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MANIFESTED CHRISTIAN UNITY.

BY REV. H. WILKES, D.D., LL.D.

OUR Lord prayed to the Father "That they all may be one : as Thou Father art in me, and I in Thee, that they also may be one in us ; that the world may believe that Thou hast sent me." This prayer was on behalf of all who believe in Jesus through the word of life. Its elements are (1) for *Christian Unity* ; that all believers in Christ may be one, as the Father is in the Son, and the Son is in the Father : (2) for this unity *in the Father* and *in the Son* : "that they may be one *in us*." The prayer for them is not only that they should be *one* in the likeness of the unity in the persons of the ever blessed Trinity, but also one *in the Father* and the Son—identified in heart and life with God. (3.) The declaration that a true exhibition of this unity will convince the world of the divine mission of the Son. The argument from their manifested oneness is to be conclusive and decisive. Logic may fail to convince however well ordered ; reasoning will be successfully resisted by what is supposed to be counter reasoning ; but the manifested unity of God's people shall prevail,—it shall achieve the victory,—beholding it, the world shall believe in the great and blessed Messiah.

The contents of this divine-human, human-divine prayer indicate the supreme importance of *manifested unity*. There may be, yea there is, unity oftentimes, though imperfectly manifested. The genuine disciples of Christ *are one* the world over, one in virtue of their relation to Him. They are one *in Him* : fellow-heirs of the grace of life, children of the one family, who are to dwell together in the Father's house above, as one household. But this interior fact does not convince the world. Its vision penetrates not into these arcana. This wide-spread spiritual relationship is all too high and subtle for *its* apprehension. Yet even the world can understand manifested love. Pagan Romans could apprehend the fact that these Christians loved one another, when that fact was placed in the face of day by their palpable and continuous mutual regard and helpfulness. Amid the bitterness of surrounding strifes, and the keen wrestlings of selfishness for the attainment of personal ends, they saw these Christians with marvellous self-abnegation "seeking not their own things but the things of others," for the sake of their invisible Master ; yea, they saw them cheerfully sacrifice all that the world holds dear, in the name of Christ, that they might aid one another ; and thus was there set up before Pagan eyes a spectacle so unique and grand that they could only attribute its origin to Divine power and grace. Multitudes thus believed that Jesus was the sent of the Father, and the Saviour of men.

Such being the deep interest of our Lord in the manifested unity of His people, it becomes matter of serious inquiry *What is meant by this Unity ?*

And here some common mistakes must be corrected. (1.) Sameness in perception of truth, or of opinions in relation to it, is in no wise essential to unity. One

has only to consider the natural diversities in men and women in regard to the prominence or predominance of this or of that intellectual power or tendency,—in regard to their respective temperaments,—in regard to their up-bringing, and the influence upon them of education and early circumstances in guiding the formation of opinion, and finally, in regard to their present surroundings—the people and things amid whom they dwell—in order to arrive at the conclusion that sameness of opinion, or of perception relating to truth, is one of the most unlikely things imaginable. It is wonderful that there is so much existing harmony; and it is by no means to be deplored that there are so many diversities. Unity is not affected by these.

(2.) Uniformity of action is not essential to unity, either in forms of worship, or in ritual, or in the government and administration of the churches. In the same nation and neighbourhood there may be such variety of capacity, of taste, of culture, and of felt want, that one mode of action may admirably suit one class, while ill adapted to another. In forms of worship this is especially manifest, so that variety and diversity seem essential to the supply of the conscious wants of men and women of different characteristics. It must be acknowledged, moreover, that variety is in itself pleasing. We never attach the idea of the beautiful to stereotyped uniformity. We admire the natural woodland with its endless variety of forms, all beautiful in their diversity, much more than the clipped and uniform trees in the palace gardens of Versailles.

(3.) There is no breach of unity in Christians who think alike on important doctrinal and practical points, banding themselves together in congregations or churches for mutual edification and Christian work. This is not schism, but it is the exercise of a God-given freedom; it comes of the very essence of church life. It is quite plain that they can work best together who are in substantial agreement as to forms of worship and of action, and have similarity though not uniformity of opinion, and of perception of truth. In their differences from others outside, they may have very important principles to maintain, which though not essential to personal salvation, are essentially connected with the progress and purity of Christ's Kingdom. These they are bound to maintain, and to band themselves together in order to do so. And herein lies the vindication of the Congregational churches as distinct organizations, in view of the claims of unity. But these spiritually banded communities need not, ought not, to exclude from their communion the Lord's own people who may desire fellowship with them, though unable to see in all things as they do. These are not to trouble the Church with their special ideas, but to walk with its members, and work with them "in all holy conversation and godliness," "keeping the unity of the Spirit, in the bond of peace."

None of these things necessarily affect unity. There is unity in the landscape which consists of woodland and field, of hill and dale, of brook and lake. The diversity affects not the unity. There is unity in the family, notwithstanding its members, having been accustomed to think for themselves, entertain somewhat diverse views on many points, and manifest considerable variety in their tastes and pursuits. Academical institutions, if well organized and worked, will exhibit unity, although great diversity will be found in the temper, talents, manners and general characteristics of both teachers and pupils. Notwithstanding this feature, the institutions place a specific impress indicative of unity in action and influence, on all those who pass through them. So the Protestant Churches may be a true unity in homage and allegiance to Christ, in fealty to a pure gospel, in mutual recognition as children of the same Father, believers in the same Saviour, animated by the same Divine Spirit, the Comforter, and heirs of the same inheritance, while exhibiting variety in their modes of worship, in the forms and even principles of their Church government, and in their views of certain portions of Scripture teaching. The great and absorbing *oneness* in Christ existing among His true disciples and servants, relegates to the region of non-essentials, the point of their diversities.

What then is Unity? The reply is, Oneness in Christ. All are in it who hold

the Head, and are linked to Him by a living faith. They are all parts of His mystical body, the organization of which is spiritual and invisible. They are animated by His Spirit, as several branches of the one vine they bear fruit, being alive unto God. They are a brotherhood, being born again of the same truth, by the same Spirit. They journey along the same road, even if the paths in it are several, and they anticipate in blessed hope an entrance into their Father's house, when the days of their pilgrimage shall have ended. They love one another, thus proving their common discipleship, and their vital union with a Master whose specific and solemn command was, that they should do so. Amid all our diversities, brotherly love may so animate us and so permeate our intercourse and communion as to become a wondrous solvent in the removal of prejudice, bigotry, and self-seeking.

How then shall this Unity be manifested? The suitable limits of this paper render brevity in reply, necessary. That reply is, not by any attempts at uniformity, for this is not unity; not by the gathering under one vaster ecclesiastical organization, of several lesser ones, though this seems to be a favourite process just now; not by wrestling against all diversities and variety, in order to bring the people under the control of this or that hierarchy or party; nothing of this sort will promote real unity, not by abjuring or thinking less of your Denominational principles, as we hope to show in a future paper, but by cultivating and, in all practicable modes, giving expression to brotherly love. We have to make it clear to on-lookers that the tie which binds us is of tenfold strength, compared with the line that separates us. Cooperation in good works for Christ's sake exercises and exhibits a binding influence. It is not needful to enter into further details, for the Christian consciousness, zeal, and skill will supply them.

But ought we not to attach great importance to the obvious impression and feeling of our Divine and blessed Lord on this behalf? No one can read this prayer without noticing His deep emotion in regard to this specific matter. He yearns after Unity among His disciples, and that unity manifested that the world may be blessed. Shall we have little or no sympathy with this? Rather shall it not induce us to give earnest practical heed to the duty of manifested Christian Unity?

MONTREAL, Dec., 1873.

THE DIVINE CARPENTER.

BY THE EDITOR.

There has just been finished and is now on exhibition at the Royal Academy, London, a wonderful picture, unique and grand; destined to all the immortality the work of human hands upon a Divine subject can have. The painter is William Holman Hunt, foremost among the members of the pre-Raphaelite school, and among the greatest living masters in the treatment of religious subjects. His subject is "The shadow of death," or Christ in His full manhood enduring the burden of common toil. It represents the Divine Carpenter in His twenty-fifth year as just before sunset He straightens Himself from work and fatigue which has contracted his muscles in the use of the saw. His feet are bare, as He stands among the shavings and sawdust: His body, according to the usage of the poorer orientals, is only covered with the cloth worn round the loins; His head is thrown back and His large blue eyes gaze upwards full of holy joy and mysterious yearning. He is tired, and His physical exhaustion is wonderfully expressed. Present is His mother Mary, clad in the blue linen robes commonly worn by the humbler class of the Syrian women. On her head is a turban, and her bare arms are ornamented with armlets of blue glass beads, while her wrists are clasped with silver bracelets. She is kneeling with her back to the spectator beside a rich coffer containing the crown and jewels, symbols of regal power, brought to Bethlehem at His birth by the

Magi. As she turns her eyes to the eastern wall they fall upon the form of a cross made by the rack for tools and an iron upright; and there she sees the shadow of her Son with bowed head hanging on the cross. It is "the shadow of death"; and according to a beautiful tradition, as Mary dreams of an earthly crown she is rebuked by a picture of an ignominious death. The surrounding scenes are exceedingly suggestive. Through an open window the eye rests on Carmel, where Elijah suffered, and prayed, and conquered. There, too, is Gilboa, where Saul and Jonathan fell; while far beyond shine the hills of Moab in the purple evening light. It is a wonderful painting copied from that picture drawn 1800 years ago by one stroke of the inspired penman, "Is not this the carpenter, the son of Mary?"

This is one of the many pen pictures of Jesus which fill the New Testament making it an illustrated book of an illustrious character, such as no painter's brush or engraver's tools however cunningly held could produce. It is to be feared, however, that this picture has not been sufficiently looked upon and admired by the lovers of Jesus, and without doubt this recent remarkable painting will have a very beneficial influence in directing us as sons of toil fulfilling our doomed destiny to the Divine example—Christ the carpenter. To certain minds there may be something startling in this statement—Christ the Divine carpenter. But can this be as strange as the fact that God became man? Why should He not as a man rather present Himself a carpenter than a king when among men, for whom he came, kings are so rare and those born to stern toil are so many? A king He was, but like a Slavonic king of modern times He took off His crown and laid aside His royal robes, and girding about His Divine nature the garments of humanity, He became with men a man of toil. Would some prefer that He had appeared as the gentleman rather than the tradesman? This was not His choice. Though He was the true gentleman at home or abroad, as the carpenter, the preacher, the wonder worker, in the hovel of the poor or the mansion of the rich, He never would, He never could assume that false gentility synonymous for wicked idleness—for idleness is wickedness. He who made man for work, fearfully and wonderfully made him for this purpose, was Himself a workman from the beginning. As God, He was the architect and builder of the universe, and as man He was a humble carpenter going about Nazareth, His parents' native place, building houses and making plain articles of furniture for a poor and simple people. That this statement is no fiction but stern fact there can be no possible doubt. It was His father's trade, and after their return from the temple when their Son was twelve years of age we are told he was subject unto them. His parents, moreover, were not in a condition to bring Him up in indolence, had they so desired, neither would they have desired to do so had their circumstances been different, for it was a custom with the Jews of all ranks to educate their sons to some trade. When Christ returned to Nazareth, after having entered upon His public ministrations, and on the Sabbath day taught in the synagogue, and in the town wrought His mighty miracles, His hearers were filled with astonishment, and said, "From whence hath this man these things? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judas and Simon? and are not His sisters here with us?" In this place He had lived the major part of His life, following His trade as a carpenter, and in the congregation were young men and women who had been companions of His youth, and aged men who had employed Him as He went about in His earlier manhood supporting His widowed mother and younger brothers and sisters by His hard work. All knew Him as one who worked at the bench with Joseph, and who had had but few opportunities for study and culture. There are several lessons to be learned from this phase of the Divine-human life of Christ.

1. That Christ in assuming humanity assumed all its necessities and duties. He passed through all the stages of human life except old age. He was the helpless infant, the obedient youth, the toiling man; and though He did not enter into the evening of life His trials, sorrows and sufferings were greater than the most aged ever endured. Man was born to trouble—to eat of the fruit of the curse, to reap of the seed sown in sin; and as God was born man He received of

these. Born of a poor family though of royal lineage He was the son of sorrow and toil. Often in His short life He hungered and thirsted ; was weary and worn ; was scorned and scoffed ; and was plagued and persecuted by His fellow-men. I was appointed to man to die, and Christ became a man on purpose to die—to die for man. It was said to fallen man—said in love as well as in judgment—“ In the sweat of thy face shalt thou eat bread until thou return to the ground ;” and Christ becoming bone of our bone and flesh of our flesh assumed this obligation of humanity. Thus in these relations has He put Himself into closest sympathy with us. Hence “ We have not a high priest which cannot be touched with the feeling of our infirmities : but was in ALL POINTS tempted *like as we are*, yet without sin.” “ He made Himself of no reputation, and took upon Him THE FORM OF A SERVANT, and was made in the likeness of men.” “ *In all things* it behoved Him to be made LIKE UNTO HIS BRETHREN, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

2. Christ has given great dignity to labour. His life as man was in harmony with His purpose in creating man. That this purpose was work is manifested by man's organism—his perfect mechanism. What would we think of a mechanic who spent his time in constructing steam engines only that they might be admired ?—that they might have steam got up and then blown off, as is the case with many men ? The perfect man placed in a paradise in a perfect world was commanded “ to dress and keep the garden,” in other words to work. After the fall this duty was made more difficult not only as a penalty but as a pleasure for man. God as man acted in harmony with His purposes concerning man—He was a workman and a working man, doing then in a humbler way what He had done from the beginning as Creator. “ My Father worketh hitherto and I work.” Neither was it manual labour only that He dignified by His example, for when he left the carpenter's shop, he said, “ I must work the work given me to do, for the night cometh wherein no MAN can work.” Christ has given great dignity to the trades followed by men. There are some to be found among men—it is to be hoped that they are few—who look upon and treat tradesmen as though they belonged to an inferior class. Let such remember that their Christ belonged to this class ! Working men belong to an honourable class, to a noble Guild, one in which God was their fellow workman, in which Christ spent the greater part of his earthly life.

3. The example Christ has thus given to us as working men. He is not only an example of industry but an example to the industrious. As an apprentice to Joseph his father, he was *obedient*. “ And he went down with them (his parents) to Nazareth and was *subject* unto them.” As a son he was *dutiful*. After the death of Joseph he assisted to support, as it would seem, his widowed mother and younger brothers and sisters. While enduring the death agonies of the cross he made final provision for her who had been instrumental in giving him his humanity. As a man he was *industrious*. Using all the time of his human life usefully, as a man of toil blessing his fellow men with the fruit of his service. As a mechanic, he was a man of *honour*. Ever true to his word, and never pledging a promise without the assurance that it could be fulfilled. He never neglected or slighted his work. The houses built by Jesus in Nazareth were truly done. The work sent from his shop was as perfect as his human hands could make it. It is likely this may be one of the reasons why “ he grew in favour with man.” As he served others he did not think only of serving himself and his hands held no ill gotten gain. As a working man he was *patient* and *forbearing*. He never murmured at his hard lot or envied others their ease or position. Though without doubt he served some hard grasping masters and petulant men, patience possessed his soul, and when “ reviled he reviled not again.” Finally he made a *right use* of his hard gotten gains. He did not hoard them, for throughout life he possessed none of this world's goods. He did not squander them, for he who saved the baskets of fragments in the wilderness never wasted.

4. This fact in regard to Christ's life has been a cause of reproach and repulsion with some. His former fellow citizens of Nazareth said, “ Is not this the carpen-

ter? and they were OFFENDED AT HIM." Since Christ's first appearance man in his unreconciled state has constantly been taking offence at him, and the principal cause has been on account of his lowliness. Because he was born in Gallilee, lived in Nazareth, by occupation was a carpenter, and that he ate and drank with publicans and sinners; while they expected a king, one who should belong chiefly to the higher class. Neither has this offence wholly ceased. The spirit already indicated as sometimes shown towards christian tradesmen by the more aristocratic classes is the same spirit the Jews possessed. Moreover Christ has so identified himself with his humblest followers that in manifesting such feelings towards them we manifest them towards him. Is it not to be feared that if Christ the carpenter as he was, should pass through the streets of our principal cities wearing his coarse clothes and carrying his simple tools, many who bear his name would refuse to give him recognition, or lift their hats as he passed? Is it not possible that if the carpenter Christ should visit many of the houses of his *saints*, if their doors were opened to him at all he would be seated in the hall, or sent to the kitchen with the servants instead of invited to the drawing-room, and have placed before him the best fare the house afforded, while the children were called that they may be brought to him to receive his blessing. "In as much as ye have done it unto the LEAST of these my brethren ye have done it unto ME." How hollow and false is the basis of our social distinctions. The accident of birth or the possession of gold instead of moral worth.

PIETY AT HOME.

BY REV. D. M'GREGOR.

"Home sweet Home." How its associations cling to the memory! Home is one of the most delightful of words; there is music in its sound. Home, or the family is a Divine institution. What the spring is to the noble river, and to the majestic ocean, home is to society and the Church of God. How important, then, that the family should be what God designed it to be. The beautiful sentiment—"As for me and my house, we will serve the Lord"—ought to be that of every Christian parent. God is intimately acquainted with the history and character of every family—"I know where thou dwellest." The family idea is a favourite one with God. He himself is a Father. He has a household, and all parental tenderness and affection have their source in him. He is engaged to be a God to all the families of *Israel*. The covenant made with Abraham, was one embracing all God's riches of mercy and grace. The Saviour, the Holy Spirit and Heaven—all were made over to faithful Abraham, and to all who inherit his faith and devotion. Then what a divine treasure is bequeathed to the family—"I will be a God unto thee and to thy seed after thee." "On every dwelling place on Mount Zion, a cloud and smoke by day, and the shining of a flaming sword by night."

Social worship, for many centuries, was confined to the family. And when men more publicly called upon the name of the Lord, what was the congregation but the expansion of the family. There is, therefore, a sacredness connected with the word home. Alas! that there should be so many homes without God, over every one of which these terrible words hang as a flaming sword—"Pour out thy fury on the families that call not upon thy name." Parents whose hearts are right before God require no arguments to prove that it is their duty and privilege to unite in worshipping Him. They see proof of domestic worship pervading the whole Bible. All believers are made Priests unto God. "The voice of rejoicing and salvation is in the tabernacle of the righteous." The true worship of God in the family may be said to regulate all its movements and transactions. Its influence on the parents is incalculable. It sweetens temper, allays irritation, regulates the conscience, and brings man eternal realities. How often the soul, when

downcast and perplexed, experiences something analogous to what the Prophet Isaiah felt, when the angel with a live coal from the altar came to him with a message of grace. Parents taking hold of God's covenant promise, and appreciating the sign between God and them—that He will be a God to their seed, are anxious that their offspring from their birth should be the Lord's. What more likely to secure so desirable an end than to begin with object lessons. The Bible in hand, voices raised sweetly and solemnly in praise to God, parents and all under their roof bowing before God—these exercises are calculated to make a bidding impression on a child's heart. In an island containing 4,000 inhabitants, there was at one time neither tree nor shrub to be found, and planting invariably proved a failure. A man of means ordered a trench to be dug opposite his house, and when finished had it half filled with the soil, and then water made to flow through. There he planted willows, and beautifully they grew. The water courses beside which God would have our plants grow are, doubtless, the Family Altar—parental instruction and holy example. Children should be taught by example as well as precept, that reverence is due to the Lord in every act of worship. If the Divine blessing and aid are not invoked in a few words ere engaging in worship, there might be a moment of silent prayer by all.

Healthy family piety is seen in the regularity with which the household attends the house of God; worship made interesting at home, children will have delight in attending church service. Some families betray great want of that ardent desire God plants in the heart of every parent living near to Him—the desire to see his children lambs of the flock. Wherever Jesus is, children should be brought, and the promise, “Where two or three are gathered together in my name, there am I in the midst of them,” ought to satisfy parents that that is the proper place to bring their dear little ones to Him. Many of God's children remember the gentle knockings of Jesus at the door of their hearts in His name, when they, Samuel-like, knew not it was Jesus. Let children grow up to ten and twelve years of age, as many allow them to do, before they are seen in the house of God, and the devil has done what no parent can undo. Specially let them be led to the prayer meeting—of all places the place of *power*. Thousands of children have been born again in that hallowed place, and trained to love and frequent the prayer meeting through life. In our prayers let us not forget the little ones.

Another feature of piety at home is the care taken to interest the whole family in the cause of Missions. Missionary intelligence, and the conversation at table and elsewhere, about what God is doing in foreign fields, are just the things well-trained children love to listen to. More of this, and the cry, “We cannot get young men,” would be less heard. Let a missionary box be placed on the table of every sitting-room, parents taking the lead in dropping their offerings there, and many a cent will be dropped there where otherwise there would be none.

Next to the worship and Word of God, piety at home calls for *truthfulness* in every thing at any cost. One word of falsehood will shake a child's confidence in its parent, and may lead to ruinous results. The company invited to our families should be carefully considered. Disparaging remarks concerning ministers or church members, made in the hearing of our children, are like the sowing of thistles in our garden.

Of those nominal professors who lean towards the customs and maxims of men of the world, who are so absorbed in worldly mindedness as to find no time for worship in the morning, and yet if an acquaintance meets them in the street, can afford to spend far more time than would be required in leading their household to God's altar, and often ere they return home at night, their little ones are in bed—of such all we can say is, that it would be infinitely better for the cause of Christ if they had no connection therewith. Our Lord said, “He that is not with me is against me, and he that gathereth not with me, scattereth.” “I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

Let there be consistent piety at home, increasing prayer to the God of promise,

then there will be accessions to the Church from every family. "One shall say I am the Lord's, and another shall call himself by the name of Jacob." Where the commands of our Lord are not heeded, where there is no piety at home, family baptism is a solemn mockery. It is like a man marking sheep as his, and then leaving them to go their way, it may be to be destroyed by wolves. Bring them up in the nurture and admonition of the Lord, then will He make good His rich promise. "They shall not labour in vain, nor bring forth for trouble; they are the seed of the blessed of the Lord, and their offspring with them."

MONEY AN AID TO DEVOTION.

BY JAMES.

HARD times had come. I had read of the crash in the higher financial circles, and wondered what the end might be among the "common people." We had not long to wait ere a sad wail was heard from the labouring and poorer classes on every hand. I prayed some for the disappointed and bankrupt capitalists and speculators, but more for the suffering toilers, whose daily bread had failed, not by their own fault. In my sympathy for these, I had almost forgotten myself and "own household," but ere long a painful dispensation of Providence had disabled me for the service of former days, and the small earnings of more prosperous days were "used up." Need came to be an actual realization. The meal-barrel was not unlike that of the Zarephath widow—only a "handful" there; the soles of the boots had become so far tattered that more than one pair of feet had no water-tight covering. Half-worn garments had been re-dyed in order to render them fit for a Sunday outfit. The butcher's meat bill unpaid; the quarter's postage nearing its last day; sundry small mechanics' bills uncanceled, and finally I was ashamed to be at Church and oblige the good deacon to pass the collection-box unreplenished by my usual share. So with an empty pocket and a sad heart, I found but too little cheer and life in the sermons and services of the Lord's house.

And then I reasoned, if others are in a like case, whence are to come our needed Missionary Funds? How is the vast work in our home field; the carrying of the Gospel to the heathen—to the millions of idolaters, and into nominally Christian countries to be accomplished? Such a lack of funds; such a crippling of instrumentalities—I had almost despaired of the promised millenium. Then I remembered that, nevertheless, Jesus had taught us the prayer "Thy Kingdom come," and a little further on "give us this day our daily bread," and He knew that money would buy bread, and so, whether it was wicked or not, I prayed for money. I had in years gone by been enabled to aid a friend to a small sum, but the man had soon disappeared, and during those years I had no knowledge of his "whereabouts," and certainly not of his "success." The debt was comparatively trifling in amount, but larger than any man else on earth owed me. At an early hour of the morning of one of these gloomy days, two men gave me a call. One was my neighbour, who introduced the other, "Mr. D.—have you forgotten him?" Looking the well-dressed stranger in the face, I recognized the almost forgotten man to whom I had once shown the favour in the form of a loan. His words were prompt and manly,—“I have a little money for you, principal and interest.” He paid it; and not only was I glad to get it, but in that transaction I was led more fully to realize that God is a prayer answering God.

My little bills were soon paid. My creditors dismissed their frowns, and tendered more hearty salutations and hand-shakes. The burden was taken off from my own soul. I went to the house of God with joy, and paid my vows unto Him in the presence of His people. The sermon was rich in truth, the prayers no false monotony, and the Service of Song was so heaven-like that I could but say, "I have been there, and still would go, 'Tis like a little heaven below," and *that money,*

which God had as truly sent by the man as bread was once sent to one in the wilderness by a raven, had been the means of attuning my heart to devotion and of putting a new song in my mouth. Would that every needy, honest fellow disciple might share a like "means of grace."

December, 1873.

MEANNESS IN GIVING.

BY B—.

Can you explain why so many so-called Christians and so many real Christians instinctively pick out their smallest coin for church contributions? I have often seen men worth thousands take out a handful of coin, and search among it for the "five cents," regretting no doubt that the American "three cent" pieces had become extinct. Have you not often known a wealthy man make it one of his Saturday duties to see that a supply of "small change" is on hand for the coming Sabbath? Have you not known many good Christians who would give dollars away frivolously, whose souls can never rise above the small coin when the church plate is passed around? In a family of five or six, in good circumstances in life, *one or two* are deputed to drop in a cent or a five-cent piece. There is a miserly *fashion* prevailing in this matter, which will never be remedied until *those who can afford it* set the example of giving, according to their means, more liberally and cheerfully, feeling when they drop in their large silver coin, or an original bill, that they are directly aiding the cause of Christ. There is a contusion in the appearance of a passing church plate. Silver and bills act as stimuli to draw forth their like; but a plate whose bottom is covered with cents is more likely to receive nothing else. When we reflect upon the innumerable ways in which good Christians fritter and fling away half-dollars and quarters, it seems surprising indeed that the economical fits happen in church. I fancy we could find many people "conscientiously" in favour of the old bag on the end of a pole—which tradition might say was to rap your head with one end if you didn't put everything in the other—because of the fact, that not only does it conceal what the right hand giveth, but it conveniently keeps your neighbour in ignorance of the cents—I trust not *the button*—you've dropped in. *En passant*, what a tremendous encouragement for young men to enter the Protestant ministry, and read of the paltry salaries received, and the "donations" which in our day seem sometimes necessary to keep them from starving. Even these trifles must be paraded in the press. Verily, a Christian minister needs to have no love of lucre to stimulate him to work, when he is paid so poorly, and Patrick, who doesn't know A from B, gets \$1.00 a day for scraping the mud off the streets.

UNIFORM SUNDAY-SCHOOL LESSONS FOR 1874.

The International Series of Lessons is now adopted by the Sunday-School Union of England, so that on each Sunday afternoon the same lesson is being taught in Great Britain, the United States, Canada, Australia and in other far distant lands. This thought will add a new influence to the instructions and prayers of teachers. The lessons, for the first and second quarters of the year, are from the Old Testament, and take of the history of the Israelites—the time of their bondage to the death of Moses. The lessons of the third and fourth quarters embrace the Gospel according to St. Mark. With regard to commentaries, the teacher will find sufficient help in any one of the following:—*The Speaker's Commentary*, 1 vol., embracing Genesis and Exodus, price \$5; *Bush on Exodus*, 2 vols., \$3; *Murphy on Exodus*, 1 vol., \$2. There are so many series of Lesson Leaves published monthly that it is difficult to say which is the best. We have seen none that we would choose in preference to those issued by the London Sunday-School Union. The Divine Spirit is the best interpreter of His own Word.—Ed.

Editorial.

The Canadian Independent.

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REFORMED EPISCOPAL CHURCH.

During the meeting of the Evangelical Alliance, the Rev. George D. Cummins, assistant Bishop of the Episcopal Church, in the diocese of Kentucky, participated in the communion service, in a Presbyterian Church, as did also the Dean of Canterbury. Bishop Tozer called this act, especially the Dean's, into question, when a war of words ensued in the daily papers. Bishop Cummins led the van in the defense, and not only boldly avowed the part he took in the service, but also its rightfulness. High church men "went for him" in earnest, and on the 10th of November he wrote to the senior Bishop of the diocese, stating that he left the Protestant Episcopal Church. The reasons he gave were, his trial in having to exercise his office in certain churches where Romanish ritualism prevailed; his having lost all hope that the errors prevailing in the church could or would be corrected by the Church authorities; and his unwillingness to surrender his right of fellowship with his fellow-Christians of other denominations. At the same time he expressed his purpose of forming a Church in which a Primitive Episcopacy could be restored with a pure scriptural liturgy.

A meeting was called by Bishop Cummins, in Association Hall, on the 2nd of

December, in order to organize such a church. Eight clergymen and about twenty-five laymen met with the Bishop, and after religious exercises, a resolution was passed, forming themselves into a Church, under the designation of the Reformed Episcopal Church, with the following declaration of Principles:

First—The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testament as the Word of God, and the sole rule of faith and practice; in the creed, commonly called the "Apostles' Creed;" in the divine institution of the sacraments of baptism and the Lord's Supper, and in the doctrines of grace substantially as they are set forth in thirty-nine articles of religion.

Second—This church recognizes and adheres to episcopacy, not as a divine right, but as a very ancient and desirable form of church policy.

Third—This church, retaining the liturgy, which will not be imperative or repressive of freedom in prayer, accepts the book of common prayer as it was revised, prepared and recommended for use by the general convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, enlarge, abridge and amend the same as may seem most conducive to the edification of the people, provided that the substance of the faith be kept entire.

Fourth—This church condemns and rejects the following erroneous and strange doctrines as contrary to God's word: First—that the church of Christ exists only in one order or form of ecclesiastical policy; second—that Christian ministers are priests in another sense than that in which all believers are a "royal priesthood;" third—that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered unto the Father; fourth—that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; fifth—that regeneration is inseparably connected with baptism.

Rules providing for the admission of ministers in good standing in other churches without re-ordination; for the ordinations of Bishops and other ministers of the church by one or more Bishops, with the laying on of hands by the

presbyters ; and for the reception of communicants in good standing in other evangelical churches on presentation of a letter of dismissal or other satisfactory evidence, were adopted. It was thought desirable that another Bishop should be elected to assist Dr. Cummins in the new church, wherefore Dr. Cheney of Chicago was called to that office. He was consecrated on the 14th ult., in the presence of an immense congregation which crowded his church. Provision has been made for holding the General Council of the new church annually on the second Wednesday of May. During the meeting, Bishop Cummins said that he had the names of twenty-five clergymen of the Protestant Episcopal Church, who were ready to join in the new departure so soon as parishes were ready for them. The tone of the meeting is said to have been exceedingly tender, solemn and resolute.

Of course *Churchmen*, especially *high Churchmen*, look upon this movement as scandalous, and steps have been taken for the trial and deposition of the *schismatic* Bishop. Unfortunately for them, however, they cannot deprive him of the mystic touch whereby apostolic lineage and succession is conferred upon others, which they claim Bishops possess, but which Dr. Cummins disclaims. For our part we feel more sympathy for, and interest in the Reformed Episcopal Church, than in the English or the nominally Protestant Episcopal Church of the United States. May the rich blessing of God rest upon the Reformed Episcopal Church and upon the Old Catholics.

PLYMOUTH CHURCH.

Plymouth Church, Brooklyn, recently summoned Theodore Tilton, one of its members whose name has been conspicuous in connection with the Woodhull-Clafin scandal, in regard to the pastor, Henry Ward Beecher, to answer to the church on the charge of slander. Mr. Tilton in defense, stated that he had not attended the church for four years, and did not consider himself a member ; wherefore, on recommendation of the examining committee, and by advice of Mr. Beecher, his name was simply erased from the roll of membership without any reprimand, the statement at the same time being made that this course of procedure had previously been adopted by the Plymouth Church. This Church action has been sharply criticised by the Congregational press, and its legitimacy challenged by two of the leading sister Congregational Churches in Brooklyn. These churches sent a letter of remonstrance to the Plymouth Church and requested the pastor and members to meet committees appointed by these sister churches to revise their late action in this matter. A large meeting of the members of Mr. Beecher's Church was held on November 28th, when these overtures were considered. It was moved in amendment to a motion, that this request be granted, to the effect that they, the Church, take exceptions to the letter, as based upon public report only, and that it contained a threat to withdraw fellowship, and while avowing a readiness at all times to be regularly advised, admonished, and censured by sister churches, Plymouth Church is not ready to reverse the order of pro-

ceeding, to submit first to censure, secondly to amendment, and afterwards to a request for the facts.

Mr. Beecher in an address, took the ground set forth in their church manual, that "This church is an independent ecclesiastical body, and in matters of doctrines, order, and discipline, is amenable to no other organization." On the vote being taken on the amendment, it was found that some five hundred voted in the affirmative, and only twenty-five in the negative.

Another letter dated December 5th, was sent by the church of the Pilgrims and the Clinton Avenue Congregational Church, asking if they were to understand that Plymouth Church declined to unite with them in calling a council. To this an answer was sent that they denied that irregularities in administering discipline had taken place as charged, and that if they would state the points to be submitted to a council, they would promptly return to them the decision of the church. At the same meeting a resolution was passed interpreting the rule of their manual quoted above, as relieving all other churches from responsibility for the doctrine, order and discipline of their church; and their church from like responsibility in regard to other churches; asserting for themselves the right to judge in every case what fellowship, advice, or assistance may, according to the laws of Christ, be properly offered or received. Mr. Beecher, in advocating these principals said, that in every church there are two types, the aristocratic and democratic; shown in Episcopacy, by high and low; in Presbyterianism, by old and new; with the

Baptists, in close and open communion, and so on, resulting from principals which are involved in human nature.

There was the high church Congregationalism, holding that a great degree of authority should be expressed by churches over each other through organized public sentiment; there was also the low church Congregationalism, or the democratic, which held to the local independence of each church. Plymouth Church from the first has belonged to this class.

Whatever the result of this controversy may be, it would seem that the two sister churches in attempting to deal with Plymouth Church for irregularities, have done so in an irregular manner. It would have been more in accordance with the spirit of the New Testament, if their pastors had first gone to Mr. Beecher personally, stating their impressions, and offering an opportunity for explanations. It was also brought out as a fact that their first letter of remonstrance requesting a committee for conference, was sent to Plymouth Church before it had been submitted to, and adopted by the other churches in whose names it was sent. The expression of opinions, and the arguments of that letter, certainly had the appearance at least, of prejudging the case. The threat of withdrawing fellowship from the church, was certainly needlessly offensive. It is stated, however, that the proceedings were not begun until after consultation with the best authorities on Congregational polity in Boston, Andover, and New Haven. The position of independence claimed by Plymouth Church, is certainly that main-

tained by the Congregational churches of England and her colonies. It is also evident that if the sister Congregational churches separate themselves from this church, it can as well do without them as they without it—and possibly their action may result in making many other churches independent. It also seems strange that while rumour, upon which these churches based their action, has charged this church with more serious delinquencies than the lack of discipline, such for instance as the teaching of heretical doctrine, these matters have been passed over, and this question has been taken up.

“CONGREGATIONALISM IN CANADA,” is the subject of a letter appearing in the *English Independent*, of December the 4th, written by Mr. Arthur Clayden, of Faringdon, from which we make the following extracts:—

“About a month or six weeks ago, I attended the morning service of a Congregational chapel at London, Ontario. The small chapel was crowded and the young pastor, the Rev. R. W. Wallace, B. A., preached one of the most earnest and able sermons that I heard in Canada. The next day Mr. Wallace called on me at the hotel where I was staying, and laid before me his ‘case,’ asking me to use my influence with the wealthy Congregationalists of England on his behalf. * * * I promised to do my best for him, through the medium of your columns. Mr. Wallace needs a new chapel. * * * It appears that *during the short period of this gentleman’s pastorate, the usual results of a substitution of youthful ardour for STEREOTYPED INFIRMITY have been realized.* The bed has become too short for the congregation to stretch itself upon. Applications for sittings have to be dismissed for want of room. The church numbers about 180 members, of whom 40 have been added during Mr. Wallace’s ministry. There are some 225 children in the Sunday School, and *this number might be doubled if they had the requisite accommodation.* During the last year about 22 young men have come forward to join the church, and altogether the affair has a healthy and encouraging look about it. Now will English Congregationalists help this young brother across the

Atlantic? * * * When it is remembered that 35 years ago the city was a pine forest, and that there are no wealthy men connected with the church, I think the case looks good enough to induce some of our Samuel Morley’s to take it up. * * * Mr. Wallace’s church is *really a Colonial Missionary Church*, and if our Colonial Society has got any funds or any vitality about it, I hope it will look into his case. * * *”

In commenting on the above, we wish to state that the italics and small caps are ours, but the gross misstatement of facts thus indicated must be charged home to the writer or the gentleman who “stated his case” to him, for either Mr. Arthur Clayden has drawn very largely on his imagination, or he was falsely informed. We venture also to say that had the writer consulted with any of the neighbouring Congregational pastors, he never would have written that letter. We feel in duty bound to correct these misstatements.

There is throughout the letter such an overdrawing of facts, to say nothing of the fiction, that it is made utterly unworthy of confidence. Whether or no “the city was a pine forest 35 years ago,” is indicated by the fact that this church was organized in 1837, 36 years ago, and it is not usual to organize churches in a pinery where there are no people. The church is not “really a Colonial Missionary Church” as it has received no Missionary aid from any Society for eight years, or since the settlement of the present pastor’s predecessor. It is stated that the Sunday School numbers “some 225 children, and this number might be *doubled* if they had the requisite accommodation.” That would make a school of 450 scholars, or as many within 48 as there are in Zion Church, Montreal, and all its Mission Schools. But these and other statements

are trifles in comparison to the following: "During the short period of this gentleman's pastorate, the usual results of a substitution of *youthful ardour* FOR *STEREOTYPED INFIRMITY* have been realized."

We desire to correct this by the statement of figures taken from our annual statistics. The immediate predecessor of the present pastor, was the Rev. J. A. R. Dickson, who entered the field immediately after completing his college course, who certainly has never yet lacked in ardour and energy, and who exercised his ministry over the church for the period of six years, leaving it much to the regret of the people to become pastor of the Northern Church, Toronto. When he assumed the pastoral office, the membership of the church was 60, and its total contributions \$648. When he left in 1871, the membership was 161 and the revenue \$1,288. During this time the church building was renovated and one of the best parsonages belonging to the body built. During the *three years* preceding his removal, 109 members were added to the church. These facts put in opposition to the statements of Mr. Clayden's letter sufficiently indicate the nature of the "youthful ardour," as well as that of the "stereotyped infirmity."

If it is alleged that reference was made to more remote predecessors, we only need to mention the names of the Revs. Charles P. Watson, Edward Ebbs, and W. F. Clarke, all of whom have been pastors of this church, to say nothing of the Rev. William Clarke, who we believe laid the foundation of this spiritual structure. To the above we will only add, that if money for a material

building is to be raised on such a false foundation as this—if one must elevate himself by seeking the overthrow of others—then we can only predict sure disaster as the result of so doing.

OUR EXCHANGES deserve notice, and therefore we make mention of some of the leading periodicals which we have the pleasure of receiving :

The *English Independent* must be placed first and foremost among them, not because it is English, but because it is eminent. Combining the *Patriot* and *Standard*, it shows a patriotism and flies a standard worthy of its predecessors and itself. It wields a power in England which is greatly needed, and one not necessarily confined to that kingdom, but which should be as wide as the empire. Its enterprise was recently shown by publishing in full the proceedings of the Congregational Union.

The *Congregationalist*, published at Boston, is not only one of the oldest but one of the best. As it increases in years it grows in wisdom and in grace. It inherits a long and honourable lineage through its predecessor, the *Recorder*. With Dr. Dexter as editor-in-chief, it is full of intellectual power, and exercises a great influence, not only in its own city and state, but throughout the country.

The *Independent*, of New York, has just completed its twenty-fifth year, which it celebrated by an historical article from the pen of its editor and sole proprietor, Henry C. Bowen, who has had an interest in it from the first. It was begun, and long published as a Congregational journal, but of late years

has been unsectarian. Its editorial corps and list of contributors are, as a whole, without rivals, while its orthodoxy goes unquestioned, save by Calvinists, who are very high and dry.

The Advance, published at Chicago, is pretty generally known to our readers. Through the ability shown in its pages, and the energy of its publishers, it has made rather an extensive invasion into the Congregational homes in Canada. It is thoroughly Congregational and Christian, and like the wheat which comes in such abundance from the west, furnishes good healthy invigorating food.

The Christian Union, published in Brooklyn, the city of churches, while representing no single church, is a paper for all the churches of Christ. It is one of the best family papers we know. A high ideal was indicated when the name of Henry Ward Beecher was placed at the head of its editorial columns, but one well carried out. A serial from the rollicking pen of Edward Eggleston, is certainly not one of its least attractive features.

The Sunday-School Times, of Philadelphia, is a weekly religious paper, which every Sunday-school superintendent and teacher should read. No teacher can make a better investment of \$2.00 for his or her class, than by reading this paper.

The Daily Witness, of Montreal and New York, present themselves to the world as the only daily religious papers published. In regard to evangelical Christianity, religious equality, temperance, and all the moral and religious questions of the day, they are true to the position they assume. To all ministers of

the Gospel they are sent for one half of their published price.

The Christian Guardian. When we say that so far as we know, this is the best denominational weekly published in Canada, we have not said all. True to itself as the organ of the Wesleyan Methodist Church, it is not untrue to others.

Our space compels us to cut short our comments, therefore we cannot for the present notice the many other publications that are welcome visitors to our *sanctum*. To the editors of all we wish a Happy New Year, and for their publications increased prosperity and usefulness.

THE METHODISTS of the Wesleyan and the New Connection Conferences, at their last annual meetings, adopted principles which were to form a basis of union between the two denominations, chief among which was the Congregational-principle of lay representation. This basis was referred to the several circuits of both churches, and as the returns have come in from each, an overwhelming majority for union is indicated. This will result in a Canadian Methodist Church, entirely separated from the English Conferences. The Wesleyan Conference of England readily consented to the change, and bade her Canadian child go with her blessing; but the Conference of the New Connection Church refused to consent to the change, which has resulted in rather a sharp controversy here, led by the representative of the English Conference. They, however, will not be the first who have married without a mother's consent. We rejoice that this

courtship has been something more than a flirtation, and judging from the procession of events in the past, we look forward to the day as not distant, when the churches of Christ shall be, we will not say so Congregationalized, but so Christianized as to efface the not indelible lines drawn between and around the different families, all of whom are the children of God. God speed the day.

CHANGE OF DENOMINATIONAL RELATIONSHIP, unless it be on account of vital principles, is seldom wise. Recently a Primitive Methodist minister who proposed to withdraw from his denomination, consulted with a Church of England clergyman, and received this advice: "As a rule every one should endeavour to remain with that body of professing Christians with whom they have got their good. A man is more looked up to by his fellows who has followed one consistent and uniform course through life, especially if that course has been begun from the time of youth. Above all we should be cautious of seeking to cast our lot with those whom we know have a better worldly standing than those with whom the providence of God has placed us; this is to sacrifice spirituality to worldliness, to pierce ourselves through with many sorrows, to deteriorate, and perhaps to ruin our souls. There have been some fine men and fine minds among your people; and my advice is to stick to them, and you will be a more useful man than if you changed; and at the end of 20 years or so, you will heartily thank God that you stood your ground when you were disposed to falter and change your course."

THE REV. ARCHIBALD BURPEE died at Housatonic, Mass., December 1st, 1873, aged 45 years. He finished his studies in the Congregational College in 1854, and had exercised his ministry just 20 years. After filling several important spheres in Canada, he removed to the United States, where he was actively engaged in his Master's work, until laid aside by the protracted illness of which he died. All who knew him will deeply lament the loss of a genial loving brother and a good minister of Jesus Christ. Mr. Burpee is the sixth of our Alumni who have "finished their course." The *Congregationalist* says:—

The funeral services of Rev. Archibald Burpee, acting pastor of the Congregational church in Housatonic, were held in the church in that place Thursday morning, Dec. 4. The exercises were conducted by Mr. William J. Bartlett, a lay preacher, licentiate of Berkshire South Association, who has had charge of the pulpit during the illness of Bro. Burpee. There was no sermon. Addresses were made by Rev. Amos E. Lawrence, former pastor of the church, and Rev. Dr. Gale of Lee, and prayers were offered by Rev. Mason Noble, Jr., and Rev. Everts Scudder. * * * Mr. Burpee was engaged to supply the church at Housatonic, with which he spent nearly two years, only the first few weeks of which, however, he was able to occupy the pulpit. He was not settled as pastor, but was highly esteemed and dearly loved. The people refused to accept his resignation, tendered more than once, and counted him their pastor, continuing his salary to the day of his death. After prolonged intense suffering, from that insidious disease, cancer of the stomach, he passed quietly and peacefully to his reward. The freely rendered services of Mr. Bartlett were very valuable and acceptable to both the afflicted pastor and his people, and deserve hearty recognition—as does the long continued kindness and affection of the congregation.

CONGREGATIONALISTS IN LONDON not only have a larger number of churches, but are also rapidly on the increase. From a paper read by the Rev. Mr. Gladstone, we learn that there are *two hundred and thirty-seven* Congregational

churches in and around the metropolis, *eighty-seven* of which have been established since 1852. Fourteen of these were organized through missionary labour; thirty were established through the efforts of individual Christians, thirteen of whom were laymen, and sixteen ministers. A union has been formed among them, which has been joined by about one hundred of these churches.

VICTORIA for a colony, when we consider its size and population, makes a rather large and unique show of religious sects. The census gives a population of 731,528, embracing 121 religious classes. Besides the leading denominations usually found, there are indicated 17,650 Pagans, 14 Christadelphians, 12 of the Church of the First Born, 14 Atheists, 3 Infidels, 1 Druid, 1 Dickinite, 1 Rosicrucian, 8 no Denomination, 1 Original Thinker, 2 "Have a religion of their own," and one woman returned her religion as "£. s. d." We very much fear there is a large number who hold the faith of this woman, though they do not like to make a confession of their faith.

AUSTRALIA has a population of 503,981, which is provided with 501 ministers and 925 churches, accommodating 181,914 sitters. There are 933 Sunday-schools, 6,049 teachers, and an average attendance of 176,596 scholars. It is estimated that one-third of the population attend the churches, though 7,450 are indicated as heathen. Returns, embracing 10,000 Congregationalists, are made.

THE VILLE DU HAVRE which recently, in mid ocean, became the coffin of so

many of its unfortunate passengers, included in this number two members of the Evangelical Alliance, who were returning to their homes. One of them, Professor Pronier, held the chair of Theology in the Evangelical Seminary at Geneva, and was a distinguished theological writer. The other Rev. Antonio Carrasco was a Spaniard, and established the first Protestant church in Madrid. Each leaves a wife and family to mourn their sad and sudden end.

AGASSIZ IS DEAD. The Christian and scientific world mourns its great loss. He was a man his fellow men would never be ready to spare. Descended from a long line of ministers, he became a preacher of the revelation of God, which he unfolded from the divinely written volume of nature. In every new discovery he found new proof of the Great First Cause. He was, as a Scientist and a Christian, the champion of the Church, in facing the foes who, in the name of science, seek the overthrow of divine truth. We think he could ill be spared, but God called him.

PLYMOUTH CHURCH, Brooklyn, shows the following statistics for 1873: Number of members received during the year, 205; dismissed, 80; average yearly admissions for 26 years, 126; whole number received since its organization, 3,547. Total amount raised during the year, \$97,335, not including private contributions.

MASSACHUSETTS reports 507 Congregational churches, an increase of four over last year. Of these 307 have pastors;

127 acting pastors, and 173 have neither. Their membership is 81,464.

which the world can neither give nor take away.

A HAPPY NEW YEAR we wish for all the readers of the INDEPENDENT. It is not necessary, but it may be well to remind all that true lasting happiness is found only in Christ. The unhappiness of the year just gone has come from sin, and that principally our own. May He who saves from sin, who saves us from ourselves, bless us with that happiness

AN EPISCOPAL EXCHANGE says, "With this number of the *Church Herald* the present year of grace comes to a close." Its issue bore date of December 25th, consequently that year, 1873, closed six days sooner than it ought, and we were doomed to six days without grace. Surely this is Episcopal interference such as no Dissenter can tolerate if Churchmen can. Who will set the Calendar right?

Correspondence.

A WINTER IN FLORIDA,

NOTES BY THE WAY.

From New York there are several routes open to the visitor going South. He can take the Rail and go through to Jacksonville in four days, but it is rough riding and expensive. There are steamers sailing from New York to Savannah three times per week; those sailing on Thursday and Saturday are side wheel boats, and most comfortable; the cabin fare between above ports is \$20, and the table is well provided, in fact the fare is so abundant and tempting that unless temperance is observed at the start, the passenger is apt to be found "cascading" over the gunwale before Cape Hatteras is passed; the trip is made in from 60 to 72 hours. After passing the Cape we strike the Gulf Stream, and the latter part of the voyage is usually very pleasant. After passing Tybee Island we enter the broad and placid Savannah River, and at once realize we are "way down south" in the land of cotton; lighters and tugs pass us laden with the fleecy product on its way to ocean ships at Tybee. Intelligent contrabands of every shade and in every variety of ventilated cos-

tume are floating down the "ribber," making the air vocal with their yah-yah and snatches of old melodies.

Twelve miles up we find the City of Savannah, finely situated on a bluff 40 feet high on the north side of the river. It is beautifully laid out at right angles to the river, and is said to be the handsomest city in the South; the streets are broad and at intervals are diversified with many open squares, well kept, with fountains in the centre, and finely shaded with the Pride of India, the popular shade of the South. Some of the streets are 120 feet wide, and have four rows of these splendid trees, forming a complete arch over the roadways. There are monuments to Count Pulaski and other heroes who fell in the war of Independence. Forsyth Park and its addition afford a grateful retreat from the dust and heat of the city; the walks are made from shells, and an elaborate fountain imparts a refreshing coolness and moisture to the air. There is an abundant supply of good water from public water works, and the drainage and sanitary regulations are excellent.

The visitor will find much in this city to interest him, after doing the local

sights, spending hours on the docks watching the rapid handling of the large bales of snow white cotton by the darkies, who jerk about a bale weighing from 500 to 600 lbs in the most offhand manner; standing by the splendid cotton presses and see the powerful hydraulic presses, silent but mighty, crush down the light fleecy fabric till it becomes as solid as wood; the little steady jet of water bringing a pressure of 300 tons to the inch to bear upon the bale of cotton under the polished Piston. But we must leave the docks, and the splendid Yarmouth-built vessels that come here and swallow up from 3000 to 4000 bales of this wondrous product, and then spreading their wings fly across the mighty deep to land it in 30 days on the stone docks of Liverpool.

A drive over a fine shell road for three miles takes us to the celebrated Cemetery of Bonaventure; this resting-place contains the finest grove of live oaks in America, noble outspreading trees, whose branches are deeply draped by the Spanish moss. As it waves its funereal hue in the quiet air, it casts a sombre shadow over the sleeping generations that await the last trump. But your space will fail me were I to tell your readers of all the beauties of this city and vicinity, as we see it to day; but even at the risk of being crowded out I must put down some memories of old Savannah gathered from the pages of the *Gazette* of January, 1790.

Some sixty years before that date Gen. Oglethorpe founded the colony.

In 1736 John and Charles Wesley came over with a lot of emigrants, and the former preached during his stay in this place. In 1740 George Whitfield came over and founded an Orphan House called Bethesda, on a site given him, about ten miles from the city; this Home was supported by contributions from England, and the Countess of Huntington was one of its most liberal supporters. It is now fully established and has a permanent income.

The progress of the Colony was slow; the want of slave labour was one cause of hindrance, and it is said that Whitfield admitted the expediency of permitting the introduction of such labour. The law against it was first evaded and then

abolished, and now in January '90 we find in the "*Gazette*" the following items.

"Richard Wayne advertises a small cargo of *very prime slaves* just arrived from the River Gambia, to be sold for cash, produce or the paper medium of the State of South Carolina; also a number of likely valuable country born slaves, special indents of said State." Another person offers by "Publick Auction for cash or rice a few negro men and women—one of whom is an excellent boatman." Thos. Mills offers with lands and wharf lots seven field slaves and three house wenches; and James Bullcock says he will give three guineas to any one bringing back his waiting man Abraham, who like his namesake of old had went out, not knowing (or saying) whither he went.

Jas. Seagrove offers only five dollars reward for a negro fellow named Tom, who formerly belonged to the Rev. Mr. Zubly, and is known to almost every person in the County. "Tom is addicted to this practice, and is in other respects the greatest villain of his colour." "Oh, ain't that hard on Tom."

This paper contains news from Paris to October 18th, 1789, but has no editorial column, and the publishers do not state their terms of subscription, or counsel the reader to advertise, but three of its four small pages are filled with notices, such as follow:

"Jer'h Adams intimates that he has a large lot of paste, shoe, knee girdle and bracelet buckles inlaid with gold for the gentry and ladies."

"McCulloch, Newall & Co. announce a fresh assortment of seasonable goods, comprising fresh superfine flour, bar iron, Crawley's Bristol steel, fresh Hyson tea, Seine twine and pigtail tobacco, and a choice parcel of young negroes (house and field slaves), to be sold low for cash or rice.

"Chas. Fras. Chevalier and Claude Simon for three dollars entrance and three dollars per month after will teach ladies and gentlemen vocal and instrumental musick, Harpsicord, Violin, Guitar, &c. Dancing the minuet and other dances, the French language, drawing and the use of the small sword. It takes one's breath away to read the list

of accomplishments offered for three dollars per month by Messieurs."

The price of superfine flour being \$8 per barrel; the weight and price of baker's loaves is fixed by the Board of Wardens, and they publish that the monies received by the Town of Savannah and hamlets thereof, from 24th of November to 31st December, was paper money: fifty-one pounds ten shillings and ten pence, and specie eleven pounds five shillings. Of this sum £10 was from "Fines for chimnies being on fire." Sweep, oh; sweep, oh. "Sailors on shore after hours" contributed £8 to the City till, half of which went to the guard who nabbed Poor Jack.

"Defaulters not working on the commons" handed in fractional currency to amount of three pounds eight shillings, and "Gallopers over do." £3. The Town Clerk took his quarter's pay in specie, eight pounds ten shillings and the Scavenger pocketed £25 paper money (or £5 specie) for doing street chores for same time.

Among the wants—are "Ten or twelve good working negroes, most of them to be men." "An Overseer for a Tide Swamp Plantation—whose character for honesty, strict sobriety and industry is sufficiently supported by respectable testimony. P. S. He must be neither a sportsman nor a jockey."

Truly, no Irish need apply, there. Annie Brown, Administratrix, offers at publick vendue "Two negroes, a parcel of medicines and some household furniture, left by Dr. Jonas Brown;" and the executors of Major John Lucas will sell "Sundry wearing apparel, a silver watch, negro boy and horse, as also a pair of brass pistols." "The Sloop Jenny, John Bramble, Master, from Virginia, has arrived with one hundred likely healthy Virginia born negroes on board, men, women and children, thirty of whom are from 12 to 20 years old. They are for sale for ready money only by Paul Proby," and the last I shall quote is to the ladies of Savannah. "Robert Woodhouse has received a chest of fresh Hyson Tea, of the very best quality, which he will dispose of at eleven shillings and eight pence per lb."

Ever of tea I'm fondly dreaming, but I must stop, only saying in closing this

letter to my northern friends and the readers of the CANADIAN INDEPENDENT, if you want a pleasant tarrying place for a month or two in winter try this beautiful city. I write with window up, a beautiful breeze coming in at it on 9th of December, the birds twittering in the magnolias across the road, japonicas in bloom in open air. All this, and very good board can be had for \$10 to \$12 per week, and if you are from "Canady" and a stranger, it is an "open sesame" to many places in this City of the green field.

W. A.

THE INDIAN MISSION.

MY DEAR SIR.—We set out on our second missionary journey on Thursday, 19th August, by the steamer bound for Spanish River. On Thursday, at 1 o'clock a.m., we reached that place, and hoisting tent on the wharf, slept till daylight, and about 9 o'clock started with Richards and another Indian in their boat for Sheshegwahning; a squall forced us to take shelter in Gore Bay, where we camped about 8 o'clock p.m. After a rainy night, we set sail about 9 o'clock a.m. and reached Sheshegwahning in the evening. Almost the whole population of the village came down to the shore to receive us, and soon many hands made light work of carrying our "impediments" to our new home. I had expected to be like Abraham, a dweller in a tent, but found that the men had mended the roof, and white-washed the walls, and the women had scrubbed the floor of an old log-house which was thus kindly provided for our dwelling. On thanking the chief's eldest son, for this comfort, he said: "It was but a little thing for them in this way to say, *welcome teacher.*"

Having appointed a meeting for worship, which was attended by some 25 persons, and held in the house commonly occupied by the Roman Catholic priest during his visits, I consulted the chief about having all the people come to worship every morning and evening. He said that the time *when* was my business, but he thought that the people could not come in the morning, which I found

correct, as no rule prevails about working hours, many going to fish or garden before daylight, or not at all as the whim may take them, so I appointed 6 o'clock for service every evening, and securing an old cow's horn, which had long been used for their gatherings. I literally "blew the trumpet of the Gospel," but not with a very "inviting sound." Indian lungs are apt to be injured or weak, and my music elicited an amount of admiration by its volume, which might fairly be denied to its quality.

Our custom at service was to commence with praise, using the Indian hymns, then to read the scriptures in Indian, offering explanations and exhortations, to be interpreted by Richards; after praise Richards led in prayer, and I closed with the Lord's Prayer in Indian, and the Benediction; but the music led by my wife on the concertina, was a special attraction, and did more than any thing else to keep up the congregation, ranged from 15 to 30 persons. Almost all the people came out, some time or other, to our meetings, and we found at last, that the young people were learning our tunes and joining their sweet voices in the praises of the Lord. I tried to present to my hearers those scriptures and lessons which I thought they most needed, and I do trust that the very great contrast between the Church of Christ and Romanism and Paganism, was observed and believed by them. *False religion is ever a thing of fear; true religion is light, and love, and liberty*; Richards was met by the question, "Wherefore does your minister not scold us as the priest does, he speaks to us kindly." I told Richards to tell them that our Master, the blessed Jesus was kind, and that "God is love." Fearful at turning them away from Christianity, I refrained from saying anything against the priest or the Church of Rome, but just gave them "the truth as it is in Jesus," the truth which makes free from all error and all sin; but I should not be much surprised to find the whole band, if properly cared for by us, Protestantized. Only one family is now Pagan, but the rest are little more than nominally Papists, having had only one or two visits, of a few days in each year from the priests. Let us teach them to

read, and give them the New Testament. and we may well pray in hope that they shall be turned not only to Protestantism but to the Lord. Every day I gave them a simple lesson, and had prayer in the school, having an attendance varying from one to two dozen scholars, and frequently Richards the interpreter and I, went round to see the people at their houses. Seldom was our house void of visitors, especially of women, to some of whom my wife taught the art of knitting, and received in return lessons in Indian conversation, in which she has made considerable progress. By dint of study, she and I managed to communicate some of our ideas; and often too I had opportunity of reading the scriptures. The presence of the family evidently helped to secure the confidence of the people, and many presents which they made to our little girl and ourselves, showed the kind feelings which they entertained towards us. I doubt not that, aided by this winter's study of their language, another visit may be even more useful. Calling on an old Pagan man and his wife one day, as soon as I told them my errand they ceased working; the woman left her matting and sat down in the corner, the man dropt the net which he had been mending, and both listened most attentively to the gospel. I tried to make the glad tidings as plain and impressive as possible, and then both expressed their consent that we should pray to our God to bless them. Afterwards I noticed the woman among those who came to our evening worship. My last sight of the old man was on our voyage home, when we met him and his Pagan son, both bareheaded and rowing for their lives to escape a squall off Gore Bay, his boat was small and poor, and the waves were such as I have not seen since I crossed the Atlantic. Our much larger boat had all that she could bear, and whether the old man escaped or not I don't know, but I do know that it is a pleasant thing to have our last correspondence with a fellow creature, such as may be our joy when we meet before the Bar of God.

In leaving, we visited every house, and invited all the people to a farewell tea-meeting; some 70 or 80 came. We had speeches from the chiefs and others, in

which kind mention was made of ourselves and our work. The wish expressed that we should repent our visit, and that our words might be remembered and profitable; promise also was given that a new school would be ready for us in the spring; then I took the opportunity of pressing the claims of Jesus upon them, and after singing and prayer, we closed with the hymn "Shall we gather at the river." Many of the young people have learned this tune, some the words and many the sense, and there were a good many moistened eyelashes, as the thought came, shall we meet again in heaven, how many of us, and how soon?

Almost all came down with us next morning to our boat, and amid earnest requests for a school teacher, and injunctions to come back again. Sorrowful at thought of the long and mentally dark water before them, we bade farewell.

As a people they are industrious and prosperous, civil and kind, and seemingly happy; their village consists of some 25 log houses, containing about 100 souls. Most of the families possess a boat and nets, and cultivate gardens; in all about 30 acres are under crop, in the shape of corn, potatoes and beans. These vegetables, with white fish in summer, and pork in winter, make the almost unvarying food of the people. Hunting is almost entirely abandoned, and a few oxen and horses are possessed by the more wealthy.

All appear to be well fed and comfortable as to the body, but the poor mind is dark and destitute. Surely if religious destitution of our back settlements and superstition of the French Canadians, give a claim to our Home and French Canadian Missions, the Indian Mission has also a claim, and if other denominations fail to meet the necessity of the Indians, we, as Congregationalists, have a privilege in filling up the defect and giving to the Red man the gospel, that Christ may be glorified in and by them: and surely such works is nothing less than common humanity.

"Wealth, labour talent freely give,"
 "Yea life itself, that they may live."

After a rather stormy passage, we reached Spanish River Mills next day, and having visited all the Indian camps

there, and preached to the mill hands, we reached home by steamer, rail and stage on the 22nd ult.

Since my return I have, by request of the Board of Directors, visited Saugeen, to investigate charges that were publicly made against one of our native agents last June. I am happy to say they were without the least foundation, and that the party shares the confidence of all the members of his church and is deserving of ours.

I preached thrice, delivered them other addresses, administered the Lord's Supper to about 18 adults, Indians, members of the Congregational Church, and besides baptizing an infant, had the great pleasure of baptizing a Pagan woman, giving her the name Mary. Barril assured me that she has for some time given him satisfactory evidence that she is truly connected to Christ as well as to Christianity.

One of the men now working with the Church was a Romanist, and is son of the said Mary; another son about 15 years old is still a Pagan. Barril and I visited at their house, and finding the Pagan youth within, I urged him to follow his mother's example, and believe on Jesus: his answer was: "I believe that mother loves Jesus, and that she has done well, and I hope that I too will love Jesus soon." I had the great pleasure of hearing an Indian man thank me for having done good to his soul, by a sermon at Cape Croker, and say that he had then and there determined to serve the Lord. He is one of those now working with the Church. I spent part of two days in visiting, and returned home greatly pleased and thankful.

Ever truly yours,

ROBERT ROBINSON.

OWEN SOUND,
 20th October, 1873.

MINCE-PIES.

DEAR EDITOR,—I profess no skill in cookery, and I cannot be sure where or when the invention was "got up," but I am sure that the article named above, has been "got up," and has been "put down" for a generation or two past. If any one should inquire for the country which had the honour of being the birth-

place of this notorious article—the mince-pie, we could not be sure of the necessity of going beyond the northern United States—not very far away. Take a run across that imaginary line which divides that land from ours; spend a Thanksgiving day, or go to a Christmas dinner at a friend's house, on one or both those occasions, and you will believe in the "real presence." Well, if the fashion never had been imported into our fair land, we might leave the invalid sufferers to take their chance in their own hospitals. But when there is danger of invasion, Canada had better repeat the effort which it made when the Fenians sought to come across.

The inquiry will, however, occur, What are mince-pies made of? Are not the ingredients of which they are composed harmless? Beef, apples, perhaps raisins, and one or two other kinds of fruit, hashed; what harm in these? Surely, *what harm?* It is no sin to have a dinner of good beef, nor is a dish of well-cooked apples, and a taste of some other home or foreign fruit unwelcome or unpalatable. But mince-pies go beyond this. In addition to the beef and the fruit. There is that of butter, sugar, one to three, varieties of spices, some flavouring extract, and, recipes say, half a gill of brandy to each pie. Now surely, good common sense eaters can have no valid objection to the primary component parts of this dish. We have admitted their value—no good reason to object to the beef or the fruits, or the butter or sugar, of, and by themselves, in simple form. But it is the *compound*, the chemical amalgamation which plays the mischief.

There is no harm in the use of barley. Much nutritious diet is obtained therefrom; but when it has been fermented, and sent through a process of distillation—the *whiskey* kills. Saltpetre and charcoal, are both very servicable articles.—essential for some valuable purposes,—but when they are so combined as to form gunpowder, you know what harm sometimes occurs. For the same reason, mince-pies may be very injurious, though the component parts simple and unmixed would be not only harmless, but very useful.

Quite possibly some one will say: "I

don't believe this theory, and I intend to keep to the mince-pie when I can get at it." Very, well, taste away if you will; eat pretty freely of the article after the good dinner which precedes, and the probability is that you will become a spiritist and hold communication with departed ghosts, or else have the doctor called in before morning. Now farewell to that mongrel dish.

But have we not mince-pie theories in the religious world? Could we not count several sects, whose creeds and isms would just answer to this description? They select truth enough from the Word, so that they call their components *Gospel—None-such—the very best—Christianity improved—Best Edition*. Yet these modern systems are alike in one respect—alike in their antagonisms to the old staples of evangelical, orthodox Christianity.

Their originators and disciples spurn to be called infidels. No, they claim to be *Christians par excellence*. They profess and avow that they receive the Bible as their basis; they go to it, and snatch a text, or part of a text, here and there, and use these passages just as men use props to brace up a wall which lacks strength and solidity enough to stand alone. They bring the Bible to support a theory which they have concocted—a very different matter than conforming their faith to the Bible. The staples of the systems is far from being simple Bible truth.

In the doctrines and ritual observances of the Romish Church; in the creeds of the universalists; in the theory and avowal of materialistic adventism; and in the declarations of the spiritists, we can distinctly detect the mince-pie compound—truth, fancy, imagination and down-right error, just as truly as the meat, the fruit, the spices, the seasoning, the spicery and the stimulants are found in the original article to which we refer. And when the several ingredients are mixed and baked together—a sweet compound it may be—it is no easy matter to separate them, and almost hopeless to reason against the composition. The grace of God alone can so apply his truth, as to convert men of these classes, who are too religious, to embrace a simpler, purer faith.

For ourselves we prefer the plain and simple doctrines of grace, and salvation by faith in Christ Jesus and the rules of faith and life which he has given, in

distinction from any of the mince-pie systems men have invented.

ONE WHO HAS TASTED.

News of the Churches.

MISSIONARY MEETINGS—MIDDLE DISTRICT.—The Annual Missionary meetings were held in Newmarket, Owen Sound, St. Andrews, Pine Grove, Bolton Village, Alton and Meaford, according to official announcement. The following brief notes of the meetings are taken from the report of one of the delegates :

Newmarket. There was a respectable audience, which was addressed by the minister in charge. Rev. A. Shand, M.D., LL.B., Rev. J. Hindley, B.A., and the minister of the Wesleyan Church. Rev. J. A. R. Dickson was prevented from being present through sickness. Dr. Shand has just, recovered from serious sickness, and is encouraged in his work. The singing was excellent.

Owen Sound. At the missionary meeting in the evening, the attendance was thin ; the installation of the pastor having preceded this service and the night being stormy. Addresses by Revs. R. Robinson, C. H. Silcox and the pastor. The collections here, as in Newmarket, are yet to be reported.

St. Andrews was visited by Revs. Messrs. Gray, Hindley and Davis. There was not a large attendance, but the spirit of the meeting was good. The pastor, Rev. W. W. Smith, presided. Collections in advance of last year.

Pine Grove furnished a largely attended meeting. W. A. Wallace, Esq., presided. The delegates mentioned at the previous meeting gave stirring addresses.

Bolton was visited on the following evening, which was wet and disagreeable. The attendance small. Collection five dollars. Owing to the blockade of the

railroad by trees thrown across it through the wind storm, the delegates were detained at the station from 9 a.m. to 11 p.m.

Alton held its annual meeting on December 5th, and there was a fair audience. Rev. Mr. Reid, of the Wesleyan Church, rendered valuable assistance. Amid discouragements the pastor is hopeful. His field is wide.

Meaford. On the 11th ult., the Rev. J. I. Hindley, B.A., assisted the minister in charge in holding the meeting. The minister of the Methodist Church was also present, and gave valuable aid. Though the night was wet and the roads bad, twenty-five were present. The subscriptions and collections amount to \$15.50, which, considering the circumstances, is very creditable.—J. I. H.

Georgetown. A very interesting and successful missionary meeting was held at Georgetown, on the evening of December 9th, 1873. Notwithstanding the unfavourableness of the evening, a dark night and muddy road, there was a goodly company assembled, who seemed to manifest great interest in all the exercises. The pastor presided and addresses on missionary topics were delivered by Revs. R. Bulman, B. W. Day and S. N. Jackson, the members of the deputation, and Rev. Mr. Ewing, Presbyterian, of Georgetown. One very interesting feature of the meeting was that the pastor having announced before the collection was taken up, that nearly twenty dollars more would be required to make up an equal amount to the contributions of last year, this sum was immediately exceeded, making the full amount somewhat larger than ever before. May all our

churches profit by this example, and never allow their offerings to the missionary cause to become less but rather more and more.—B. W. D.

MISSIONARY MEETINGS—EASTERN DISTRICT.—The following is the record of the Missionary Meetings held in a portion of this district :—

Ottawa. Tuesday evening, December 9th, was assigned to Ottawa. The delegation consisted of Revs. John Brown, of Lanark, and Joseph Griffith, of Cobourg. The gathering was small. Notwithstanding this, the attention and interest were all that could be desired.

Lanark Village was reached on Wednesday, the 10th. It was expected that Rev. R. Brown, of Middleville, would be present. He failed in making his appearance, consequently, the speaking devolved chiefly on Mr. Griffith.

Middleville. Thursday evening, the 11th, was devoted to Middleville. The audience was fair. Rev. R. Brown presided, and Messrs. John Brown, Cochran (Presbyterian), and Griffith addressed the friends.

Rosetta, on the afternoon of Friday, the 12th, gave but a small gathering; but *Hopetown*, on the evening of the same day, presented a pretty full house. At both stations, Rev. R. Brown presided, and Mr. Griffith presented the claims of missionary work. The Sabbath, December 14th, was spent by Mr. Griffith in Lanark Village, where he preached morning and evening to fair congregations.

Cobourg. On the same day, Rev. J. G. Sanderson, of Ottawa, who kindly consented to act as Rev. R. Brown's substitute, conducted a missionary service in Cobourg in the morning, and supplied the church in Cold Springs in the afternoon.

Cold Springs. Wednesday evening, the 17th, the meeting was held in this place. Mr. Wm. Eagleson presided. Owing to a failure in the matter of a conveyance, Mr. Sanderson did not reach the church in season, and the major part of the speaking devolved on Mr. Griffith. The attendance was not as large as usual.

In Belleville, on the 18th, the audience

was fair, although not equal to what it has been in former years. The pastor, Rev. R. Lewis, presided, and Messrs. Griffith, McLean (Presbyterian), and Sanderson addressed the people.

The results of these meetings cannot at present be justly estimated. The collections were liberal, and, no doubt, the subscriptions will not fall below former years.

J. G.

ZION CHURCH, TORONTO.—The pulpit in this church, which, though it was very handsome, was very high and inconvenient has been removed, and a fine platform pulpit substituted at an expence of about \$200, which amount was principally subscribed by the members of the committee, to whom the change was entrusted. A new organ for the Lecture Room, costing \$190, has been purchased and the greater part has already been paid by members of the Young People's Association and of the Sunday School. The Lecture Room of the church requiring renovating and refurnishing, several young ladies of the church and congregation, in order to assist in this, began a few weeks ago to work for a bazaar, which was held on the 19th ult, netting \$100. A lady belonging to the church has been engaged as church visitor, to assist the pastor in the work of visiting in the congregation and in caring for the sick and poor. Already quite a large number of children have been gathered into the school through her labours, who did not attend at any place. The Annual Meeting of the church and congregation is to be held on the 21st instant.

INDIAN LANDS REVIVAL.—For some months past, there has been an interesting work of grace in progress in parts of Indian Lands, Kenyon and Roxboro'. The work has been characterised by an earnest attention of Divine things, a readiness to attend public meetings, the revival of professing Christians, and the hopeful conversion of sinners. It has been general through the community as a whole, and not confined to any one denomination. The Congregational Church has participated in its blessings.

D. M.

INSTALLATION.—The Rev. J. I. Hindley, B.A., was installed pastor of the Congregational Church at Owen Sound, on the 28th of November. Rev. R. Robinson addressed the pastor, and Rev. W. H. Silcox the people. The cause here is reported promising; the congregation increasing. The chief difficulties felt is the church debt, which presses heavily on a few, and the situation of the church building, which is across the river, with no bridge connecting conveniently with it, and it can only be reached by a circuitous route.—*Com.*

FLORAL CLUB.—An association has been formed by the young people of Zion Church, Montreal, called "The Church Floral Club." Its objects are to cultivate a love for the Church as an ecclesiastical home; to provide flowers for the church every Sabbath; to furnish flowers for the sick of the Church, and to promote a taste and love for flowers. The Club will hold out-door festivals during the summer.

The subscription is \$1.00 per annum, and already a large number of members

are enrolled. The officers are Mr. S. J. Lyman, President, Mr. J. M. Cochran, Treasurer, Mr. T. Baylis, Secretary, with a committee of nine ladies and gentlemen.—*Com.*

SAUGEEN.—The Rev. R. Robinson recently visited this Indian Congregational Church, preaching to them three times, and delivered three other discourses. He administered the Lord's Supper to eighteen members, baptized an infant, and had the great pleasure of baptizing a woman who has just given up Paganism for Christianity, having satisfactory evidence that she is converted to Christ as well as to Christianity.

COWANSVILLE.—Miss Beard, a young lady from England, is holding interesting religious meetings in the Congregational Church, Cowansville, every evening, and we are glad to learn that quite a religious awakening has followed her labour.—*Observer.*

THE REV. CHARLES CHAPMAN, M. A., is delivering a course of Sunday lectures this winter on *The Exodus.*

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The day appointed by the Society for closing the annual accounts is the first of April. Ever since that appointment I have been able to include in them remittances received fifteen days later. That will not be the case with the current accounts. Arrangements of a personal nature are in contemplation, which will render needful said closing *precisely on the appointed day.* May I therefore beg, as a special favour, that all monies and lists may be in my hands by the 30th of March? This early announcement is made, that full opportunity may be afforded to friends through-

out the country of adjusting the time of their contributions.

HENRY WILKES,
G. S. T.

MONTREAL, Dec. 19, 1873.

CENTRAL ASSOCIATION.—The Central Association of Congregational Ministers and Delegates of Churches will meet (D.V.) in Bond Street Church, Toronto, at 7 p.m., on 20th January. Sermon by Rev. J. I. Hindley, and Organization. Wednesday, 21st, Forenoon and Afternoon Sessions. Evening to be spent by Members of Association in delegations at

the Wednesday evening meetings in the three churches. General text, Romans i, 16, "For I am not ashamed, etc." Review, Rev. J. A. R. Dickson. Explanations of plan of model church, James Smith. Essay, Rev. Joseph Unsworth. Conference with young men desiring to enter the Ministry. Ministers and delegates intending to be present, will kindly notify such intention to Rev. F. H. Marling, 69, Grosvenor Street, at least a week before the meeting.

W. W. SMITH,
Secretary.

PINE GROVE,
Dec. 20th, 1873.

THE WESTERN ASSOCIATION. — The next meeting of the Western Association will be held in Paris, Ont, on February 10th, 1874. The first session will begin at 3 o'clock p.m., when the Rev. Anthony McGill, M.A., will read a paper on "The Scriptural Warrant for Family Worship." In the evening the Rev. William Manchee, of Guelph, will preach.

During the sessions of Wednesday, the following papers are expected to be read:—"Ordination: What it is, and Who should be its Subjects," Rev. W. H. Allworth; "The Capabilities and Claims of the Association," Rev. J. A. R. Dickson; "Should Ecclesiastical Property be Taxed?" Rev. John Wood; "The Best Mode of Dealing with the Free Thought of the Age," Rev. E. C. W. McColl; Review, "Sermons for my Curates," Rev. Wm. Manchee. We trust, that as the time is convenient, and the place is central and easy of access to every member of the Association, a full meeting will greet the good will and hospitality of the people of Paris, and cheer the brethren who have prepared papers specially for the meeting. Will ministers and delegates inform the Rev. W. H. Allworth before the 3rd February of their intention of being present.

JAMES A. R. DICKSON,
Sec.-Treas.

TORONTO. Dec. 25.

Obituary.

REV. ARCHIBALD BURPEE.

The following has been written at intervals in a sick room, with the promise of the kind and competent oversight and free excision of a friend who has also engaged to see it correctly through the press.

The descent of the late Rev. Archibald Burpee was very interesting on both sides. His father, Mr. John Burpee, was one of the younger sons of the late David Burpee, Esq., long an honoured Magistrate of the County of Sunbury, New Brunswick. I well knew the venerable man, who had then retired from active life, and never called on him without his at once exclaiming—"That's a glorious promise,—' Him that cometh unto me I will in no wise cast out.'" But at last the pulse of life quietly stood still, and he was gathered to his fathers. I buried him in his ninety-

fourth year. His son, Mr. John Burpee had already moved away, to a farm which he had purchased above the Nashwaak river. His wife was one of the daughters of the late venerable Archibald Macallum, who had long and usefully laboured under the Haldanes in the Highlands and Islands of Scotland; who was recommended and aided for evangelical service at Sheffield, New Brunswick, by the late Dr. Nichol, of the Scotch Church, Swallow Street, London. Mr. Macallum arrived in Sheffield in 1820, and continued his useful ministry there until 1840. The history of the Sheffield Church from that date has already been recorded by several pens. The late Rev. Archibald Burpee, became a member of the church at Sheffield while I was its minister, and under my advice, early turned his thoughts and private studies towards a prospective preparation for the Chris-

tian ministry, for which I perceived in him many important qualifications. Mr. Burpee received his theological education at the Theological Institute, Toronto, under Rev. Dr. Lillie, and completed his course in 1855. He was married to Miss Julia Masters, an excellent lady of St. John, New Brunswick, and was ordained and entered on his first charge, that of the Gosford Street Church, in Montreal, as successor to the Rev. F. H. Marling, who had then removed to Toronto. The length of Mr. Burpee's stay at Montreal, I cannot state, nor the causes of his removal, first to Cobourg, and afterwards to Yarmouth, N. S., and finally to the United States. These matters lay altogether between his Divine Master and himself. Mr. Burpee accepted ministerial engagements first at Abington, and then at Housatonic, both in Massachusetts. It was at the latter place that he died on the 1st December, 1873. It was occasion of intense and painful interest, when, last fall, I unexpectedly heard that my poor friend had been prostrated by sickness for some fifteen months, but a cause of great satisfaction to be assured by his own pen that his only anxiety was that the will of the Lord be done; and afterwards to learn from Mrs. Burpee and her sister that not one murmur, but that continual expressions of submission, confidence and thankfulness passed his lips. Mrs. Burpee's name is now registered in God's book of widows. Her orphans are God's orphans. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours and their works do follow them." We shall all stand before the judgement seat of Christ. Only righteous, merciful, glorious Judge, be it so. Amen

J. P.

TORONTO, Décembre 18th, 1873.

REV. JAMES MIDDLETON.

The subject of this notice was born in Aberdeen, Scotland, on the 28th of March, 1788; and died, of bronchitis, at Salem, near Elora, Ont., on the 28th of November, 1873. He had therefore lived nearly 86 years, about thirty-five of which were spent in Canada. Not

having held the pastorate of any of our churches, nor having connected himself with our Union (of which, however, as well as of all our denominational societies, he was a devoted friend), he was not generally known to the body; yet he was both loved and honoured in the circle in which he moved, as was testified by the large attendance at his funeral.

Even at the age of fourteen, Mr. M. strove with deep religious convictions, which continued with varying intensity till his 30th year, when his feet were first planted on the "rock of his salvation." During this long interval, he was very zealous in seeking to establish his own righteousness, trying to conform to the "law," and to work himself up into those frames of feeling indicated by Thomas a' Kempis as appertaining to true Christian life. At twenty-four, he was induced to unite with the church of his fathers, and to partake of the "communion." Though he hesitated under a sense of unfitness, he was constrained to the step as a duty. His own words will best describe the preliminary examination through which he was required to pass:—

"When I entered the room, I found some fifteen or twenty persons standing in a circle, with the minister in the centre. He received me kindly, enquired about my health, then how business was prospering, and in nearly the same breath said, 'What is effectual calling?' I had prepared myself for this by committing to memory the principal questions in the Shorter Catechism. He then made some short remark, to which I responded. We all got our tokens, fully warranted to take our places at the Lord's table!"

At this time, and for years after, he was—to use his own language—"as ignorant of the glorious gospel of God as the untutored Hottentot." He felt uneasy, hungering for something—he knew not what, nor how to get it. At last, in the good Providence of God, he was led to hear Dr. Philip, who was just on the eve of entering his missionary service in South Africa; and from his lips, Mr. M. first heard the gospel of liberty, which to him, was as life from the dead. Henceforward Christ was all to him; he found in the Redeemer what his soul had been longing

for from boyhood. But it was some little time yet before he saw clearly the beautiful harmony of justice and mercy in the mediatorship of Christ. He who had begun the good work in our friend, however, continued to lead him on from step to step till he became a Christian in every sense of the word—devoting himself wholly to the service of his Master, and enjoying an almost unclouded sky of hope to the end. After having been brought to the full light that the Lord alone was his “Righteousness and Strength,” his assurance was so complete that he could say at a comparatively advanced period of his life—“from that day to this, thanks be to God, I do not know that, for half an hour, I have had any serious doubts about my acceptance in the Beloved.” His changed views of the gospel also led to a change in his views of Church Order, which resulted in his joining the Congregational Church in Aberdeen, that had been just vacated by Dr. Philip. He was soon after elected to the diaconate, and served honourably in that office until he emigrated to America, in 1838, at the same time, being very active in Sabbath school work, also in preaching in private houses and even barns. When he came to this country, he bought a farm which was wrought by his family; but he was employed himself in teaching, while his Sabbaths were mostly spent in preaching gratuitously at different stations in the neighbouring townships, as well as in the villages of Elora and Salem near his home. Did space permit, it would be interesting to mention cases that occurred both in Scotland and in Canada, where the Divine seal was set in a striking manner to his ministrations. Aware that a considerable prejudice existed against lay preaching, he consented to receive ordination. There lies before us a certificate signed by “John Josiah Brain, Pastor;” “Charles Julius Mickle and Edward Passmore, Deacons,” of the Guelph Congregational Church, dated March 5, 1848, which contains a unanimous resolution of this church (to which Mr. M. then belonged), commending him to the work of the ministry; but, for some unknown reason, he was not publicly ordained until Jan. 31, 1850, nearly two years after, when the “laying

on of hands” was solemnly performed at Eramosa, by Rev’d’s. W. Clarke, H. Denny, John Durrant, R. Robinson, and Stephen King. He continued to exercise his gift so long as his strength permitted; and when he could not travel out, he held a service for some time at his own residence.

Our departed brother was a man of refined taste, an accomplished musician, and in his early life a teacher of music; he was a close student, a careful thinker, and a large reader: but above all, a most sincere and devout Christian. Reverence for God and for Divine things marked his whole character. All his habits and appearance betokened the minister. Owen’s works were his delight, and Owen’s theology was his pattern; though he acknowledged no human master. The Bible was his principal study; and he had been in the practice of committing it to memory to such an extent that he could repeat at least nearly all of the New Testament. This precious store, together with a large number of rich hymns which he had memorized in a similar manner, were rich food for his soul in his latter years of infirmity, but especially during his last brief illness. He has left behind him seven children, all the heads of respectable families, with whom his memory is fragrant. E. B.

AGASSIZ.

This great scientist and good Christian who has just gone, was of French blood, but of Swiss birth; a descendant of the Huguenots, and belonging to a family which for six generations has been headed by clergymen in regular succession. His parents purposed educating him for the church, but he chose the paths of science, which he explored with all the fidelity of faith. After distinguishing himself in Europe he came to America, where he lived until called to a higher and holier life. In this new world he occupied professorships in the highest seats of learning, while he roamed over the wide continent in every direction, prosecuting his studies and gathering his trophies.—ED.

Home and School.

JOB'S COMPLAINT.

O, were it with me as in days
Forever past and gone,
When round my happy dwelling-place
The Lord's bright candle shone !

The hours coursed on in holy joy,
The moments flowed in peace,
Praise was my best beloved employ,
And life a constant feast.

It is not that my store of wealth,
Has melted like the snow,
Nor is it for departed health,
I daily mourning go ;—

It is not that my children dear
No longer greet my sight,
Nor that my wonted social cheer
Ceased to yield delight ;—

It is not that domestic love
Fails in the fiery test,
But that my blessed Friend above
Leaves me forlorn, unblest.

O that I knew where I could find
Him, who has all my heart !
None else can soothe my troubled mind,
Or bid my woes depart.

Backward I go, but see him not,
Forward, he is not there,
I seek in vain each sacred spot,
I offer useless prayer.

Forsaken, desolate, and low,
I struggle with my fate,
Pursued by my infernal foe,
With most relentless hate.

Dark, wearisome, and dreary nights,
Are meted out to me,
Returning morn brings no delights,
My days are vanity !

But yet, He knows the way I take,
And when completely tried,
Will bring me forth, for His name's sake,
As gold, all purified.

w. f. c.

GUELPH, Nov. 12, 1873.

DR. PARKER ON PREACHING.

Dr. Joseph Parker, of London, during his recent visit to this continent, addressed the students of the Theological Department of Boston University. The following is the report given in the *Christian Advocate* :—It gives me great pleasure to address you, and I would to-night insist on this thought especially—the call to the ministry. I am very positive on this. I speak of it everywhere. A man without it has no business in the pulpit. If he goes there without it he is a profane man. The ministry is not a profession to be chosen at will ; it is a vocation, to be received with trembling, and yet with joy. For though sacred and responsible, it is glorious and blessed. Then let me say to each of you to-night, if you are not called by the Holy Ghost to this work, do not enter it.

I would make the gate to the ministry very strait. The gate is strait to any kingdom worth having. The gate to the kingdom of wealth is strait. The gate to the kingdom of influence is strait. The gate to the kingdom of honour is strait. The gate to the Kingdom of Heaven is strait. So I would have the gate to the kingdom of the ministry strait. I know men who are groaning in secret, and complaining confidentially aboutt heir mistake in entering the ministry, and the consequent barrenness and failure of their lives.

Having decided this question, make the decision to be a man of one work. We must be men of one work. We must say—say it now, say it forever—“ This one thing I do.” There are men who fish and hunt, and paint and write, and loaf and—preach. Shame on such a life! God forbid that we should put preaching at the end of any such descending series ! No, let it be the first, the all ; the one work of our hands, our heads, our hearts. If we preach, let us preach. If we do something else, do something

else. If we have a post in this ministry, let us preach young men, preach Christ; and let our preaching be pure, earnest.

As to method of preparation, no one can lay down a law for another. I cannot be a law unto you. Every one must be a law unto himself. Some write their sermons in full and commit them. I can not do so. I cannot consent to weave myself up in a cocoon, however fine the silken thread may be. True, some of the best preachers in England pursue this plan. But if you should ask their advice to-day, they would say, with more emphasis than I do, do not pursue this plan.

It has been said that the orator's best master is the pen. I would advise you to write much, write concisely, write severely. Write as though you were writing telegrams. It is wonderful how much we can put into a few words when we have to pay toll on each word. Ben Jonson says: "If you perceive a fine sentence in your production put your pen through it." It is cruel advice, but when Ben Johnson speaks, who are we that we should demur?

Guard against two things when you have fully entered your work: Do not make the pulpit the place of controversy. It is the last resort of a preacher who has run dry. You might see him beforehand taking down his Bible and hunting a text. He has preached on this, and has discussed that. He don't know what to do for the next Sunday. His hour is coming and he must be ready. Finally, a happy thought strikes him. He will set up the decrees and knock them down. But what do the people care about such baby shows? Only babes build straw men and knock them down again for entertainment. The men and women in our congregations have been struggling all the week beneath clouds of darkness; they want light on the pathway of life. Give them the light of life. They have been struggling with temptations; sin has been all around them; they want to be strengthened. Show them the strength of God. They have been among the husks and vanities of life; they are hungry; they want the bread of life; will you give them a stone—a sharp stone that you have been grinding all the

week just to throw into somebody's teeth?

Do not make the pulpit a place of art. Go not into the sacred desk to paint your beautiful pictures, to deliver your finely-wrought sentences, or to take your weekly aerial gyrations. How dare you do this when you stand as the mouthpiece of Jehovah! How dare you trifle thus when your work is to beseech men, in Christ's stead, to be reconciled to God? Use art in so far as art will help you to win men to Christ, but do not cover the glory of the cross with the shimmering gauze of art.

Do not preach *about* the Gospel, but preach the Gospel itself. Do not preach *about* Christ, but preach *Christ* and Him crucified. The world does not care about your idea of or about Christ. It wants Christ. It does not care about your opinions *concerning* the Gospel, but it is dying for the Gospel itself. Give it the Gospel of life, simple, pure, as it fell from the lips of the Son of God. Give it Christ in his purity, Christ in his sympathy and love, Christ in his power to save.

Be deep students of human nature. You must understand the men you preach to. You must read the wants of their hearts in the lines of their faces. Find your way into the deepest recesses of the heart of our common humanity, for he who preaches to the deepest necessities of the people is the true preacher.

THE MYTHICAL MADONNA.

BY MRS. H. B. STOWE.

* * * * *

Thus far the legends.* One may stand in the Academy in Venice and see the scene of Mary's ascension in the great picture of Titian, which seems to lift one off one's feet, and fairly draw one upward in its glory of colour, and its ecstasy of triumphant joy. Such a picture is the vivid rendering to the eye of the spirit of the age which produced it.

Once started, the current of enthusiasm for the Madonna passed all bounds, and absorbed into itself all that belonged to the Saviour of mankind. All the pity,

the mercy, the sympathy of Jesus were forgotten and overshadowed in the image of this divine mother. Christ, to the mind of the middle ages, was only the awful Judge, whom Michael Angelo painted in his terrific picture grasping thunderbolts, and dealing damnation on the lost, while his pitiful mother hides her eyes from thought. Dr. Pusey, in his *Eirenicon*, traces the march of mariolatry through all the countries of the world. He shows how to Mary have been ascribed, one after another, all the divine attributes and offices. How she is represented commanding her son in Heaven with the authority of a mother; and how he yields her submissive obedience. How she is identified with him in all that he is and does, is received with him in the sacrament, and is manifest in the real presence. In short, how, by the enormous growth of an idea, there comes to be at last *no god but Mary*.

Martin Luther describes, in his early experiences, how completely the idea of the Redeemer was hidden from his mind by this style of representation; that in the ceremony of the mass he trembled, and his knees sunk under him for fear, on account of the presence of Christ, the Judge of the earth.

When we look back to ecclesiastical history, we find no trace of all this peculiar veneration. None of the apocryphal gospels have higher antiquity than the third or fourth century.

In *Smith's Bible Dictionary*, art. *Mary*, this question is settled by a comprehensive statement. "What," he says, "was the origin of this cultus? Certainly not the Bible. There is not a word there from which it could be inferred, nor in the creeds, nor in the fathers of the first five centuries. We may trace every page they have left us, and we shall find nothing of the kind. There is nothing of the sort in the supposed works of Hermas and Barnabas, nor in the real works of Clement, Ignatius and Polycarp, that is, the doctrine is not to be found in the first century. There is nothing in Justin Martyr, Tatian, Anathagoras, Theophilus, Clement of Alexandria, Tertullian, that is to say, nothing in the second century."

In the same manner he reviews the

authors of the third, the fourth, the fifth century, and shows that there are no traces of this style of feeling.

Moreover, he cites passages from the Christian fathers of the first three or four centuries, where Mary is as freely spoken of, and criticised, and represented subject to sins of infirmity as other Christians. Tertullian speaks of her "unbelief." Origen interprets the sword that should pierce through her heart, as "unbelief;" and, in the fourth century, St. Basil gives the same interpretation; in the fifth century, St. Chrysostom accuses her of excessive ambition, and foolish arrogance, and vain glory, in wishing to speak with Jesus while engaged in public ministries. Several others are quoted, commenting upon her in a manner that must be painful to the sensibility of even those who never had a superstitious veneration.—*The Christian Union*.

* The sources from which these are drawn are the Apocryphal Gospels.

AT A RECENT MEETING of the Assembly of the Presbyterian Church in Ireland, after the introduction of the American delegates, the Rev. Dr. KLOX moved a resolution of reception and said:—"I would propose this resolution more heartily if I thought you were true men; but I tell you candidly I have my doubts about it. You may say you are true men; but, 'by the life of Pharaoh, ye are spies!' And these spies, brethren, are going to return in August with two magnificent clusters of the 'grapes of Eschol'—in the shape of Mrsrsous. Hamiltand Munro."

A PRIMITIVE METHODIST being asked to return thanks after dinner with the squire, thanked God that he did not have such a good dinner every day, or he should be ill.

UNIFORM LESSONS 1874.

Jan.	4. The House of Bondage.....	Ex. 1,	7-14.
"	11. The Birth of Moses.....	Ex. 2,	1-10.
"	18. The Call of Moses.....	Ex. 3,	1-10'
"	25. Doubts Removed.....	Lx. 4, 1-9,	27-31'
Feb.	1. Jehovah's Promise.....	Ex. 6,	1-8.
"	8. The First Plague.....	Ex. 7,	11-22.
"	15. Jehovah's Passover.....	Ex. 12,	2-30, 51.
"	22. The Exodus.....	Ex. 13,	17-22.