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THE CANADIAN INDEPENDENT.

Vol. XVIII.

TORONTO, MAY, 1872.

No. 11.

THE APPROACHING UNION MEETING.

BY THE REV. E. EBBS.

In about four weeks we anticipate another of those delightful reunions, which, however laborious to many of the brethren, are to all seasons of refreshing and renewal. The whole work of the denomination is then brought under review. Let us come together as under the gracious eye of "Him who walketh in the midst of the seven golden candlesticks," who knows our works, and faith, and patience; who, while commending every faithful servant, searches the divided heart, the lukewarm, and the barren. What, above all, we need, is "a baptism of the Holy Ghost and of fire." The routine work of these meetings needs the all-pervading spirit of life and love to render the whole preeminently spiritual. This fervent spirit should no less quicken our deliberations and discussions, than our devotional services. Nothing should savour of self, or sect, or secularity; but Christ should be all, and in all. Could we not attain to a higher measure of Christian love, and power, by uniting every morning in special prayer, from this day until we meet, that the Lord would grant us a gracious reviving? Let every member of the churches join in this secret concert of prayer, and doubtless, when we come together, "He who heareth in secret will reward us openly." We who by our public acts of devotion give the key-note to the whole household of faith may greatly promote such a blessed revival, by our ministrations; but little can we accomplish in this matter, without breaking up the fallow-ground of our own hearts, by heart-searchings, humiliation, and renewed self-consecration in secret. "This kind goeth not out but by much prayer and fasting." There is great danger of our settling down into a self-satisfied state, over the steady mechanical movements of our Societies, especially when the summaries of statistics shew some slight excess over the averages of former years, or possibly over those of some other associations. These annual meetings should serve a vastly higher purpose than to reassure us that we are holding our own. They should retone our spirits for a noble Christian aggression. We should bear away from them, as the comets

from our sun, intenser fervour of love and zeal. The element of periodicity is inseparable from our nature.

Brethren will remember the special themes which are to engage our attention. Two papers are to be presented on "The Christian Training of the Young." Irrespective of the appointed Essayists, whose thoughts have for years been at work on this subject, let the minds of all the ministers and delegates be exercised on this, which, in diverse aspects, is one of the most agitated questions of our times, and prepare to give it a vigorous discussion. Another most important topic to be presented is "The Intercommunion of Independent Churches ;--the advantages, methods, and conditions of such fellowship." This theme may be so unfolded as to present many practical excellencies of our Polity—to promote greatly the unity, and efficiency of our churches. It is worthy of the best thoughts we can bring to bear upon it. The appointed essayist will undoubtedly do well his part ; but on us will depend the proper improvement of the appointment. May the spirit of power, and of love, and of a sound mind animate all our words and actions !

THE POET IN PERPLEXITY.

"You will believe me what I believe myself—mad !" said Lord Byron, "when I tell you that I seem to have two states of existence—one purely contemplative, during which the crimes, faults, and follies of mankind are laid open to my view—my own forming a prominent object in the picture—and the other active, when I play my part in the drama of life, as if impelled by some power, over which I have no control, though the consciousness of doing wrong remains. It is as though I had the faculty of discovering error without the power of avoiding it. How do you account for this ?"

"I attribute it," remarked his friend, "to mental hypochondria, produced by excess of thinking."

Is this account true ? Does not the poet's perplexity rather show the utter impotence of modern philosophy and poetry to govern the corruption of our nature, and to destroy the dominion of sin.

It is instructive to contemplate a man who adorned the altar of vice with a fictitious glozy, and whose pages asserted "above all things, liberty," while yet himself the slave of pride, revenge, and lust ; and this while he felt his inconsistency, and wondered at the disagreement between the contemplative and the practical man.

The Bible explains the mental phenomena which puzzled Byron—in the depravity and deceitfulness of our nature, and provides a correcting power in the grace of God which brings every thought—the powers of reason and fancy, the emotions and feelings of the heart—into obedience to the laws of Christ. The man, whose conscience alone struggles with his sinful passions, will shut himself up in his gloomy cell, and shake his chains in despair, while the humble, feeble

Christian will rise, if not above the plague, yet superior to the vile dominion of sin, and achieve a triumph which philosophy fails to effect by its instructions, or poetry by its charms. The babe in Christ knows that, in himself, that is, in his flesh, dwelleth no good thing, but he can rejoice because he trusts in the promise—"Sin shall not have dominion over you ; for ye are not under the law but under grace."

Byron thus wrote at the close of his abortive and disappointed life—

" My days are in the yellow leaf,
The flowers and fruits of life are gone,
The worm, the canker, and the grief,
Are mine alone."

Such sad experience shows strikingly the destructiveness of the most splendid genius, without the grace of the Spirit to sanctify the heart, and to strengthen us with all might in the inner man.

The poet asks : " How can you unravel my perplexity ?" Lady Blessington answered, " You are suffering from mental hypochondria—your melancholy and gloomy views arise from excess of thinking." An excellent Christian, of a better and higher school—the Rev. John Newton—writes for answer—

" By various maxims, forms, and rules,
That pass for wisdom in the schools,
I strove my passion to restrain ;
But all my efforts prove in vain.
But since the Saviour I have known,
My rules are all reduced to *one* ;—
To keep my Lord, by faith, in view,
This *strength* supplies and wisdom too."

To allow ourselves to neglect the good we approve, and commit the evil we condemn, will rather aggravate than extenuate our failures, and is the surest and readiest way to eternal ruin. The sublime views which eminent Christians form of religion, lead them often to utter their complaints of unhallowed deficiency and infirmity ; but it remains forever a truth, that " he who *doeth* righteousness is righteous," not he that merely wishes to do it ; and " he who committeth sin is of the devil," though he speak against it like an apostle or an angel.

" At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father, for so it seemed good in Thy sight."

WHITBY.

S. T. G.

LITERARY CHURCH ASSOCIATIONS OF YOUNG MEN.

BY W. G. B., MONTREAL.

A German writer declared that the destiny of a State was largely influenced by the opinions prevailing among the young men under twenty-five years of age ; and it is a trite saying, that the future of this country belongs to and is to be guided by those who are now its youth. It is an undeniable fact, that this class of the community can and do wield an immense influence for good and evil ; and it

would seem important that those whose years entitle their advice to respect, and those who know the position of young men to day, should study their tendencies of opinion, contrive to direct their mental and physical energies into channels of safety, and utilize this army of vigour and activity in spheres where young blood and brains are best adapted to work.

Within the past few years, the associative principle among the young men in this Dominion has extended itself into the mental culture of the times; and one fine aspect of this condition of things has been the tendency to organize and work under the name and approval of the Church. The results already have been to attract a large proportion of the youth in the Church, who have always been difficult to reach; to create a unity and harmony where before there was neither acquaintance nor interest; to interest them to some extent in the denominational connection and church work; to discipline tongue and pen, and to remove those little conceits and dogmatisms which are as natural to all intelligent communities of young men, as certain diseases to infants, and which are expected and treated as they deserve when they appear, and no regret felt at the reflection that they came and were conquered. The direct culture and discipline within the society, when properly managed, no one who has had experience can gainsay; and the general Y. M. C. Associations have found that they are so many recruiting and educational depots to replenish their ranks, and to reach some who could not be attracted in any other way. The power of purely Christian work in general Associations is in no way checked, by encouraging proper secular union and mutual improvement within the pale of the Church by separate organizations. One of the principles of the Mother-Association is to develop latent energies of young men in a Christian course and to make them useful *workers*. This latter principle is soonest developed in small circles and local Associations, where immature efforts have less prominence; while the former is just the difficult point. The church societies touch the mental more than the spiritual sympathies of the members, but it is a known fact, that if they attempted exclusively the latter, they would not only clash with the general Association, but lose their steady attraction for a large number.

Whether or not these societies are likely to fulfil the expectations of their founders, depends so much upon a few practical principles of organization and management, outside of the religious, that I venture to believe some hints can be offered of use to junior Associations, and perhaps a stimulus to the organization of new ones.

In literary Associations in connection with the Church we are supposed to start out with religious principles clearly defined. It seems best to give such a society a religious-literary character, rather than exclusively one or the other—remembering that it is assumed it is organized merely for mutual improvement and literary culture, while free to undertake mission or other work.

It is best to name the society after that of the Church, as for instance “—

Church Young Men's Association", not to encumber matters with an excess of officers,—a President, one Vice President, a Secretary-Treasurer, and a Committee of three or five. Meetings should be held once a week where possible. A Constitution and By-laws, embodying a few plain practical principles, rules and regulations, ought to be drawn up; but the usual danger is to overdo this thing. Guiding a society such as this by Parliamentary practices is simply a sure way to hasten its demise. Parliament sits a session of successive weeks, and members draw six dollars a day—a very consoling reflection when the session is long, and possibly the secret why long speeches are not discouraged. But these societies sit only two hours of each week, and an attractive programme and a systematic way of doing business is the main inducement to attend. Burdening the Constitution and rules with the conventionalities of Parliament is not the object of the society, and while regard must necessarily be had for formalities, it will be found that where a society undertakes to imitate Parliamentary usages, members will become so exceedingly sensitive to slight departures from these customs that the real programme will be impeded, and pecking flaws become too common. Rules of debate and address should be clearly defined.

An "Order of Business" is an important point. It ought to provide that two verses—not ten—of a hymn should be sung, *if any one present is fit to lead*, but better omit the hymn than get up a reputation for execrable singing. Some societies are fortunate in having the use of a Melodeon. Remembering the objects of the society, ten or twelve verses of Scripture—not a chapter of thirty or forty—should then be read by the chairman, and *one of the members* asked to offer a brief prayer. The minutes—generally made too discursive—ought to contain merely the business proceedings, not a review of what members said in a debate. Business matters, such as printing &c. ought not to be debated at length at the regular meetings. These outside matters come within the work of the committee, and if important, need more time for discussion and decision than can be given at regular meetings. If not important, all the more reason why they can be entirely confided to the committee. The election of members should be as simple and speedy as possible. There is no need for requesting the newly elected members to rise and congratulating those members on their election in any formal speech: a word or two of welcome is sufficient. The committee should meet another evening, or an hour previous to the regular meeting, to arrange business matters; and should report briefly through the Secretary, submitting subjects for debate, &c. In the beginning of a session, the members should be canvassed for essays, so as to give plenty of time to prepare. Some societies arrange the names of members alphabetically, and appoint each a share in rotation. Novices should first be encouraged to give a reading. A reading desk ought to be provided. Debates should not have more than three on a side: the leader allowed fifteen minutes to open, and the other speakers five, the leaders having five minutes at the close to sum up. Time should be kept by the chairman, and regulated

by a bell. One minute before the speaker's time is up, the bell should be struck, and the final stroke made imperative, even if it should stop him in the middle of a sentence. The idea is to cultivate conciseness. A debate ought to be finished in one night. One week might be devoted to a programme as follows :

Reading—prose.

do. verse.

Recitation.

Debate.

Critique.

The next week might be occupied with

Readings.

Essays.

Questions and Answers.

Critique.

The "Critic" is appointed by the chairman without the knowledge of the rest of the members. His office is to commend or censure the proceedings of the evening from beginning to end, wherever his critical eye chooses to rest. This office, if kindly filled, is a great boon to these societies. The Critic should not debate a question which occupied the evening, or give his personal opinions on the subject matter of an essay. He is more practically to praise and to blame (not flatter or bite) and to correct faults of manner and matter. Five minutes is generally his allotted time.

The "Questions and Answers" are simply a question written on a slip of paper by each member, tossed in a hat, drawn for, and answered impromptu. Some societies add a speech, definitions of words, analysis of compositions, &c. The readings are generally too long; and are read too fast—a fault of us all in beginning. Old pieces, heard a hundred times become monotonous. Some discrimination should be shown, and a rule made rather to read well than much. I would recommend after the study of Whately's *Logic and Rhetoric*, a work issued in London, entitled, "The Arts of Writing, Reading and Speaking. By Ed. W. Cox." Reprinted by Carleton, New York. Price \$1. 50.

Other practical points will suggest themselves. There is no attempt to exhaust the subject. Something might be said on the danger of the members of these societies over estimating their own importance, and bringing themselves too often and too prominently before the public. Impersonality in public or Church announcements should be the rule with members who are to take part in a debate, read essays, &c.

One word about the chairman. A little work entitled "Public Meetings and how to conduct them. By Saml. Neil," published by Houlston and Wright, London, defines his duties very clearly. "He should not unnecessarily occupy time; take no farther active part in the conducting of the business, except to put motions or amendments, preserve order, enforce the rules; he shall eschew advo-

cacy of any sort in reference to the subject of debate, &c. He is the creature of convention and has his place merely as a matter of convenience. He ought neither to allow infringement of the rules, nor infringe them himself." Of course, members can agree to give him more latitude, but it must be remembered that upon his knowledge of facilitating business, and restricting his own remarks to as few words as possible, depends much of the success of the meetings.

Visits from pastor, deacons, and members of the church generally ought to be invited. Finally if the Society is ever found to degenerate into one of mutual admiration, "let it be excommunicated!"

MATERIALS FOR OUR CHURCH HISTORY, NO. XIX.

PIONEERING IN ONTARIO, 1836 TO 1872.

BY REV. HIRAM DENNY.

I commenced my missionary work in GUELPH, the first Sabbath in October, 1836. Here I found a small Congregational Church. I engaged to supply them for one year. God was pleased to bless his work, and twenty were added to the Church. We held our meetings in the school-house. I visited the township of Eramosa, in what was then known as the "Kribs Settlement", now called "EDEN MILLS." God answered prayer and blessed the preached Gospel, and a church was organized.

The minister who succeeded me in Guelph took this station, built a commodious meeting house, and continued preaching for a number of years. At the end of the year, according to promise, I left and went back into the wilderness and took possession of four adjoining townships. At Swackhammer's, ESQUESING, now known as "Church Hill", my efforts were owned and blessed to the salvation of many souls. In July 1838, I organized a church of thirty members; a chapel was built, and on the 6th January, 1839, it was opened for divine service. Revds. Messrs Roaf, Lillie, Baker, Nall, Wastell, and other ministers, took part in the services. On the following day religious meetings were held. Many friends from Guelph, Eramosa and other places were present, the day was a happy one. Our Home Missionary Society had its origin there. I lived and worked over 17 years; about one hundred were added to the church, all by profession. In 1853, I resigned my pastorate, and the Rev. J. Unsworth succeeded me.

I had not been long in Esquesing when I commenced missionary efforts in CALEDON, which I found almost destitute of the means of Grace. In a part of this township, now known as ALTON, I commenced in 1837 preaching once in two weeks and visiting the settlers from house to house. Souls were brought to a knowledge of the truth. I laboured among them for about three years and organized a church, beginning with 14 members. The church has been supplied for a number of years since I left, first by Rev. S. King and afterwards by others. In 1861 I again accepted the invitation of the church to the pastorate, and worked among them 8 years during which time 36 were added to the church. Drivingsheds were put up and other improvements made. Age and infirmities led me to resign my pastorate.

In 1839 by special invitation from a number of the early settlers in Speed-Side, ERAMOSA, I visited and preached to them, went to their houses and held prayer-meetings, and formed a Sabbath School. The means were blessed to the salvation of many. I organized a church of thirty three members, and after working with them over five years, having more places on my hands than I could attend to, I introduced to them Rev. R. J. Williams. They have been for a length of time a

self-sustaining church. Most of the early members have passed away to their home above, and their children and grand children have taken their places here.

Soon after I settled in Esquesing, I visited GEORGETOWN. There being then no chapel, I preached in private houses for nearly two years. Prayer was answered; souls were brought to knowledge of the truth; and a Congregational Church was organized. I continued my work among them for some time, then I introduced Rev. J. Armour who laboured there several years, after which they were again left, he having moved away. At their request, I commenced a second time my pastorate among them. The Holy Spirit blessed the word preached; the houses were too small to hold them; the question came up, what was to be done? and a committee being appointed to consider the matter, the conclusion was to build a chapel; the work was commenced and in a short time completed. Rev. Messrs. Roaf, Armour, Denny, Lillie, and other ministers, took part in the services. The Building Committee gave in their report, "Free of debt!" At this time my engagements were so numerous, I could not meet the demands on my time. I made it known to Rev. J. Roaf, who very soon after sent word that a young minister from England had arrived. I lost no time in going to see him, and brought him on. He was introduced to the churches at Georgetown, Churchill and Trafalgar. His success in these places during twenty years has proved that the change was owned and blessed by God.

Being now free from all engagements in this section of county I made a visit to the Congregational Church, SPRINGFORD, township of Norwich, and engaged to supply them for a time. Here we have a commodious chapel, driving shed, etc. I had not been here long before I made a visit to what is now called NEW DURHAM, and there I found a number of adherents to Congregational principles. I engaged to supply once in two weeks. The word was owned of God. Many professed an interest in Christ. At their request, and with the assistance of the deacons of the Springford Church, we organized them into a church. Here and at Springford, Sabbath Schools were formed and carried on. I lived and worked among them for about three years. The year I was in Guelph I visited and preached in the township of GARAFRAXA. It was a long, dreary journey; being over twenty miles of native forest. I had my reward. Many confessed it was good to be there. The house I preached in was close to the Grand River, about two miles above where Douglas now is. Rev. E. Barker, when living and labouring in Eramosa, visited the people in this place. God blessed his word to the salvation of many souls. In 1855 he organized a church. He now having more places than he could well attend to, the church, through him, invited me to take charge of them. After much prayer and consultation with brother ministers, I accepted the invitation. I took up other stations in connection with this. A new log chapel was built and opened for divine worship. I continued among this people one year. Soon after another brother minister was introduced among them. I might say much more about my labours and success in Trafalgar, Oakville, Beamsville, South Caledon, and other places, but having already said so much, I forbear.

THE TRYST.

A SCOTTISH HYMN.

Naebody kens the trysts I keep;
 Naebody but my Saviour!
 When a' the world is wrapt asleep,
 'Tis then I meet my Saviour!
 O weel I ken when he draws near;—
 The whispers o' his love I hear—
 Nor Earth nor Hell can mak me fear
 When I am with my Saviour!

Naebody kens his love to me ;
 Naebody but my Saviour !
 There's nane to hear and nane to see,
 When I am with my Saviour !
 He comes from Glory's highest seat,
 With laden hands and willing feet,
 My poor dejected soul to meet,
 And mak me bless my Saviour !

Naebody kens my heart but Ane,—
 Naebody but my Saviour !
 He comes to me alane, alane,
 I tell him all my griefs that rise—
 And while I list his low replies,
 The grief itsel' taks wings and flies
 At presence o' my Saviour !

Naebody kens, and naebody saw,
 Naebody but my Saviour—
 The last, the sweetest tryst of a'
 That I had with my Saviour !
 I asked that I might soar awa'
 Where storms and sorrows never fa'—
 Nor did he seem to say me na—
 My ain, my blessed Saviour !

Naebody kens how soon or lang—
 Naebody but my Saviour—
 When I shall hear the Angels' sang,
 And see my blessed Saviour !
 But leal and true I made the tryst,
 Though Satan strove, and sin enticed,
 To meet aboon, and be wi' Christ—
 My ain, my precious Saviour !

W. W. S.

British and Foreign Record.

The Education Question still keeps its foremost place in English politics. All three kingdoms are agitated on the subject. As to England, the House of Commons has refused, at present, to amend the objectionable features of the new Educational Act. But the debate has advanced the cause of non-sectarian education. As to Scotland, the feeling in favour of a thoroughly "national" system is steadily rising, though many cling to old traditions. The Lord Advocate's Bill is in a broader direction than the existing law. As to Ireland, the latest word is, that the Government will not endow a Roman Catholic University. The Bishops are making larger and louder demands, year by year, the substance thereof being, "The Government to pay, the Priests to rule." No public question has disturbed and endangered Mr. Gladstone's Government more than this; and this, very much from its not having adopted a definite and consistent line upon it, to be carried out in each part of the British Isles.

The question of denominational competition has often been discussed among us in Canada, in view of the excessive multiplication of churches in central localities,

and the dearth of Gospel ministrations in others. The same difficulty has been felt in England, and a conference was recently called by the Congregational Union,—ever liberal and co-operative,—for consultation on the subject, all non-conforming bodies being invited. The Wesleyans, however, came not; nor any other body of Methodists; nor the Presbyterians; in short, no one but the Baptists, and the two parties soon got into the water! So that the meeting ended as it began. We are more sorry than surprised. Some suggestions for a mutual understanding of the same kind have been thrown out here. But we have never been able to see how a plan could be worked out in detail. No one questions the desirability of the end: but every one thinks that others ought to give way.

The *Advance* proposes, as a solution of the "religious difficulty" in Public Education, that the State shall take charge only of the elementary schools; leaving churches to provide colleges and the academies (or high schools) that feed the colleges, without aid from public funds. Thus, it argues, a plain common education will be secured for the masses of the people; and this, being necessary for the discharge of their duties as citizens, may lawfully be provided for by taxation, while the religious element can be supplied at home; and, at the same time, instruction in the higher departments, in which religious differences come into view, can be provided by each body according to its own pleasure. We cannot say, however, that the plan meets all the difficulties of the case, in our judgment. The "religious" educationist may urge that the children of the masses need the same spiritual instruction as those of the more wealthy classes. And on the other hand, the objections to cooping up the youth of each denomination in a college of their own are very strong; union is more possible than extremists fancy; and such a plan puts the members of smaller bodies, and of no denomination, at a great disadvantage. Think it out again, brother.

Hon. A. Kinnaird, M.P., and Rev. J. H. Merle D'Aubigné have issued proposals for a Union in Prayer in May, 1872, by Evangelical Christians throughout the world, for these special objects—The Reformed Churches, the Conversion of Roman Catholics,—Particular Countries, and Mission Fields. They propose the week beginning Sunday, 19th May. As a special encouragement to such prayer, they cite events which have taken place to the discouragement of Romanism, since a similar union for prayer in December, 1869, during the sittings of the Council of the Vatican.

The death of Professor Maurice has called forth the kindly notices which such an event usually elicit. He was, however, deserving of high praise, as an able, honest and devout man. He brought out, in his teachings, some neglected aspects of truth: yet he failed to do justice to the Evangelical System. There was always a mistiness in his conceptions.—Dr. McLeod Campbell is also gone, and those who knew him best speak very warmly of him. Such men as these, and Dr. John Young, who suffer for their belief, are never to be spoken of with personal bitterness. But on the other hand, it must be remembered that their personal virtues do not prove their opinions to be right.

Literary Notices.

Rain upon the Mown Grass, and other sermons, by Rev. Samuel Martin, of Westminster Chapel, have appeared in a cheaper edition. (London: Hodder & Stoughton.) Mr. Martin is a man that must be seen and heard before his power

is fully felt. But even through the types, his peculiarly searching, spiritual and sympathetic discourses will be found to have a rare value. No man in our ministry in England has greater personal weight than their author.

Rev. John Hunt's *History of Religious Thought in England, from the Reformation to the End of Last Century*, is one of the books which a library of reference should by no means be without. It is to be comprised in three volumes, of which two have appeared (London: Strahan & Co.), and is laborious, graphic and fair. Few things are more instructive than the calm review, from the elevation and distance of history, of the controversies that have rent the church asunder. They seem so different in the eyes of the following generations! Will not our successors thus judge of some of our disputations!

The plan of Messrs. T. & T. Clark, of Edinburgh, in publishing periodical series of theological works, chiefly translated from continental writers, is now to find a counterpart in New York, where Scribner & Co. have commenced a *Theological and Philosophical Library*, to be edited by Professors H. B. Smith and Philip Schaff. The two volumes that have appeared are, "Uberweg's History of Philosophy."

Among the many works on "the Great Biography," continually appearing, prominent mention must be made of *The Life of the Lord Jesus Christ*, by Dr. J. P. Lange, the celebrated commentator, translated by Rev. Marcus Dods, A.M., and issued in four volumes, in Edinburgh and Philadelphia. This work is marked by true German elaborateness, and something of German heaviness; while, as in Neander, there are concessions made to the anti-supernaturalists. Yet its patient exhaustiveness demands honourable recognition.

Rev. Rufus Anderson, D.D., has employed himself to most excellent purpose, since his retirement from the Secretariat of the American Board, in writing the history, first of the Board itself, and then of its various missions. Of the latter, that of the Sandwich Islands has already appeared. There is now announced a *History of the Missions of the American Board to the Oriental Churches*. (Boston Congregational Publishing Society, 2 vols. 12mo., \$1.50 each.) This is, we believe, in part, a republication of a former work, but the facts are brought down to the present time. When we state that the work treats of the missions of the Board to Palestine, Syria, Greece and the Greeks, Armenians, Nestorians, Assyrians, Bulgarians, Jews and Mohammedans,—and remind our readers that their work has been most honourably recognized in Britain as well as in the United States, as standing in the very front rank,—we have said enough to indicate the interest and importance of this record.

Another work of a similar kind, shortly to appear, is a series of sketches, by Professor Bartlett, of Chicago, of various missions of the same Board. With great skill, the writer has grouped together the leading facts in the history of the principal missions. The volume will cover much more ground, but will contain less of detail, than those just mentioned. It will be an admirable brief manual for those who can not command time or money for more elaborate works.

The *Chicago Pulpit* is a weekly publication, containing a dozen pages octavo of sermon, and as many of news of Chicago churches, for \$2.50 a year (\$1 to ministers up to July 1st). It is exceedingly "unsectarian," comprehending Jew and Christian, Romanist and Protestant, orthodox and every other, dox. The items

in the "Church Reporter" department are got up in the "smart local" style, not burdened with reverence, interesting nevertheless. Publishers: Carpenter & Sheldon, 105 West Randolph Street.

Some specimens of the periodicals of the American Tract Society, Boston, have recently come to us. They are tastefully got up, the letter-press being from Riverside, but the engravings do not equal those of the cheap British publications,—“British Workman,” “Band of Hope Review,” “Children’s Friend,” &c., nor those of the New York Tract Society. The matter is excellent. The papers referred to are *The Child at Home*, (monthly, 30c., 8 for \$1; coloured edition, 50c.)—*Apples of Gold*, smaller juvenile, (weekly, 50c.) and the *Christian Banner*, for adults.

Orders to be sent to H. O. Houghton & Co., 117 Washington St., Boston.

Dean Stanley’s *Lectures on the History of the Church of Scotland*, (London: Murray,) and Dr. Rainy’s *Three Lectures on the Church of Scotland*, (Edinburgh: Maclaren,) in reply thereto, have both appeared. We believe that the Presbyterian champion is generally adjudged to have come off much the best in this tournament. The Broad-Church view of things does not go down in Scotland.

The Sunday School.

NOTES FOR TEACHERS AND SCHOLARS.

BY REV. JOHN WOOD.

LESSON XIX., MAY 19th, 1872.

THE LEPER HEALED.—2 Kings, v. 8-14.

Let one of the scholars relate from memory the story of the previous lesson. Then bring out the following points in the narrative :

- I. The **R**emedy prescribed by the prophet, *vs.* 9, 10.
- II. The age of the Syrian General, *vs.* 11, 12.
- III. The reproof of his servants, *v.* 13.
- IV. The penitence and restoration of the leper, *v.* 14.

I. *V.* 9,—*Naaman came, &c.*, to display his dignity, and show the prophet how worthy he was of his attention, and how able to reward him. *V.* 10,—*Sent a messenger.* This looks discourteous on the part of Elisha. Perhaps, it was so, for prophets are not perfect, any more than other men (*Acts xiv.* 14; *James v.* 17). See exhortations, *1 Pet. ii.* 17: *iii.* 8. But probably it was to humble Naaman’s pride. *Wash in Jordan*,—this was to be the sign, not the means of his cure; just as baptism symbolizes, but cannot procure, spiritual cleansing. *Seven times*,—the number representing completeness. *Thy flesh shall come, &c.*,—shall regain its natural appearance. *Clean*,—cured of thy leprosy (*Lev. xiii.* 17).

II. *V.* 11,—*Wrath*,—angry at the prophet’s apparent discourtesy. *He will surely come out, &c.*,—will show respect to my dignity, and command the leprosy to depart. *Recover*,—heal the leper. Naaman forgot that “beggars should not be choosers.” *V.* 12—*Abana and Pharpar*,—now called the Fijih, and the Bar-rada, branches of the Chrysorrhoeas. Dr. Mansford describes them as beautiful and unfailling streams, of which the Damascenes are still proud. *May I not wash,*

dc. 1.—If the virtue had been in the water he might. But it was through faith and obedience to the prophet's command that the desired relief was to come. *Went away in a rage*,—the remedy was too simple for such a great man as he, and he would not submit to it. Pride and unbelief nearly ruined him.

III. V. 13,—*My Father*,—a title of respect and affection. The fact that his servants dared to argue thus with him, shows him to have been a kindly, and reasonable man. *Some great thing*,—some difficult, or painful process of healing. *How much rather*,—when the remedy is so simple.

IV. V. 14,—Repenting of his rashness and pride, he does as he is commanded, and is healed. There are some striking points of analogy between the case of Naaman and that of every impenitent sinner;—the loathsomeness of the disease (Rom. vii. 4); its incurableness by human skill or power (Acts iv. 12); the freeness of the Divine Remedy (Rev. xxii. 17); the refusal of it through pride and unbelief (John xii. 42, 43); and the efficacy of the blood of Jesus, and that alone, to wash our sins away (Heb. ix. 13, 14), which the teacher must think out for himself and apply to his class.

PRACTICAL LESSONS.—1. How blessed a thing it is to have God for our friend in time of trouble. (v. 8.) 2. Rich and poor are all on a level before God, as sinners. (vs. 9, 10.) 3. Salvation is the free gift of God through faith in Jesus; beware lest its very simplicity offend you.

QUESTIONS FOR THE SCHOLAR.—Name the four principal points in this lesson. How did Elisha quiet the king's fears? Could Elisha cure Naaman's disease of himself? How did Naaman come to Elisha? How did Elisha treat him? Was that right? Was there any healing power in the Jordan? How did Naaman take Elisha's command? What did he say? What did he do? Why? How did his servants act? Did he listen to their advice? With what result? In what respect are impenitent sinners like Naaman? Are any of *you* acting like him? Name the practical lessons of this subject.

LESSON XX., MAY 26th, 1872.

GEHAZI'S SIN.—2 Kings, v. 20-27.

Naaman, grateful for the cure of his leprosy, offered Elisha "a blessing," (v. 15,) meaning thereby the present he had brought with him (v. 5). But the prophet declines it, lest Naaman should think he was making gain of his miraculous powers. Whereupon Gehazi covetously determines to get something for himself. Here we have:—

- I. Gehazi's **L**ove of money, vs. 20, 21.
- II. The **L**ies he told to get it, and hide it, vs. 22-25
- III. The **L**eprosy, with which he was punished, vs. 26, 27.

I. V. 20,—*Hath spared*,—has been over scrupulous, and self-denying. Gehazi could see no harm in the prophet's accepting it. He cared nothing about the look of it as Elisha did. Compare Rom. xiv. 16: 1 Thess. v. 22. *This Syrian*,—he wondered all the more at Elisha's declining the present from a foreigner. Such a man, he thought, ought to have been made to pay well for the cure wrought. *As the Lord liveth*,—an oath, which, in this case, is profane. V. 21,—*He lighted down*,—got down from his chariot, to show respect to Gehazi, for his master's sake. *Is all well?*—He feared something had happened.

II. V. 22,—*My master hath sent me*,—a deliberate falsehood. *Mount Ephraim*,—a range of hills in the possession of the tribe of Ephraim, a few miles west of the Jordan. *A talent*,—about \$912 of our money. *Two changes of garments*,—a common form of present. Naaman had brought some for that purpose (v. 5). V. 23,—*Be content*,—be persuaded: Gehazi pretended not to wish to take so much,—which was, in fact, another lie. *Laid them upon two*, &c.,—so much silver would be heavy to carry far. V. 24,—*Tower*,—some secret place to

which it could be taken without Elisha seeing them. *V. 25,—No whither,—no-where,—another lie.*

III. *V. 26,—Went not my heart, &c.?*—Perhaps Elisha had noticed Gehazi's disappointment at his declining Naaman's present, and had watched him. Or more probably, he was divinely informed, by the all-seeing spirit, of Gehazi's sin, as Peter was in regard to that of Ananias (Acts v. 3, 4). *Is it a time, &c.?* There is "a time to get," (Eccles. iii. 6.) that is, when it may be done honourably, and truthfully, for the Bible encourages diligence in business, and thrift (Prov. xxii. 29 : Rom. xii. 11). But Gehazi's act was a fraud, and would be likely to exert a very bad influence on Naaman, who had just become a convert to Judaism (v. 17). *V. 27,—The leprosy—shall cleave unto thee,—this was a Divine retribution,* as in Acts v. 5, 10. Compare 1 Tim. vi. 9, 10. Unto thy seed,—thy family. The sins of parents, as for example, of drunkards and spendthrifts, often affect their children *in this world* (Exod. xx. 5); not in the next (Ezek. xviii. 20).

PRACTICAL LESSONS.—1. "Take heed and beware of covetousness." (Exod. xx. 17 : Luke xii. 15.) 2. See how God, and all good men, hate lying. (Prov. xii. 22 : Eph. iv. 25.) 3. We cannot hide sin from God (*V. 26* : Jer. xvii. - - 4. Naaman's money but poorly paid Gehazi for what he lost. 5. The company of good men will not of itself make us good.

QUESTIONS FOR THE SCHOLAR.—Did Naaman offer to reward Elisha for curing him? How? Why did not Elisha receive his present? How did Gehazi feel about this? What did he do? What was his first sin? (coveting.) What next? (profanity.) What other sins did he commit? How would his lying affect the character of Elisha? How did the prophet know of Gehazi's act? How did God punish it? Did Gehazi's family suffer in consequence of his sin? How? How may we be saved from sin? Name the practical lessons from this subject.

LESSON XXI., JUNE 2ND, 1872.

ELISHA'S DEFENDERS. 2 Kings vi. 8-18.

V. 8,—The King of Israel seems to have had good reason for thinking Benhadad "sought a quarrel against him" (chap. v. 7), for here (only about a year later), he declares war. We hope Naaman was not so ungrateful as to engage in it. V. 9,—Elisha, divinely instructed, tells the King of Israel Benhadad's plans of battle; for although Jehoram was a bad man, the prophet loved his country, and faithfully served it. V. 10,—Jehoram, acting upon Elisha's information, sent his army, not once nor twice, (that is, several times,) to the places which the prophet told him Benhadad had resolved on attacking, and saved himself there,—prevented him from attacking, or, being prepared for him, defeated him. Now observe:—

I. Benhadad's perplexity,—*vs. 11, 12. He was sore troubled* about this,—annoyed at his defeat, and perplexed to think how Jehoram could know his plans so well. *Will ye not show me, &c.?* He thought that some of his servants or officers, must be acting as traitors by revealing his plans to the King of Israel. *V. 12,—Elisha telleth, &c.,—the cure of Naaman had, no doubt, made Elisha famous in Syria for Divine knowledge and power. Compare Dan. v. 14. Observe:—*

II. How he plots Elisha's destruction, *vs. 13, 15. Spy where he is,—find out secretly, lest Elisha should hear I am trying to capture him, and escape. Benhadad forgot that the same Divine Spirit that had revealed his previous plans to Elisha could reveal this one also. But the schemes of wicked men are often very short-sighted. Dothan,—twelve miles north of Samaria. (Gen. xxxvii. 17.) V. 14.—Sent—a great host, &c. Perhaps he had heard of the attempt to take Elijah (chap. i. 9-15), and thought an army might succeed. By night,—as if Elisha's God could not see in the dark (Psalm cxxi. 3, 4 : cxxxix. 12), or could not defend his servant from danger! V. 15,—his servant,—not Gehazi now. Alas, my master! &c. — He feared the case was desperate. But not so. Observe:*

III. How the Lord defends him. *Vs.* 16-18. *Fear not*,—Elisha knew in whom to trust; perhaps this new servant, who was a "young man" (v. 17), had not seen any miracle wrought by him. *They that be with us, &c.* The angels, represented by the horses and chariots of fire, *V.* 17. *Are more*,—more numerous, (Gen. xxxii. 1, 2: Psalm lxxviii. 17: Matt. xxvi. 53); or more mighty (chap. xix. 35). *V.* 17,—*Open his eyes*,—give him spiritual vision, such as was given to Stephen (Acts vii. 55, 56: and to John (Rev. i. 10). *And he saw*,—could we but see them, the angels are constantly surrounding and ministering to the wants of God's people (Psalm xxxiv. 7: Luke xvi. 22: Heb. i. 14). *V.* 18,—*When they (the Syrians) came down, &c.*,—the blindness was to be only for a time (v. 20). Compare Gen. xix. 11. This rendered them powerless to harm him.

PRACTICAL LESSONS.—1. Let us ever be lovers and promoters of peace, both public and domestic (Matt. v. 9). 2. God knows and can frustrate the worst devices of wicked men (2 Sam. xvii. 14: Job v. 12, 13: Psalm xxxvii. 7-9). 3. How safe and happy are they who trust in Jesus (Luke xii. 4. 5: Acts xxi. 13).

QUESTIONS FOR THE SCHOLAR.—Who began this war? In what way did Elisha serve his country? Did the king regard his instructions? With what result? What did Benhadad think was the cause of his defeat? What did his officers tell him? What did he resolve on doing? Did he act wisely or foolishly in this? Did he succeed in taking Elisha? Why not? What do angels now do for us? Can anything harm the children of God?—Are you his children? What may we learn from this lesson?

LESSON XXII. JUNE 9TH, 1872.

GOD'S DELIVERANCE. 2 Kings vii. 1-11.

Picture the distress in Samaria; the legions of Syria surrounding it (chap. vi. 24), and the people dying of hunger within it (vi. 28, 29), with no prospect of relief. But now the scene changes.

I. Elisha prophesies plenty to-morrow. *V.* 1,—*Thus saith the Lord, &c.* Humanly speaking, it was very unlikely that the siege would be raised so soon, if at all. But the Lord promised it, and he brought it to pass (v. 16). Our extremity is His opportunity. *A measure*,—containing a peck and a pint. *Shekel*,—about 60c. of our money. These were probably the usual prices. *In the gate, &c.*,—the gates of cities were used as courts of justice (Deut. xvi. 18); as places of concourse (Psalm lxix. 12); and as markets (Neh. xiii. 19, 20).

II. The sneers of one of the courtiers at his announcement, v. 2. *On whose hand, &c.*,—a great favourite and constant companion of the king, on whose judgment he relied much. *If the Lord would make windows, &c.*,—if he would rain down bread from heaven. He disbelieved and mocked at the prophet's word; although God had fed Israel in that way forty years (Ex. xvi. 35: Psalm lxxviii. 23-25), and could do so again, rather than allow his promise to fail. *Thou shalt see it, &c.*,—see vs. 17-20. This was not a mere accident, but a punishment for his unbelief. He was a bold bad man, and God would warn others to beware of his example. Compare Luke i. 19, 20. No sin is more hateful to God (Mark xvi. 14: Rom. xi. 20).

III. How the promise of God was fulfilled, vs. 3-11. *Four leprous men*,—Jewish tradition says these were Gehazi and his three sons. They were "without the camp," as required, Lev. xiii. 46. *V.* 4. Their course was a reasonable one. They were starving: perhaps the Syrians would pity and save them: their only hope lay in them. The condition of perishing sinners is just like theirs; only there is no "if" about Jesus saving such as flee to him. (John vi. 37: Heb. vi. 18.) *V.* 5,—*Twilight*,—of evening, probably: see v. 9—a favourable time for imaginatory things. *V.* 6.—*The Lord had made, &c.* Compare 2 Sam. v. 24: chap. xix. 7. A panic seized them, much like that recorded, Judges vii. 22. Whether the noise proceeded from natural causes not understood, or was wholly

supernatural, it was the Lord that filled them with fear. *Hath hired*,—hath sought help from. *Hittites*,—(Num. xiii. 29). *Egyptians*,—as these nations were both south of Samaria, the noise seems to have come from that quarter. *V. 7.* Their flight was so hasty that they left everything behind them. Samaria would thus be enriched with spoil, as well as supplied with food. *V. 9.*—*Then they said*, &c.,—they began to think of the sufferers in the city. *Some mischief*,—conscience reproved and warned them. See Prov. xxiv. 11, 12 : James iv. 17. So they ran at once to tell the watchman on the wall ; and the city was saved.

PRACTICAL LESSONS.—1. The Lord can, and certainly will fulfil His Word (v. 16). 2. Unbelief cuts us off from participation in promised blessings (v. 2). 3. It is the duty of every one that has heard the “glad tidings” of salvation, to publish it to others (v. 9). 4. The day of redemption to believers, will be the day of perdition to the ungodly (vs. 19, 20).

QUESTIONS FOR THE SCHOLAR.—By whom was Samaria besieged ? Was the famine very severe ? (ch. vi. 25-29.) What did the king try to do to Elisha ? (ch. vi. 31.) Why ? What did Elisha say should happen to-morrow ? Who sneered at his words ? Did they come true ? How was the city delivered ? What made the Syrians flee ? Who found out that they had fled ? How were these lepers like perishing sinners ? Have you given up hope in all else, and fled to Jesus ? What are the practical lessons of this subject ?

Foreign Missions.

TURKISH EMPIRE.

The missions to Turkey were originated by the “American Board,” and are still under its care. The missions are grouped in four fields or districts. From the *Missionary Herald*, we cull the following summary of statistics and operations.—In EUROPEAN TURKEY, at two points outside the capital, there are six male, and ten female missionaries ; and one other lady on the way. This mission to Bulgaria is a new one. One church organized, and one native pastor ordained, with a school of 25 pupils, and the Bible beginning to be distributed in a Bulgarian translation, look like work. In WESTERN TURKEY, including Constantinople, there are seven missions, with a staff of 21 male, and 30 female missionaries ; with four new missionaries (male and female) on the way. There are also 27 native preachers and 76 native teachers and helpers. There are 24 churches in this field ; with nearly a thousand church members ; 80 new members having been received during the year. The receipts from the sale of religious books was \$4,528. A theological class of 13 had graduated ; and 17 of a junior class had taken their places, at Marsovan. At the same place, (350 miles E. of Constantinople,) is a female boarding school with 38 pupils ; twenty students in various training classes, 43 schools, and 1249 scholars, are also encouraging items to report. The average Sabbath congregations, at 64 preaching places, number 3,110. The whole number of “registered” Protestants is now 4,594.

In CENTRAL TURKEY, there are three missions, with 8 male and 13 female missionaries ; assisted by 17 native preachers, and 37 native teachers and helpers.—The Protestant community in this field has increased to 8,100. One new church has been organized during the year, and 224 new members received. The total membership is 1800. The sum of \$6,000 contributed, and \$9,000 more pledged (to be raised within 5 years,) for a Christian College, show the earnestness of these Eastern Christians. There were 35 pupils in the seminary at Marash, 20 in the girls’ boarding-school at Aintab, and 1505 in 40 common schools. In EASTERN TURKEY, the oldest of the missions, (with the exception of Constantinople

itself,) there are 10 male and 18 female missionaries; with 50 native preachers, and 135 native teachers and helpers. There are in this field, 106 out-stations, 28 native churches, of which 27 have native pastors, 6,727 registered Protestants, an aggregate of 5,492 in the average Sabbath congregations, 2,903 pupils in 114 schools, 62 students in theological and training schools and classes, 67 pupils in girl's boarding-schools, and 1030 members in the churches, of whom 184 were added during the year. A great revival took place at Bitlis. The result is a good working church.

As a general outlook over the mission to Turkey, we may remark that the first idea was that of reforming, and working through the Armenian churches, nominally Christian. But great difficulties were found in putting "the new wine into the old bottles." It was found best, after long observation and experience, to build up pure churches, independent of the corrupt priesthood and churches of the Armenians. One consequence is that the Armenians are in many places stirred up to more active and evangelical efforts among themselves. Protestantism, in its essence, is working a mighty change in the public mind in Turkey. Protestantism, in name, is making slow progress, elsewhere than among the Armenians. The Protestantism of Turkey is something like the Protestantism of England in the fifteenth century—it was a power beneath the surface, in the throbbing soil—but it had not yet put on blossom and leaf. The time will come—is fast coming—when in that Eastern empire, "a nation shall be born in a day." The Koran is read in Arabic, and it is not lawful for the followers of the Prophet to translate it. The prayers and services of the Armenian Church are in ancient Armenian, now a dead language. Is it a wonder that the people are attracted toward a living Gospel, in their own tongues?

If any one wants to help the Board, the address of the Treasurer is Langdon S. Ward, Missionary House, 33 Pemberton Square, Boston.

THE CHINESE.

Something over a year ago, a large number of Chinamen were brought from California to North Adams, in Massachusetts, to take the place of a number of men on "strike", in a large boot and shoe factory. There are now educational classes among these men; and they are fast learning English from books, as well as by the ear. No opium is used among them; and out of seventy four, *only seven use tobacco*. Many of them are committing Scripture to memory, and all are keen to learn whatever concerns Christian civilization. The experiment at North Adams opens up a new prospect. A thousand other manufacturers might do as Mr. Sampson has done—and to their profit, as he did to his. A hundred thousand young men, trained under Christian influences, might be the nucleus of a glorious revolution in China itself. Business men may thus be (unwittingly often,) the benefactors of their race, and powerful helpers in Christian Missions. Indications of good are also seen among the Chinese women and girls now in California. Mention is made in letters of a girl who died in faith, at Stockton; and of a young man, who, in the language of a convert who wrote concerning him, "had given his whole heart to rely upon the wonderful Redeemer."

In China itself, a new movement was originated a year ago—the sending out female converts to speak of Christ to the Chinese women in their own homes. They go out (especially at Amoy, where fourteen are thus employed,) two by two, and talk, in the private courtyards of the houses, to the women. The giving up of the worship of their ancestors, seems even a more formidable difficulty than the giving up of idols. Yet there are slight signs of progress. One old woman, who had entreated to be taught to pray, died peacefully, it is believed a Christian; and her daughter-in-law has desired these native "Bible-women" to come and teach her.

Obituary.

MRS. (REV.) J. SALMON.

My beloved wife fell asleep in Jesus, in the thirtieth year of her age, on the 20th of March, 1872. Deceased was the eldest daughter of the Rev. John B. Solley M. D. of Montreal, and was married to her now bereaved husband, June 19, 1862. Her illness was of short duration. She was taken with erysipelas in the arm on the 22nd ult., which induced premature confinement on the 25th, and as already stated she expired on the 27th. Our infant son died on the 26th. A few hours previous to the departure of my dear wife, she wished to see all the children round her bed. She bade them an affectionate farewell and charged them to meet her in Heaven. Shortly after she said, "Can this be death?" "Yes, Mary," I replied, "has it any terrors?" "No," was the reply, "I know in whom I have believed." This was said with great earnestness and much satisfaction among utterances of a similar nature, which are a source of much comfort to the bereaved family. But we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

My departed companion was a loving, devoted wife, a "help meet" in every sense of the word. She was a fond, judicious mother, maintaining strict discipline among the children, and lovingly enforcing obedience to maternal authority.

Much sympathy has been manifested on the part of my people and dear friends in this the time of my affliction.

Forest, Ont., April 16, 1872.

JNO. SALMON.

Correspondence.

THE CHURCH AND THE MINISTRY.

DEAR SIR,—All will agree as to the necessity of "keeping a personal link between the college and the brotherhood," and as to the wisdom which suggested the approaching visit of Dr. Wilkes to the churches, with this end in view.

It is, however, painfully evident to those of our members, who have had the advantage of a connection with English churches, that there is too much apathy throughout Congregationalism in Canada, with regard to the training of young men for the ministry.

Instead of the college sending to the churches, shall not the practice be reversed by the churches sending to the college? This is a question we shall do well to ponder.

The feebleness of our ministry in point of numbers, when compared with other denominations, is doubtless, to some extent owing to the neglect of the Churches in this matter.

There are young men of ability—of *preaching* ability—in our city, and in many of our country churches, who would soon become a power in the land, if encouraged by the churches with which they stand associated. Let each church make the endeavour to send at least one man—with the means for his education and support—to the college, taking care of course, that the chosen one shall be possessed of the first qualification for his work.

Many a young brother is in doubt, and would be glad to see that there is an open door for him into the ministry; but the church remains silent, while

commerce, with inviting voice, is continually crying, "come!"

The men and the means forthcoming, both our ministry and our churches will become stronger. Denominational growth, although of secondary, is still of considerable importance in a new country such as ours.

How much depends upon the encouragement and support the Church gives its ministry we cannot over-estimate.

The college is the principal channel through which this support should flow.

Yours, etc.,

T. E.

Toronto, April 19, 1872.

NATIONAL S. S. CONVENTION.

DEAR INDEPENDENT:—At the request of the executive committee of the S. S. Association of Canada, I left home, on Monday last, in company with Rev. Mr. Millard, and Mr. D. McLean, of Toronto, and Rev. E. Morrow, of Princeton, to attend the triennial sessions of the National S. S. Association of the United States, which were held in this place on Wednesday, Thursday, and Friday of this week. Travelling via Detroit and Toledo, we reached the place of meeting on Tuesday morning, and were most kindly received and entertained by the parties on whom we had been billeted, and found the "Hoosiers" second to none in the hospitality always shown to Canadians by their American cousins, on such occasions.

The Canada S. S. Union was represented by Mr. S. B. Scott, of Montreal, a warm friend of the Sabbath School enterprise. Not being included, strictly speaking, within the call of the executive committee, the convention having been *National*, and not *International*, as they have just made it, we could not take our seats among the delegates, but we were all invited to accept the privileges of honorary membership, and at the preliminary meeting "for greetings and praise," on Tuesday evening, your correspondent was placed upon the list of speakers, and received from the chairman a most cordial welcome in the name of the Convention. Of course he did his "level best" to respond to such

kindly words, and to convey to the S. S. workers of the United States, as Mr. Millard and Mr. Scott did afterwards in a more formal manner, the Christian salutations of their brethren in Canada.

Your space will not allow of the insertion of even the briefest synopsis of the important discussions that engaged the attention of the Convention, under the several divisions of the Field, the Sowers, the Sowing, and the Harvest; but when I mention the names of some of the men that took part in them,—Dr. Vincent, Eggleston, McKee, Rev. Alfred Taylor, and Messrs. Burnell, G. H. Stuart, Jacobs, McGill (from Ireland) and a host of others of almost equal renown, you will readily imagine how interesting those discussions were, and how important the bearing they must necessarily have on the Sunday School work all over the land. The most important of all these, probably, was the one relating to the adoption of a Uniform Series of Lessons throughout the United States and Canada, so selected as to cover the entire ground of Scripture doctrine and narrative in the course of six or seven years. This was ably and enthusiastically advocated by Mr. Jacobs in a lengthy address, and supported by Drs. Vincent and Hatfield, Rev. Alfred Taylor, and almost all who spoke upon the subject. Dr. Eggleston alone offered any serious opposition to it. The Convention, therefore, by an almost unanimous vote, approved the plan proposed by Mr. Jacobs, and appointed a strong committee, of five ministers and five laymen, (with Dr. Vincent, as Convener) to whom the executive of our Canadian Association were requested to add two names, to select a Uniform Series for 1873 and 1874, the lessons for every quarter to be taken from the Old and the New Testaments alternately.—The Canadian deputation cordially endorsed the movement, and I hope the series may be such as to commend itself generally to our Sunday School teachers, and may be universally adopted. The advantages of such a system have already been pointed out in the pages of the "INDEPENDENT," and need not be further dwelt upon.

I have already alluded to the change in the Constitution of the Convention,

by which it is henceforth to become International in its character. In accordance with this change the names of two Canadian brethren were added to its executive committee.

One very interesting feature in connection with the Convention, was a bazaar, held in one of the school-rooms of the place of meeting (the 2nd Presbyterian Church,) for the exhibition and sale of every kind of Sunday School requi-

site,—books, mottoes, flags, maps, seating etc. There was, of course, "an eye to business" in all this, but it was a great convenience to many, who otherwise would never know where to supply such wants.

The place of meeting in 1875 is left to the Executive Committee.

Ex-EDITOR.

Indianapolis, Ind., April 19th 1872.

Official.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The nineteenth Annual Meeting of this body will be held, D. V., in Zion Church, Montreal, commencing on Wednesday, June 5, 1872, at 7½ p. m.

Rev. W. M. Peacock, as alternate of the lamented Rev. Charles Pedley, lately deceased, is expected to preach the sermon at the opening service.

Annual Collection.—The several churches associated with the Union are respectfully reminded of the Standing Rule relating to the collection; viz.—"A collection for the funds of the Union shall be made annually, in each church, on or near the Lord's Day prior to the meeting. From this source, (in addition to the other expenses of the Union,) the travelling-fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice, on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union." The place of meeting this year being far from the centre, and the travelling expenses being proportionately heavier, a *liberal* collection is respectfully requested.

Reduced Fares.—The "Great Western Railway" will grant *return tickets at a quarter fare* to parties presenting a certificate of having attended the meeting, and of having paid full fare over such portion of the line as may be stated therein.

The "Grand Trunk Railway" will convey to and fro for single fare, provided the purchaser of the ticket presents a certificate from the Secretary of the Union that the holder thereof, named therein, is journeying to the Union Meeting, which will entitle such party to return upon the same ticket.

The "Canadian Navigation Company's" steamers will, on the same condition, convey to Montreal and back at the following rates. The first charge includes meals both ways, and berths on the return trip; but on the down trip berths will be charged extra. The second rate is exclusive of meals and berths. From Hamilton to Montreal and back \$13.50, or \$8.00: Toronto, \$13, or \$8: Port Hope, \$10, or \$6: Coburg \$10, or \$6: Kingston \$7, or \$4: Brockville, 4.75, or 2.75: Prescott, \$4.50, or \$2.50: Cornwall, \$3.50 or \$1.50.

The certificates requisite for securing the above special rates either by G. T. R. or by steamers, which are available for all *bona fide* attendants at the meetings, will be forwarded, on application, by the undersigned. The applicants' names should be forwarded, together with a three cent Postage Stamp for each enclosure.

EDWARD EBBS, *Secretary.*

Ottawa, April 16, 1872.

UNION COMMITTEE.—This Committee, consisting of Rev. G. Cornish, M. A., Rev. Henry Wilkes, D.D., L.L.D.,

Rev. C. Chapman, M.A., Rev. J. Fraser, Rev. A. Duff, Rev. C. P. Watson, Rev. A. McGregor, Rev. A. J. Parker, Rev. E. Barker, Hon. J. S. Sanborn, Hon. J. G. Robertson, Messrs. C. Alexander, Jas. Baylis, Theod. Lyman, J. Goodhue, and T. Telfer, with the Secretary, will meet in the College Library, Zion Church, on Wednesday, 5th June, at half-past two, p. m., to receive the draft of Union Report, make Nominations, &c.

EDWARD EBBS,
Secretary.

Ottawa, 20th April, 1872.

UNION MEETING—ACCOMMODATION ARRANGEMENTS.—Ministers, delegates and representatives from churches and corresponding bodies, who purpose attending the Annual Meeting of the Congregational Union of Ontario and Quebec to be held in this City in June next, are requested to forward their names to the undersigned not later than May 10th that arrangements for their accommodation may be perfected.

LEWEL CUSHING JR.
Sec. Local Committee.

Montreal, April, 1872.

CONGREGATIONAL COLLEGE OF B. N. A.—The Annual Meeting of the Congregational College of B. N. A. will be held in Zion Church, Montreal, on Friday, June 7th, 1872, at 11 o'clock, A. M.

GEORGE CORNISH,
Secretary, Cong. Coll., B.N.A.

Montreal, April 23rd, 1872.

CONGREGATIONAL COLLEGE OF B. N. A.—The following sums have been received since the date of March 20th, and are hereby acknowledged:—

Brantford, additional.....	\$32.50
Montreal, Zion Church.....	30.00
Toronto, on account Bond St.	90.00
“ “ Northern	63.00
“ “ Zion.....	26.00
Eaton.....	4.00
	<hr/>
	\$245.50

GEORGE CORNISH,
Secretary.

Montreal, April 23, 1872.

CONGREGATIONAL COLLEGE.

At the Annual Meeting in June last, a general desire was expressed that I should visit as many of our churches as could be conveniently reached during some part of the summer vacation. There was no wish for a “collecting tour,” but rather the keeping a personal link between the college and the brotherhood. In cases where the annual contribution had not been remitted, the visitor might be its bearer, but he was not to go forth as its collector.

In accordance with said desire, supported by a formal resolution of the constituency, I purpose to devote the month of May to this work; and having consulted our respected Secretary, beg to set forth the following programme, which designedly omits, for the most part, places which he visited last summer. Any change that may be expedient because of local arrangement, can be made by those on the spot, as they do not interfere with the general plan.

HENRY WILKES.

Montreal, 26th March, 1872.	
Lanark Village, Thursday,	May 2.
Lanark 1st Church, Friday,	“ 3.
Brockville..... Sunday,	“ 5.
Belleville..... Tuesday,	“ 7.
Cold Springs.... Wednesday,	“ 8.
Cobourg..... Thursday,	“ 9.
Whitby..... Friday,	“ 10.
Markham & Stouffville..... Sunday,	“ 12.
Manilla..... Monday	“ 13.
Oro Field, Tues. to Thursday,	14-16.
Pine Grove..... Friday,	“ 17.
Hamilton..... Sunday,	“ 19.
Fergus..... Monday,	“ 20.
Garafraxa..... Tuesday,	“ 21.
Douglas..... Wednesday,	“ 22.
Eramosa..... Thursday,	“ 23.
Southwold..... Friday,	“ 24.
London, Sunday & Monday,	26-27.

C. C. INDIAN MISSIONARY SOCIETY.—The Annual Meeting of this Society will be held in Zion Church, Montreal, on Thursday, June the 6th., at p. m., immediately succeeding the meeting of the Canada Congregational Missionary Society.

SAMUEL N. JACKSON, *Secretary.*
Toronto, April 10, 1872.

W. & O. FUND.—Received since last announcement:—

“Widow’s Mite,” from Listowel,	\$1.00
Granby Village	2.50
Granby, South Ridge.....	5.54
Bond Street Church, Toronto	25.00
United Churches’ Communion at Bond Street, Toronto....	16.50
Belleville	5.00

J. C. BARTON,
Treasurer.

Montreal, 20th April, 1872.

THE EASTERN ASSOCIATION will meet in the Congregational Church in the City of Kingston, on Tuesday, the 7th day of May, at 7.30 o’clock, P.M. The following are the exercises:—

Sermon, by Rev. J. Douglas.
Essays.—“Justification by faith,” by Rev. W. M. Peacock.—“The Christian Ministry,” by Rev. J. Brown.
Review.—Sermons of the late F. W. Robertson, by Rev. E. Ebbs.
Read Sermon, by Rev. R. Lewis.
Plans of Sermons from all the brethren, on texts of their own choosing.

J. DOUGLAS,
Secretary.

Lanark, April 20, 1872.

EASTERN TOWNSHIPS ASSOCIATION will meet at SHERBROOKE, in the vestry of the Congregational Church, on *Tuesday*, the 14th of May, 1872, at 4 P. M., and continue its sitting until Thursday 16th at noon. Moderator, Rev. A. J. Parker; Preacher, Rev. C. P. Watson: Alternate, Rev. George Purkis.

During this meeting of Association, time will be given for the meeting of the Quebec District Committee of the C. C. M. S. the members of which are hereby invited to attend.

ARCH. DUFF,
Scribe of Assoc. and Sec. of Q. D. Com.
Sherbrooke, Québec, 16 April, 1872.

NOVA SCOTIA AND NEW BRUNSWICK MISSIONARY DISTRICT. — As the subscriber expects (D. V.) to sail for England early in May, to be absent for three months, all parties needing to correspond in regard to the permanent or temporary supply of vacant churches in the Maritime Provinces, or on general Missionary business, will please write to Mr. James Woodrow, P. O., St. John, N. B., who will act as Secretary *pro tem*. Private correspondents will please address me at Tulloch Park, Forres, Scotland.

ROBERT K. BLACK.
Milton, N. S., April 11, 1872.

News of the Churches.

STOUFFVILLE, ONT. — Rev. B. W. Day, writing on the 22nd April, sends this good news:—In compliance with your request, I send you a short sketch of our special services, for insertion in the *INDEPENDENT*, with the earnest prayer that the Lord may make it useful in stirring up and encouraging his people to labour and pray more earnestly for the salvation of souls. The Lord has, indeed, been pleased to give us times of refreshing from his presence. Not so largely, it is true, as we desire, but far above our deserts, and, without doubt, in proportion to our

faith and zeal. Whatever has been done seems, however, to have been brought about in answer to prayer. We were stirred up to take hold of God’s strength, and give Him no rest until He would pour out His spirit from on high. At first, two or three of us pledged ourselves to make it a subject of special prayer, that the Lord’s work might be revived in our midst. Following this the whole church unitedly agreed to join with us in these supplications, for one week, in private and family devotions. We then met in the church, and for two weeks con-

tinued our prayers, brethren and sisters of other denominations joining with us, without there being any special invitation extended to the unconverted to attend the service, only welcoming them as they might come. At the expiration of this time it was deemed advisable to make the conversion of sinners the one all-absorbing object of pursuit. For three weeks longer we continued the meetings, with the assistance of Revs. D. Macallum and W. W. Smith, and Mr. T. J. Wilkie, of Toronto. The latter brother could only be with us one Lord's day, but rendered very efficient service, more especially in connection with the young. We hope and trust that he has made impressions upon some hearts that will never be effaced. As the result of these services five persons now stand proposed to the fellowship of the church, with the prospect of one or two more yet to come, while some profess to accept Christ, who will probably join other sections of the church. Altogether, about ten or twelve persons have, we trust, been brought to accept Jesus as their Saviour, while the members of the church have been greatly quickened and filled with the Spirit. There is still, however, a great work to do, more especially amongst our young men, who alas! seem to care but little for the salvation of their souls. May the Lord help us still to be in earnest, and carry on the work which he has thus begun, until our young people shall all be brought into the fold of Christ.

ZION CHURCH, TORONTO.—On Friday evening, April 6th, a very interesting *Conversazione* was held in the Lecture Room. Some very fine views with Graphoscopes were exhibited, as well as other objects curious and pleasing. Readings were given by the Rev. John Laing, from "Jean Ingelow;" David Higgins, Esq., from "Milton;" Mr. R. D. Richardson, "The Leper;" and Mr. R. L. Patterson, "The Man of Resource." Mr. George Pim, as editor, introduced an original newspaper, under the name of *The Zion Star*. Several anthems were sung very effectively by the choir. The pastor, stating that this

was the last reunion of the season, gave the following facts in regard to progress during the ecclesiastical year now nearly ended:—

The increase of the church and congregation had been encouraging.—Twenty-six families, besides a large number who are not heads of households, had been added to the congregation. Thirty-five had united with the church, twenty by profession, and the rest by letter. But two had been dismissed. The Sunday School, under the superintendence of Mr. Ashdown, had increased in numbers and efficiency. There are two hundred scholars and nineteen teachers on the roll. Thirteen deaths had occurred in the families of the congregation, but no members had been removed. There had been twenty-one baptisms. The vestries having been painted, frescoed and carpeted, the church repairs undertaken had been completed. The total outlay for these purposes had been \$1,076, all of which has been collected and paid. Aside from this, and also an increase in the amount of revenue raised for contingent expenses, a collection of \$174 had been forwarded to the C. C. Missionary Society. Collections had also been made for the College, the London and the Indian Missionary Societies. Save a floating debt of \$300, to wipe out which steps have already been taken, the church was free from financial responsibility.

It has been resolved, from the first of May, to change the hour of Sunday evening service from 6.30 to 7 o'clock.

THE CONGREGATIONAL COLLEGE. — Wednesday evening, 10th April, the closing exercises of the Session for 1871-2, in this institution, were held in Zion Church, Rev. C. Chapman in the chair. There were also present Dr. Wilkes, the Rev. A. Duff, of Sherbrooke, and the students of the college. The attendance of visitors was very fair. After the singing of a hymn, and prayer, Mr. Chapman addressed a few words to the audience, stating that the object of the present meeting was to hear a review of the past session, and to take farewell of the students who had finished their studies, and were about to leave the college. He asked

those present to take more interest in the college, which was training up young men to go out and preach Christ fearlessly, stating that they had great need of sympathy, and also contributions to make the college as prosperous as it had been heretofore. Dr. Wilkes next addressed the meeting, stating the objects of the college, and giving a short description of the teaching given to the pupils, and the qualifications which they must possess before they received their certificates from the institution. He stated that there were thirteen students in attendance for the past session, this being the largest number ever in actual attendance. There were four students leaving this session, two going West and two East, to take upon them the duties of ministers. Rev. C. Chapman then presented to each of these gentlemen their certificate, accompanying the presentation with a few words of congratulation and advice. The choir then sang the anthem, "Thine, O Lord, is the Greatness," after which Mr. Duncan McGregor, B. A., senior student, delivered a valedictory, speaking of the hopes and fears of a student entering college, and the many difficulties which beset his path during his college course. He thanked Dr. Wilkes on behalf of himself and his fellow-students, for the kindness and fatherly care he had exercised over them, and spoke in feeling terms of the death of the late Principal, Dr. Lillie; concluding by thanking his fellow-students for their brotherly love and kindness. The Rev. A. Duff then addressed the students, stating how pleased he was with the theological papers which he had helped to examine, and giving them good sound advice for their future guidance. The meeting closed with the singing of a hymn, and the benediction.—*Montreal Witness*.

THANKSGIVING DAY IN MONTREAL. — To the Thanksgiving service in Zion Church the congregations of the Amherst st. Church and Shaftesbury Hall were invited, and three ministers united in the services. Rev. Dr. Wilkes presided, and conducted the devotional ex-

ercises; after which, Rev. Mr. Fraser, of the Amherst street Church, made a brief address; and Rev. C. Chapman preached from Isaiah xxxviii. 20. He showed that the Lord had heard Hezekiah's prayer and saved him, as He had done in many other cases recorded in Scripture. No nation had, probably, ever been so deeply moved to pray earnestly and unitedly as Britain and her colonies, during the illness of the Prince of Wales. This earnestness of prayer had been a surprise to other nations, and the answer to it had been most signal. The prayer had been two-fold—that life might be preserved, and that it might be consecrated to the service of God. The first part had been distinctly answered, and we could trust the goodness of God for the second. It was a common error of other nations to take the grumbling which was an Englishman's birthright for disloyalty and a desire for a change of government. Never was there a greater mistake. Every Englishman knew that the nation was thoroughly loyal and averse to any radical changes: and without discussing different forms of government, he might say that Britons had no reason to be ashamed of theirs, under which they enjoyed abundant liberty and were making continual progress. Their love of country and loyalty to the Crown was still the same as in ancient times, and the strength of the nation lay in its strong religious feeling, and its open acknowledgment of God and his word. Some thought that God could not answer prayer—that the privilege he had conferred on every earthly father was denied to Himself, the great Heavenly Father. A more absurd idea could not be entertained. He had clearly the right to answer prayer, and most freely did he exercise it in behalf of his suppliant people. A collection was made for the Deaf and Dumb Asylum; and after the benediction the National Anthem was beautifully rendered by the choir, and the congregation dispersed.—*Witness*.

THANKSGIVING DAY IN TORONTO.— The 15th April was well observed as a day of thanksgiving for the recovery of the Prince of Wales. The following is from the *Mail*.—In Bond Street Congrega-

tional Church a united service was held by the Congregationalists of the city, who attended in good numbers at 11 a. m. The pastor of the place of meeting, Rev. F. H. Marling, presided, and opened the service by praise and prayer. Rev. S. N. Jackson, of Zion Church, then read Isaiah xxxviii., 9-20, "The writing of Hezekiah, King of Judah, when he was sick, and was recovered of his sickness," and James v. 13-18, after which he gave a brief address on "God as the hearer of prayer," in which he showed how all sickness was the terrible consequence of sin, and how "the prayer of faith will save the sick." After an appropriate hymn, prayers were offered by Rev. Dr. Wickson and Mr. D. Higgins. Another hymn having been sung, Rev. J. A. R. Dickson, of the Northern Congregational Church, read Psalm cxvi., and spoke on "The Duty of Thanksgiving," which he earnestly enforced by numerous considerations.—Rev. J. Porter and Mr. G. Hague next led the prayers of the congregation, their doing so being preceded and followed by singing. Rev. F. H. Marling then read Psalms xxi., 1-7, and lxi., and made some remarks on the "Duty of Prayer for the restored Prince," dwelling on the temptations that surrounded one in such a position, and the immense importance of high personal character in the occupant of the throne. Prayer having been offered by Rev. T. Baker and Mr. J. J. Woodhouse, the national anthem was sung with much heartiness (as indeed were all the hymns) and the benediction was pronounced.

RUGBY, ORO.—The Annual Meeting of the Rugby Sabbath School Missionary Society, was held on the evening of Tuesday, the 12th of March, in the Congregational Church, which had been previously decorated with evergreens and mottoes for the occasion. At the back of the pulpit, underneath a large and beautiful motto, was hung a map of the world, tastefully ornamented, and with the words in large letters inscribed on it, "The world for Christ and Christ for the world." Among the inscriptions on the walls might be noticed the striking words, "Six hundred millions have not yet heard the Gospel."

The report stated that since the society was organized (two years ago) over \$45 had been contributed by the children. The money had been divided among various religious societies. The French Canadian Missionary Society; Ontario Sabbath School Missionary Union; Indian Missionary Society; Home Missionary Society; Missionary Ship "Morning Star," and the Rev. Mr. Chiniquy, of Kankakee, Illinois, had been assisted, some of them twice, in sums varying from \$3 to \$8. Some very interesting extracts were read from the letters of Mr. Chiniquy, the Secretary of the S. S. Union, and the Treasurer of the F. C. M. S. After the report, the scholars, led by Mr. Ball and Mrs. Sanderson, engaged in a number of Sabbath School exercises bearing on Mission work, which were interspersed with a number of select pieces of music, in which all the children assisted.

The meeting on the whole was a decided success: about two hundred were present, who seemed to enjoy themselves heartily to the close. A good collection was taken up, and after a few appropriate remarks by the pastor, the Rev. J. G. Sanderson, the meeting was brought to a close. It is remarkable that whilst the regular Missionary meeting of the church has been lately poorly attended, the children's meeting, with the whole work of interesting the audience in their own hands, was so successful.—*Orillia Packet.*

THE AMHERSTBURG CHURCH has purchased an organ, and made several improvements in its house of worship. The beginning of prosperity to our cause here has manifestly come.—*J. M. S.*

REV. H. DENNY further acknowledges subscriptions towards rebuilding his house destroyed by fire.—*C. Page, Toronto, \$10; John Mickle, Guelph, \$4; Andrew Gerrie, George Gerrie, and Dougald McGill, \$1 each.*

REV. J. HOWELL has accepted the Agency of the Montreal Tract Society, his P. O. address continuing to be, "Granby, P. Q."

REV. R. K. BLACK, of Milton, N.S., sails for Britain this month, on a visit. Among the supplies of his pulpit during his absence, are Dr. Wilkes, Prof. Cornish, and Mr. Fraser, of Montreal. It will be seen, by one of our "official" notices, that Mr. James Woodrow, of St. John, N. B., takes temporary charge of the District Missionary Secretaryship, so efficiently filled by Mr. Black. We wish our valued brother a good voyage, a pleasant visit, and a safe return home.

THE MARITIME PROVINCES. — The *Congregational Record* for April furnishes the following items:—Rev. J. Whitman has received a call to the church at Keswick Bridge.—We understand that three or four students from the college at Montreal are coming to these provinces to spend their vacation.—Mr. Zenas Crowell, one of the students of the Congregational College and McGill University, has been appointed to spend his vacation in Mission work at Esquimaux River, on the coast of the Labrador. This mission is now sustained by the ladies of Zion Church, Montreal.—Some time ago, Rev. S. Sykes was kicked in the face by his horse; he was laid up for some weeks, but is now well.—Rev. J. McLellan has also been laid aside by sickness from labour for about two months. He is now able to be about.—The ladies of the Liverpool Church and congregation held a Tea Meeting in Temperance Hall, on Tuesday and Wednesday, the 27th and 28th of February. Gross proceeds \$197; net proceeds \$165.

Y. M. C. A. BUILDINGS.—The Young Men's Christian Associations of Montreal and Toronto are both engaged in erecting buildings for their use. In the former city, a very conspicuous and central site has been secured, on the corner of Craig and Radegonde streets (a few doors below Zion Church), and a handsome and commodious structure, to cost, we believe, some \$50,000, is to grace the position.

In Toronto, the location is as central, and nearly as conspicuous, being on the north-east corner of Queen and James street, or immediately opposite Knox's Church. The lot cost \$8,000, and the building contracts amount to nearly \$30,000, besides furnishing. The lot has a frontage of 70 feet by 120. There will be three stores on the Queen street front, the rent of which, when the building is paid for, will meet the running expenses of the Association. Over these will be the lecture and reading room, members' parlour, and Secretary's office; and over these will be two other stories suitable for class rooms, offices, &c. The part of the building behind the stores, will contain, in the basement and ground floor, a gymnasium, 40 feet by 34, and 23 feet high, boiler room, kitchen, housekeeper's rooms, &c., &c. And over these will extend the main hall, 70 feet by 66, and 33 feet high, with gallery, orchestra, and ante-rooms, connecting also by folding doors with the lecture room. The hall will seat 1,200 persons, and will supply a want long felt in Toronto. The lecture room will accommodate 300. It is expected that the foundation-stone will be laid on the 24th May, and the building will be ready for occupation on the 1st of December. The subscriptions promised amount to \$29,000. The favour of God and His people has evidently rested on this movement.

NEWFOUNDLAND MISSIONARY SHIP.—Lieut. Curling, of the Royal Engineers, has most generously given an English built yacht, of 72 tons, to the Diocese of Newfoundland, in place of the church ship *Star*, which was wrecked off the coast of that Island in Aug., 1871. He proposed to add to his noble gift a small steam launch, for getting in and out of the difficult harbours in Newfoundland and Labrador. The insurance money on the *Star*, and some private subscriptions, are to form an endowment fund for the repairs and working expenses of the church mission ship.

Good Words for the Family.

THE SPRING.

The spring time, the spring time! we hail it
with glee,
When the reign of stern winter is o'er;
When his grasp is relaxing on streamlet and
tree,
And the teeming earth slumbers no more.

Now blithely the bird leaves its sheltering
nook,
To bask 'neath the warm sunny sky,
And the newly-born voice of the gay little
brook,
Tells its joy that the summer is nigh.

This pure golden sunshine, how freely it
comes,
As if glad to shed glory around,
While it wakes up the blossoms that smile
round our homes,
And enamels each grass-covered mound.

Away with these furs! winter wrappings,
adieu!
Bare your brow to this soft wooing breeze;
It will tell you of much that is tender and
true,
With a whisper of love—if you please.

It will tell you of many a spring that has
smiled,
Of many a blossom so gay,
That has lived and has died, since, a frolic-
some child,
You sported the moments away.

You sigh as it murmurs a requiem low,
O'er the hopes that lie buried so deep,
In a spot that you know, where the pale
daisies grow,
O'er the loved one you left there to sleep.

Yet the sunshine lies warm on that hillock
so green,
And the tiny blades laugh in its light—
Thus hope shall revive where our sorrows
have been,
And the tear be-dimmed eye shall grow
bright.

For life's dreary winter shall pass from the
heart,
In the warmth of the sunshine above;
And the chill mists of sin and sorrow depart
In the light of Immanuel's love.

And He who has called forth the spring time
once more,
With its life, and its fragrance, and bloom,
In the spring time of glory will surely restore
All the treasures we lay in the tomb.

MARIE.

Owen Sound, April, 1872.

SAMUEL RUTHERFORD.

One of the many good men whose
lives and writings have been blessed of
the Lord to the Church and the world,
was Samuel Rutlierford, who was born
about the year 1600, in the village of
Nesbitt, in Scotland.

One day, when he was a very little
child, it is related that as he, with some
other children, were playing together,
Samuel fell into a well.

"Into a well? How did the children
get him out?"

They did not get him out, but they
all ran away frightened, to call some one
to save him.

"Did they find any one?"

Yes; but when they got back they
found little Samuel seated on a knoll, or
hillock, near the well, cold and drip-
ping, but safe and sound.

"Why, how did he get out?"

I do not know. I think he could
hardly have climbed out alone, and if any
man had helped him out, I should not
think he would have left him there.

"What did Samuel say about it when
they asked him about it?"

He said, "A bonnie white man came
and drew me out of the well."

"What is bonnie?"

Bonnie means beautiful; so it was a
beautiful white man that drew him out
of the water.

"Were not all the men there white?"

Yes, I suppose most of them were;
but it seems that this one must have
been a very bright or beautiful one in-
deed, more bright or "bonnie" than
common men.

"Do you suppose that it was an an-
gel?"

I am sure I do not know. What made
you think of that?

"Why, because Jesus loves little
children so much, and gives his angels
charge over them to keep them in all
their ways; and they are very mighty
and noble, too, for they are allowed to
come and behold the face of our Father
in heaven, whenever they will; and
then they are bright and "bonnie," for

when one of them came down to see the shepherds, the glory shone all around ; and you know, too, that they are strong ; for the Bible says they excel in strength, and they rolled away the stone from Jesus' sepulchre, when the women were afraid they could not do it ; and so I think if there was an angel taking care of little Samuel when he fell in the well, he certainly might have pulled him out ; and so I almost believe it was an angel, don't you ?

Perhaps it was ; I can not tell, only I know this, that little Samuel lived and grew up to be a good man, a learned and able preacher, and an eminent servant of the Lord Jesus Christ.

He was also persecuted for Christ's sake, and compelled to leave the place where he preached, but he wrote many excellent letters to his friends, which are preserved in a book, which is full of love, and peace, and blessing ; of ardent longings to be like Christ here and to see him and be with him when he shall appear in his glory. He died in 1661, exclaiming at last, "Glory, glory, dwelleth in Immanuel's land !" and is waiting for the resurrection morning when the Lord shall come.

MR. CAXGROVE'S HOME MISSION.

"Really," said Mrs. Caxgrove, "I don't think I had better take it."

"It will do no harm," said the white haired old missionary, still holding out the little mite-chest from which the elegantly dressed lady shrank. "It will take but a trifling space on yonder marble-topped table, and who knows the good it may do ?"

"Oh, yes, of course," said Mrs. Caxgrove, "but we have so few visitors that are charitably disposed, and in our own family there are so many necessary outlays for money."

"In some of the houses where I am acquainted," persisted the old clergyman, "there is quite a fund raised by friendly fines levied by different members of the family on each other—a penny for gloves or hat left lying round, a penny for a careless or ungrammatical expression, and so on—and it is a very useful, as well as charitable institution.

"I dare say," said Mrs. Caxgrove ; "but in our family it would scarcely be worth while."

The old man smiled.

"Are you, then, so absolutely faultless ?"

"Oh, no, I did not mean that," Mrs. Caxgrove answered, somewhat confused. "Only—"

"You will allow me to leave the mite-chest ?" said Mr. Salter, smiling, as he placed it on the centre of the marble table, just beneath a basket of camellias, tube-roses, and other hot-house plants, the cost of which would have filled it a dozen times over. And Mrs. Caxgrove was too polite to object further.

"Such a nuisance !" she said to Mrs. Jaynesford that afternoon. "As if I wanted to turn collecting agent for the Missionary Society. But Mr. Salter is positively a child in the ways of the world."

"I wish he would get his wife a new silk dress," said Mrs. Jaynesford. "I'm tired of seeing that old figured poplin. Sarah had a new one last Sunday."

"New !" cried Mrs. Caxgrove, elevating her nose scornfully, "its nothing on earth but the cinnamon-brown dyed black !"

"You don't say so !" cried Mrs. Jaynesford. "Did you know that Ellen Black had an India Shawl ?"

"My !" interrogated the lady of the house. "And her uncle failed last week !"

"Some people fail very comfortably," sniffed Mrs. Jaynesford. "And Helen Barr told me at the artist's reception last Thursday—"

She checked herself as the dark blue velvet curtain, which fell over the embrasure of a bay-window, was lifted, and her friend's husband sauntered forth.

"I did not know you were there, Stephen," said Mrs. Caxgrove, colouring a little.

"So I concluded !" he observed dryly. And taking up the little mite-chest, he held it with a smile towards the visitor.

"I have no pennies," she said, glancing over the contents of her Turkey

morocco portemonnaie, and slightly tossing her head, as she rose to take leave.

"The stingy creature!" ejaculated Mrs. Caxgrove, when the door was clearly closed behind her. "I don't believe any one ever knew Myrtila Jaynesford to give a cent in charity!"

"See here, Lill," said her husband, "I only wish I had a phonographic report of your conversation for the last half hour."

"Why?"

"Because you and your friend, Mrs. Jaynesford, were tearing the rest of the world into tatters! What does the Bible say about the unruly member?"

"Nonsense!" said Mrs. Caxgrove, reddening, "Myrtila is a great gossip, but—"

"I beg your pardon, Lill., but you were quite as bad."

"I don't believe it."

"Let's make a bargain, my dear," said Mr. Caxgrove. "I give you a tolerably good allowance for pin-money per week, don't I?"

"Yes, but what on earth has that to do with it?"

"Just this: Every time your tongue touches a neighbour's misdoings, or speaks disparagingly of any one, you shall put a ten cent note into the mite-chest."

"I would just as soon do it as not," said Mrs. Caxgrove, excitedly. "I am sure I never—"

"Is it a bargain?"

"Yes, of course. If it was Myrtila Jaynesford, now—"

Mr. Caxgrove held out the mite-chest. Lilla bit her lip, but she dropped in the little bit of folded paper.

"Stephen, you are too bad! To take me up so!"

"But I thought it was a bargain."

Mrs. Caxgrove swept indignantly across the room. Presently she jerked the bell-wire.

"Susan," she said to the girl who answered the summons, "do take these sickening tube-roses away. Anybody might know when Mrs. Lawrence has had a ball at her house; she sends the second-hand flowers round among her friends the next day."

"Susan," said Mr. Caxgrove, philo-

sophically, "take that little paper-box to your mistress."

"Stephen!" cried Mrs. Caxgrove, "I only—"

"I know it, my dear," said her husband. "If you say so, I release you from the agreement."

"I don't want to be released," said Mrs. Caxgrove, angrily. "Accident happens to be on your side just now."

"On the side of the Home Mission, you mean," said the husband. "By the way, there's that note from Miss Dallas to be answered. Have you forgotten it?"

"What shall I say?"

"Accept her invitation, I suppose."

"O Stephen, I would so much rather go to the opera! It's always so stupid at the Dallas's, with old Mrs. Dallas telling about her coughs and colds, and Jessie always full of the last sewing circle."

"Well, I suppose it isn't very lively," said Mr. Caxgrove, with a sly smile. "Ten cents, Lill, if you please."

"Why, Stephen, what have I said! Oh, to be sure." And Mrs. Caxgrove could not help laughing. "Well, it's worth ten cents to have the privilege of speaking my mind. Any way, I shall send regrets."

"They'll be an aw ful fib, then!" said Mr. Caxgrove.

"Only a polite fiction. There, I haven't a sheet of note-paper left! Mrs. Captain Sibthorpe sent in and borrowed the last yesterday, and Mrs. Sibthorpe never returns anything she borrows by any possibility."

"Like the wicked woman in the Scripture," said the husband. "Ten cents, my love."

"It's too bad!" cried Lilla, with flaming cheeks. "I didn't mean to be taken up this way."

"I only wish Mrs. Jaynesford, or one of her set, would call again," said Mr. Caxgrove, roguishly. "There goes the bell now!"

"I shall be on my guard," said the wife. "I do believe it's Mrs. Montague, the very one of all others I most wished to see. No, it isn't neither—it's old Miss Ducey. Oh, dear! now I shall be bored for a mortal half hour."

"The Home Mission again!" said

Mr. Caxgrove, calmly presenting the inexorable mite-chest, at the same instant in which Miss Ducey was shown into the drawing-room.

Miss Ducey had come to tell Mrs. Caxgrove all the particulars of a recent wedding, and she stopped an hour and a half. And when she went away she circulated a report that "poor, dear Mrs. Caxgrove's husband was really getting quite insane on the subject of money, for all the time she was there he sat in the bay window, pretending to be busy with a book, but every now and then he would repeat to himself, 'Ten cents, ten cents, ten cents!'"

"And, my dear," added Miss Ducey, "I never saw a person look so mortified as Mrs. Caxgrove did. She turned as red as a beet."

"Stephen," cried the wife, as soon as her visitor was gone, "it's too bad for you to make me responsible for the tongue of an old tale-bearer like Miss Ducey! I couldn't stop her mouth!"

"Of course not," said Stephen; "your mouth is the only one for which you are accountable, and it has just got you into another ten cent difficulty. Upon my word, the Home Mission is making money at a railroad rate. Don't look so vexed, Lill, darling: all this only proves to you that you were really getting into an almost unconscious habit of criticism and fault-finding."

"But I declare I won't be caught again," said Mrs. Caxgrove, resolutely.

At the end of five minutes she came back with a telegram in her hand.

"You'll have to go to the depot, Stephen," she said, "to meet the Ravens. Here is a telegraphic despatch to say that they are on the way to visit us. Oh, dear, why can't they stay at home? What shall I do with those three horrid, disagreeable young savages of children?" I declare I'd rather pay—"

"Ten cents, Mrs. Caxgrove," said her husband, and then he went to meet the train.

At the end of the week the mite-chest was opened, and found to contain five dollars and thirty cents in fine money.

"I didn't know that I was so bad, Stephen," said Mrs. Caxgrove, half-laughing, half-crying. "For the future

I will try to 'set a watch upon the door of my lips.'"

Mr. Caxgrove counted out the money and sent it to Mr. Salter, with a little note, saying that the mite-chest had met with better luck than his wife anticipated.

"We'll set the little trap to catch a bad habit again," he said laughingly to Lilla.

"I hope the money will do the Home Mission much good, but I am sure it has already wrought a good work in my own little domestic mission."

"I think so, too, Stephen," said Lilla.

THE NOVEL-READING DISEASE.

Physicians are familiar with a complaint which, although sufficiently specific, has yet no name of its own. The patient suffers from an alarming, and morbid thirst, and consumes a perfectly fabulous amount of fluid, almost always of an unwholesome nature. Tea in a highly dilute shape, *eau sucrée*, raspberry vinegar and water, soda water, or some other abominable mess, is taken by the gallon, and the craving is stimulated by indulgence. Wholesome food is refused; no exercise is taken; and the patient finally sinks into a flabby and sickly condition, which nothing but severe and determined treatment will shake off. This dropsical habit of body finds its exact analogue in the species of mental dropsy which is produced by over-indulgence in three-volumed novels. This terrible complaint is one of the worst evils which modern civilization has brought with it. Its progress is gradual, very insidious, and almost imperceptible. At first, all that is noticed is that the sufferer is apt to be found bent over a novel at unnatural hours—as, say, in the early morning, or in the middle of a beautiful summer's afternoon. Soon, however, the disease becomes more pronounced, and in its worst stages novels are got through at the rate of three or four, or even five, a week, or at an average, in a severe and chronic case, of some two hundred and fifty or three hundred a year. At first some discrimination is exercised, and one writer is, perhaps, preferred to

another—Mr. Trollope, say, to Mrs. Ross Church, or “*Cuida*” to the author of “*Guy Livingstone*.” Very soon, however, the taste becomes deadened and blunted, and all power of distinction and appreciation is lost. In this stage the unhappy patient can no more go without her novel than can a confirmed dipsomaniac without his dram. The smaller circulating libraries, which lend out very second-hand novels indeed at a penny a volume, are put under contribution, and any amount of garbage is swallowed wholesale. Quality is held absolutely of no importance, and quantity is everything. The very process of reading becomes more or less mechanical, and seems to afford a species of mechanical pleasure or satisfaction. When the disease is thus confirmed, the dropsical habit of mind becomes apparent. The conversation of the patient becomes flabby and limp. Her interest in all ordinary subjects—except, perhaps, the latest fashions, or the more scandalous portion of the evidence in the Tichborne case, or the marriage of the Princess Beatrice—flickers feebly in the socket, and finally dies out. The last stage—that of absolute imbecility—is now, unless very powerful remedies are exhibited, a mere matter of time.

So much for the symptoms or diagnosis of the disease. Its prognosis depends greatly upon the natural constitution of the patient; but is, as a rule, unfavourable. Even where vigorous treatment has been adopted, and has apparently effected a radical cure, there is always danger of a serious relapse. And even if the cure be permanent, the patient is none the less permanently enfeebled, and will always remain incapable of any severe or protracted mental exertion. It is, indeed, upon the whole, unwise to encourage delusive hopes of a complete cure. The disease is as obscure as insidious, and as little capable of control as is softening of the brain itself; and it is doubtful whether we ever do more than for a while to arrest its course. What is most sad, is the self-deception of the patient herself, which is very analogous to that of the habitual drunkard. She is, as a rule, perfectly convinced that her evil habit is under her own control; that she

could, if she chose, begin to-morrow, and never open a novel again. She is, indeed, fruitful in such good resolutions; but, if any attempt is made to secure total abstinence even for a day, she will resort to subterfuges as pitiful as those to which a dipsomaniac will have recourse if deprived of his accustomed dram, and will tell any falsehood, or use any evasion, rather than struggle with the cravings of her diseased appetite. In such hopeless cases, even the most judicious firmness is of very little avail.

It is curious and interesting to observe that as this comparatively new female disease has grown more virulent and intense, the old disease of scandal-talking has become comparatively rare. It is, of course, physically difficult to talk scandal and to read a novel at one and the same time. Our grandmothers used to devote three or four hours every day to discussing the virtues and vices of absent friends over a dish of tea. Our sisters loll in American chairs, and listlessly turn over a third volume; and the concentrated and slightly venomous interest which used to be excited by the peccadilloes of some half-dozen neighbours is now languidly diffused over the doings of some four or five hundred washy creations of a washy imagination. It is, of course, possible, nay, even probable, that, were novel-reading sternly repressed, scandal and gossip would revive. Were it not for this consideration, it is an open question whether the novel traffic ought not to be dealt with as stringently as Mr. Bruce proposes to do with the liquor traffic; whether it would not be well to enable the rate-payers of a district to limit the number of circulating libraries, or even to close them altogether; and to place the “habitual” novel-reader under some such paternal restraint as that to which Dr. Dalrymple wishes to subject an “habitual drunkard.”

It is too clear, unfortunately, why it that so many women thus waste their time and rot their minds. They read novels, exactly as some young men smoke and drink bitter beer, for sheer want of something to do. What a woman needs is an education which shall

enable her to read and follow the Parliamentary debates instead of the police and divorce reports ; and, when women are thus educated, then feeble novels and feeble novelists will vex our souls no longer to the horrible extent to which they irritate us at present. Of such an education we may say that it is *ouk ostrakou peristrophe alla psuches peria-goge*, nor is it to be got in books, unless, indeed, books can give sound, healthy common-sense, and wholesome interest in common subjects. But men can give it by making the women of their family their companions ; and that they should neglect to give it, shows, after all, how inveterately deep-seated is the extraordinary notion that the intellectual difference between men and women is one of kind and not of degree.—*Examiner.*

HOME.—The young should beware of the error of supposing that there are a great many better places in the world for them than home. They have their part to act in making home what it should be to them and their parents.—There are many solicitations in these days to abandon home, which should be resisted. It is not every gay and well-appearing young person, who is better company for you, my young friends, than your own father and mother.—While you may get and give pleasure by going occasionally abroad, you will promote your own interests most surely by being habitually keepers at home. The present tendency of society is to be far too often away from home in more thronged and exciting scenes.

FAITH.—In the middle of the night, we are awakened by a cry of fire, we open our eyes but see no light, and we think all is safe—the fire is at too great a distance to endanger us, and we close our eyes for another nap. By-and-by the door of our house is found open and a friend who knows our danger rushes through the hall and to our room, crying, “Your house is in flames ; hurry, you are lost.” The breaking of the door, the rush through the hall, the earnest tones of the man’s voice, are evidences

of the truth too strong to be resisted—we believe, and act accordingly.

The Sunday School teacher who believes that his scholars’ souls are in peril and that he is commissioned as God’s agent to save them, and that he will be responsible if they are lost, will never be wanting in thorough preparation of his lesson, never lack interest in his class, never find difficulty in securing attention, and will find plenty of time to visit the scholars during the week ; his scholars, too, will be regular in their attendance, will be interested in his instruction, attentive, profited.

OUR GARDENS.

Let us weed our gardens,
Children, one and all,
Weed our precious flowers,
While the weeds are small.
Our hearts are our gardens,
And God planted there
Flowers of love and virtue,
Saying, “Tend with care.”

EDITORIAL POSTSCRIPT.—As we intend to have the June number of the Magazine in the hands of all our Canadian subscribers by or before the first Sabbath (2nd day) of the month, our correspondents will be good enough to keep strictly to the 20th inst. as their last day. Some of our friends are still paying letter postage on communications for publication ; others have paid the manuscript rate, but have *sealed* the envelope, one such package costing us 12 cents, though sufficiently stamped for printers’ copy. The post office rules are very simple : copy and proof are forwarded at book post rates, viz., one cent an ounce, but the package must be *open at both ends*, and must contain *no private letter* in any shape. If a private letter is sent, it must come separately. Since this was written, a private *postscript* of two lines to a letter for the Magazine has cost us 4 cents in addition to the 1 cent paid by the sender.