

News of the Churches.

REV. J. B. SILCOX closes his labors in the Western Church next Sunday.

REV. John Hall, late of St. John, Newfoundland, has accepted a call to Bethel Church, Kingston.

ST. CATHARINES.—The Church has recently purchased a \$300 organ, and a part of this sum has been paid and the other part subscribed. The new instrument adds considerably to the interest of the services.

TURNBERRY AND HOWICK.—Student McIntyre is laboring in this field very successfully. For the last two months he has held special meetings, and God has blessed his efforts. The writer has been up ten days assisting this young brother to gather into the Churches the fruit of his toil. On November 28th Sacramental Service was held in each of the Churches, at Turnberry. After baptizing two adults, fourteen persons were received into church fellowship. Two youths were received into the first Church, Howick, in the afternoon, and in the evening, after baptizing two adults and one infant, five persons were received into the second Howick Church. The Canada Methodist and Presbyterian Churches will also receive additions to their membership as the result of these meetings. This good work is yet progressing. Most of those persons are young; all were received on confession of faith in Christ.

Dec 3, 1880. M. S. GRAY.

WE regret that through an oversight the following has not appeared before. The St. John's, N. B., *Daily News*, of Nov. 10, contains the following:—Pursuant to action of the Council yesterday afternoon, Rev. Addison Blanchard was last night duly installed into the pastorate of the Union Street Congregational Church. A fair sized congregation, including quite a number of divines from other city churches, was present during the somewhat lengthy services which commenced at 7:30 o'clock. The meeting was opened by Rev. Mr. Davis, of St. Stephens, reading the minutes of the council which had been called by the Union Street Congregational Church, for the examination and installation of Rev. Addison Blanchard, and which met at the residence of that gentleman, No. 25 Peters street. The following is the official extract of the proceedings:—The letter missive was first read by Bro. James Woodrow. The council was then organized with Rev. Alex. McGregor, of Yarmouth, N. S., as moderator, and Rev. E. F. Davis, of Milltown, N. B., scribe. After prayer offered by Rev. C. G. McCully, of Calais, Me., a statement was read by Bro. Woodrow relative to the action of the council which was called for the dismissal of Rev. C. B. Woodrow, the late pastor of the church. The credentials of the Rev. Mr. Blanchard having been presented the council voted that they be accepted as satisfactory. The call extended by the Union Street Church to Rev. Mr. Blanchard to become their pastor, and the brother's acceptance of the call, were then read and the same were, by vote, approved. The candidate made a full and clear statement of his doctrinal belief. After some further examination by the brethren of the council it was voted the examination be suspended and that the council go into private

session. When alone the council voted that the examination be deemed entirely satisfactory. After the minutes were read, Rev. Mr. McGregor announced that the council has sought to endorse the choice of the church, and at the same time had sought to lay hands on no man suddenly. They had found the candidate well grounded in the faith, and suitable for the responsibility which was about to devolve upon him. Installation prayer by Rev. Mr. Barker, of Sheffield. The address was given by Rev. Mr. McGregor, of Yarmouth. Rev. Mr. Davis extended to Mr. Blanchard the right hand of fellowship, with appropriate and eloquent remarks. Rev. Mr. McCully, of Calais, delivered an address to the pastor and congregation, enjoining upon each to cultivate a spirit of mutual helpfulness which should not interfere with their respective individual responsibilities. An anthem from the choir followed by the benediction of the pastor closed the services which lasted for over two hours and were throughout deeply interesting and satisfactory to all present.

CENTRAL ASSOCIATION.

The Central Association will meet in Pine Grove, Tuesday, Jan. 11th, 1881, at 2.30 p.m.

The Churches will please take up collections, according to arrangement, to defray travelling expenses of ministers and delegates.

PROGRAMME.

TUESDAY.—2.30 p.m., essay. The Holy Spirit, the Church's present Need, by Rev. R. Wrench. 7.30 p.m., Sermon to the Unconverted, Rev. J. Unsworth, followed by prayer meeting.

WEDNESDAY.—From 9.50 to 10.30 a.m., prayer meeting. 10.30. Holiness, by Rev. E. Ebbs. (1). 2.30. Recent Triumphs of the Gospel in Heathen Lands, by Rev. J. Burton, B.A. (2). Christian Giving, by Rev. E. D. Silcox. 7.30 p.m., Home Missionary Meeting. (1). Our Work, Rev. J. J. Hindley, M.A. (2). Our Means, Rev. W. H. Warriner, B.A. (3). Our Difficulties, Rev. T. Wrigley. (4). Our Hope, Rev. H. D. Hunter. 5. Our Reward, Rev. H. D. Powis.

J. J. HINDLEY.

Secretary

NOTES OF SERMON

PUBLISHED ON THE OCCASION OF THE INSTALLATION OF REV. R. W. DAY, BY REV. JOHN WOOD, OTTAWA.

"A good minister of Jesus Christ." 1 Tim. 4.6.

I. The apostle desired Timothy to be "a good minister of Jesus Christ" not as good as *others*; nor a good *orator*; nor a zealous churchman, but a good minister. How much is involved in those words! The model is high, the ideal is noble: let us try to see what is comprehended in it.

1. He was to be a servant,—a "deacon" of Jesus Christ; properly one who serves at *table*, and here, therefore, one who bears the holy vessels of God's house—who stands at God's altar,—who dispenses "the bread of life" to the people. He has other work to do, but that is his chief work—let us never forget that. We are not set in the church to *rule*, but to *serve*: "one is our Master, even Christ." And the moment the Christian minister loses sight of this divinely-assigned position, he begins to "lord it over God's heritage," and mischief is done. There is a sense indeed, and a very important one, in which the minis-

ter is set to *rule* in the church. "Obey them that have the rule over you," &c. "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." But he is not an autocrat nor a legislator in any sense. He is not self-constituted or irresponsible to the people—at least among us. Christ is the fountain of all ecclesiastical law, lord of the conscience—the minister is only an executive officer, elected by the people. Make him anything else, and you *pare the way* for all the various forms and degrees of hierarchical domination, from the mildest ecclesiastical autocrat, up to the infallible authority of the Pope of Rome! There is no logical stopping place till you reach that! No! you must remember you are a servant, not a *latifundist*, or even a *judge*.

2. But you are a servant of Jesus Christ, not of *men*, nor of the church, except for the *sake of Christ*. We preach not ourselves but Christ. If the minister is not to *rule*, neither is he to be *ruled* by the church. He receives his commission from Jesus Christ, the Divine Master, and "to his Master he standeth or falleth." "If I just pleased men, I should not be the servant of Jesus Christ." You will not understand by that, I am sure, that you are not to consult with your people, or defer to their judgment, on any point. For there should be mutual accommodation as far as possible, in things of indifference. But in things affecting your *duty* and your conscience, you should be firm as Luther before the diet of Worms. I am sure your people will not want to over-ride your conscience, just as they will never agree that any one should over-ride *theirs*. Rev. T. Binney lately defined the difference between the three great distinguishing forms of ecclesiastical government, as follows: the Bishop (in Episcopal church) rules the clergy; in Presbyterian church the clergy rule the people; and in the Independent churches the people *rule themselves*, and sometimes their minister! It is a reproach to us that it has been so in some instances. I trust not here. The minister has rights as well as the people, but in his relation to Jesus, the church's Head, his motto must be "*Ich dien*."

3. But Paul would have Timothy to be "a good minister of Jesus Christ." The ministry was not with him a *respectable profession*, not a life of literary enjoyment; not an *easy way of getting a living*. It was a life of *unwearied activity*, of suffering and self-denial, of intense mental application, and all for one aim—the preaching of Christ, and the saving of sinners. "If a man desire the office of a bishop, he desireth a *good work*." A good work should be *well* and *earnestly* done. The medical profession is a good work,—healing sickness, alleviating suffering, saving life! But what should we think of a physician who thought only of the "fees," and was indifferent to the life of his patients? Now, the ministers' work is the healing of souls,—the cure of souls,—by the application of the *divine remedy*, and as he is the best doctor who saves most life; so is he the best minister who saves most *souls* from death. A minister may be a fine lecturer, a splendid writer, a gifted orator, a much respected public man, but his efficiency as a minister of Jesus Christ will be judged of at last by the faithfulness with which he has *preached the gospel*, and delivered his Master's message. Oh! dear brother, aim to excel in that: in the plainness and earnestness with which you preach Christ.

II. How Timothy was to do this: by "putting the brethren in remembrance of these things." I understand the Apostle to have reference, not to the things mentioned in the 4th chapter, (for the division of chapters is only a matter of convenience, and often interferes with the sense) but to all before it, and much

more. The use of the law; "the faithful saying," the "one mediator," the "mystery of godliness," &c.,—all were to form part of his *message*, and find place in his *teaching*. In his charge to the Elders of Ephesus, he refers to his own ministry, as in some sense, a *model* for them, and says, "I have not shunned to declare unto you the whole counsel of God." And adds, "take heed, therefore, unto yourselves, and to all the flock, &c., to which, &c." That is *our duty*; that is your duty to this flock. Now, how can this best be done?

1. If you would put the brethren in remembrance, you must think of them *yourself*, what is much in the *heart* will be much on the *lips*. The gospel you are to preach is to be food to your own soul, it must give you peace, and joy, and strength, or you can't heartily commend it. "Take heed to *thyself*, &c.," no man can preach what he don't *know*, and no man can preach as he *should* what he don't *feel*, and live. Our own souls, therefore, should be our *first* care if we would be good ministers of Jesus Christ.

2. Timothy was to "put them in remembrance,"—to preach and teach the gospel. I need not remind you that "preaching" of the cross is "the power of God." There is Divine wisdom in requiring the public proclamation of the gospel. Nothing can take its place. Every denomination that has tried to do without a *stated ministry* has been a failure. There is a power in the *human voice*, a magnetism between the speaker and hearer that makes truth *spoken* much more mighty than ought else. Whatever you *do*, then, or leave *undone*, throw your strength into preaching. Visiting is good, temperance lecturing is good, Bible classes are good and Sunday-schools are good, but preaching is better than all, for it is God's way. It has been tried in Foreign Mission Fields and found that *preaching* of the cross is still the power of God unto salvation.

3. But preaching needs to be followed up by more *personal* dealing with your hearers. I have known persons altogether ignorant of the most elementary truths of the gospel, after hearing it for years. Indeed no minister knows how to preach to *advantage* who doesn't visit. He draws his bow *blindly* without it. Then, too, we all know how a kind word about Christ, and our need of him, has reached our hearts in times past—let us not fail to use it. Especially care for the sick and the young. Both are especially commended to us in Holy Scripture. Your people may expect *too much*, especially in a scattered population, but do *your best*. Every visit to a sick saint, you visit Jesus. Every effort to save a little child, you do it to Him.

4. Carry the *spirit* of Jesus about with you, in all you do to fulfil His ministry. Set His example before you, mingle *love* with *faithfulness*, *charity* with *zeal*, *prayer* with *effort*. Let His mind be in you, and let the great account be ever in mind.

Literary Notes.

I. D. FUNK & Co., are still adding to their admirable series of cheap and reliable literature. "The Bible and the Newspaper," by C. H. Spurgeon is a popular illustration of Bible texts from newspaper clippings, a practical commentary from daily life. "Lacon," by Cotton, in a series of short pithy paragraphs on varied subjects, historical, proverbial, philosophical. We give a specimen or two from the briefest:—"For one man who pities our misfortunes, there are a thousand who sincerely hate our success. Bigotry murder religion, to frighten fools with her ghost. Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the queen of an enemy; its wages to be sure of it." They have also issued a life of Spurgeon, with portrait and illustrations, at their usual low price of 20 cents, and announce for 40 cents "Those Sayings of Mine," by Dr. Parker of London, and "Dickens's Christmas Fables Complete," 2 vols. at 25 cents each, both full page engravings. These issues place good literature and fresh, within reach of the most limited incomes.