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THE  
**Canadian Independent**

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THE MINISTRY FOR THE TIMES.

The following is the principal portion of Mr. Rogers' address, from the Chair of the Congregational Union of England and Wales, bearing on this important subject. We bespeak for it a careful perusal :—

Among Nonconformists, at all events, a decline in the power of the pulpit would be one of the most certain and melancholy symptoms of decay—a decay which might for a time be hidden by the superficial and temporary advantages gained by the attractions of more artistic and elaborate Ritual, but which would not be the less sure in its operations, and the less fatal in its results. The pulpit has always been a power amongst us, and if its influence was to be lost or materially diminished, we have nothing which could take its place, and win back for us that hold on the popular mind which we had sacrificed by madly rejecting the instrument by which alone it has been obtained. Other communities, on the loss of pulpit power, might fall back upon tradition, or national prejudice, or authority, or on perfect organization ; but we have none of these things, and unless we have men who can preach the grand old message of “repentance and remission of sins” by our Lord and Saviour Jesus Christ, in such a manner as to arrest attention and compel conviction, I do not merely say that the day of our power is gone, but the days of our life itself may be numbered.

THE AGE AND THE PULPIT.

Never, surely, was there a time when power, power of the highest and noblest kind—soul-power, first of all, but also brain-power, and power of speech to stir men's hearts—was more needed than at present. Whether the extreme liberty which prevails, and by which young people are exposed to the insidious attacks of error before they have acquired any power of resistance, is altogether wise, is open to consideration ; but it is only part of another and much wider question as to the wisdom of the relaxation of family discipline, now so common, amounting in many cases to the entire reversal of relations between parents and children, by which the latter give the law which they ought to accept from their elders. It is the fact alone we note. It would be extremely difficult to establish a religious quarantine. It would be unwise to attempt it, and if the attempt were made, it would certainly fail. It is better, therefore, instead of discussing impossibilities to recognise the increased responsibility resting upon Christian teachers, who have to deal with minds that are under the strong influence of a literature, much of which, where not avowedly antagonistic, is of a cynical and scoffing temper, which helps to foster the worst kind of scepticism. The voices that are to make themselves heard by minds exposed to these and other influences hostile to religion, must be voices in which there is a ring of authority and a consciousness of power that is felt by the intellect, as well as a tone of earnestness and sympathy which goes home to the heart.

## EXCEPTIONAL PREACHERS.

It is true that there are examples of men who seem to exert an extraordinary power, especially in awakening and converting souls, but in whom we find few, if any, evidences of great mental gifts, who would at once acknowledge their ignorance of the varied phrases of modern scepticism, and not only confess their inability to deal with them, but their belief that they are to be met by a more emphatic affirmation of the truth in its most simple form. Their strength seems to lie in a rare spiritual power, which it is not possible to describe or analyse, but whose reality is attested by its influence on certain classes of mind; but it is a power which is peculiar to themselves, which, however, available only for exceptional occasions, cannot be relied upon for the continuous work of the ministry, and which, above all things, is not to be grasped by men who copy its modes and methods without possessing any of the spiritual weight and force which are necessary to make them effective. We do not underrate the work which these exceptional men may do, if we assert that if our ministry is to be a power, they must not regard them as its types. There may be a class of evangelists divinely qualified for a special service, but these are not competent to discharge the duties of pastors and teachers.

## WHAT IS PREACHING THE GOSPEL?

The preaching of the Gospel is a much greater and broader thing than some of the representations which are given of it would lead us to believe. It is the repetition of the old truth that "Jesus Christ came into the world to save sinners;" it is the constant renewal of the old proclamation, "Believe in the Lord Jesus Christ, and thou shalt be saved;" it is the continued representation of that wondrous revelation that "God is Love;" and where these elements are wanting there can be no true preaching of the Gospel. But to preach the Gospel completely is more than this. If this be made all, may we not be in danger of nourishing the idea (surely not far removed from superstition) that if the formula of truth be accepted, if belief in Christ as the Saviour be expressed, and especially if accompanying it there be a certain amount of religious emotion there is religion even though there be no turning of the heart to God, no purifying of the conscience, no zeal for good works, no love to men, the evidence, as it is the best fruit, of the heart's true love to God? Men do not need to be assured of the pardon of sin only, but to be stirred up and guided continually in the pursuit of holiness, to be warned of the deceitfulness of sin and the sophistries and hypocrisy of their own treacherous hearts, to be fortified against the suggestions of doubt, and inspired to resist the subtle approaches of worldliness. To break the slumbers of an indifference, engendered partly by familiarity with the truth, and rendered deeper by the opiates which sceptical speculation has administered, to lay hold of minds sharpened, if not always well cultured, by their study of science or literature; to break down the prejudice created by the notion that religion is a mere idle sentimentalism, which strong minded men despise; to lend freshness to the exhibitions of the old truth, and exhibit its harmony with all true science; to contend against that mighty power of worldly thought and association which exercises so lowering an influence on the spiritual life even of those whose ideal is highest—all that needs great power; and, as it is on the ministry we must chiefly rely for its development, it should be our anxious care to increase the real efficiency of that ministry.

## THE CHURCHES AND THEIR MINISTERS.

There are many works which we have to do; but none, I venture to say, so important as this, for if we fail in this department, success in all others will profit little; whereas success here means force in the mainspring which will make itself felt through all parts of the machinery. The reconstruction of our places of worship is a great work; but the elevation and extension of the power of our ministry

would be a still greater one. Without the one the other would be as useless as the building of a navy if there were no sailors to man it. There has been an uneasy suspicion in the hearts of many that the one has not kept progress with the other, and that while we have been multiplying chapels, sufficient care has not been taken to insure a supply of able ministers. I for one rejoice, therefore, that the place which is assigned to the question of Church finance in its bearing on ministerial incomes in the programme of our proceedings, indicates that the importance of the subject is being felt; for it is perfectly certain that the position which the ministers are to occupy must not only materially affect the supply of men for the office, but even the efficiency with which they discharge its duties.

#### POSITION OF NONCONFORMIST MINISTERS.

On the Churches will undoubtedly very much depend the character of the ministry, both as to the class of men who are attracted into it, and the power they exercise in the world. Looked at in a worldly point of view, the position of the Nonconformist minister is not enticing. He must not only renounce all prospects of ease and wealth, but he is without some of those social compensations which the clergy of the Establishment enjoy. If he has a status, it is what he makes for himself, not what is at once accorded to him; and the marvel is that he should have it at all. If he is a man of culture and scholarship it is with difficulty that he receives credit for what he has; and if he does, it is often accompanied with a slight upon his brethren which makes the praise of himself offensive to a loyal heart. The general assumption (and it is one which some even of our Liberal journals are continually parading before the world) is that the Dissenting minister is an uncultured and narrow-minded man, of a class into whose Philistine understandings few rays of light have penetrated, and in whose Philistine hearts few rills of sweetness are to be found. We as ministers need not fret ourselves about this; but our Churches should not forget it, and should feel that the only worldly compensation we can have for it is to be found in their true love, their generous confidence, their loyal support. It is their ministers rather than they who have to face the odium which still attaches to Nonconformity; for the clergy and even bishops who would freely snub a Dissenting minister, are singularly complaisant to the Dissenting layman. We have a right to ask from our Churches that they strengthen our hands and uphold our position, and that not so much for our sake or on our account as for common interests dear to us all.

#### MINISTERIAL INCOMES.

To refer to ministerial incomes in this connection may appear to some an unworthy condescension to material considerations. But, unfortunately, ministers cannot, any more than other men, pretend to an absence of material wants, and cannot afford, therefore, to be unconcerned as to the way in which they are to be supplied. Very much more depends on the happy solution of the financial problems which they have continually to face than is evident on the surface, or than would be suspected by those who talk so jauntily about what presses so very lightly upon themselves. Nothing is cheaper than the suggestion that thoughts about the amount of their income are too mundane to have a place in the minds of those who are working to save souls, but no work can be done unless the health and strength of the worker be maintained; and ministers have not yet found any means of doing this without money. Social position and comfort are among the least things involved in this question of income. Freedom from harassing and lowering care, deliverance from the incessant frets so destructive of all mental force, which impecuniosity much entails, calm of spirit and concentration of thought, more abundant opportunities for intellectual cultivation, and last, but not least, the joyous feeling which is produced by the assurance of a people's attachment as expressed in this loving ministry to their need, are benefits which our pastors may hope to enjoy from increased thought and generosity in relation

to these wretched material things on the part of their people. If the one think more, the other will be glad to think less. One thing is evident, at least, that if Churches which are content to give their ministers incomes which a high-class artizan would despise, yet expect them to be men of proved ability and experience, they have the unjust spirit of one who would reap where he had not sown, and gather where he had not strawed.

#### IDEAL MINISTERS.

But if much of the true power of the ministry depends upon the Churches, still more depends upon ourselves. Our churches may improve our surroundings, but they cannot give us soul; and without soul we are nothing. We must be living men, not mere officials; preachers inspired by a holy passion, not hirelings anxious respectfully to discharge an appointed function; prophets acting under a Divine necessity, not stipendiaries working for our mess of pottage,—if we are to move this generation, or, in truth, any generation. The divinity which once did hedge even the office of the preacher, though it is not, altogether a thing of the past, counts for little in an age which shows a stern determination to get at the root of things, attaches slight importance to prescription and precedent, and has a special pleasure in tearing the mask off impostures, however venerable.

\* \* \* \* \*  
 Men proud of the little brief authority in which they fancy themselves dressed, and eagerly clutching at all its prerogatives; men who have wrapped the Ness-shirt of tradition and routine so closely round them, that it has poisoned the very springs of life and power, will see the age pass on, unheeding them or their prophecies against the impiety which dares to despise their claims. But true men, who have human hearts which have been fired by contact with the heart of Christ; who are possessed by a passionate love of truth which makes them its servants, ready to sacrifice all for its sake, and full of a holy zeal for the salvation of souls, to which nothing is impossible; who preach because they cannot be silent, and preach not barren speculations or humbling confessions of their own doubts and uncertainties, but that which they themselves have felt, and handled, and tasted, of the good Word of Life—may do a work in our day as great as that of Pentecost itself. That Thou wilt send such labourers into Thy vineyard, we beseech Thee to hear us, O Lord!

#### OUR OPPORTUNITIES.

Brethren, if the work of the day is surrounded with great difficulties, possibly even with serious peril, it is full of grand opportunities, which it is for us to cultivate wisely. Boast as the enemies of our faith may, this nation has not become anti-Christian, but is rather in a state of mind and feeling which, if rightly improved, will issue in a development of true Christian power such as has been seen at no former period. It is weary of much that has usurped the name of Christianity; weary of forms from which the spirit has departed, and grand names which have ceased to represent living realities; weary of burdens laid on men's hearts and consciences by Church authority and human law; weary of endless strifes about mint and anise and cummin, to the neglect of the weightier matters of the law; weary of a faith that does not justify itself by its works, and holy feelings that are not incarnated in a holy life. But it can recognize and honour a religion inspired by the spirit of love and power, and of a sound mind still; it appreciates the nobility of principle, and is won by the beauty of goodness; it will listen to the pleadings of a true faith, and will bow before the majesty of love, and above all, it is wondrously swayed by the force of enthusiasm.

#### MEN FOR THE TIME.

To deal with a people like this, with intellect so active, spirit so independent, and temper so proud, so hard to impress, but so mighty when once its springs of

thought and feeling are touched, with such boundless capacities for good alike from the force of its character and the extent of its influence—to answer its questions, resolve its doubts, mould its thoughts, and win its allegiance for Christ—is a task of no light responsibility. To succeed in it, to contribute anything to subdue this England—so free, so strong, so glorious, to the power of the Gospel, is the highest honour a Christian heart could covet. It will be given to none of feeble faith or divided heart; to none who tremble before the face of men, or are bowed by the hostility of public opinion; to none who desire to float dreamily along on the tide of popular feeling, and only when they are fanned by the breath of its applause; to none who work only for personal or party end, or who work for Christ only with vacillating purpose and halting effort. The crown awaits men only of singleness of heart, intensity of faith, and fervour of love; and these are derived only from immediate communion with the Spirit of God. That Spirit, coming, not at rare intervals, or in seasons of special excitement, but ever dwelling with those who trust in Him, gives the inspiration which rouses to deeds of courage and sacrifice, the assurance that supports in hours of anxiety, the hope that floods the soul with the glory of a perpetual sunshine—above all, that love to Christ which endures when all lower feelings would fade and die. May we all, quickened and strengthened by Him, be found equal to the service to which Christ calls us! Where the battle is hottest, where the work is hardest, where the reproach is bitterest, there may we ever be found!

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### THE MINISTRY.

**BROTHER WOOD**,—you have published “a voice from the pew,” please publish another from Coral, and so confer a favour on a well-known, but not troublesome acquaintance.

In the last number of the **INDEPENDENT**, the question of an educated ministry is freely discussed, a question that, perhaps, never will be settled, in the present state of the Church on earth. You express a hope to hear from me occasionally, then give me your attention for a little.

1. What is it to preach? What do we mean by the just application of the word—preach? Is it not to declare Jesus Christ, as set forth in the Scriptures as “the propitiation for our sins, and not for ours only but for the sins of the whole world?” That “God is in Christ, reconciling the world to Himself, not imputing unto men their trespasses?” Is it not to persuade—nay to “beseech” men “to be reconciled unto God?” By what motives? By the riches of His grace. By the tenderness of His Love. By the Blood of Jesus. By the necessities of our nature. By the joys of a Christian hope. By the terrors of God’s Holiness. By the issues of Life and Death. By the contrast of time and eternity. Does not Scripture teach us so?

2. Who ought to preach? Every believer. Every man, woman and child. I speak seriously and without hesitation, and repeat it, every man, woman and child that believes in our Blessed Redeemer, and feels, “the power of His Working,” is under obligation to declare His Love to all around them. You furnish us with two fine examples. A *little child* preaches Jesus to an Infidel, and he is converted. Varley, the “consecrated butcher” brings many to God, by “repentance and Faith,”—then look at Moody and Sankey, and a thousand other uneducated simple-hearted believers, that have been employed as instruments in saving millions of our sinful race. They have preached effectually. They do still preach, and they ought to preach, and who dares to interfere, and forbid them? Who dares revoke a commission, received as directly from God, as that of Isaiah or of Paul?

3. Is not Education necessary to fit a man for the ministry? Well, what is education? and what is the force of the term—necessary? If by education—

you mean—steeping a man for years, to the lips in heathen filth and folly, I say it is not necessary, no more than it is to master the classic language of a Chief Justice in England, in order to understand and use the dialect of Lancashire, or Devonshire. But Paul was “a learned man.” Indeed! In what respect? Why, in Grecian lore. Can you prove that he ever read a line in the work of any poet, or philosopher in his life? O, yes he quoted from several—so he did—so can I quote from Pope, and Addison, from Newton and Bacon—but did I ever read one British poet, or philosopher? My quoting them is no proof that I did. Carefully read what Paul says of himself, 1 Cor. ii, 15, and 2 Cor. xi, 6, and then compare his style with that of Luke, to say nothing of classic Greek, and you have proof of Collegiate training. Besides, Paul was brought up a rigid Pharisee, and it would be of use to show how far one of that sect would encourage the study of Greek and Roman mythology, Philosophy and Poetry. This harping on Paul’s learning, should give place to a closer study of the *secret of that power*, which pervaded his preaching—the presence and energy of the Holy Spirit. The advocating of College training, from Paul’s example, is like advocating writing and reading sermons, because Paul sent for “the books and parchments left at Troas,”—an argument (!) I once heard seriously advanced by a University man; and as the sainted Apostle lays the whole stress on the SPIRIT, in his preaching, I dare not say education is necessary in order to preach “Christ and Him crucified,” so as to save men.

4. But will not Education be of great use to him in the work of the ministry? This changes the ground entirely. If learning be necessary, then preaching cannot be done aright without. It is impossible to preach without it. If it be a *useful thing*, preaching may be done without it, but will probably be improved by it. Suppose a man called of God to preach, he must refer to the Scriptures, and all he has is a translation. It would be an advantage to him to study those Scriptures, in what are called “the dead languages,” Latin, Greek, Hebrew, Arabic, Syriac and a dozen more—if he only study to know God’s Will. In no place can he better study languages than at College. But languages will not meet his case; he must study history, sacred and profane, ancient and modern, and who ever mastered History without a knowledge of Geography? and the knowledge to be complete, requires the study of mathematics, astronomy, and many other branches, and so related are all the endless varieties of knowledge that ere one is mastered others equally in important crowd on the attention. To one who can take his position on the Revealed Word, and subordinate all his acquired knowledge to “Truth as it is in Jesus,” completely yoking it under, to do service for God, it is impossible that he should be too close or persevering a student of God’s Works and Ways; and a knowledge of every single thing that God has created, its natural history, its relations to the Universe and to God—all, all this would not serve, adequately, to express and to illustrate the Effulgence and Glory of “the Eternal, Invisible, and only wise God.” Education never hurt the reverent and devout student. It opens before him new views of God and of His moral government, and of His all-sufficiency to satisfy the desires of all His creatures through endless ages.

5. After preaching forty years, and during that long period, having seen a good deal, and learned a little, I must, prompted by experience, give my voice—for an educated ministry, as of most eminent service to the cause of Truth. At the same time, I protest against placing any difficulty in the way of any who can preach, and especially do I protest against compulsory measures, direct or indirect, in regard to the Churches’ action, in calling men to the pastorate. Here in Michigan, for example, there have been more Churches organized in ten years, than in Canada in forty. Perhaps not three in five of the Pastors are really educated. Is it because Congregationalists here undervalue learning? No verily—but because they prefer an earnest and sound ministry—the salvation of men to all else. Now Brother Wood, just encourage all who can to preach, and still promote sound and healthy learning on account of its vast importance, and its bearing on

human happiness. "Do the one, and leave not the other undone," and you will secure a happy medium, in which my experience teaches me the truth in this case certainly lies.

I remain, in ancient bonds,  
Yours affectionately,

S. SNIDER.

November 25th, 1874.

## MR. GLADSTONE ON PAPAL INFALLIBILITY.

BY THE EDITOR.

We alluded in our November number to the paper contributed by the Right Hon. W. E. Gladstone to the *Contemporary Review* for October, on Ritualism, in which the question is discussed as to whether it is or is not possible to "Romanize the Church and the people of England." The conclusion to which Mr. Gladstone comes is, that such an attempt is "utterly hopeless and visionary." "At no time," he says, "since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the 17th or 18th centuries, it would still have become impossible in the 19th: when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change of faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history."

Language like the foregoing, especially from one in Mr. Gladstone's position, could not, of course, pass unnoticed, and some of the ex-Premier's weak-kneed Protestant friends, as well as Romanist and Romanizing writers, have animadverted upon it very severely. They have thus unwittingly laid us all under a debt of obligation which we shall find it difficult to pay, inasmuch as they have compelled Mr. Gladstone to reply, which he has done in another pamphlet—"a Political Expostulation," as he calls it—on "the Vatican Decrees." In this very able and even brilliant *brochure*, Mr. Gladstone sets himself to prove, and does prove, beyond all controversy, from the language of the Syllabus, and Encyclicals of Pope Pius IX., and from the Decrees of the last Œcumenical Council, that a true belief in the dogma of Papal Infallibility, which it proclaimed, the acceptance of which Archbishop Manning declares is necessary to salvation, is utterly incompatible with loyalty to the Queen and Government of Great Britain. He admits, indeed, that Roman Catholics are often better than their creed, and that many of them, like the late Bishop Doyle, have utterly repudiated the claims of the Vatican as far as they relate to the affairs of the State. But, he adds, "The Rome of the Middle ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. Is that all? Far from it. By condemning (as will be seen) those who, like Bishop Doyle in 1826, charged the mediæval Popes with aggression, she unconditionally, even covertly, maintains what the mediæval Popes maintained. But even this is not the worst. The worst by far is that whereas, in the national churches and communities in the middle ages, there was a brisk, vigorous, and constant opposition to these outrageous claims, an opposition which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gained the upper hand; now, in this 19th century of ours, and while it is growing old, this same opposition has been put out of court, and indicially extinguished within the Papal Church, by the recent Decrees of the Vatican. And it is impossible for persons accepting those Decrees justly to complain, when such documents are subjected in good faith to a strict examination as respects their compatibility with civil right and the obedience of subjects."

Dividing his charges into four propositions, Mr. Gladstone commences with



the first and the fourth of them, viz., that "Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change of faith," and that "she has equally repudiated modern thought and ancient history,"—quoting in support of the charge of "violence," the lament of Dr. John Henry Newman, "the first living theologian of the Roman Communion," in regard to the promulgation of the Dogma of Infallibility—"why should an aggressive and insolent faction be allowed to make the heart of the just sad whom the Lord hath not made sorrowful?" Then hastening on to the second, viz., "That Rome has refurbished and paraded anew every rusty tool," &c., he specifies no less than eighteen "counts" in his indictment, every one of which he establishes by reference to the language of the Supreme Pontiff himself. The following are a few of the propositions, all the holders of which he tells us, "have been condemned by the See of Rome during my own generation, and especially within the last twelve or fifteen years. And, in order that I may do nothing towards importing passion into what is matter of pure argument, I will avoid citing any of the fearfully energetic epithets in which the condemnations are sometimes clothed.

1. Those who maintain the liberty of the Press. Encyclical Letter of Pope Gregory XVI, in 1831; and of Pope Pius IX, in 1864.

2. Or the liberty of conscience and of worship. Encyclical of Pius IX, December 8, 1864.

3. Or the liberty of speech. "Syllabus" of March 18, 1861. Prop. lxxix. Encyclical of Pope Pius IX, December 8, 1864.

4. Or who contend that Papal judgments and decrees may, without sin, be disobeyed, or differed from, unless they treat of the rules (*dogmata*) of faith or morals. Ibid.

5. Or who assign to the State the power of defining the civil rights (*jura*) and province of the Church. "Syllabus" of Pope Pius IX, March 8, 1861. Ibid. Prop. xix.

6. Or who hold that Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes. Ibid. Prop. xxiii.

(It must be borne in mind that "Œcumenical Councils" here mean Roman Councils not recognized by the rest of the Church. The Councils of the early Church did not interfere with the jurisdiction of the civil power.)

7. Or that the Church may not employ force. (*Ecclesia vis inferendæ potestatem non habet*). "Syllabus," Prop. xxiv.

8. Or that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. Ibid. Prop. xxv.

9. Or that the (*immunitas*) civil immunity of the Church and its ministers depends upon civil right. Ibid. Prop. xxx.

10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail. Ibid. Prop. xlii.

11. Or that any method of instruction of youth, solely secular, may be approved. Ibid. Prop. xlviii.

12. Or that knowledge of things philosophical and civil may and should decline to be guided by Divine and ecclesiastical authority. Ibid. Prop. lvii.

13. Or that marriage is not in its essence a sacrament. Ibid. Prop. lxvi.

14. Or that marriage not sacramentally contracted (*si sacramentum excludatur*) has a binding force. Ibid. Prop. lxxiii.

15. Or that the abolition of the Temporal Power of the Popedom would be highly advantageous to the Church. Ibid. Prop. lxxvi. Also lxx.

16. Or that any other religion than the Roman religion may be established by a State. Ibid. Prop. lxxvii.

17. Or that in "countries called Catholic" the free exercise of other religions may laudibly be allowed. "Syllabus," Prop. lxxviii.

18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. Ibid. Prop. lxxx.

This list is now, perhaps, sufficiently extended, although I have as yet not touched the decrees of 1870."

These points being established, Mr. Gladstone crowns his argument by the re-assertion of his third proposition, viz.—

"That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another," changing only the single word, "renouncing" for the more accurate one, "forfeiting."

This, he declares, was not the case before the promulgation of the Dogma of 1870, citing the Josephine laws of the Austrian Empire, and the arrangements made after the peace of 1815 by Prussia and the German States with Pius VII. and Gonsalvi, in proof of the fact that the Papal court can "submit to circumstances," and "allow material restraints even upon the exercise of its ecclesiastical prerogatives." The great Gallican Church, too, "had not only not admitted, but had denied Papal infallibility, and had declared that the local laws and usages of the Church could not be set aside by the will of the Pontiff. Nay, further, it was believed that in the main these had been, down to the close of the last century, the prevailing opinions of the Cisalpine Churches in communion with Rome. The Council of Constance had in act as well as word shown that the Pope's judgments, and the Pope himself were triable by the assembled representatives of the Christian world. And the Council of Trent, notwithstanding the predominance in it of Italian and Roman influences, if it had not denied, yet had not affirmed either proposition."

Now, however, he shows that all this is changed. "The Pope's infallibility, when he speaks *ex cathedra* on faith and morals," has been made an article of faith, binding on the consciences of all Christians; "his claim to the obedience of his spiritual subjects has been declared, in like manner, without any practical limit or reserve;" and his supremacy, without any exception as to civil rights, has been similarly affirmed to include "everything which relates to the government of the Church throughout the world."

What is comprehended in the expression "*ex cathedra*" Mr. Gladstone is as little able to determine as ourselves, there being, he says, no less than twelve theories on the subject—among Roman Catholic writers. There is "one person, and one only, who can unquestionably declare *ex cathedra* what is *ex cathedra* and what is not, and who can declare it when and as he pleases. That person is the Pope himself. The provision is, that no document he issues shall be valid without a seal, but the seal remains under his own sole lock and key."

He is equally perplexed in regard to the limitation of the Papal authority, in so speaking, of "faith and morals."

"Will any of the Roman causts kindly acquaint us what are the departments and functions of human life which do not and cannot fall within the domain of morals? If they will not tell us, we must look elsewhere. In his work entitled "Literature and Dogma" (pp. 15, 44), Mr. Arnold quaintly informs us—as they tell us nowadays how many parts of our poor bodies are solid and how many aqueous—that about seventy-five per cent. of all we do belongs to the department of "conduct." Conduct and morals, we may suppose, are nearly co-extensive. Three-fourths, then, of life are thus handed over. But who will guarantee to us the other fourth? Certainly not St. Paul, who says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (1 Cor. x., 31; Col. iii., 17.) No! Such a distinction would be the unworthy device of a shallow policy, vainly used to hide the daring of that wild ambition which at Rome, not from the throne, but from behind the throne, prompts the movements of the Vatican. I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power

which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life."

Mr. Gladstone points out, however, what we have never seen noticed before, that all supposed limits to Papal authority, whether in the phrase "*ex cathedra*, or in the *quæ ad fidem et mores*," just referred to, are overleaped by the third chapter of the Constitution, which expressly provides and decrees that even "where the judgments of the Pope do not present the credentials of infallibility, they are unappealable and irreversible; no person may pass judgment on them; and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them; and from this rule of Catholic truth, no man can depart, save at the peril of his salvation." This, Mr. Gladstone observes, covers everything—"cases in which he admits it to be possible that he may be wrong, but finds it intolerable to be told so. As he must be obeyed in all his judgments, though not *ex cathedra*, it seems a pity he could not likewise give the comforting assurance that they are all certain to be right!"

Mr. Gladstone claims, therefore, that his fourth proposition is true, and that when a demand so preposterous is lodged in open day,—“by and in the reign of a Pontiff who has condemned free speech, free writing, a free press, toleration of non-conformity, liberty of conscience, the study of civil and philosophical matters in independence of the ecclesiastical authority, marriage unless sacramentally contracted, and the definition by the State of the civil rights (*jura*) of the Church; who has demanded for the Church, therefore, the title to define its own civil rights, together with a divine right to civil immunities, and a right to use physical force; and who has also proudly asserted that the Popes of the Middle Ages with their Councils did not invade the rights of princes; as for example, Gregory VII., of the Emperor Henry IV.; Innocent III., of Raymond of Toulouse; Paul III., in deposing Henry VIII.; or Pius V., in performing the like paternal office for Elizabeth,” that “England is entitled to ask, and to know, in what way the obedience required by the Pope and the Council of the Vatican, is to be reconciled with the integrity of civil obedience.”

### THE FUTURE.

The future falls under the cognizance of God alone; we encroach therefore upon His rights, when we would fain foresee all which may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many innocent persons deserted, how many good works neglected, how many truths suppressed, and how many acts of injustice authorized, by these timorous forecasts of what may happen, and these faithless apprehensions concerning the time to come! Let us do in season what God requires of us; and let us trust to him for the consequences. The future time, which God would have us foresee and provide for, is that of judgment and eternity; and it is this alone which we will not foresee.—*Quesnel*.

PASTORS, PLEASE READ THIS.—Rev. Dr. Ashbel Green, shortly before his death, said: “If I had my ministry to go over again, I would give far more attention to the children.”

Rev. Dr. Samuel Miller, in his seventy-ninth year, said: “After the observation of a long life, I have come decisively to the conclusion, that if I had my life to live over again, I would pay ten times as much attention to the children of my charge as I ever did when I had a charge. If I were now about to undertake the care of a new or feeble church, I would consider special attention to the children and young people of the neighbourhood, as one of the most certain and effectual methods of collecting and strengthening a large flock, that could possibly be employed.”

## Editorial.

### The Canadian Independent.

TORONTO, JANUARY, 1875.

A.D. 1875.

It may seem, at first sight, a little formal to wish our readers,—most of whom we know only as we see their names on our mailing sheet—a “Happy New Year.” But the most blunt and matter-of-fact of all the twelve Apostles who attended our blessed Lord in His earthly ministry, learned of Him, and has taught us, to “be courteous;” while Paul expressly addresses himself, in kindest greeting, to many, who “had not seen his face in the flesh;” and John, the most Christ-like of them all, sends “to the elect lady,” and to “the well-beloved Gaius,” what many would now call “the compliments of the season” when writing to them. At the risk, then, of it being thought meaningless and empty, we cordially greet our readers on the threshold of 1875, and join with them in giving thanks to the Father of Mercies for prolonging our lives to the beginning of another year. We wish we were able to greet all our readers in the language of the venerable Apostle to his friend Gaius,—“Beloved. I wish above all things that thou mayest prosper, and be in health, *even as thy soul prospereth.*” But that, we fear, might be, to some of them, no benediction, but the reverse. We trust, however, that if the account of the soul

show no true prosperity in regard to the great end of our being, in 1874, that it may look better for the time to come.

That the incoming year will be one of loving-kindness and tender-mercy, as every past one has been, we doubt not. God’s mercies “are new every morning.” But whether it will be a “happy” one will depend very much upon ourselves. Our happiness is not always according to the number of our blessings. “A man’s life consisteth not in the abundance of the things which he possesseth.” “The blessing of the Lord, it maketh rich, and addeth no sorrow with it.” And if we cannot all surround ourselves with the luxuries and things of beauty which some enjoy, we may all have His favour, which is life, and His loving-kindness, which is better than life. Is the reader consciously possessed of that?—walking in the light, and in “fellowship with the Father, and with His Son Jesus Christ”? How can the year be anything else but happy? Is he “spending money for that which is not bread,” and crying out, as so many do,—“who will show us any good?” Let him come to Him who “filleteth the hungry with good things,” and sendeth only the rich “empty away.”

The times and the seasons the Father hath put in His own power; we can neither forecast them nor control them. To some of us the year will doubtless come laden with prosperity, and gladness, and domestic blessing: to others

it will perhaps bring trial and sorrow : while to others still, it may prove their last—"the end of the beginning" of life, the beginning of the never-ending!

Do we start back at the thought? Why should we, if believers in Christ, when Jesus, who "liveth and was dead, and is alive for evermore," holds in His hands "the keys of Hell and of Death"? Fear not! Only they have cause to fear who have refused to be reconciled to God through Him. "If God be for us, who can be against us?" and whatever the year may bring with it,

"It can bring with it nothing

But He will bear us through."

And what shall it bring to our churches? what to CHRIST, rather, as the reward of His sufferings? Shall it be a "year of grace," as 1874 has been to Scotland and Ireland? Or a year of blighted hopes, and disappointment? Many are predicting the former. We fear it is rather being taken for granted, in many quarters, than being prayed and prepared for; and if so, only disappointment awaits them. Oh, brethren, let us not fail of the blessing through indifference and unbelief. The Lord is teaching us by the largeness of His gifts elsewhere, to ask for large blessings for ourselves. Let the motto of the good Dr. Carey be ours,— "Expect great things from God—Attempt great things for God,"—and let us live up to it, and the year on which we are entering will truly be to us all a

HAPPY NEW YEAR!

#### OUR NEW ENTERPRISES.

GALT.—The congregation of the New Connexion Methodists in Galt, having

definitely resolved, with their pastor, the Rev. D. Smyth, not to enter the now united "Methodist" body, on account of what they deem the utter sacrifice of principle on the part of the N. C. Conference, have been in correspondence with the Rev. W. H. Allworth and ourselves in regard to the organization of a Congregational Church there, and on the 16th November, a conference was had with them on the subject.

Having laid before them a brief outline of the doctrinal and ecclesiastical views generally held by Congregational Churches it was formally resolved that, as soon as Mr. Smyth relinquished his charge of the congregation, they be organized into an Independent Church. The names of over thirty heads of families had already been obtained to a document having this object in view, before our arrival; but this action of the congregation now renders the change of relationship *unanimous*.

It is hoped that, such being the case no attempt will be made by the Methodist Conference, or its officers, to take their church property from them, but that, following the honourable example of the Presbyterian Synod and Assembly in regard to dissentient congregations, they will be allowed to retain the church and parsonage they have built and paid for. In this instance there are, it seems, special reasons why it should be so; but of this our readers will hear more anon.

ST. CATHARINES.—Some of our readers are aware that a commencement has recently been made at St. Catharines, a town of about 9,000 inhabitants, which, having only seven Protestant congregations is certainly not over-churched,

and is believed to be a good and promising mission field. Service has been held in the Council Chamber, every Sabbath morning and evening, for some weeks past, supplies being provided by arrangement with ministers of neighbouring churches.

It is too soon as yet to speak of results ; and indeed nothing much can be expected of such a method of supply. But we hope ere long to organize a Congregational Church, and settle a pastor there, when, if he be the right man for the position, and is heartily supported in his efforts by the people and the Missionary Society, we shall be greatly disappointed if it do not soon grow into a strong and vigorous cause.

ELORA.—A beginning will also probably be shortly made in Elora. It is manifest that Mr. Barker's present field is too extended and laborious for him ; and as it seemed to be equally impossible for him to occupy new ground, and to relinquish any portion of what he has been cultivating with so much success, no way appeared of entering Elora. A conference was lately held, however, with delegates from the five churches of Fergus, Garafraxa Ist, Douglas, Garafraxa North, and Eramosa, when, after various plans had been proposed and discussed, it was finally resolved as, on the whole, the best arrangement, that the three Garafraxa churches ought to be associated under one pastor ; that Elora and Salem should be taken up in connection with Fergus, and that Eramosa should continue, as formerly, to stand alone. This arrangement, if carried out, will probably, involve the retirement of Mr. Barker from the pastor-

ate of the Garafraxa Church—an event in some respects to be regretted, his labours having been so greatly blessed of God in former years. It will also require the expenditure of a larger amount of missionary money upon it. But three places at present unoccupied would thereby be reached, and the field would be in every way better served ; and we hope, therefore, soon to be able to report the plan as carried into effect. The difficulty will be to find the men, and the means for their support, in these important fields. But for these, let us “ have faith in God,” and in our brethren, and “ pray the Lord of the harvest that He will thrust forth labourers into His harvest.”

#### EDITORIAL NOTES.

##### SMOKING AS A “MEANS OF GRACE.”

Referring to the letter recently published from the pen of the Rev. Charles H. Spurgeon, apologetic of the habit of smoking, one of our American religious exchanges says :—

“ We hardly think Mr. Spurgeon has added anything to his reputation as a preacher of the Gospel by his vindication of the habit of smoking. We have no harsh word to utter against those who happen to be addicted to this practice, among whom, no doubt, are many devoted Christians ; but we would have them consider well the influence of their example. It is true there is in the Word of God no such command as ‘ Thou shalt not smoke ; but that Book tells us that our bodies are the temples of the Holy Ghost, and should therefore be kept pure ; and if it can be shown, as we think it can be, that the constant use of tobacco is injurious to health, or, in other words, contrary to the law written upon our bodies by the hand of God, then we are as much bound to abstain from smoking, chewing and snuffing as

if either of these practices were forbidden in the Ten Commandments. Mr. Spurgeon, if he should try to leave off smoking, might find himself already in a worse bondage than that which he fancies the anti-tobacco champions would impose upon him. It is a good thing, doubtless, to contend for one's freedom; but it should be remembered that no man is free who is a slave to an injurious custom or habit."

The apologetic tone adopted by all who use the "weed," in speaking of the habit, into which they have fallen, is itself a condemnation of it. We have asked scores of men addicted to it if they would advise us to begin, but never once were we advised to do so. It is universally admitted to be a "a weakness," or "a bad habit," if not a positive injury. *Nobody defends it*, except as they do the use of strong drink,—as a medicine. And even then we doubt if any one ever really satisfied himself with the plea; for common sense teaches us that a thing taken daily, and almost hourly, year in and year out, necessarily ceases to be a medicine. At least, no one ever thinks of taking any other medicine than drink and tobacco, in that manner!

If, then, smoking has thus to be apologized for, as a nasty and dangerous habit, offensive to ladies, prohibited in "first-class" carriages and waiting-rooms, and injurious both to health, and to our influence as followers of Christ—for no man is ever thought more of for his pipe—the question need no longer be asked, "Ought a Christian to smoke?" but only, "Shall I continue to smoke?"

#### THE MISSIONARY DEPUTATIONS.

Serious complaint is reaching us, from several quarters, of the failure of Mis-

sionary Deputations to fulfil their appointments. One brother who was disappointed by both members of the deputation, writes to say, "I had already announced our meeting from the pulpit and also by bills. Mr.—states that he has written you that he will be unable to attend, and that you will probably supply his place. I write to say that the meeting will be postponed, indefinitely, but that on Sabbath day, collections will be taken, as announced.

These failures put us to great inconvenience, trouble, and some expense. I write this hoping that you have not taken trouble to send others."

Another, similarly disappointed, but who succeeded in securing the help of a neighbouring pastor, reports—"Our meeting was small, owing to the uncertainty about the deputation. I think it is not good policy to let these appointments fall through so easily. If the ministers think it not worth taking any trouble to attend Missionary Meetings, why appoint them at all? If it had not been for your kindness in writing I should have been left in an awkward position. It seems to me very little interest is taken in such matters by the ministers of this district."

We fear we shall hear more in a similar strain, for *in seven out of nine instances*, in which the missionary meetings were to have been held in November, *the entire deputation failed to appear!*

This is a serious matter. The income of our missionary Society is largely imperilled by it. We know of two instances, in which recently, in consequence of the failure of the chief member of the deputation, no meetings were held, and

no subscriptions were taken up. The people were offended, and in one place \$50, were lost to the Society. In another, the pastor reported that owing to the same cause, he had found the greatest difficulty in getting the people to give; and that their contributions had been seriously diminished and delayed, because of the disappointment.

In none of the cases just reported to us, has the failure arisen from sickness, or absolute inability to attend, but each one thought his own pastoral duties required his presence at home. The storms and cold of winter are very apt to make one think so! But even when pastoral duties are really pressing, ought we not to remember the injunction, "Look not every man on his own things, but every man also on the things of others." May we not trust the Lord to take care of our own congregational interests, when away from our people in the fulfilment of an appointment?

The plea of one of the delinquents that he *was not consulted* in making the appointments, cannot be regarded as sufficient; for it would be impossible to make out any programme to suit all parties. The best is done that can be, to equalize the labour, and avoid interfering with home duties, and every brother ought to feel bound to attend the meetings assigned to him, if possible, and if not, to find a substitute in good season.—*Verbum sap.*

**WANTED!**—For our Canadian Congregational Missionary Society—**TWENTY** subscriptions of \$50 each, and **FIFTY** of \$20 each, towards the establishment and support of new Congregational churches in different parts of the Dominion of

Canada. There are many rising towns and villages springing up, especially in Ontario, along the lines of our newly completed Railways, which we ought at once to occupy, but in which, for want of the means, we fear we shall be forestalled, and in consequence, excluded by others. A long list of such places might be given, where, if we have not as many adherents as some of the older denominations, we have at least a nucleus of those attached to our principles, and where, at any rate, we are called, in common with all who have received the gospel, to preach it to others.

For this purpose we ought to increase the income of our Missionary Society, by Two Thousand Dollars at once; and in the words of David, and in the name of David's Son, and David's Lord, we ask "Who then is willing to consecrate his service this day unto the Lord?" Brethren, think of this, and pray over it, and answer!

**WANTED!**—For Christ, and His church,—**TWENTY** young men for the Ministry, godly, intelligent, earnest, and willing to "endure hardness," if need be, "as good soldiers of Jesus Christ." Nay, not twenty, but *all* into whose heart the Lord has put the desire to devote themselves to this service; for "if a man desire the office of a bishop, he desireth a good work." We have room in our College for all such. Our honoured and beloved Principal, and the other Professors, can train fifty almost as easily as ten. "The Lord hath need of you," and there is abundance of room for the exercise of the ministry of all whom He shall incline to this work.

We do *not* want young men who see



in the ministry an opportunity of personal advancement, and self-display—literary loungers and lecturers—with an eye to metropolitan pulpits, and large incomes. There are enough of such. We want young men who will never think themselves too highly cultured for the back woods, or any place where they are most needed by the Master, and by the denomination, and who will be willing to wait for honours till they have earned them. “Who hath ears to hear, let him hear!”

The “indignation meeting” held in Shaftesbury Hall, in this city, last Tuesday evening (Dec. 22), to consider the reply, not to say the insolence, of the Police Magistrate to the most respectable and influential deputation that has twice waited on him, in regard to the curtailing of the liquor traffic in Toronto, shows that the people are in good earnest in the matter. 508 taverns to about 30 bakers and about 50 butchers, in a city of about 70,000 inhabitants, is entirely out of proportion, even in the judgment of those who are not “teetotal” in their temperance; and all Mr. McNabb’s special pleading for his friends, the rum-sellers, will not make them think better of it. To tell us in this enlightened age that 500 taverns will do no more harm than 100 is, as Mr. Vice-Chancellor Blake rightly characterized it, at the anniversary of the Young Men’s Christian Association, “an insult to the intelligence and common sense of the people of Toronto.” Mr. McNabb’s logic is no better than his manners; for if *decreasing* the number of taverns will not diminish the evil, how can *increasing*

them, as he proposes to do, so augment it as to excite the disgust which, he pretends to hope, will by and by lead to its suppression altogether. Away with such trifling!

We sincerely trust that Mr. McNabb’s folly will work its own cure, and that here and all over the Dominion, Christian and temperance people, of all shades of political opinion, will combine their efforts to elect to our Municipal Councils men who will honestly aim, at least, at the curtailment of the liquor traffic.

We wish to call attention to the very full and interesting details of the Manilla revival, to be found in the letter of Mr. McKay, the Evangelist. We would suggest, that as nothing tends more to the stirring up of a church to prayer and effort for the conversion of sinners, than the hearing of such tidings, Mr. McKay’s letter, and the intelligence concerning the Revival in Britain, in connection with Mr. Moody’s labours, be read at the week-evening prayer-meetings. Why should not all our churches enjoy just such a “time of refreshing from the presence of the Lord,” as that at Manilla is receiving? “Is the Lord’s hand shortened that it cannot save, or His ear heavy that it cannot hear? Or are there such divisions, and jealousies, and hindrances in the condition of the church, in any instance that no answer to prayer can be expected? If so, let brethren but remember the Gospel they hear preached to sinners outside the church, and trust the promise of Him who cannot lie—“he that confesseth and forsaketh lies his sins shall find mercy.” The

Lord has never said unto the seed of truth among them. Sunday, January Jacob, "Seek ye me in vain."

10.—A general meeting in the evening. Addresses by ministers of various deno-

**THE WEEK OF PRAYER.**—The following are the topics suggested by the Evangelical Alliance, for intercession and addresses during the Week of Prayer, which no one feels at liberty to ignore, commencing on the 3rd January:—

Monday, January 4.—Thanksgiving and confession—review of the past. Thanksgiving for its varied mercies. Humiliation for personal and national sins. Prayer for God's blessing.

Tuesday, January 5.—National prayer—for civil governments and all in authority; for the increase of intelligence, the purification of opinion, and the spread of institutions throughout the world.

Wednesday, January 6.—Home prayer—for parents and children, teachers and guardians; for schools and colleges; for the Christian ministry; for Young Men's Christian Associations and Sunday schools.

Thursday, January 7.—Foreign prayer—for the extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of unity among Christians of all lands; the subordination of international intercourse, commerce, and science to the spread of Christ's kingdom.

Friday, January 8.—Missionary prayer—for the conversion of the Jews; for the deliverance of nations from superstition; and for the conversion of the world to Christ.

Saturday, January 9.—Prayer for religious revival—for the increase in zeal, spirituality and devotedness; and for a clearer witness for the

minations.

We earnestly hope that the week may be observed, not as an annual custom but "heartily, as to the Lord, and not unto men;" and that as in former years, so this year, united prayer may be followed by great spiritual blessing, "O Israel trust thou in the Lord: He is thy help and thy shield."

Perhaps the best criterion of true conversion and of a true revival religion, is the eagerness with which young converts seek out their unbelieving companions, and bring them, as Andrew brought Simon, to Jesus. We were much struck with this feature of the work at Manilla, as we saw those recently converted with their hands full of tracts, going out to sow the seed of the kingdom. One case particularly interested us,—that of a poor cripple whom we saw walking, if we may so call it, on his hands, and dragging his palsied extremities on the ground behind him, and who, we were told, was in the habit of going, in that fashion, through the snow, to the houses of his neighbours, to awaken in them the interest he had learned to feel in things that belong to our peace. Ah, we thought, can any heart be hard enough to resist such an appeal, from such a person? And yet, how much more mighty ought we to feel the appeal to be, that comes from Him who "all day long" stretches forth his wounded hands "unto a disobedient, and gainsaying people!"

The challenge of a friend through the *Congregational Advance*, to give £1000 stg., to free the smaller country Churches of the denomination in Scotland, from debt, "on condition that receiving one-half of their debt from this fund, they

should themselves pay the other half," has been taken up by fifteen churches, who are now rejoicing in a new kind of Independence. Have we no one in Canada to make us a similar offer?

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## Correspondence.

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### DR. WILKES' VISIT TO BRITAIN.

*To the Editor.* —

You ask me for a short paper on the subject of my late visit to England. Much of its enjoyment was found in genial intercourse with old and new friends; of this I cannot write. I had no mission except one self-imposed in relation to our College, and hence there is no report to make. I must therefore confine myself to a few jottings on points which may perhaps interest your readers.

1. *Congregational Union of Scotland.* — Its meetings in April were on the whole lively and earnest. Edinburgh being the place, I was amid old associations, and preached in the church in which my pastoral work was commenced forty-one years before. Representing our Union, the brethren received me with cordiality, and listened kindly to one or two short addresses; one especially at the Annual Meeting of the Theological Hall. The position of our churches in Scotland is very similar to that which they hold in Canada: much respected, but yet small in number among the thousands of Israel. Yet I notice considerable increase in Glasgow and some other places, and they have undoubtedly exercised a valuable leavening influence on the larger denominations.

It was encouraging to listen to the successor of Dr. Candlish—who may in this matter be considered as representing one of the largest denominations in Scotland—as he spoke at one of the

noon prayer meetings in the Free Assembly Hall, asking the prayers of the large meeting for the Congregational Union of Scotland, and testifying with much emphasis to the good their fathers had done in the land, and to the value to the religious interests of the country of the work in which they were now engaged. I have urged Mr. Jaorie of Greenock, and Mr. Russell of Glasgow, the Secretary of the Union, to come over and visit us. I think they may do so.

2. Of the Revival in progress I wrote some account to the *Montréal Witness*, which so many of your readers see, as to render it useless to repeat my impressions.

3. The closing exercises of the Session in the two Universities of Edinburgh and Glasgow interested me, as well from old associations, as from their present work. They are both greatly improved in their abode. That of Edinburgh has added buildings equal in size to the original structure. That of Glasgow—my Alma Mater—has been removed from its ancient site and buildings at the east end of the city to its western eminence and park. It is a noble pile of buildings, occupying a most commanding position. Of course the professors of those years long gone by are not there, but there appear to be able men in their places, and my impression is that the number of students is yet greater than it was forty-five years ago.

During the summer I had the pleasure of visiting New College, at St. John's Wood, London, and conversing with

Principal Newth on its condition. It is matter for rejoicing that some fifty avail themselves of its advantages, mostly theological students; they desire many more. Hackney Theological Academy, now College, under the presidency of Rev. Samuel McAll, is doing a good work, being always filled with its complement of about twenty students. They have very pleasant premises, in which the students have all comfort; and they are ever under refining and Christian influences.

I also attended the closing services of two colleges in the country, namely, Spring Hill, College, Birmingham; and Lancashire Independent College, Manchester. Both these institutions are some miles from the towns mentioned, and erected in the midst of pleasant surroundings of some acres of ground well laid out. Spring Hill has accommodation for fifty students, but it is for a lamentation that its great advantages do not draw many more than half that number within its walls. The sad story is that young men of suitable qualifications are attracted to other spheres of action, and do not seek the self-denials of the Christian ministry. And if they can be drawn off thus, perhaps it is as well, for ministers are not worth much, and can hardly be said to be called of God, who have not such a desire for its work as will overcome the attraction of this present world. The special feature in the Lancashire College is, that the students pursue their Arts' course in Owen's College, Manchester, in conjunction there with several hundred students. This is our own plan, which is there certainly crowned with success. The Theological Department is better officered and more effectively conducted, while the students are very much better satisfied. I learned that this arrangement was drawing an increasing number of young men year by year into the Lancashire Independent College.

4. The London Anniversary Meetings continue to secure crowded houses, and vigorous and stimulating utterances. Your space will not allow me to characterize particularly those of the Bible Society and the London Missionary Society. At both, Exeter Hall was filled to its utmost capacity. An immense

concourse gathered at the Metropolitan Tabernacle (Mr. Spurgeon's church, which seats many more than Exeter Hall) at the meeting of the Liberation Society. The interest is very great on this question—which is coming up daily in conversation, journalism, and otherwise, as to the separation of the church from the control and support of the state; this meeting was one proof of its wide-spread extent. Mr. Goldwin Smith's speech, as chairman, was the best delivered on the occasion, though there were several of more than average excellence. Our English brethren are, many of them, very powerful on the platform. I was very glad to see that the annual meetings of the Home Missionary Society and of the Colonial Missionary Society were quite crowded, and exhibited considerable enthusiasm.

5. Your predecessor in the Editorial Chair, if I mistake not, afforded your readers full information regarding the spring meetings of the Congregational Union of England and Wales. I need not say more, therefore, than that they have so grown in size that the largest places of worship are too small for their suitable accommodation. Westminster Chapel—a very capacious building—was overcrowded the first day. The chairman's address was very able. Mr. Rogers gave me a sufficient number of copies that each of our ministers in the Dominion might have one. I have sent them into the several Districts, and have no doubt his kind intention will be fulfilled. The large hall of the Cannon St. Hotel was filled at the usual dinner, at which the delegates had to report themselves. Ours from Canada, mounted on a chair at one end of the vast apartment, conveyed the greetings of the brethren, and told the kindly listening multitude of our unflinching loyalty to the throne and to the good old flag, as also of our steady adherence to the principles maintained by our fathers. There was an excellent evening meeting in the same hall on another day, of which the princely Samuel Morley, M.P., was chairman, and which was addressed on selected topics by Rev. R. W. Dale and Eustace Conder; also by Henry Richard, M.P. The Friday meeting in the Weigh House Chapel, on Revivals,

was of great interest. I cannot close allusion to these meetings without remarking on the great desirableness that the very able and accomplished Secretary of the Union and of the C. M. S., Rev. Alexander Hannay, should visit us in Canada at an early day. I urged this more than once; he is by no means unwilling; but work presses, and it is difficult to get away for a sufficient length of time.

9. One is filled with admiration of the zeal, liberality, large-mindedness, and impulsive force of the large number of wealthy laymen found among the Congregational churches of England and Scotland. They reverence and love the faithful ministers of Christ; there is nothing of Plymouthism about them; but, at the same time, they arise and do noble things. I would mention names were it not invidious, for the greater number would have to be omitted—they are legion. An iron chapel is offered in a neighbourhood where there seems a fair probability of securing a congregation: price £700. The Secretary, to whom it is offered, asks one of these laymen to go with him and look at the matter. He does so, and says, "The prospect seems fair; there is £300 towards it." He writes to another who comes up some forty miles, looks at it and says, "There is £500 for you; one of which will put the place in repair." The thing was done in less than a week. A new place of worship is required some eight miles from London. One of these princes in Israel gives £5000 towards it, and by his energy and that of his sons, induces others to give so that they open the place out of debt. Again, a neighbourhood, about three miles from the heart of Manchester, in which there was no Congregational Church, and where, until recently, a site could not be obtained on which to erect one, is seized upon by one or two of these princes, and they quietly erect a beautiful structure, adapted to the character of the neighbourhood, at a cost of about £17,000, and having done so, they invite all to enter without pew rents, though taking the weekly offering. Of the above sum, one of them gave £7,000, a man whose sons and daughters are ac-

tive christians, and who is himself a hard-working business man. Of course, there are, also, rich-poor souls, men whose wealth smothers them, and is worse than useless; but I don't like to advert to these, but love to contemplate the princes.

Before leaving London had the gratification of taking part in the exercises at the settlement in the pastorate of our friend, Dr. Wickson. On that occasion shook hands with his brother-in-law, R. T. Thomas. England suits them, for they are in, comparatively, robust health. Later, at Birmingham, was present at the opening of the Winter Psalmody Exercises at the Lozell's chapel. Mr. Feaston was present and conducted the exercises. He has for some years retired from the pastorate, on account of his health, but came to his old sphere for these opening exercises. He expressed great delight at the remembrance of his visit to Canada, and especially to our Union Meetings. And at this point mention should be made of the repeated, grateful and gratifying mention of their visit to Canada of such men as Dr. Raleigh, Dr. Allon, Dr. Mullens, Dr. Parker, Mr. Aveling, Dr. Stoughton, Mr. Harrison, Henry Wright, Esq., and others. They do not forget us.

I should have been out by the middle of September, but for the request on the part of the Committee to preach the Annual Sermon at the Autumnal meetings at Huddersfield, of the Congregational Union of England and Wales. This honour would, probably, have been declined had it not been for the consideration that it had necessary relation to our brotherhood in the Dominion, and for the further persuasion that arrangements could be made whereby our students would be fully occupied during the three or four weeks of my absence thus caused. The result has been a vindication of my decision. The students have lost nothing, and not only had I great personal satisfaction, but some little good, I hope, was done in the line of our Canadian influence and work.

H. W.

Montreal, 23rd Dec., 1874.

## THE REVIVAL IN MANILLA.

MY DEAR SIR,—At your own request, and with the approval of the Rev. Mr. McGregor, I send you the following notes of the blessed work of grace now going on in Manilla.

It is impossible to convey anything like a correct estimate of the greatness and the depth of the work; one would require to see and take part in it, in order rightly to understand it. Thursday night, the 26<sup>th</sup> November, along with Rev. Mr. Day, I addressed the meeting in the church. A number of people remained to the inquiry meeting, and not a few were enabled to decide for Christ. Next day the Rev. Mr. McGregor and I visited several families; we found some rejoicing and others anxious. In the evening we met with troubled ones in the vestry, and pointed them to Jesus. At seven o'clock the public meeting commenced; although the night was stormy the church was crowded.

Mr. McGregor presided and I addressed; the Lord was specially near; the people were bowed down under the mighty power of the Holy Spirit.

I have seen much of God's work in Scotland during the past ten years. It has been my privilege to take part in the mighty movement going on now in Scotland, as also to see the work in Edinburgh under those honoured servants of God, Messrs. Moody and Sankey; but I can safely say I have not seen a deeper impression anywhere than was witnessed here this evening. At the close of the meeting I requested the anxious to come into the vestry, and was immediately followed by many; the room was crowded by weeping, troubled souls. It could not hold the third part of those desirous of being spoken to, but they were dealt with in the church. I spoke to and prayed with them. That evening from fifteen to twenty professed to find rest in Christ. and at my request they rose and sang "Happy day, happy day," &c.; after which I requested them to leave, so as to make room for others. The vestry was again filled, and many more there and in the church "passed from death unto life." The Holy Spirit was powerfully at work,

bringing sinners to the feet of Jesus! Glory to God.

At the close of the after meeting I requested all those who could sing "Happy day, happy day," &c., as in the sight of God, to stand up and do so, when fully 150 responded. The pastor, Mr. McGregor is greatly cheered this evening; he says "it is the richest wave of blessing he was ever under."

Lord's day I preached in English and Mr. McGregor in Gaelic. In the evening he presided and I preached; the work still goes on. The vestry was filled with enquiries. Many were enabled to decide for Jesus; nearly 200 remained to the second meeting.

Monday.—We visited a family to-day, nine of whom have been brought to Jesus; there is great joy in that house. In the evening the meeting was addressed by the Rev. Mr. Murray, of Woodville, and myself. About twenty came into the vestry, and others were spoken to in the church.

Tuesday.—We had a glorious meeting this evening; the church was crowded, and many anxious.

Wednesday afternoon a church meeting was held, at which fifty-one young converts were proposed for church membership. It was soul-refreshing to hear the clear testimony which almost every one of them gave of their interest in Christ. In the evening the church was crowded to overflowing. Rev. Mr. Day preached from "Unto you, Oh men, I call, and my voice is unto the sons of men." I followed on the subject of "Unbelief." The meeting was very solemn, and many under deep conviction sought the inquiry room. Many interesting cases come under our notice. One woman was deeply awakened when she saw others go into the vestry. A man was awakened by these words, "Turn or burn," and thus was enabled to flee to Christ for refuge, in connection with the same words. One was awakened while prayer was being offered up, while another found rest under the same prayer. A young man who was away from home was sent for by his friends that he might share in the blessing, and was brought to Christ at the first meeting he attended. Prayer

has been answered in the case of many who are now rejoicing in the Saviour.

Thursday.—Rev. Mr. Day and I preached this evening; the church was crowded, and of those who came into the vestry, nine professed to trust in Jesus, four of whom are young men, and five young women. The Lord is continuing to bless in a remarkable manner. A young man called on us to-day at Mrs. McFadyen's in an awful state of mind; when he entered the room he wept like to break his heart. Mr. Day spoke to him, while Mr. McGregor and I prayed in another room. He went away very much in the same state of mind. Since writing the above he has found rest.

Friday night the church was again crowded, and many anxious sought the inquiry room, some of whom appeared to be in great distress, others were not so deeply moved. The meeting in the church kept up with unflagging interest till nearly ten o'clock. The young converts are of great use in carrying on the singing, joining in it with such heart. We sing some of Sankey's hymns, which have been so richly blessed in Scotland, but the hymns that seem to have been most blessed here are, "I lay my sins on Jesus;" "Just as I am;" "Nothing either great or small;" and "Jesus keep me near the cross." The first of these hymns, by *Bonar*, has been blessed to several souls.

Sabbath the 6th December, will long be remembered in Manilla. It was perhaps the greatest day in the history of the Congregational Church here. The Rev. Mr. McGregor presided at all the services. After praise and prayer, I preached from Heb. 3 and 1, "Wherefore, holy brethren, &c." Mr. McGregor followed on those words, "My beloved is mine, and I am his; he feedeth among the lillies." The church was crowded; it was a blessed sight; the young converts were seated in front of the pulpit, and occupied about the half of the centre of the church. At the baptismal service, Mr. Day offered up prayer, and the Pastor gave a very suitable address, after which fifteen young converts came forward, knelt before the railing, and were baptised. Two were previously baptised by Mr. McGregor.

It was truly a day of special favour

from on high. "We sat down under his shadow with great delight, and His fruit was sweet to our taste; He brought us to His banqueting house, and His banner over us was love."

In the evening the church was crowded to excess, and some had to go away, "still they come, more and more, more and more, always more to follow." Brother Day and I preached, and at the close of the service, many anxious ones were directed to the cross, and got rid of their burdens, and could sing with gratitude,—

"My soul looks back to see  
The burden thou didst bear  
While hanging on the cursed tree,  
And knows her guilt was there."

This was one of the most blessed days we ever spent in the assembly of the saints. "I would rather be a doorkeeper in the house of the Lord, than dwell in the tents of wickedness."

Monday night.—The Pastor and I addressed the meeting. Mr. McGregor preached a very solemn sermon from Matt. xxvi. 38, "My soul is exceedingly sorrowful, even unto death."

Tuesday night.—The church was crowded in every part, and we had a most precious meeting; Rev. Mr. Wood preached from Heb. ii. 3. Several persons who have been in anxiety for some time found rest this evening.

Wednesday night.—The church was not so full this evening, as the night was very cold, and the roads slippery. The Rev. Mr. Reikie, of Belleville, preached an able sermon from Luke xiv. 22, "And yet there is room," and Mr. Wood followed with a pointed address. The after meeting was conducted on a different plan, Mr. Wood giving a short address, specially intended to remove difficulties in the way of the anxious, and direct them to Christ.

Thursday.—The church is crowded to excess, and some had to go away. Mr. Day addressed from "Remember Lot's wife," and I, from "God so loved the world," &c., about 200 remained at the inquiry meeting.

Friday night.—The Rev. Mr. Reikie spoke from Rom. viii. 1, and I followed on Gen. vi. 3. It was a very solemn meeting, and a number of individuals were spoken to, under deep concern. An interesting

case came under our notice this evening. A young man, some of whose friends had received the blessing, was away from home at a distance of 200 miles, he was sent for, arrived this morning, and was brought to the feet of Jesus the first night he attended the meeting. His friends are greatly encouraged by such a speedy answer to their prayers.

Lord's Day the 13th.—Rev. Mr. Reikie preached in English, and Mr. McGregor in Gaelic, while I preached in the Presbyterian Church, Woodville, to a large congregation. In the evening I preached at Manilla. Although there was a very heavy snow storm, the church was crowded, and we spoke to some at the after meeting, who had come six, seven, and eight miles. A man who has been in deep distress for some time, found rest to his soul this evening.

Monday night.—The Rev. Mr. Reikie spoke from Luke, viii. 50; nine young men were dealt with in the vestry, five or six of whom found rest to their souls, one of them like the other referred to, only returned home to-day, and found the Saviour at the first meeting.

Tuesday evening.—I presided, and Mr. Reikie gave a farewell sermon from Luke, ix, 57-62. The meeting was very precious. In the afternoon, at two o'clock, we had a praise and promise meeting for young converts; about sixty were present. All enjoyed the service.

Mr. Reikie gave a short address at the commencement, explaining the nature of the meeting, while I conducted it, and said a few words on the importance of *individual effort* in seeking to win souls.

Wednesday morning.—I met with a woman who found the Saviour in her own house while reading Rom. v, and 6. "For when we were yet without strength, in due time Christ died for the ungodly." The church was crowded in the evening; Mr. McGregor presided, and I spoke. Several persons were enabled to look to Jesus.

One of the young converts told us, that no sooner did he find the Saviour, than he went home and told his wife with a smiling countenance. He had been in deep anxiety for more than a

week, and had tried many things ere he submitted to be saved in God's own way. His wife immediately began to weep, and said—"although I have been a member of another church, and passing myself off as a Christian, I am ignorant of the way of salvation, and have no rest to my soul." He said, "I felt now I love my wife even more than ever, and began to tell her, out of the fulness of my heart, how she was to be saved, and thank God, in about a week she too was rejoicing in a precious Saviour. I would not part with what I have got in Christ for ten thousand worlds."

A careless man in whose house dancing parties often met, tried to get up one of those entertainments, and for that purpose endeavoured to secure the services of several young men, who used to play the fiddle at such gatherings, but although they were offered several dollars, they could not be prevailed upon to stay away from the revival meetings. Many of them had given their hearts to Jesus, and they had higher joys than those of sin.

One of the young converts told me he thought of selling his farm last year, but before making up his mind to do so, he went up west to see the country. While travelling to a railway station on Sunday morning, he picked up a small piece of paper (which he still has) containing the following text:—"What shall it profit a man if he shall gain the whole world," &c. He said "I was in pursuit of worldly riches, and advancement on the Lord's Day, and I felt stung to the heart; I had been thinking more or less ever since, and when the meetings were commenced, I attended, was more deeply convinced of sin and brought to Christ."

Friday night.—The church was well attended, when the Rev. F. H. Marling of Toronto, preached from Neh., viii, 10, "For the joy of the Lord is our strength." It was a night of great joy to God's people, and some were "filled with peace and joy in believing in Jesus."

Yours faithfully,  
R. MCKAY.

Manilla, Dec. 21, 1874.



## News of the Churches.

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TORONTO.—Very largely as the result of the awakening under Mr. Varley's preaching, the Rev. Mr. Marling, of Bond St. Church, had the pleasure of welcoming thirteen young converts to church fellowship, on the first Sabbath of December, two of them his own sons, "begotten again in the Gospel." Nearly, if not quite as many more are expected to unite with the church in the beginning of the year; and others still are asking the way. Zion Church, has been receiving continual accessions, under the ministry of Mr. Jackson, for some months past, and expects to welcome fourteen to its fellowship in January. The Northern Church has also had its share of the blessing, Mr. Dickson having had the pleasure of proposing the names of fifteen applicants at the last church meeting. All the churches too have been quickened and there is reason to hope that the impulse thus given to them will be felt, not only throughout the winter, but we trust for years to come.

ST. CATHARINES.—The services that have been held in the council chamber for over two months past, have so far encouraged the friends in St. Catharines to persevere, that on Tuesday, the 22nd December, a Congregational Church was organized there consisting of sixteen members, with a prospect of the immediate addition of several others to their number. The Rev. F. H. Marling presided, and after devotional exercises in the preliminary meeting received the names and letters, or credentials of the applicants, and presented to them a form of "covenant" for their adoption, on the basis of which in the subsequent public meeting, they were constituted a christian church. The Rev. J. Wood, delivered an address on the church polity of the New Testament, the Chairman addressed the members on their duties and relations to each other, and the Rev. J. A. R. Dickson, on their duties and obligations to the world

around them. A goodly number of friends, and several of the pastors of other congregations in the town, showed their interest in the proceedings by their presence, and by their hearty "God-speed" to the enterprise. All admit that there is "abundance of room" in St. Catharines for another church. Now, who will send them the first subscription for their new House of Worship? They will meet for the present in Harper Wilson's Hall.

BRANTFORD.—The loss of several pages of "copy," just as we were going to press with our December number, accounts for the non-appearance of any notice of the invitation which has been extended by the Brantford Church to the Rev. E. C. W. McColl, to labour among them for a year. Mr. McColl has accepted their call, and entered upon his duties on the 22nd of November, preaching his first sermon from the words of Paul, 2 Corinthians iv, 5—"We preach not ourselves, but Christ Jesus our Lord, and ourselves your servants for Jesus' sake." We wish our brother, and the church now under his care, abundant success. "For our brethren and companions' sakes, we will now say, Peace be within thee! Because of the house of the Lord our God, we will seek thy good."

BETHESDA CHURCH, ORO.—The Rev. E. D. SILCOX was the recipient of a valuable present, in the shape of a highly finished cutter costing fifty dollars, from his Bible Class, on the 3rd instant. The event is very creditable on both sides. Mr. Silcox is a hard-working and zealous pastor, and his tact, good humour and unwearied perseverance in attending to the mental and moral improvement of his young people, is bearing good fruit, as may be seen in the present case. It shows an unusual amount of appreciation of his services, and when a pastor awakens an abiding interest in the minds of his young men, his power over them may be said to be unlimited.

They look up to him for direction and encouragement, and esteem it a privilege to have recourse to one to whom they can unfold their difficulties with the confidence of a brother, of whose sympathy they are always sure, and in whose judgment they place implicit confidence. Mr. Silcox has been very successful in his Bible Class efforts, being peculiarly fitted on account of his great industry and his address, to attract the esteem and confidence of his pupils. His class has been regularly attended by as many as sixty pupils, and on some occasions well up to a hundred. On the 3rd inst. about seventy of them assembled at the Parsonage in order to witness the presentation of the cutter.

The presentation was accompanied by the reading of a most loving and flattering address, in which the members of the Bible Class thank Mr. Silcox for the interest manifested by him in their welfare since he became their pastor; also, for his exertions in the improvement of the buildings connected with the church, particularly the handsome and commodious shed lately erected—the credit of which they say, “we feel to be mainly due to the energy of your precept and example; believing too that our spiritual welfare is very near your heart, we wish to manifest our gratitude in a tangible way.” They also add, “we thank you specially for the interest which you have taken in the young, and trust that the lessons of the Bible Class may be remembered in after life by many, and may bring forth much fruit to the honour and glory of God; that Mrs. Silcox and yourself may enjoy that blessing which maketh rich and addeth no sorrow; that you may enjoy health and happiness, and that we may meet an unbroken family round the throne of God.”

Mr. Silcox, who was wholly taken by surprise, was much moved, and proceeded in his reply to review the difficulties and successes, and the hopes and fears connected with the introduction of the Bible Class, as a mode of religious teaching into the locality, where it was altogether a new venture, and where it might or might not have proved successful. It was a source of great happiness to him to find that the Bible Class was a great and a growing success, and pro-

mised to be a powerful instrument for good. He thanked them for their kindly wishes for his welfare, and he had no doubt but that with the Divine Blessing, when such a mutual good understanding existed between them, that the foundation of a good work had been laid, which under such conditions could not but go on and prosper. He thanked them for their good attendance at the class, and their kindly appreciation of his services, manifested by the splendid present which he had received from them.

The young men of Edgar separated that day, gladdened by the consciousness of a good deed well done.—*Expositor*.

The sheds alluded to in the address are 100 feet long by 24 feet wide, with a wing 8 x 20 feet. We also learn that the church is to be encased in brick, reshingled and otherwise improved, early in the spring.

It is gratifying to know that the progress here intimated is not all of a material kind, but that at Rugby there have been a number of additions to the church; while at all his stations, Mr. Silcox is much encouraged by the deep attention of his people.

OTTAWA.—DEAR SIR,—As your old correspondent at the Capital seems to have laid aside his pen, I would like to break the long silence by assuring you that we are still living and quietly plodding on our way. Last spring, after we had held our bazaar, it was thought that as we had realized a thousand dollars which, with certain subscriptions, was sufficient to meet the debt on the building, we might venture to make our place a little more attractive. So, when our pastor went away for his holidays, we had the building repainted outside, and walls inside renovated, the pulpit re-trimmed and other decorations added, which greatly improved the whole appearance of things. Moreover, we have removed the old stoves and stove-pipes, and have built new seats in the places formerly occupied by the stoves. The church is now warmed by hot air furnaces in the basement. These improvements in the main building caused the Lecture room to appear, by contrast, more shabby than before, and a desire for its improvement was soon manifested.

But as we had gone a little beyond our means already, it was felt to be not wise to spend money that we did not possess, and that therefore it must remain as it was for the present. But here the Sunday School came forward, and offered to undertake the expense of making the necessary improvements. Of course such an offer could not be refused. Our Lecture room is now, therefore, very much changed for the better. The wood work is painted a nice light colour, whilst the walls are a beautiful mauve tint; the pillars are painted to imitate marble; the seats have been revarnished; a new platform has been made and carpeted; the reading desk looks as good as new, and some handsomely illuminated mottoes have been placed around on the walls, with very good effect.

The first effort of the Sabbath School to meet this expense was made a few days since by giving a concert, and charging a small fee for admission, the result of which was that one-third of the sum needed was realized. The children sang well under the leadership of Mrs. Stiff, who had worked in an indefatigable manner training them for their parts. The infant class won all hearts by their pretty childlike ways, as well as by the sweet strains they sang. The concert was aided by the choir of the church, who sang one or two of their select pieces, and by readings, recitations, and dialogues given by some of the older members. It was quite a success, and gave so much pleasure that another is already talked about.

At another time I shall be happy to give some further particulars regarding our progress and our work.

SHAFTESBURY HALL, MONTREAL.—The Rev. George Anderson, late of Suspension Bridge, N.Y., has been invited to take the charge of this congregation, and has already entered on his labours with encouraging prospects. We hope shortly to hear that this enterprise has fairly burst the swaddling-bands of a "Mission Church," and become free and independent.

DANVILLE, QUE.—On 11th inst. Rev-

G. T. Colwell, pastor of the Congregational Church in this place, tendered his resignation, to take effect on 1st Jan. next, which was accepted by the church.

A resolution was passed unanimously by the church, expressive of undiminished confidence and esteem, with earnest wishes for his future comfort and prosperity.

Mr. Colwell is, for the present, engaged as Lecturer by the Grand Lodge of Good Templars, among whom his labours have been very acceptable.

Mr. C's. connection with the church as pastor, will be so far retained as to enable him to solemnize marriages and perform other official acts till his successor is chosen, which probably will not be for several months, as it is intended in the meanwhile to renovate the old church building, or erect a new one.

It will be a heavy tax on the little church bonded together here, but they are of good courage, and fully resolved to work together to sustain the cause which is dear to their hearts.

J. L. G.

Danville, 18th Dec., 1874.

OTHER CHURCHES.—We hear of additions in considerable numbers to several of our Western Churches, but as yet have had no word of them from their pastors, or others connected with them. SARNIA, LONDON, LISTOWEL and STRATFORD have all been mentioned in this connection. HAMILTON is enlarging its house of worship, by the erection of a handsome addition in the rear, and furnishing better accommodation for their Sabbath School. STOUFFVILLE has nearly completed its new church edifice, and expects to occupy it shortly after the New Year. SCOTLAND gave its pastor the Rev. W. Hay, their annual "donation" party a month or two ago, the proceeds of which amounted we believe to \$107. But not a line have we received from any one connected with either of these churches in regard to their movements. These "News" items are of great interest to the public, and eagerly perused by most of our readers. Will not our brethren try to keep us informed of them?

## Other Lands.

### THE LABRADOR MISSION.

*Extract from the Annual Report of the Ladies' Missionary Association of Zion Church, Montreal, for 1874.*

“Mr. Butler and Miss Brodie report encouragingly of their year's work upon the desolate coast of Labrador. Upon their arrival in the autumn of 1873, they received a warm welcome from the people, who seem to have a deep appreciation of the kindness shown by the missionaries in coming so far to teach them, and who attend the services regularly, even from quite a distance. Besides the Sunday services and Sunday School, two weekly meetings have been held, and a day School has been conducted by Miss Brodie, while Mr. Butler visited the people. Last winter two members were added to the little church, and there seemed to be more harmony among the people than before, while a disposition was shown to do all in their power to help the mission. An important work has been carried on in summer among the sailors of the whaling vessels, and on account of this work, a grant of \$100 American cy. has been received from the American Seaman's Friend Society. In a short visit which Mr. Butler made to Montreal in September, he recommended the sale of the summer-house on Cariboo Island, and as the former missionaries and friends

of the mission concurred in this recommendation, Mr. Butler was empowered to sell it if he could obtain an adequate price. A paper recently drawn up by T. M. Taylor, Esq., and signed by himself, Dr. Dawson and others, makes over to this Association the property upon the coast possessed by the now extinct Canada Foreign Missionary Society, so that in future the responsibility of the disposition of that property will rest entirely upon us. Great efforts were made by the Association some months ago to find some lady adapted to the work, who would be willing to go to the coast to assist Miss Brodie in her arduous labours during the present winter. Their efforts, however, resulted in nothing, and it is to be feared that by next summer both missionaries will be obliged to withdraw from the mission, on account of health; but it is possible that before that time some others will offer themselves for the work, and the Association has reason to pray earnestly to the Lord of the Harvest, that He will prepare labourers to go forth into this desolate portion of the harvest field.

It is estimated that this mission costs at present about \$650 a year, and it is evident, from a glance at the treasurer's report, that it will be necessary for those interested in the work to contribute to its support more liberally in the future than they have done in the past, if it is to be carried on efficiently.”

## Official.

CONGREGATIONAL COLLEGE, B. N. A.  
—The following contributions from churches on account of current session have been received since last announcement, and are hereby acknowledged, viz. :—

Kingston .....	\$178 00
Montreal Zion Church ....	50 00
Melbourne .. .. .	5 55
Windsor Mills ... .. .	4 00

Guelph.....	1 00
Indian Lands .....	11 18
Martintown.....	8 25

\$257 98

R. C. JAMIESON,  
*Treasurer.*

Montreal, 23rd Dec., 1874.

CONGREGATIONAL PROVIDENT FUND. Provident Fund : Widow and Orphans'  
 Montreal, 21st Dec., 1874, Branch :—

To the Editor of the CANADIAN IN-  
 DEPENDENT—

Received since last announcement for

Sherbrooke ..... \$10 70  
 Lennoxville .. ..... 5 45

J. C. Barton,  
*Treasurer.*

## Obituary.

IN MEMORIAM -THE REV. JAMES  
 T. BYRNE.

The sudden death of this devoted and useful servant of Jesus Christ has sent a wave of sorrow through the land. As an active Agent of the French Canadian Missionary Society, his loss will be deeply felt, since his personal fitness for the work secured the confidence and love of all who were thus brought to know him. Of the thousands of ministers in Canada and the United States, there are few whose face was familiar to so many persons, or who had effected a lodgment in so many hearts. Numerous letters received since his departure, evince a very high estimate of his work and services.

Nor is the sorrow for his loss confined to members of his own communion. He was a Catholic Christian. Disdaining the narrow limits of sectarian exclusion, he embraced in his love all the followers of our Common Lord ; and, in return, all classes of Christians to whom he was known, regarded him with affectionate confidence, and mingled their tears over his grave. He loved his Saviour's image wherever he caught its reflection, and rejoiced in the success of good undertakings, in whatever department of Christian society he found them. His great success as an agent of the society, may be ascribed, in great measure, to this Christian quality.

Our esteemed brother was a native of England, and was born 29th January, 1810. Early brought to the knowledge of the Saviour, and the subject of gracious renewal, he united with the Congregational Church, Robert Street, Gros-

venor Square, London, then under the pastoral care of the Rev. M. B. Leach. As his purpose seems to have been to devote himself to the Christian ministry, he was ordained in 1838, at Great Yarmouth—the Rev. A. Creak giving the charge—and settled at Gorleston, in Norfolk. Thus, in simplicity and godly sincerity, he became a preacher of the Gospel, and his future course proved that, whatever was the immediate source of his knowledge, he was an able minister of the New Testament, and well instructed into the mysteries of the Kingdom of God.

In the same year, 1838, he sailed for Canada, under the auspices of the Colonial Missionary Society, and, as one of its earliest missionaries, first settled at L'Original on the Ottawa, then at Bytown, now Ottawa City, and subsequently at Brockville, whence he removed to Whitby, commencing his stated ministry in that place, Oct. 12th, 1851. On terminating his pastorate at Whitby, a wide sphere of labour, and one well adapted to the power and energies of his mind, was presented to him. He accepted the invitation of the French Canadian Missionary Society to become their agent, to preach and lecture, wherever he could obtain a hearing, and to collect funds in support of its benevolent operations among our Roman Catholic population ; and he entered upon that office with all the zeal and earnestness of a man who sought not himself, but the things which are Jesus Christ's. In this service he was engaged, on the morning of November, 21st, 1874, when he received the call of his master to lay down his armour and

enter into rest—he, having addressed a meeting on behalf of the society, on the evening previous, in Albany.

The Rev. Dr. James, of Albany, writes : “ Mr. Byrne arrived here on Wednesday evening, on his way from Philadelphia to Buffalo, where he had arrangements for the Sabbath. On Thursday, he made a few calls on those friendly to the society, and in the evening took tea at my house, in company with the Rev. Dr. Halley, of the Third Presbyterian Church. He was looking well, and in cheerful mood. He remained over Friday, as he was under engagement to address our weekly meeting in the State Street Presbyterian Church. I had given out the opening hymn when he entered the meeting, and came upon the platform. He seemed then in perfect health, and spoke for half an hour with great freedom, and with much interest and profit to our people. I was much interested and pleased at the time, by noticing as the main thread of his theme, viz., *That those on whose behalf this mission was carried on, were kept away from Jesus, the only Saviour, and, that the aim and desire of the society were to present Christ as the only and all-sufficient Saviour and Redeemer.* As an agent collecting money for a special institution or mission, I was delighted to hear him commend so fully and highly the preciousness of the Lord Jesus.”

On his way to the railway station, to proceed to Buffalo, and thence home, he was seen to lean suddenly against a fence, was taken to a drug store, and medical aid was summoned ; but life was extinct.

The above is a brief record of the more important dates of the professional career of our beloved friend and brother. The details of his inward and outward life cannot, of course, be expected in this brief statement.

The word which spontaneously rises to the lip, in the contemplation of his character and life, is but the echo of those from the lips of Christ, which we are assured greeted his disembodied spirit—“ Well done good and faithful servant, enter thou into the joy of thy Lord.” It is no common praise when we say that James T. Byrne was a good man ; right in himself, and a source of

good to others. He sacrificed self for the good of the Mission he represented, and in labours which many would regard as peculiarly arduous and self-denying, and for which so few are to be found who possess all the needed qualifications. Approaching, as he did, all sorts of men—the cold, the prudent, the neutral, the selfish—he seemed to have the ready answer, “ Whether we be beside ourselves it is to God, or whether we be sober, it is for your cause ; for the love of Christ constraineth us,” and his earnest appeal very often converted the cold repulse into a warm salutation, and, possibly, a grateful gift. In the railroad car, the steamboat, at home, abroad, you might find him busily employed writing letters, and preparing for future engagements. He gave himself far too little rest, while his family was deprived of the genial presence of their best earthly friend. In this excellent man his family have sustained an irreparable bereavement, society has lost a sweet example, and religion a bright ornament.

The funeral solemnities took place in the Congregational Church, Whitby, on Wednesday, Nov. 25, 1874. The Rev. M. Pitcher, Secretary of the Society ; Rev. Dr. Thornton, Oshawa ; Revs. F. H. Marling, Toronto, J. E. Sanderson (W.M.), J. Fraser, and J. Ballantyne (Presbyterian) engaged in the service ; the Rev. S. T. Gibbs, the Pastor of the Church, and successor of the late Mr. Byrne, being regretfully absent attending the funeral of his father, the Rev. John Gibbs, of Brooklyn, N. Y. As the funeral cortege passed through the town to the Union Burial Ground, all the bells of the town were tolled, and the shops and places of business were closed.

On Sunday, Dec. 13, the solemn event was improved to a large congregation by the Rev. S. T. Gibbs, from Rev. xiv., 13, “ And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.”

Let us turn away from the grave of our honoured brother, humbled for the past, but animated with new zeal in the

service of that Divine Master who admits the lowest of His faithful servants into his own abounding joy. Let us adore that grace that made him what he was, and learn to depend upon it more to make us what we ought to be. And when we come to stand upon the point he so suddenly passed, which commands a view of the world that is disappearing and the world that is opening, may we, like him, like Paul, like myriads of faithful ministers, be able to say—

“I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day, and not unto me only, but unto all them also that love his appearing.”

S. T. G.

The following resolutions have been adopted and forwarded to the bereaved family by the committee of the Society Mr. Byrne so faithfully served:—

“The Committee of the French Canadian Missionary Society, deeply im-

pressed by the sudden death, while engaged in their work, of their respected and valued agent, the Rev. J. T. Byrne, take the earliest opportunity,—

“1. Of expressing their humble and profound submission to the Will of God, infinitely wise and good, and their recognition of His unquestioned right to take away at His own time that which He generously bestowed.

“2. They place on record their high estimate of the character of their departed friend and fellow-worker, as distinguished by uprightness, christian simplicity and devoutness, and untiring zeal in the work of our Lord’s kingdom; and also their great appreciation of the services which he rendered to this Society during a period of twelve years.

“3. They respectfully tender to Mrs. Byrne and family their deep sympathy with them in their sore affliction, the bitterness of which was intensified by his absence from home, and the suddenness of his removal; and they beg to commend them to the loving care and support of the Father of Mercies, and the God of all comfort.”

## Home and School.

### WORLDLY-MINDEDNESS.

Here are some practical ideas from the pen of old John Flavel:—

“Judge in thyself, O Christian! is it meet  
To set thy heart on what beasts set their  
feet?”

Tis no hyperbole, if you be told,  
You dig for dross with mattocks made of  
gold.

Affections are too costly, to bestow  
Upon the fair-faced nothings here below.  
The eagle scorns to fall down from on high,  
The proverb saith, to catch the silly fly.  
And can a Christian leave the face of God,  
To embrace the earth, or dote upon a clod?  
Can earthly things thy heart so strangely  
move,

To tempt it down from the delights above;  
And now to court the world at such a time,  
When God is laying judgment to the line?  
It’s just like him that doth his cabin sweep

And trim, when all is sinking in the deep:  
Or, like the silly bird that to her nest

Doth carry straws, and never is at rest  
Till it be feather’d well, but doth not see  
The axe beneath that’s hewing down the  
tree.

If on a thorn thy heart itself repose  
With such delight, what if it were a rose?  
Admire, O saint, the wisdom of thy God!

Who of the self-same tree doth make a  
rod,  
Lest thou should surfeit on forbidden fruit,  
And live, not like a saint, but like a  
brute.”

### REVELATIONS OF THE MICROSCOPE.

Brush a little of the fuzz from the  
wing of a butterfly, and let it fall upon  
a piece of glass. It will be seen on the  
glass as a fine golden dust. Slide the

glass under a microscope, and each particle of the dust will reveal itself as a perfect symmetrical feather.

Give your arm a slight prick, so as to draw a small drop of blood; mix the blood with a drop of vinegar and water, and place it upon the glass side under the microscope. You will discover that the red matter of the blood is formed of innumerable globules or disks, which, though so small as to be separately invisible to the naked eye, appear under the microscope each larger than the letter of this print.

Take a drop of water from a stagnant pool or ditch, or sluggish brook, dipping it from among the green vegetable matter on the surface. On holding the water to the light it will look a little milky; but on placing the smallest drop under the microscope, you will find it swarming with hundreds of strange animals that are swimming about in it with the greatest vivacity. These animalcules exist in such multitudes that any effort to conceive of their numbers bewilders the imagination.

The invisible universe of created beings is the most wonderful of all the revelations of the microscope. During the whole of a man's existence on the earth, while he has been fighting, taming and studying the lower animals which were visible to his sight, he has been surrounded by these other multitudes of the earth's inhabitants without any suspicion of their existence! In endless variety of form and structure they are bustling through their active lives—pursuing their prey—defending their persons—waging their wars—prosecuting their amours—multiplying their species—and ending their careers; countless hosts at each tick of the clock passing out of existence, and making way for new hosts that are following in endless succession. What other field of creation may yet, by some inconceivable methods, be revealed to our knowledge?

#### THE DOG WHO FOUND A DOCTOR.

Now I will tell you a strange story of a dog, but it a story which I know to be true. There was a good man who was a doctor, and whose name was Day.

Once, as Dr. Day was riding home in

his gig, he saw by the road-side a poor dog who seemed to be in much pain. The dog would cry and hold up his paw, as much as to say, "Do look at my poor paw! You do not know how much it pains me."

Dr. Day was a kind man. So he said to his horse, "Ho! Stop here, old horse, and let us see what ails this little dog."

So the horse stood still; and Dr. Day got out of his gig, and went to look at the paw of the poor dog. He found that a big thorn had run into the paw, and had made the paw so sore that the poor dog could not walk to its own home.

Then Dr. Day took the dog up in his arms, and put him in the gig, and drove home to his own house; and there Dr. Day took the thorn out of the paw of the dog, and bound the paw up in a rag, and gave the dog some nice milk for his supper.

So the dog stayed in the house till he was quite well, and could run and play and frisk once more; and then Dr. Day opened the door, and said to the dog, "Now, little dog, you are quite well, and you can run home to your master if you want to."

And the dog barked, and put his fore feet against Dr. Day, as if he wished to thank him for all that he had done. And the doctor said "Good-by!" and the little dog trotted off to his own home, where he could see his master once more.

Some weeks passed by, when one day as the doctor sat in his room, he heard a noise at the front door. "Bow, wow, wow! bow, wow, wow! bow, wow, wow!" That was the noise. And each bow, wow, wow, was louder than the last.

So Dr. Day got up to see what it all meant; and when he was at the door, what do you think he saw? I will tell you what he saw. He saw two dogs on the door-step; and one was his old friend from whose foot he once took the thorn, and the other was a poor dog who was lame and sick.

Now, when the dog who had once had the thorn in his foot saw Dr. Day, this dog ran up to him and licked his feet, and barked to show that he was glad to see him. And then this dog looked up in the face of Dr. Day, and then ran to



the dog who was ill, and then ran back to Dr. Day and barked.

It was plain that the dog wanted to say to Dr. Day, "You were good and kind to me when I was in sad pain; you made me well; and now I wish you would see to my poor friend here, who is as sick and as ill as I was. Will you not make him well too?"

Dr. Day could not help laughing when he saw what the two dogs had come for. He gave them some food, and then he looked at the sick dog, and found he had been hurt in the leg. So he put some salve on the sore place, and undid it up; and then the two dogs trotted off together quite happy, and in a few days the sick dog was quite well.

"But how did Dr. Day get his fee?"

"That I do not know; but I think he was well paid in the pleasure of having a dog bring a friend for him to cure."

"Did the little dog bring any more sick dogs to Dr. Day to get him to cure them?"

"That I cannot say; but the doctor was such a good man I think he would have done all the good he could to both man and beast."—*The Nursery.*

### A LITTLE GIRL AND COPY.

A little girl went to a writing-school. When she saw her copy, with every line so perfect, "I can never, never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen, and timidly put it on the paper. Her hand trembled; she drew it back; she stopped, studied the copy, and began again. "I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk, and said, "what scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her

book. "He will be angry with me, and scold," she said to herself. But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said, kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen, and began again to write. She wrote carefully, with the copy always before her.

But oh, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "every which-way."

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as at what you aim and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellency by-and-by."

"Thank you, sir," said the little girl; and, thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us heavenly copy. He has given us His dear Son "for an example, that we should follow His steps." He "did no sin, neither was guile found in His mouth." How He loved people; how He forgave His enemies; how kind and tender He was; how "meek and lowly in heart;" how He "went about doing good!" He is "altogether lovely," and "full of grace and truth."

And when you study His character, "I can never, never reach that," you say, "I can never be like Jesus."

God does not expect you to become like His dear Son in a minute, or a day, or a year; but what pleases Him is, that you should love Him, and have a disposition to try. It is that temper which helps you to grow day by day, little by little, into His likeness, which God desires to see.—*Little Corporal.*