were taught, were made to contain clauses confining the property to those, who should in future time believe the same as was taught by the professors of philosophy when these sciences were in their infancy? Would not this have fettered human thought? Would it not have very much impeded scientific progress?

Yet this is precisely the condition of religion to-day. The standards of orthodoxy have been fixed two or three hundred years ago. "Yes," men say, "The case is not parallel; Bible truth was the same three centuries ago, it cannot change." We reply, so was scientific truth the same. Our fathers no more discovered all that is true in revelation, than they did all that is true in science. God's word is truth, it shall stand. It has not been always understood, nor correctly inter-

preted, and those who suffer themselves to be bound to the views of their ancestors for fear of the cry of heresy, show a moral cowardice which men of science would be ashamed of, and are recreant to the trust imposed on them by a possession of the Holy Scriptures. It is our imperative duty, as Christians, not to enquire how this or that portion of Scripture was understood and interpreted, by St. Augustine, or Anselm, or Thomas Aquinas, or Calvin, or Arminius, or Wesley, or Whitfield,—but what, with the concentrated light of our day shining on it, do we honestly believe the word of God was designed to teach us? The correct meaning of the word of God is truth, and not necessarily any man's interpretation of it. The presumption that the standards of orthodoxy set up by our fathers were truth, has gone far to prevent independent and honest inquiry as to what is God's truth.

Instead of going to the Bible to find out what God teaches, men have searched the Scriptures to corroborate the teachings of men. Instead of taking God's truth as the prototype, and modelling our doctrines on it, we have re-cast the word of God into the model of human thought. The time has come when we must earnestly reiterate, "What is truth?"

THE PLATFORM OF THE NATIONAL COUNCIL.

BY PROF. S. C. BARTLETT, D.D.

The position taken by the late National Council was understood by its members to be very simple and clear. It is natural for other denominations to criticise our action, and very honestly to misinterpret it, for they never comprehended our functions; and sensational editorials are in order. It is not strange that ardent advocates of specialties should persuade themselves that the denomination has come over to their views, and should, by the omission of essential facts, think that they prove it. But the case remains unaltered, nevertheless.

Having served on the committee that drafted the Constitution; having heard the discussions upon it in Council; having been Chairman of the committee to whom this subject was referred; having listened for some hours in committee to all the various suggestions, and still holding possession of the documents containing the proposed modifications; having conferred with various eastern and western representative ministers; having drawn up the form which, with the omission of one syllable, was accepted by the Committee of Reference; and having made the presentation to the Council, which was immediately followed by unanimous adoption; having thus had some opportunity, at least, to understand the subject, the present writer has been requested to make a brief statement.

First, then, the Council did not intend nor desire to frame the creed of Congregationalism. The original draft of the Constitution simply stated our fundamental principle, and made a passing reference to our doctrinal position as "sufficiently set forth" previously. No member of the Council appeared to have drawn up a creed. Speakers of the most uncompromising Puritanism avowed their intention to find some brief form of statement which should supersede the necessity; which should assume, without again unfolding in detail, our doctrinal position. There was almost no dissent from this view. The authors of some of the longer statements presented, aimed to make them as short as practicable, and preferred the shortest.

The reasons expressed, publicly and privately, were several: 1. The object that had called the Council together did not require another elaborate confession of faith. We were assembled for work and not for speculation. Laymen urged

this point very strongly. 2. The time was too short for a process that would ensure a protracted discussion of phraseology. Many ministers felt this to be itself a potent reason. 3. It was thought by some to be a little ridiculous that the Congregational body could not come together without directly setting themselves at creed-making. 4. It was regarded as needless. Our faith had been "sufficiently set forth" often, and recently. Moreover, the relation of the individual churches to the local and general Associations or Conferences is that which tests their creeds and settles their status. 5. Some had a growing conviction of its unsuitableness, as being rather a Presbyterian than a Congregational method. A creed framed by the Council would, by the Council's own declaration, have no binding force on any of the churches. 6. Some persons, undoubtedly, were influenced by a desire for the appearance of catholicity. The disclaimer of sectarianism by individuals, however, was generally thought to be overdone; and many privately expressed their weariness of it, saying, "We are a denomination, or we have no business here; and this our action will certainly make us more so."

These reasons are known to have been at work; and the main consideration seemed to be—the unwillingness to undertake a difficult and wholly unnecessary task. Some, probably, would have preferred to make a new and very explicit confession of faith. But they preferred not to attempt it under the pressure, haste and limitations of the more immediate objects of the assembly. Many had decided objections to singling out *any one* previous declaration, such as that of the Boston Council. We thought it too rhetorical and incomplete, for such honour. We did not choose to erect it into a seeming standard. We did not wish to sanction the practice which we were told some churches had adopted of organizing on the "common" section of it.

Secondly. The Council did intend very summarily and very unambiguously to express in its organization the fundamental and characteristic principles of orthodox *Congregationalism as distinct from all other denominations*. If they did not intend this, two hundred and seventy-seven intelligent men singularly imposed upon themselves and each other. For, before the final action on the subject, it was stated to the Council by the Chairman of the Reporting Committee that the aim had been in the briefest mode "to indicate two things, namely: Our doctrinal basis and our historic relations." After this explicit calling of attention to the subject, and three or four deliberate readings of the section reported, it was adopted by an unhesitating and unanimous vote. One brother, indeed, rose and said he should prefer to strike out the word "our"—a very short but significant word—yet no notice whatever was taken of his suggestion.

This is what, as I understand, the Council intended. And it is what they did. They clearly defined their position without detailing their creed. The fact lies not alone in individual clauses, but runs through the Constitution. The whole document manifestly assumes and plants itself upon the well-known actual base of *Congregationalism, with its recognized methods, orderly procedures, restrictions and safeguards, as well as its whole history, earlier and later*. Upon this and *nothing else*. It is "the Congregational Churches of the United States, by Elders and Messengers assembled." The representation is to be by delegates regularly appointed in the local Congregational bodies; special meetings may be called by those bodies, and alterations suggested by them. Nothing is left loose here, as a bait for itinerants.

Furthermore, the emphatic and re-iterated assertion of the "self-government" of the "local churches" separates from Romanism, Episcopacy, Presbyterianism and Methodism, and places them wholly out of the purview of the Constitution, as explicitly as does the assertion of the absolute supremacy of the Scriptures separate from Unitarian Congregationalism (sometimes so-called) and from every other form of Rationalism or Deism.

The more strictly doctrinal paragraph is as follows:

"They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in

substantial accordance with the great doctrines of the Christian faith commonly called Evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils."

This statement, so compact and full as to be almost harsh in construction, defines the position of the Congregational churches, and was intended to define it, in three respects: By asserting (1) their fundamental doctrinal principle, the absolute supremacy of the Scriptures, (where the Council carefully added the word "infallible" to the original draft); (2) "their interpretation," that is, the spirit, drift, method and issue of it, as being *in accordance with* "the doctrines commonly called evangelical;" and (3) the identity of this interpretation "held in our churches from the early times" as a continuous chain, and that "sufficiently set forth by former General Councils."

It has been singularly assumed in some quarters that the Council affirmed "the doctrines commonly called evangelical," and only these. The attentive reader will readily perceive the mistake. The Council did not declare specifically what doctrines it did or did not hold, but only its "interpretation," as "in accordance" with—that is, conformed to, moulded and governed by—the evangelical doctrines. The language was well weighed, and was designed to say *precisely* what it does say. In other words, the Council defined its position, but not its doctrines. But it did furthermore define this position, this interpretation, as being the same which is "held by our churches from the early times, and sufficiently set forth by former General Councils."

On the last two points let me make two statements: (1) The draft submitted by the chairman to the committee, originally contained just one, and only one word more, the word "as" before the phrase "held in our churches and sufficiently set forth," etc. This would have spoken of the evangelical doctrines *in their connection with* our church creed and former council utterances. But one member of the committee strongly urged to strike out the word "as," *in order to make the clauses beginning with "held" and "sufficiently set forth" connect back directly with the main statement in that member of the sentence, thus: "Their interpretation thereof being in substantial accordance," etc., [being] held in our churches from the early times, and [being] sufficiently set forth by former General Councils.* The amendment was adopted in committee and the purpose effected. (2.) When the statement was reported to the Council, this connection of clause was steadily indicated in the reading, and the Council was expressly reminded that, in assenting to the declarations of former Councils, we were not necessarily adopting all their phraseology, but that the matter—the interpretation—had been "*sufficiently*" set forth by them. I cannot, therefore, conceive how any man could, or that any man did, understand that he was giving his assent only to the common evangelical doctrines or withdrawing from the historico-doctrinal basis of Congregationalism. To suppose that a whole Council so *constituted*, intended to do that thing without a remonstrance, is to ascribe to that Council a docility and debility second only to the credulity that could believe it of them. And to say that the allusion to "former General Councils" evidently had especial reference to the closing part of the declaration of the Boston Council is to say not only what the declaration does not contain, but what it was of set purpose, framed not to contain.

These are the simple and palpable facts. It was the briefest practicable distinct indication of our continuous Congregational basis. To say that we "abjured doctrines long honored" is not true. To say that we "opened wide the door to diverse elements" of heresy, is to speak unknowingly. To call it a new departure except in the line of denominational sympathy, unity and activity, is to mislead. Eastern advocates of sound doctrine sacrificed no convictions; some of the most earnest of them expressed themselves as entirely satisfied with the action taken, because of its distinctness. If any considerable number of the Council supposed they were obliterating the old land-marks, they failed to make it known. If any individual thought he was inviting Arminians to the Congregational ministry, he failed to say so in my hearing. Such an attempt would have

been strenuously resisted. Congregationalism stands just where it did before the Council, only more firmly bound together.

If it be insisted that we must look only to the language employed, that language, in the total and in detail, requires the construction now given; and, furthermore, if it were ambiguous, an appeal to the clear *intended* meaning is a mode of decision universally adopted in legal procedures, and in dealing with the Constitution of the United States from the beginning to the present time.

And, finally, the notion that any broad-church, or un-Calvinistic basis is necessary for Western churches, as such, lacks foundation. Our churches are, indeed, in the formative and unsettled condition, and frequently include some diversity of elements. But, perhaps, the fairest test of their entire attitude is to be found in the Chicago Theological Seminary, of which the directors (trustees) are elected by the delegates of the Western churches in Triennial Convention. And the Chicago Seminary is, to-day, in all its departments, probably as Calvinistic as Andover is or ever has been. The Congregational body will steadily refuse to be harnessed to the pet theories of individuals.

This statement has been read to three prominent Western ministers present in the Council, and meets their entire concurrence.—*Advance*.

British and Foreign Record.

What strange story is this that comes to us from Manchester, of a meeting of Evangelical Nonconformists, Baptists, Independents, United Presbyterians, and several Methodist bodies, with Unitarians, in which not only their common interests as Dissenters were discussed, but proposals for pulpit exchanges and united communion services brought forward? We wait with no little anxiety to see some explanation of this report, which appeared in the *Unitarian Herald*. We were well aware that in England "liberality" is in sad danger of passing into laxity; and we are also aware that among Unitarians there are not a few whom a very narrow line divides from orthodoxy; but this breaking down the barriers that divide those who worship Jesus Christ as God and those who refuse Him such homage, is more than we can silently endure. The silence of our English exchanges on the subject is the most ominous feature in the whole transaction. The *English Independent* contents itself with remarking that it is "significant" and "extraordinary," without praise or blame!

The following item from a report of the Victoria (Australia) "Congregational Union and Mission," held in October last, is amusingly parallel to the history of this periodical. "Our paper, the *Victorian Independent*, was again the subject of an animated debate. The committee to whom it had been intrusted felt that its relations to the Union were unsatisfactory, and so in their report recommended a change. This would have placed on a clear basis the nature of the Council's responsibility in relation to it. On the ground that the Union had no funds to meet contingent losses (though, by the way, the account showed a creditable balance to the good), it declined to take any responsibility. But that several gentlemen, recognizing the service it had done during its brief career to our church and the cause of Christ, had stepped forward and offered to undertake the responsibility, this must have struck the death-knell of our organ. The conditions they asked were readily granted, and it is hoped and expected that its greater freedom will give it greater life."

Rev. Dr. Allon has initiated a series of "Church Conferences," at which specified subjects are taken up, first by himself in address, and then in questions or

remarks by other members of the meeting. It seems like an attempt to transplant Henry Ward Beecher's prayer meeting to the soil of London. "Christian Liberty, its Law and Limits," for example, were discussed, with reference especially to fashionable amusements.

Literary Notices.

Our maritime contemporary, the *Congregational Record*, reports an issue in January of 700 copies, and aspires to 1000 before the end of the year. This shows that *somebody has been at work*, in every one of that small band of churches. We commend the example to our brethren in Ontario and Quebec. The circulation of the CANADIAN INDEPENDENT ought to be, at least, double what it is. The *Record* is published at Liverpool, N. S., and is edited by Rev. Charles Duff. It is a monthly, small folio, at 50c. a year.

The *Presbyterian*, organ of the Presbyterian Church of Canada in connection with the Church of Scotland, which has been for twenty-four years past conducted by a Lay Association in Montreal, has recently come under the direct charge of the Synod. With the change of proprietorship, other changes have come in. It still continues a monthly magazine, but now contains only 24 pages of reading matter, with 8 of advertisements, including the title-page. It is to be more of a church record than formerly. The price is 60c. for a single copy, but where Kirk-sessions order quantities, and assume the responsibility of collecting payments and distributing copies, it will be only 25c. Its utterances on the Union question are guarded. The Kirk waits for the C. P. Church to make the next move.

We are glad to say a good word on behalf of *L'Aurore*, a French Protestant weekly paper, published in Montreal. It is on a union basis, and the Grand Ligne, Church of Scotland, and F. C. M. S. ministers contribute to it. Young people of Protestant families would find it a good means of "keeping up" their French, while they would also be informed of the progress of the Gospel among the French Canadians. *L'Aurore* is warmly commended by leading ministers and laymen of Montreal, connected with French Canadian Evangelization. Price, \$1.50 per annum. Address, *L'Aurore*, Montreal.

The *Advance* "redivivus" is "better than ever"—larger, handsomer to look at, and brimming over with life and light. Since January 1st, it is \$3.00, but to ministers only \$2.00. Address, 8 South Green Street, Chicago. Intelligent Canadian Christians ought to take in, at least one American paper, that they may know how our brethren fare on "the other side."—Those who prefer an Eastern paper will be excellently suited by the *Congregationalist*, 13 Cornhill, Boston. (Same price.)

In our enumeration of Sunday School periodicals giving notes on the Uniform Lessons, we mentioned the *Workman*, of New York. This has since been absorbed in the *Sunday School Times*, which now appears in a large and handsome broad-sheet, full of bright and useful matter. The "Normal Lessons" for Teachers, under charge of Mr. Ralph Wells, with several able contributors, are of great value. The *Times* is a weekly, at \$1.50; published at 608 Arch St. Philadelphia.

The *Congregational Review*, which was originated in Boston some ten years ago

as the organ of the Old School wing of the body, and afterwards migrated to Chicago, has amalgamated with the *New Englander* of New Haven, Conn., an able quarterly. If the brevity and vivacity of the scion are grafted into the old stock, we shall not regret the issue of one periodical the less.

The biggest, if not the best, of the numerous works of its class recently issued, is the *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, (New York : Harpers) edited by Revd. Drs. McClintock and Strong. Three volumes have appeared, containing, respectively, 947, 933, and 1048 pages, and embracing the letters A. to Gr. We are not sure as to the price, but believe it is from \$5.00 to \$7.00 a volume. How many volumes the entire work will extend to, probably neither publishers nor editors themselves can tell. The work is under Methodist auspices, but is not sectarian in its scope or spirit. Writers of various schools of theology are invited to present their own side of disputed questions,—Dr. Hodge on election, for instance, with another article on the other side. The title shows that this is not merely a Biblical Cyclopædia, but a Theological and Ecclesiastical one also. To those who can afford to buy it, it will be an invaluable storehouse of information on almost the entire range of Christian knowledge.

The Sunday School.

LESSON V., FEBRUARY 4TH, 1872.

TO THE CHURCH AT EPHESUS.

Rev. ii. 1-7.—This church—one of the “seven” spoken of, chap. i. 11,—was doubtless one of the largest in Asia Minor. Timothy, Paul, and probably John, laboured there (I Tim. i. 3; Acts xx. 17, 18, 31); and Paul’s Epistle to the Ephesians was addressed to it. Hence it was very likely to be a very influential church, for good, or evil; and therefore the Lord sent this message of encouragement and warning to it. v. 1, *Angel*,—the minister, pastor of, or (rather in) *Ephesus*,—the capital of Ionia : between Smyrna and Miletus. *He that holdeth, &c.*,—the Lord Jesus (ch. i. 13, 16), who has all power in heaven and in earth. (Matt. xxviii. 18.) v. 2. *I know*,—the same words are addressed to all the seven churches, (vs. 9, 13, 19, &c.) proving the Deity of Christ, as only God knows all things, (Jer. xvii. 9, 10, compared with John xxi. 17.) *Labour*,—either in spreading the gospel, and resisting error; or, as it may mean, trouble. The Lord begins by commending them. *Patience*,—under opposition and trial. *Canst not bear*,—would have no fellowship with, (2 John 10-11,) *Evil*,—the false Apostles, and Nicolaitanes, (v. 6.) *Apostles*,—persons claiming equal authority with the twelve, (2 Cor., xi. 13.) They had “tried them,” by comparing their teachings and lives with those of Paul, or John, in whom they had all confidence. v. 3. *My name’s sake*,—from love to me. *Not fainted*,—not given up in discouragement. v. 4., *Somewhat*,—some evils among you. *First love*,—thou dost not love me as ardently as at first (Matt. xxiv. 12). v. 5, *Remember*,—think how zealous and self-denying you once were. *Repent*,—be sorry for your sins. *First works*,—begin again to serve me as your first love once prompted you to do. *I will come*,—by death, or afflictions, or other changes. *Quickly*,—this word should be omitted, as not in the best copies. *Candlestick*,—the church will become extinct, as afterward happened. v. 6. *This thou hast*,—this ground for commendation. *Nicolaitanes*,—a corrupt sect of professing Christians, whose “deeds,” (v. 6,) and “doctrine” (v. 15), or teachings, are both condemned. Nothing can be certainly known of their founder, or opinions. Early writers all speak of

them as guilty of gross social indulgences, and some of idolatrous practices. *I also hate*,—their deeds, not them. v. 7. *An ear*, (Matt. xi. 15; Mark iv., 23) He who is willing to hear. *Let him hear*,—a phrase denoting the great importance of what was said. *Spirit*,—the Holy Ghost, who spoke through Christ (John iii. 34). *Overcometh*,—that conquers sin and Satan. *Tree of life*,—a figure devised from Gen. ii., 9, 3, 22;—the symbol of everlasting life. He shall live forever. *Paradise*,—heaven, here compared to a beautiful garden, which is the meaning of the word.

LESSONS TO BE LEARNED.—1. All our thoughts and ways are perfectly known to God (v. 2). 2. Jesus looks kindly and approvingly on everything done from love to him. 3. Those who love God will hate evil. 4. Sin must be forsaken, or punished (v. 5). 5. Jesus can give us the victory over sin and death (v. 7).

QUESTIONS FOR THE SCHOLAR.—Where was Ephesus? Who preached the Gospel there? Why was this message sent to the church there? What is meant by "the angel?" Who held the seven stars in his right hand? What does that teach us? Does Jesus know all things? Does he know whether we love him or not? What does Jesus praise in the church at Ephesus? Who were these pretended "Apostles?" How may we judge of men's characters? (Matt. vii. 20.) What motive will help us best to bear trials? (v. 3.) What does Jesus reprove them for? What is meant by the charge in v. 4? What is true repentance? How will it show itself? What did Jesus threaten to do if they did not repent? Did they repent? Was the threat fulfilled? Who were the Nicolaitanes? Did Jesus hate these wicked men, or their works? If we love Christ, can we love sin? What is promised to those who overcome sin? Are you striving against it? What does this lesson teach us?

LESSON VI. FEBRUAR 11TH, 1872.

TO THE CHURCHES OF SMYRNA AND PERGAMOS.

Rev. ii. 8-17.—Smyrna, a city of Ionia, about 50 miles north of Ephesus. The message to the church there was one of approval and encouragement only. No charge is laid against it. v. 8. *Angel*,—tradition says the minister of the church, at that time, was Polycarp, the disciple of the Apostle John. *The First and the Last*,—Jesus, the ever-living Saviour (ch. i. 17, 12, 13). v. 9. *I know*,—see note on v. 2. *Tribulation*,—probably persecutions for Christ's sake. *Poverty*,—the early Christians were found chiefly among the poor of this world (1 Cor. i. 26; James ii. 5). It is so now. Poverty tends to humble us, and make us feel our need of Christ. *But thou art rich*,—spiritually. In striking contrast with Laodicea, who thought themselves rich, but were spiritually poor (ch. iii. 17). If we have God for our friend, we have more than all the world beside (Psalm xxxiv. 9, 10; lxxxiv. 11; 1 Cor. iii. 21-23). *Blasphemy*,—revilings and reproaches against Christ and them. *Jews*,—always the bitterest enemies of the early Christians (Acts v. 13; xiv. 19; xxii. 22). Eusebius, the historian, says they were "especially zealous" at the burning of Polycarp, in Smyrna. *Are not*,—not children of God, as they claimed to be (See Rom. ii. 28, 29). *Synagogue*,—usually means a Jewish place of worship, but is here put for the wicked Jews who met there. v. 10. *Fear none of those things*,—He would support them by His grace. *The Devil*,—by means of these persecuting Jews. *Tried*,—as gold is tested and purified, in a furnace (Job xliii. 10; 1 Pet. i. 6, 7). *Ten days*,—Fleming thinks this refers to the persecution by the Emperor Domitian, which lasted about 10 years; others think it means a short time. *Faithful*,—firm in thy love and zeal for me. *Crown of Life*,—not a fading laurel crown (1 Cor. ix. 24, 25), but everlasting life. v. 11. See notes on v. 7. *Overcometh*,—the temptation to deny Christ. *Second death*,—the death of the soul. v. 12. *Pergamos*,—capital of Mysia, on the river Caicus, about 40 miles north of Smyrna. *Sharp sword*, HIS WORD,—(ch. i. 16; Isa. xlix. 2). v. 13. See on v. 2. *Satan's seat*,—where he reigned; it was said to be the most idolatrous

place in Asia. *Holdest fast my name, &c.*,—they were bold and faithful in the midst of danger. *Antipas*,—tradition speaks of a martyr of that name, in Smyrna, during the reign of Domitian, who was cast into a heated brazen bull. v. 14. *Thou hast there*,—in the church. *The doctrine of Baalam*,—seducing the people into idolatry, or gross immorality as Baalam did (Num. xxxi. 16; 2 Pet. ii. 15). *Stumbling-block*,—a temptation before which they might fall. *To eat things, &c.*—at the feasts in idol temples, thus countenancing idolatry (1 Cor. viii. 9. 10). These feasts were generally lewd and immoral, and hence the two evils were named together (Acts xv. 20). v. 15. See on v. 6, *The Nicolaitanes*,—thought by some to have been the same as the Baalamites; but the words “So hast thou,” seem to imply a difference between them. “*Which thing I hate*,” should read “*likewise*.” v. 16. *Repent*,—put them out of the church. *I will come, &c.*,—by commanding judgments to overtake them. v. 17. *Hidden manna*,—the food of Heaven, of which the manna laid up in the ark was a type (Exod. xvi. 33, 34). *A white stone*,—an allusion to a prevalent custom of giving a white stone as a pledge of friendship and hospitality, hence, a title to heaven. *A new name*,—perhaps as kings gave new names to favourites (Dan. i. 7); or, more probably, the name of the glorified Redeemer himself (ch. iii. 12; xix. 12), the preciousness of which “no man knoweth” but the saved.

PRACTICAL LESSONS.—1. The poorest in this world may be rich for the next (v. 9). 2. Let us beware of being Christians only in name (v. 9). 3. Those who fear God need fear no one else (v. 10). 4. We must fight against sin now, if we would reign with Christ at last (vs. 10, 11). 5. Error in doctrine often leads to sinful indulgence (v. 14): let us pray to be saved from both.

QUESTIONS FOR THE SCHOLAR.—Where was Smyrna? What was the object of this letter to the church there? Who was probably its minister at this time? How could the church be both *poor* and *rich*? Would you rather be poor with Christ, or rich without Him? Why does Christ say those “*Jews*” were *not* Jews? Can He distinguish between professing Christians, and true Christians now? What does He promise to those who suffer for Him, and overcome temptation? (vs. 10, 11). What is the “*second death*?” Where was Pergamos? Why was it called “*Satan’s seat*?” What was commended in the church there? What was condemned? Tell what you know of the history of Baalam (Numb. xxii. xxiii. xxiv.) What is meant by the hidden manna? The white stone? The new name? What useful lessons may we learn from this passage?

LESSON VII. FEBRUARY 18TH, 1872.

TO THE CHURCH IN SARDIS.

Rev. iii. 1-6.—Sardis, the capital of the Province of Lydia, was about 40 miles east of Smyrna. The letter to the church there was one of mingled reproof (vs. 2, 3), warning (v. 3), commendation (v. 4), and encouragement (v. 5). Like each of the others, it begins by calling attention to the majesty and grace of Him who addresses it. v. 1. *Seven spirits of God*,—thought by some to be “the seven angels,” mentioned in ch. viii. 2. But, the fact that they are associated by John, with the Father, and the Son, in his salutation in ch. i. 4, (as the Holy Spirit is in the Apostolic benediction, 2 Cor. xiii. 14), shows that the language must refer, not to any creature, but to the Holy Spirit. The number, *Seven*, is the emblem of *perfection* (Numb. xxiii. 1: Matt. xviii. 21, 22: ch. x. 3), and denotes his infinite power and grace. *He that hath, &c.*,—Christ can send, or withhold the Holy Spirit (John xvi. 7). *Seven Stars*,—the ministers of these churches (ch. i. 20), whom He had appointed, and could remove when it pleased Him. *I know*,—See on v. 2. *A name that thou livest*,—they professed to serve God, and perhaps, like the Pharisees, had a great reputation for piety (Matt. vi. 5: xxiii. 27). *Dead*,—without spiritual life (Eph. ii. 1, 5); this was characteristic of the church, as a whole; those mentioned, v. 4, were exceptions. *Watch*

ful,—against further declension (1 Cor. xvi. 13). *Strengthen, &c.*,—cherish, by the use of the word of God, and prayer, what little piety there is left among you. *Ready to die*,—in danger of being extinguished altogether. *Not perfect*,—how mildly does He reprove them for their grievous backsliding! v. 3. *Remember how, &c.*,—either, how great their advantages had been; or, how eagerly they had at first received the gospel (Gal. iv. 14–16), perhaps both. *Hold fast*,—or rather keep guard, as a sentry. *Repent*,—See on v. 5. *I will come*,—by afflictions and judgments (ch. ii. 16). *As a thief*,—a proverbial phrase, signifying suddenly, and unexpectedly. v. 4. *Names*,—persons. The word *even* is omitted in many ancient copies. *Not defiled, &c.*,—have not dishonoured their profession. *Shall walk with me*,—a promise of intimate fellowship with Christ, in heaven. Compare Gen. iii. 8 : v. 24; Amos iii. 3. *In white*,—the emblem of purity (ch. iv. 4 : vii. 9). *Worthy*,—rather, fit in character; none can ever be *worthy* of heaven. v. 5. *Overcometh*,—See on v. 7. *Raiment*,—clothing. *I will not blot out, &c.*,—the name of such are “written in heaven” forever (Luke x. 20). *Book of Life*,—a figure borrowed from the custom of taking the census. See the marginal reading in Luke ii. 1. Also, Phil. iv. 1, ch. xx. 15. *I will confess, &c.*,—will own him as one of my disciples (Luke xii. 8). v. 6. See on v. 7.

PRACTICAL LESSONS.—1. No mere profession of religion, however fair, can deceive the heart-searching Saviour (v. 1). 2. Let us watch against the first symptoms of spiritual declension (v. 2 : James i. 15). 3. Great advantages ought to make us doubly anxious to improve them (v. 3 : Luke xii. 48). 4. How precious the reward offered to such as try to imitate the spotless Jesus (v. 4).

QUESTIONS FOR THE SCHOLAR.—Where was Sardis? What was the general character of the church there? Who is meant by the “the seven spirits of God?” Why is the number “seven” used? (Can Jesus give us the Holy Spirit? Explain the words “a name that thou livest?” How were they dead? What did Jesus exhort them to do? What did he mean by the threat in v. 4? Were all the members of the church equally fallen? What did He promise the few faithful ones? What is the Book of Life? Whose names are in it? Do you think *your’s* is in it? How will Christ confess His disciples at last? What are the lessons to be learned from this epistle?

LESSON VIII. FEBRUARY 25TH, 1872.

TO THE CHURCH IN PHILADELPHIA.

Rev. iii. 7–13.—Philadelphia, now called Alleh Shehr, or city of God, was situated about 30 miles south-east of Sardis. Like the letter to Smyrna, this is one wholly of commendation and encouragement. v. 7. *He that is holy, &c.*,—literally, “the Holy One, the True One,”—titles belonging to God only (Isa. xl. 25 : ch. vi. 10), but applied to Christ, as God; Acts ii. 27 : iii. 14. *Key of David*,—emblematic of the authority of Christ. See Isa. xxii. 22 : ch. i. 18. *He that openeth, &c.*,—he that can give access to the privileges of His kingdom (Matt. vii. 7), or to any part of the world, to preach His gospel (2 Cor. ii. 12). v. 8. *An open door*,—liberty, to the fullest extent, to follow Christ, and to labour for Him. *A little strength*,—not as much as might have been expected. *Kept my word*,—the doctrines of the gospel. *Not denied my name*,—in the hour of temptation, or danger. v. 9. See on ch. ii. 9. *To come and worship*,—to do homage to you, as the true Israel. See Isa. lx. 14 : 1 Cor. xiv. 25. v. 10. *The word of my patience*,—my command to be patient. *Will keep thee*,—by special grace. *The hour of temptation*,—probably the persecutions by the Roman Emperors. *All the world*,—the church everywhere. *To try them*,—to prove the genuineness of their piety. v. 11. *I come quickly*,—by judgments upon the ungodly (v. 3). *Hold fast*,—thy faith and patience. *That no man*,—no enemy. *Thy crown*,—See on ch. ii. 10. v. 12. *A pillar*,—he shall be promoted to a position of dignity and trust forever. Compare Gal. ii. 9. *Will write upon him*,—as an inscription. *The name of my*

God, &c.,—to signify that God delights in him, and that he belongs to the city of God. *New Jerusalem*,—the church of God. *Which cometh down, &c.*,—a figurative way of saying that God's plans for the establishment of His kingdom upon earth are being accomplished. *My new name*,—See on ch. ii. 17. v. 13. Notes on ch. ii. 7.

PRACTICAL LESSONS.—1. Christ for us, is stronger than all the world against us (v. 7). 2. Them that honour God here, He will make all the world to honour at last (v. 9). 3. The Lord knows all the temptations that are to try us, and can give us grace to bear them (v. 10). 4. How blessed is the reward of the faithful at last! (v. 12).

QUESTIONS FOR THE SCHOLAR.—Where was Philadelphia? Did Christ commend or condemn the church there? Who was the Holy One spoken of in v. 7? What does that prove Jesus to be? What is meant by the key of David? What does Christ open and shut as He pleases? What liberty did He give this church? How had they kept His word? What does Jesus promise to do for them in return? How do persecutions try men? Explain the words, "I come quickly?" Of what danger does Jesus warn them? How would He honour the victor? Have you any hope of that reward? Have you begun to fight under the banner of Jesus? What practical lessons may we learn from this epistle?

LESSON IX. MARCH 3RD, 1872.

TO THE CHURCH OF LAODICEA.

Rev. iii. 14-22.—Laodicea was the capital of Greater Phrygia, and was situated about 40 miles east of Ephesus. The church there was rich and worldly. Our Lord had found something to commend in each of the others; but *nothing* in this. v. 14. *Angel*,—minister. *The Amen*,—a Hebrew word signifying truth, or faithfulness, as if our Lord would say, 'I, who am *Truth* itself, declare these things unto you.' *The beginning of the creation, &c.*,—the Head or Prince of the universe. Some think it means, "He who began or produced the creation of God." But though that is true, (John i. 3; Col. i. 16,) it is doubtful if that is the idea here. v. 15. *Neither cold nor hot*,—indifferent, neither opposed to religion, nor zealously promoting it. *I would, &c.*,—either against me or for me; open enmity would be more consistent, and do less harm, than a hypocritical profession. See Josh. xxiv. 15: 1 Kings xviii. 21: Matt. xxi. 31. v. 16. *Spue*,—vomit; as luke-warm water often causes vomiting. Observe our Lord's *loathing* of such a state. Compare Lev. xviii. 28. v. 17. *I am rich, &c.*,—Some take this to mean *spiritually* rich, as the Pharisees felt (Isa. lxxv. 5: Luke xviii. 11); but as the true riches commended to them in v. 18 are contrasted with those of v. 17, we must understand it of *worldly wealth*; a sad illustration of the danger attending riches (Matt. xiii. 22: Mark x. 24: 1 Tim. vi. 9, 10). *Wretched, &c.*,—literally, the wretched; a very emphatic expression, which might be paraphrased,—'if there was ever one wretched, it is thou.' The fact that they did not *feel* this, was one of the chief elements in their wretched condition. *Miserable*,—in a pitiable state. *Poor*,—in regard to all their soul's wants. *Blind*,—unable to see themselves, the world, and the blessings offered them by Christ, as they really are. *Naked*,—nothing to hide their guilt and shame. v. 18. *I counsel*,—I advise, as your friend, though I might demand it, as your offended Lord. *Buy of me*,—(Isa. lv. 4: Matt. xiii. 44), by repentance, and faith in my blood. *Gold, &c.*,—earth's most precious metal, being put for Heaven's best gift, salvation (Matt. vi. 20). *White raiment*,—Christ's perfect righteousness, with which God clothes all who believe in Him. *Eye-salve*,—the teaching of the Holy Spirit (1 Cor. ii. 9, 10: Eph. i. 18). v. 19. *I love*,—Jesus loved them still, although they had so grieved Him. *Rebuke*,—(Prov. iii. 12: Heb. xii. 6). *Chasten*,—to correct by punishment, as a parent does his child. *Zealous*,—in earnest. v. 20. *At the door*,—of the heart, which is here represented as a house, into which Jesus wants to come, but will

not force an entrance. *Knock*,—by His word, His providence, His Spirit, &c. *Will sup*,—will have the most intimate fellowship with Him (John xiv. 23). v. 21. (ch. ii. 7). *Sit with me, &c.*,—to share my glory and joy (Rom. viii. 17 : II. Tim. ii. 12). *I also overcame*,—on the cross (Col. ii. 15). *Am set down, &c.*,—(Phil. ii. 9–11 : ch. xxii. 1). v. 22. See on ch. ii. 7.

PRACTICAL LESSONS.—1. God abhors indifference and formalism, especially in professors of religion (vs. 15, 16). 2. The rich are poor without Christ, and the poor are rich with Christ (v. 17 : ch. ii. 9). 3. Jesus can supply us with all we need, for this world, and the next (v. 13). 4. Let us open our hearts to receive Him.

QUESTIONS FOR THE SCHOLAR.—Where was Laodicea? What was the character of the church there? What is the meaning of “Amen?” How is Jesus “the beginning of the creation of God?” Explain the phrase “neither cold nor hot?” Why would Christ rather have them “cold,” than “luke-warm?” In what sense was this church “rich?” In what sense “wretched, and miserable” &c.? What was meant by “gold,” “white raiment,” and “eye-salve?” (v. 18). How could they buy these of Christ? What does Jesus do to those he loves? (v. 19). How does He knock at the door? Why? Have you opened your heart to Him? What promise does He make? (v. 21). What lessons may we learn from this epistle?

Obituary.

MRS. ALEXANDER HAY, OF WARWICK.

A MOTHER IN ISRAEL DEPARTED.

Mrs. Hay, beloved wife of Deacon Hay, of Warwick, Ontario, and mother of the Revs. William, James and Robert Hay, peacefully fell asleep in Jesus, as the sun was setting, on the first Sabbath of the year. Her health, up to the preceding Friday, had been remarkably good. On that day, however, while sitting at the dinner table, she was suddenly attacked with a stroke of paralysis. Medical aid was speedily procured, but all human efforts were unavailing. The Master had sent the summons to call her home. The few remaining hours of her life were passed without the power of speech, but occasional manifestations of consciousness were apparent.

Mrs. Hay was born in Rutherglen, near Glasgow, Scotland, on July 11th, A. D. 1793. She immigrated to Canada with her husband in 1820, having been married two years previously. In 1835 the family removed to the township of Warwick, where they secured a comfortable home. A Congregational Church was formed a few years subsequent to that period, and Mrs. Hay became one of its first members, and continued so until the Head of the Church took her to be with Himself.

As a *wife*, she was devotedly attached to her husband, and cared for him as if he were, as he virtually is, a child again. As a *mother*, her children rise up to call her blessed. She had the happiness of knowing that they are all—seven in number—consistent members of the Church of Christ. Three of her five sons are Congregational ministers, actively engaged in pastoral work—one in Illinois, and the other two in Ontario. As a *Christian*, she was an humble devoted follower of the Lord Jesus, punctual in her attendance at the Lord's house, and consistent in her daily life.

Mild in disposition and regular in her habits, Mrs. Hay gracefully adorned woman's true sphere.—Home. “She opened her mouth with wisdom; and in her tongue was the law of kindness.” “A woman that feareth the Lord, she shall be praised.”

Fond of Christian intelligence, her habit was to read a portion of the *Montreal Witness* and the *Advance* newspapers, in the evening, and then a few chapters of the New Testament before retiring to rest. She also delighted in reading "Pilgrim's Progress." Her last reading in that book, according to her mark, was where Christian had arrived at the land of Beulah, which might account for a few words which escaped her lips prior to her decease, "Happy land."

Her remains were followed to the grave by a large concourse of sympathizing friends, and the occasion was improved by a discourse from the following words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

JOHN SALMON.

Forest, January 16th, 1872.

Mrs Hay was no ordinary woman, as all who knew her intimately will readily admit. She belonged to a family of superior mental abilities, who made the most of their opportunities. She early began her Christian career, and her course from that time was onward and upward. A short time since we had a letter from one of her daughters, in which she wrote that she thought her mother was becoming more angelic and heavenly continually. We little thought it was the indication that she was so soon to take her flight to the bright world above. Holding the relations of pastor to her, for sixteen years, we can recal only pleasant memories. She adorned every position she occupied, as a wife, a mother, a friend, a Christian. We have seen few who were her equals; calm, cheerful, hopeful, wise, her husband and family confided lovingly in her, and arise and call her blessed.

D. M.

Unionville, January 19th, 1872.

Correspondence.

FROM THE CAPITAL.

DEAR EDITOR,—Having been deputed by the Missionary Society to visit some of the churches in the western portion of the Eastern District, and without an assurance that it devolves upon me to furnish a report of progress.

At the outset I had to sacrifice an entire day, starting twenty-four hours in advance of "Time Table" requirements, to prevent disappointment, through the utter unreliableness of the Grand Trunk Railway. One of the casual advantages thus gained was a sight of a merry party of Rev. R. Lewis's Sabbath School children and friends keeping Christmas Festival somewhat in advance. Another casual advantage which I greatly prized was a visit next morning to the Deaf and Dumb Institute in the neighbourhood of Belleville. The Steward is a valuable accession to the faithful few who hold up our brother's hands. The noble edifice, in

its exterior proportions, no less than its internal economy, is a credit to the Province. Prof. Palmer, the gentlemanly Superintendent, received us with great cordiality, and entered into details of his department of philanthropy with an enthusiasm and exactness that indicate the right man in the right place. After witnessing with deepest interest the silent exercises of several classes, and surveying the extensive and commodious building, we were driven back to Belleville, thankful that so efficient a system of education for the deaf and dumb exists in our Province; and still more thankful that we were not of the numerous class needing such provisions. Every humane heart acquainted with this Institute must long to bring all such afflicted ones under its benign and quickening influence.

Returning to Missionary Deputation work, our annual meeting at Belleville was held that evening, December 19th. The pastor from the chair supplied in a

neat, concise address, all needful introductory materials and left the sole delegate the remainder of the evening, untrammelled by any other speaker's rights. The assembly which was highly respectable, largely represented other communions besides our own, who generously contributed. Forty-six dollars were given or promised. Nearly as much more may be added. This little band have recently secured important material advantages by the purchase of most eligible lots adjacent to the church. The town is improving rapidly, and well deserves its pretty name, for there are few towns in Canada that compare with it in beauty.

Next day proved the *hardest* of the season,—*that terrible snap*—which with one solitary exception, exceeded in intensity of cold, and wild violence of gale, any experience I have had of Canadian winter rigours. After an early breakfast before six, I was conveyed to the Railway Station, and there waited nearly two hours, the Grand Trunk train being, as usual, much behind time. A three hours' ride brought me to Cobourg, and after a most refreshing repast at our old friend Mr. Field's, Master Arthur Pedley took me on the remainder of my journey, in an open sleigh, to Cold Springs. That was the hardest ride I ever had. Every minute the cold was becoming more intense as we gradually ascended to the highest water shed of the region, about 700 feet above the level of Ontario lake. The concentrated strength of frost, and hail-like snow in a dense blinding cloud, driven in our face by a furious gale, severely tried our powers of endurance. My driver having to be more exposed, suffered repeated frost bites. At length stiff with cold, I tumbled out of my wrappings and thankfully took shelter under Rev. Charles Pedley's roof. But I was grieved to find our good brother so seriously shaken by disease. His countenance and voice betokened an entire breaking down of health and strength. He was barely able to sit up during the remainder of the afternoon, having arisen from his bed on my arrival. By advices just received, dated the 13th January, my fears respecting him are confirmed, his medical adviser deeming his state critical. When the hour of meeting came, the

storm was raging with unabated violence, and the intensity of the cold was fearful. The two fires in the little Sanctuary seemed utterly powerless, in qualifying the temperature. Only nine persons braved the rigours of the night. The Rev. Mr. Murray, (Canada Presbyterian pastor of a neighbouring village,) had driven several miles through the heavy drift and blinding storm, to assist his afflicted fellow-labourer, for whom he expressed to me the very highest regard. At his advice, with the pastor's concurrence, the brave few were dismissed, and for the first time there, the people failed to meet the deputation, who had travelled 236 miles through the wildest winter weather to address them! But under the circumstances the good Master would not hold them guilty of indifference.

The return drive next morning, with the thermometer about 25° below zero, and the wind still very high from the N. W., was sufficiently bracing; but every mile of the retreat from Cold Springs sensibly lessened the bitterness of the cold. At Cobourg, as the guest of Mr. John Field, junior, I luxuriated for a while somewhat after the fashion of the dog beside the roaring fire, in the warmest corner, for none seemed too warm. The evening was comparatively moderate and calm, but the snow flakes were falling thick, and what was much more unfavourable, the town was in great commotion about the election of an M. P. P., with a mass meeting of electors at the same hour as our Missionary Meeting. The attendance as might be expected was small. Being unassisted by any of the town pastors, I preached a sermon. The collection here being accounted a mere catch-penny supplement to the subscription list, which by the way had not yet been opened, the amount is not worth mentioning.

Thus ended my portion of the Deputation work. As I retraced my homeward way I could not satisfy myself that any equivalent had accrued to the Lord's cause, for the outlay of time and money and vital powers incurred by that round journey of 472 miles.

Changing the theme, I will add a few lines respecting the observance of the Week of Prayer at the Capital. The associated pastors agreed to hold the daily services as last year, in the Congre-

gational church at 4 p. m. The Church was well filled. On Monday, the Rev. W. Moore, (Can. Presbyterian) presided, and Rev. D. M. Gordon, (Kirk of Scotland,) delivered an address. On Tuesday, your correspondent presided, assisted by Rev. W. McLaren, (Can. Presbyterian); on Wednesday, Rev. W. Stephenson, (Wesleyan Methodist) and Rev. B. Lane, (Episcopal Methodist,) and so on to the end of the week. On Friday evening, an additional service was held in the Banks Street Presbyterian Church at 7½. The Rev. W. McLaren presided, and addresses were given by Revd's. W. Stephenson, B. Lane, and your correspondent. The attendance was about twice that of the afternoon. An excellent brotherly cordiality, without much talk about union, characterized all the services, which were from the first much better attended than any previous year, yet there was a lack of spiritual unction and believing importunity.

Last evening, W. J. Patterson, Esq., of Montreal, Secretary of the Dominion Board of Trade, favoured us with a Lecture, for the benefit of the Congregational Church, on "the Revolutions of the last half Century." It was a rapid panoramic survey of all the striking features of the World's history during that period, especially of social and commercial, scientific and mechanical progress. Its delivery occupied an hour and a half, and I have never listened to so substantial and instructive a resumé of the movements moral, intellectual, and economic, of the 19th century. Other churches will do well to ask the lecturer to confer on them the like favour.

If not already too lengthy, permit me to say a few words in reference to some extracts from communications from my pen to the Treasurer of the London Church, given to the public by a correspondent of the C. I. in its December issue.

1st. These letters were *private*, and not official. Though then "pastor of the Paris church," I wrote them in reply to private inquiries, as a private friend of the London Church, my my first pastoral charge, and as such, always dear to me. Neither were they official communications from the Missionary Society. While a member of the

Western District Missionary Committee, I was not acting as its Secretary. The London church had made no official application to the Committee, but as I understood my correspondent, wished to secure my personal advice and interest in obtaining a pastor.

2nd. The "*authorized*" intimation that "should the church succeed in securing the services of Rev. _____, they may reckon on a supplementary grant, not exceeding \$200," was based on a personal promise made by a liberal member of the Committee, who was desirous of helping the London church to secure the minister named, the Committee being unable to make 'so large a grant, at the time, from the Society's funds.

3rd. When the church failed to secure the party above referred to, he being then happily settled in Michigan with a salary of \$1,400, the same correspondent sought further counsel, not of the committee, but of their old pastor, nor naming as the object of their thoughts, the "Student" your correspondent supposes. The "Student," whose interests the writer so zealously espouses, was not alluded to in the correspondence. The cautionary sentence, quoted by him from my second letter, proceeded on the acknowledged principle, upon which the Missionary Society has always acted, already sufficiently explained by the Rev. K. M. Fenwick, in your last issue *viz.*, that the Committee must exercise its own judgment respecting the probable fitness of the proposed appointment.

Your's truly,

EDWARD EBBS.

Ottawa, 17th January, 1872.

MISSIONARY ADMINISTRATION

MR. EDITOR,—Permit me, as th mover of the resolutions respecting the Missionary Society, at the last meeting of the Union, to express my deep regret that they should have given rise to the correspondence which has appeared in the *INDEPENDENT* during the last three months. In any case, dissensions between brethren are unfortunate; but when, as in this case, there is the strongest motive for unity in the feebleness of our numbers, as compared with some other denominations, it is doubly incum-

bent on brethren to stretch forbearance and kindness to the utmost limit compatible with principle. Surely no further discussion involving personal issues will take place. It can only embitter relations which ought to be fraternal, and call off attention from matters of primary importance to questions which are not to edification.

The question, whether the Committee of the Missionary Society does or does not exercise a kind of episcopal control over the churches to which grants are made, is one that may be fairly discussed in your columns. This discussion, moreover, involves in its issues the whole of the operations of the Missionary Society.

It is a settled principle in the administration of public funds by committees or boards of direction, that the granting of such funds involves responsibility for their proper distribution. An individual may do what he pleases with his own (being, of course, answerable to God), but they who administer the funds of others must answer also to their clients. The committee of a Missionary Society cannot, therefore, even if they desired it, avoid such enquiries as are necessary to satisfy them whether funds will be wisely administered or not; nor can they, with a proper sense of their fiduciary capacity, avoid taking an interest in the proceedings of any church dependent on their bounty. Their very capacity of trustees binds them to such a course, and if, in neglect of their obvious duty, they distribute without enquiry, or take no subsequent interest in the body to which aid has been granted, they cannot be said to have fulfilled their duty. In fulfilment of duty, they must oversee, and not only so, they must impose conditions; and inasmuch as the grant is supposed to be a necessity, for otherwise it would not be asked, the imposition of such conditions involves control. I am here, bear in mind, discussing the matter as one of pure theory, but those who are acquainted with the working of the Missionary Society will easily recognize, in the foregoing sketch of what ought to be, the principles on which the Committee have actually proceeded. The Society has exercised oversight of missionary churches, has imposed conditions upon them, does reserve the right to ap-

prove of the pastor, and does, therefore exercise control. Indeed, as wise and faithful men, the Committee could not act otherwise. It is not to be supposed that they would make a grant to a church which had been weak enough to call an unworthy or unsound minister, or to one which was flagrantly neglecting its duty, or to another which was acting in contradiction to our principles. There are other contingencies, but I name these primary ones for the sake of illustration. Such matters are enquired into,—must be inquired into,—and this by persons who are not members of the church; and on the result of enquiry depends the action that is taken. Oversight and control being, therefore, a necessity in the operations of a Missionary Society, I submitted at the annual meeting, and reiterate now, that this state of things is not desirable *per se*, and should be viewed only as a temporary expedient, to be got rid of at the earliest moment. That can scarcely be considered a true representation of Independency or Congregationalism where a foreign body exercises constant oversight and control over the individual church, and it will be readily acknowledged that every effort and sacrifice should be made to bring such a state of things to an end.

There are several obvious difficulties in the administration of a Missionary Society, under such a system as ours. There is on the one hand the danger of churches, which are well able, with labour and sacrifice, to maintain the gospel, acquiring a habit of chronic dependence on the Missionary Society for aid,—with labour and sacrifice, I say, and emphasize the words, for the churches which are financially independent have not reached their position, and do not maintain it, without both. Not that many missionary churches do not exhibit these qualities, too; but I desire to discuss principles at present, not to judge cases. That there is such a danger must be acknowledged. It lies in human nature. Even Christian human nature is not proof against it; for where there are funds for distribution in the hands of a committee, and the application to such committee will obviate the necessity for hard work and self-denial, the temptation to work and give moderately is strong.

The other danger is, that the funds of the Society may be called for and distributed in places where there is no prospect of establishing a true representation of our principles. There may be places where our entering in would only intensify sectarianism, and stimulate an already over-zealous denominationalism. There may be others where our continuance only produces the same effect. Canada is not free from an evil which is calling for serious attention in the mother country,—the multiplication of denominations in narrow fields to such an extent that none can be properly supported. A very able paper on this subject was read at a late meeting of the Congregational Union, and a scheme shadowed forth for a sort of Concordat between the Protestant churches, to prevent unseemly rivalry in places of small population, and the multiplication of "causes" to their mutual destruction. Now, when our brethren in Great Britain are pursuing this course, it is for us to consider whether there is not a danger of our pursuing an opposite one. If we do, we shall surely be sowing seeds of sorrow. It is the glory of the Congregational churches that they are not a sect, and we boast of our catholicity of sentiment, not on the whole without reason. But we must have learned that Congregationalism, like other forms of Protestantism, has certain proclivities and adaptations: How and why it is so, is a somewhat deep question; but it is certain that Methodism grows well in one sphere and will not flourish in another; that Congregational churches take root here and wither away there; that the Church of England and the Presbyterian Churches have their special fields of adaptation, and that attempts to introduce them elsewhere end in failure. God has apparently fitted us for large centres of population in England, but this rule does not hold so generally in America. What spheres are suitable we find by experiment; but it is a part of Christian manliness to be ready to acknowledge a mistake, and to transfer labour and sacrifice to more promising fields.

Let me, in conclusion, make a few suggestions of a practical character:—

First. That as a necessary complement to the operations of our Missionary Society, a systematic visitation of all mis-

sionary churches be organized, such visitation to be performed, if possible, by one whose whole time is devoted to the work, and whose talents and gifts fit him to quicken and confirm the churches.

Second. That efforts be made to establish a society on the model of the Chapel Building Associations of London, Manchester, and other places in England. To nothing has Congregationalism been more indebted for advancement of late years than to the large-hearted operations of these Societies.

Third. While still pursuing the policy of sending good men into new fields, and sustaining them well till the experiment is fairly tried, whether God intends to leaven the community by us, I suggest that the Missionary Society do not shrink from withdrawal when the Divine hand indicates plainly that His work is to be done by others, and extend its energies in another direction.

G. HAGUE.

Toronto, January 18, 1872.

NEW ENGLAND AND NEW YORK.

DEAR BROTHER,—There are many sources of pleasure in mingling with American Christians, but we felt this the more in our late visit from the obviously improved feeling of friendship between the great Republic and Great Britain, and the deep interest evinced in the critical position of the Prince of Wales, and the prospect of his recovery.

We went, as on former occasions, to solicit aid in behalf of the French Canadian Mission, and although the time was inopportune from the disastrous fires in Chicago and other parts of the Western States, together with the pressing claims of Home and Foreign Missions, we were kindly received by many, and reasonable help was afforded. Drs. Webb, Kirk, Blagden, Todd, and Bacon, of New England, and Drs. J. P. Thompson, Crosby, Ormiston, and others, in New York, very readily endorsed the agent in his work, and several New York papers cheerfully admitted a statement of the mission in their widely circulated columns. As an outside object, and in a foreign country, the same interest cannot be expected as in more immediate claims: it is enough to note the friendly

spirit evinced, and the aid rendered by many.

Several inquired, how we Canadians felt with regard to *Annexation*, and were not a little surprised when I told them, that while desirous to be upon the most friendly terms with them, we were perfectly content with our mode of government, under which we are growing in population, education, wealth, and religion; and that it was probably best for both countries that we should remain as we are.

In some of the religious services we attended, some improvements and defects were observed with regard to singing in public worship. Under the new pastorate in Dr. Kirk's church, we were delighted to find congregational singing introduced, and carried through efficiently. In other churches quartette singing still prevails, but there is evidently dissatisfaction in many minds. "Praise meetings," for congregational singing were reported, and largely attended. One brother I heard preach from the words, "Let all the people praise thee." It was a well composed sermon. He spoke of objectionable Hymns, praised the Psalms, and gave numerous specimens, which would have delighted some of our Presbyterian brethren in Canada; but there was very little praise from the people, the singing being mainly confined to a quartette choir. On another occasion, where I preached, I observed the same prevailing fashion; and when the hymn was announced, "Oh, for a closer walk with God," in which I thought the congregation would unite, the quartette choir alone sang it, and all these songsters shortly afterwards disappeared, as their services were no longer required. I like to hear good music and singing, but it seems to me a great lack where congregations are mere listeners, and withhold the stirring volume of sound emanating from many voices. In Presbyterian churches, whether in Boston or New York, congregational singing is prevalent, and I trust the practice will become more general in all churches.

Romanism in the States, as well as among ourselves, is not lacking in daring effort to interfere with religious freedom; but there are many noble American Christians who are disposed to resist the encroachments of this despotic power,

and to have fair play among the people. In a ministerial meeting I attended in New Haven, the topic was discussed, "The relation of Romanism to freedom," and I was glad to hear Dr. Patton, and others, speak in the way they did; and in New York, the *Observer*, the *Evangelist*, the *Daily Witness*, and other papers, give forth no uncertain sound with regard to this anti-Christian system. There are noble workers there who honour the Bible, and do homage to the truth as it is in Jesus; and I noticed indications of revivals, which, I trust may be realized on a large scale, there and elsewhere.

JAMES T. BYRNE.

Whitby, Dec. 30, 1871.

MISSIONARY COMMUNICATION. No. 4.

MY DEAR SIR,—The last letter of the Rev. K. M. Fenwick leaves me nothing further to desire, as it is conclusive on the point in question. He acknowledges that "the Society has always claimed the right to have confidence in the pastor, as well as in the church, before making a grant." And that "each grant is made to the church, for the particular pastor settled over the church at the time the grant is made." Then, if the society has no confidence in the pastor, no grant is made. Exactly so. Q. E. D.

We may add as a corollary—The greater the confidence the larger the grant.

When Mr. Fenwick imagines that this disproves what he with so much vehemence denies, viz., "that the committee had exercised a kind of Episcopal authority, or control, over the churches in the settlement of the pastors"—he turns logic into laughter by its subtle argumentation.

However, the policy of the Society is declared, and that may yet be dealt with. As to the very heart-some desire of Mr. F., touching reprobation, I will say nothing, as I do not intend entering on a doctrinal discussion.

I am, yours, &c.,

JAS. A. R. DICKSON.

Toronto, Jan. 22nd, 1872.

[This correspondence is now closed.—
ED.]

Official.

C. C. MISSIONARY SOCIETY.—I beg to acknowledge with thanks, a donation of Ten Dollars to the funds of the Society by "Dubbleyn C——."

HENRY WILKES, G. S. T.

Montreal, 18th Jan., 1872.

CONGREGATIONAL COLL. OF B. N. A.—Churches or District Committees, requiring the services of a Student during the vacation, will greatly facilitate the making of suitable arrangements by an *early application*. In any cases where the pecuniary assistance of the Missionary Society is expected, the application must go to the District Secretary. If this be not required, the requisition may be sent direct to me; only, let not an immediate reply be anticipated, for it occupies some time properly to adjust matters.

HENRY WILKES,
Principal.

Montreal, 18th Jan., 1872.

THE WESTERN ASSOCIATION will meet in the Congregational Church, in the City of Hamilton, on Tuesday, Feb. 27th, at 3 o'clock, p.m.

The following are the exercises:—
Sermon, by Rev J. Salmon, B. A., Alternate, Rev. J. M. Smith.

Exposition, Rev W. H. Allworth.
Review, Rev. T. Pullar—"Beecher's Life of Jesus the Christ."

Essays, Rev. J. A. R. Dickson—"Truth that saves and how to present it."

"Rev. J. M. Smith—"Comparative growth of Congregationalism."

"Rev. E. J. Robinson—"The Second coming of our Lord."

We trust that each church in the district will send a delegate. Brethren will please notify the Rev. T. Pullar, before the 21st, of their intention of being present. Let prayer be made for the Association, so that our coming together may be stimulating and strengthening to all: so that great and gracious blessings may be received in all our churches.

J. A. R. DICKSON,
Sec. and Treas.

Toronto, 22nd Jan.

WIDOWS' FUND.—Received since last advice:—

Lanark, Church.....	\$6 60
Ottawa, do.	10 00
Montreal, Zion Church..	60 50

J. C. BARTON,
Treasurer.

Montreal, 20th Jan. 1872.

MISSIONARY MEETINGS—WESTERN DISTRICT—1872.

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

W. H. ALLWORTH,
Secretary.

"A SMOOTH SILKEN CORD."—An adversary of one of the Delhi converts, speaking of the change which the Gospel had wrought in him, said, "Before he was a rough rope of hemp, but now he is become a smooth silken cord."

News of the Churches.

ZION CHURCH, TORONTO.—This church, having been closed November 5th, for the purpose of repainting, decorating and furnishing, was re-opened on Sunday, December the 10th.

Three interesting and eloquent discourses were preached by the Revds. Alexander Sutherland, James A. R. Dickson, both of Toronto, and John Laing, of Cobourg. Mr. Sutherland's text in the morning was from I Cor., iii chapter, 11 and 15 verses. Mr. Dickson's subject in the afternoon was: "The Rise and Character of the New Testament Church." In the evening, Mr. Laing preached from the words: "It is more blessed to give than to receive." At the afternoon service, the Rev. F. H. Marling took part, and the Pastor gave a brief historical sketch of the church from its organization in 1834, to the present time, which appeared in the magazine for January.

On Monday evening, the 11th, the "Feast of Dedication" was held, at which 400 were present. A magnificent repast was furnished by Mr. and Mrs. Webb, which was most generously given by them, in addition to their subscription to the repair fund. Excellent addresses were delivered by Bishop Richardson, D. D., Dr. Jennings, Revds. F. H. Marling, J. G. Sanderson, W. Stewart, and James A. R. Dickson; Rev. J. Porter and Dr. Wickson, also took part in the devotional exercises. The choir gave a number of well executed pieces, including solos, trios and choruses.—Mr. Freeland, Secretary to the Committee, made a statement of their financial position, which was most pleasing.

The following description of the improvement of the church is taken from one of the Toronto daily papers:—

"The interior of the church has been repainted and decorated throughout.—The principal beams under the ceiling have been painted like Caën stone, with a running ornament in brown, and the pillars supporting these beams are painted to represent Derbyshire marble. The capitals are white and gold, the corbels on the walls which support the beams are also white and gold. The

front of the gallery is China white, with dead lavender panels, and the gallery is supported by small pillars of Sienna marble. The inside of the pews is French grey, the outside being grained in imitation of silver maple, and the vestibule and entrance doors are grained with oak. The pulpit is painted to represent various marbles of great beauty, and the centre, at the back, represents a niche which is surrounded by a moulded stile of Vermicelli marble with pannels sunk in it of Egyptian green and jasper. The pillars on either side are of red jasper, with capitals in white and gold supporting a heavy architrave of grey marble, and the pannels of the pulpit are of Galway marble, in a frame of grey marble. The band and other enriched mouldings are also of grey marble, while the frame is of rose antique. The pillars supporting the pulpit are Aberdeen granite with capitals in gold and white, and bases of black and gold marble, resting on a foundation of American granite.—The communion table is painted in keeping with the pulpit. The design of the architect has been well carried out by the painter.

"The clock is in black and Sienna marbles with bronzed pillars. The organ, rosewood oak and maple with gold pipes. A beautiful Brussels carpet of crimson, with a white and crimson border, has been laid on the platform, and a crimson and black Kidderminster carpet on the aisles. These with a rich pulpit cushion were provided by the ladies of the church and congregation. The decorations were entrusted to Mr. Elliott, of Cruickshank street, whose ability as a church and house decorator is fully conceded."

TORONTO—ZION CHURCH SUNDAY SCHOOL.—Last evening the anniversary of the above school was held, and from the happy expressions of countenance of scholars, teachers and friends, it was a great success, the lecture room being crowded. The Superintendent, Mr. W. C. Ashdown, presided, and in his usual pleasing and able manner set forth the progress and prosperity attendant upon

the efforts of teachers and officers during the past year. Mrs. Clapp, with her trained infant class, delighted the audience by singing and recitations. Having had prepared a beautiful stand of evergreens, on the top of which was placed a crown composed of roses, in the centre of the evergreen the word "Jesus" was placed in gilt letters, hung letter by letter as the children sang a verse appropriately, when the crown was at length placed on the top. The whole audience sang, "All hail the power of Jesus' name," &c. Mr. Robinson, ex-superintendent, addressed the audience and assured them of his continued sympathy and love for the interests of the school. Mr. Geo. Hague also delivered an address. The pastor, Rev. Mr. Jackson, then presented the superintendent with three handsome volumes of "Kittó's Cyclopædia of Biblical Literature," as an acknowledgment from the Church of his services. Mr. John Adams was also the recipient of a handsome bound Morocco Bible from the scholars of his class. A large number of prizes were also given to the successful scholars. After refreshments had been served, and the National Anthem sung, the pastor pronounced the benediction.—*Telegraph*, January 24th.

EVANGELICAL ALLIANCE, TORONTO.—Under the auspices of the Alliance, the Week of Prayer was observed by union services, which were fairly attended. For the coming year, in lieu of the monthly afternoon meeting, a quarterly evening service will be held. The following officers were elected for 1872: President, Hon. Vice-Chancellor Mowat; Vice-Presidents, Revs. A. Green, D.D., J. M. King, M.A., F. H. Marling, W. Stewart, B. A., Canon Baldwin, and Messrs. R. Wilkes and D. McLean; Treasurer, Mr. A. T. McCord; Secretaries, Rev. George Cochran and Mr. James Brown; Committee, George Hague, J. J. Woodhouse, John McBean, S. C. Duncan-Clark, John Turner, R. G. Banks, W. T. Mason, and all ministers who are members of the Alliance.

BOND STREET, TORONTO.—has been in rather a social mood during the past

month. On the 5th, the S. S. festival, with tea, music and recitations: by the scholars, prizes, &c. On the 9th, annual Teacher's meeting at the pastor's house. On the 18th, the annual church meeting, where tea was furnished to the members by the officers. The reports then presented were encouraging: a net increase in membership of 32, congregation constantly growing, revenue yearly on the increase. On the 26th, a social re-union, under the charge of a committee of the pastor's Bible class.

The evening for weekly prayer-meeting has been changed to Wednesday. Next United Communion in this church on February 14th.

CENTRAL ASSOCIATION.—This body, according to appointment, met in the Congregational Church, Markham Village, on the 16th inst., and continued in session over the following day. The number of members at the meeting was larger than usual—twelve ministers were present; three of the churches sent representatives. Two of the brethren who were appointed to prepare papers for this meeting, were unable on account of other duties to be with us. In as far as possible, the programme arranged at last meeting was carried out, and besides, a considerable amount of time was devoted to the discussion of a preamble and resolutions presented by Rev. B. W. Day, on the work which may be undertaken by this Association. The first evening, the annual missionary meeting of the church took place—an account of this will be given in another connection. On the afternoon of the second day, a considerable number of the friends were present at the exercises and discussions of the Association, which they seemed to enjoy very much. A new feature in this meeting, was the provision of a sumptuous tea for the brethren in the vestry of the church by the ladies, which afforded the members of the church, and friends, an opportunity of meeting with the ministers present. In the evening a public meeting was held, which was very well attended, and addresses were given by ten brethren. We felt it good to be there, and hope that much good will result from it. Revs. J. A. R. Dickson and S. N. Jackson were received into the Association.

The next meeting is to be held in Alton, for which the following programme was arranged.—Preacher, Rev. F. H. Marling; Essayist, Rev. J. A. R. Dickson; Written Sermon, Rev. T. M. Reikie; Review, Rev. B. W. Day; Exposition, Rev. R. Robinson. Text for plan by all the brethren, Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he which receiveth it."

D. MACALLUM,
Secretary.

KINGSTON.—CHRISTMAS TREE.—Yesterday, at 4 o'clock, the Sabbath scholars of the Congregational Church were gathered in the basement to witness a large and pretty Christmas Tree, loaded with every variety of toys and useful articles suited for boys and girls, and illuminated by numerous candles and lamps, the gift, we understand, of Mr. Geo. S. Fenwick. There was also a number of the children's parents and friends present. After the scholars had sung two or three of their favourite hymns, Mr. Geo. S. Fenwick gave a short address to the children, in which he said he was pleased to see so many happy faces and eager looks in a certain direction. He would have wished the articles upon the tree had been of more value, but he hoped they would accept them as a token of his regard and the interest he took in their welfare, and concluded by wishing them all "a Merry Christmas." The articles were then distributed by the Rev. K. M. Fenwick and Mr. Geo. S. Fenwick, each scholar receiving the article upon which was written his name, not one being missed; and were afterwards presented each with an apple. The singing of another hymn closed what was without doubt one of the happiest scenes in Kingston upon the Christmas Day of 1871.—*Daily News*, Dec. 26.

BROCKVILLE.—The new pastor writes as follows:—

"We have come to be somewhat settled now here in Brockville. Our new home is seeming more like home to us. The early part of winter has been severe, and

particularly so to us, after a stay of over twelve years near the southern tropic. Still, having passed without positive hurt, through the late sharp time of cold, we hope to be carried safely through the entire winter.

"Since moving into our new abode, we have had several agreeable visits, from a certain celebrity known to children under the name of Santa Claus: and, last week we had a visit of an equally surprising, and to us more novel kind. This visit was nothing less than an incursion—not of barbarians indeed, but of pleasant and worthy people, members of my church and congregation, to the number of about forty, who soon made themselves at home in different parts of the house. Tea and other refreshments being presented by our visitors, and partaken of freely by all, the company gave themselves to reading, singing, speaking of kind words and prayer. These exercises being over, the gathering dispersed, leaving as memorials of their visit, sundry articles in the line of provisions, groceries, apparel, furnishings, and money. It was pleasant thus to meet so many of those for whom we have begun to labour and pray. May the good Lord 'surprise' them all with his blessings.

JAMES HAY."

LONDON.—Our correspondent writes:—The interval between Mr. Wallace's departure for Montreal in September, and the Christmas vacation, was bridged over very comfortably. We have enjoyed the ministrations of many local pastors and some of the leading ministers of our own body. Mr. Wallace, after spending three Sabbaths in London, left for Montreal on the 8th of January, to complete his collegiate course. It is understood that the ordination will take place in May. We were sorry to learn that Mr. Wallace had been several weeks sick, but it is hoped that he is now fully recovered. Besides preaching six sermons in the city, and delivering an address at Methodist New Connexion S. S. Anniversary, Mr. Wallace distributed the Christmas Tree in our own Sabbath School, and presided at a "Social," in the lecture-room, on the 3rd January, under the auspices of the Mutual Improvement Society. The opening, or

chairman's address, on the proper aim and scope of such societies, was at once solid and brilliant. London is growing in wealth and population, and is recognized as the Capital of Western Ontario.

With God's blessing and good management, Congregationalism ought to become a power here and in the West. We pray that our future pastor may improve rightly his great opportunity.

FROME, SOUTHWOLD.—An excellent stable has just been erected on the parsonage ground, for the parson's accommodation. By this and the parsonage lately built, the church property is now about double the value that it was. Both are clear of debt.—J. I. H.

DONATION AT FROME.—The anniversary of the Sabbath School in connection with the Congregational Church here, was held on the evening of Dec. 28th. Addresses were delivered by Rev. gentlemen and others, while sweet music was supplied by several ladies from London. Fruit and cake provided by the teachers. On the following evening the younger members of the church repaired to the parsonage, unceremoniously taking possession of the same. By the baskets of eatables, it was evident to the pastor and his wife, that the intruders intended to take tea with them. After enjoying themselves for a time, they presented the pastor, Rev. J. I. Hindley, with a beautiful and substantial Cutter, valued at \$40, accompanied by an address, breathing love and attachment to both the pastor and his loved partner. In a few words Mr. H. gave a very affecting and suitable reply.—J. B. S.

HAMILTON.—The Congregational Church in this city, which had been a missionary church, originally planted by the London Missionary Society, and for many years sustained by the English Colonial Missionary Society, became permanently self-sustaining in 1858. Since that date there has been contributed by its members and friends no less than \$26,000, an average of \$2,000 annually, and an average of \$20 annually for each contributing member. 233

members have been added to the church, an average of nearly 18 yearly. Several years the removals to other places were nearly equal to the additions; yet, at present, the membership is nearly three times as large as it was in 1858. The attendance at the services has risen in the same ratio. The Sunday School has increased from between 40 and 50 scholars and 7 or 8 teachers, to 178 scholars and 19 teachers. The Sabbath Morning Young Men's Meeting; the Pastor's Young People's Monthly Meeting (now upwards of one hundred); the Ladies' Sewing Society, the Congregational Temperance Society, the Mutual Improvement Society and the Book Society, have all come into existence during these years.

The annual meeting was held last Monday evening after the prayer meeting, and was well attended. Mr. Edgar, the Treasurer, read the half-yearly reports, from which it appeared that for the Poor's fund, the Missionary fund and the General fund together, \$1,239.91 had been collected, which reports were received and adopted. He also gave a statement of what had been contributed for religious and benevolent objects, including Congregational claims during the whole year of 1871, amounting to \$2,820, leaving the Poor's fund without any balance—the Missionary fund with a balance in its favour of \$90.34; the General fund with a balance on hand of \$30.54, and the Ladies' Sewing Society with a balance on hand of \$200. This is the largest amount ever reached since the year when the present church edifice was erected. The pastor reported on the state of the church that upwards of 30 members had been added during the year, and twenty-five families have come into the congregation; that the various meetings on Sabbath had considerably increased, and that the other meetings were well attended. The Young People's Monthly Meeting especially was growing in interest and numbers. There had been many blessings enjoyed both in the ingathering of new members and in the spiritual progress of those within. The Superintendent reported on the Sunday School, showing marked progress and efficiency in that institution during the past year. There are at present on the roll 178 scholars and 19 teachers. On

two Sabbaths in December there were present 177 scholars and 19 teachers. Throughout the year the average on the roll has been 152, and the attendance 147, being a difference of five only in the number present from the number on the roll. Average teachers on the roll during the year, 18½, and average attendance 17½. There are two bible classes for young people, conducted by efficient and experienced teachers. Great credit is due to the "Ladies' Sewing Society," not only for aid to the school, but also for their handsome contribution of more than \$200, for the improvement of the church edifice. A cordial vote of thanks to the deacons was passed for their faithful services during another year.—*Times*, Jan. 12.

FERGUS.—The Soiree held by the Congregational Church, in the Drill Shed, on Friday evening last, fully came up to the expectations of the large audience. The Tea was got up in a style that reflected great credit on the ladies. After tea, James Ross, Esq., M. P., took the chair. Rev. Messrs. M. D. Archer, Speedside, Robt. Brown, Douglas, J. G. Laird, J. B. Mullan, and E. Barker, of Fergus, delivered short addresses, which showed that the best feeling prevails amongst the different denominations represented. The musical part of the entertainment, by the Misses Dexter, of Toronto, was listened to with rapt attention, every time they favoured the audience with sacred song. The proceeds amounted to \$80, and will be applied to the building fund.—*Fergus Record*, Jan. 12.

OWEN SOUND.—A meeting of the church and congregation was held in the new chapel, on Tuesday, 26th December last, when, despite the severe snow-storm, which diminished the numbers present, upwards of \$230 were subscribed towards the relief of the chapel from debt. At the same time, to the glad and grateful surprise of the pastor, he was presented with a donation, in first quality presents of clothing and in cash, to the value of upwards of \$40. The record of Paul's obligation to the Philippians (Phil. iv. 17,) and the hope

that this notice may provoke others to love and good works, induces this publication.

R. R.

DOUGLAS.—Last Sabbath was the anniversary of that, to us, most auspicious day, when, two years ago, we were permitted to dedicate our house of worship to the services of the Most High God. The pastor, Revd. R. Brown, preached in the morning, and the Revd. M. D. Archer in the evening. On Monday we held our annual soiree, and in many respects it was a model meeting of the kind. The committee had advertised that refreshments would be served in the W. Methodist Chapel, at 4.30 p.m. After which, the people would retire to our church, where, under the presidency of James Ross, Esq., M. P., they would be edified by speeches from the Revds. M. S. Gray, of Alton, M. D. Archer, of Speedside, Eramosa, E. Barker, J. B. Mullan (of the Kirk), Fergus, J. Little (W. M.), Tindal (M. E.), Wm. Millikan (C. P.), of Garafraxa, and the pastor of the church—said speeches to be interspersed with vocal music from the Melville Church (C. P.) Choir,—and this arrangement did not fail in one jot or tittle. The only thing that tended to mar the joy of those present, was the fact that our church was far too small for the occasion. However, those who could not gain admittance to the Congregational Chapel, organized a meeting in the Wesleyan Church, by calling Mr. A. Lightbody to the chair. At this stage dual representation became very popular. So the Revds. Messrs. Little, Barker and Mullan, cheerfully consented to do double duty, and thus did good service in both houses. The audience, though uncomfortably large, was most cheerful and attentive. The addresses of the different speakers were very pleasant and appropriate. Too much praise cannot be bestowed on the choir, for the cheerful manner in which the leader and his force responded to our invitation, and for the most efficient manner in which they contributed to the interests of the meeting. The financial result was, over and above all expenses, \$75.

On Tuesday evening we had a social, or rather a children's soiree, for the benefit of our Sabbath School. The children belong-

ing to the school were admitted free—while others paid a fee of ten cents. Tea was served in the Wesleyan Church, after which, all returned to the Congregational Chapel, which was comfortably filled, and two hours were spent in listening to speeches, recitations and singing, in which the children of the S. School took the principal part. The receipts of the evening were, \$13.

DOUGLAS.

REV. WALTER WRIGHT, of Muskoka, has applied for readmission into the Canada Presbyterian Church. His connection with the Canada Congregational Missionary Society ceased at the end of December.

LANARK.—In Lanark Village Church, on January 17th, was held a large and deeply interesting meeting, consisting of the children attending the Sunday School, and others interested in the occasion that brought them together. A tree, laden with dainties and valuable articles in almost endless variety, presented an appearance beautiful and attractive. One hundred glittering things, costing over eighty dollars, were hung on the tree, thirty-two dollars worth of which were given to the scholars, the remaining articles being special presents to particular friends. Before the tree was stripped of its valuable fruitage, Rev. John Brown, the esteemed pastor of the church, explained the nature of the entertainment and gave a programme of the proceedings of the evening. Rev. James Douglas gave an address setting forth the aim and end of the Sunday School, after which the gifts were put into the hands of the children, while others, older than children, were the receivers of very handsome presents. Just before the meeting ended, the pastor was presented with a very handsome German lamp which he gratefully accepted, while he gave to the donors a very suitable and sensible reply. —J. D.

MISSIONARY MEETINGS, DISTRICT OF QUEBEC.—Our first series of Missionary Meetings, for the season, in the Quebec District, has just closed. And though the weather has not been very favour-

able—no sleighing—a few days rainy, the rest very cold; the thermometer, at times, several degrees below zero, with high winds, yet the whole series was quite a success. The churches visited, were Waterloo, Granby, Abbotsford, Cowansville and Brome. The deputation—the District Secretary, and the local Pastors.

By a very unhappy mistake, the District Secretary was not able to reach the appointments made for him, at Crowhurst, Waterloo and Warden, for Sabbath, 19th November, but the Pastor, who was at Brome Corner, in the meeting, was able to reach the last two, and supplied the deficiency.

Being in Montreal, the District Secretary, after worshipping in Zion Church, in the morning, visited Amherst street Sunday School in the afternoon, taught a class of boys, and addressed the whole school before closing. This is a very prosperous Sunday School, with an excellent staff of teachers. One of our College Students, Mr. Griffiths, teaches the Bible Class. In the evening, the Secretary preached for the Pastor, Rev. John Fraser. This cause is growing. The church and congregation are increasing. They have now assumed the work of self-sustentation.

Our first Missionary Meeting was held in *Waterloo*, on Monday evening, 20th November, the Pastor in the Chair, and was addressed by Revs. L. P. Adams, C. P. Watson, A. Duff, and J. Howell, the District Secretary, giving a summary of the report. The little church here is progressing, though much retarded for want of a suitable place of worship. There is a vacant church in the village, but its consecrated walls cannot, as yet, be obtained for our unauthorized worship. On Tuesday evening we met in the *Crowhurst* school-house—the same officers and speakers as in *Waterloo*. This was a most enthusiastic meeting. Mr. Colwell is much encouraged in this part of his field, and may soon have the pleasure of seeing a church edifice erected.

Our next meeting was at *Granby* village. The audience was not large certainly, but it was very intelligent, and every one seemed deeply interested. Here, Brother Adams' place was supplied by our new Brother, Mr. Shipper-

ly, lately come from England, and now "doing the work of an Evangelist," at Abbotsford and Mawcook. We had, also, on the platform, the help of Mr. Normadeau, of the Grande Ligne mission. The choir did us excellent service. But, indeed, we ought to say this of all the places we visited. The contributions in this field, will be in excess of last year.

On the 23rd, we made our way to *Abbotsford*. Here, the District Secretary indulged in some very precious recollections of olden time, when under the pastoral care of the late Rev. R. Miles, who resigned the Pastorate of St. Maurice Street, Montreal, thirty-six years ago, and afterwards came out here and built and ministered for several years in the church in which we now met. We were glad and grateful to the head of the church, that we were able again to occupy this sacred edifice. The meeting was small in numbers, but a very happy one. We felt we could call it "Jehovah Shammah," for the Lord was there.

From *Abbotsford*, we came to *Mawcook*, a rising village, where the meeting was most enthusiastic. The school-house, which is not a small one, was full. Some misunderstanding about the time of meeting occurred, else we should have had a crowded house. The singing was excellent, as it was at *Abbotsford*, and the collection liberal. We should not be surprised to hear of a church edifice being erected here soon. In these two places, A. and M., Mr. Shipperly has laboured for a few months, with much acceptance, and we trust may continue to do so.

On Sabbath, 26th, a general exchange of pulpits was effected. Brother Howell preached at Waterloo and out-stations. Brother Watson, at Granby and So. Ridge. Brother Colwell, at Megg's Corner and Stanbridge, two of Brother Watson's out-stations; and the District Secretary among part of his former flock, at Cowansville and Brigham. At the former place, the church was full, and the whole audience most attentive. Text, Acts xxvii., 23:—words, "Whose I am and whom I serve." At the close of the morning service, the funeral of one of the old members of the congregation took place—Brethren Colwell and

Duff officiating. At the latter place, Brigham, the meeting was held in a hall over a new store. Formerly the preaching in this neighbourhood was wont to be from one to two, or three miles from this rising village, which will now become one of Brother Watson's principal stations. We gave a description of this remarkable place in a former volume of the *C. I.* Now the S. E. C. R. R. runs through, and for which the enterprising proprietor, whose name the village bears, has built a handsome station. A very large sash and blind factory has also lately sprung up; the machinery to be moved by steam. Several other buildings have been erected, since our last notice, and among them a very beautiful church edifice, built of brick made on the spot, and for this special purpose, at Mr. B.'s own expense. May the enriching blessing of heaven rest upon it.

The meeting in the afternoon was a good one, though the weather was very unfavourable. Text, Psalm lxxxvi., 5, "God ready to forgive." The young were invited to return in the evening to hear an address specially applicable to them. A goodly number met. The subject was, "The Celestial City and the way 'o it."

On Monday, 27th, Missionary Meeting was held at *South Granby*, in the Clow school-house. It was full to overflowing. Speakers and hearers seemed to enjoy the season exceedingly. It cannot be but some fruit will arise. See Isaiah lv., 11. What surprised us greatly here was, that this Station has enjoyed the weekly labours of the Congregational Bishops of Granby, for so many years, and are yet content to worship in a District school-house. We see they are rebuilding and beautifying some of their own houses. We trust they will hear the word of the Lord, by His Prophet Hag. chap. i., 7, 8, and, "Arise and build, lest that come upon them spoken of:" vs. 9, 10, 11.

The next meeting was at *Brigham*, and held in Mr. Blackwood's hall. It was the first of the kind ever held here, and was a most successful gathering. The speakers seemed greatly helped from on high, and the impression made on the audience was remarkable. Surely the Lord was in the midst of us, to bless his own word. If the amount of the

collection be any indication of the interest felt in the subject, we may "thank God and take courage,"—\$17.20.

On the morrow, we came to *Cowansville*. The day was cold, and the evening bitterly so, the wind blowing fiercely. Our audience was small, but very attentive and deeply interested. Here we had the help of a Wesleyan brother, Rev. Mr. Philip, of Dunham, who very happily addressed the meeting, expressing his delight to meet with us, and to hear of the success of our missionary operations. The speakers here were Bros. Watson (in the chair), Howell, Shipperly, Colwell, Philip, and Duff. As might be expected, under the direction of our chairman, the "service of song" was beyond all praise. The collection was the largest we have received in our tour—\$29.36.

Here the District Secretary felt it necessary to bid the brethren farewell, and journey homeward; but the report of the last two meetings of the series we give from the notes of Bro. Howell.

Thursday, 30th Nov., was intensely cold and rough, and Bros. Watson, Shipperly, and Howell found it very, very severe in travelling to *Meggs' Corner*. They received a warm welcome, however, from Mr. and Mrs. Terrill and family, and also from an Episcopalian family hard by. The meeting in the evening was small, it was so severely cold. The people, however, seemed interested. The collection was of course small, the numbers being few—\$3.55.

At *Brome Corner*, there was a tolerably fair attendance. The first part of the service was occupied with the installation of Bro. Colwell as pastor there. Mr. C. had gone to Waterloo, to be present at a donation visit at his house there, yesterday, but had returned. Bro. Watson introduced the service by reading the Scriptures, and, after prayer by Bro. Shipperly, gave a brief exposition of our principles. After singing, Bro. Howell enquired of the Deacon present, Bro. Jackson, if the call to Bro. C. was sustained; which being answered in the affirmative, and the acceptance of the call having been given by Bro. C., he (Bro. H.) offered the installing prayer and delivered the charge to the pastor. Another hymn sung, and Bro. Shipperly addressed a few words of most suitable counsel to the

church. These services were considered very interesting, and were followed by addresses on behalf of our missions, by Bro. Colwell, as Chairman, Bros. Watson, Shipperly, and Howell. The collection was rather over \$6.

Before separating, the brethren decided on holding a missionary meeting, during the January moon, at each of the following places: at Warden, (on the Waterloo circuit), Milton (Granby), and Adamsville (Cowansville.)

Already received on Granby circuit, \$59.59, besides the help given to maintain an Evangelist at Abbotsford, and Mawcook; village and near, \$28; Abbotsford, \$3.34; Mawcook, \$8.03; some additional sums expected from those two; South Granby, \$20.22. Collections at Waterloo, &c., not yet completed. All will appear, with particulars, in annual report.—A.D.

Sherbrooke, Dec., 1871.

GRANBY, Q.—Rev. J. Howell has resigned the pastorate, to take effect at the end of April.

REV. H. J. COLWELL received in December last, from his friends in the Waterloo and Brome Centre Congregational Churches, (of which he is pastor,) a splendid Buffalo robe, and other useful articles, and money to the value altogether of eighty dollars, for which, he desires to tender his heartfelt thanks. The friends are very kind and liberal, and are becoming more so; they give without parade, and are moved thereto by remembering that the Lord hath ordained, that he that labours in the gospel, should live of the gospel.

INVERNESS, Q.—Mr. John R. Black, student in the Congregational College, writes:—

"In contradistinction to the wonted custom of all, to seek the society and companionship of friends during the long looked for and enjoyable holidays, I took my departure to Inverness, a place entirely unknown to me, and whose people not one of whom had I ever seen, expecting, of course, to pass my "vacation" among entire strangers.

But what was my surprise, when I found some in waiting for me at the depot, who welcomed me in friendly words, and grasped my hand in a way that bespoke friendliness in terms stronger than words!

"A drive of 9 miles in a French 'carriole,' brought me to a comfortable farm house, where I was freely extended all the hospitalities of the house. Morning came (which was the Sabbath), and another journey of 3 miles brought me to a small-sized, but neat church, situate upon a beautiful rising eminence, in which were seated about 200 persons to hear the Word. I say to hear the Word, for this was strikingly manifest in their deep, unwavering attention throughout. During the week, in accordance with invitations extended me, I visited most of the brethren, whom I found anxious at all times, to discourse on 'things spiritual.' I preached to them on the two following Sabbaths, on the last of which, we partook of the 'ordinance of the Lord's Supper,' and, on the evening of the same had a 'Union Prayer-meeting,' in conjunction with the Baptist brethren. And although I had to leave on Monday for Montreal, it was resolved that the prayer-meeting should be kept up during the week. The Rev. Mr. Marsh (Baptist) kindly offered to preside."

SHEFFIELD, N. B.—On the 23rd December, four young ladies waited on the Rev. W. Williams with an affectionate address, accompanying the presentation of a "token of respect and love from the members of the congregation." The said token consisted of a money enclosure addressed to the Pastor and his wife, and a handsome present for their daughter; and was shortly followed by many excellent things, contributing to the good cheer of the season.

YARMOUTH, N. S.—In course of the month of November, the "Tabernacle Church," Yarmouth, purchased a house for a parsonage, at the cost of \$4,125, Deacon Freeman Dennis making a cash payment of \$1000, as his subscription. By competent judges it is asserted, that the building could not now be erected for less than \$6,000. For situation, it is beautiful, occupying one of the best

sites in town; conveniently distant from the "Tabernacle," and quite adjacent to the "Seminary." If the range of successful Christian effort by the church be in any measure proportionate to its study-window view, then assuredly "a great work" is to be done, in prospect of which, it is auspicious that "the people have a mind to work." In the interest of ministers and churches, we would that every Congregational church in the Dominion had its parsonage, and earnestly hope that the example set by the "Tabernacle" people may "provoke" many "to love and good works."—A. McG.—*Congregational Record*.

MILTON, N. S.—Here is a good example for zealous young people in our Sunday Schools in every Province. In Milton, says the *Congregational Record*,—

"Two little girls, one a Congregationalist, the other a Baptist, but both more Christian than denominational, concluded to hold a 'bazaar' together. They did so—proceeds \$7. They divided; and \$3.50 went to help to make the \$26 mentioned above. Two other little girls, desiring also to contribute to the S. S. Missionary fund, followed this example, and they too held a 'bazaar'—proceeds \$8. Thus they were able each to contribute \$4 of the amount. How much better must each of those little girls feel, having by their own efforts raised so much, than if it had simply been given to them by their parents. That is the best of the flock which is thus offered to the Lord."

MANITOBA YOUNG MEN'S CHRISTIAN ASSOCIATION.—Through the exertions of the Ven. Archdeacon McLean, LL.D., a Young Men's Christian Association has been organized in Winnipeg. Weekly meetings are to be held for the purpose of debates, readings, etc.

OTTAWA.—The Annual Report for 1871, just received in pamphlet form, exhibits a cheering financial condition,—expenses for the year all met, and \$200 of liabilities. There is still a debt of \$2,000 on this site. The church hopes to decrease annually its application for aid.

Good Words for the Family.

NOT KNOWING.

I know not what shall befall me,
 God hangs a mist o'er my eyes,
 And so, each step in my onward path,
 He makes new scenes to rise,
 And every joy He sends me, comes
 As a strange and sweet surprise.

I see not a step before me, as
 I tread on another year,
 But the past is still in God's keeping,
 The future His mercy shall clear,
 And what looks dark in the distance,
 May brighten as I draw near.—

For perhaps the dreaded future
 Has less bitter than I think,
 The Lord may sweeten the waters,
 Before I stoop to drink,
 Or if Marah must be Marah,
 He will stand beside the brink.

It may be, He has, waiting
 For the coming of my feet,
 Some gift of such rare blessedness,
 Some joy so strangely sweet,
 That my lips shall only tremble
 With the thanks they cannot speak.

Oh ! restful, blissful ignorance ;
 'Tis blessed not to know !
 It keeps me so still in those arms
 Which will not let me go,
 And hushes my soul to rest
 On the bosom that loves me so !

So I go on, not knowing,
 I would not if I might !
 I would rather walk in the dark with God,
 Than walk alone in the light,
 I would rather walk with Him by faith,
 Than walk alone by sight.

My heart shrinks back from trials
 That the future may disclose,
 Yet I never had a sorrow
 But what the dear Lord chose,
 So I send the coming tears back,
 With the whispered word "He knows."
 —*Friends' Review.*

CHARLIE'S ACCOUNT.

Little Charles was at school, and though just twelve years old, he was head of the class in arithmetic. His father had come home from his work, his mother

was out that evening visiting a neighbor whose boy was very ill of inflammation of the lungs. Charles, sitting with his slate, on a stool near his father, said :

" Now, do please give me an account, and you will see how soon I will do it ? "

" Well, I will, " his father replied.

" Are you ready ? A rich lady once found lying at her door, one summer morning, a little baby wrapped up in an old shawl. She could not find who laid it there ; but she resolved to rear it, and gave it out to nurse, keeping an account of all it cost her. When the little baby had grown up a fine boy of twelve years of age, she wrote the account thus :

A nurse for three years, at \$100 . . .	\$300
Clothes for twelve years, at \$20 . . .	240
Food for twelve years, at \$50 . . .	600
Lodging for twelve years, at \$25. . .	300
Teaching, books, etc., for six years, at \$10. . .	60
Doctor and medicines, three times . . .	25
	\$1,525

" Now, tell me the sum of it. "

Charles, after a little explanation, set to, and by multiplying, found out the figures marked opposite each article, and adding, found out that the little baby had cost the lady \$1,525.

" How much money ! " the boy exclaimed.

" Yes, it is indeed, Charles, " said the father. " Do you think you could pay as much ? "

" Oh no ! I have just one half crown grandpapa gave me. "

" Well, but, my boy, do you know you have to pay all that, and much more, to a kind lady ? "

Charles stared.

" Yes ! Are you not just twelve years old ; and what kind lady nursed you, clothed and taught you ? I thought Charles forgot who did all this for him when he put on a sulky face this morning, and went so slowly on mamma's errand to the baker ! "

The little face was bent downward and covered with blushes.

" Let me see your account, Charles ; there is something more to put down. For twelve years mamma has loved you, watched over you, prayed for you ! No

money can tell how much that love and those prayers are worth! When you grow up you might pay the \$1,525; but how will you pay mamma for her love?"

Charles' eyes filled with tears.

"I will not behave so again! I can never pay what I have cost her?"

When mamma came home Charles showed her the account.

She kissed him, and said; "Oh! if my Charlie grows up to be a good man, I shall be well paid for all."—*Sunday School Star*.

An exchange says: While at a friend's house, a few evenings ago, we took part in a conversation on the sufferings of the houseless and hungry people of Chicago. One of the company was a boy of ten years, who had two hundred dollars in a savings bank. His father said to him, "Frank, we must all give something to the destitute and afflicted men, women and children of that city. How much will you give? You have some money of your own in the bank. Whatever you are willing to give, I will send to-morrow in your name to the Mayor of Chicago, and tell him that it is from a generous boy in Brooklyn, to help keep warm the little feet and hands of the children of Chicago." The lad to whom this fatherly speech was addressed blushed a moment, then burst into tears, and out of a heart full of charity exclaimed, "Father, send it all!" And the whole two hundred dollars—the sum total of the boy's slow savings—were sent next day on the errand of mercy. We happen to know that the boy's father, in drawing out these two hundred dollars, put back four hundred into their place.

The evils arising from jesting upon Scripture are greater than they appear at first. It leads, in general, to irreverence for Scripture. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jeer. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over with his unholy fancy.

EDITORIAL POSTSCRIPT.—With items from over a score of churches, we must not complain of a lack of "News" this month. Yet *promised* accounts of Missionary Meetings are awaiting. Will deputations supply the deficiency, in full, next month, and give us the gist of the matter in the briefest space?

—For the first time in this volume, we went to press last month without inserting every item of "News" received in time, and without any "Good Words for the Family." This month, we are compelled to omit "Foreign Missions." The pressure on our space is very great. The Editor himself can hardly get in a word. Contributors *must* learn to be brief.

—We are glad to receive testimonies, from many quarters, to the acceptableness of Mr. Wood's Notes on the Uniform Lessons; though some, not using the system, demur to such a use of our narrow space.* We have several orders for the separate reprints of these dates, and shall be glad to receive more. We furnish them, post-paid, at \$6 per 100 copies, and \$1 for 12, per year. Single 100 copies, 60c.

—The *Advance* of the 25th January reaffirms its former position, in reply to Dr. Bartlett, and brings forward some stubborn facts in support thereof.

—Rev. E. Ebbs, writing on the 25th ult., says that he had just learned that Rev. C. Pedley was worse; much of the time unconscious. Dropsy is the malady. The physician did not expect him to live a fortnight.

* In this month's Supplement.