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No. 2.

THE SPIRIT IN OUR CHURCHES.*

REV. BENJAMIN W. DAY.

Is there anything of such vital importance to the peace and prosperity of our Churches as the presence and power of the Spirit in their midst? Christians are God's witnesses, lights in a world of darkness and sin, watchmen to warn men of danger and point out the way whereby they can flee from the wrath to come, and lay hold upon the hope set before them in the gospel.

The power to be true witnesses, to shine forth as bright lights, is of God and not of man. We can do nothing of ourselves, but are weak, helpless, and dismayed; while with Jehovah on our side we can do all things, and are more than conquerors over every opposing force.

This divine power working in us and through us is not only needed, but is also promised, and has been poured out. The Lord Jesus, at the day of Pentecost, shed forth His gracious influences upon the primitive Church; and this was given, not as a mere transitory effusion, but as a permanent force, to abide with her for ever, and constitute her real glory and strength.

It is true that in some of its manifestations it seems to belong specially to the Apostolic age. We see no more the outward sign of cloven tongues like as of fire, abiding on the heads of believers; nor do we enjoy the miraculous gift of speaking in other languages than our own the wonderful works of God. These gifts have long since passed away, but not so the convincing, converting power of speaking God's words, and sending it home to the hearts of men, in a way that they can neither gainsay nor resist. This abides in all its strength, and can be wielded by every one who sincerely longs for it, and whose heart and soul is prepared for its reception. In proof of this let us look at the way in which the Spirit was first poured out.

It was on one of the great annual feast days, the day of Pentecost, that Jesus fulfilled his promise and sent down the Spirit with its life-giving power on the Church. Christ the passover had been already sacrificed for them, his blood sprinkled upon their hearts and consciences, and complete deliverance vouchsafed from the bondage of corruption and the ceremonies of the law. The Apostles and brethren who then constituted the Church were free men, who rejoiced in their freedom; but, like the Jews after their coming out of Egypt, they were very weak and ignorant. They needed the law of the Spirit of life in Christ Jesus to be more fully revealed, and some public acknowledgment of being called of God to the great work of proclaiming abroad the truths of the gospel. In harmony with this, the command had been given, "Tarry yet at Jerusalem, until ye be endued with power from on high." Not long did they have to wait, but

* Essay read before the Congregational Union of Ontario and Quebec, June, 1873.

still long enough to try their faith, and prove whether their hearts were right before God. For ten days they continued in prayer and supplication, looking for the fulfilment of the promise. Jesus had assured them before his ascension that they should be baptized with the Holy Ghost not many days hence ; and they determined to wait until this baptism came down. What a spectacle, and what an example to follow ! There is the waiting Church in that upper room at Jerusalem, not sitting down in idleness and inactivity ; but waiting at the throne of grace, pouring out their hearts in earnest supplication, and confidently expecting to receive power from on high. They wait, and when Jehovah's set time has come the blessing descends.

Look first at the position in which his blessing finds them. They were all with one accord in one place. Of all that hundred and twenty mentioned in the previous chapter, not one is absent. There are the Apostles, the women, Mary the mother of Jesus, and his brethren ; their hearts all glowing with love to the glorified Saviour, looking for the fulfilment of his promise.

Not only, however, are they all gathered together in one place, but, better still ; they are all of one accord. There are no divisions, strifes, or upbraidings of one another for past unfaithfulness. While Jesus was with them in bodily form, very often had they fallen out by the way, and given vent to angry words, jealousies and variance. Now, however, this has all ceased. They are united together in the closest bonds of fellowship and peace. They are one in heart, in soul, desire and expectation. Glorious fact—mighty source of strength and energy for the Lord's work, this being of one accord. United they stand side by side, are helpers of one another's faith and love, are prepared for the reception of the blessing, and able to cope successfully with the powers of the world, the flesh and the devil. Union is strength ; it is a mighty power in itself, and must prevail more and more in the Church, if she would secure the divine influences, and walk in the strength of omnipotence. Nothing grieves the Spirit so much as strife and variance ; while on the other hand, if Christians love one another and are of one accord, they can then lay hold of the Spirit, and confidently expect its blessed influences to be poured out.

Look now at the way in which this divine power comes down. They are gathered together with one accord in one place, when suddenly there comes a sound from heaven as of a rushing mighty wind, and fills all the place where they were assembled. It is not a natural wind, but something far more mysterious, a spiritual force, which, rushing on with overwhelming power, surrounds them on every side. It comes down from heaven, and there is seen as the result, resting upon the heads of them all, "cloven tongues like as of fire." Tongues, to signify that the power of God under the new dispensation should be manifested forth through the living voice of men, commending the truth to the hearts and consciences of the unconverted. Cloven tongues, to show the diversities of the Spirit's operations, and that the Gospel was not to be proclaimed only in one language, but that all nations should hear in their own familiar speech the glad tidings of the Gospel of peace ; and tongues of fire, to set forth the irresistible energy, the burning fiery eloquence with which the Apostles should speak, and quicken into spiritual life those dead in trespasses and sins.

Yes, the influence of the Spirit, as it manifests itself forth through the living voice of man, is indeed a tongue of fire, which strikes the heart of the sinner, burns out the dross and corruption of the soul, and warms up our whole spiritual nature with the living flame of love, joy, peace, gentleness, goodness and faith.

Mark again the persons upon whom these cloven tongues descend. It comes upon each one of them. It was not the twelve Apostles only, or the seventy whom the Lord had ordained as preachers of the word, who received the divine influence, but the women also with Mary the mother of Jesus and his brethren. They were all filled with the Holy Ghost. No one among that hundred and twenty was left without the cloven tongue, but upon every one the divine fire

descended, and gave them power to speak burning words of truth and salvation. It was not then a mere ministerial gift, but one that was given to the whole Church; the weak as well as the strong; the rude in speech as well as the learned and eloquent; the lowest believer as well as the chief Apostles.

What a rebuke we have in this fact to the false and unscriptural notion, so prevalent amongst many, that God only gives the tongue of the Spirit's power, for the conversion of souls, to a particular class in the Church; and that it is vain for any one but those called to the work of the ministry to look for such a gift. Are not these ideas, thoughts of unbelief, and want of a clear apprehension of God's purposes of love to the world? Is it not limiting the power of God in a way that he has not done himself? From the present passage we are plainly taught that God is willing to give tongues of fire and hearts of love to all who seek it in the appointed means. His ministry for the conversion of souls, and the building up of the Church, includes the whole body of the faithful; and very often we see that from the very lowest ranks of society, from the weak and ignorant, God raises up men, and gives them a power and influence for good over their fellows such as is not exercised by the most learned and eloquent ministers that the Church has sent forth. "Yes, in these last days," saith the Lord, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." Be it ours then to seek this tongue of fire, and learn from God's word that it belongs to no particular class, but is poured out upon all whose hearts are prepared for its reception.

Behold now the effects of this divine influence upon the disciples. They were all filled with the Holy Ghost. It came upon them in no partial manner, but filled the souls to overflowing, so that they were brought completely under its influence. Filled with the Holy Ghost! What a grand and elevated position to be in? Every faculty illuminated, every affection purified, the whole nature transformed into the likeness of Jesus, the soul endued with divine power, and the tongue uttering forth words that pierce through the hearts of the unconverted and cause them to cry out, "Men and brethren, what shall we do?"

Is not this a position to be coveted by every believer, and one concerning which we may well ask the question, "Is it within our reach?" That it is something *special, something not enjoyed by all God's people, is quite evident, if we look abroad upon the Church.* Are we, however, to conclude from this fact that it is not within the reach of all? God forbid that we should form such a low and unworthy view of the willingness of our Divine Father to pour out his Holy Spirit. He is able and willing to bless us more exceedingly abundant above all that we can ask or think. It is his wish that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness. It is the privilege of every believer to know the love of Christ, which surpasseth knowledge, and be filled with all the fulness of God. This divine power will work in us, and all grace shall abound towards you; that ye always having all sufficiency in all things, may abound to every good word and work. How many of us, however, come to occupy this glorious position, of being filled with all the fulness of God? As believers, no matter how weak we may be, we receive the Holy Spirit at our conversion; but we are not thereby filled with its divine influences. Our bodies become temples of the Holy Ghost; but still every part of that temple is not always illuminated and warmed up by the fire of God. There is many a dark crevice, many a nook or chamber of the Christian's heart, which is often very far from being filled with the Spirit.

In proof of this, look at the imperfections and shortcomings of God's people. How many, though sincere and earnest, are yet so weak as to be constantly falling away under the power of temptation, making themselves miserable, and dishonouring the Lord's cause? How many live far below their privileges; are cold,

worldly, indolent ; and instead of experiencing that peace which passeth all understanding, shed abroad in their hearts, are full of doubts and fears, and scarcely know whether they are Christians or not ? Is there not a large amount of pride, unholy ambition and selfishness in the Church ? How many professors are like the Laodiceans, think themselves to be rich, increased in goods, and have need of nothing, and know not that they are wretched, miserable, poor, blind and naked ; while how many more there are like the Ephesians, who, in the midst of much outward zeal and activity, have left their first love, and are consequently very weak and imperfect before God. Is it not a fact that very many in the Church are foolish, ignorant and blind, and need to be taught what are the first principles of the doctrines of Christ ? They know nothing as they ought to know it ; they are but babes in Christ ; they make no progress, have no spiritual enjoyment themselves, or any power to commend the Gospel to a world lying in wickedness. There is indeed a vast amount of ignorance with regard to the higher doctrines of the Gospel, and a great lack of that self-consecration to Christ which the Apostle refers to when he beseeches Christians, by the mercies of God, to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. Such phases of Christian life and practice, alas so common, are very imperfect, and far below what it becomes us to exemplify before the world. God wants all his professed people to shine as bright lights in the midst of a crooked and perverse generation, to be living epistles, known and read of all men ; but how can any one do this whose Christian life is like what we have described, and who continue babes instead of going on to perfection ?

The true remedy for all this is to be filled with the Holy Ghost. This is the blessed privilege of all believers. We need not remain far from God, but can walk all day long in the light of his countenance, and be filled to overflowing with divine influences. This, according to the Apostle Paul, is just as easy of attainment as it is to be brought under the influence of intoxicating drinks.

We know how easy this is, and what the terrible consequences are ; but just so easy is it for us to be filled with the Spirit. Listen to the Apostle's words :—" Be not drunk with wine, but be ye filled with the Spirit." Drink in divine influences. Become God-intoxicated men, and so exemplify the true power of the Gospel to purify and elevate our whole nature. Filled with the Holy Ghost !—oh, how earnestly should this be sought by every one of us. We need it not only for ourselves, but also for the sake of a world lying in wickedness. Is there not a crying necessity for more power to descend upon the Church, if she would be true to her mission, and become a faithful witness for Jesus ? The ministry needs power to overcome the fierce opposition of the world, the flesh and the devil, and to commend the truth to the hearts and consciences of the unconverted. The power required for this is not the power of eloquence, genius, learning, or of fiery zeal and activity in the Lord's cause : for we may have all these and yet fail to save a single soul ; but it is the power of the Holy Spirit, coming down from above, dwelling in our hearts, driving out all sin, imparting divine strength, and thus making us valiant soldiers, mighty conquerors over every opposing force. The Apostles possessed this power ; and though unlearned and ignorant men, yet they wielded an almost overpowering influence, and uttered forth words which their adversaries could neither gainsay nor resist. They speak, and their words are like a sharp two-edged sword, which pierces the heart of three thousand souls and causes them to cry out, " Men and brethren, what must we do ? " It is the same now. Let the Spirit of God take possession of a man, and put words in his mouth for the proclamation of the Gospel ; then, though rude in speech and weak in utterance, he shall yet convince and convert sinners from the error of their ways, and bring them to the feet of Jesus.

Moreover, it is in the possession of this divine power that the glory and strength of the Church consists. What avails all our eloquence, learning, zeal, activity, and earnestness without it ? We may build splendid structures ; we may possess the most learned and eloquent ministry the world has ever seen ; we may

increase in numbers, in wealth, in influence, and in everything that is outwardly attractive; but amid it all we may have but little of the Spirit's presence and power. None of these are true tests of spiritual prosperity, but only the working of the Spirit within us, and from us spreading itself abroad throughout the world. The glory of the Church does not consist in her numbers, her wealth, the eloquence and learning of her ministers, or the grandeur or imposing nature of her ceremonies; but in the fact that she is the City of God, the holy place, the tabernacle of the Most High. It is only when God is known in her palaces for a refuge, when the Shekinah rests upon her, that she shines forth in her true beauty and strength.

With this she looks forth as the morning; a morning without clouds and darkness; and appears walking in majesty, fair as the moon, clear as the sun, and terrible as an army with banners. Should not then every Christian heart be burdened with an earnest longing to see the power of God descend upon us in rich and glorious abundance?

Moreover, never let us be content with the partial influences of the Spirit; but let us aspire to be filled with all the fulness of God; to have our whole nature transformed, and so be made the means of rousing up and quickening into spiritual life those dead in trespasses and sins. The primitive Church was so filled; while believers in all ages have sought and found this glorious gift, this mighty power, this life-giving energy. Is there anything but their own unbelief, their hardness of heart, that prevents every member of Christ's Church from being filled with the Spirit? Ye have not, because ye ask not, or because ye ask amiss, that ye may consume it on your lusts. He that believeth, out of him shall flow rivers of living water. All things are ready. The Lord has provided a stream of divine grace; the fountain is opened; the pure river of the water of life flows out of the throne of God and of the Lamb. You are called to this fountain; and with you it rests to drink, and be filled with the Spirit. The Lord waits to be gracious, and is far more willing to bless than we are to ask. He is the same loving, gracious Jehovah that he was in primitive times. We are not straitened in him, but we are straitened in ourselves. Listen to his gracious words: "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." Let us take hold of this "how much more"—and plead it before the throne of grace. Christ declares: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven."

Can there not be this agreement among us to ask the gift of the Spirit? Why could not we who are the ministers of Christ, meet together from time to time in twos and threes, and have special days of fasting and prayer to obtain power from on high? We need it, our churches need it, and so do the souls of thousands perishing around us. It is by prayer and fasting that this power is brought down; personal, united, earnest, persevering prayer, that will not be denied, but which, taking hold of God's strength, exclaims in the language of the patriarch Jacob: "I will not let thee go except thou bless me." Such prayer is never offered in vain, but must prevail.

The promise abides faithful: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders; gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people: Where is their God? Then the Lord will be jealous for his land, and pity his people." "Then shall ye know, if ye follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain on the earth."

“ Spirit divine, attend our prayer,
 Make a lost world thy home ;
 Descend with all thy gracious power—
 O come, Great Spirit, come

PIONEER PREACHERS IN THE EASTERN TOWNSHIPS.

B. F. HUBBARD, ESQ., STANSTEAD PLAIN, P. Q.

THE following sketches are connected with my account of the Congregational churches of Stanstead County, which was published in your Magazine some few years ago :—

REV. JAMES HOBART,

The pioneer Congregational preacher at Stanstead, was born in Plymouth, N. H., August 2, 1766 ; graduated at Dartmouth in 1794. In 1798 was installed pastor of the Congregational church in Berlin, Vt. His eldest sister had married and settled in the west part of Stanstead ; and being led frequently to visit that place, he improved faithfully those visits in preaching to the early settlers in the different neighbourhoods. His first visit to the settlement at Stanstead Plain was in 1804. His subsequent labours in Stanstead have been previously noted. After his retirement from the pastorate of the church in Berlin, where he had remained for more than thirty years, he preached in various destitute places in Vermont and New Hampshire, and died in 1864, at the advanced age of ninety-seven years. He was an able and highly useful minister of the gospel.

REV. LUTHER LELAND

Was born in Holliston, Mass., October 31, 1781 ; graduated at Middlebury in 1806 ; studied theology with Rev. Asa Burton, D. D., of Thetford, Vt. ; was ordained pastor of the Congregational church in Derby, Vt., in 1810 ; was for several years the only Congregational minister in Orleans and Stanstead Counties, and performed a large amount of missionary labour in the neighbouring towns. In 1812 he was chaplain of the United States' troops, then stationed at Derby Line. Previous to that time, and up to 1816, he had preached a part of the time in Stanstead, and assisted in the organization of the Congregational church of that place. He subsequently organized churches in Barton, Coventry, Eden, and Jay, in Vermont. In each of these places he laboured at different seasons with much success, revivals of religion invariably attending his ministry. His salary from all sources was but small, and paid chiefly in grain. His privations were many, but he “ endured hardness as a good soldier of Christ ” for twelve years. He died November 9, 1822, in the 42nd year of his age.

REV. JOHN JACKSON

Was born in Petersham, Mass., in 1771 ; graduated at Dartmouth ; studied theology at Salem and Montague, Mass. ; was ordained pastor of the Congregational church in Dill, Mass., in 1798. He emigrated to Canada in 1811 ; settled in Stukely, P. Q. ; and in 1815 removed with his family to Brome. His labours were mostly of a missionary character, preaching in the settlements west of the lake. His first visit to Stanstead was in 1814, from which time he occasionally supplied the settlement at the Plain until 1816. He continued his labours five years longer, preaching as opportunity presented, until, from the failure of his health, and the necessities of a young and rising family, he was induced to engage in agricultural pursuits, and to retire from the ministry. He was afterwards appointed magistrate, and was for several years actively employed in public

affairs. He was ever foremost in sustaining the ordinances of the gospel, and his efforts and prayers were answered in an improved state of religious society, and in the erection of a meeting-house and the organization of a church, in which one of his sons long sustained the office of deacon. This church having been established, his work on earth seemed to have been done. He died March 18, 1844, aged 73 years.

REV. ANDREW RANKIN

Was born in Littleton, N. H., November 1, 1796; graduated at Dartmouth; studied theology at Salem and Andover, Mass.; was licensed in 1821; laboured some years as a missionary, and as a supply for the churches in Campton and Thornton, N. H.; subsequently settled in Thornton, and afterwards accepted a call from the Congregational church of Stanstead. The brick church at the north end of the Plain was built during the time of his ministry, and the dedicatory exercises were conducted under his direction. He was succeeded by Rev. Joseph Gibb, and for many years was obliged, from ill-health, to desist measurably from the active duties of the ministry. We find him engaged at different times in the movements of the American Temperance Society, and in supplying various churches in Vermont and New Hampshire. His last charge was the church in Danbury, N. H. From the dislocation of his shoulder, and other injuries received by being thrown from a carriage, he resigned in 1862. In speaking of himself, he said—"I have reason to bless God that he put me into the work of the ministry of the gospel, and that, at an advanced age, I feel, by his grace, ready to be offered; and wait with blissful anticipations the coming of my Lord and Master to receive me to endless glory!" He died in 1865, aged 69 years.

REV. JOSEPH GIBB

Was born in Aberdeenshire, Scotland, in 1776. His father had been a farmer, and the education of the son was designed for that employment; but even in early life he displayed a thirst for knowledge, and spent all his pocket-money for books. These he carefully read and re-read, and thus assiduously cultivated that mental power which rendered him eminent as a biblical scholar. His predilections were for the gospel ministry, and these induced him to enter upon a course of classical and theological study at the Haldane Institute in Edinburgh. After completing his course, he was licensed, and preached for some time with usefulness in the Highlands. In 1809 he was installed pastor of the church in Banff, where he continued to labour with much acceptance and usefulness for twenty years, and succeeded in building up a church distinguished for piety and intelligence. Having heard and read much of the revivals of religion in America, he resigned his charge in Scotland to seek a home in the West. He arrived at Montreal early in 1829, and, after supplying the Presbyterian church of that city for a season, he accepted a call from the Congregational church of Stanstead, and was installed over that church in the spring of 1829. Soon after his settlement, he had the pleasure of welcoming many of his people from Scotland. They had left the land of their birth, and settled once more around him whose labours they had learned to prize so highly. For a time, things went on harmoniously; but ere long roots of bitterness sprang up, and bore their sad fruit. As before mentioned, the last days of Mr. Gibb were saddened, and mental anxiety and grief led to disease of the brain, which speedily culminated in death. In Bible research he was far in advance of his age, and "we shall not soon look upon his like again." He died June 14, 1833, in the 57th year of his age. His literary productions have already been noted.

REV. LEWIS SABIN, D.D.,

Was born in Wilbraham, Mass., April 9, 1807; graduated at Amherst College, Mass., in 1831; studied theology at Hadley and Andover, Mass.; was for some time Principal of Hopkins Academy, South Hadley, Mass.; was licensed to the

ministry in 1835 ; and in 1836 was sent by the Hampshire County Mass. Association as a missionary to Canada, where, under the auspices of the A. H. M. Society, he was assigned to Stanstead. His time of service extended to 1837, when, having received a call from the Congregational church in Templeton, Mass., he was installed pastor of that church. The degree of D.D. was subsequently conferred upon him. The time of the stay of Mr. Sabin in the church of Stanstead forms one of the brightest pages of its history. Though young in the ministry, he sustained a most trying position with much prudence and wisdom. He is an able and successful minister of the gospel.

REV. R. V. HALL

Was born in Stanstead, P. Q., January 10, 1810 ; received his preparatory training with Rev. Calvin Yale, of Charlotte, Vt. ; pursued his classical and theological studies at Auburn, N. Y. ; was licensed in 1835, and sent by the A. H. M. Society to Canada. His first station was La Prairie, P. Q. In 1837 he received a call from the Congregational church of Stanstead, over which he was installed pastor in 1838. This position he sustained during the following sixteen years. He afterwards became the pastor of the North Congregational church of Stanstead, where he remained until 1860, when he became the pastor of the Congregational church in Newport, Vt. ; and after preaching some few years in that place, he retired from the active duties of the ministry.

A MISSIONARY SCHOOL.

Translated for the " Canadian Independent " from " L'Aurore " of July 11th.

MADAME MURRAIRE'S School in the City of Quebec was established five years ago. It required courage and perseverance to brave the fanaticism of a population which has distinguished itself by violence and murder in the cause of politics and religion.

Still, the school, next to colportage, is the best means of evangelization. Without a school there is no security for a work of this kind. This was understood by its founders. The difficulties and obstacles have been numerous and constant. It required a place and apparatus ; all was not found and completed without much difficulty ; subscriptions, private donations, and sacrifice of money.

The greatest obstacles were the priests, who did not confine themselves to preaching against and excommunicating the refractory ; but they sometimes gave themselves the trouble of standing at the door of the school, to see the children who wished to enter, and forbid them. The nuns, in their schools and in families, rivalled them in zeal. One of them said one day to the children in her school, among other violent things, " The lady who teaches, ought to be taken, tied in a bag and thrown into the river."

With the help of God the school was established, and from year to year has become more numerous and interesting. Besides the instructions given by Madame Murraire, two masters are employed, one for English, and the other for music ; two branches of study much valued by the people of Quebec. * * *

The last examination took place on the 16th of June. The school-room was filled. The subjects reviewed were ; reading, writing, (English and French) the grammar of both languages, geography, arithmetic, history, composition, recitation, music, &c., sacred history and religion in general, they made an object of special interest. The replies of the scholars were prompt and clear. There was a good display of plain and fancy needlework. The pupils present numbered thirty-three, of whom twenty-seven are Roman Catholics. Since its foundation three hundred and thirty-four children have been enrolled. It is not necessary to say that because of the violent and constant opposition of which we have spoken,

many have only enjoyed the missionary's influence a few days. But all is not lost. For example, a little girl had attended this school for some months when she had the misfortune to lose her father. She was then placed in a convent by her relatives. The child wept abundantly on leaving her beloved teacher. She was within the walls of the convent for two years. But as soon as she left it, she hastened to visit Madame Muraire, shedding tears of joy at seeing her again, and assuring her of her faith in Jesus Christ as her *only* Saviour, and her desire to possess the Gospel and to keep the things which are therein taught. Since that time she has always given evidence of her attachment to the truth, but she is under surveillance and cannot act freely. Let us pray then for this young disciple and for the prosperity of this school.

[For the CANADIAN INDEPENDENT.]

HOME.

The morning sun shone soft and bright,
The air was pure and clear ;
My steady step fell quick and light,
Nor knew my soul a fear ;
For though the way was long and cold,
The end, I knew not where,
Hope's vivid pictures made me hold
To wait, or do, or dare.

But ah ! the change when evening grey
Curtained a cloudy sky,
And, languid, I retraced the way
My feet could scarce descry.
By rugged care my heart was bruised,
Hope's rainbow tints were gone,
To this world's watch and wards unused,
I could but stumble on.

The rough wind's breath, the dark sky's frown,
Fell like the stroke of wrath,
When from the heaven a star looked down,
A light beamed on my path.
The light of home ! oh, blessed light !
To weary wanderers dear,
The light of Heaven ! oh ! glorious light !
To souls that stumble here.

What matters now the weary road ?
My toil shall soon be o'er !
And oh ! at last at home with God
Life's cares shall cark no more.
Be this my hope ! be this my aim !
Though rough the road may be,
Thy feet, bless'd Jesus ! trod the same,
And I would follow Thee.

SILENCE.

How eloquent is silence ! Acquiescence, contradiction, difference, disdain, embarrassment, and awe, may all be expressed by saying nothing. It may be necessary to illustrate this apparent paradox by a few examples. Do you seek an assurance of your lady-love's affection ? The fair one confirms her lover's fondest hopes by a compliant and assenting silence. Should you hear an assertion, which you may deem false, made by some one of whose veracity politeness may withhold you from openly declaring your doubt, you denote a difference of opinion by remaining silent. Are you receiving a reprimand from a superior ? You mark your respect by an attentive silence. Are you compelled to listen to the frivolous conversation of a fop ? You signify your opinion of him by treating his loquacity with contemptuous silence. Are you in the course of any negotiation about to enter on a discussion painful to your own feelings, and to those who are concerned in it ? The subject is almost invariably prefaced by an awkward silence. Silence has also its utility and advantages. And first, what an invaluable portion of domestic strife might have been prevented, how often might the quarrel which, by mutual aggravation, has, perhaps terminated in bloodshed, have been checked at its commencement by a judicious silence ! Those persons only who have experienced them are aware of the beneficial effects of that forbearance, which to the exasperating threat, the malicious sneer, or the unjustly imputed culpability, shall never answer a word. Secondly there are not wanting instances where the reputation, fortune, the happiness, nay, the life of a fellow-creature, might be preserved by a charitable silence.

Editorial.

The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, AUGUST 1873.

OUR NATIONAL HONOUR.

THE all-absorbing topic of the present hour, throughout the Dominion, is what is known as the "Pacific Railway Scandal." With the details of the affair, together with all the more recent *dénouements* regarding it, our readers are already too familiar through the columns of the secular press, and there is no need therefore of reproducing them here. They have so long formed the staple of their editorials, and have been served up so often, and with such a variety of seasoning, and "side-dishes," as the political repast of the day, that we are almost afraid of exciting a sensation of *nausea* by any reference to them in these pages.

And yet to refuse to notice what so deeply affects the honour and wellbeing of our country, might not improperly be regarded as a dereliction of duty on our part. The questions involved in the charges and counter-charges now being everywhere discussed, are not so much *political* as they are *moral* and *religious* questions—lying at the very foundation of our dearest constitutional rights and liberties, and vitally related to all the best interests of our people.

It is sadly apparent, indeed, that the

great aim of a large portion of the secular press has been to make a political engine of the affair, by the vigorous use of which they hope to *oust* the existing Cabinet from office; and that in doing so they have been only too ready to believe, if not actually glad to find, anything that will convict them of the crimes laid against them; while, on the other hand, the ministerial press has been so eager to disprove the indictment, and to save the Ministry from condemnation and defeat, that they have refused to give credence to anything against them, however trustworthy the source from which it comes. In such a state of things it is evident that there is great danger of the real issue being lost sight of, which with every Christian, and every Canadian, ought to be, not, How will the proof, or disproof, of these charges affect the state of parties among us? but, "Are these things *true*?" And could we gain for a moment the ear of the whole Dominion, we would implore our people to lay aside all sectional and political prejudices, and address themselves, without fear or favour, to the solution of this most vital question. The honour of the whole country, no less than of the administration, is at stake. If it be true, as alleged—and our readers are as competent to judge of the value of the evidence as ourselves, so that we offer no opinion upon that point—that systematic bribery, of the most shameless and flagitious character, has been resorted to, first, by our moneyed men

to corrupt the Government, and so gain control of a Railway charter involving millions of the people's money, and millions of acres of their fair domain; and next, by the Government, or by their Railway allies, and with their knowledge and concurrence, to corrupt a sufficient number of the constituencies of the Dominion, to secure to themselves a new lease of power for years to come,—and the people are content to have it so, then may we write "Ichabod" upon the walls of our Canadian Parliament, and upon every page of our constitutional history, for "the glory is departed."

Heretofore, it has been our pride and boast that if our Legislature was not always wise, or impartial, it was, at least, free from the venality and corruption attributed to some similar bodies in the neighbouring Union; that like the Parliament of Great Britain, of which it is a smaller edition, and perhaps, in some respects, "revised and improved," it has never been implicated in any Credit-Mobilier scandal, or sold itself to any party, or scheme, for money. Our merchant princes have been among "the honourable of the earth," and perhaps none more worthily than the chief promoter of our magnificent steam marine, whose name is unhappily mixed up to such an extent with the transactions we have been referring to. Sad, indeed, will it be if investigation into these affairs dissipates all these pleasant dreams, and compels us to believe that it is no longer wholly slanderous to say of Canada, as Walpole said of the statesmen of a past age in England, that "every man has his price!"

The effect of all this, supposing that

the charges are substantiated, and especially if men convicted of such misdemeanors are allowed to go unrebuked, will be disastrous in the extreme. Success will come to be regarded as the true criterion of commercial honour: failure alone will constitute a crime. The "conscience void of offence toward God and toward all men," will be nothing, and money, and office, will be everything; and our young men, taking example from those who have achieved such brilliant success, will cast off all fear of God, and think only how they may become rich. From such deplorable results it is no less the duty of the Christian to labour, than it is to pray for deliverance.

Whichever view we may take of the matters to which we have been referring, they must be regarded with mingled feelings of shame and sorrow by every honourable mind. We exceedingly regret the occasion for this writing, and for nothing more than for the fearful amount of LYING that, on one side or the other, has grown out of it. We confess to a feeling of utter bewilderment as we read the most positive statements one day met with the most positive denial the next, and all in regard to matters concerning which there would seem to be no possibility of *misunderstanding*. The vituperation, and personalities, of our Canadian press, always bad enough, but greatly aggravated by this last born scandal, are also painful to witness at the present time. We can only hope and pray for a better and kindlier public sentiment, and that God may graciously overrule even the wrath and wickedness of men for His own glory.

WHAT SOMEBODY MEANT TO SAY.

The pressure of other business, and the absence of the brother to whom the subject was assigned by the Committee, prevented our hearing anything regarding "The Christian's duty towards the Temperance Cause," at our Union meeting. No subject, however, could have been more fitly placed upon the programme, alongside of the one treated of in the excellent paper read by Mr. Day, and published in this number; and certainly none appeals more loudly at the present time, for prompt and united action on the part of all good men. Its felt importance has brought it, again and again, under discussion in Parliament, and before our Social Science Congresses. It has forced itself upon numberless venerable Ecclesiastical Assemblies, and called forth voluminous and exhaustive Reports from Archi-episcopal Convocations. The Pulpit, the Platform, and the Press have, each in their turn, called attention to it, and yet the situation is substantially unchanged, and Intemperance stands out before us, in all its hideous proportions, as our great national curse and blot.

Not a few have battled bravely with it, in the ardour of their youth, who have since become so discouraged with the unequal contest as to relinquish it altogether, and concluded that the appetite for drink is so wide-spread, and imperious; that sin is so strong and the flesh so weak; and that the amount of capital invested in the manufacture and sale of intoxicating liquors is so great, that we do but "beat the air" in opposing it.

Others again, among whom are to be found persons occupying high positions both in Church and State, quietly ignore the question, as one of no personal concern to them; or because they regard the Temperance and Prohibitory movements as of too extreme a character, as well as of too vulgar an origin, for them to lay hold of them. Hence they keep altogether aloof, and drink their beer, and stir their toddy, strangely oblivious of the fact that *they are lending the weight of their influence to the drinking customs*, from which such a harvest of ruin and death is being constantly reaped!

Is it possible that any one claiming to be regarded as a follower of Him who "came to seek and to save that which was lost," can treat a question of such magnitude and importance with such Cain-like indifference? If a heathen Poet, knowing nothing of Divine Revelation, and without any experience of its ennobling and sanctifying power, felt that as a man, whatever pertained to humanity was of interest to him, how much more may we look for such a broad human sympathy among the followers of Jesus! And even if we are unconstrained by the love of Christ, and unawed by the majesty of the Second Great Commandment, can we forget who has said, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Let those who *will have* their beer, and their brandy, no matter who may go to per-

dition through their example, answer the question!

But as it is not *Christian*, neither is it safe for any man to say in regard to this matter, "That is no affair of mine." For even though he were absolutely assured against all danger of falling into intemperance personally,—which no one who indulges in intoxicating stimulants can be,—every thinking man must see that these drinking usages are at war with *all our material, social, and religious interests*,—with everything, in fact, that tends to make us a truly great, prosperous, and happy people. Here, for once, selfishness and benevolence occupy the same ground; for, with the exception of the manufacturers and vendors of the liquor, every one of whom might find equally remunerative, and much more reputable employment in some other way, the cry of our people, under the burdens of taxation, and wretchedness, and wrong, brought upon them by the drink traffic, reacheth unto heaven, and hath entered into the ears of the Lord of Sabaoth. "And shall not God avenge his own elect, who cry day and night unto Him, though he bear long with them?"

The cost of drunkenness, however, is not the only point at which this vice touches our self interest, whether consumers or non-consumers of these beverages ourselves. A man may be personally an abstainer, or he may be a "gin-proof" moderate drinker, but if he have a son or a family of children growing up around him, exposed to the temptation everywhere to be met with to drink, and to fall through the bad example of others, has that father no

personal interest in the suppression of this evil? Can he be *sure* that no lamb from his fold will ever be snatched away by this ravening and roaring lion? that *his* bright-eyed boy, his pride and darling, will never yield to the fascinations of the winecup, and sink into a premature and dishonoured grave? that *his* daughter, brought up so tenderly, and so sprightly and blooming, will never know the miseries and woes of a drunkard's wife; or die broken-hearted as she thinks of all the blighted affections and hopes of her budding womanhood? If he can, then let him drink;—nay, that were the world's selfish way of looking at it, but let him abstain for the sake of *somebody else's daughter!*

We are not drawing upon our fancy, or sketching experiences so rare that they are, in fact, unreal. Cases of this kind are constantly to be met with all around us, with soul-harrowing aggravations such as mere imagination could never depict. There is, indeed, scarcely a family in the land that has not suffered, in some of its nearer or remoter relations, from this fearful scourge; and there is positively none that can insure for itself absolute immunity from it, while the present drinking usages prevail, and such fatal facilities exist for their indulgence. Every father should feel that he has an all-sufficient reason for pledging himself to total abstinence in every child that sits at his table; and every mother should be constrained to a similar course, lest her daughter should err, as others have done, through the use of wine. Nay, let every one, "low and high, rich and poor together," hear the Apostolic warning, "Let him that thinketh he

standeth, take heed lest he fall," remembering how many, once as strong and virtuous as he, have yielded to temptation, and sunk beyond recovery, through tampering with drink, and be wise in time!

He, then, that will wrap himself up in his selfishness, and drink, and say, "If men will have liquor, let them have it!" imperils his own dearest interests by so doing. He gives his voice in favour of a traffic that lives upon the vices and the miseries of mankind, and that *may* yet render him seven fold into his bosom for all his sinful indifference in regard to it. He is "sowing the wind;" what if he "reap the whirlwind"?

These thoughts upon this subject may not be considered inopportune just now when popular sentiment in Ontario, at least, has so far made itself felt in the Local Parliament as to cause it to appeal to the Dominion Legislature (in whom the power alone is said to reside), to prohibit the traffic altogether. That appeal was agreed to by some of the members, doubtless, as an easy method of getting rid of a very difficult and

troublesome question. But it is surely a "sign of the times" to see such a step taken, and to find the Select Committee of the Dominion Parliament, to which it was referred, reporting favourably of the proposal. "The watchman saith, The morning cometh."

Our readers will not suppose that we think the victory won. Nay, the action of the Legislatures just alluded to, is only the signal for a fiercer and more determined struggle between the opposing forces that are. Let, then, every Christian man and woman be found on the side of temperance, every one true as steel to the principle of abstinence, and self denial for the sake of others, and *for the sake of Christ*. Let especially "the priests, the ministers of the Lord," feel the claims of this subject upon them personally, and upon their time and energies, and give themselves more heartily and hopefully to the advocacy of it in the pulpit, and on the platform, and through the press, and the victory cannot be long delayed. "The Lord of Hosts is with us!"

Correspondence.

THE LABRADOR MISSION AGAIN.
Editor Canadian Independent.

For reasons stated in the *Canadian Independent* last fall the Ladies' Missionary Society of Zion Church decided reluctantly to give up the Labrador Mission. In accordance with this decision they sent Mr. Robinson, this summer to the coast,

with directions to dispose of the Mission buildings and furniture. Mr. Robinson sailed in the beginning of June, and on his arrival wrote back to the President of the Society telling of the bitter disappointment of the people on hearing that the mission was to be given up, and of their willingness to make every possible effort if the Society would

continue to assist them. He also points out the probability of the Episcopalian Missionary moving to a point 60 or 80 miles away, thus leaving the place entirely destitute; and mentions as an encouraging fact that the people had held a meeting by themselves almost every Sabbath during the winter. He also enclosed the following letter from a prominent member of the little church:

“BONNE ESPERANCE,
18th June, 1873.

“MY DEAR MADAM,—I take the liberty of writing to you in reference to the Mission established here, at St. Paul's River.

“Mr. Robinson arrived here yesterday, and tells us that the Society that has done so much for us talks of discontinuing the Mission here. We heard so about a month ago through another channel; it has caused us much pain to hear this sad news, and all agree that it will be, as we all say, “*a bad job.*” Men who belong to the Episcopal Church have more to say even than the few who belong to our own little church. I do hope that the Society will pity us, helpless as we are.

“I have seen Mr. Alnott, the clergyman in charge here, often during the winter, and we have often talked over the prospects of the Mission. Since last summer there has been a large number of families from Newfoundland settled about 80 miles west of this place; they still continue to arrive, and there is a probability of a large number coming over this summer. They almost all belong to the Episcopal Church and Mr. Alnott told me sooner than oppose the work begun here he would settle there. He will do so, I am sure, if the Mission is only carried on.

“Mr. Robinson says he has instructions to sell the Mission House at Cariboo Island. On behalf of the people young and old, let me beg of you to reconsider your resolve; think of all the dear missionaries who have laboured among us for all these years and I am sure God will incline your hearts to help us once more to build up our altar unto Him. I am sure all of us know in how many ways we might have done more for ourselves, but experience has taught us to value

our former privileges now that we have almost lost them.

“For myself, I will gladly do all in my power to aid and help the good work on. For the people, I will promise that they will furnish the material and do all the building required. If needful I myself with my men will do *all* sooner than lose our church; but I am sure every one will gladly work for *our own dear Mission.*”

“My dear Madam, I am no learned man, and I am afraid I have not made myself understood as I would have liked to have done; will you, dear lady, use your influence in our favour and God will reward you I am sure.

“We have had a deal of sickness this winter, but we have had a little meeting on Sundays. Will you speak to the Committee for us. We promised two years ago to give Fifty dollars per year for the support of a minister, I will gladly promise it now, and every expense about building we will pay for ourselves. Dear lady, we are few in number, but who can tell the value of even one soul. I myself owe all my hopes of salvation to the Mission, and have some dear children whom I hope to see led by the help of the Mission School.

“I can say no more, but can only pray that God may guide your deliberations and incline your hearts not to cast us off to the mercies of men in whom we have no confidence and with whom we have no sympathies.

“Believe me, dear Madam,

“Yours truly,

“W. H. WHITELEY.”

After receiving these letters the Society felt that they could hardly persist in their resolution to give up the work entirely and have accordingly written to Labrador to the effect that, if the people there will take upon themselves the rebuilding of the Mission House, thus showing that they are in earnest, the Society will again endeavour to carry on the work. To do this they will of course require aid, and will have again to appeal to the Churches and Sunday Schools. Those who before promised assistance will doubtless gladly send their subscriptions and we cannot help thinking that

many others will rejoice to aid in supplying this hungry people with spiritual food. All communications to be addressed to

MRS. WILKES,
Montreal.

LETTER FROM REV. ARCHIBALD
BURPEE.

DEAR BROTHER, — Some of your readers will be sorry to learn that I have been compelled to suspend all ministerial duty in consequence of protracted sickness; and when I shall be able to resume work of any kind—if I ever do—is very uncertain. Meanwhile, God has not forsaken me. I can conceive of nothing more considerate or unobtrusive than the kindness which I have received since I came to this part of Massachusetts fifteen months ago, especially since the failure of my health. And the kindness has not been limited to new friends. From Yarmouth, N.S., my old charge, they have “sent once and again unto my necessity.” This thoughtfulness deserves to be put upon

record. Permit me, therefore, to acknowledge, with gratitude, through the “C. I.,” a remittance of \$22.75 from the officers of the Yarmouth church, and other contributions from generous friends in the same place, making a total of \$77.75, Am. cy. That the Lord may bless the donors, and make all their bed in their sickness, is the earnest prayer of your brother in Christ,

ARCHIBALD BURPEE.

Housatonic, Mass., July, 1873.

MONTREAL HYMN BOOK.

This hymn book has now been adopted by several of the leading Congregational churches in Canada, and the first edition is nearly sold out. The publishers will therefore soon be under the necessity of issuing another edition; and as inquiries have been made for various and more expensive styles of binding, they would be glad to receive suggestions from parties who contemplate adopting it, so as to be able to meet the wishes of all parties.

W.

News of the Churches.

EMBRO.—In a note, under date of July 18th, just received from the Rev. John Salmon, of Forest, he says:—“I received a letter from Embro after my return from Brantford, inviting me to visit them. This I did, which resulted in a call to take the pastoral oversight of the Congregational Church there. Before replying, I called a meeting in Embro, and they resolved to build a parsonage at once. I then accepted the call. My relationship with these churches—Forest and Warwick—ceases in September. My pastorate has continued five years the first of this month. I trust the Head of the Church may send a suitable man, or men, to fill this vacancy.”

LISTOWELL.—The church building at this place has been painted within and without, and otherwise improved, at a cost of about \$100. Other repairs are still contemplated. The congregations are steadily growing under the labours of Mr. Rose; all seem warmly attached to him, and spiritual prosperity is evident, not only in the town, but also at a station some four miles out, occupied on Sunday afternoons.—*Com.*

GUELPH.—On the evening of the 2nd of July, Mr. Goodeve, on behalf of the congregation, presented the pastor, the Rev. William Manchee, with \$109 as a tribute of their affectionate esteem, and to aid him in preparing a home for his

family, who were on their way from England. It is only just to the considerate kindness of the friends also to state that, in addition to the donation mentioned, while Mr. Manchee was absent in Montreal to meet his family, his home was invaded by good folks, on benevolent intentions bent, who supplied the house with various fittings and furnishings, so as to make the house look bright and cheery. In this "labour of love," "young men and maidens" wrought vigorously with their parents and older friends in these efforts to make their new pastor feel "at home" amongst them.

May the Lord graciously grant that the prospect of usefulness which opens before our friends in this new relationship may be abundantly realised, and that pastor and people may have many years of devoted and successful work in the service of Christ.

GUELPH.—Installation Service.—The Rev. William Manchee, whose invitation to and acceptance of the pastoral oversight of the church in Guelph was announced several months since, was formally installed in his new charge on the 10th July. An informal conference of the brethren who had been invited to take part in the exercises, was held in the vestry an hour before the public services, when Mr. Manchee laid before them a very clear and concise statement of his doctrinal and ecclesiastical views, which received their very hearty concurrence.

On assembling in the church we found a large audience awaiting with eager interest the services of the evening. The Rev. W. Clarke was asked by the brethren to preside, and the Rev. J. Unsworth, of Georgetown, at their request, conducted the devotional exercises, in the place of Rev. E. Barker, of Fergus, who was unavoidably prevented from being with us. The Rev. J. Wood, of Brantford, gave a brief statement of the ecclesiastical principles of the body, founded upon 1 Tim. iii. 15:—"The house of God, which is the church of the living God, the pillar and ground of the truth." The Rev. W. H. Allworth, of Paris, proposed the usual questions, and offered the prayer of installation. After which Mr. Unsworth, on behalf of

the brethren present from a distance, and the Rev. Mr. Torrance, of Guelph, on behalf of the ministers of the town, gave Mr. Manchee the right hand of fellowship, in a few words of welcome.

The Rev. W. F. Clarke, the late pastor, then addressed the newly installed minister, and the Rev. F. H. Marling, of Toronto, the church, on their relative and mutual duties, and the services closed with many an earnest prayer for the divine blessing on the ministry so auspiciously commenced. May the expectations awakened be abundantly realized!

W.

THE GUELPH SECTION of the Western Association held its Quarterly Meeting at Listowel, on the 15th and 16th ult. The sermon was preached on the former evening by the Rev. S. Snider, from 2nd Cor. v. 14, 15, "For the love of Christ constraineth us," &c. This was followed by the Communion Service, which was participated in, not only by the church and members of the Section present, but by a number from other denominations in the town, including two of their ministers. The occasion was felt to be a most hallowed one. On the second day, reports were given of the several churches represented, and of some also unrepresented, so far as information could be obtained respecting them. In this way much time was spent most pleasantly and profitably; all were mutually edified and stimulated by the questions and answers about prayer-meetings, Sunday-schools, finances, &c., of the several churches. Special prayer was offered, as well as advice tendered, in regard to cases of difficulty. Mr. John Rogerson, of Walkerton, described the condition of that rising town and vicinity as requiring our help, there being many families holding our principles who do not unite with the other bodies. A plan was proposed for permanent occupancy of the ground, which will probably be carried out in a short time. The Listowel church applied formally for advice respecting the ordination of Mr. E. Rose, whom they had called to the pastorate, after a satisfactory probation of about three months. They were advised to apply at

the September meeting of the Western Association, to other ministers and churches besides those in the Section, representing the Missionary Society and the denomination generally, and whom they would desire to assist in the ordination service. This advice was cordially received by the parties concerned. The committee appointed at the last Quarterly Meeting, to confer with Mr. Richard Wickett, of Howick, respecting his entering our ministry and college, reported that the College Board would gladly accept Mr. W. for the whole of the "short course," but declined taking him for a briefer period; and that Mr. W. now thought he could overcome the difficulties that first presented themselves to a three years' course, and would endeavour to enter college next year, if he could not succeed the present year. During the afternoon, a very interesting conversation took place about prayer-meetings, introduced by Brother Snider. A discussion so full of wise suggestions as this was, coming from delegates as well as pastors, and from some who had enjoyed the privilege of attending the best-conducted prayer-meetings in other parts of the world, cannot but be of profit to those who heard it. The second evening meeting, like that of the evening before, was well attended. The chairman of the Section, Rev. W. Manchee, still presided in his happy way, while the audience were addressed briefly on various practical subjects, such as "The Spirit's Leading," "Decision for Christ," "Dangers of Indecision," by Bros. Barker, Snider and Wickett; general expressions of fraternal feeling and congratulations of the Listowel church, on its present appearances of prosperity, by Rev'ds. Messrs. Reid, (E. M.), Scott, M. A., (Wes.), and Bell, (C. P.)—ministers of the town. The pastor-elect closed with a few happy remarks appropriate to the occasion. The hospitality of the Listowel friends in the warm reception they had given the Section, and their trouble at this busy season in conveying some of them from and to the nearest railway station, a distance of eight miles, was suitably acknowledged. The next meeting will be held (D. V.) at Douglas, beginning on the third Tuesday of October.

E. B., Sec.

HAMILTON.—It gives us great pleasure to learn that the Rev. H. Sanders has accepted the invitation of the church in Hamilton, to become their pastor. The intimation has come by cable, to be followed by letter, with full particulars as to when he may be expected out, so that we are unable as yet to say when he will enter upon his labours. We congratulate the church upon the result, and trust it may prove to both pastor and people a wise and happy settlement.

TIN WEDDING.—Rev. W. W. and Mrs. C. R. Smith, of Pine Grove, made the occasion of the tenth anniversary of their marriage, an excuse for inviting the members and hearers to tea at the Parsonage, on 16th July; about fifty responded to the invitation. Such an anniversary is often called a *Tin Wedding*; and the name was well justified on this occasion by a number of acceptable presents in the way of table furniture, etc., rather loosely included under the general name of "tinware." The occasion was rendered still more interesting by the presence of the venerable father and mother of the pastor. The expression of sentiment at the gathering was of the most affectionate nature toward Mr. and Mrs. Smith.

WATERLOO.—Having recently visited Waterloo, of this Province, and had an insight into the peculiar circumstances in which they are placed, it occurred to me that although not connected with that church by any pastoral relation, a short account thereof might serve a good purpose to them, and our missionary society likewise.

Yours in Gospel bonds,
July 7th, 1873. D.

Having arranged at Brantford in June last, to supply the Waterloo churches with preaching services one Sabbath, and provided for our own charge in the interim, Friday evening, June 20th, ult., found us kindly welcomed at the residence of Deacon S. McKenna. Naturally enough, our chief topic of discourse was, "The present and future prospects of the church in this place."

It is doubtless known to your readers that from last April, our friends here have been without a regular pastor, which under the circumstances has had a depressing effect on the standing of our society. During the pastorate of the Rev. H. J. Colwell, the preaching services, Sabbath school, &c., were held in the stone School-house of the village, being without a place of worship of their own, not having been sufficiently strong of themselves to build one. This building was to be torn down last week, so that they were to be deprived of any place in which to worship. It was contemplated however to apply for the use of a part of the Town Hall, for which doubtless a high rent will have to be paid, if obtained at all. Still, notwithstanding these discouraging circumstances, they wish to keep together. The general impression seems to be that if a respectable church building could only be raised, and a man of the right stamp as pastor found, they should yet arise from their embarrassments, and become a power for good in the place.

The statement was made to us, with an intelligent view of their inability to support a minister such as they need, "We know we cannot offer any inducements to such a man, we are few, and not very wealthy, but if we could secure the services of an attractive, zealous man of God, with the blessing of God we should succeed." Oh, who is there among us, fired with holy love, and prudent zeal, ready to say, "Here am I, send me." Our conviction is, if the place is to be kept up, first of all, an effort should be made to erect a church edifice at once.

Waterloo is a rising village. Last summer, no less than fifty respectable buildings went up. This summer there are upwards of fifty more in course of erection, and to be erected. Still further, it is intended to build a very large establishment as a car factory, and what seems very significant, all the shares in this undertaking have been taken up by the inhabitants themselves, with two exceptions. It is of course expected that this will occasion a large influx of artisans from different quarters, and our people feel that there will be a work for them to do in gathering into their fold

such as the Great Shepherd shall give them!

Besides all this, there are three other railroads that will concentrate at this place, in addition to the one already passing through this beautiful village. One of the three named is all but ready for putting down the rails, one of the others is already begun, we are informed, and the other intended to be soon, so that Waterloo is likely to be an important junction.

Our services on the Sabbath were times of spiritual refreshing, and it is hoped the good seed will be productive of fruit unto everlasting life.

Rev. J. Howell has supplied here at considerable inconvenience to himself from a feeling regard to the dear people without a shepherd. His reward will be on high. May brighter days soon dawn upon the struggling church at Waterloo.

Surely we cannot afford to let it drop.
Men of Israel, help!

YARMOUTH, N.S.—On the 9th of June, 1761, the first settlers arrived here, from the vicinity of Plymouth Rock, New England. The present generation, very dutifully, forget not the former days, and so observe the day as a public holiday.

To those, in the succession, there is considerable pleasure in seeing the community, by common consent, doing honour to the memory of "The Fathers."

By an interesting coincidence, there was joy, at the last celebration of the day, in the parsonage owned by the descendants of those descendants of the Pilgrim Fathers, for it so came to pass, that the 15th anniversary of the marriage of the Rev. A. McGregor and wife fell upon that day. To a people ever ambitious to be abreast of the times, the occasion suggested itself, as a convenient time, to pay their respects to their minister and his wife. Accordingly, a large self-invited and well-furnished company, spent a most agreeable evening in celebrating *the Crystal Wedding*. The display of useful and ornamental glassware was quite imposing. Intrinsically valuable, as these gifts were, they were rendered doubly precious, by their

being the exponent of goodwill and esteem. Deacon Dennis, in a few well chosen words, made the presentation on behalf of the company, expressing the hope, that the Silver Wedding might likewise be celebrated, under the same roof. With the proverbial modesty of such occasions, the gift was acknowledged, and for the rest of the evening, all went "merry as a marriage bell."

CORNWALLIS, N.S.—The first settlers of the Township of Cornwallis, N.S., were Congregationalists from New England, about the year 1760. They soon organized themselves into a church, having for their minister a Mr. Phelps, who remained with them till about 1772. Several ministers laboured with them from that time till 1870, among whom was Rev. Henry Allein, who labored very hard and earnestly, too hard for his health, it seemed, he living only three years after entering the ministry. After him rose up many of his converts and entered the field.

About this time most of the inhabitants of the valley of Cornwallis were Congregationalists, having only one or two places of worship. Meetings were often held in houses, and on some occasions in barns. These meetings were often seasons of rejoicing, the Lord being especially near to his people.

At this time Edward Manning, one of Mr. Allein's converts who had been ordained to the ministry, became a Baptist, and persuaded many of his people to turn with him, and then thought to take possession of all the church property. In this he partially failed. Among the few who still clung to the old Puritan principles were some of their descendants, who were as unyielding in the cause of right as were their forefathers. They were able to retain one of their places of worship, that now occupied by the church in Canning.

Since that time our church has passed through many trials of different kinds. Other denominations have come in on various quarters, and to-day she stands as a weather-beaten ship, battered by the waves for many years. Many souls she has safely landed on the Heavenly shore, now resting, we trust, in the arms

of their Saviour; and Jesus, her captain, is still guiding her through the rough seas, having now on board about one hundred souls as members; and, though something over one hundred years have passed since she started on her voyage, she still has the same chart and compass, and the same captain we trust.

Many of them on board have in their veins the old Puritan blood. May she ever be enabled to carry high aloft, free to the wind, "the blood-stained banner of King Emmanuel."—I. N. C. in *Congregationalist*.

LIVERPOOL, N.S.—During the past month, the Rev. James Melvin, who had been pastor of this church for the past 38 years, died at the advanced age of 73 years. His demise, of course, left the church pastorless, and, as the friends hoped, freedom from any further annoyance, and liberty to select a suitable pastor. In this bright hope, however, we regret to say, they were not allowed long to indulge; for at a meeting held only a week after Mr. Melvin's decease, the claim of another to the pastorate was put forward and asserted for three weeks, much to the injury of the good work going on, and to the sorrow of all true lovers of the cause. However, an amicable settlement is about being arrived at; and that freedom of action so much cherished, and long the boast of the churches of our order, but which the Liverpool church has been for many years sadly deprived of, will be again her's. The next thing is, when shall a pastor be obtained? A man in whose heart there ever burns a love for souls, and in whose mind there dwells not contentment unless there be a visible manifestation of a good work being done. And to such a one this field presents inducements of a more than ordinary kind. The membership, though small, could easily be increased, with God's blessing, from the material outside, the church-building, when finished, will be a handsome and commodious structure, and the greater part of the salary is secured in the Gorham bequest. The importance to our cause at large in this Province of having an influential society in this town no one can

doubt, situated as it is, being the chief commercial centre for a very extensive district. For the amount of labour expended on it during the past two months, the results have been in the highest degree satisfactory. On last Sunday, four were received into church fellowship.

DEATH OF A CLERGYMAN.—The Rev. James Melvin, the senior pastor of the Congregational Church in Liverpool, Nova Scotia, died at his residence on the 7th June, in the 74th year of his age. Mr. Melvin was originally a Free Will Baptist, but changing his ecclesiastical relations, became pastor in 1836 of the Congregational Church in Liverpool, where he remained until his death.—*St. John Telegraph.*

ST. JOHN, N.B.—The Congregational

Sunday School held their annual picnic at Torryburn, July 17. Part of the company left in the forenoon and others in the afternoon train, while many drove out. The day was very much enjoyed and the arrangements were good. All came home looking very tired, which is one of the principal objects of a pic-nic. The children, and some of a larger growth, came home laden with mosses and wild flowers, the products of the forests and fields.—*St. John (N.B.) Tribune.*

HALIFAX, N.S.—The Congregational Church in Halifax, N.S., is still without a pastor. The Rev. George Juchan, of Robbinston, Maine, occupied the pulpit for two Sundays, and the Rev. Mr. Brooks, recently of Andover Seminary, the last three Sundays in July.

Official.

CENTRAL ASSOCIATION.—The Central Association, Ontario, will meet (D.V.) in the Congregational Church, Whitby, on Tuesday, 9th September, at 3 o'clock, P.M. Papers have been asked for on "Revivals," and "Church and Prayer Meetings," and a written Sermon on Scientific and Philosophical Infidelity. The General Text is Phil. ii., 12, 13—"Work out your own salvation," etc. General session, Tuesday afternoon; evening, sermon, Rev. J. A. R. Dickson. Wednesday, forenoon and afternoon, general session; evening, "Social," and addresses from all the ministers present.

Churches in the Central Missionary District are requested to send delegates. Ministers and delegates are requested to forward their names in time to Rev. S. T. Gibbs, Whitby, so that arrangements may be made for their reception. The usual reduction on return fares may

be expected. A good meeting is hoped for.

W. W. SMITH,
Secretary.

CONGREGATIONAL UNION OF N. S. and N. B.—This body will meet (D.V.) at Yarmouth, N. S., on Saturday, the 6th of September. Early notice should be sent to Rev. A. McGregor, by pastors and delegates who purpose being present. That arrangements may be made for their accommodation.

THE CANADIAN CONGREGATIONAL YEAR-BOOK.—Churches not yet heard from are requested to forward their orders without delay, that there may be no disappointment by and by in failing to secure a copy of this manual, which will contain matter of general and permanent interest.

British and Foreign Record.

CONVERTS TO ROMANISM.—Amongst the converts to Romanism in England, within the past few years, are to be numbered Dr. Manning, the present Archbishop of Westminster; the Marquis of Bute, as the representative of a large circle of the English nobility; Miss Gladstone, sister of the Right Honorable W. E. Gladstone; Miss Stanley, sister of the Dean of Westminster; and the Rev. W. H. Wilberforce brother of the present Bishop of Winchester. It is affirmed that there are no less than *two hundred* Roman Catholic priests, who were at one time clergymen of the Church of England.

The two brothers Pulsford, though Englishmen, occupy prominent Scottish pulpits,—John succeeding his brother William at Albany Street, Edinburgh, and the latter ministering in Trinity Church, Glasgow, a new and costly building. John Pulsford has been known to a pretty wide though select circle of readers by his “*Quiet Hours*,” and a few other writings, original, quaint, and mystical, but full of purity and love. His brother has now issued a volume of *Trinity Church Sermons*, (Glasgow: Maclehose,) which will take a high place in homiletic literature,—being charged full of thought, free in spirit, and healthy in tone.

A CHURCH OF ENGLAND Temperance Society has been organized, under the auspices of the Archbishop of Canterbury, with a guarantee fund of £10,000, spread over five years.

THE OTHER SIDE OF THE QUESTION.—The following is the reply of a firm at Rotherham to a union deputation, which solicited an advance of wages:—“In the carrying on of our works we acknowledge the principles laid down in God’s Word, which recognises most fully the two

classes—viz., masters and servants, and lengthily goes into the duties, obligations and responsibilities of each, and as far as we know it, we carry out those principles—imperfectly, it may be—but we do not find in that Word the slightest reference to any intermediate class between masters and servants; in fact, to do so, in effect, would be to destroy the relationship between the two. We therefore respectfully must decline to allow any person or persons to step between us and our workmen.”—*Manchester Examiner*.

THE BIBLE IN FRANCE.—Mons. Monod, the British and Foreign Bible Society Agent in Paris, writes, in a recent number of the “*Reporter*”:

“I observe with pleasure in several letters received from *colporteurs* that more attention is given to the great object of our work, the salvation of souls. One of these men possessed of real earnestness, writes: ‘I meet every day with some who accept with pleasure the Holy Scriptures; let us pray to God that He may put us in the way of such brethren who are waiting for us without knowing us.’

“At Arras occurred the touching instance of a poor man acknowledging the Bible to be the Truth; but having no money to pay for it; suddenly he recollected that he possessed a hen, and running away with it, he sold it, and with the money bought a Bible.

“In another district, Rendu was the happy witness of the following scene. He offered the Bible to a very old man, who seized the volume eagerly, and after having glanced over it he called his children, and said, with deep emotion, ‘Children, here is at last the book of which you hear me constantly speaking, and from which are taken all the stories I tell you.’ May we not hope that the few days which this man has still to spend on earth will be made joyful by

the possession of that volume so long wished for, and which it has been the Society's glorious privilege to put in his hands!"

The African Repository brings very cheering intelligence from Africa. It says:—Ethiopia's conversion to God is promised and assured. There are rays of light in different portions of the continent, showing material, moral, and religious improvement. Not only is the Mahomedan ruler of Egypt protecting the Christian missionary, but granting him favours. The late war in Abyssinia is being overruled for the spread of the gospel in that interesting country. The diamond district continues to yield rich treasures, and the prospect is that the only remaining vestige of the nefarious slave trade will be suppressed. Several expeditions are organizing for the thorough exploration of the unknown central regions. In west Africa commerce is constantly growing, and the English language, with its noble and elevating literature, is rapidly spreading. Settlements of civilized and Christian coloured people are extending along the coast and pushing into the interior. Liberia has a bright future before her, with churches, schools, a college, wholesome laws, improved agriculture, a profitable trade, and a genial climate.

The Rev. Dr. Wegner, has, after twenty years of hard labour, completed the translation of the whole Bible into Sanscrit. The learned of the Hindoos may now investigate divine truth in the sacred language of their literature. Let us trust the day is breaking, even for them!

ICELAND, with 50,000 inhabitants, has 300 priests of the Lutheran Church. The Government pays their salaries, from \$20 to \$300 per year. But the priest does not devote all his time to ecclesiastical duties; he is farmer or blacksmith, or follows any business which may be open to him, 'labouring with his own hands.' One priest built his church at his own expense, because he received no salary, while his people were destitute of a house.

A TOUCHING incident has come to light in connection with the martyrdom of the Canadian missionary, Gordon, in the New Hebrides. Just before he was killed by a native, he had been at work on the translation of the Acts of the Apostles, and the last portion he went over was the chapter on the stoning of Stephen.

THE Theological Seminary at Oberlin is wisely enlarging its corps of instruction to keep pace with its increase in students and general prosperity. It has recently added Rev. W. W. Patton, D.D., of this city, to its list of "special lecturers" who is to give, during a brief visit each year, a course of lectures on Modern Scepticism. In lifting this important subject to a place of its own in its course, Oberlin shows a wise appreciation of the demands that will be made on the next generation of ministers.—*Advance*.

THE Germans of Iowa have concluded that it is not practicable to establish a new German Theological Seminary. They will send their young men to the Chicago Seminary, where special pains will be taken to teach them the English language, in order that they may have the benefit of the English lectures and studies. At the same time a German professorship will be founded in the Chicago Seminary as soon as money can be secured for this purpose, so that the German students may be taught in German as well as English. The recent general Association of Iowa voted in favour of this measure, which should have the active support of our German friends in every western State.—*The Advance*.

AN Illinois clergyman writes to the *Chicago Advance* anent the advance-pay no-premium system:

A cheer for you now that you have quite cleared yourself from these contrived methods of the papers to creep among the people! I take it you are now on the true basis—real worth, to be sought for that solely. Good that you have the pluck to say it: "If you don't pay for me I shall not come. I shall send ahead no premiums on my worth." That is right. Stick to it.

A CORRESPONDENT who has been present at several of Mr. Hammond's revival efforts in the west, says that his labours are confined chiefly to young people between twelve and twenty. The first half hour of each service is invariably devoted to the singing of hymns, with remarks occasionally interspersed.

Under the fostering care of the American Missionary Association, there are now five Congregational churches in Alabama, among the freedmen—all prospering. One, (at Marion) has a good brick building, which cost \$3,000; and better yet, has had two precious Revivals since its organization.

PRES. TUTTLE thinks insurance companies could afford to give ministers better rates than other people, for he finds after rummaging over several thousand pages of ministerial annals, minutes, almanacs and mortality bills, that in the case of two thousand four hundred and forty-two pastors, of all denominations, who died between A. D. 1575 and 1850, the average age was over sixty-one years. Of all denominations the Congregational ministers lived the longest on the average, sixty-five and eight-tenth years. He mentions a curious additional fact in regard to a class of 408 men, taken from the Morristown Bill of Mortality, (N.J.) that the average of the 88 men among them who were professors of religion was sixty-two years and four-tenths, whilst the average of the balance, 320, was forty-eight years and nine-tenths.

THOUGH only ten years old, Bates College is already the leading college in Maine. It is just closing up a subscription for a new endowment of \$200,000 of which Mr. Benjamin E. Bates, the liberal patron from whom it took its name, gives \$100,000. It is under Free Baptist management, though Mr. Bates belongs to another denomination.

AT the late commencement at Princeton, President McCosh stated that the individual donations to that institution in the last four years have reached the superb aggregate of \$822,700. The "way" rich men are getting into of sharing their wealth with our established colleges, as well as in founding new ones, is one of the most hopeful signs of the times.

FORTY per cent of the alumni of the Wesleyan University, at Middletown, Conn., have entered the ministry. But, while it is well officered and endowed, its classes are no larger now than thirty years ago, and the New York *Advocate* thinks that the fault is that while using every endeavour to get good teachers and endowments, there has not been enough pains taken to recruit students to use these advantages—a fault, by the way, which is not peculiar to our Methodist brethren.

EPISCOPAL.

The Episcopalians in this city are organizing the Chicago Church Guild, of which the bishop is president, and the rectors of the several churches vice-presidents. Among other things, the society will aim to establish a thorough system of missionary visitation; to aid, spiritually and temporally, members of the Guild in sickness or health; to collect and apply funds for the maintenance of worship, and for missions, for the sick and needy of the church, and for education; and to provide a central place for church work, where resident and visiting members of the church may meet for reading, conference, council, and prayer. Communicants of both sexes are eligible to membership, the subscription being \$1 per annum. They have a Guild Hall, which is open from 8 o'clock in the morning until 9 o'clock in the evening; and where a liberal supply of daily, weekly, and monthly newspapers and publications are provided for the use of members and visitors.—*Advance*.

Home and School.

THE FRENCH NOBLEMAN.

A FEW years ago a French nobleman came to this country labouring under an extraordinary depression of spirits, which he could not get rid of. He came to England to consult an eminent physician, who devoted himself especially to the treatment of diseases of the mind. * * *

Having put the usual questions to him, the doctor, after a most patient and careful examination, said, "There is nothing wrong with you, sir. I can find nothing in the state of your system to account for the melancholy of which you complain."

"That is strange," said the patient. "This depression of spirits endangers my reason. Do, doctor, help me, if you can."

"Perhaps an inordinate ambition may have something to do with it?"

"No; I have no desire for great things. I am in the position just suited to my tastes and wishes."

"Some family trouble or bereavement?"

"No, doctor; peace and love reign in my family, and my circle is unbroken."

"Have you any enemies?"

"Not that I am aware of."

"What subject most frequently occupies your thoughts?"

"You are approaching a matter which I hardly like to speak of, doctor. I am a sceptic, and the ceremonies of religion are in my view as repugnant to common sense as its mysteries are to reason. I do not believe in revelation, and yet, I must confess, one of its dogmas haunts me like a spectre. I try to persuade myself that it is the result of a disordered state of the brain; but yet my mind is continually occupied with it."

"Will you tell me what it is?"

"A vision of the last judgment is constantly present to my mind. The

end of all things seems to have come, and the great white throne is set up. There is one seated on the throne whose look of stern justice and majesty terrifies me. I hear him call me in a voice like thunder. I try to escape from his penetrating glance, but heaven and earth have disappeared, and I am left alone. Doctor, can you understand what that means, *alone*—alone in the presence of perfect purity—alone under the scrutinizing eye of one who reads me through and through? Every moment I expect to hear the awful words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"What makes you fear such a sentence?"

"Well, in the eyes of men my life is deemed irreproachable, and not without reason. I have less to accuse myself of than most of my acquaintances; but in the presence of such dazzling glory—such spotless purity—my very best actions appear black and hideous. That eye searches out the thoughts and intents of my heart; so that not a single act of my life is pure in his sight. I feel guilty and condemned, and long to find some spot where I can hide from his presence."

"Is that what causes the melancholy of which you complain?"

"I suppose so. This terrible vision is always before me. I cannot get rid of it. Sometimes I think it is only imagination, the effect of a depressed state of the nervous system, and that when I get strong it will pass away. But then again the thought forces itself upon me,—What if after all it should be a Divine truth—a scene in which I must in reality some day appear? My mind gets bewildered with these conflicting thoughts, and I look and long in vain for deliverance. This is a humbling confession for a man of my views, doctor."

"I have by me an old book, which

contains a remedy for your disease," said the doctor, with confidence, as he turned to his book-case and took down a book, which bore the marks of frequent use. He turned over a few pages, and then handing the book to his patient, he requested him to read aloud the lines to which he pointed.

He read as follows:—

"Who hath believed our report? and to whom is the arm of the Lord revealed?"

Doctor.—"The unbelief which the prophet complained of two thousand six hundred years ago, exists in our own day. Who among the millions in our so-called Christian countries believes this report?"

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

"Of whom do these verses speak?"

"Of the Lord Jesus Christ, God's only-begotten Son, whom he sent into the world, that by his propitiatory death he might make atonement for sin."

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

"That is indeed true: we have not esteemed him."

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."

"Here again the prophecy has been fulfilled."

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"What does that mean, doctor?"

"That the Son of God took the sinner's place, and bore the punishment due to the sinner. He became the willing victim, and God laid upon him the iniquity of us all, and with his stripes we are healed."

"What! did the Son of God take my place and die for me?"

"The Lord hath laid on him the iniquity of us all."

"If that be so, there is no punishment for me."

"The chastisement of our peace was upon him."

"Is it possible, doctor? What Divine beauty and simplicity! The guiltless dies for the guilty!"

"Read on a little further."

"He was oppressed, and he was afflicted, yet he opened not his mouth."

"Because he stood there as the willing substitute."

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

"He gave up his life as a ransom for me."

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."

"Praise the Lord! He took the sinner's place."

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief."

"Oh! what great love to sinners!"

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

"There it is again, doctor. I see it as clearly as possible!—justified by the death of another! Oh, why did I never know this before!—'Justified'—what a word for a guilty sinner!"

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isa. liii.)

"Doctor, such a salvation could never have originated in the heart of man; none but God could plan such a salvation—none but God could carry it out.

What love in God! What love in his Son! What grandeur! What beauty! Doctor, my load is gone. I no longer fear the judgment. Christ has been judged for me. I believe in him; I trust in the value of his death on the cross."

"If you believe in the Lord Jesus Christ, he himself tells you, you have everlasting life. Read it for yourself"

"*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*" (John v. 24.)

The Count received this glorious truth then and there, and left the doctor's study a different man. His dreadful forebodings were gone; the future he no longer feared; but, like the Ethiopian of old (see Acts viii.) to whom Philip the evangelist opened out the same scripture, he received Jesus as his Saviour, and "went on his way rejoicing!" Returning home with a heart filled with gratitude, he desired henceforth to live to the glory of Him who loved him, and gave Himself for him.

Reader, that which troubled this nobleman was no mere illusion of a fevered brain. No; the judgment of the great white throne is declared in God's Word to be a solemn reality. It lies in the future of every man who does not receive the salvation which is provided for him by the death of Christ upon the cross. Our sins deserved the judgment of God; Christ bore that dreadful judgment for sinners. If we receive Him as our Substitute and Saviour, the judgment which has fallen upon Him will never be repeated. Oh, what a glorious salvation! and all are welcome to receive it, without money and without price.—*British Workman.*

A POOR SUBSTITUTE.

BY REV. JOHN HALL, D.D.

"How in the world can I find beds for them all?" said the housekeeper of a Highland laird, when he announced to her that he was bringing home ten or a dozen friends for the night. But he was not disconcerted. He knew his men.

He replied by enquiring how much whiskey was in the house. The reply was satisfactory. "Very well," said he; "you find plenty of whiskey, and they'll find beds for themselves." But the dirty floor of that Highland Castle Rackrent is a poor substitute for a clean bed. Drunken men, however, are not fastidious. It is afterwards that rheumatism, rags, and wretchedness recall the sacrifices made at the shrine of Bacchus.

But drink is made to do substitutionary duty in more ways than this, and with results no better in the end. I believe, for example, in hospitality that is not meant to display your silver or your furniture, nor to gain a place in society; but to make persons "at home" and to increase their enjoyment. I do not count that hospitality which consists in forcing ceremonies and costly waste of time on persons who have other and more agreeable things to do, or inviting those whom one wishes to invite in return. But it is a mockery of hospitality, in parlour or in dining-room, to make wine the substitute for better things, as solid and nutritious food and rational conversation. However it may be in America, in older lauds it is so easy to get wine and cake for a lunch that the temptation to it is irresistible by housekeepers; and I know, of my own knowledge, ministers and medical men thus *lunched* into drunkenness and professional ruin. If you are to be hospitable, dear ladies, give what will nourish and strengthen, not what Sir Astley Cooper pronounced synonymous with poisons.

I am in favour of good-fellowship and flow of soul. It is delightful when congenial persons meet together on equal terms, without embarrassment, without care—not hungry, nor thirsty, nor overdressed—to unbosom themselves in perfect mutual confidence. Let the wit sparkle, and the crowding reminiscences run on, and the brow of care relax, and the sunshine of human gladness fill the place; but who says that champagne bottles and flow of wine are an equivalent for these? Men without taste or manners, who cannot talk or think, can drink; and when drink has opened their mouths and loosened their tongues, they can speak, and think themselves witty, and their companions, in the same con-

dition with themselves, share in the delusion. Who has had the misfortune to be beside a group of men in this vinous elevation? Does he not remember the poor old jokes, the threadbare and incoherent wit, the coarse mirth, the maudlin, sentimentality? You wonder how a man can descend to it, till you remember he is half drunk—taste and perception—and nice sense of propriety clean gone; and you wonder how they can laugh and enjoy him, till you recollect that they are in the same condition. Ardent spirits are a poor substitute for good spirits, and flow of champagne for flow of soul.

“Men need some stimulus. They are often overworked, tired, and run down.” We know it; but drink is a poor substitute for what they want. When the horse finds himself in front of an overload, and you whip him till, with desperate, straining plunges, he moves it, you have stimulated him; but as Professor Miller long ago pointed out, you have not strengthened him. Whip-cord is a poor substitute for corn.

But to take it so is no more gross a delusion than many men and women practice. They are tired, bored, worn out, unequal to another pull; and they stimulate, and pull through. What they wanted was strength or rest; what they get is unhealthy and unnatural forcing of a jaded system, which will take unconscious revenge and demand more stimulus next time. The man who refreshes himself with beer or ale cheats himself, if Dr. Lees' statement be true, that a two pound brown loaf has more nourishment in it than 365 gallons of ale. He pays his money for lager-beer (which is now suggestively and correctly written up “bier”); and in his drink, according to Prof. Chandler, of Columbia College, he has ninety parts of dirty water, five parts of intoxicating alcohol, and five of juice of rotting barley and hops. The brewers pride themselves on using up 23,000,000 bushels of barley for beer, and giving so much employment to farmers and labourers. But to square the account, they withdraw 23,000,000 bushels of grain from the baker, enhance the cost of bread, and keep the loaf they have raised in price from the families of those who drink their beer.

Drink is one of the poorest substitutes for a languid body, a colourless cheek, or an eye that “fires not, wins not,” sparkles not as it was wont to do. Men and women delude themselves when they resort to it. I could name the lady whose doctor ordered her a glass of port wine when she “felt a sinking;” and the sinking came regularly every day, and then twice a day, and then needed more than a glass, until the doctor had to be consulted as to how to save the drunken mother of seven children under ten years of age. And he was a Christian man, and owned with keen regret that he had made a dreadful mistake, and was bound, if possible, to save her. So he banished the port wine from her house and his prescriptions. A sound minded medical man tells me that one should not sweepingly condemn the medical use of alcohol, as in certain cases of bleeding to death and bites of rattlesnakes it is the main and, indeed, only reliance. Let us, therefore, hold that dispensation is given for all such cases, including the rattlesnake sufferers; and let us be thankful that rattlesnakes are rapidly decreasing in the country.—*Independent.*

SALVATION OR SIN?—Under the influence of a sermon from the text, ‘Choose ye this day whom ye will serve,’ a young man was led to Christ. In speaking afterwards of his feelings at the time, he said, ‘When the objects of choice were so plainly set before me, and I was called to decide between them, I could not choose sin.’”

PARENTAL INSTRUCTION.—The sum of the whole matter may be expressed thus—the religious instruction of our youth, the godly example of parents, family government and discipline exercised in a firm but Christian spirit,—these, accompanied by believing prayer for our children's spiritual welfare, are the grand means which our Father in Heaven hath ordained, to the end that he might secure to the Church “a godly seed.” All other means are only subsidiary to these—such as sermons to the young, Sabbath schools, and other moral influences outside the family. Even

the Sabbath school, however useful in some respects, more especially in gathering in the outcast and the neglected from among the youth of our un-Christianized population, should never be allowed to usurp the place assigned to family instruction and training.—*Presb. Record.*

A SHORT SERMON ON THE DECALOGUE.

Introduction—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty OF ALL."

Our Sin—We break the first commandment by loving something else more than God.

We break the second commandment by giving God only formal observances, instead of true worship.

We break the third commandment by irreverent quotations of Scripture; and making the attributes of God, such as mercy and goodness, the waste-words of our conversation.

We break the fourth commandment by Sunday visiting and worldly talk.

We break the fifth commandment by irreverence towards old age and supplanting parents.

We break the sixth commandment by anger and by carrying grudges.

We break the seventh commandment by prurient jesting and dancing polkas.

We break the eighth commandment by overreaching in bargains and worldliness.

We break the ninth commandment by colouring narrations and keeping back part of the truth.

We break the tenth commandment by discontent and envy.

The Remedy—"The blood of Jesus Christ, His son, cleanseth us from ALL SIN."

IN JEAN INGELOW'S poem "Divided," we have what may, I think, be taken as indicating a "Sinner's Progress." Two children, hand, in hand wander together, one on each side of a narrow brook. Soon the brook which once separated them becomes broad stream, across which there is no joining of hands. The

stream widens and becomes a mighty river whose waters as they roll on to the sea forbid the renewal of the sweet fellowship once enjoyed. At last the ocean broadens on the view, and one solitary figure is seen gazing with longing anxious eye across the waters where the companion of olden times has disappeared. Many there are who looking back upon the way they have come, remember the time when sin was only a narrow brook, but it widened as they advanced farther along its banks, until now it has become an ocean and as they look across the wild waters it seems as if hope were vain. Courage! Christ comes, "walking on the sea."—*Rev. A. Aucherlonie.*

THE BUILDERS OF THE ARK.

It is an appalling reflection, that of all the persons employed in the construction of the Ark, which was to be a sure refuge for Noah and his family, no one but himself entered that ark. For one hundred and twenty years they worked away upon the structure, careless and unmindful, laughing and jesting, wholly regardless of righteous Noah's solemn appeals, warning and counsel; and so, when the terrible ordeal came, they had no part or entrance into the ark of refuge which their own hands had fashioned, but were buried beneath the waters, everlasting monuments of God's wrath and displeasure. And is it not so now? Are there not many who, with generous deeds and useful hands, are speeding on the cause of Christ, assisting in the great Ark of Salvation, whose own hearts have been touched, and who in the last day will have no entrance or place in the Kingdom of Heaven? M. E. D.

CHILDREN ATTENDING CHURCH.

Children understand more and better than we usually think. A minimum of truth fastened to the memory, proves, not seldom, to be the sword of the Spirit which saves a soul. Put the question of understanding aside, the habit of attending church is invaluable, and the practice should be insisted on

while the child is young, till it becomes a fixed habit. "While my boy eats at my table," says one, "he must sit in my pew." A good dictum perhaps; but should not the parents and the preacher come to an understanding about the fare? Should not the pulpit, in its mental provision for the child, offer some of the nourishment and attractiveness of the parent's-table.

"TWO OR THREE."

"Ae stick'll never burn! Put mair wood on the fire, laddie; ae stick'll never burn!" my old Scotch grandfather used to say to his boys. Sometimes when the fire in the heart burns low, and love to the Saviour grows faint, it would glow warm and bright again if it could only touch another stick. What we need, next to earnest prayer to God and communion with Christ, is communion with each other. "Where two or three are gathered together."

"BETTER THAN SMOKE."

"During the past twenty-seven years," said a working-man at a temperance meeting held in London, "I have abstained from tobacco, and put the money it used to cost me into the National Freehold Land and Building Society. A short time since I withdrew it, and the sum I received was £127 10s. That is better than smoke. With this money I was lately able to place my son in business, and I am glad to be able to say that he is doing well."

THE NEW SONG.—The man had been living a poor, feeble, dwarfish life. He was out of the sepulchre; and yet he had always sat at the grave's mouth in a "dead and alive" condition, with no ring in his devotions and no power in his prayers. His pulse was low. His doubts hung like heavy, spongy clouds, close down to the horizon. Seldom had he known one streak of clear blue sky. He barely hoped that he was a child of God; the assurance of acceptance he

knew no more about than he knew about Sanscrit or Arabic.

But the best of blessings has come to that man's soul—the blessings of a new baptism. New light has broken upon him—the open vision of Christ Jesus as a complete and victorious Saviour. He has repented of his long disgraceful doubts and deadness. He has *begun to believe*. He has begun to read God's word with new eyes. He has begun to pray the prayer of faith, and to live the higher life of self-consecration. He has tested Christ. He has begun to work for Christ. He has sought the "power from on high." And a new song is in that man's soul. He cannot keep it back. It breaks out. "I know whom I have believed. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For me to live is Christ!" This is his new song. There is not a richer one in Paradise. He sings it at the prayer-meeting. He sings it in his closet. He sings it as the music to which he keeps step in a stronger, purer, sweeter, holier, and more useful life. When a whole church begins to know such an experience it is in a true, heaven-born revival.—*Theodore Cuyler*.

A SOUND OPINION.—An influential Baptist pastor in Ontario, speaking of the advantages to a man of taking and reading his own denominational paper, says when this is not done, "A brother gets out of sympathy with the denomination in the prosecution of its great enterprises, because he does not and cannot know what the churches are doing for Christ, and what Christ is doing for the churches."

CHURCH BUILDING.—An architect says,—"I have been studying a new 'catechism' on this very subject for the proper shape of an audience room, and how to seat the people. My first principle is to group the audience just as closely to the pulpit as possible; second, to seat the audience on an inclined floor; third, to so proportion (when practicable) that the platform shall be on the long side of the auditorium;

fourth, to shape the auditorium to a half-circle, which has proved to be the only form producing perfect acoustic effects, with proportions harmonizing.

GOOD ADVICE.—If you are away from your own church but for a few months, take your letter and identify yourself in the fellowship of the church where your lot is cast.—*Religious Herald.*

AN ILLUSTRATION.—You have seen the children of some family walking to church, all clothed in a different colour. Yet are they all children of one parent, all brothers and sisters. So the various denominations of God's believing people.

NOTHING stands written in holy Scripture from beginning to end harder than this, "They shall go away into everlasting punishment." Will it really be so? Is it possible? To this I have only to answer, it stands thus written, I can and dare preach nothing else than what is written.—*Uthorn.*

A GENTLEMAN who has visited among the Sunday-schools in the British American Provinces within the past year writes to a friend:

"At a school in Halifax I saw a very nice plan. Some of the teachers and children brought bouquets of flowers with them, which were put in vases on the superintendent's table, where they remained until the close of the day's exercises; and the pretty nosegays were sent as remembrances to any of the children who had been detained at home by illness. This idea so commended itself to our teachers that we have adopted the same plan in the school with which I am connected. *N. Y. Independent.*

A LITTLE INCIDENT at Montreal will serve to illustrate how easily stories and traditions of miracles may have been started. A cross of moisture has been noticed to appear at night and disappear in the morning. Many devout souls were convinced that a saint was

buried there, and eager crowds came to carry away the holy soil. The saint that lay beneath proved to be the intersecting water-pipes, which had a defective joint that supplied the moisture for the miracle.

A CERTAIN FEARFUL LOOKING FOR OF JUDGMENT.—Two soldiers once entered the valley of Jehoshaphat, when one of them said in a profane jest: "Here will be the general judgment of the world, and I will now take my place where I shall then sit." So he chose out his spot and, sitting down, raised his eyes to heaven as if to receive his sentence. Instantly God flashed into his soul such a sense of his sinful life, such a dread of coming before the bar of God that he fell upon the earth in agony. Ever after he lived with the thought of the last account ever present to his mind.

IF there is some little thing I can do for Christ, though my minister will not know about it, though the deacons and elders will not know, and nobody will know, and if I leave it undone nobody will suffer any calamity because of it; but if I do it, it will please my Lord, and I shall enjoy the sense of having done it to Him, therefore will I attend to it, for it is no slight work if it be for Him.—*Spurgeon.*

PROPORTIONATE GIVING:—A Bible collector, in giving his views upon this subject, sends the following illustration:

When I was in Caledonia, Racine County, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his book and said his contribution would be seventy dollars. I asked him, "Why this remarkable benevolence?" He said, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent. for the wool, butter, etc., that I

sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars." "For twenty years previous," he continued, "my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, 'there is that scattereth and yet increaseth,' and 'the liberal soul shall be made fat.'" How many will follow this man's example?

"AH, SIR, THAT WORD, BELIEVE."—"I am no scholar, sir," said an old man to me in a Hampshire workhouse; "I have taught myself the last fifteen years, and now I can read a good bit of the Bible; but I can't make out all the big words, you know, sir. Ah, sir, that word 'believe' that is a great word with me—it is everything to me, and as far as I can make out, there is no other way of getting to Jesus. He says 'Come unto me,' and I thank God I am very happy in coming to Him, by believing that he died for me, and that 'He washed all my sins away.'"

And truly, as the old man thus spoke, his venerable face brightened up with joy and peace in believing. Have you, dear reader, joy and peace in believing? Are your sins washed away by the blood of Jesus? There is, indeed, salvation in no other; for there is "none other name under heaven given among men whereby we must be saved." Acts iv: 12. Therefore, look to Jesus, dear reader, and be reconciled to God now, for "He has made Him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Believe it.

"LITTLE THINGS":—The preciousness of little things was never more beautifully expressed than in the following *morceau* by B. F. Taylor:

Little martin boxes of homes are generally the most happy and cozy; little villages are nearer to being atoms of a shattered paradise than anything we know of; and little fortunes bring the

most content, and little hopes the least disappointment. Little words are the sweetest to hear; little charities fly farthest, and stay longest on the wing; little lakes are the stillest; little hearts the fullest; and little farms the best tilled. Little books are the most read, and little songs the most loved. And when nature would make anything rare and beautiful, she makes them little—little pearls, little diamonds, little dew. Everybody calls that little that they love best on earth. We once heard a good sort of a man speak of his little wife, and we fancied she must be a perfect bijou of a wife. We saw her, and she weighed 210; we were surprised. But then it was no joke; the man meant it. He could put his wife into his heart, and what was she but little?"

Some one, feeling that actions are better than words has said: "We read of the Acts of the Apostles, but never of their resolutions."

A TENDER PLANT.

Did you ever see a tender plant just thrusting its pale head above the ground? In a few weeks you can see many such. How weak they appear! You can crush one of them between your fingers, and then it will be a dead plant. If you had let it live and grow it might have become a great tree, so strong that you could not shake it.

Isaiah speaks of a "tender plant." Can you tell me whom he likens to such a delicate thing? Ah, you know! It is our Saviour. Herod thought him a tender plant that he could easily kill, and he tried to do it. Did he succeed? But what a beautiful thing a tender plant is! How the gardener cares for it! And as it grows it becomes more and more beautiful and lovely.

Grace in our heart is a plant. It is weak and tender enough at first, but if we care for it we shall find it grow more and more.

We must be very careful of good things that are tender, and try to make them strong. Prayer will make our weak faith strong, and we must pray always.