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"HOW BEST TO PROMOTE THE EFFICIENCY OF OUR DENOMINATIONAL ACTION."

(A Paper read at the Union Meeting, 1875.)

BY THE REV. J. WOOD.

The first query that arises, as we read the title of the paper assigned to us, is, "Is the promotion of denominational ends desirable?" To which we answer both "Yes" and "No!" No, if by denominational zeal is meant the raising of a sectarian flag above the standard of the cross; or the love of church, or party, or ritual, is to be allowed to usurp the throne that belongs of right to Christ. Yes, if, on the other hand, we associate and work denominationally, each one in his own sphere, and after his own method, because he thinks it the best and most Scriptural way of doing the will of the Master. "Let no man glory in men." "God forbid," said the great Apostle, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

We are aware that in these days of ecclesiastical unions, and broad-church comprehension, it is becoming fashionable, in certain quarters, to decry denominational zeal, and try to make everybody love his neighbour's church better than his own. The "Church of the Future," in the view of some of the popular writers of the religious press, is to be, like the heaven of the Universalist, a sort of "Noah's Ark," in which "every unclean and hateful bird" and beast is to have a place with creatures of the most opposite nature. "Modes of faith," are to be abandoned to the "graceless zealots" of whom Pope wrote such a pretty couplet over a century ago. Religious knowledge and experience are no longer to be of any account, and sincerity and charity are to constitute the sole qualification for Christian fellowship. No man is to judge his brother, and not even "by their fruits" are we to know men. We submit, however, that when that day comes, all fellowship will be at an end, and that when denominational preferences are so uprooted as to leave us absolutely without choice as to where we worship, or what we hear, nothing worthy the name of Christianity will be left.

The truth is, that as God has not seen fit to make all our faces alike neither has He made us all to think and feel alike. We differ in taste, we differ in our sympathies, we differ in logical power. And we are convinced, that were it possible at once to unite in one vast ecclesiastical organization all the discordant elements of the Christian church, and to bring together in one huge conglomerate, Episcopalians and Independents, Presbyterians and Methodists, Baptists and Pædobaptists, the union would scarce outlive the day on which it was consummated. The Episcopalian would want his prayer-book again, the Methodist his

class-meeting, and the Baptist his "much water," while the Presbyterian and the Independent would each demand a return to the primitive order and usages of the church of Christ as he understood them.

Dissension and schism within the church are, in our judgment, vastly more to be deprecated than separation into friendly, though in some sense rival denominations. Indeed the divisions among Christians, though evil in themselves considered, have always been attended by greater religious life and activity than the opposite condition of unity and uniformity of worship. We are not, however, writing an apology for dissent and separation, but are only expressing our conviction that looking at human nature as we find it, denominational zeal appears to us to be almost the only zeal of which we are capable.

Let it be understood, then, in seeking to promote "denominational efficiency," we wish to stir up, not fiery zeal that would call down the thunderbolts of heaven to consume those who differ from us, nor even that scarcely less unchristian form of it, that rejoices over the defects and failures of rival churches, as a setting to the superior excellencies of our own. What we desire to do, is to point out some of the ways in which we may best prove our fidelity to Christ and His truth, as we understand it, and how, while loving and co-operating with all that love our Lord Jesus Christ in sincerity, we may best secure the adoption by other denominations of the principles which we distinctively hold and teach.

I will not stay to speak of what is so often, though by no means too often, insisted on, viz.—the necessity of an intelligent, cultured, and thoroughly evangelical ministry, and of a truly converted and holy membership. Nothing in the way of denominational zeal, or of material resources, can do as much for the spread of our principles, or securing popular favour, as these. The world may hate, but cannot help admiring, and in some sense, being attracted by a faithful presentation of the Gospel, and the living embodiment of it in the conduct of those who profess it. And that church deserves most to prosper which best exemplifies the truth it teaches. Like the Divine Master, such a church will daily "increase in wisdom and stature, and in favour with God and man."

Nor do I need to say more than just a single word in regard to the training of the younger members of our churches to active participation, as far as their circumstances and abilities permit, in all the various forms of Christian and philanthropic effort calling for our help. We must have the "faith that worketh by love," or we shall not make much impression on the world around us.

Assuming our possession of these essential qualifications for aggressive work, in a fair degree, we would suggest the following as some of the chief pre-requisites to denominational success in this country.

1. A better acquaintance with our distinctive principles, on the part of our own people. Everybody admits them to be *good*: most persons acknowledge them to be *Scriptural*; why, then, are they not better understood by us? Look at them. We hold to the necessity of a converted membership;—not a membership of those whom we hope to convert by getting them into the church; nor yet of those who can say their catechism, or whose moral character is without reproach. We believe that a Christian church should be a church of Christians. Is not that a good principle? Would it not have been infinitely better for the world, and for the glory of Christ, if the churches had all understood it, and always endeavoured to act upon it?

We hold to the principle of having fellowship with all true believers in the Lord Jesus Christ, without distinction of creed, or colour, or ecclesiastical relation. We do not feel warranted in requiring any brother or sister, against their conscience, to be baptized in *our* way, or to accept our ritual, or our interpretation of Scripture. We would have every one to be "fully persuaded in his own mind," and receive all whom we have reason to believe God has received. We "call no man common or unclean," whom He has cleansed. Is not *that* a good principle?

We hold, further, to the freedom of the churches from State control, and the

State pay which necessitates it; and also to the duty of maintaining the rights and liberties with which they were originally divinely invested,—the right to choose their own pastors and officers, to receive or discipline their members, to order their own houses, and to serve the Lord, according to their understanding of His Word. Is not *that* a good principle? Is it not the very principle of popular self-government which now prevails among all the English-speaking nations, and and will ultimately obtain all over the earth? Can that be injurious in the Church which is so beneficial and ennobling in the State?

And, once more, we hold to the Bible as the only authoritative standard of faith and morals, and refuse to be bound by the formularies or commentaries of men, who, however good and learned they may have been in their day, were only fallible men like ourselves. And is not that better than subscribing to Articles, or a Confession, which we do not believe, and which everybody knows we do not believe?

If, then our principles are good and Scriptural, our people must be made better acquainted with them.

2. A bolder enunciation of them. How shall this be secured? We answer. (a) Let our ministers be more outspoken in regard to them. The constitution of the Church of God is a part of the divine revelation, and not a matter to be left, as many seem to think, to the legislation of church-courts, or of the Imperial Parliament. And as overseers (or bishops,) of the "flock of God, which He hath purchased with His own blood," it is our ministers' duty to declare "the whole counsel of God." It may not seem, at first sight, so important to give instruction on these points, as to set forth salvation through faith in the blood of Jesus, or to reprove, rebuke, exhort, or comfort those who have believed through grace. And undoubtedly it would be unwise to give to these ecclesiastical questions the prominence that is given to subjects relating to our personal salvation. But that they should have a place in every man's ministry we think will scarcely be doubted; and that they should have a more prominent place than many of our pastors have given them, we think no one present will deny.

If it be true that God has made nothing in vain, it is equally true that He has revealed nothing in vain, and certainly we have not to look far for a reason for His having taught us what He has in regard to the constitution, the officers, and the ordinances of the Christian church. Let those who doubt the value of such teaching, look at the great overshadowing hierarchies of the present day; let them reflect upon the injury that has been done to the cause of God by the interference of the State, and by the trade in livings and advowsons, and other notorious abuses, that have grown out of Church and State connection; let them estimate the damage that has been done by the commingling of the godly and ungodly in almost indiscriminate fellowship, and by the exalting of the teachings of men above the authority of the Word of God; let them observe the alienation of the masses from the Gospel and the Church of Christ, and then let them answer if these are unimportant matters?

You will, I am sure, excuse the Editor of your *Canadian Independent*, if he should so far magnify his office as to say, next, that in disseminating our principles (b) We must use the press more than we have done. "Who are these Congregationalists?" was once sneeringly asked by one of Her Majesty's Chief Justices in Upper Canada, astonished at finding the influence they were exerting, in the discussion of the old "Clergy Reserve" question, although but a mere handful of men at the time. The Judge perhaps credited the men with the power which lay in the principles for which they contended; but whether or no, many an one has asked the same question regarding us, through simple ignorance of our views, and very excusably too, for what means have we taken to enlighten them? We have a Magazine, and latterly a Year Book, but when we have mentioned these, we have mentioned all. We have no Monthly "Congregational Pulpit," no denominational Tracts or Catechism, no Book-room, except in name. We meet occasionally with members of our own churches who do not even know

that we publish a Magazine! We are sorry to see, in the report of the recent meeting of the Congregational Union of England, a similar complaint.

Such a condition of things we cannot help characterizing as catholicity "run to seed." We have cultivated the heavenly exotic of charity until truth is in danger of dying of neglect. We have feared and shunned sectarianism, until we have almost to apologize to ourselves for our denominational existence!

Have we, then, been contending for nothing? Or have we been so successful in our efforts as to have nothing further to contend for? Surely, neither is the fact. We have yet a testimony to bear, both by word and deed, in the old world and in the new, against the errors and abuses to which we have referred. The evils to remedy which Congregational Churches were first established, still exist, though in a somewhat modified form, and we are unworthy of the noble spiritual ancestry God has given us if we altogether hold our peace regarding them.

Might we not with advantage, make use more freely of some of the publications of the English Congregational Union, such as their "Declaration of Faith, Church Order, and Discipline," which, for substance, we could all of us probably adopt as our own? Or better still, might we not issue, under some such title as, "Why am I a Congregationalist?" a small tract setting forth the distinctive principles of the body, in kindly contrast with those of other denominations, and calling attention to the teaching of Holy Scripture upon the points in regard to which we differ? Something *Canadian* would probably meet our wants better than anything from an English press, while, at the same time, it would be much more likely to be read.

Why, moreover, should we not have a Congregational catechism, for use in our families, and among the older classes in our Sunday Schools? There is no danger among us, we think, of a catechism ever superseding the Bible, and if not, why should we reject a method of instructing the young, in important truth, which others have found to be so efficient?

And, yet once more, why cannot we promote the same end by employing the columns of our own denominational Magazine a great deal more than we do? Brethren, try printer's ink! Take a lesson from the experience of successful men of business,—advertise! Keep your principles before the public. Your merchandise "is better than the merchandise of silver, and the gain thereof than fine gold." Expose it to view, that all men may buy of it.

3. We must adopt a more liberal and aggressive Missionary policy. We have talked about this long, and passed resolutions upon the subject: the next thing is to carry them out. We must "add to our faith courage." *Caution* has hitherto been our cardinal virtue. We have abstained from entering *here* lest we offend our brethren of this or that persuasion, and *there*, lest we have after a while to withdraw defeated. We have neglected this town because it was already supplied with the preaching of the Gospel; and that one, because our beginning there would involve too heavy an expenditure; while we have on the other hand been impatient of purely rural stations, because country churches often remain so long upon our funds. How *not* to do it would seem to have been our motto. Let us now try *courage*, and with faith in God, and faith in our brethren, resolve on planting the standard of Congregationalism alongside of that of Episcopacy, Presbytery and Methodism in every town and village of the Dominion.

Of course this cannot be done at once, and it cannot be done at all upon the resources hitherto at our command. We have at present neither the men nor the means requisite for so large an undertaking. But in this, as in other things, our faith will be the measure of our success: "as thou hast believed, so be it done unto thee." Not for name or party let us attempt this, but for the Lord's sake, and for the truth's sake, and we shall not fail of His blessing.

'Ah! but,—the *money*?'—says some one: 'we must pray the Lord of the harvest for the labourers, but the money to support them,—where is *that* to come from?' "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." The silver and

the gold are His, and however tightly men may grasp it, and however unfaithful they may be in their use of it, He has never relinquished His right to it, and His control of it. "He maketh poor and maketh rich." And He who can open the heart, can also open the hands of His people, in answer to His servants' prayers. Let us beware of the folly and the sin that would prompt us to say in the language of one of the princes of Samaria,—“Behold, if the Lord would make windows in heaven might such a thing be !”

And really, as to money, have we not had about all we have needed? It would, indeed, have been pleasant to the Missionary committee to have been able to supplement the salaries of Missionary Pastors to a much larger extent than they have done, but it is very questionable whether the independence of the churches would not have suffered thereby. It is not best for any church to get assistance too easily from the Missionary treasury.

And as to new enterprises, I do not remember at this moment a solitary instance, in which a good opening presented itself, and the right man was found ready to enter into it, where the Missionary committee had to refuse a grant for want of funds. And we are very much inclined to think that our true policy is not, first increase the income of the Society, and then enlarge its operations, but to reverse the process, enlarge its operations and thus increase its income. Our people will willingly *assist us* if they see us disposed to be aggressive. That traditional “dollar a year” which so many contribute is the result in many cases, of the traditional “stand-still” policy of the Society, for which we have all been more or less responsible. Brethren, let us *get into debt*.

4. We must cultivate a more hopeful spirit in our work. If we have no good reason for maintaining separate denominational existence, why let us acknowledge it, and cease to be. But if we think we have such reason, let us faithfully devote ourselves to our work, and trust in God for success. We are numerically feeble, and certainly not rich in financial resources; but with the blessing of the Lord upon us, “he that is feeble shall be as David, and the house of David as God, as the Angel of the Lord before us.”

There has been too much of a disposition to depreciate our ministry, our efforts, our success,—in fact everything Congregational, and to compare ourselves disadvantageously with other and larger denominations. One excellent brother wrote us recently expressing his deep regret at “the tone of discussion which has prevailed, at our annual meetings, respecting the ministry we need. This (he says) has been most galling at times, so much so as almost to paralyze some. Has this been wisdom? The brethren who have come to us from other bodies, and from other lands, have felt it. It is true that our men are not Punshons or Beechers, and the real point is to know how to make the most of what we have. A band of very raw recruits can do great execution if they have confidence and enthusiasm. Now, what can be done to arouse the men we have, to this state—to make them feel that they can do something, and stir them up to attempt it?” Now, that will never be done by complaining, and criticizing, and undervaluing the workmen, or their work. We believe that our ministers need not shrink from comparison, man for man, with those of any other denomination, in regard to ability or pulpit power, and if they do not gather around them as large congregations as some of their brethren of other churches, it is only because Congregationalists are fewer in number, in Canada, than Presbyterians or Methodists. Instead, therefore, of blaming them for not filling our churches, and getting off the list of Missionary Pastors, sooner than they do, they deserve rather to be commended for their faithful adherence to principle, in the face of the difficulties and discouragements that beset them. We may rest assured, that there is not one of them that will regard that day a “red-letter day” on which he is able to declare himself independent of the Society!

We would not be understood as saying that they have accomplished all that it was possible for them to accomplish. What we mean is, that as much has been done as could be expected, under the circumstances, and that if we would achieve

greater results, and increase our denominational efficiency, we must let our brethren in the Mission fields feel that they enjoy our confidence, and shall not want our support. As a stimulus to exertion, an ounce of praise is worth a ton of blame.

Our reliance, however, whether as ministers or as Christian workers in other spheres of effort, must be more upon the Lord, and less upon man. The wonderful revival movements in the old land, during the last eighteen months, may teach us, among other lessons, how the Lord delights to honour the faith and love of His servants, and how mighty a weapon our English Bible may be made with His blessing, in the hands of one who, without any acquaintance with either Greek or Latin, determines to "know nothing among men save Jesus Christ and Him crucified." We cannot all be Moodys or Varleys, but we may all obtain their baptism of power where they obtained it. Let us seek it, brethren, and we shall find that, for Congregationalists at least, true denominational efficiency consists in, and is inseparable from, success in the winning souls to Christ.

THE "EASY TIMES" OF MINISTERS.

Street Scene.—A man of business is bustling along the pavement. The office is just closed. The key pocketed. His face is towards home. His step is crisp and elastic. The welcoming wife and children rise into memory. While whipping round a corner, he "happens on" his pastor. Greetings are exchanged. Mutual inquiries about family health are made. Their routes lie together for a few blocks. They get into step. At last, with a merry twinkle in his eye, the parishioner looks sideways at his pastoral companion, and remarks, "I wish our life was something like yours; *you ministers have easy times!*" The pastor stammers forth some gentle disclaimer, the parting corner is reached, and they separate till the following Sabbath.

Side Scenes.—The Pastor went into his study the same morning to prepare his discourse. But a wearied nature wouldn't work. Nature is sometimes captious with ministers as with other people. Thoughts had no flow about them. An embargo seemed laid on his reasoning. Good expressions were tardy in presenting themselves. Time was limited, and Sabbath was near. His popularity seemed imperilled. His ambition for Christ and souls seemed checked. The fount of disappointment gave symptoms of rising. In mercy the dinner-call sounded, and he left the study to show a dispirited appearance at the table.

Afternoon.—Out to visit his people. Sympathised with that anxious mother watching her dying babe, and prayed with her. Met a young man out of employment; spent an hour to try and find him a place. Drops in to see a family whose son had fallen into disgrace; counsels with them. Calls at the Post-office on the way; finds urgent letters on denominational matters; "please answer by return mail." Looks in on a worldly-minded member, who thought and said for an hour that the pastor was "going it too steep" last Sabbath in his sermon on "Worldly Vanities." On his way home meets a parishioner who comforts him by saying "*ministers have easy times.*" After tea, out to some meeting at which he is to speak. At eleven o'clock turns into bed.

Fallacy.—There is not one syllable of truth in the remark of "*ministers having easy times.*" It is fallacious from end to end. God above knows, and men below would know if they paused to think, that a faithful minister's hours are chock-full of toil. Ponder a few items:—

I. Sermons that are worth preaching take an immense amount of research, thought and construction. "Easy to get up sermons!" I wish I had the man

who thought so up in my study for a few weeks. He'd veer clear round from that notion.

II. Bearing other peoples' troubles is a great deal more trying than merely shouldering one's own.

III. Visits to the sick, dying, and bereaved are excessively prostrating on any sympathetic man.

IV. Ministers have less evenings at home with wife and children than any class of men living.

V. Those who are ambassadors for Jesus Christ have more weighty and crushing responsibilities than any other men.

"Easy times!" The sooner the public or private critic flings this current fal-lacy overboard, the sooner will there be a chance of his getting near the actual truth.

W.

OVER THE DEAD LINE.

A friend who signs his communication "Senex," but who speaks from his busy pastorate, for others rather than for himself, writes :

"You are over the dead line," said a Home Missionary Superintendent to one of our most successful ministers who sought a field of labour within the bounds of his district. A fearfully expressive figure drawn from rebel prisons at the South. It is an echo from the churches, meaning, "We must have *young* men for our pulpits." Ministers "past meridian" are not wanted. "They are over the dead line."

Well, *they* are not at fault for being there. They did not cross the "dead line" for fear of the enemy, or to obtain a furlough. Father Time handed them over the line, and if they would they cannot re-cross it to save themselves from the shots of foes or friends. They are the veterans of a thousand battle-fields, and have enlisted for life. If on dress parade they do not appear as attractive as they once did, if their battle-flag is soiled and their uniforms worn and dusty, their eye is as bright, their sabres as keen, and their hearts as loyal as when they first enlisted. All their glorious record in the past, all their successes in planting stars in the diadem of Jesus, are forgotten and the demand is for the young volunteers, for raw recruits to marshal the sacramental hosts of God's elect. We hear this cry in behalf of no other profession or calling but the ministry. The military officer, or engineer, or artisan, or lawyer, or physician must not be a novice. Our armies our work-shops, our farms, our legislation, our legal investigations, our health and our lives, must be committed to none but men of age and experience. Only the interests of the church and the welfare of the soul are committed to the youth fresh from the Seminary. He has never even snuffed the smoke of battle; never laboured in a single revival. But he is young, he is on the right side of the dead line, and he will "*please our young people.*" And this is the language, not of the young, but of the aged deacon, who never dreams that it is possible for *deacons* to cross the dead line. Furthermore, it is questionable whether the young minister, ignorant of the ways of the world and the rules of society from his having been immured for seven long years in the college and seminary, can adapt himself to the young as easily as the pastor of many years' labour with the young in his parish and in his own family. With a warm and loving heart, he attracts the young around him, and you cannot divorce the children and youth from his affections and care. To them he is never over the dead line.

Several years since, in behalf of a most excellent minister who had passed his meridian, I wrote to a pastor, a mutual friend of ours, asking him to introduce him to an adjoining destitute parish, and his reply was in the dead line direction, "I have known Bro. K. for years as a devoted and successful pastor, and will

comply with your request. The only difficulty I apprehend is his age. You know the churches demand young men for their pastors, and each year after they pass the age of thirty, decreases the prospect of their receiving a call!" It may be a pertinent and practical question for the laity to answer: at what age do ministers cross the dead line? Perhaps you reply, when they become fossils and cease to be useful. Then *age* alone don't decide this question. Right, for many a young minister begins and continues on the wrong side of that line.

In conclusion I would ask what shall we do with the veterans over the dead line? I do not refer to the disabled, but to those able and willing to work. They ask for no furlough, but for the privilege of recruiting soldiers for Jesus. They are not able or willing to live in idleness. They are too old and poor to engage in other callings if they desired it. Their stock in trade is invested in the ministry; besides they feel that "Woe is me if I preach not the gospel." Starveling salaries have been doled out to them for years by the church whose members have become wealthy, while the minister has been kept in poverty. And so they have sent out their children with the inheritance of poverty and only a parent's blessing. Gladly would they provide homes for their parents but they have none to offer them. And here are these noble veterans panting to enter the fields white for the harvest, but they are told, "You are over the dead line."

We leave it for the church to answer the question, What shall be done with these veterans? Their number is annually increasing. In one of the North-western States there are between twenty and thirty of this class, successful in past labors, ready to thrust in the sickle, but no man hath engaged them. With feelings of profound anxiety and sorrow, I leave the question upon the hearts of the church, What shall be done with those over the dead line?—*Advance.*

PENRY, THE MARTYR.

The Congregational Church, organised by the Rev. John Greenwood, in Southwark, London, a few months before his execution, was the only Congregational Church known to be in existence at that time, although there were many sympathizers in different parts of the kingdom. This Church was organized while Greenwood was out of prison on bail, and was in part composed of persons who had been members of the churches of which the Rev. Messrs. Fritz, Browne, and Harrison had been the pastors. One of the members who united with this church at its formation was the Rev. John Penry. Waddington, in his work entitled "Tracks of the Hidden Church," says:—

"The seed corn was but a handful, made still less by the process of winnowing. Greenwood is here, being out on bail for the night. With him are two young brethren of the University of Cambridge, Francis Johnston and John Penry, mature in experience above their years. The choice of the church falls on Greenwood for teacher, but he is prevented by the restraints of imprisonment from taking the pastoral office and its active duties. Johnston is then chosen pastor. Every heart is thrilled in listening to his statement of doctrinal views, and to the declaration of experience given in addition.

"The impression produced by Penry on the assembly is still deeper. It is known that a price is set upon his head. For many months he sought shelter in the glens of Scotland. Yet knowing the determination of the authorities to have his life, he has journeyed from the extreme north of the island to London, in order to identify himself with the lowly band of confessors, now in the course of organization as a Church of Christ. 'I can accept no office, brethren, among you' (said Penry,) 'except to be the servant of all, for my purpose, if God shall give me opportunity, is to go before the Queen, as with the halter around my neck, to plead that the Gospel may be preached to my countrymen in Wales.' The brethren do not press official distinction or responsibility on their

devoted brother, after this touching avowal of his sacred determination. They are content to appoint Christopher Bowman and Nicholas Lee as deacons, with Daniel Studley and George Kniston as elders.

"On the night of the 5th December, 1592, the Rev. Messrs. Greenwood and Johnson were seized and thrown into prison. A few months afterwards (March 4, 1593,) the members of the Church were surprised at a meeting in the woods at Islington. Fifty-six were taken prisoners, and sent to the jails in London, sixteen died in succession of the prison plague.

"In the day of the martyrdom of Barsonie and Greenwood, the Rev. John Penry wrote to his wife an account of his arrest on the 22nd of the preceding month, in which he said, I see my blood laid for, and so my days and testimony drawing to a close. If the Lord shall end my days in this testimony, I am ready and content in His good pleasure. Keep yourself, my Helen, with this poor Church. I know, my Helen, that the burden which I lay upon thee of four infants, whereof the eldest is not four years old, will not seem in anyway burdensome to thee. Salute the whole Church for me. Let none of them be dismayed. The Lord will send a glorious issue.

"Penry, who was only thirty-four years of age, was true to the principles and the cause he had so firmly espoused. 'If my blood,' he wrote, 'were an ocean sea, and every drop were a life unto me, I would give them all for the maintenance of the same, my confession. Yet if any error can be shown therein, that will I not maintain.' To the Church he wrote, 'I testify unto you, for my own part, that I never saw any truth more clear and undoubted than this witness wherein we stand. Consult among yourselves how the Church may be kept together and built, whithersoever you go, and be all assured that He, who is your God in England, will be your God in any land under the whole heaven.' On the 29th of May, 1593, John Penry was led from the prison in High Street to Southwark. His life was there taken, and the place of his burial is unknown."

The greater part of the members of the Church soon migrated to Amsterdam, in Holland, where the Church was reorganized, with the Rev. Messrs. Francis Johnston and Henry Ainsworth as pastors, and continued its existence for over a hundred years.

 HYMN

Written for the Opening Services at the Dedication of the new Church at Wiarton, Ont.

Almighty Father ! God of love !
 Lord of all worlds, beneath, above !
 Holy, eternal, infinite,
 All praise is thine by sovereign right.

In thy blest name we meet to-day,
 And here our humble homage pay ;
 Now bend in mercy from thy throne,
 And make each waiting heart thine own.

Oh ! Jesus ! Saviour ! Master ! Friend !
 Now in thy wondrous love descend
 And join our little company :
 Give every soul a glimpse of thee.

For thy dear sake these walls we raise :
 Accept the tribute to thy praise :
 And let this little temple be
 A token of our love to thee.

THE NINETY-FIFTH PSALM.

Come! then, and claim it as thine own,
 And make thy truth and glory known;
 Let weary souls that seek for thee
 Here find thy grace so full, so free.

Eternal Spirit, Life and Light!
 Oh! come with all thy heavenly might!
 And let the powers of darkness see
 Triumphs of mercy wrought by thee.

MARIE.

WIARTON, July, 1875.

[Original.]

THE NINETY-FIFTH PSALM.

Come, and let us sing to God,—
 Joyful voices sweetly blending;
 Our Salvation's Rock abroad
 Sound in praises never ending!
 Come we then before His face,
 Come with love and come with grace;
 With thanksgiving sweetly blending
 Psalms and praises never ending.

For the Lord is God on high,
 King above all gods forever;
 In His hand Earth's caverns lie,
 Towering hills are in his quiver,
 His the sea, and His the land,
 Formed beneath His mighty hand;
 Isle, and shore, and mount, and river.
 King above all gods forever!

Come, and let us worship now,
 Bowing down before Him lowly;
 Humbly seek with prayer and vow
 God, our Maker, blest and holy.
 He, our God; to bless and keep;
 He our Shepherd, we, His sheep;
 On his hand all waiting lowly;
 He forever blest and holy!

If to-day His voice ye hear,
 Let no hearts be unbelieving,
 As when once in desert drear
 God was o'er our fathers grieving
 "Forty years," saith God, "with grief
 Bore I with their unbelief,
 Till I swear, this race backsliding
 In my rest hath no abiding!"

W. W. S.

Editorial.

The Canadian Independent.

TORONTO, SEPTEMBER, 1875.

HONORARY MEMBERS.

We don't mean of the Union, or of the Missionary Society, or the Association; but of churches. What an anomaly! Nay more, what a shame! Honorary membership in any evangelistic or benevolent agency is surely a strange relationship for any Christian man to bear, since it is usually understood to mean *honour without work or responsibility*; but in a church, which is essentially an active and aggressive organization, it should be a thing unheard of. It is quite certain that the New Testament says nothing about it.

There is, indeed, no such membership, technically speaking, in any church that we know of, nor have we seen it proposed anywhere to establish it. The name would sound so unseemly were it suggested, that the proposal to erect these non-workers into a class would at once be rejected. Nay, many of these church-drones would want work immediately, rather than suffer the *dishonour* of "*honorary membership*." It is to help them to that desire that we speak of their incongruous relationship.

The *thing* exists, unfortunately, and we could almost wish we had the *name* as well as the *thing*. Are there not in all our churches men and women who

have "joined," much as they would join a lodge or a club, not with a view of doing anything, but from a certain sense of duty, or out of compliment to the minister or congregation to which they ally themselves, or to obtain a religious standing in the community otherwise unattainable? And is that the object of church-membership? Is it to get, and is it not also to give? to enjoy, and not also to work?

This class of church-members, indeed, is not peculiar to ourselves or to Canada. They are the bané of the churches everywhere, in the old world and in the new. Dr. Mullens, in his "*London and Calcutta*," shows by actual statistical returns, that "in twenty-six of the most important of the London churches, out of 10,260 members, 3,379, or one-third of the whole, are active workers;" while in fifty country churches, of which he has obtained returns, out of a membership of 14,007 persons, only 4,081, or two-sevenths, are active workers. In Scotland the proportion is even less, if we may judge of the whole by the four large churches included in the tables referred to, for out of a membership of 2,856, only 526, or scarcely one-fifth, are classified as "*active*." The rest are apparently "*honorary members*."

We are not unmindful in these remarks, that there are many persons in all our churches who, from a variety of circumstances, are unable to take their place among the more active workers,

who, nevertheless, ought not to be classed as "honorary." They have their home duties, or they are in the employ of others as workmen, or apprentices, or domestics, and have not the time requisite for evangelistic effort. Could we observe them as "the Father who seeth in secret," we should see them to be "labouring fervently in prayers" for those who are more actively engaged. There are a few also who, if they had the time, have not the kind of talent to be useful in any public way in serving Christ. They are not required to go to the war, but to "tarry by the stuff." But even making all allowance for these classes, how many are there left "standing idle in the market-places," and "wicked and slothful servants" who neglect to do the Master's bidding!

Four thousand six hundred and fifty-eight members! So reports our Statistical Secretary for the past year. The number is small as compared with the thousands of Israel of other denominations. But what a force is here for evangelizing the land, supposing them all to be, as we must hope they are, true followers of Jesus Christ. How many of them are "honorary members?"

"KEEP THYSELF PURE."

The *Canadian Baptist* of August 12th makes the following timely and judicious reference to the dreadful case of abortion and murder which has recently so shocked the City:—

"In the matter of human passions nothing short of absolute purity is safe. That young woman is on the brink of shame and ruin, who does not instantly dismiss an admirer who takes the slight-

est improper liberty with her, however desirable, attractive, or engaging the young man may be. Nor need we suppose that the man, who in this instance has been the occasion of a foul murder, was a skilful seducer, who had deliberately planned and remorselessly consummated the shame of one whom he deceived by professions of a love he never felt. This may be true, and we have not the least disposition to shield him from the guilt in which he is involved. But it may be true also that not many months have passed since he was as free from all thought of the dreadful deed which has horrified our citizens, as was his victim herself. And just here lies the warning for young men. Any person who does not jealously guard his chastity, even in thought, may, unless God's providence make it impossible, six months hence be the author of all the woe, which in this case is desolating three families. Let him then crush this sin in its earliest germ. "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death."

The subject is an exceedingly delicate and painful one, but is nevertheless one on which both the pulpit and the press ought to speak out plainly at the present time. The fact that the case referred to was only briefly preceded by one almost equally dreadful at Brockville, and a third about the same time, though only lately brought to light, in Hamilton, is sufficient ground for handling the matter 'without gloves.' Both in the eye of the law and in the sight of God,

the destruction of unborn infant life is murder, and no attempt to excuse or extenuate it can ever make it anything less. No young woman, therefore, who is not prepared to bear the responsibilities and self-denials usually incident to the marriage relation ought ever to consent to marry. The *Baptist* thinks there are indications of the growth of this dreadful evil amongst us, and fears it is occurring "every day." We would fain hope that this estimate of its commonness is an exaggerated one, but the detection of three cases in so short a time is surely sufficient to awaken anxiety and alarm. Are we beginning already to reap the fruit of the Brooklyn scandal, whose sad details so many months formed the mental pabulum of so many Canadian readers?

The American Revivalists, Messrs. Moody and Sankey, have returned to the United States, having reached New York by the steamship *Spain*, on the 14th of August. The *New York Daily Witness*, in reporting the fact, says: "It will gratify our readers to learn that the voyage was very pleasant, and that Messrs. Moody and Sankey frequently held religious exercises, which were much appreciated by the other passengers. There was no formal welcome extended to the evangelists. A few gentlemen, ever ready to aid good work, to sympathize with those engaged in it, or to participate in it themselves, went on board the steamship in the bay, and cordially greeted Messrs. Moody and Sankey. Mr. Moody left at 3 P.M. for the residence of his mother, in Northfield, Mass., and Mr. Sankey ac-

cepted, for a few days, the hospitality of a friend in Brooklyn, before returning to his home in Newcastle, Pa. After resting for a time, the two workers will meet again in Chicago, in the new church erected for Mr. Moody. It is their intention, early in the autumn, to begin their work as evangelists in this country, but whether in New York, Brooklyn, or Boston, is not yet determined.

We learn from our exchanges that the Chautauqua Assembly met, as appointed, on Tuesday, August 3rd. The first four days were very rainy, but the work went steadily onward. All parts of the ground showed evidence of improvement. New cottages and other permanent improvements were seen on every side. A full-sized oriental house has been erected, from the top of which the model of Palestine might be viewed to advantage. Among the new attractions were models of Jerusalem, of the great pyramid, and of the tabernacle. All the departments were well organized, and Dr. Vincent, as general conductor, surpassed all his former achievements. Among the general exercises may be mentioned the Bible service conducted by Mr. P. P. Bliss, of Chicago, somewhat after the Moody and Sankey plan; Dr. Eggleston's entertaining and instructive lecture on the Kindergarten; an illustration of Socrates' method of teaching, or "What a Christian teacher may learn from a heathen," by Rev. Walcott Calkins, of Buffalo; Mr. Bennett Tyler's address on the ideal Sunday School; Rev. Dr. Perrine's lecture on Christian art as related to Sunday Schools, &c. On Monday, the 9th, Miss

Frances E. Willard, of Evanston, Ill., made an eloquent appeal for temperance work among the children of the country. President Grant and his son Ulysses were present, and spent one Sabbath on the ground, and were presented with two beautiful copies of the "Bagster" Bible, as mementos of the event.

The council of delegates from all the Presbyterian churches in Christendom met at London, on Tuesday, the 20th July. The first day was mostly consumed in the opening and preliminaries. One hundred delegates were present, including several from American and Canadian churches. Six were present from the United States: Rev. Mr. Morris, of Cincinnati, Drs. McCosh, of Princeton, Schaff and Rogers, of New York, Stuart Robinson, of Louisville, and Sloan, of Alleghany City. On Wednesday the main business of the council was entered upon. This was the drafting of a constitution to serve as the basis of a formal union. The American delegates favoured a confederation in name and plan; but a large majority preferred the title and form of an alliance, as less restricted in scope. It was ultimately agreed to form an alliance of all the Reformed Presbyterian churches of the world. Wednesday night the delegates dined together in Free Masons' Hall, and listened to speeches by Dr. Schaff and others. Thursday was occupied in further and detailed discussions. On Thursday night Dr. McCosh, President of the council, made a speech, in which he eloquently traced the progress of the idea in favour of such a general union, and resolutions in favour of an alliance were unanimously

passed. On Friday the constitution adopted by the council was made public. The name of the new union is "The Alliance of Reformed Churches throughout the World." All churches are included which hold to the Presbyterian system and creed. The preamble of the constitution recites the objects of the Alliance, which are to demonstrate unity of belief among Protestants, organize mission work, promote education and social reforms, and oppose infidelity and religious intolerance.—*Independent*.

Punch has his own practical way of looking at religious questions. Sometimes he is right and sometimes he is wrong; but we think all will agree with him in the following answer to Gladstone's question:—

TO ALL WHOM IT MAY CONCERN.

"Is the Church of England worth preserving?"—
MR. GLADSTONE.

What is the Church? Is it a place
For holy antic and grimace?
A sort of Sunday *opera-bouffe*,
Performed beneath a Gothic
Parade, with Priest for fugleman?
Burlesque upon the latest plan,
Of things most sublime and serious,
Wheremummery, veiling the mysterious,
Yields mumbo-motley as result
Of search for an "æsthetic" cult?
Is this the Church you mean? If so,
John's Answer's an emphatic "No!"

Is it a stage where bumptious boys
May wrangle over gauds and toys,
Fuming whene'er some scrap of flummery
Is stript from their too florid mummery?
May vent on Luther or on Tait,
Ecclesiastic Billingsgate?—
Much like an angry housemaid, chidden
For finery that is forbidden;
Who strikes an attitude as martyr
Because her Sunday rig's not smarter.—
Is this the Church you mean? If so,
John's Answer is a ready "No!"

Is it a "scene" where cleric pride
 May be supremely glorified ;
 And every pretty priestling hope
 To play the part of petty Pope,—
 Shining in foolish virgins' eyes,
 With sacerdotal sanctities ;
 And gently dazzling, now and then,
 Some moony and molluscous men ;
 Where, gaily decked in stolen plumes,
 'Midst pompous rites and fragrant fumes,
 The emptiest daw may mask and mum
 Ecclesiastic Fe-Faw Fum ?

Is this poor thing your Church ? If so,
 John's Answer's an explosive—"No!"

Is it a work of Life, or Death ?
 A Sacerdotal Shibboleth ?
 A proud abstraction vague and vast
 Veiling the tyranny of Caste ?
 A verbal Fetish, shaped to rule
 The flexile fancy of the fool ?
 A web of forms, traditions, creeds,
 Stretched 'wixt the soul and the soul's
 needs ?

Is Church the "Priest's Preserve" ?
 If so,
 John's Answer is—"Preserve it ! No!"

The 66th annual meeting of the
 American Board will be held at Chicago,
 commencing on Tuesday, October 5th,
 and closing Friday morning, October
 8th. The annual sermon will be

preached by I. W. Andrews, D.D., Pre-
 sident of Marietta College. The sessions
 of the Board will be held in Farwell
 Hall, Young Men's Christian Associa-
 tion Building.

Y. M. C. A. CONVENTION.—The eighth
 annual convention of the Young Men's
 Christian Association of Quebec and On-
 tario will be held (D. V.) in Montreal, on
 Wednesday, Thursday and Friday, the
 29th and 30th of September, and the 1st of
 October next. The following are the to-
 pics to be discussed :—1. How to foster
 and increase the study of God's Word
 amongst our members ; Social Bible
 Readings. 2. The young men of Can-
 ada—In the sphere of their daily calling ;
 As preparing for citizenship ; Their home
 life. 3. Destitute young men ; Young
 Men of the criminal class. 4. The pre-
 sent and future work of the Executive
 Committee. 5. How can we best grapple
 with the great evil of intemperance
 among young men ? 6. Y. M. C. A.
 Finances. 7. Y. M. C. A. Buildings
 and Rooms.—*Guardian*.

Correspondence.

To the Editor of the Canadian Inde-
 pendent.

SUNDAY SCHOOLS IN GERMANY.

Children, a story for you ! It was
 Saturday mid-day when the train set
 me down first in strange Halle. Sunday
 came soon, and a queer day it was.
 Some of the business drays kept on
 rumbling ; few folks were in church ;

people crowded the roads out of the
 city in the afternoon. And a good min-
 ister to whom I decided to make myself
 known, as we walked from the church
 where he had preached, could not under-
 stand me nor I him. But he bid a boy
 take me to his house while he waited to
 baptize a baby, and I asked the laddie
 in broken German something about a
 "Sunday School." No wonder I did.

You'd have thought of asking that too, would you not? But, oh dear! I said for school, skoole, or something like it. You would have guessed what I wanted. Eh? But he did not, I'm pretty sure. Neither would most Chinamen guess. They have not heard about Sunday Schools, and Germans, too, have not seen such a thing. A few have. I found out long afterwards that that good preacher knew of Sunday Schools and loved them. I found a great cattle show or fair going on as I went home that Sunday, I saw a drunken man, too, and of course I did not feel much at home that day.

But I love Halle now, partly because I found a Sunday School there, and the last time I visited it the first acquaintance I met was one of my old class, a dear, good boy. But I'll tell you how I found a School. In one of the *Independents* you will find a story for big folks, about Rev. Prof. Tholuck. The dear old man told me one Sunday after my first few weeks were past, that the Sunday School was to begin again that day. And a student took me to it. We wound through crooked, rough streets, and in "Great Brewhouse Lane" we went through a smelling-waggon-entry, into a house, up a stair, and there!—in a beer restaurant's concert hall are found, say 150 children, some ladies and a student or two. That was the Sunday School, I may say the only one in Halle in one sense. Soon it was time to begin. The children were ready in groups of ten and more, the piano sounded, everybody stood up, most folded their hands, the little folks doing it as naturally as you would at "Giving Thanks" at meal-time, and we sang a pretty verse,

"Dearest Jesus we are here."

Then a gentleman who led, said aloud "In the name of the Father, and the Son, and of the Holy Spirit, amen. Thus saith the Lord, 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven.'" The piano sounded again, and all sung another verse,

"Lord Jesus Christ, turn Thou to us."

The leader said, "Glory be to God in the highest," and the children sang again in the answer,

"And Peace on Earth, and Goodwill to men,
Amen, amen."

Then our leader prayed in a few words, and the children sang at the close, "Amen." The leader spoke again, this time a verse from the Bible, Isa. liv. 10, adding at the close, "Hallelujah!" The children took this up, singing thrice, "Hallelujah!" But afterwards I found that the verse might be often altered. The leader announced the passage for study, and all went to work. I looked on much interested, thinking of home schools and what you would all say if you saw this. The children were not all very nice looking. Some were quite fine in dress, but most were from handworkers' families, and these are poor in Germany. The close came, the gentleman leading had a good talk, in questions and answers, with the whole school at once. We sang a few verses; the gentleman prayed "Our Father," and added the blessing, which is very common here, Num. vi. 24, 25, 26. One verse more sung was followed by a minute of silent prayer. At this all heads bowed down with no sign from the leader, and this is always the way in German religious meetings, a beautiful way too, for when carefully observed it lets all leave quietly, ready to feel, "This is the Lord's house."

Our leader that day, a pleasant business-like gentleman, was Mr. W. Broeckelmann, the German Sunday School Apostle, who works to make the blessing of S. Schools known, to plant them and nourish them, and receives not only much encouragement, but part support from English Sunday School friends.

That first day was the beginning of many new relations precious to think of. Yes, precious in their effects. I soon had work to do, for they gave me a class, two little boys at first, then more, till of a week day I had unexpected little nods of recognition in many a street, perhaps a hand thrust into mine, with a "Good-day," or perhaps youngsters scampering over a broad street to get a hand. No wonder Halle grew to be

home-like. Nor on the streets alone were there many friends, S. S. fruits; but fathers and mothers of the boys, when visited, were greatly pleased that their children and themselves were noticed. They would tell their story of daily work, of the position of their boys and girls at school or at work, their happinesses, perhaps too, at times, a grief. One can get kind hearts to wish one well, to esteem one's salute on the street, to help make a strange place like home, when one has a mind to climb dark, queer stairs, from tenement to tenement, perhaps down to a cellar dwelling, all alone if need be.

Not long after that first day spoken of came the 10th anniversary of the formation of the school. We celebrated it, and told the children this would serve for a Christmas celebration too. A big tree with lighted wax tapers stood on the table of our hall. We sang appropriate hymns, had a little talk about the day, and the young folks took home each a simple gift of a S. S. paper, with gilded back and a pretty card—simple this was, but enough. Some took their teachers' hands and said a happy and pretty "Thank you."

In summer we had a walk together, all gathering at the school room, children in specially fine clothes for the day, and many parents with them. Then, after wandering a couple of miles off to a wood, we had green grass for a rest while we drank milk and ate little cakes, made ready by some folks' goodness, and then we had a good romp. I liked to take two or three of my lads away on a Saturday afternoon for a stroll, or for a row on the river, of course some cherries or a cup of coffee by the way made the things just grand.—ADAGE.

ANNUAL MEETING OF THE WESTERN TURKEY MISSION.

DEAR MR. WOOD,—After spending a fortnight and more in the great Metropolis of this Empire, I have come down to this little Greek village, to enjoy not a cool summer retreat, for anything but that is to be had here, but what I far more long for, *help* in gaining my new tongue. In this poor and out of the

way place, and here alone in all our missions, are to be found just what I have so wanted to find a Greek Church, and a Greek Pastor in connection with our work; to them as to a training-school I have turned my step, regretting only that what is now attained had not long ago been at least attempted. Without further explanation about this temporary change of home, let us go back to the city, and review the experience of the past month in it. That experience was almost wholly confined to the meetings themselves, so I must be excused if I do not attempt to set before you here, and now a picture of the capital itself. So vast is Constantinople, so unequalled for situation, so altogether interesting you would need to see it with your own eyes to understand what it is like; may such a privilege, as has now been granted us, yet be given to you.

Our meetings began on Tuesday morning, the 11th of May, and were closed a fortnight from the same day, thus having taken up our time and strength for 13 days. They have been to us an exceedingly delightful season, such as we had anticipated, yet *better* even. The business sessions have been very instructive to us, bringing before us one by one, the different stations of our mission, and introducing to us their workers and their work; questions of common interest too, regarding missionary policy in general have been discussed, and help has been given us to a right understanding of them. The devotional exercises have been quickening to mind and heart—very restful to wearied souls, very encouraging to fainting ones. The perfect freedom, *informality*, without any lack of business order or of parliamentary proprieties, threw a warm, comfortable sort of glow over the entire session.

3 We met in the Bible House, in the Hall, on the fourth storey. The building is a large, plain, good-looking structure, a monument not only to the reality and worth of Christian Missions, but as well to the faith and untiring energy of one man, Dr. Isaac Bliss, the agent of the American Bible Society, who toiled in both east and west until permitted to rear on a commanding site in the great

capital of Islam, this home of that Word of God which scattereth all darkness. It is a beacon-light that will be looked to yet more and more, we trust by those who yet grope in the night of error. If you want to see mission work in Turkey embodied, set before you in tangible form, visit this Bible House ; it will make you thank God and take courage. In the old times our meetings went round from house to house ; now they hold their seat here, and each home sends forth its members to pay its contribution where all find a common home. This building is a perfect hive of industry ; in it are the different offices of the various missionaries resident in the capital ; behind it and closely connected with it is a second self occupied by the printing presses. Our hall is not a large room, but bright and inviting ; a beam across about the centre of ceiling is supported by two very pretty Corinthian pillars, as also by two half-pillars against the two walls ; the three arches between help relieve the plainness of the room. Beyond these pillars on the right and on the left are folding-doors opening into two small side rooms. That on the left was appropriated by our invalid lady visitors, and for their comfort was furnished with a divan and easy chairs. A cabinet organ stands by the door of the opposite room to assist in our songs of praise.

Here looking out upon the Bosphorus, dotted with vessels and lined with cities, we spent that happy fortnight of conference and worship. The ladies attended more or less, and brought with them their sewing and fancy-work ; in an adjoining room we were well furnished with a plain lunch each noon. Mornings were devoted to business in its closest, strictest sense ; the doors were not then open to the public. Afternoon, all were invited to come with us, and we were glad to welcome them, both native brethren, and English and Scotch friends ; tutors and professors from Robert College would come down to show their oneness with us. The day after we assembled was given up to the hearing of reports from the different stations. These are but six in number now, Nicomedia being united with Constantinople. To a new-comer such reports

were invaluable ; we listened to them with the deepest interest. I wish they could be printed and sent to you all, that you might study them until each part of the work should become a living reality to you. Monday afternoon, we gentlemen had to withdraw to another room while the ladies and children held a union meeting. On the Sunday preceding preaching appointments had been announced for a good many of us ; I went up the Golden Horn to Hass-kerry and ministered to 80 people in the Scotch Chapel ; an English service once more was a privilege, even if I had to be my own preacher. The older missionaries addressed native congregations.

The Wednesday following was our high day ; in the afternoon was a threefold service, first the annual sermon preached this time by Mr. Smith, of Marsovan, just returned from America ; then the baptismal service conducted by the venerable Dr. Riggs, the little one dedicated to God being the last born in one of the missionary families of the city ; and lastly the ordinance of the Lord's Supper, in the administration of which I was privileged to assist Dr. Riggs. The room was full ; members of different churches and societies there met together as brethren, and with them there came to their one common Lord. It was grand there and then to lift up such a monument to the Crucified One ; did He not say, "And I if I be lifted up will draw *all men* unto Me." Come Lord quickly we pray thee and reign over these many millions. Friday afternoon was a conference meeting ; two kindred topics were presented for consideration, — active effort as related to growth in holiness, and Christian nourishment in its relation to work for the Master.

The Sunday following we attended service in the afternoon in the Chapel of the Dutch Embassy in Pera ; here we heard a thoroughly good sermon from the scholarly and devoted pastor, Mr. Millingen ; he and his people are permitted to occupy the place Sunday afternoons. It may interest some of you to know that this young minister is a son of Lord Byron's physician ; his mother was a Greek ; he was educated in Scotland, and while a Presbyterian, ministers to a Union Church. I hope he

may yet proclaim the truth of God in his mother's tongue, and to his mother's people.

I should not forget to mention a meeting the previous Thursday afternoon in the British Consulate, addressed by missionaries from the Famine Districts, upon what they had themselves seen of the terrible scourge with which parts of our land have been for some time afflicted. The meeting was presided over by the English Judge here, Sir Philip Francis, who both preceded and followed the missionaries in earnest, pointed speech. He paid the highest tribute to the service rendered in this relief movement by our brethren, and in no cloaked words denounced as infamous the action of certain government officials who, to screen their own neglect of duty, had actually imprisoned men for daring to testify that in their districts, there was any such evil as famine at all. It is frightful to hear the accounts of starvation, of injustice, of hard-heartedness. One of the speakers, not there, but elsewhere, characterised the Mohammedan as without love in his nature; his own perishing countrymen would look to Christians for help, knowing that from him they could obtain nothing better than the "be ye warned, and be ye filled." The Bishop of Gibraltar, who was present, added some manly, reasonable words. Such a meeting was needed and must do good; foul slander is very busy trying to impeach the motives of our men, who have almost laid down their lives in behalf of the dying multitudes, as though by dispensing bread to them, they would buy them to their faith. To men wholly sordid in thought and deed, the very conception of disinterested, Christlike benevolence is an impossibility; the Lord bore with just such when on earth, so may we.

This annual meeting of ours has been characterised by remarkable harmony;

many difficult questions had to be met, and those who saw them coming, thought of them as breakers on which our good ship would surely split; not so though; God so lifted up the waters as to bear us in safety right over the rocks. The dreaded topic of our relations to the native brethren had to have its annual consideration, but now, just when we feared most, a calm was sent us, hearts beat together, we saw eye to eye on this point, and this for the first time after years of wrangling about it. To all it was a wonder, we held our breath as though God Himself had come very nigh to us and miraculously delivered us from an impending calamity. It was voted unanimously to unite to our annual meeting, a guest-member from each of the two Native Unions. One who isn't right in missionary work here, where he can see how sharply the lines have been drawn in years past, cannot understand the meaning of such a vote. The two parties holding two apparently diametrically opposite policies, blended into one, and without dissent agreed on united action.

I wish I could introduce to you the delegates from our six stations; they were but twelve in all, but such men for the most part as you would feel it no common honour to know. With them sat corresponding members, perhaps ten; a small picked company in all. We cannot go down from such a conference without deepened love for our chosen work, and quickened zeal in it. May our one Master be with you all in your coming Union to bless with new, and yet richer blessing the pastors and churches in the homeland. Forget not the absent members of your household.

Yours ever,

C. H. BROOKS.

DEMIRDESH, TURKEY, June 3, 1875.

News of the Churches.

LONDON.—The pastor of this church has been away spending a working holiday in the Rev. Mr. Silcox's field. He also visited Markham and Unionville, taking Mr. Bulman's place. The new church in London is rapidly rising, the walls being nearly completed. The timbers for the auditorium and gallery are now in, giving some idea of what the inside will be when completed. It promises to be one of the handsomest church buildings in the City. The Rev. Mr. Ebbs lately paid a visit to this field, and we understand introduced a new feature into the Sabbath work by way of a very interesting and instructive lecture on the "Life and Labours of William C. Burns, of China." This church has been called of late to suffer a good deal in the removal from the city of several of its members.

ST. CATHARINES.—A correspondent in St. Catharines sends us the following cheering account of the progress of the church recently organized in that place:—"Dear Sir,—You asked me, when you were here, to keep you informed of our progress in the church and Sabbath-school. I now send you the following pleasing news: The Sunday evening, previous to Mr. Black's coming, our congregation was only twenty-five, and yesterday evening we could not have had less than two hundred or two hundred and twenty, and amongst them were a number of young people, who are not in the habit of attending any place of worship at all. We have received on the beginning of each month two, three and four, and, on one occasion, five, so that our membership roll is running up very fast. Our small force has been organized into working bands, and we take, during the week, different wards, and in that way we first

go to the people, and then bring them to us. God has indeed blessed us most bountifully. Our Sabbath school was organized by yourself, with eight scholars, on the 7th of March, and now we have on the books one hundred and six, and the attendance keeps up well; an increase of ninety-eight scholars in five months. Most of them have been gathered in by *going for them*. I think, Dear Sir, that is a word we should use more in our churches and Sabbath schools, viz., *go for them*, and, not only use it, but practice the same. I find we can individually, if we only try, bring one or more new scholars every Sunday. O that we had more workers, so that whilst some are in the school to teach, others might be out looking-up new scholars, and thus obey God's own command, "go ye out into the high-ways and compel them to come in." I am trying to get more subscribers to the INDEPENDENT, and hope to let you know soon.

MISTAKE.—A late number of the *Advance* had the following erroneous notice:—"The Rev. James S. Black, late of Nashua, N. H., was lately ordained at St. Catharines, Montreal. The Rev. Dr. Wilkes, under whom Mr. Black studied, delivered the ordination prayer." The Rev. James R. Black never was in Nashua, N. H., and St. Catharines is not in Montreal, but near Niagara.

A meeting of the Guelph Section was held at Fergus, July 12th and 13th, 1875. In the absence of the chairman (Rev. S. Snider), Rev. Enoch Barker was elected to fill the chair till the next annual meeting.

On Monday afternoon, at three o'clock the roll was called. Pastors present:—

Revs. E. Barker, E. Rose, W. Manchee, Charles Duff, M.A., M. S. Gray. Delegates present from Speedside, Elora, Fergus, Guelph, Garafraxa First, Douglas, Turnberry and Listowel.

Mr. Charles Pedley, Student of B.N.A. Coll., with several friends from Drayton, Garafraxa, Douglas and Fergus were also present, and invited to sit as corresponding members. There was a very large attendance of members of the several churches of the section. Reports were received from the various churches, also, an account was given by Messrs. Barker and Manchee, who had just made a tour through the missionary churches in the district, on the state of religion in the fields they had visited. From these reports it was found that an eager spirit of religious enquiry existed on all sides, and that there are many cheering evidences of revival in all the churches. In some of the congregations there is an earnest, trembling expectancy of good which argues well for the salvation of souls, and special efforts are being put forth, and will be much more so when farming operations are over for the winter, which under God's blessing must produce large results. May the signs be more than fulfilled!

At 7.30 service was held in the church, when the Rev. W. Manchee preached, the Rev. Mr. Mullen (Presbyterian) conducting the devotional exercises. At the close of the service the delegates and friends, with members of other churches in the town, who were present, partook of the Lord's Supper. A most refreshing season was enjoyed by all. Brethren Rose and Duff assisted Brother Barker at the table.

On Tuesday morning, at 9.30, an hour was spent in praise, prayer and conference. After this a business session was held till 12.30.

A lengthened and animated discussion was carried on on the subject of "Ordination." In this deeply interesting conversation nearly every member took part, so that the subject was fully "ventilated." By general desire, no resolution was passed on the subject, and it is understood that the matter will be further deliberated on at our next gathering.

In the afternoon session the subject of

"Revivals" was introduced by Brother Rose, and considerable interest was aroused by the discussion of the various means to be used in securing and carrying on special labours in our churches.

In the evening a public meeting was held, presided over by Brother Barker, the speakers being Rev. E. Rose and Messrs. George Allchin and Charles Pedley. A collection was made to defray the expenses of the meeting.

Arrangements were made for holding the next meeting of the section at Speedside, on Monday and Tuesday of the fourth week in October.

Sermon.—Rev. Edwin Rose.

Essayists.—Rev. Charles Duff, M.A., Mr. George Robertson, Mr. John Rogerson.

This meeting was the largest we have had, and the general conviction of the advantage of churches as closely situated as are these of our section drawing together for fraternal intercourse and counsel, was greatly strengthened. There is an increasing feeling in the "body" that we want more "*esprit de corps*" amongst us, so as to preserve us from falling into the too-common narrow, exclusive habit of "looking" only on "our own things." It is difficult to overtake in our Union and Association, the disadvantages arising from the extent of ground we cover. In these smaller district gatherings a more perfect knowledge is possessed of one another, so that these neighbouring churches can more effectually break down all sense of isolation, and strengthen and help one another. With us, questions of pulpit supply; help in special efforts; counsel in difficulty, and sympathy in discouraging circumstances, and all such practical considerations are far more easily dealt with through the spirit of confidence and affection which our sectional action has so largely promoted.

Our experience so far leads us most earnestly to urge our brethren in our cities, where there are two or more churches, and in those rural districts where churches lie contiguous to one another as ours do, to follow this plan of sectional action and fellowship.—W. M.

GUELPH.—About the middle of July Mr. Arms, on behalf of the friends of

the church and congregation, waited on the pastor (Rev. W. Manchee), and presented him with \$60, stating that the congregation wished him to accept that token of their esteem towards securing the rest and recreation he so much needed after his sickness of the spring.

WIARTON.—The New Congregational Church just erected in Wiarton, was opened with appropriate services on the 1st August, the Rev. J. I. Hindley, M. A. preached in the morning and evening, and the Pastor, Mr. Robinson, in the afternoon, to large and attentive audiences. An ice-cream social was also held on the following evening, when the Rev. J. Wood, Home Secretary, was also present, and together with the brethren named, addressed the meeting. A goodly sum was realized towards the building fund.

The new edifice is neat and commodious, and will cost, when finished, about \$800 or \$900, nearly all of which is pledged. Size 28x40, with tower and spire. We trust the Lord Himself may come and dwell there, and say, "this is my rest, for I have desired it."

MANILLA.—TESTIMONIAL.—On the occasion of his resignation of the pastorate of the Congregational church here, the following testimonial was presented to the Rev. Mr. McGregor :—

MANILLA, ONT., July, 1874.

Beloved Mr. McGregor,—We, the undersigned, in the name, and on behalf of the Congregational Church, Manilla, over which the Lord has placed you as pastor, and graciously continued and sustained you in that capacity for more than eighteen years, constrained by affection and a sense of obligation to the Head of the Church, and to you, beg to convey to you, in this form, our deep sorrow at your resolve to leave us after so long and successful a pastorate. There are many already in heaven, who, when you are released from toil and trial, will welcome you as the instrument whom the Redeemer used in leading them to rest and life in Christ Jesus. How abundantly God has blessed your labours to the conversion of souls in Ca-

nada, and especially at Manilla, the Great Day alone will fully reveal. Few ministers whom we have known have had more of public esteem and respect, from the first day that you came amongst us. We will never forget your lucid exposition of God's Word, nor your conscientiousness and untiring energy in doing good. Your unsullied consistency of character through a protracted ministry, we regard as a rich legacy, and will, we are certain, have the force of an example when you are not with us. Very deeply do we deplore and regret the fiery ordeal which you have been made to pass through for months past, and which led you to sever yourself from us; but we thank God that your Christian and ministerial character is untarnished. Receive then, beloved Father and Brother, ere you leave us, the unfeigned assurance of our confidence, affection and sympathy, accompanied by the earnest and prayerful hope that the Head of the Church may add to the tokens of His approbation, with which he has heretofore distinguished your ministry. We also desire to convey to Mrs. McGregor the assurance of the love we bear towards her for her Christian worth, and exemplary spirit and conduct. We shall ever, Beloved Brother, hold your name, and that of your family, in loving remembrance, and cherish the kindest recollection of your services till death, and hope to join you in glory, where love and harmony, among the redeemed of the Lord shall ever and ever reign.

JOHN D. MCKINNON,
HUGH MCKAY,
MALCOLM D. MCPHADEN,
ARCHIBALD MCPHADEN,
JOHN MCINTYRE.

—*Lindsay Post.*

SOUTH CALEDON.—During the past few weeks we have had evidence of divine blessing. Some conversions have taken place, and several have been added to our number by letter from other churches. Although no special effort has been put forth, the service of the Sabbath is not in vain. It is the pastor's intention (if strength permits) to commence a series of special services.

At present there appears to be evidence of the workings of the Spirit amongst us. May showers of heavenly blessing descend upon this portion of the Lord's vineyard.—*Com.*

BETHEL CHURCH, KINGSTON.—The Pastor Mr. Peacock, writes,—“ In looking over the ‘Narrative of the Churches’ in the last number of the *Canadian Independent*, I noticed a mistake in the report of Bethel Church, Kingston, which I hasten to correct, viz: ‘a membership of eighty-one;’ it should have read, ‘forty-one.’ Will you kindly make the correction in the next No. of the INDEPENDENT ? ”

MONTREAL.—The members of the Eastern Congregational Church having had in their midst, during a few days this summer, the Rev. W. Williams, of Sheffield, N. B., gave him an unanimous call to become their pastor. Mr. Williams has accepted, and is expected to commence his duties in connection with this church on the 1st September next.

GRANBY, QUE.—This Church is now erecting a parsonage at a cost of over \$2000, nearly all of which is provided for. Under the divine blessing on the pastorate of the Rev. D. D. Nighswander, it is rapidly increasing in numbers, not a single communion Sabbath having passed for over a year, or which there has not been several admissions to its membership, and the same happy condition of things still continuing. We regret that since his sad bereavement, Mr. Nighswander has been laid aside by severe illness, but are glad to learn that he is now recovering health again. May his bow long abide in strength.

DANVILLE, QUE.—We are gratified to learn that the Rev. E. Ireland, late of Brockville, has received and accepted a cordial invitation to the pastorate of the church in Danville, Que. Mr. Ireland enters on his work immediately, and with very pleasant prospects, which we hope may be abundantly realized.

NOVA SCOTIA AND NEW BRUNSWICK.—Several resignations have taken place, but at present the churches are all sup-

plied, either with pastors or temporary supplies. Rev. J. R. Kean has resigned his charge of the church at Maitland, N.S., and Mr. Hawes, recently of Chebogue, supplies temporarily, while Mr. Crowell supplies Chebogue also temporarily, and Mr. Joseph Barker is at present supplying Brooklyn. Mr. Richard H. Taylor, recently of the English Church, is engaged in Missionary work in York County, New Brunswick, until the meeting of the Union. The church at Keswick Ridge, N. B., of which the Rev. S. Sykes is pastor, has been enjoying for months past a time of refreshing. Mr. Cox, of the Congregational College, is supplying Cornwallis during his vacation, and Mr. Peacock, of Bangor Seminary, supplies Margaree. The church in St. John's, since the first of July, has been supplied by Mr. John Evans, from Bangor Seminary, and Rev. C. G. McCully, of Hallowell, Maine. The Congregational Union of Nova Scotia and New Brunswick meets at Brooklyn, Nova Scotia, on 9th of September.

RESIGNATIONS.—The Rev. R. K. Black, has resigned his charge at Milton, N.S., where he has laboured for ten years past with so much success. His people were most anxious to retain him among them, but various reasons combined to make him resolve on removal, and he has already vacated his charge. We are sure our brother will not long be unemployed.

The Rev. S. T. Gibbs, of Whitby, has also resigned, and will shortly relinquish his charge. Mr. Gibbs retains, and will carry with him wherever he may go, the kindest feelings of his people towards himself and family; but frequent removal of members, and discouragement from other causes, have led him to resolve on a change. We hope our dear brother may soon find an agreeable and useful sphere of labour among us elsewhere.

IMPROVEMENTS.—Whitby Church has been wonderfully improved of late, by the lining of the pews with damask of a uniform colour and pattern, and now presents a very neat and comfortable appearance. Lanark Village has also been “brushing up” its exterior by new steps

in front, &c., and contemplates other improvements.

DEATH OF REV. M. C. WILLIAMS.—The death is announced at Jersey, Channel Islands, on the 7th ult., of the Rev. M. C. Williams, in the 29th year of his age. Mr. Williams was a native of England. He was employed for some time as a clerk in the Post Office in Jersey, but devoted his attention to

missionary work, and finally to the work of the ministry. In 1873 he and Mrs. Williams came to Nova Scotia with the intention of supplying the church at Maragee, but was diverted from the field to that of Chebogue. In September, 1873, he was ordained pastor of the church at Chebogue, but subsequently returned to England, on account of the illness of his father. He was a young man of earnestness, but lacked bodily strength.

Other Lands.

MESSRS. MOODY AND SANKEY.

CLOSING SERVICES IN LONDON.

We condense from the *Advance* :—

After working laboriously for two years and three weeks, Messrs Moody and Sankey brought their mission in this country to a close on Sunday (July 11). For some days previously the anxiety of the people to obtain admission to Camberwell Hall amounted almost to a frenzy, and not altogether a harmless one. Arriving long before the doors were thrown open, dense masses of women and children worked themselves up to the highest pinnacle of excitement, and which the very nature of the service was not calculated to calm down.

It is doubtful whether at any previous period Camberwell was the scene of so much commotion. The narrow streets leading to the hall were almost filled with vehicles, and busses plied between the place of meeting and the station, for each train brought its load of people from all parts.

People who live hard by say that as early as three o'clock in the morning, men and women were anxiously waiting for the service which was to be held five hours later.

THE THANKSGIVING MEETING.

At the invitation of Mr. Moody, about

six hundred ministers of various denominations assembled in the Conference Hall, Mildmay-park, on Monday afternoon, to hear reports of the results of the movement, and return thanks to Almighty God for the blessings vouchsafed. The body of the building was reserved for ministers, the side seats and galleries being filled with ladies and gentlemen. Mr. Moody presided and the meeting was opened at two o'clock with the hymn, "Rejoice and be glad! the Redeemer has come," and prayer by the Rev. C. D. Marston.

Mr. Moody, having read a few verses said. They had not come to glorify man, but God, and the less they said about man, and the more about Christ, the better. Let them rather say that they had been unprofitable servants, and give thanks God for his goodness, mercy and care. That made their 125th day in London, and notwithstanding the crowds that came together no accident had happened. How good God had been. God had preserved the health of the workers, and none had fallen in the harvest-field, as far as he knew.

Mr. Sankey then sang. "Oh 'twas love." Mr. Stone, chairman of the Central Committee, gave a summary of the work in which they had been engaged since September last. They had every reason, he said, to praise God. The

work had gone on increasing, and the impression seemed to be deepening in the minds of Christian people that it was the work of God.

Dr. A. A. Bonar, of Glasgow, could give most satisfactory testimony about the Lord's work in Scotland. There was now real union among the various ministers, and he was prepared to state, without any doubt, that at least 7,000 souls were gathered in last year in Glasgow. The work there was still going on, and was reaching the lower orders of society.

The Rev. R. C. Billing referred to the services in the Agricultural Hall. It was, in his opinion, premature to speak of the results, as the good done was daily coming to their knowledge. He was there to bear witness to the fact that God the Holy Spirit had been moving in their midst, and that hundreds had been added to the Church of Christ, lame Christians had been stimulated and encouraged to work, and ministers were more united.

Mr. Sankey having sung "Only an armor-bearer," Rev. Archibald Brown, of the East London Tabernacle, said if they had nothing else to thank God for in the East, religious stagnation, the most difficult thing in the world to deal with, had been swept away. There was now on every hand a desire to hear the Gospel.

Rev. Dr. Donald Fraser was thankful for the great good done, and he believed that after Messrs. Moody and Sankey were gone, they would have a time of gathering in. He rejoiced that God was sending forth such men as their American brethren, and he hoped by their visit all would be encouraging to use directness in preaching.

Rev. Canon Conway stated that many among the higher classes had been blessed through the services, and he thanked God for it.

Rev. R. D. Wilson said hundreds of ministers could testify of the new spiritual glow that had lately come into their soul. He considered it too soon to speak of results, for within the previous three days he had met with no less than thirteen distinct cases of conversion brought about by the ministrations of their "twin Christian brethren." He

assured Messrs. Moody and Sankey that they carried to their country the warmest love of Christian ministers and Christian people of London, and they would not cease to pray for them.

Rev. T. Richardson testified to the reality and permanence of the work in the East. There was less swearing and drinking among the dock-labourers, the theatres had been less numerous attended, and all classes had been blessed.

Rev. R. Taylor, who held the post of "policeman," as Mr. Moody called it, in the inquiry room at Camberwell, gave a number of interesting cases of conversion. One was that of a man who tossed up a penny to see whether he should go to Moody and Sankey's or the theatre. If it fell a "head," he should go to the theatre, and if a "tail," Camberwell Hall. It turned up a "tail" and he went and found salvation that night. Mr. Taylor enumerated other cases which he said were specimens of hundreds.

The Rev. R. Newton, the Rev. Dr. Jobson, Rev. Marcus Rainsford, Mr. Varley, Mr. Richardson, and Rev. Mr. Aitkin bore similar testimony.

Lord Shaftesbury expressed the deepest sense of gratitude to Almighty God for having raised up such men with such a message, and to deliver it in such a manner. He had been conversant for many years with the people of the land and the metropolis, and wherever he went he found the graces of their American brethren spoken of, and the impression they had produced he believed was firmly stamped. He had received a letter from Manchester, which stated that Mr. Moody's preaching was still at work among the most wretched people, and was "like leaven amongst that magnificent lump." From Sheffield he had also heard, and it was said that if a million tracts were sent there it would fail to satisfy the public appetite for spiritual food.

By special request Mr. Sankey sang the hymn "The ninety and nine" for the last time. Previous to doing so, he said that he hoped they would be gathered together at the all-day meeting, where there would be no breaking up and no parting. The only sad note he had heard struck that day was when

it was mentioned that the work in London was now to stop.

Mr. Moody then rose to speak and was visibly affected. He wished to return thanks to the public and ministers for the sympathy they had extended towards him during the past two years. He had received nothing but kindness. He wanted to thank the committee publicly. For four months he had received nothing but love and kindness from them. Their love and their kindness broken his heart. He had been asked to speak on that occasion, but he did not dare trust his feelings. He said he never could bear to leave his home, the parting used to be so hard, and now it was like parting with his own family, the friends had become so dear to him. He wanted to thank the stewards, for he had received nothing but kindness from them. He also would like to thank the reporters. He had made mistakes, but the reporters had been so kind they had not spoken of his failures. He also wanted to thank the policemen, in fact, all had been kind. London was on his heart, and whenever he heard the name of London mentioned, he would think of the warm friends and of the four happiest months of his life which he spent in that city. He wanted God to use them in America, and would ask the friends to pray for them.

After an interval of silent prayer, the Rev. Newman Hall led the devotions, the meeting being brought to a close with the doxology and benediction, pronounced by Dr. Kennedy. The evangelists hurriedly left the hall to avoid anything like a demonstration. Just as the audience was about to retire, the Rev. Marcus Rainsford suggested the raising of a money testimonial for Mr. Moody as a memento of his visit. Mr. Stone at once came forward and said he knew Mr. Moody's feelings on such matters, and felt sure that nothing would give their brother greater pain than the carrying out of such a proposition. As Mr. Moody's nearest friends stoutly opposed the suggestion, we believe the idea was at once abandoned.

sent to us by the society at present in charge of the Labrador Mission. It will be seen that more workers are wanted immediately:—Recent letters from the Rev. F. R. Butler convey most interesting and encouraging accounts of the progress of the mission work in Labrador. An earnest spiritual awakening amongst the young people was unexpectedly manifested in February at one of the usual weekly prayer-meetings, when some of the boys knelt and and prayed for themselves. A meeting was commenced after this specially for boys, and, at their times of gathering together, they freely expressed their feelings and asked counsel and enlightenment on various topics. Five or six of these boys gave evidence by their changed lives of having given themselves to the Saviour, and interest and stimulate those around by their devoted earnestness and simple love for Christ. A new mission house is in course of erection at "Bonne Esperance" (the summer mission station), in which the people show so great an interest that, with the exception of a paid superintendent, the work of putting it up is entirely gratuitous. The families are drawing nearer the mission house, in appreciation of the advantages they derive from the services, and many more are prepared to move to Esquimaux River (winter station), on condition that their children may receive education. The lady teacher who is there at present is very much overworked, and in need of rest, and only remained at her post last season because no one could be found to relieve her. And with Mr. Butler, it is much the same. He writes: "I do not see how Miss Brodie can endure another winter. She says she certainly cannot teach, but if any one could be prevailed on to come and teach, she might remain and assist in other work. I do earnestly hope that now that things look so encouraging and a door of greater usefulness seems opening, we may not be hindered by lack of workers. If impossible to find a lady for the work, let a gentleman be sent, or it would be better still for gentleman and his wife to come." In reading this, all will feel that these children and their anxious parents should be provided with the spiritual instruction for which they crave. And as there is no lack of

MISSIONARIES WANTED FOR LABRADOR.—The following appeal has been

Christian devotion and zeal amongst many of God's children, surely some will be found to respond to this earnest call. Let each personally consider the matter, and seek God's guidance as to whether the call is not to himself or her- self. Surely two can be found who will go forth to work for the great Master in this important field. Application should be made at once to the Rev. Dr. Wilkes, Montreal.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.—The thirty-seventh Session will be opened with a Public service in Zion Church, Montreal, on the evening of Wednesday, September 15th, 1875. The Rev. Henry Sanders, of Hamilton, will deliver the address.

The entrance examinations in the Literary department (being the matriculation examination of McGill University) will begin at 9 A.M., on September 15th.

It is requested that during the absence of the Secretary in England, to the date of September 14th, all communications appertaining to his department be addressed to the Rev. Dr. Wilkes, Montreal, by whom they will be attended to.

GEORGE CORNISH, LL.D.,
Secretary Cong. Coll. B.N.A.

A letter just received from Dr. Wilkes informs us that "Mr. Archibald Duff, Jun., M.A., has, by letter to Dr. Cornish, now in England, accepted the appointment in our College, proposed by the corporation at its last meeting."

The Doctor adds, concerning the *Missionary Society*—

"Pray tell all subscribers to the C. C. M. S., that every dollar, or ten dollars, or twenty which they add to their subscriptions will secure from England, next year, a fifth part, and that unless the standard of giving is raised it impossible for us to hold our own, much less advance, which latter is a necessity if we are to live in the land." A word to the wise is enough.—Ed. "*C. I.*"

CONGREGATIONAL PROVIDENT FUND.—The Board of Directors, for the current year, are as follows —

CHAIRMAN,.....J. S. McLachlan ;
VICE DO.....Chas. Alexander ;
TREASURER,.....J. C. Barton ;
SECRETARY,C. R. Black.
R. C. Jamieson,.....Robt Dunn,
J. D. Dougall,Jas. Baylis,
W. R. Ross,.....T. Robertson.

Yours truly,
C. R. BLACK,
Secretary.

MONTREAL, 22nd Aug., 1875.

To the Editor of the Canadian Independent.

DEAR SIR,—I have received since last acknowledgment—

From Lanark Village..... \$4 00

J. C. BARTON,
Treasurer Provident Fund.

The Treasurer learns that there is a very general feeling abroad amongst beneficiaries, that they are not required by the rules of the Society to pay their premiums *in advance*. Whence such a notion can have arisen he is at a loss to conceive. Every Life Insurance Society requires it, and the least reflection will suffice to satisfy any reasonable mind that it must be so. Beneficiaries can scarcely expect that the Trustees will incur a liability without a consideration ; and yet 13 members out of 34 are in arrear for their July premium.

The Society is managed gratuitously, and members should be careful to occasion as little trouble as possible.

CENTRAL ASSOCIATION.—The Ontario Central Association of Congregational Ministers and Churches will (D.V.) meet in Bowmanville, on Tuesday and Wednesday, 14th and 15th September, beginning on Tuesday, at 2 P.M. Those intending to be present will

please notify Rev. John Allworth, Bowmanville. Sermon by Rev. J. A. R. Dickson. Essays by Rev. Messrs. Jackson, Unsworth and Dickson. Review by Rev. J. Allworth. Exigetical Study, John iii., 1-21. Each member to present a plan of a sermon.

W. W. SMITH, Sec.

RICHMOND, August 26th, 1875.

The Eastern Townships Association, meets in Cowansville, Que., on the third Tuesday, (21st) September, at 4 P.M., 1875.

A DUFF, Scribe.

Obituary.

MR. JOHN PETERS.

The subject of this notice was the worthy son of a worthy father—Mr. James Peters, whose obituary appeared in the August number of this Magazine, 1869, and who may have been justly called one of the fathers of our denomination in Canada. The son lived and died on the farm in Eramosa on which he was born, and which his father had taken up in a wilderness state about three years before. As Mr. Peters, sen., had been one of the principal founders of the Speedside Church, and an office-holder in it from its organisation until his death; so the son had held office in it for some twenty years as treasurer, and afterwards succeeded his father in the diaconate. Though possessing a different temperament from his father, his spirit was the same; and his interest in the church's welfare continued unabated to the last. His piety was undemonstrative, but deep. He loved all Scripture; but he had one favourite text which had been the means used by the Spirit to lead him, at the time of his conversion, to look away from the corrupt heart for salvation to a risen Redeemer:—"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins." Though attached to his own denomination, he had too much of the love of Christ to be a bigot, and while serving his own Church in the capacities mentioned, and in its Sabbath School, he also lent his aid to undenominational movements, acting for some years as treasurer of the Eramosa Bible

Society, and as Township secretary for the Wellington County S. S. Association. His sad death which occurred on the 13th of October, 1874, was the result of an accident. He had gone on horseback to the Post Office about a mile from his own place, and, while returning, opened a letter to read. The rustling of the paper by the wind startled the horse, and Mr. Peters was suddenly thrown upon the hard road, his spine receiving an injury from which he died eleven days after, suffering excruciating agony until death relieved him. But while the body was sinking, the soul shone more and more brightly with the graces of hope and patience. Sensible to the end, he seemed to have no will but that of his heavenly Father; and while the physicians were in doubt as to the result, and the beloved family were full of anxiety, he would say with perfect composure that he was "in good Hands." His submission to the Divine will, and his gentleness toward those who waited on him, were pleasant to behold, especially considering his intense suffering.

He was taken away in the midst of his strength and usefulness, at the comparatively early age of 48. He had been married twice, first to Miss Armstrong; and, after her death, to Miss Hindley, sister of Rev. J. I. Hindley, M.A. The latter survives him with a family of seven children. These may say of their mysterious bereavement, as he used to say respecting the loss of his former partner, which he felt very keenly,— "we feel it hard to do without him, but he can well do without us." Yes, he is

"abundantly satisfied with the fatness" of God's house above; his Saviour is making him to "drink of the river of his pleasures;" at the same time, our Maker is the Husband of the widow here, and the Father of the fatherless.

MRS. SARAH E. BURPEE.

LATE OF SHEFFIELD, NEW BRUNSWICK.

Mrs. Burpee was born in Sheffield, County of Sunbury, and Province of New Brunswick, December 24, 1795.

Her parents, the late Moses and Hannah Coburn, were I believe, among the earliest English settlers on the banks of the St. John River, who came to the Province from Rowley, in Massachusetts, about the year 1762 or 1763.

Their eldest daughter—the subject of this memoir—was thoughtful and serious from her earliest years. In October, 1813, she was united in marriage to Mr. David Burpee, jr., and very soon afterwards her anxiety in regard to her soul's salvation was greatly increased, and she began to meet in class, and her earnest entreaties to her beloved husband to at once rear the family altar in their habitation, were it is believed, largely instrumental in leading him to become a disciple of the Lord Jesus Christ. It does not appear, however, that she herself emerged into the full light and joy of true Christian faith until some years after this, indeed she so gave way to unbelief as to be driven at times almost to despair. But at length the time of deliverance came. While listening to a sermon preached by the venerable pastor of the Congregational Church, the late Rev. A. McCallum, from the words: "Unto you which believe he is precious," a flood of Divine light broke in upon her soul, she saw clearly the way of salvation, she "received Christ, and He gave her power to become a child of God."

For many years after her marriage Mrs. Burpee's lot in life seemed to be a singularly favoured one. But in the course of the year 1829 shadows began to fall upon her path. Several breaches were made in her circle of relatives, in the death of her beloved mother, and a dear brother, who in the strength of

early manhood, was smitten down by lightning. But early in the following year she was called to submit to a bereavement far more severe to her. On Sabbath morning, the 14th of February, 1830, the family circle was complete around the breakfast table and the family altar, but almost before mid-day had passed, Mrs. Burpee was a widow and her seven youthful children were fatherless. Mr. Burpee's sudden removal was felt to be a loss of no ordinary magnitude, not only by the Congregational Church of which he was a Deacon, but by also the whole community; but to the bereaved family it seemed for a time a calamity well nigh utterly overwhelming. But God was faithful to His word, and to the trembling widow "grace according to her day was given," so that she was enabled to well sustain the greatly increased responsibilities of her family position.

In March, 1847, she was called to mourn over the death of a beloved son—a very promising and excellent young man, who died at Fredericton after a brief illness; but she "sorrowed not as those without hope"—for her son died in the triumph of Christians faith.

In February, 1855, her second daughter, Mrs. Mary P. Jewett, who had been marked as a victim by that fell disease, consumption, died soon after the death of her husband; her last words being—"Father, Lord of Heaven and Earth, I thank Thee for all Thy dealings towards me."

Mrs. Burpee who had been for some time before her daughter's death almost constantly with her, considered it her duty to abide with the orphaned children—four in number—the youngest of whom was only five years of age. And these dear children with their excellent grandmother, constituted for several years an unusually interesting and affectionate family, until three of the children, preceding their grandmother, passed in succession from time to eternity, all "dying in faith."

Scarcely was "the precious dust" of the last of these committed to the grave, when Mrs. Burpee was called to mourn with the family of another deeply afflicted daughter, three of whose children were prostrated at the same time by

typhoid fever, the youngest of whom—a lovely maiden of only a few summers, after a few weeks of suffering, slept in death.

On Saturday, the day of our little one's burial she remained at home with me and talked much of the dear one, the Lord had just taken from us; and earnestly urged the other dear children, who were still sick, to at once give their hearts to God."

On the next day, the Holy Sabbath, she attended public service twice; but in the course of the night following she was seized with somewhat severe illness, and it soon became apparent that her work was done, and just as the next Sabbath was beginning on earth she escaped to join in the more glorious service of the eternal Sabbath—one Sabbath in God's sanctuary on earth and the next in God's house, not made with hands, eternal in the heavens. The intervening week was one of considerable suffering, but of uncomplaining resignation to the Divine Will, and of joyous hope in the Divine Redeemer. When she learned from the physician that her sickness was likely to be unto death, she said "If it were the Lord's holy will I should like to be spared a little longer for the sake of Frederick" (her grandson); but soon after she said "Jesus calls!" "precious Jesus!" and she frequently requested that her favourite hymns should be sung to her—such as "Jesus, lover of my soul, &c.," and "Just as I am, &c." She retained her consciousness to the last, and just before her voice was lost in death—she said "Sing to me of Heaven! of Jesus!" And thus after 79 years of remarkable activity she laid life's burdens down and doubtless entered "The rest which remains for the people of God."

The funeral services were conducted by the Rev. W. Williams, pastor of the Congregational Church, with which Mrs. Burpee had been connected for eighteen or twenty years, preaching on the occasion from the appropriate text—"Blessed are the dead which die in the Lord."—[Condensed by Ed.]

H. PICKARD.

SACKVILLE, N.B., June 15th, 1875.

LINES

[Respectfully inscribed to the heart-stricken parents and friends of Miss Jessie Hamilton and Miss Ella E. Murton, lately drowned at Brantford, Ont.]

The morning dawned without a cloud,
But evening came with pall and shroud,
With muffled step and bated breath,
And mournful whisperings of—*death*.

* * * * *

Young lips, that in the morning sung
The summer's opening flowers among,
Were hushed and cold:—young laughing
eyes,

That met the dawn with sweet surprise,
Were darkly sealed:—young feet that pressed
The dewy turf with glad unrest,
Were cold and stirless, never more
To tread the paths they trod before;
And they, who in the morning strayed
In fawn-like freedom down the glade,
In solemn, dreamless slumber lay,
To wake no more, at fall of day!

O, stern, remorseless, sullen tide!
O, dark flood, never satisfied!
Could'st thou not pity, when to thee
Those young lambs sped so trustingly?—
Nay, nay!—the tempest's stormy wrath
Spare not the lily in its path;
The tameless river will not rest
To heed the rose-leaf on its breast:—
A moment, and the quiet shore
Heard a low wail, and heard no more;
And then, with calm, unchanging mien,
The river glided on serene—
With what a weight of anguish fraught!—
Unconscious of the woe it wrought.

"Dust unto dust!"—O God, Thy way
Strange and mysterious seems to-day,
As, in the darkness of the tomb,
What but an hour ago was bloom
And beauty, now we hide away,
And leave to silence and decay!
Aid us in lowliness to bow,
And own how just and good art Thou,
And, though Thou hidest still Thy face,
Trust the great love we cannot trace.

—Mrs J. C. Yule, Woodstock.

The melancholy event to which the above lines refer, has cast a deep dark shadow over the Congregational Sabbath School, to which Miss Jessie Hamilton belonged, as well as over the entire circle of acquaintances in Brantford and Hamilton, to whom the young ladies were known. They were "lovely and pleasant in their lives, and in death they were not divided." May the voice of God's

mysterious Providence, in calling them away so suddenly, and so young, be the means of leading many of their sorrowing companions to that dear Saviour in whom we confidently hope they trusted. We join many sympathizing friends in offering to both the families bereaved, our tenderest condolences.—Ed. "C. I."

Home and School.

AN UNHAPPY CHILDHOOD.

BY MRS. AMELIA E. BARR.

"Whoever extinguishes in a child a sentiment of happiness or of hope, kills him partially."—*Joubert*.

"An unhappy childhood." Ah, what a woeful sentence! Do you fail to realize at once what a sad child is? Listen then to Jean Paul Richter's terrible definition of one: "Think," he says, "of a little child led to a scaffold, of an innocent Cupid in a Dutch coffin, of a butterfly with its four wings torn off and obliged to creep upon the ground like a worm."

The simile is no overdrawn one. There are thousands of children around us whose little hearts are just as full of grief or fear or bewilderment as they can hold. A famous Scotch minister used to say that "when he was eleven years old he wondered how it would be possible to bear a grown-up life when childhood was so full of misery." Think now of a loving, clever little soul pondering day after day such a cruel problem; and then look around your immediate circle and be sure there are no such questionings going on even in your very presence.

For we are apt to imagine that because children have not our griefs and cares, they have none of their own; but greatness and littleness are relative qualities, and "if the sports of childhood satisfy the child" its griefs equally overwhelm it. Indeed, I am very certain that the innumerable worries and paltry cares of our own adult states do not enlist the sympathies and help of the ministering angels half so deeply, half so readily as

the genuine heartbreak sorrows of many a little boy and girl.

Perhaps when they bring some simple offering of flowers, some trifle of needlework, into every thread of which they have sown loving thoughts; some simple picture whose lines were drawn with your smile ever before them—you may think little of accepting it with a critical word, or a not very complimentary joke, or a discouraging indifference; but it is a great disappointment and humiliation to them: perhaps greater than you could conceive for yourself under any circumstances. The smile unanswered, the little offer of service refused, the satirical reproach of some peculiarity, these things wound the sensitive hearts of children with a power no superior in wealth, rank or age could exert over an adult. And yet we all know, or have known at some period of life, how bitter a thing it is to look into happiness through another person's eyes, and be disappointed or, perhaps scorned.

Remember then as a maxim for life in intercourse with children, they who are not polite enough are not human enough.

Another great cause of misery to children is the unnatural mental demands made of them. Learning to read is of itself to the majority of children a gigantic task. If parents would know how difficult, let them, themselves, begin at the same time to study—say the Greek language—learn its alphabet, learn to spell, to construct sentences, to write compositions in it. Perhaps then they would have more consideration for the little brows wrinkled in mental efforts. Every way too much is demanded of children. If they are poor enough to

escape the tyranny of study, they fall under the tyranny of hard work. God help the little children selling papers, cleaning boots, trotting twelve hours a day between the counter and the desk. God help the babies selling flowers and sweeping crossings and learning by hunger and cold and beatings the value of a five-cent piece!

Intentional wrongs are vast enough, but perhaps as many children suffer from wrongs wrought by thoughtlessness as much as by intention. I shall never forget an accident that happened under my sight during a yellow-fever epidemic a few years ago. A lady living near me had two lovely boys of the age of four and eleven years; but she, supposing them to be thoroughly acclimated, had no fear, and suffered them one terribly hot day to go down to the gulf with their fishing lines, making to the eldest, as they left the house, some sarcastic observation about him "never catching anything."

Just at dusk I happened to walk down to my garden gate, and I saw the two children coming staggering home, the eldest carrying the youngest, and both apparently either ill or very tired. I went to meet them, and took the younger in my arms while his brother walked silently beside me—all his quick vivacity, all his usual flow of talk gone—he asked but one question: "Is mother angry?"

Yes she was angry. She launched forth into severe rebukes, and without asking for reason or excuses ordered both boys to bed. I suggested that they both looked flushed and sick, and spoke as plainly as I durst of the rapid spread of the fever. "Oh," she said, "Willy had as much yellow-fever as he'll ever have, two years ago, and Harry is thoroughly acclimated."

In the middle of the night the unhappy mother sent for me. The boys were dying. Both were delirious, Harry muttering sadly over and over again of the fish he'd "tried to catch for mother." What availed now the passionate words of love, the agony of mother-kisses on the insensible burning heads and lips? The children were past hearing, past answering; they never heard or spoke again and the last words they heard had been a reproach! Too late for evermore

to unsay them—too late! Too late for loving kiss and whispered "good-night," or gentle soothing of fierce pain. O miserable mother! for not only grief but remorse filled up the room of her dead children and walked up and down with her!—*S. S. Times.*

DON'T FORGET THE CHILDREN.

A WORD TO PREACHERS.

When preparing for the pulpit, remember that one-third of your hearers may be children, and then arrange some thoughts, and select some illustrations specially for them. They are the lambs of Christ's flock, and their circumstances demand special attention and careful feeding. Tell them at the commencement of your sermon that you hope to have their attention, and that you have something for them. Many good results will follow the course recommended.

1. It will serve to increase the children's interest in the preaching of the Word, and in the services of the sanctuary in general.

2. In expectation of what is coming for them, they will pay more attention to what is addressed to adults.

3. The time of service, which often appears so long for children, will appear shorter if they are noticed, and interested in the way indicated.

4. The Saviour's command, "Feed my lambs," will be obeyed. What must be said of those ministers and laymen, who neither in their prayers nor in their sermons utter a syllable respecting the children?

5. The word of instruction, instead of being lost upon older heads and hearts, will often have a deeper and more lasting effect than when addressed to them—as a direct attack often arouses opposition.

6. It will be a source of encouragement to parents and Sabbath school teachers. These are often discouraged on account of the waywardness of their charge, and the little good they appear to accomplish. A word from you will make them feel that you are their fellow-labourer. Probably what you say will have some bearing on points on which they have been dwelling, and consequently your instruction will add weight to theirs.—*Selected.*