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THE
Canadian Independent.

VOL. XXI.

TORONTO, NOVEMBER, 1874.

No. 5.

OUR CANADIAN FOREIGN MISSIONARY.

The Rev. C. H. Brooks, and wife (sister of the Rev. R. W. Wallace, of London) sailed from Boston, on the 14th October, for Britain, *en route* for Manissa, in Western Turkey, the field to which he has been appointed by the American Board of Foreign Missions. Mr. Brooks, it will be remembered, was present at the meeting of the Union, in Toronto, in June, and set forth, in the eloquence of a personal consecration to the work, the claims of the Foreign field. And the Union, at the instance of Zion Church, Montreal, which generously undertakes one half the cost, "heartily approved the proposal to make his maintenance the special charge of the Congregational churches in Canada," and "commended him, and his prospective work, to the sympathy, liberality, and co-operation of the churches of our denomination throughout the land."

Our readers will therefore be interested in a sketch of the history of the mission to which he has devoted himself, condensed from the pen of Dr. Bartlett, of Chicago. We shall be glad to see the pledge of the Union fully redeemed.—Ed.
"C. I."

In a missionary point of view, Turkey is the key of Asia. Nowhere has the providential guidance of the missionary work been more remarkable. The divine hand has alike prepared the minds of the Armenian people in Turkey for Christian influences, directed attention thither, blessed the missionaries with wisdom, interposed continually for the protection of their work, and led them forward to a success already so broad and deep, as to be silently moulding the destinies of the empire.

The first effort of the American Board in Asia Minor was quite wide of the mark. It was when, in 1826, Messrs. Gridley and Brewer were sent to Smyrna, the ancient home of Polycarp, to labour with the Greeks and Jews. The movement was attended with no great success, and the place became important chiefly as a printing station. The Mohammedans of the country meanwhile seemed inaccessible to all direct Christian labours.

But there was one most interesting people in the country, signally qualified to be the recipients and almoners of the divine grace. It is the old Armenian race, now widely scattered from their native Armenia, and dispersed everywhere in Turkey and Persia, and found even in India, Russia, and Poland. There are supposed to be at least three millions of them, more than half of whom are said to be in Turkey. They are a noble race, and have been called "the Anglo-Saxons of the East." They are the active and enterprising class. Shrewd, industrious, and persevering, they are the bankers of Constantinople, the artisans of Turkey, and the merchants of Western and Central Asia. The nation received Christianity in the fourth century, and had a translation of the Scriptures made in the year 477 A. D., which is still extant and profoundly venerated, though now locked up, with many other religious works of theirs, in a dead language.

The Armenian church is a body as the Roman Catholic or Greek church, strongly resembling them in deadness and formalism. Its head is the Catholicos.

It holds to transubstantiation, invokes the saints, enforces confession and penance, teaches baptismal regeneration, priestly absolution, and the merit of good works. observes fourteen great feast days, one hundred and sixty-five fast days, and minor feasts more numerous than the days of the year. It has nine grades of clergy, some of whom are obliged to be once married, and performs all church services in the ancient Armenian, not one word of which is understood by the people. For purposes of persecution, as well as government, the Patriarch had, until recently, almost despotic power. But there are hopeful features even about this fossilized church. It openly adhered to the Christian name and profession under centuries of persecution and oppression. It regards the Word of God with almost unexampled reverence, so that when the Armenian is once convinced that any proposition is contained in the book he has learned to kiss at the altar, that is to him an end of all controversy. Another hopeful circumstance, directly connected with this, is that the errors of doctrine and practice with which the church is incrustated round, have never been fixed by any decree of council. Their standard of moral purity is also said to be immeasurably above that of the Turks around them, and they have a conscience which can be touched and roused. The enterprising character of the race, their wide dispersion, their preservation of the sentiment of national unity, and their acquaintance with the languages of the lands of their residence, render them a people of great promise for missionary purposes in those several lands.

A singular coincidence of judgment fixed the attention of the American Board upon this race. The missionary Parsons, on his first visit to Jerusalem, in 1821, encountered some Armenian pilgrims, whose interesting conversation drew from him the suggestion of a mission to Armenia itself. "We shall rejoice," said they, "and all will rejoice when they arrive." Mr. Fisk soon after wrote from Smyrna to Boston, recommending the measure. But before a word was heard from either, intelligent friends of the Board at home had urged the same proposal. At Beirut, Syria, among the earliest converts were the Armenian ecclesiastics (in 1826), two of whom, Bishop Dionysius and Krikor Vartabed, had travelled extensively in Asia Minor, and resided once in Constantinople. These brethren assured the missionaries that the minds of the Armenian people were wonderfully inclined towards the pure gospel, and that should preachers go among them, doubtless thousands of them would be ready to receive the truth. They themselves wrote to their countrymen, which excited no little attention.

The first missionaries, Goodell and Dwight, seemed compelled, by the circumstances of the case, to reach the people, at first, chiefly by means of schools and the press.

The several translations of the Bible—Armenian, Armeno-Turkish, Osmanli-Turkish, Hebrew-Spanish, Hebrew-German, and finally Bulgarian—and the various other books which they and their coadjutors have gradually sent forth, till they amount to a great body of literature, proved in due time to be the planting of siege guns, and the unlimbering of heavy artillery.

When Mr. Goodell called upon the Patriarch to seek his co-operation in establishing popular schools on an improved plan, that blandest of Orientals promised to send the schoolmasters to learn the new methods, and assured him of a love for the missionary and his country so profound, that if Mr. Goodell had not come to visit him, he must needs have gone to America to see Mr. Goodell! The one assurance meant as much as the other. The Patriarch promised again and again, but never moved till he moved in opposition. For nearly two years the missionaries gained little access to the Armenians. But God brought the Armenians to them.

The dawn of hope began in January, 1833, when young Hohannes Der Sahagian came to open his heart. Some years before his father had bought a cheap copy of the New Testament, which the young man read and pondered, and compared with the principles and practices of his church. Then he joined the school of Peshtimaljian, where his inquiries were encouraged and aided. He was joined

by his friend Senekarim, and for two years and a half they were seeking and praying together for light, unable to grasp the great and simple doctrine of salvation by grace alone. At length a hostile report turned their attention to the missionaries, and to them they went, first Hohannes, and afterwards both together, saying, "We are in a miserable condition, and we need your help. We are in the fire; put forth your hands and pull us out." They soon found peace in believing, and became active laborers for the truth. From that point there appeared tokens of the constant presence of the Holy Spirit among the people. Opposition was speedily aroused, the school broken up, and for a time the press was stopped at Smyrna. But the good work went on. The number of attendants at Mr. Goodell's weekly meeting, and of visitors at the houses of the missionaries, steadily increased, and their errand was to talk of the way of salvation. The Bible was eagerly sought for, and the disposition to talk on religious subjects spread through the city, the suburbs, and the villages on the Bosphorus. In every circle there were found defenders of the truth, and occasionally a sincere believer. An influence was abroad which Mr. Goodell characterized as a "simple and entire yielding of the heart and life to the sole direction of God's Word and Spirit." Evangelical sermons began to be heard from the priests.

The missionary force was increased. A high school was opened at Pera, and stations occupied at Broosa and Trebizond. A school for girls—a novel thing in Turkey—was opened at Smyrna. The missionaries steadily pursued the policy of disseminating the truth, without making attacks upon the Armenian church. Still, opposition was more and more aroused, but was either frustrated or overruled to the furtherance of the mission.

The year 1839 witnessed a deep-laid plot for the expulsion of Protestantism from the land, suddenly overthrown by the providence of God. The enemies of the mission had enlisted some of the Sultan's chief officers, and even gained the ear of the Sultan himself. Sahagyan and two other persons, a teacher and a converted priest, were arrested, imprisoned, and with much personal cruelty, banished. The mild Armenian Patriarch was deposed, and his place filled by a man of violence; bulls were issued by both the Greek and Armenian Patriarchs, prohibiting the reading or possession of all missionary books, and even all intercourse with the missionaries. Long lists of heretics were made out, and the storm seemed about to descend in its fury, when the hand of the persecutors was arrested by the hand of God. The rebellious Pacha of Egypt was the instrument of rescue. The Sultan, with his broken army was suddenly forced to call on the Patriarchs for several thousand recruits. Then came the utter defeat of his army, the death of the Sultan before he heard the tidings, the surrender of the whole Turkish fleet, the succession of the boy Abdool Medjid to the throne, and the threatened dissolution of the Turkish empire. The persecution was effectually stayed. By a remarkable providence, the young Sultan, unsolicited by his people, granted them a charter of civil protection and religious liberty.

The commotions concerning the missionaries gave them publicity, and brought inquirers. In 1840, Messrs. Dwight and Hamlin visited Nicomedia, where, two years before, Mr. Dwight had found a little company of believers who had been led to the truth by a copy of the "Dairyman's Daughter," and other printed tracts. While here a merchant from Adabazar was induced, by the warning letter of the patriarch, to come and visit them. The report and the tracts with which he returned to Adabazar were the beginning of a good work; and when, in the following year, Mr. Schneider, in response to repeated invitations, visited the place, he found there already a little band of converted men. In 1843, a young Armenian, who had embraced and renounced Mohammedanism, was publicly beheaded in the streets of Constantinople. But this event became the occasion on which the English ambassador, supported by the ministers of France, Prussia, and Austria, extorted from the Sultan a written pledge that no person thenceforward should be persecuted for his religious opinions. The British Ambassador declared the transaction to be little less than a miracle. And though the pledge has been often

evaded and violated in practice, it stands as a great landmark in the religious history of the empire. The Patriarch, himself, two years later, made a first attempt to violate this guaranty, which redounded speedily to the establishment of the faith. He issued a sentence of excommunication against all adherents of the new doctrines, which was accompanied by scenes of shocking violence in the chief cities of the empire. Christians were stoned in the streets, unjustly imprisoned, ejected from their shops, invaded and plundered in their houses, bastinadoed, and abandoned by their friends. It marked an era in their history. For after meekly and nobly enduring this protracted abuse, they were, by the resolute efforts of the foreign ambassadors, headed by Sir Stratford Canning, taken forever from under the patriarch's jurisdiction, and organized into a separate Protestant community. On the 1st of July, 1846, was formed at Constantinople the first Evangelical Armenian Church in Turkey, with a native pastor; and during that summer similar churches were formed in Nicomedia, Adabazar, and Trebizond.

(To be concluded in our next.)

A VOICE FROM THE PEWS.

A correspondent, who evidently feels deeply on the matter of which he writes, thus expresses himself on the subject of a learned ministry:—

“In reading the 10th chapter of Matthew at our last prayer meeting, I was thinking of the call of the Apostles to the Ministry, and of Christ sending them to preach without giving them a three or four years' course, as at the present day. What is the difference between now and then? God is ‘the same yesterday, to-day and forever,’ and His religion is the same. But some one says, ‘Oh, these were the days of miracles; it is not so now,’ I admit that; but do our young men learn to do wonderful things at college? I trow not. Do they learn more for the salvation of sinners? Impossible; for in the Bible alone stand the soul-quickening words ‘Believe and live.’ Do they learn more of Christ, more of faith, more of charity? Christ has promised to shew Himself to all, and in place of giving the learned the advantage, He gives the ignorant the advantage. ‘I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.’ And the poor and the ignorant generally, have more faith than the wise, the rich, and the learned:—

“Not many wise, rich, noble, or profound
 In science, win one inch of heavenly ground;
 And is it not a mortifying thought,
 The poor should gain 't, and the rich should not.”

COWPER.

Think not that I write against learning, or an educated ministry, but rather the reverse; and whenever a Joseph, a Nicodemus, or a Saul of Tarsus, wishes to enter into the ministry of our Lord, I bid him God speed; for, “Doth not Wisdom cry, O ye simple understand wisdom, and ye fools be ye of an understanding heart.” But I do speak against the stress that is laid on learning at the present day. A man is not acknowledged as a minister in our body unless he receives a college education, or goes through a course of reading. It may be said it has not got to that yet; he can preach as much as he likes, but only we will not assist him. And is not that the same? I know he can preach with or without our leave, but if we refuse him aid, is it not a semi-excommunication? Men who are fit for nothing else, often go to college, and then with little muscle, and less brain, come out as ministers—as one came to a vacant church lately, and a small shower of rain kept him from visiting the whole week. An unbeliever said of his preaching, that it was like that of a school-boy standing up and reading his lesson, as truly it was. No wonder then we see ministers in churches for nine or ten years,

and the churches weaker at the end than at the beginning ; as there are many whose names I could mention.

It appeared, by the way that some ministers spoke at the Union as if they wanted to erect a barrier around the sacred office by comparing it, as we do trades. I think it would be better for us if we were to endeavour to assist weak churches, more by their increase, than by the learning of their ministers : and by the Spirit of God assisting us, we might expect to see them giving us assistance instead of requiring it of us. Hoping that churches will look more to the spirit, than to the learning of the called.

I remain yours,

A CONGREGATIONALIST.

We differ widely from our correspondent, both as to his premises and his conclusion, as, we doubt not, most of our readers will do. But as there are probably some who share his convictions, and as fair play demands that a side that has so few advocates in the present day, should have a fair hearing occasionally, we have given his letter, with some few verbal and orthographical emendations, entire.

Our friend wishes to be understood as not writing "against learning, or an educated ministry," but only against "the stress that is laid" on it, in the present day. Unconsciously to himself, however, he inclines to the opinion that an "ignorant" ministry is better than a learned one, and quotes in proof our Lord's saying in Matt. xi. 25. But clearly the "wise and prudent" there spoken of are not the educated in distinction from the illiterate, but those who are "wise in their own eyes, and prudent in their own sight—" men who have not learned, in the Scriptural sense, to "become fools that they may be wise." Just as on the other hand, the "babes" referred to are neither intellectually nor physically such, but child-like, teachable, loving, and trustful in spirit, and then fit for Christ's kingdom and work.

The quotation from Cowper, which is, in fact, only a simple versification of Paul's words to the Corinthians, undoubtedly has found many sad illustrations, and does still. But are there not also very many noble illustrations of an opposite character? Where would have been our friend's English Bible, or any of the two hundred other versions into which the Holy Scriptures have been translated, but for the consecration of college "learning" to the service of God? How should we have been able, but for the same equipment, to meet the Jew as he quotes from his Hebrew Bible, or the scholarly rationalist, or infidel, as he assails the Divine authority or authenticity of our Sacred Books? How much too, has "learning" done for the correct interpretation of the Bible!

Hence, there is clearly no necessary antagonism between learning and piety ; and probably, if it were put to our friend, whether he would prefer, other things being equal, to listen to an educated or an ignorant ministry, he would at once choose the former. There was much truth and sound sense in the reply made by Mr. Jay, of Bath, to one who was objecting, in his presence, to a learned ministry—"Sir, the Lord can dispense with your *ignorance*, quite as well as with our *learning*!"

That the twelve Apostles were, for the most part, "unlearned and ignorant men," properly, unlettered and unprofessional—is no doubt true, although the same all-wise Redeemer who chose the fishermen of Galilee, chose also Matthew the Publican, and Saul the learned disciple of Gamaliel. But it must be remembered that Greek and Hebrew or its cognate Aramaic, were the mother tongues of these men, and therefore that there was no "classical education required in those days, to make them familiar with the original of the New Testament. They were, however *theologically* trained for their work, as truly as were "the sons of the prophets" in former times ; for the Lord "ordained twelve *that they should be with Him*," and who ever taught as He did? How gladly would the most learned minister of Christ in our day, give up all he ever acquired in a Divinity Hall, for three years and-a-half under the tutorship of Jesus!

That some men mistake their culling, and that others who g'owed like a seraph when they entered college, have come out of it cold and clear as an iceberg, is alas! too true. The shoemaker should have "stuck to his last," and the student should have kept close to Christ, and to his Bible. The fault lay neither in the college, nor in the course of study. We are sorry for the poor young minister that stood up to preach, "like a school-boy" reading his lesson, and we put him in the pillory, in this way, as a warning to all similar offenders. But preaching is not so easy as many good people think, and perhaps our friend could not have done any better himself. We are more sorry that "a small shower of rain" should have so shut up this young brother from visiting. But perhaps he was in poor health; and at any rate, the rain has quite as much effect on *hearers* as on *preachers*, anywhere that we have been, and so we will square that part of the account. As to the reasons assigned for churches being "weaker at the end than at the beginning" of a ministry of nine or ten years, we will look at that another time.

EDITOR.

SABBATH SCHOOL LIBRARIES.

We have seldom seen this subject dealt with more sensibly, or in a more interesting manner, than in the following article (which we have been compelled, very unwillingly, to abbreviate) from our valued exchange, the *Victorian Independent*:—

A recent writer—the Rev. E. P. Hood—has well observed that "the literature of children has expanded with the development of the age. The works which fed the infant minds of their parents—the halfpenny and penny books containing the wonderful exploits of 'Jack the Giant Killer,' the fortunes of 'Jack and the Bean-stalk,' and the devotion of 'Puss in Boots'—are now things of the past, as completely as stage-coaches are; and as the oral legends and traditions of a people are supplanted by the pomp of written history, so those wonderful productions of the human intellect have given place to works supposed to be more suitable for the civilization of the times and its increased refinements. The literature of children is now so extensive that the difficulty of both parents and children must lie in the selection.

Another clergyman—an American, who is in the habit of expressing his opinions in a blunt, homely, Saxon style, the Rev. Henry Ward Beecher—in a recent lecture to the theological students of Yale, spoke thus of the juvenile religious literature of the day. "Now it is with children that the Sunday-school has opened upon them a flood, or rather a swarm, that can be compared to little else than the locusts, the lice, and the frogs, often of Egypt. An immense amount of wishy-washy stuff, and yet wrought together with a certain sort of fictitious and unwholesome interest, as I think, and children are reading all sorts of religious books. 'Aunt Nancy' writes them, and 'Paul' writes them, and everybody is writing Sunday-school books; the most difficult book in the world to write is a book for a child, yet it is a book everybody thinks he can begin on, and some are in danger of being carried away by what might be called 'swill of the House of God.'" This is strong language, and might be quoted to justify the somewhat malicious fun which another American writer, Mark Twain, has poked at the "goody-goody" little boys and girls who are often portrayed in the Sunday-school books; and, if we search through the volumes themselves, we shall be fortunate indeed if we do not find much to originate Mr. Beecher's complaint, and on which to found Mark Twain's sarcasms.

Next to the difficulty of writing a good book for a child, is that of selecting suitable books for a children's library. The difficulty can only be thoroughly estimated by those who have gone through the ordeal, impressed with the necessity of stemming, if possible, the great tendency of the young mind to read nothing but novellettes—religious or otherwise—and of selecting books, which

will be read, full of instruction and sound knowledge. Our experience of these libraries may be limited, yet, such as it is, we have never yet seen a thoroughly well-selected Sunday-school library; and this has not arisen so much from the lack of a desire, on the part of the selectors, to do the best, as from the lack of the proper kind of material from which to select, and the difficulty of finding it.

The resort of many selectors in these cases has been to the publications of the Religious Tract Society; but worthy as that institution undoubtedly is, and admirable, both for their intrinsic value and cheapness, as many of their publications are, yet it is as open to the censure of Mr. Beecher for throwing a large amount of "wishy-washy" stuff into the children's hands, as are other publishers. Indeed, in one department—that of light literature—several of the Society's publications are even less healthy than those of publishers whose aim has not been to produce a class of religious novellettes, but simply entertaining and instructive tales, descriptive and illustrative of Christian virtues and excellencies. A comparison of the stories by Mrs. Wetherell and Miss Werner, commonly known as the "Golden Ladder Series," and of the little books by the author of *A Trap to Catch a Suck-beam*, and of the works written under the *nom-de-plume* of "A.L.O.E.," will convince the most sceptical, that, as a rule, the better class of writers in this department of literature do not wield their pens in the interest of the Religious Tract Society. A striking exception to this rule occurs, however, in the gifted authoress of *Jessica's First Prayer* (Miss Hesba Stretton), whose various stories, especially of humble life in London, are so lifelike, and so dramatically told, as to give her a place in children's light literature somewhat analagous to that occupied by Charles Dickens in the wider field of fiction. One of the writers just mentioned—A.L.O.E., which simply means A Lady of Edinburgh—is a daughter of the lamented Hugh Miller. She is a most prolific authoress, her published works exceeding forty volumes, all written for juveniles; and varying from such subjects as *Parliament in the Playroom*, to the *Rambles of a Rat*. Her best-known books are *The Silver Casket*, *Hebrew Heroes*, and *Idols in the Heart*; but her power as a writer cannot be placed so high as that of Hesba Stretton, and she is more the Bulwer or G. P. R. James of the children's library than the Dickens or Thackeray. Her books are unobjectionable on the score of their tendency, but she is too much in the habit of portraying only scenes in high or middle-class life, and her characters have a sameness, which does not speak highly for her originality.

There is another class of fiction—the historico-religious novel—which, especially for the elder scholars, seems suited to occupy the place of many of those stories of the *Raby Family*, the *Maitlands*, and the *Clemence Mountjoys* of the aristocratic semi-religious novels so prevalent in our Sunday-school libraries. Another lady of Edinburgh (Mrs Charles), the authoress of *Chronicles of the Schonberg-Cotta Family*, the *Diary of Mrs. Kitty Trevelyan*, &c., has written books of great merit. Much of the matter is true, and the whole of the dialogue and incidents are cast in the garb of the time portrayed. For instance, the *Chronicles of the Schonberg-Cotta Family* is occupied with the domestic life of Luther, Melancthon, and the other Reformers, and the *Diary of Kitty Trevelyan* is illustrative of the times of the Wesleys. Compared to the rank and file of Sunday-school library books these are expensive, and often, through thick paper and heavy boards being used by binder and printer, the most expensive books last no time, until they become unsewn, and out of repair.

When we review the more juvenile class of literature—that provided for children of from seven to fourteen years—we find it almost wholly to consist of tales and stories, and whilst free to admit that it is difficult to get the attention of children of so tender an age to anything which is calculated to convey more solid instruction, yet it must be regretted that the tales are often of a very trashy character, which might be replaced by books of information on subjects of natural history and other departments of useful knowledge. We would not despise the "day of small things," nor expect more from our youth than was reasonable, yet, if we would remember that "as the twig is bent the tree is inclined," we would hesitate be-

fore we laid before our youngsters such a surfeit of story-books as we do. A taste for fiction, and nothing but fiction, has grown up. The evidence is to be found in our circulating libraries and mechanics' institutes, where novels are in demand beyond all other classes of books; and are not our Sunday-school libraries, in which a large proportion of the population first gratify their taste for reading, largely responsible for this direction of popular taste? A continuance of such literary diet is most enervating and debilitating to the mind. And is not the transition easy from reading *The Young Potatoe Roaster*, by the author of *Dick and the Donkey*, from the Sunday-school library, to reading in after life *Emmeline Darlington*, or the *Libertine's Stratagem*, by the author of *The Miser's Son and the Merchant's Daughter*, from the *Penny Miscellany*. We would be far from condemning all story books for youth, but, even were they all good, it would be possible to have too much of a good thing. The sensational titles are often a base imitation of the literature which has its fountain in the Strand, and even less respectable localities. Such titles as *Buster and Buby Jim*, by the author of *The Blue Flag*, *Grumblin Tommy and Contented Harry*, and *How Tom Tomkins made his Fortune*, occur in a catalogue of books published by the very respectable firm of Partridge and Co., the publishers of the *Children's Friend*, *British Workman*, and some other excellent publications. Perhaps such titles as *Digging a Grave with a Wine Glass*, and *How Sam Adam's Pipe became a Pig*, are to be tolerated on account of the lessons in abstinence and thrift which they convey, but it is matter for regret that there should be so much straining to follow a bad lead in sensationalism.

The number of story-books for the young is legion. If the preacher had occasion to say in his day that "of writing books there is no end, and that much study is a weariness to the flesh," how much more would he have had it to say in this. Besides all the singly issued story-books, there are sets or series in endless variety. There is the "Good Aim" series, the "Home Circle" series, the "Golden Link" series, the "Round the Fire" series and the "Round the Globe" series, the "Rosebud" series and the "Lily" series. There are the "Magnet Stories," the "Rainbow Stories," and the "Sunbeam Stories," and, in order to include all, there are the "Stories for Summer Days and Winter Nights." Many of those stories appear first in one of the many children's serials, and they are then published separately, jointly, or made into a larger volume with a number of them together. As stories many of them are meretricious, but it is of their number that complaint must be made. The proportion of novellettes or story-books in children's literature, to books conveying information in suitable guise to juvenile readers is about twenty to one. The latter is but a "haphorth" of bread to an immense goblet of sack, and demands the serious attention of the clergy, of Sunday-school teachers, and of all friends of youth. The influence of the books lent from our Sunday-school libraries extends beyond the range of the teacher's influence, and may, by confirming a tendency to frivolity and mental dissipation, neutralise all efforts to awaken a naturally vigorous intellect, and a heart too susceptible to all emotions to feel any very deeply. Of a much worse class of literature than any we have described, but yet not wholly unapplicable as an illustration, one of the most original thinkers of the present day has said—"We read in olden times the devil took on sometimes the form of a serpent and sometimes the form of an angel of light. I often think that, in our days, he takes the form of a book. There is nothing that is so silent in its influences, that so suits our humours and prejudices and that is so susceptible of being resorted to, and left at pleasure, as a book. A book is an omnipresent influence that has no disposition, and yet has all the powers of a disposition. It is one of the most powerful influences for good or for evil. The engine of the world is a book. Therefore, where books are written for the purpose of giving play to all our fancies and passions, how mischievous must they be."

Having depicted the evil existing and to be apprehended from this state of our libraries, let us briefly enquire into the remedy. But here a great difficulty presents itself. With all the wealth of juvenile literature we have described, there is

yet an absolute dearth of books of the right sort. With regard to such books as are suitable to young persons from twelve and upwards it would not be difficult to select a goodly library from amongst books of interest in natural history, travels, missionary adventure, biography, &c., with a few really good, useful tales; but there would be greater labour in selecting such books for the younger ones. Still both should be attempted, and greater care than ever must be exercised in selecting books for our libraries. The books we would recommend would be only the best of the story-books, and the more frequent introduction of such books as "Hogg's Series of Books, with a meaning;" "Nelson's Instructive Series;" and of "Lessons in Nature and Natural Objects." I would not confine the selection to religious books only, or to those written by such writers as "Old Humphrey," excellent though they may be, but take the best of literature, so long as it was healthy and pure. Biography opens a wide field, but lives must be full of adventure, and attractively written to please children. Grocer's *Men Worth Imitating* and Kane's *Arctic Hero*, are models of what children's biographical reading should be. For the younger children there should be a greater infusion of the serial volumes, such as the *Child's Companion and Children's Friend*. They are full of pictures, and from the variety of their contents, are the very reverse of being dull. There should be in every church, worthy of the name, a teacher's or Congregational library; and the standard purely religious books, such as Baxter's *Call*, Flavel's *Fountain of Life*, &c., should here find a place. With the extension of our School system, we merely find the people the tools of learning. Let us in our church libraries give them the materials for work for labour in the Lord. A taste for reading will out-master many a form of dissipation; and, as Milton puts it, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

THE NEW TESTAMENT LAW OF BENEFICENCE.

Before we come to the direct inquiry, as to what is the specific law of the New Testament on this subject, it may be well to see how the law of gospel love, as written in the hearts of the first Christians, expressed itself in their conduct. In other words, we will notice the effects produced on the church, in this particular, by the setting aside of the Hebrew law; and watch the motions of the first converts to Christianity, and see if they understood the New Testament law of charity as requiring less than that of the Old. Charity in the form of gifts to the needy, because it was a prime element of Christian character, was made one of the most prominent traits in these specimens of that character that were first given to the world. There was no result of the first outpouring of the Spirit, after Christ's ascension, which the historian records with more of zest and delight, than the remarkable spirit of individual sacrifice for the good of the whole. On no other trait of character does he so much expand his description. And after an interval of two chapters, he returns to it again, and gives us other particulars, as if here were one of the most surprising phenomena of the whole. But this was a specimen of Christian character in its first formation. And would any one gather from it, that the law of charity had contracted its compass in passing over from Judaism to the gospel; or that the spirit of love breathed less freely in the heart of a redeemed sinner under the clearer light and intenser quickening power of the new covenant?

But a common misconception here intervenes, and robs us of the practical instruction of this luminous portion of Christian history. Most Christians, in determining their own duty, are wont to lay this wholly out of view, in the conceit that it is an instance of the practice of the *community system*, and of course impracticable for them. And it may be worth the while to devote a few paragraphs in rescuing this instructive portion of history from this perversion. If, by the

community system, we understand the relinquishment of all private property, and consolidating the goods of all in a common stock, nothing like that resulted from the pentecostal revival. This appears from the fact, that the sequel of the history speaks of these and other Christians as being *in possession of their private property* after these scenes had passed away, and it gives us no trace of the common stock, nor of its managers, nor of any community of people gathered around it. Afterwards, Christians are usually spoken of as having their own houses, here and there, like other people; as in the case of Mary the mother of John, Tabitha, Simon the tanner, and Lydia. Nor did Paul think of a community system when he said, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

We have, then, no reason to believe that there was here a melting down of all individual property into a common mass, to be controlled by managers of the common fund; but that in laying the foundations of Christian institutions in the mother church at Jerusalem, and in meeting the wants of multitudes of strangers detained there long beyond their expectations, those Christians who had property submitted it to the free use of the whole, *as far as the existing occasion required*. This limitation is expressly inserted. "Distribution was made unto every man according as he had need;" but there was not an alienation of property beyond the present need. There was no actual formation of a common stock; but, for a limited time, there was a subsistence of the strangers upon the freewill offerings of those at home in Jerusalem. Peter, after this mode of action had been in use, makes an express acknowledgement of each one's right of property, by saying to Ananias, "While it remained, was it not thine own; and after it was sold, was it not in thine own power?" The assertion that they "had all things common," had a parallel in this Pythagorean proverb, "With friends all things are common." But the Pythagoreans did not mean by this, that among friends each one had not his own wife, children, property, profession, and business. Nor does the community of those first Christians exclude such distinctions. The historian says, "Neither was there any among them that lacked; for as many as were possessed of lands sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet;" but to show that the sale of possessions went no further than *the wants of those that "had need,"* and that it was not a general and entire alienation of property, one person is named who actually gave up all, and one who pretended to have done it. One would not have been thus named, if the same had been done by all.

It is not asserted, then, that all gave up all their property, but that all subjected their property to a free use, so far as the existing occasions required. This fully justifies the broad terms of the historian. In a like sense, the disciples were said to have left all and followed Christ. Yet they neither alienated their estates, nor dissolved their families. For after that, Christ went to Simon's house, and found his family, even to his wife's mother, in it. After that, he taught in Peter's ship, and committed his mother to John's adoption and support—an act unmeaning, if John had no separate family nor means of support. And, after his death, the disciples seem to have returned to fishing in their own ships. Indeed, neither here nor in any other scripture, can we find a shred of a warrant for a community of goods. Such a system would nullify the whole law of almsgiving; for, how can they exercise themselves in giving alms who have no property to give!

That development of the spirit of Christian charity, which was one of the greatest wonders of the pentecostal scene, was then no abnormal condition of the church, no production of a peculiar and temporary policy, but the natural unfolding of the Christian spirit, under the quickening influence of the Holy Ghost. It was nothing more than what would be required of *all Christians, in the same circumstances*. It was alms-giving, occupying the due relative position among the other Christian graces. It seems wonderful to us, because so strange to our present habits, so above our low conceptions of the duty. It involves no principle which cannot be shown to be universally binding. And as we pass from Hebrew

institutions over into the first practice of Christian alms, we not only come into the sphere of a more expanded charity—a charity well escaped from confinement to a single nation, and going forth to embrace the world—but also find ourselves in a centre of light as to the duty in question.

In the first place, this example, vindicated from misconception, shows by what renure the Christian holds his property. While those Christians had possessions of property, they had them "*as though they possessed not.*" Each felt that he had no claim to his own which could bar the claim of Christ. And he let Christ fully into his houses, and lands, and possessions, as far as the need of his people would carry him. Here we have the germ of the all-pervading principle of Christian alms. That principle makes every holder of property a steward, not an original owner. That principle was here set up, in the first setting up of the Christian church, claiming deference as a fundamental law of Christ's kingdom, in the whole work of raising supplies for the sacramental host of God's elect, in the conquest of the world. And if this principle could now fully reassert its dominion in every Christian heart, both the church and the world would soon be transformed. New force would be given to the law of love in all its ramifications. Let professed Christians feel that they hold their property only as stewards, bound at any time to surrender it when the wants of the poor or of the church are such that the general good requires the surrender, and the church will speedily come in possession of the means for every conquest. Let all, then, who have perplexities and cases of conscience about the right use of property, come and solve all doubts, by adopting the simple principle of those first Christians, and have "*as though they possessed not.*"

Another point of instruction in the example of the early Christians is, that the exigencies of the church, and of a spreading gospel, are not second to those of suffering humanity in their claims on charity. The occasion for the pentecostal contributions was chiefly religious. Those converts were no paupers, nor beggars, but rather learners of the gospel, for the instruction of the world. They had come up to the annual festival of ingathering, as usual, with sufficient provision for their return. But, having themselves been gathered in, they found unexpected occasions to protract their tarrying. It was needful that they should "*continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*" Those were most busy and important days. For there were the germs of the church for a thousand cities and villages, sprinkled over the world. Jerusalem was the only centre of light where they could get the instruction and furniture of mind which they needed, to become radiating centres wherever they went. And the interests of the whole Christian cause required that these first Christians should tarry at Jerusalem long enough to get adequate instruction, and the baptism of the spirit of the gospel. For, at that time, all the Christianity in the world was there. Not a word of it had been written; not a preacher of it had gone anywhere else. And all these Christians must there abide, till they got an adequate idea of what they were to communicate to the world. These interests, in such hearts, being paramount to all others, extinguished, so far as any had need, all private claims to property. This first and sublime instance of alms-giving, in the organized Christian church, was an instance of alms given for religious ends—for the spread of the gospel.

This instance also shows what a high position religious charity holds among other Christian duties. These men, after embracing religion in its transforming power, and then in its outward ordinances, are said to have attended to Christian instruction, prayer, and fellowship. And the next thing said of them is, that among these prime duties of the Christian life they exercised this remarkable liberality. This duty is not located out on some remote branch or twig of the system, where our habits have placed it, but in the very heart and centre. And it is dwelt upon, and repeated by the historian, as one of the most delightful and characteristic events of the whole. Surely the genius of Christianity, as there developed, has entered but poorly into our conceptions.

There is also instruction in the fact, that those Christians "*sold their possessions*" to raise money for the emergency. This is a hint to us, that the advantage of good investments of property must yield to the higher law of the necessities of Christ. Many cannot afford gifts proportionate to their means, because their property is so invested that they cannot command the ready money. And perhaps some unconsciously felicitate themselves that they have their funds hid away from Christ, and dream not of any obligation to change investments of funds that are yielding good incomes, for any emergencies of charity. Yet here we see, that in the spring-time and primitive development of Christianity, men were of another mind.

You will next observe, that these gifts were all *free-will offerings*. Each one's right of property was respected; no law imposed a fixed rate of contribution, and none required the whole of any one's property. One, prompted by his glowing love for the cause, judged it to be his duty in his circumstances to surrender the whole. Here operated that principle which we have already noticed, leaving individual hearts to spontaneous action, and yet securing a generous action. So much for the Christian law of alm, as it appears on the first page of Christian history.—*Parsons Cooke*.

Editorial.

The Canadian Independent.

TORONTO, NOVEMBER, 1874.

A SOUND OF ABUNDANCE OF RAIN.

The one great want of all our churches of all denominations, is REVIVAL—more of the spirit and life of true religion among believers, and more "power from on high" for the salvation of sinners. We have excellent preaching, in abundance; much prayer is being offered, and much earnest effort, both individual and organized, is being put forth for this end; and all that is needed is the quickening of the Holy Ghost, to give efficacy to the word of His grace.

The accounts we have been receiving, from time to time of the wonderful awakening in Scotland, and more recently

in Ireland, in connection with the labours of Messrs. Moody and Sankey, have been read with very wide-spread interest, and have very greatly increased the sense of our own need, and the anxiety for similar blessings in this land. Here and there, as in Mitchell, Guelph, Almonte, and other places, we have already enjoyed the first refreshing tokens of what we believe we may call the coming shower. Desire is ripening into expectation. The desponding cry of Habakkuk, "O Lord, revive thy work!" is being exchanged for the tender and confident appeal, "*Wilt thou not revive us again?*" "*Wilt thou be angry with us forever?*" No one who heard the address of the Rev. Dr. Black, on "the Scottish Revival," at the Sabbath School Convention in Brantford, or witnessed the tearful eagerness with which the vast

audience listened to his account of it, and the burst of thanksgiving at its close, when some one began, *impromptu*, the grand old Doxology :—

“Praise God, from whom all blessings flow,”

Could fail to be convinced that there is among us a very wide-spread anxiety, and readiness for such a work of grace, in Canada. We know, indeed, of one excellent brother, an evangelist, fresh from the scenes of the Scottish awakening, who has invitations to *twenty* different localities, where the fields are “white already to harvest.” And we cannot doubt but that “the Lord’s remembrancers,” all over the land, are earnestly pleading His promises, resolved to “give Him no rest” until He make His church a praise in the earth. Such importunity is always graciously rewarded. “Shall not the Lord avenge His own elect, who cry day and night unto Him?”

Brethren, shall the blessing come? The answer depends largely, we might say wholly, upon ourselves, “There is a sound of abundance of rain;” and if the heavens withhold it, it is not done merely in the exercise of Divine sovereignty, but for our sins. The Lord is not slack concerning His promise, but we have broken faith with Him. We have professed to consecrate our *all* to Him, and have kept back part of the price. We have suffered the world to become the *first* thing with us, and thought of Christ, and the church, and the souls of men, only *next*, if at all. Self has too frequently been the centre, around which all else has revolved. And could we hope that on such a life—so unlike that of the Master, and His early disciples, the

Lord could look approvingly? What if all Christians had lived as *you* have lived, and all churches had been as *you* have helped to make *your* church—what would have become of the Lord’s work? How many would have had to complain—“No man cared for my soul!”

All this demands self-examination, repentance, reformation. We must come anew, for ourselves, to the fountain that is opened for sin and uncleanness. We must feel *our* need, that we may know *the world’s* great need of pardon, and salvation from the wrath to come. *But what blessedness would such a renewal of our consecration to God bring with it!* And what harmony, love and increase would it bring to the Churches! How speedily would the revival spirit heal all divisions, silence all bickerings and complainings, and replenish the treasures of the House of the Lord! A little less of self, and a little more of Christ in our hearts, would soon remedy all the evils with which the churches are afflicted. Oh brethren, pray for it!—now, “in a time accepted, and in the day of salvation!” Be assured that it is God’s short way to every temporal as well as every spiritual blessing. And if, therefore, ~~you~~ you desire to promote the growth, purity, and power of the church with which you are connected, and the glory of Christ whose blood has bought you, we beseech you, pray for revival,—

“Come Holy Spirit, Heavenly Dove!
With all Thy quickening powers:
Come shed abroad a Saviour’s love,
And that shall kindle ours!”

A DENOMINATIONAL NECESSITY.—Our next great denominational movement

must be the establishment of a Church-building Society. It has long been talked about, and as long ago as the year 1868, the Committee of the Congregational Union specifically recommended the formation of such a Society, "A trifling contribution,"—says their report—"from every church-member in connection with the denomination, could it be secured, would provide us with an income, capable of rendering very efficient aid to churches in needy circumstances, and it is known that some of our wealthy and large-hearted lay brethren would subscribe liberally to such an object. Their words still hold good in every particular. Now let us "perform the doing of it."

Let not our readers be alarmed. We have no extravagant or costly scheme to propound. We have before us the Sixth Annual Report of a similar organization now rendering immensely valuable service among our Baptist brethren, from which we learn that although its capital is still under \$5,000, it has already aided fifteen churches in the erection of their houses of worship. The following, in brief, is their plan of operations, as explained to us by its excellent Secretary, the Rev. T. Henderson:—A new church has been organized in——. They need a house of worship, but are unable to erect one unaided. The Society is appealed to, and after looking well to the title deeds, &c., lends them, say \$500, on condition of their raising a much larger sum. Ten per cent is added to the loan, to cover working expenses, making it \$550, and then eleven years are given to them in which to repay it, in equal semi-annual instalments of \$50 each.

The plan, we are assured has been found to work well, and in one instance at least the loan has been re-paid more rapidly than stipulated for. What is there to prevent our imitating it?

Without waiting, however, to raise even \$5,000 as a capital fund, could we not obtain a loan from England, on personal security, from some one interested in the spread of Congregationalism in Canada, say of £1,000 sterling, at five per cent., with which to begin operations? Two hundred dollars a year, in addition to the 10 per cent. added to the loan, would pay the interest, and thus we might at once assist from five to ten churches to "arise to build!" Could there be any difficulty in raising that small sum for such an object.

We write earnestly and feelingly on this subject, for we are just now making a commencement in several rising towns in Ontario, where a house of worship, and that immediately, is a necessity. Will not some brother, with the gift of financial skill and ability, take the matter in hand?

IS YOUR MAGAZINE PAID FOR?

The question is certainly rather plain and we fear some of our readers will think we are becoming *personal*. But this is a practical age, and our enquiry has, at all events, the merit of being an exceedingly practical one; for, after having written off, from year to year, as "*bad*," a large amount of arrears due to the proprietors, and "stopping" the magazine, in the case of a number who evidently either couldn't or wouldn't pay for it, there remain on our mailing sheet over \$800 owing to the company, the

want of which seriously embarrasses them. This is, we are confident, in most cases, solely the result of *neglect*. Few of our subscribers are so poor that they cannot pay what they owe, and we cannot believe that any of them are so dishonest as wilfully to refuse to do so, while yet continuing to take the magazine. It is just possible that some may not understand the figures attached to their names and addresses; and therefore, for their sakes, we explain, that the figures placed *to the right* of the name indicate the amount due by the subscriber, up to the end of the current volume, June, 1875; while those placed *to the left* in some cases, show the amount to their credit on account of succeeding volumes. Now, please to look at your address, and see how your account stands. Every figure on the *right* side, is a figure on the *wrong* side, and we trust you will have it *wiped out* immediately. Seriously, and in dead earnest, we ask, IS YOUR MAGAZINE PAID FOR?

Any of our friends desiring to subscribe to the CANADIAN INDEPENDENT, can have it from the present time to the end of the volume, that is from November to June inclusive, for 50 cts. Please send on your orders. Address all communications, to Editor and Publisher, to Box 1869, P. O., Toronto.

As the time is approaching when many of our schools replenish their libraries, and order their juvenile periodicals for the coming year, we commend to their notice an excellent article on the character of our Sabbath School literature and how to select it, from our antipodean

contemporary the *Victorian Independent*. And we take this opportunity of saying that although we have not yet established our Book Room we shall be very happy to fill orders (accompanied by the cash) for either books or periodicals, which we have made arrangements to furnish at the lowest prices. As any profits which may accrue in this manner will be all devoted to easing the burdens of the Missionary Society, and the INDEPENDENT Publishing Company, in connection with our recent movements, we trust our school managers will not overlook this matter in their purchases for next year. Meanwhile we shall be glad if teachers and any others, and especially our lady friends, will constitute themselves into a Reading Committee, and report to us interesting books suitable for Sabbath School libraries, which they may have read, and the names of the houses publishing them. We want books, not of the "goody-goody" class, with stories of little children who died, because too pure and pious for earth; but narratives of real life, full of Gospel truth, and calculated to lead the children to Jesus, and build up a vigorous and manly religious character. Who will help us in this way?

We are glad to be able to report the safe return of the Rev. Dr. and Mrs. Wilkes to this country, after spending the summer in Britain. They arrived in Montreal on Tuesday the 27th ult. The Doctor is, we understand, very much improved in health by his trip, and entirely relieved of the rheumatic affection that interfered so much with his comfort in walking, and looks as if he had taken

a "new lease of life." May his years of efficient services yet be many and happy.

We understand that the Doctor has received about £550 sterling (\$2,700) in response to the circular regarding the Endowment Fund for the College. More may yet come. This is, of course, additional to what the Colonial Society may do for us.

The *English Independent* of Oct. 15th has just come to hand, with an outline of Dr. Wilkes' sermon before the Congregational Union at Huddersfield, and also the address of Mr. Rogers, the chairman, but we have no room this month for extracts. We think we may promise something from Dr. Wilkes himself for December.

The *Christian Cynosure* of Chicago, sends us the subjoined resolution, adopted by the General Association of the Congregational Churches of Illinois, in regard to secret societies.

"That there are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice towards man and a good conscience towards God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour, and of Christianity as the only true religion; because, while they are in fact nothing but restricted partner-

ships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because, while in theory they supplant the Church of Christ, they do also, in fact tend largely to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connection with such associations we earnestly advise the members of our churches, and exhort them, "Be ye not unequally yoked together with unbelievers."

The same journal publishes similar utterances by other leading ecclesiastical bodies, containing an equally strong indictment. Now, without endorsing all that the said resolutions charge concerning these societies, we do know that what they assert regarding the *utter Christlessness of their rituals* (as for example, their burial service) is true of some of them; and we have felt on more than one occasion, that any society or fellowship, that so purposely blots out of its religious rites everything distinctively Christian in sentiment and creed, is no place for Christian men. Of such the Divine word says, "Come ye out from among them." Moreover the Christian Church is surely a sphere sufficiently wide for the energies of all Christian men, and to it they ought to be devoted. If there be any good in these fellowships not to be found in the Churches, such as sick or benefit societies,—let the Churches adopt them. At least, let the Church be *first*, and every other fellowship only next to it, and not even that, if it dis-

honour the Church's Head and Lord by blotting out the remembrance of His precious name and salvation from its sacred rites.

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MR. GLADSTONE'S Broad-Church sympathies are well known, and he has recently given further expression to them, in an essay on Ritualism in one of the Reviews, which has called forth much unfavourable comment. It is what he does *not* say, rather than what he does say, that displeases people. "Ritual is, he thinks, neither good nor bad in itself," but is a legitimate accompaniment, nay, effect of the religious life; He views with mistrust and jealousy, however, all tendency wherever shown, either to employ Ritual as its substitute, or to treat Ritual as its producing cause," certainly a very mild way of putting it, in view of the enormous evils it is working in the Church of England. As if Her Majesty's physician in ordinary, should gravely assure us, that he regarded the approach of Asiatic cholera as a thing not at all conducive to the national health and comfort! What a pity that the great statesman had not employed his trenchant pen to unmask and overthrow the evil! We believe with Mr. Gladstone, that "since the bloody reign of Mary it has not been possible to Romanize England, but if possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth, when Rome has substituted for the proud boast of *semper eadem*—ever the same—a policy of violence and change in faith, when she has refurbished and paraded every rusty tool she was fondly thought to

have discarded, when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another, and when she has equally repudiated modern thoughts and ancient history." But no thanks to the Church of England, which has so often styled herself the "Bulwark of Protestantism," and no thanks to Mr. Gladstone's Broad-Churchism, if it be so!

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The Sabbath School Convention at Brantford, October, 13th—15th, was, without doubt, one of the best that has ever been held. The exercises were generally well conducted, and the spirit of the meetings all that could be desired. There was, perhaps, less of instruction afforded, as to methods of working, than at some previous conventions, but for spiritual power, it has seldom been equalled, never surpassed. The addresses by Mr. Reynolds, of Peoria, Ill., and the Rev. Dr. Black, of Inverness, on Wednesday evening, were specially noticeable in this respect. We expect much blessed fruit in answer to prayer from that meeting. Surely God was with us of a truth! Let Sabbath School Teachers labour on, trusting and hoping for a harvest of the souls of children, and "though the vision tarry let them wait for it, for it will surely come; it will not tarry." We hope the reports of the Convention, and especially of the addresses just referred to, which might be issued in separate form, will be widely circulated and read. They will do much good.

—

A gentleman in Scotland writing to a Christian friend in Canada, who sets a

noble example of giving to the Lord, states in his letter :

"The Rev. John Ross has been here, stirring up the churches on the duty of regular and systematic giving to the Lord. I showed him what I had done in this respect in past years.

Income in 1871. £468, given to the Lord £117. 1872, Income £575, given to the Lord £140. 1873, Income £650, given to the Lord £241, and so on for ten years back.

My wife and myself now consider our means *not* our own, but our Heavenly Father's—who has been so kind to us. I am now in a great measure withdrawn from the bustle of trade, the bent of my mind and desires is, rather to do good to others, by visiting, &c., and try to work for the blessed Master as well as I can. Oh ! what a deliverance He has wrought for you and for me.

Daily meetings are being held here at present, several ministers and evangelists are assisting. Many souls are being now led to the Saviour. We had much need of the out-pouring of the Blessed Spirit to deliver us from a dead formality, and to stir up the various churches to a sense of duty and responsibility.

A fine feature is, that many *young men* are giving their hearts to the Lord."

The sixth National Council of the Congregational Churches of the United States, was held, as previously announced, in New Haven, Conn., September, 30th, its sessions extending over several days. The Hon. Lafayette S. Foster, of Norwich, Conn., was chosen Moderator, and the proceedings were opened by a sermon from the Rev. D. Storrs

of Brooklyn, N. Y. The topic selected for the occasion was the relations of Science and Religion, and the papers all speak of it as a most masterly discourse, listened to by an immense crowd of hearers. About three hundred delegates were present at the Council, which was strictly representative in character. We are sorry that Canada was unrepresented. A large delegation was appointed at our last Union meeting, but unhappily none of them were able to go, and hence we can give our readers no report of the proceedings, beyond what they will have seen already in several of our weekly religious journals.

Dr. McCosh, of Princeton, N. J., is working hard to realize his proposal for a Pan-Presbyterian Council, and seems not unlikely to be successful. A recent writer in the *Congregational Quarterly*, is, in like manner, advocating an "Ecumenical Council of Congregational Churches;" not with the idea we trust, of declaring anybody infallible, as did that at Rome, but with the grander, nobler one of conference for the establishment and spread of the truth, as we hold it, and the better organization of our forces throughout the world. We cordially second the motion.

Of the meetings of the Dominion Evangelical Alliance, extending as it did over six whole days, it would be impossible for us to give any account beyond the names of the speakers, and the general subject of their addresses. Our readers, however, may obtain a full and very interesting report of the proceedings by sending twenty-five cents to the Messrs. Dougall

& Son of the *Montreal Witness*, and to that therefore we refer them.

The CONGREGATIONAL YEAR-BOOK for 1874-5, which has been unavoidably delayed, for several reasons, is now passing through the press, and will be issued in a few days.

Mr Henry Varley, "the consecrated butcher," of London, who came out to attend the meetings of the Dominion Evangelical Alliance, and whose work has been so marvellously blessed of God in England, is preaching in some of our principal towns and cities, and drawing large audiences to hear him. At this writing he is at Ottawa, from whence we believe he comes to Kingston, and on the 1st November to Toronto, for one or two weeks. We trust that the friends of Zion will not cease to remember him in prayer; that God may grant him large

success in this country. Let us not depend on Mr Varley, or on any other arm of flesh; for "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." But the fact that the Lord has so remarkably owned his labours, would seem to be evidence, that there is something in his manner of presenting truth, or in the spirit in which he presents it, that God approves; and we do well, therefore, both to pray for him, and to search out the secret of his power.

We would also call attention to the fact, that the second week in November is again to be observed, as for some years past, as a season of special prayer for our young men, that the Lord would deliver them out of temptation, and bring them into His service as "good soldiers of Jesus Christ." Mothers, sisters, all who would save them from ruin, pray for them!

Correspondence.

COLLEGE OPENING.

MY DEAR SIR:—In accordance with my annual custom, I proceed, for the information of your readers, to give a short account of College matters. This, the thirty-sixth session in the history of the College, was opened with the usual public service in Zion Church, on the evening of Wednesday, September 23rd. The Rev. J. F. Stevenson, LL. B., who had on the previous Sunday been installed to the joint Pastorate of Zion Church, delivered the inaugural address,

and Messrs Chapman, Fenwick, Fraser and myself, took each a part in the proceedings.

The work of the classes in the Literary Department began with the Entrance examinations on September the 15th. Three candidates for admission to the Full course presented themselves, all from churches in Ontario, and they were received to the usual probation. The number on the books is now eleven; and it is not unlikely that one or two more may be received in the course of the session. At the first meeting of the

Board held this session, it was reported that the Principal had been invited by the committee of the Congregational Union of England and Wales to preach the annual sermon before that body, at its autumnal meeting, and that he, deeming that his presence at the meeting might be made of service to the College, had accepted the invitation, and consequently, he would not be present to resume his duties at the usual time. The Board sustained the action of the Principal, and, that the students in the Theological Department might be kept as fully employed as possible, at once made arrangements with Messrs. Fenwick and Chapman to deliver each a portion of his Special Course at the beginning of the session, which arrangement has been carried out. Mr. Chapman has done good service in this matter by taking upon himself work additional to that appertaining to his special course. If all goes well, before this reaches the hands of your readers, our honoured Principal will have resumed his work, strengthened and refreshed in every way, let us hope, by his visit to the Fatherland. In this connection, I have much pleasure in informing you that Dr. Wilkes has been enabled to carry out his purpose of collecting funds in England in aid of the Endowment Fund. In August he had received nearly \$2,000, which we shall doubtless find largely increased when he makes his final report thereon to us. He has been advised to endeavour to come to some definite arrangement with the committee of the Colonial Missionary Society as to the share they may be willing to assume in aiding us in Canada to complete this important fund. From the past generosity of that Society towards the College, we may anticipate a favourable response to the appeal that has been made to it for aid in this undertaking. Such aid would be welcome to us, not on account of its intrinsic value only, but also for the healthy stimulus it would afford to our churches and friends by way of example to them to give promptly and liberally.

From this matter the transition is easy to the current expenses, and to the need of funds wherewith to meet them; and I would beg to remind pastors and offi-

cers of churches, and friends generally, of the importance of attending to the collection for the College as speedily and systematically as may be compatible with obligations and claims otherwise devolving upon them.

An apology and explanation is due to subscribers for the fact that the last Annual Report is not yet in their hands. This delay has arisen from no fault of mine, but from the necessity of waiting for the completion of another Report which is to have its place in common with the rest in our Year-book. I shall seek from the editor of the Year-book a list of the churches on whose behalf copies of that work have been ordered; and it is my purpose not to send copies of the single College Report to any of these churches, unless I am informed that such are specially needed. To churches and subscribers not on the said list, the Report will be mailed as heretofore, and should it fail to reach its destination in any case, if I am apprised thereof, I will promptly forward additional copies.

The competitive examinations for the "George Hague" and other prizes have been duly held, but the results of all cannot be announced until the Principal and Mr. Fenwick, who I regret to hear lies seriously ill, shall be able to report thereon. For the gratification of the generous donors of these prizes, I may state that there has been no lack of competitors, and that there is every probability that each prize will be awarded.

And now, Mr. Editor, permit me to conclude with the expression of my heart-felt wishes that all prosperity and happiness may be vouchsafed to you in the new and highly responsible sphere of labour upon which you have entered in the service of our societies and churches.

I remain,
with much respect,
yours faithfully,
GEORGE CORNISH,

MONTREAL, 22 Oct., 1874.

[We are glad to learn from Kingston, that Mr. Fenwick is now much better.—
Ed.]

SABBATH-KEEPING.

DEAR EDITOR, — One of your correspondents, writing from the continent of Europe, has directed the attention of your readers lately to a very important subject, viz.:—The right way of keeping the Sabbath. From this letter, in your September number, as well as the former one in February, it appears that the writer is a devout American, residing in Germany—as in one place he says, “I am glad that the dear word *American*,” &c., and when coupling Britain and America, he invariably puts his beloved America first, which is quite natural, of course. But why should he write to a Canadian Periodical “*to bid his countrymen guard against evil habits?*” &c. I do not quite understand his doing that. It is an indirect way of reaching them, and I am sadly afraid the *Independent* won't reach *many* of his countrymen.

However, leaving both Germans and Americans out of view, it would be well for us Canadians to take heed to ourselves in this matter of Sabbath-keeping. Though Protestant Canadians are confessedly exemplary on the whole in this respect, there are some things amongst us that are far indeed from what they ought to be; for instance, in Congregational Churches, it is customary for several of the active male members of the church, to remain in the vestibule, besides the doorkeeper, to conduct strangers to seats. This may be quite necessary, though I doubt if half of the number are needed, who stand together gossiping there. I know two churches where any one in a seat near the door can hear very animated discussions—of purely secular affairs often, sometimes, it is true, of the economics of the congregation, not only till the last moment before the worship begins, but even after that during the opening devotional exercises. All this continues in the strong voices of men, without abatement; at other times, in that most penetrating tone, an audible whisper. In one of these churches, every late comer is prevented from opening the inner door during the first prayers, for fear of disturbing the congregation; at the same time that this talking among the doorkeepers in the vestibule puts it out of their power to

collect their thoughts and join in the prayer while thus waiting, though, but for it, they could hear distinctly.

Too much this seems extremely indecorous; more, irreverent—even before the public worship begins. The power of maintaining silence needs to be learnt and practised in this talkative fussy age of the world. The Preacher, (3rd chapter and 7th verse) says, “There is a time to keep silence.” One of the Prophets in old times said to the Jews, after speaking of idol-worship and its attendant follies: “But the Lord is in His Holy Temple: Let all the earth keep silence before Him.” Hab. 2, 20. Though we do not worship God in the same way as they did, yet we profess to come into the presence of the same great God, whom we meet on the Lord's day; therefore, surely we ought to come before Him with reverence.

Again, I fear some of our ministers are becoming very lax themselves. Lately it was reported that one of our ministers had been at a sort of religious gathering in the United States, and on returning home entertained his people with a lengthened account of the place, and the arrangements and the people, and the sayings and doings of the great affair, with much laudation of the *grand scale* on which every thing was done, &c., &c., on *Sabbath evening*. Instead of speaking of the Master of assemblies on His own day, spent a precious Sabbath evening in describing the latest novelty in the way of religious sensations. I cannot see much difference between that and having a Sunday School excursion as the Germans do, on that day, as “Adage” tells us of. It is certainly a step in that direction.

There is dissipation of the thoughts, even in giving such accounts at what would otherwise be a prayer-meeting after service on Sabbath evenings.

Would it not be far better to let such things stand over for the week-day service night?

Yours,

QUINTINA.

TORONTO, September.

[The answer to our fair correspondent's question, depends very much on

the character of the "latest novelty." religious movements, even at a Sabbath evening prayer-meeting, especially if As a general rule, her criticism on this point is quite correct; although it may be very desirable at times, to inform and stimulate our people by accounts of great they cannot be got out on a week-night to hear it.—ED. "C. I."]

News of the Churches.

CONGREGATIONAL COLLEGE.

OPENING OF THE SESSION 1874-5.

On Wednesday evening the annual session of the Congregational College of British North America was opened by a public meeting in Zion Church.

After devotional exercises,

Rev. Mr. CHAPMAN referred to the work of their College as one not making an outward display, but which was nevertheless progressing satisfactorily, and that it was a duty for the Church to render moral and material support to those who were connected with the institution. Its sole object was to prepare men for the work of the Christian ministry in the Dominion Congregational Church. Students passed through the ordinary McGill course, took a degree, and devoted the remainder of their time to their own special studies. They were also greatly aided in this matter by being allowed, after finishing their second year in McGill, to give a portion of their time to studies in their own College. In the summer months the students preached in the country churches; so that they were not only preparing men for the ministry, but were in the meantime nourishing the churches. All the students had returned this year except one, who was in ill health. There were three probationers present, thus making a total of ten.

Rev. Dr. CORNISH noticed that the

College in entering on its 36th session, and its 11th in this city, was attaining to a respectable age. He bore testimony to the liberality of Zion Church in this connection, as it had contributed towards its support last year within fifteen or twenty dollars of \$900, or nearly half of the whole sum given by the churches. He was inclined to fear that the preaching and pastoral duties expected of the students in the summer were too extensive, and that those labors broke in upon their regular course of studies.

Rev. Mr. STEVENSON delivered an earnest and practical address on "Education for the Christian Ministry," and treated first of the difference between education and instruction, the latter a means and the former an end; he specially dwelt on various subjects of study. The evidences of Christianity to be carefully and thoroughly mastered, a systematic study of the Holy Scriptures in the original tongues; doctrine, as historically laid down by the fathers and eminent divines; ecclesiastical history, obviously necessary; Mental Philosophy, very important, as being of great practical value. In conclusion, he impressed on the students the necessity of preserving their health, of forming correct habits of study, etc., and to devote their whole energies in this manner to the great and glorious work in which they were engaged. The meeting then closed.

THE WESTERN ASSOCIATION.—The Western Association met in the Congregational Church, Embro, on Tuesday, the 20th of October, at three o'clock. There were present the Revs W. H. Allworth, Paris; John Wood, Toronto; E. C. W. McColl, B.A., Frome; Henry Sanders, Hamilton; J. Salmon, B.A., Embro; B. W. Day, Stouffville; J. A. R. Dickson, Toronto.

A letter was read explaining the absence of the Rev. E. Barker, Fergus. An hour was spent in devotional exercises.* At four o'clock, the Rev. W. A. Allworth, of Paris, read a paper on "The Divine Anthropomorphism of the Scriptures," which gave rise to a lengthy and profitable discussion. At 7-30, the Rev. E. C. A. McColl preached the Annual Sermon from the words—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."—John xvi, 33. The Revs. W. H. Allworth and H. Sanders took the introductory part of the service. At the close, the Lord's Supper was administered to the church and the members of the Association, the Pastor, Rev. J. Salmon, presiding, the Revs. B. W. Day and H. Sanders, assisting.

On Wednesday morning, the Association met at nine o'clock for prayer and conference. One of the most delightful and quickening hours was spent in these exercises. At ten o'clock, the Rev. H. Sanders opened a very free and spirited discussion on "Pastoral Work" by an address. The principal subjects dwelt upon were visiting and care of the children. In the afternoon, the Association convened at 2 30 P. M., when a Bible-reading in Greek, in Ephesians i, 1-14, was entered upon, which occupied the whole afternoon, and was highly profitable to the ministerial brethren and the large congregation alike. Both took great interest in the unfolding of precious truth the passage made. At 7.30 the closing meeting was held, which was addressed by the Revs. B. W. Day, E. C. W. McColl, and J. A. R. Dickson.

All the meetings were well attended by the members of the church in Embro, who took a lively interest in all the subjects that were before the Association. At the close of the last service, a vote of thanks was tendered by the Association to the Church for its kind attentions and liberal hospitality to the members present.

The following arrangements were made for next meeting, which, D. V., will be held in Brantford on the second Tuesday of February, 1875, at three o'clock, P. M.

Preacher.—Rev. H. Sanders. *Alternate.*—Rev. J. S. Salmon, B. A.

Essays.—"Is the Christian Ministry a Priesthood?"—Rev. William Hay. "What is to be believed in Order to Salvation."—Rev. Robert Hay. "The Righteousness of God."—Rev. J. A. R. Dickson.

Review.—"Henry Rogers' Congregational Lecture."—Rev. E. C. W. McColl. Bible Reading in Greek.—1 Peter i, 1-12.

Bible Reading in Hebrew.—Ps. 32. "Future Punishment of the Wicked."—A conversation.

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

ORDINATION OF REV. E. ROSE.

This interesting ceremony took place at Listowel, on Wednesday, the 30th ult. At the forenoon Service, the Rev. W. H. Allworth (in the absence of Rev. J. A. R. Dickson from domestic affliction) delivered the address on our Denominational Principles. Rev. E. Barker took the part of Rev. W. Manchee, (also detained by sickness in his family,) who was to have asked the questions; and of Rev. S. Snider. (absent in Michigan,) who was expected to offer the Ordination prayer. Mr. Allworth then gave the charge to the pastor, founded on—The Rev. Messrs. Bell (C. Pres.), Reid (Ep. M.), and Swan (W.), aided in the devotional exercises and in the laying on of hands. In the evening, an "ordination social" was held in a large hall of the Town, at which a sumptuous tea was furnished. The charge to the people, from 1 Cor. xii, 28, "Helps," was then given by Rev. E. Barker, and

*An application for membership was presented by the Rev. Henry Sanders, of Hamilton, who was, on motion, received. The Rev. B. W. Day was invited to sit as an honorary member.

animated addresses delivered by Revs. Messrs. Bell, Allworth, Reid, Swan, and Mr. John Rogerson of Walkerton. Choice sacred music gave cheer to the whole proceedings. The Listowel Church was greatly encouraged by the favorable aspect of matters among them.

GUELPH SECTION OF W. ASSOCIATION.

The Quarterly Meeting was held at Listowel on Tuesday and Wednesday, 29th and 30th ult. The sermon on the former evening was preached by the Rev. W. H. Allworth; and was followed by a refreshing Communion at the Lord's Table. The ordination of the Rev. E. Rose taking place on Wednesday forenoon and evening, the Section had but one business meeting, which was held that afternoon. Rev. E. Rose was received to membership. A paper on "Aggressive Effort" was read by Rev. E. Barker, which led to an interesting discussion on missionary work by our Churches in the villages and towns that are rapidly springing up along the railways that run through this section of country. Resolutions, also, of a practical character, relating to this work, were heartily adopted. Reports were heard from several of the Churches represented, and some other business transacted. It was agreed to hold the next meeting at Speedside, the time and other arrangements being left with the Executive Committee.

CENTRAL ASSOCIATION, ONTARIO.

The Autumn Meeting of the Association was held in Stouffville, on Tuesday and Wednesday, 6th and 7th Oct. From an unfortunate omission on the part of the Secretary in notifying the members, the meeting was later than was intended, and happened also in a wet time. The attendance was in consequence small. The first afternoon was passed in informal, but most instructive discourse on various Christian topics. Rev. S. N. Jackson preached in the evening, from the words of warning found in Luke xxi. 33-36.

At 9 Wednesday morning, devotion

for half an hour. Then reports from several Churches—Stouffville, Pine Grove, Thistletown, Whitby, Brethren Gibbs, Day and Smith presented plans on the General Text, I. John, iii. 1.

In the afternoon, Rev. S. T. Gibbs of Whitby, was elected Chairman, and Rev. W. W. Smith, Secretary. It was agreed to hold the Winter Meeting in January, 1875, in the Northern Church, Toronto; and the Annual Meeting next Autumn at Bowmanville. Rev. Messrs. Marling, Jackson, Dickson and Smith were appointed a Committee with full power to make all arrangements for the next meeting.

On Wednesday Evening, an attentive but not numerous audience being present, Rev. R. Bulman spoke of "The Vitalizing Power of the Gospel." Rev. W. W. Smith gave an account of the rise and progress of "The Scottish Revival." Rev. B. W. Day also added some remarks.

In the afternoon, the *Review Club* met. Rev. J. G. Manly intimated by letter his resignation as Secretary. Mr. M. will however continue to act till the end of the year; and the members of the Club will remit their subscriptions to him, as usual, and not later than the first week in December.

We hope for a better meeting in January; and that Brethren appointed to prepare papers will make more effort to attend. These meetings have in them the capability of much good. We had one Delegate from Whitby, and two from Stouffville; but from the other Churches, none. The Stouffville people are going on nicely with their new building, which, when completed, will be an exceedingly handsome and commodious brick church. They are cheerful, united and progressive—somewhat disappointed this time that their hospitality was not put to further test. W. W. S.

UNIONVILLE.—Special services were to be begun at Unionville on Monday 26th Oct. The Pastor, Rev. R. Bulman, assisted by Rev. W. W. Smith, conducts the meetings. We hope to chronicle many such series of meetings month by month, with blessed results attending them.

MANILLA. — Cheering intelligence comes from Manilla. The Lord is graciously reviving his work, and the pastor, Mr. McGregor, is calling to several of his brethren to come over and help him. We trust that our churches will remember him and his flock in prayer continually. We also hear of several other places that have indications of a similar blessing.

WROXETER AND TURNBERRY. — We regret to learn that our old friend and brother, the Rev. S. Snider, of Wroxeter, has felt it his duty to resign the charge he has held for eight years, and to accept an invitation to a pastorate in Michigan. While sorry to part with him, we yet wish him all comfort and success in his new sphere, and hope we shall have an occasional communication from his pen. His address will hereafter be, Coral P.O., Montcalm Co., Michigan.

INDIAN MISSION.

At a Meeting of the Board of Directors, held on Friday evening, 16th Oct., in Bond-St. Church Vestry, Rev. Robert Robinson, Missionary Superintendent, tendered a resignation of his office—rendered necessary by repeated attacks of rheumatism, making the severe strain of almost constant walking impossible for him. With great regret and reluctance the resignation was accepted. We want an active, and somewhat younger man, to take hold of this work. Who will come forward?

Miss Baylis has returned from her toilsome duty, patiently performed, at Spanish River. Her influence is extending, and the work done there will yet show blessed fruits.

Peter Keeshick has returned to his home from Serpent River, for the winter. This pagan band received him (in faithful performance of their promise, so tardily given,) very courteously; never molested him; and sent their chil-

dren to be instructed in the elements of reading, and of Scripture truth.

Rev. Messrs. Robinson and Smith spent a pleasant Sabbath with Keeshick and this pagan band in August, and preached Christ to them on a flat-topped rock beside the shore; and afterward visited the Indian women (who did not come out to the preaching) at their houses. One poor patient bed-ridden woman said "She remembered what he (Mr. R.) had said to her two years ago, and she liked to hear the Teachers." One bright-eyed lad of 16, who had never seen the inside of a book before, had learned the Alphabet in four days!

George Richards (Indian) was ready to start, a few days ago, to She-she-gwah-ning, to remain with the somewhat civilized band there, for the winter. This is an important step in advance.

The Indian Church at French Bay, Saugeen Reserve, now worshipping comfortably in their own Sanctuary, is in a healthy and progressive state. At a great Camp-Meeting in August, at which all our Indians attended, both the Secretary of the Society, and W. Walker, Indian Evangelist, preached; and a pagan family from another band, who were present, were so impressed with Walker's sermon, that the mother, son and daughter, all said "They would be pagans *no longer*." We have not heard further respecting them. Mr. Walker is about to remove to a house near the Mission Chapel, leaving the Mission-house at Saugeen Indian Village, where he at present resides, (5 or 6 miles from the new Chapel,) for use in holding a prayer-meeting through the week, and for occasional preaching services.

So our work goes on! The more we open our hands, the more they are filled. We want more men, and we want a good deal more means. We want more sympathy and more prayer for the work. And we want Churches and brethren to remember that *their own spiritual state is greatly benefited* by having this work to think about, and pray over, and support!

W. W. S.

Other Lands.

MOODY AND HIS WORK IN IRELAND.

It may be said of Belfast as truly as of Jerusalem in apostolic times, "the whole city was moved." Since Mr. Moody has commenced his work, people of all grades of society and of all denominations have been stirred up as never before, and the interest continues unabated. The papers of the city, notably the *Witness*, record the marked features of Mr. Moody's work, the great blessings attending which are seen on every hand. And, right here, a most gratifying feature of the movement is the happy bringing together of all evangelical denominations to which it has given rise. In all the meetings, Presbyterians, Episcopalians, and Methodists are mixed and mingled without distinction, on one occasion the Rev. Mr. Dickson, incumbent of the Mariner's Episcopal Church, being one of the busiest among the inquirers, and on another the Rev. I. H. Deacon, incumbent of Trinity Episcopal Church, occupying the pulpit of Eglington street Presbyterian Church.

One of the most useful addresses given by Mr. Moody since his coming was that delivered at the two o'clock meeting on Wednesday, on "Bible Reading." It was addressed specially to young converts, but older Christians could derive many a useful hint from it. He was very earnest in urging his hearers to make a constant practice of studying the Bible. For this purpose he recommended them to provide themselves with three books—a Bible, "not too good to be marked," *Cruden's Concordance*, and a Scripture Text Book. Let them not merely read the Bible "to ease conscience," but study it "to get food," and mark in it anything they met worth noting. A good plan was to take up a book and spend say six months upon it. He recommended "topical" Bible reading, i. e., reading up a subject in it. Let them take the subject of love, for example, and find out all the Scriptures bearing on that, and study them "till they were full of

love." Let them also meet with other Christians for this purpose and compare notes. They would wonder what good they would get from this practice. Mr. Moody then gave examples of this topical study, some of which were very happy. There were, for instance, "The Seven Blessings of Revelations," viz. :-
1. "Blessed is he that readeth and they that hear the words of this prophecy."
2. "Blessed is he that keepeth the saying of the prophecy of this Book."
3. "Blessed are they that do His commandments."
4. "Blessed is he that watcheth."
5. "Blessed are the dead that die in the Lord."
6. "Blessed is he that hath part in the first resurrection."
7. "Blessed are they who are called to the marriage supper of the Lamb." Then there were the seven "walks" in Ephesians, the four "little things" of Proverbs, and so on. The whole lecture was replete with instruction, and was listened to with the most undivided attention. As to the results up till the present of the work of the past three weeks, not only has there been, as is evident to all, a wonderful stirring of the whole town, but many conversions have taken place. We can only mention a few illustrative incidents.

Last Saturday night, four young men came to the house of one of the Presbyterian ministers of the town, to ask about "the way to Zion." They had all been deeply impressed, and were in real earnest about themselves. All four, so far as man can judge, are "Looking unto Jesus." During that week two other young men of the same congregation were savingly impressed, and on last Sunday morning a young girl belonging to the same Church, and whose heart the Lord had touched, came into the vestry after service, to ask her minister to give her some "work to do for Christ." In the Sunday-school of another of the town churches, three young men appeared last Sunday morning, asking to be received as teachers, saying that they felt called on now to do something for their Master.

In a third Sunday-school, when the minister entered he found a youth talking very earnestly with one of the classes. Inquiring the meaning of this, he was told that this lad, had his heart changed during the preceding week, had asked permission from his teacher to speak a few words to his fellow-scholars, urging them also to come to Christ. In the same school, a female teacher came to the superintendent and resigned her class, saying that such a wonderful change had come upon them, that she felt herself incompetent to instruct them. Brought thus to a sense of her own wrong state, she was made anxious about herself, and by-and-by came back to teach again, a changed woman.

Three sons of clergymen are among those reported as converted. Another case is that of a young lady who found benefit from one of the 2 o'clock meetings. Next day she brought her two sisters with her, desiring that they too might share the blessing. They remained for the inquiry meeting, and both "went on their way rejoicing" in a manner which the minister who had been conversing with them says, he can never forget, the three sisters now feeling themselves "one in Christ." Another remarkable case is that of an entire Roman Catholic family, who heard Mr. Moody, we believe at one of the open-air meetings, and have left the Church of Rome. These are some of the cases which have come under our own notice. There are many such.

The meetings are held in the various churches of the city, which are freely tendered for the purpose. Especially was the one held in Rosemary street

Church, of absorbing interest. Before eight o'clock every seat was occupied, those "who wanted to be Christians" having been invited. This was one of the most deeply interesting meetings which has yet been held. After singing and prayer by the Rev. W. Wylie, Mr. Sankey sang two solos, "Come Home," and "Almost Persuaded." Mr. Moody then preached from "What must I do to be saved?" to a very solemn and attentive audience. After a few minutes spent in silent prayer, the Rev. T. Y. Killen led in prayer; another hymn was sung, and then Mr. Moody prayed. The congregation was then dismissed, and those who wanted to become Christians and desired further instruction were asked to come into the body of the church, which was speedily filled. Many manifested the deepest anxiety. Some were in great distress. A number of young men were drafted off into two of the adjoining rooms, and addressed by two ministers. The rest were talked to in the church, and when, at ten o'clock, the meeting was closed, many still lingered about those who had been speaking to them, seeking to have their difficulties removed. There must have been several hundreds of these anxious inquirers. The overflow meeting filled Donegal Square Church, and was addressed by the Revs. G. Shaw, C. Johnston, and others. A large number remained for the inquiry meeting.

All this is really but the beginning. What will be the result of this work to Ireland, and not to Ireland alone, the blessed Master alone knows. — *Correspondence of the Christian at Work.*

Official.

CONGREGATIONAL COLLEGE, B. N. A.	Danville, Col. by Rev. A. Duff..	\$7 34
—The following subscriptions on account	Durham,	Do. ... 8 00
of current session have been received,	Granby, (Southridge)	Do. ... 10 00
and are hereby acknowledged:—	Granby Village,	Do. ... 18 00
John Peters, Esq.....	Fitch Bay,	Do. ... 14 75
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Montreal, 26th October, 1874.		Hendry Bros.....	25 00
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PASTORS' RETIRING FUND.—Rev. W.		John McKelvy.....	10 00
Clarke acknowledges the following ad-		Wm. Cream.....	8 00
ditional subscriptions towards a founda-		Cash.....	3 00
tion of five thousand dollars for this most		C. W. Wilson.....	2 00
important object :		L. Duffitt.....	1 00
Previously acknowledged.....	\$1,645 00		
Ottawa Cong. Church.....	200 00		\$2,249 00

MISSIONARY MEETINGS, WESTERN DISTRICT.

The following programme was agreed upon by the brethren attending the Western Association at Embro :—

Sabbath, November 15th, 1874,	Rev. R. Hay, at Burford and Scotland.	
Monday, " 16th, "	Burford.....	} Deputation—R. Hay, Barker, W. Hay and Maleoll.
Tuesday, " 17th, "	Scotland.....	
Wednesday, " 18th, "	Kelvin.....	
Thursday " 19th, "	New Durham.....	} Rev. Messrs. Claris and R. Hay, Exchange.
December 13th, "	
" 14th, "	Southwold.....	} Deputation—Rev. Messrs. Claris, Wallace, R. Hay and W. Hay.
" 15th, "	Watford.....	
" 16th, "	Warwick.....	
" 17th, "	Forest.....	
" 18th, "	Sarnia.....	
December 14th, "	Fergus.....	} Rev. Messrs. Sanders, Allworth and Barker.
" 15th, "	Garafraxa.....	
" 16th, "	Douglas.....	
" 17th, "	N. Gara.....	
" 18th, "	Speedside.....	} Wicket, Rose, Manchee and Salmon.
January 11th, 1875,	Clifford.....	
" 12th, "	Howick, 12th Con..	
" 13th, "	Listowel.....	
" 14th, "	Wroxeter.....	
" 15th, "	Turnberry.....	
November 22nd, 1874,	Hamilton, Rev. J. Wood.	
December 20th, "	St. Catharines, Rev. W. H. Allworth.	
" 20th, "	Brantford, Rev. W. Wallace.	
" 20th, "	Paris, Rev. H. Sanders.	
" 20th, "	London, Rev. J. Wood.	
January 10th, 1875,	Rev. Messrs. Salmon and Manchee, Exchange.	
" 17th, "	Stratford, Rev. H. Sanders.	
" 17th, "	Kincardine, Rev. E. Barker.	
" 17th, "	Tilbury, Rev. R. Hay.	
" 17th, "	Amherstburgh, Rev. R. W. Wallace.	

Should any alterations in the above programme be absolutely necessary, brethren will please notify the undersigned at once.

Paris, October, 1874.

W. H. ALLWORTH,
Secretary W. D. Committee.

MIDDLE DISTRICT MISSIONARY MEETINGS, 1874.

TORONTO	Deputation and Time	to be left to the City Pastors.
WHITBY	17 Nov.	Tuesday
BOWMANVILLE.....	18 "	Wednesday
RUGBY	13 Dec.	Sabbath
ORO	13 "	"
VESPRA	13 "	"
NEWMARKET	15 "	Tuesday
THISTLETON.....	23 Nov.	Monday
PINE GROVE	24 "	Tuesday
ALBION	25 "	Wednesday
WEST ERIN.....	26 "	Thursday
ALTON	27 "	Friday

} Revds. S. N. JACKSON, M.D., and R. BULLMAN.

} Revds. J. WOOD and E. D. SILCOX.

} Revds. J. A. R. DICKSON, B. W. DAY, and S. GRAY.

Revds. W. W. SMITH and J. A. R. DICKSON will exchange Pulpits on the 29th November.

GEORGETOWN	25 Nov.	Wednesday
SOUTH CALEDON.....	26 "	Thursday
UNIONVILLE	18 Jan.	Monday
MARKHAM	19 "	Tuesday
MANILLA.....	20 "	Wednesday
STOFFVILLE	21 "	Thursday

} Revds. J. WOOD and W. W. SMITH.

} Revds. J. ALLWORTH, S. T. GIBBS, and D. MCGREGOR.

MEAFORD } Left with Owen Sound Pastor to arrange.
OWEN SOUND... }

J. UNSWORTH,
Sec.

GEORGETOWN, Sept. 21st, 1874.

Obituary.

MR. PHILIP ECKHARDT.

The fathers are going home to God ; will our young men be baptised into Christ, and take their vacated places in the militant church ? On the 5th October our dear brother, Philip Eckhardt, of Unionville, left the Church below for the Church triumphant in heaven. He had been laid aside from all work in the Master's vineyard for about two years, and suffered a good deal through extreme weakness of the nervous system, his strength gradually decreasing until the weary wheels of life stood still, and his happy spirit entered into the joy of its Lord. He had the advantage of a religious training from youth upwards, having parents who knew the way of life and brought up their son in the nurture and admonition of the Lord. When young he sought and found the Saviour.

On looking over the Church Records we find that he was one of twelve persons to organize the first Congregational

Church in the locality, March 27th, 1844. Ever since that time to the period of his illness he has sought prayerfully and earnestly to build up the little church in his neighbourhood, and to extend the kingdom of the Saviour among men. Up to within a few days of his death he continued to manifest unabated interest in the prosperity of God's cause. Frequently, in the midst of much suffering and prostration of body, he would enquire of his pastor how the work of God was going on.

December 22nd, 1852, he was elected deacon of the Markham and Unionville Congregational Church, and faithfully discharged the duties that devolved upon him for many years. He was firm in his attachment to the people of his choice, and at the same time kind and winning in his manner and spirit, thereby securing the affections of all who knew him. His hand was found in every good work, and he was ever generous in giving of

his substance to the Lord. No man ever doubted his word or his piety. He was indeed a living epistle—a steady light-bearer in the world. In him we have a beautiful example of what religion can do in giving patience and resignation in suffering; a holy confidence always, and in the absence of pain a delightful cheerfulness in the social circle. As he neared the border-land of the other world he appeared to be thoroughly possessed of

Paul's spirit when he said, "he had a desire to depart and be with Christ which is far better." "Precious in the sight of the Lord is the death of His saints." This is God's own estimate of His leal children. We shall meet him again in the glory-land!

"Oh why should we in anguish weep?
He is not lost—but gone before."

B.

Home and School.

LORD, THOU KNOWEST ALL THINGS.

Thou knowest, Lord, the weariness and sorrow

Of the sad heart that comes to Thee for rest;

Cares of to-day, and burdens for to-morrow,
Blessings implored and sins to be confessed;

We come before Thee at Thy gracious word,
And lay them at Thy feet; Thou knowest, Lord.

Thou knowest all the past; how long and blindly

On the dark mountains the lost wanderer strayed;

How the Good Shepherd followed, and how kindly

He bore it home, upon His shoulders laid;
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present; each temptation,

Each toilsome duty, each foreboding fear;
All to each one assigned of tribulation,

Or to beloved ones, than self more dear;
All pensive memories, as we journey on,
Longing for vanished smiles and voices gone.

Thou knowest all the future; gleams of gladness

By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,

And the dark river to be crossed at last.
Oh! what could hope and confidence afford
To tread that path; but this Thou knowest, Lord!

Thou knowest, not alone, as God all knowing;

As man, our mortal weakness Thou hast proved:

On earth, with purest sympathies o'erflowing,

O Saviour, Thou hast wept, and Thou hast loved;

And love and sorrow still to Thee may come,

And find a hiding-place, a rest, a home.

Therefore we come, Thy gentle call obeying,

And lay our sins and sorrows at Thy feet;

On everlasting strength our weakness staying,

Clothed in Thy robe of righteousness complete;

Then rising and refreshed, we leave Thy Throne,

And follow on to know as we are known.
Amen.

—The Hymnary.

TILL SEVEN TIMES.

O little heart of man, to take
Such scanty measure in!
Seemeth it mighty to forgive
Thus oft thy brother's sin?

How oft? "Till seven times." Alas!
 Each moment we offend;
 Each moment we forgiveness need
 From our Eternal Friend.

And shall we dare to shut our soul,
 Or turn our love away,
 Though our weak brother's trespasses
 Are frequent as the day?

Jesus, my pitying Saviour, let
 Sweet mercy come from Thee,
 As I forgive the erring ones
 Who trespass against me.

"How oft shall I forgive?" The law
 Comes down to us from heaven:
 "I say not until seven times,
 But seventy times seven."

F. B. S.

THE DOMINIE'S HOUSE.

It seemed to the people of Mechanicsville that the Dominie's house was much better furnished, and altogether more elegant, than it ought to be. The Dominie himself had had no rich relations to give him a handsome outfit, neither had the Dominie's wife. The people knew this; for somehow people have a way of finding out about their minister what they want to know, and when they don't know they imagine, and pass that off for the same thing. So it seemed to the Mechanicsvillans (I don't use the term with any disrespect) that the elegancies of the Dominie's house aforesaid must have come out of the salary they paid him—one thousand dollars per annum and the parsonage; and they seemed to think, at least some of them did, that if he had all these things with his present salary he ought to be content with less, "They didn't mean to pay their money for luxuries for the parson."

Those of them, too, who gave proportionally the least, were most intense in this feeling. There was Mr. S., whose family wanted one of the best pews, and who yet gave only twelve dollars a year toward the support. He thought that "minister's folks ought to live more plainly, and not care so much for nice things." And Mrs. S. agreed with him, for was she not the echo of her husband? And there were the T.'s who gave fifteen dollars a year, and they—father, mother,

and grown up daughter—agreed that "the Dominie's folks were dreadful stuck up. Just to think, they had Brussels carpet on both the parlors, and lots of pictures and knick-knacks. Must have cost a heap of money."

Well, how was it? The Dominie's house *did* look nice. It was one of the cosiest, most "hoiney" places, if I may coin a word, you could light on. There was Mr. D., with perhaps sixty thousand dollars realized from the sale of village property. It had cost considerable more to furnish his parlors than it had the minister's, but there was nothing attractive about them. They were only opened on state occasions, and the family lived in the kitchen at the back of the house. Mr. N.'s house was pleasanter, and had some expensive furniture; but there was not the same air of elegance, after all, that hung about the Dominie's much plainer belongings. And there were several houses of men who received as wages considerably more than the minister's salary—parsonage included—amounted to, but their rooms made no pretence to elegance.

Perhaps it is not so much to be wondered at then, that when the people had been at the Dominie's they could not help—many of them at any rate—making the mental contrast, and thinking that he had a very fine abode, and must be getting a great deal more salary than he needed.

And yet it was all the effect of good taste—that was the whole secret of it. The Dominie had something of an artistic eye. And now, just here, let me put in a side remark. In the majority of cases I suppose it is the feminine members of the household that rule in this department; and I don't say it was not in the present case. But I honestly think that the men, or some of them, get less credit than they deserve, by a good deal, for the contribution they make in many cases to the tasteful ordering of the appointments of home.

The Dominie, I said, had something of an artistic eye; and withal he was somewhat of a mechanic. Some of the picture frames, the hanging bookshelves; the paper case, were of his manufacture. The Dominie's wife had her own ideas too; but the two used to

smile at the frequency with which their ideas coincided, and they discovered that they had been planning an identical arrangement for some new picture, or other little article. And then the Dominic's wife had the gift of raising plants. Everything would grow for her, and she understood how to arrange them to show to the best advantage.

If the people had only thought a moment they would have seen that the elegance in their minister's home was of a kind that money does not buy; that it was simply good taste using very plain materials. The parlor carpet was new, but the furniture was an heirloom, good of its kind when new, but in use for many a year before it came into the Dominic's house. Two large photographs of THORWALDSEN'S "Night" and "Morning" were the principal adornments of the room, and these were gifts.

The sitting-room had a tapestry carpet on the floor, but it had been in use eight or nine years. The furniture was of the plainest, and the pictures were cheap, but in their grouping effective as an adornment. And here I am tempted to another side remark, viz., that more depends on the proper grouping of pictures in adorning a room, than many persons imagine. But I don't know how I can impart the secret—supposing that I have it.

The Dominic and his wife had it though, and that made their simple photographs and engravings very effective, albeit these, though simple, were good.

And then the plants! All the winter through, the windows were full of leafage and bloom, and the German ivy made bower of beauty of the Chimney recess. So the Dominic's home appeared elegant, and the Dominic and his wife rejoiced that with such plain material they could make so pleasant and attractive a home for themselves. And yet it was all the exercise of a little taste, and there is no reason in the world why any one should not in that way secure elegance too.

OAK.

THREE HUNDRED CHRISTIANS OVERBOARD.

At a recent meeting of the Brooklyn Presbytery the somewhat startling state-

ment was made by the pastor of one of the best churches in the city, that the membership of his church had "increased" from six hundred and fifty to three hundred and fifty. He explained this marvellous "increase" by stating that the roll had recently been revised, and that the result had been the retention on the regular list of only the three hundred and fifty who on diligent search, could be found.

What has become of the three hundred? Have they gone to heaven, or are they still bearing their burdens among the ranks of the Church Militant? If on earth, do they go to church, and if so to what church? Are their church homes in Brooklyn, or in Omaha, or among the Patagonians? Do they remain Presbyterians, or have they become Baptists, Methodists, Mormons or Shaking quakers? How did they get away, and how did it come to pass that so many went, and through what oversight did it happen that they slipped overboard without anybody knowing about it at the time? Exactly how long this leakage has been going on is not reported. To get at the correct statistics of it would be as difficult as to discover the whereabouts of the missing three hundred. Justice to the pastor who made the statement requires the explanation that the leakage did not take place under his administration. Having recently become the shepherd of the flock, he diligently entered upon the business of looking up his sheep; but in his researches obtained the unsatisfying information that three hundred of them were as far astray as any of the lost tribes of Israel. To set the missing ones aside on a sort of a retired list is easy work. But that does not settle the question as to what has become of them, or why they went away. The retired list represents no "reserved corps" which can be called into service in case of emergency. It is, indeed, more of a "reserved corpse" of the unburied and unknown dead, laid aside for funeral when the remains can be found.

When these now missing three hundred originally joined the Church, public recognition of their admission was made, probably with thanksgiving to God for

their coming into the fold, and for the prosperity of the Church evidenced by additions being made to its number. They were probably taken by the hand and welcomed into Church society and were told of reciprocal duties; theirs to their brethren, and the corresponding duties of their brethren to them.

Does anybody for a moment suppose that half the voters in any ward in the city could silently steal away, and the men who keep the election registers know nothing of their going?

And this Church is by no means the only one where such marvellous discrepancies exist between the nominal and actual members. We knew of one, some some time ago, in which the necessity of a close vote in a case of discipline involved the marshalling of all the forces. The membership according to the roll, was about nine hundred. Diligent drumming up on both sides revealed the fact that only four hundred could be found, the other five hundred having surreptitiously slipped away to heaven or elsewhere.

To drop a Church member is a very serious business. To allow him to wander away without showing interest enough in him to know where he goes is not much like Christian fellowship. To let members of a fellowship or family slip away by the dozen or hundred, shows a laxity of management which, if suffered in business affairs would result in hopeless bankruptcy.

The evil is, we suspect, a wide-spread one, and demands a remedy.

A REMINISCENCE OF DR. KIRK.

C. M. Morton, the well-known missionary of the Plymouth Bethel in Brooklyn, tells this story of Rev. Dr. Kirk, interesting as a piece of his own personal experience, and illustrative of the spirit of the good man lately gone to heaven:—

“Nine years ago, Dr. Kirk was preaching a series of revival sermons in Chicago, and Mr. Moody’s North Side Mission was crowded during all his stay. In company with a number of other wild and reckless young men, I strayed one night into the chapel, and we took seats in the gallery. He was speaking

from the Prodigal Son. He told us ‘all things that ever we did,’ and we wondered who the earnest old man could be. For the first time in my life I was deeply impressed by a preacher. How wonderfully he brought out the tenderness of God! And how plain the way to heaven seemed to be while he was speaking. In closing, he illustrated the journey of the Christian by a voyage to Liverpool. 1. Make up your mind to go; 2. Get all ready; 3. Take your ticket, and go on board; 4. Stay on board until the journey is done.

“The last point was a striking one to me. Although a reckless young man, and totally ignorant of the Scriptures, I understood at once why it was that so many failed to live a consistent Christian life after making a start. Sitting in the gallery, surrounded by boon companions, I said in my heart that if ever the journey should be undertaken, the point about ‘staying on board’ ought to be carefully remembered. He made a strong effort, before the meeting closed, to persuade the unconverted to decide to serve the Lord. There was not one response. Hundreds were ‘almost persuaded,’ however, and the great congregation moved slowly and reluctantly away, after the tremulous benediction.

“I do not know why I stayed until after my companions were gone, but I did, and Mr. Moody introduced me to Dr. Kirk. He took me kindly by the hand, and said, ‘My dear brother, why did they not come to Christ? If they only knew how happy they would be, they would not stay away from Him, would they? You must help me to pray for them.’ He was believing me to be a Christian, and his words took a strong hold of my soul.

“The second sermon was mightier than the first. I felt humiliated and ashamed to know that he was giving me the credit for being a good man, when I was vile and un-orgiven, and would have given all I had to have deserved his words. And yet my cowardly nature would not permit me to tell him the truth. He still held me by the hand; and when I looked into his face again, his eyes were filled with tears. Dear old man!

“From that night I began to seek for

the Saviour he loved so well, and it was not long before I found Him. I commenced to preach the gospel at once, and have had nine happy years. My friend has gone to the other side. I expect to 'stay on the ship,' and meet him there."

MY OLD BIBLE.

I can remember the time when the old Bible which now lies beside me was quite new; it is many years since it was given me; but I still like to look back to the bright May morning when I first saw it, and to think of all the pleasure and comfort the dear old Book has given me since.

When first I had it, I was a little child, and knew very little; everything seemed so strange—heaven and God seemed so far off. I used often to think and wonder about them, but could not understand much of what was told me. When I got my Bible it seemed like something coming straight from heaven, and ever after I seemed happier and more satisfied. This is how it happened:—

When I was six years old, we all went to stay with a kind aunt near London. We had a happy time there, for our aunt gave us a great many toys and treats, and liked to see us happy and merry. One day she gave us each half-a-crown; mine looked larger and brighter than any half-crown I have ever seen since, for it was my first, and was all my own, to spend as I pleased. My brother, who was four years old, and Carrie, who was three, each had a half-crown too. We ran off to show them to nurse, who promised to take us the next day to spend our money. We talked of it all the evening, and nurse asked us again and again what we would get. Henry wanted so many things—a drum, a horse, a whip, and a watering-pot. Carrie said directly she would have a new pussy; and I could not say anything.

Now I knew well enough what I wanted. I had thought of it for months, and had sometimes cried when I was quite alone at night because my longed-for treasure never came. But I was a silly, shy child, and instead of asking for what I wanted, was even too shy to buy it for myself

when the money was given me. Now that I am quite grown up, I do not mind telling you all that it was a Bible. I wanted to have a Bible of my very own, that I could always keep in sight, and read at any time. How I wished nurse would guess the right thing. She offered me a doll, or a doll's bed or a tea-set, but all day long she never proposed a Bible.

To-morrow came at last; I kept looking at the half-crown, and wished I had the courage to ask nurse to buy me a Bible; but it was no use, the words would not come.

As we walked across the common on the way to the toy-shop. Harry whispered to me—

"Tell me what you want; are you sure you won't have a new doll?"

The idea of taking home a doll instead of a Bible was more than I could bear, and the tears would come.

Harry, seeing them, said, "Never mind, don't cry; I'll tell nurse you want a doll." So he ran back and said, "Sister wants a nice new doll," and I had not the courage to say anything else, having once overheard nurse saying that it was not natural-like the way that child asked questions of a Sunday.

We soon reached the shop. Carrie got a soft pussy; Harry got a watering-pot, and they bought for me a doll with a wax head, pink cheeks, and hair and eyes as black as my own. It did look so ugly; its black eyes stared at me all the way home, and seemed to say, "You silly child, why did you not say what you wanted to buy?"

After tea, we had to take our toys downstairs to show to our aunt. She was pleased with them all, and said the doll was very pretty. I felt quite cross with it, and took a pin off the work-table and gave it a good scratch under its chin, because it was not a Bible. How glad I was when it was put away in the drawer for the night; I could not bear the sight of it. It was bad enough in bed the night before, when I could not make up my mind to ask for the Bible; but it was much worse this night to think that the Book was as far off as ever, and an ugly, pink-faced, black-eyed, curly doll was come in its place, all through my own fault.

At last I could bear it no longer, so I

got out of bed quietly, and knelt down to pray ; for little children can often tell God what they cannot tell anyone else. The good Jesus was once a child, and knows just how children feel, so they need never mind telling Him anything ; and if they do not pray quite right, He can understand what they mean to say, and his Holy Spirit is always willing and able to teach us how to pray. I told God that I had bought an ugly doll instead of a Bible, all because I was so silly as not to tell nurse all about it ; and that if I could do everything like Him, I would turn the doll into a Bible at once. Then I asked Him to please to do it Himself, as I could not see what else was to be done, and it would be so nice to see the doll gone, and a Bible in its place. Then I promised not to mind saying that I was quite sure the Bible was for me. Then I got into bed and went to sleep.

Breakfast was scarcely over the next morning, when I asked for my new doll. How I longed to see the drawer opened, and a Bible found just in front of it.

And yet I scarcely dared hope ; it seemed so impossible, though I knew God could do everything. The drawer was soon opened ; and to my sorrow, though scarcely to my surprise, the doll was brought out, with its cheeks as pink and its eyes as black as the day before. It looked uglier than ever ; and though everybody praised it, I felt sure I never could love it.

With a heavy heart I went to lessons.

Grown-up people do not know how hard it is to do lessons when one's thoughts will go after other things ; but though hard, we must try to keep our thoughts on the right things, and by degrees it will be easier, especially if we ask God to help us.

Lessons were over at last, and then my aunt called me into her own little room. "Have you been a good girl?" she asked me. I did not feel very good, for I had been much disappointed, and had scratched my new doll only the day before, and altogether felt very uncomfortable. It was a disagreeable question to be asked just then, for something seemed to depend on the answer, and I wondered what the true answer would be, and whether I could ever be

really good. To get out of the difficulty, I said, "Shall I go and ask mother?" and ran off at once to ask the question.

I soon returned with the answer.

"Mother says I am a very good girl."

"That's right," said my aunt. "Now see what I have got for you. You are getting a great girl, and come to prayers every day ; so I want to give you a Bible of your own. Choose any of these you like."

She then showed me a large parcel of beautiful Bibles, some with purple, some with red, and some with black covers.

What a happy child I was then ! I chose one with a black cover ; for though the others were prettier, I know nurse would not let me have it every day if it were too handsome.

I felt richer, and happier, and older as I went back to the nursery with the new book, and said, "Here it is."

"Here's what?" they asked.

"My new Bible," I answered joyfully.

"You got a Bible," said nurse, "you that can't find one place yet."

"I know some texts," I answered meekly.

"Yes, but you can't find them."

"Why don't you teach her, then?" wisely asked the nurse-girl.

So nurse taught me where to find "Suffer little children," and charged me never to forget the chapter and verse, even if I lived to grow up, and be as old as she.

My dolly did not look quite so ugly next time I saw her. We sometimes had a nice play together, until, about five years later, her head was one day cut off, that we might get some bran to stuff a pin-cushion for a missionary basket.

My Bible did not disappoint me. It was the best of my treasures, and from it I afterwards learned that God does not always answer our prayers quite in the way we expect, but that His ways are better than our ways, and His thoughts than our thoughts.

Dear children, always take your troubles to God, for He is the kindest and wisest Friend you can have : — H. S. in *The Christian*.

A NOBLE BOY.

A crippled beggar was striving to pick up some old clothes that had been thrown from the window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, and pushing his way through the crowd, he helped the crippled man to pick up his gifts, and placed them in a bundle. Then slipping a piece of silver in his hand, he was running away, when a voice far above him said, "Little boy with a straw hat, look up." A lady leaning from an upper window, said earnestly, "God bless you, my little fellow. God bless you for that!" As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's look; of the lady's smile; and her approval; and last, and better than all, he could almost hear his heavenly Father whispering: "Blessed are the merciful for they shall obtain mercy." Little reader! when you have an opportunity of doing good, and feel tempted to neglect it, remember the little boy with the straw hat."

A CHILD PREACHER.

Out of the mouths of babes and sucklings God has ordained praise. And, as a little Jewish maid could tell Naaman how he might be healed of his leprosy, when the monarch of Israel had no knowledge of the prophet who was able to effect the cure, so many little ones can point unbelievers to the Saviour, who is able to save all who come to Him. Here is an instance of the power of such child preachers:

A minister in one of our large cities had prepared and preached, as he supposed, a most convincing sermon for the benefit of an influential member of his congregation, who was known to be of an infidel turn of mind. The sinner listened unmoved to the well turned sentences and the earnest appeals; his heart was unaffected. On his return from church, he saw a tear trembling in the eye of his little daughter, whom he tenderly loved; and he inquired the cause. The child informed him that she was

thinking of what her Sunday School teacher had told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?" he asked.

"Why, she said, "He came down from heaven and died for poor me," and in a moment the tears gushed from eyes which had looked upon the beauties of only seven summers, as, in the simplicity of childhood, she added, "Father, should I not love One who has so loved me?"

The proud heart of the infidel was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but penitent prayer. That evening found him at the praying circle, where, with brokenness of spirit, he asked the prayers of God's people. In giving an account of his Christian experience, he remarked—"Under God I owe my conversion to a little child, who first convinced me by her artless simplicity that I ought to love One who had so loved me."

The minister, on returning from this meeting, took his sermon and read it over carefully, and said to his family and to himself; "There is not enough of Jesus Christ in this discourse."—*American.*

"IT KEEPS IT IN MY MIND."

It would be hard for most people to give a better reason than this for attending on the social means of grace. A clergyman, writing for the *American Messenger*, says: "Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said:

"I haven't been to two or three of the meetings lately."

"Desiring to test her I answered:

"It don't make us Christians to attend meetings, Lizzie."

"I know that," she replied at once; "but it keeps it in my mind!"—*Methodist*

THERE cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself.—*Anon.*