

and staved away for months, how often, from that time hence?

For evening service let the place be well lighted up. It is "a means of grace." Especially remember to let the light shine well about the corners near the door, in the lobby, and outside the entrance. For this is the service in which lounging about the doors becomes most offensive and aggressive. Let the same regulations of order be applied as in the morning, and the same gentlemen ushers be on duty, with the added help of good light—and the evil will not make headway.

It is well, too, to associate church-going with church-giving. In some places, the "plate" is in the lobby, and each one may put into it as he passes in. A very good way; but I think there is a better way. It is better to hand round a plate. And when I say "plate," I don't mean a little wooden box, or a bag on the end of a stick. I mean a plate, a good silver-plated salver, (solid silver invites burglars). Or, next to this, a nice dark, varnished wooden plate. I would dispense with any green baize on it. Now, let this unmistakable plate be handed round from one to another in the pews, and a grown-up man will be ashamed, (as he ought), to put a copper on it. That will do for the three-year-old child, who values money by its bulk, and brightness. And let the plates be reverently placed on the table, in front of the pulpit, well filled (if not heaped) with white quarters, and little envelopes containing whole dollars. This is not the place to discuss the "weekly offering" system. I simply refer to Paul's description of it in I Cor., XVI. 2., but no church will thrive as well without it as with it. And giving is a part of our service.

All these are meetings of the Church, and the Church should be there. Too often, however, the Sabbath evening service attended only by a heterogeneous collection of occasional hearers—mostly young people, and bent only on amusing themselves. There will always be members of families who cannot always be out in the morning. For these the evening service is a spiritual boon. There are people who could be got out in the evening, (for a first experiment,) who would not come out in broad daylight. And a prompt, short, hearty service, not to exceed an hour, will be found an admirable winding-up of a day that gives a tone to all the week, a day of rest, and gladness, and sustenance to the soul of Man.

Peace within thy walls be ever!
Joy in every palace shine!
For the sake of loved companions,
Still my prayer is "Peace be thine!"

For the house of God within thee—
In mine eyes Earth's brightest gem,
Every blessing I would win thee—
My sweet home, Jerusalem!

"WE HAVE NO SABBATH SCHOOL."

If all Sabbath-school teachers and scholars in Canada could fully comprehend the heading of this notice, I think it would prove as a stimulant to the enjoyment of their blessed privileges. Some two or three years ago, a little girl attended a Sabbath School near Bowmanville, Ont. How long I could not say. Sufficiently long, however, to learn of Jesus and His love.

The same little girl is now about eight years of age; but no longer enjoying the blessed privileges of a Sabbath-school. How I became acquainted with the above facts I will relate, to all the readers of *The Canadian Independent*.

Last week I was called upon to visit some families living about twelve miles from the parsonage. Saddling my horse, I started early in the morning, little dreaming that the Master had an unknown mission for me to perform before I returned

home. My journey led me through an unsettled region where the giants of the forest still reign supreme. At last I came to a small clearing (about a quarter of an acre). In the centre had been erected a rude shanty, more for convenience to the inhabitants than for comfort. As I passed a little girl stood by the log fence. There was something in the little face which attracted my attention. I smiled and bid her good morning, thinking no more about it during the day. It was late at night when I was returning home. The night was beautiful; the moon shone upon my path in all its brightness. I had travelled about eight miles without meeting a single individual. During the journey my mind dwelt upon Christ and the woman of Samaria. The meditation was delightful to me whilst riding along that lonely path.

At last I reached the spot where I had seen the little girl in the morning. To my great surprise (at that hour of the night) the little girl was standing by the fence, evidently waiting my return. As I approached near to her, she lifted up her little face and asked the following question: "Are you a minister, sir?" Then came the confession, with a choking accent, "We have no Sabbath-school." The tears fell upon her cheeks whilst she made the attempt to repeat the following: "We have no Sabbath-school, we don't hear anything of Jesus in these lonely woods."

I asked her if she loved Jesus. She said, "Yes, sir. I pray to Jesus every day." I asked her where she had learnt of Jesus. *Sabbath-school teachers, listen to this child's reply:* "I learnt of Jesus in the Sabbath-school near Bowmanville in Canada. I loved my teacher, I love her still."

My sympathy flowed towards that little strayed lamb in the wilderness. I took my horse for a pulpit, the roadside for a sanctuary, and the little thirsting soul for my congregation, preaching Jesus. She seemed to drink in every word. That soul was refreshed thereby. The desire for truth had been kindled within her breast by some unknown teacher, the good seed having taken root in her young breast. I never felt such a thrill of joy run through my own heart as whilst speaking to this little child of Jesus and His love.

Before this simple narrative is read by the numerous readers of *The Independent* I shall have visited the home of this little girl. May the Lord bless the visit to the parents, for the child's sake. "O, Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies!"

Fellow-labourers in the vineyard of Christ, *toil on, toil on.* "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good."

J. DAVIES.

Correspondence.

TO CORRESPONDENTS.—We cannot ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of Correspondents.

THE FOREST CHURCH.

To the Editor of "The Canadian Independent."

DEAR SIR,—The Rev. Mr. Wallace having made serious charges

against me, in a most extraordinary manner, and having refused to appear before the church and prove them, I, therefore, desire to state, through the columns of your paper, the following facts: (1). If Mr. Wallace had appeared before the church, I would have satisfied him, by the most unimpeachable testimony, that he had done me a great injustice. (2). Mr. Wallace, in the documentary evidence he refers to, has only part of the case, and only one side of that part. If a Judge, in any of our courts of law were to hear only one side of a case, and condemn a man without first listening to his defence, Mr. Wallace would, I think, lift up his voice against such gross injustice. (3). The churches to which I am preaching, and myself, can afford to wait the final disclosure of our justification. Mr. Wallace will yet see that he was wrong in his estimate of me, the churches will all see it, and consequently the churches to which I minister will be justified in the stand they have taken.

Yours, &c.,

C. H. FRASER.

A HINT FOR THE PROHIBITIONISTS OF CANADA.

Editor of "The Canadian Independent"

NEL DOW, when asked how they carried Maine for Prohibition, answered, "We sowed the state knee-deep with temperance documents, and talked temperance in every family." The printed truth, and the living voice, combined and concentrated upon one point, won the victory. So was it with New York State, in the earlier days of the temperance reformation, Edward C. Delevan, after he gave up the wine business, and threw his whole soul into efforts for enlightening men as to the insidious and baneful effects of alcohol, wrote, printed and circulated with a liberal hand, tracts and pamphlets, and periodicals, on the great theme which had thrilled his own heart. This province, shared in his princely liberality, which, doubtless, had no small share in evoking the temperance sentiment that has saved its thousands in the past years, and prepared the way for the courage which is now moving the people in many parts of the Dominion, for the introduction of the Scott Act, with all its possibilities when fairly administered, of blessing the whole land.

T. C. A.

News of the Churches.

WATFORD.—The Rev. H. J. Colwell, having tendered his resignation, the church, at a large and influential meeting, held last Tuesday, adopted unanimously a resolution, expressing their entire confidence in Mr. Colwell, their pastor, satisfaction with his work, and a desire that he should remain. The rev. gentleman is very highly respected outside his own church, and wields great influence in the community, especially among the young.—*Lambton Advocate*.

PLEASANT RIVER and Ohio, N. S., have extended a unanimous invitation to their former pastor, Rev. J. S. Shipperley of Cheboyne, to resume his charge where, a few years since, he labored for our years. He has, however, declined

the call, and hopes that, notwithstanding the financially depressing effects on business anxieties, deaths and removals on the Cheboyne church, its continued efforts with missionary aid, to sustain a settled pastor, may under God's blessing be successful. The Cheboyne church has outlived many a storm, and after sending out a worthy progeny maintains a vigorous old age of 114 years.

WINNIPEG.—This church together with the Baptist and Episcopal Methodist held a week of united special prayer, previous to the arrival of Rev. E. P. Hammond, who has just commenced a series of exangelistic meetings. The spirit's power was felt at the children's meeting yesterday, when the City Hall was packed from the various Sunday Schools, and at the mass meeting in the evening. The Congregational and other churches are earnestly engaged in the work. Times of refreshing are expected.

COWANSVILLE.—Rev. George Willett received a call from the churches of Cowansville and Bingham, and we trust he may be guided to accept the same.

Nov. 1st, 1880. W. MACFARLAND

HAMILTON. On Thursday evening the 28th of October, an entertainment was given by the Ladies' Sewing Society of the Hamilton Church, assisted by the members of the Literary Society. Tea was served in the school room of the church at half-past seven o'clock, after which the company adjourned to the lecture room. There a very good programme was presented, the following persons taking a part:—W. Musie, vocal and instrumental, Miss E. Edgar, Mr. L. Huxley, Mr. V. H. Arnold, Mr. A. H. Alexander, Mr. Ernest Alexander, Mr. Douglas Alexander, Mr. Jas. Stevens, in readings and recitations, Miss McKeand Miss Daville, Miss Girvin, Mr. W. Bale, Mr. T. Bale. The Rev. Alex. Hannay was present on the occasion, and delivered a pithy address to the delight and instruction of the company. The proceeds are to be devoted to the payment of the interest on the church debt, which the Sewing Society has assumed. The system of weekly offerings has been adopted with the view of reducing the principal, and is working well.

CORRESPONDENTS who have addressed the Rev. W. J. Cuthbertson at Cowansville will please note that he has not undertaken work there. Letters should for the present be addressed to him at Frome, Ont.

SHEDDEN.—The first anniversary of the opening of the Congregational Church was held on Tuesday, Oct. 31st, when sermons were preached by Revs. George Sutherland and W. J. Cuthbertson. On Monday, the 1st inst., a platform meeting was held. Addresses were given by the Rev. E. D. Silcox, W. J. Cuthbertson and several neighboring ministers. The whole proceedings were satisfactory. Good singing, good addresses, and a good collection.

We regret to chronicle the withdrawal of the Rev. J. Salmon from us; he has joined the Baptists. Mr. and Mrs. Salmon were lately baptised—no, immersed,—and received into the Baptist Church at Woodstock. The deep sense of the solemnity of the observance which plays so important a part in Baptist economy is illustrated by the remarks of one of his new-found brethren, who said of Mr. Salmon:—"He is just a little slippery perhaps, a little fishy, and has returned to his native element." For Mr. Salmon himself we have the sincerest regard. Our intercourse with him always left the impression of a devoted, earnest man, and though he has gone from us we would say with all sincerity, God be with him, bless him and make him a blessing.

THE post office address of the Rev. G. Sykes is now Liverpool, Queens Co. Nova Scotia.