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THE BIBLE COSMOGONY.

BY PROF. ENOCH POND, D.D., BANGOR.

“In the beginning, God created the heavens and the earth.” This sentence I regard as a paragraph by itself. It is an independent, a most important, and I will add,—considering the circumstances under which it was written—a most wonderful declaration, announcing that, at some time, at some remote period of antiquity, in the beginning of His work, God did *create* the heaven and the earth. He created from nothing—brought into being—the *material* from which the heaven and the earth were made. There is not a verse in the Bible which bears the impress of Divine inspiration more strongly than this.

At what period in the lapse of eternal ages this great event took place, we are not informed; nor have we any information as to the appearance or consistence of the newly created material, or as to the manner in which the worlds were subsequently organized from it; nor, after the formation of this world of ours, have we the slightest information as to the changes and revolutions which passed upon it, or as to the forms of animal and vegetable life which it bore upon its surface during the remoter periods of its history. These were emphatically the geological ages of the world; and the geologist had space enough here for his deepest, widest researches. He has room enough for any conclusions to which he may reasonably come, without the slightest danger of trenching on any of the enunciations of revealed truth.

That a vastly long period intervened between the proper creation of the world, spoken of in the first verse of the Bible, and the commencement of the six days' work, recorded in the following verses, there can be no doubt. It was during this period that the earth assumed a solid form; that it became fitted, in a measure, for the sustentation of life; and that the lower species of animal and vegetable life appeared upon its surface. Multitudes of marine and amphibious animals—some of them of huge and terrific forms—lived and died, and their remains are found embedded in the rocks. Vast quantities of vegetable matter also accumulated on the earth, and were treasured up beneath its surface in the form of coal, for the future use and benefit of man.

The most respectable geologists have decided that the earth, during this long period, underwent frequent and terrible revolutions. Its internal fires were raging in their prison-house, and often bursting through the crust which confined them. Mountains were upheaved from their deeper than ocean beds, trap-dykes were formed, and the stratified rocks were tilted from their original horizontal positions—as we now see them—in every direction.

It was subsequent, as I think, to one of those terrible convulsions, which had torn the earth to its very centre, merged the greater part of it beneath the ocean, and destroyed almost every trace of animal and vegetable existence, that mention is

made of it in the second verse of the Bible. It was then "without form and void, and darkness was upon the face of the deep." The earth was dark at that period, not because there was no sun, but because the caliginous gases and vapours had utterly obscured the light of the sun, and shut it out from the desolate world. It was like the darkness of Egypt, in one of the plagues of that smitten country.

But God had not abandoned the work of His own hands. He had nobler purposes to answer by His seemingly ruined world than any which it had previously accomplished. It was no longer to be the abode of saurians and mastodons and other huge and terrific monsters, but was to be fitted up and adorned for a new and nobler race of beings. Accordingly, the Spirit of God began to move upon the turbid waters, and order and peace were gradually restored.

"And God said, Let there be light; and there was light." The dense clouds and vapours which had for a time enveloped the earth, and shut out entirely the light of heaven, were so far dissipated that it was easy to distinguish between day and night.

"On the second day, God said, Let there be a firmament in the midst of the waters, and let it divide the waters. And God called the firmament heaven." The work here denoted was the elevation of the clouds, and the separation of the aerial waters by a visible firmament—the seeming canopy of heaven from those which rested on the earth.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind; and it was so. And the evening and the morning were the third day." In the course of this day, vast portions of the earth's surface were elevated; others were depressed; continents and islands were raised up, and the seas and oceans were made to know their bounds. As soon as the dry land appeared it began to be clothed with vegetation. The forming hand of the Creator covered it (without doubt by miracles) with new species of vegetables, in place of those which had been destroyed.

"And God said, Let there be light in the firmament of heaven to divide the day from the night. And God made two *great* lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And the evening and the morning were the fourth day." The language here does not necessarily imply that the sun, moon and stars were now first created, but only that they were first made to shine out upon the renovated earth. They now became *visible lights* to the forming world. The dark clouds and vapours had been so far dissipated on the first day that it was easy to distinguish between day and night. But now they were entirely dissipated, and the lights of heaven shone down upon the earth in full-orbed splendour.

It should be remarked here that the representation throughout this chapter is *phenomenal*, rather than philosophical. It accords to what would have been the *appearance* of things had there been any spectator on the earth, at the time, to observe them. Thus, when it is said that God made a *firmament*, we are not to understand that the seeming canopy above us is a literal *thing*—a shining *substance*; but that such is the appearance to a spectator on the earth; and when it is said that God made two *great* lights, and set them in a firmament, we are not to suppose that the sun and moon were now first created, and fixed in the blue expanse, but that such would have been the appearance to man, when the sun and moon commenced their shining.

On the fifth day God peopled the waters with fishes, and the air with birds and flying fowls.

On the sixth day he brought forth the beasts of the earth, the cattle, and every creeping thing, after his kind. He also created man in His own image. Male

and female created He them, and He gave them dominion over all the creatures that He had made.

On the seventh day God ended His work—the great work of reorganizing, refitting a desolate world, preparing it for the residence of man, and placing man and the other creatures upon it. “And He blessed the seventh day, and sanctified it, because that in it He had rested from all His work.” We have here the institution of the weekly Sabbath. It commenced with the renewing of the earth for the use of man, and is to continue to the end of it.

I have given this running commentary on the first chapter of Genesis the better to illustrate the distinction—a very important one—between the *original creation* spoken of in the first verse, and the *six days' work* described in the remainder of the chapter. The date of the original creation is vastly remote—beyond all human calculation. The six days' work took place, as the Scriptures represent, about six thousand years ago. Between these two great epochs there was a wide space, wide enough to account for all the phenomena of the pre-Adamite earth, for all that geologists have ever discovered, or ever will.

It will be seen that, in harmonizing the revelations of Scripture with the facts of science touching the creation of the world, I have not taken the ground, with some of my brethren, that the days spoken of in the first chapter of Genesis were not literal days, but *indefinitely long periods of time*. That theory I have not been able to accept. I would inquire of the advocates of it whether there was any sun before the fourth period or day. And if there was a sun, why was it so long shut out from the earth? Of what use could it be through three successive periods, indefinitely, almost immeasurably, long, and yet all the while obscured and invisible? Or, if there was no sun (as it is generally conceded that there was not) then how could the earth, through one whole period, be covered, without any sun, with trees and vegetables? And how could the earth, without a sun, be held in its orbit? And how were the evenings and mornings produced—long intervals of successive light and darkness—by which those vast periods of time were divided?

But my principal objection to the theory of long periods grows out of the language of Scripture. I know that the word “day” is sometimes used in Scripture, as it is in common life, to denote an indefinite period of time; but then this is not the proper signification of the word; and there are connected circumstances in the case before us which go to settle the meaning, and limit it to a period of twenty-four hours. Not only are days spoken of in the chapter before us, but the morning and evening as constituting the day—a manifest indication that only a single diurnal revolution is intended. Then there is the seventh day, a season of holy and blessed rest. Was this, also, an indefinitely long period? And if so, what becomes of the primeval institution of the Sabbath? And how are we to account, on this ground, for the division of time into weeks of seven days, which we know prevailed as early as the deluge, and probably from the creation of man?

And more than all, what shall be said of the fourth commandment, and the reason assigned for its observance? There is a positive reference to the institution of the Sabbath on the day following the six days' work, and a solemn injunction that we are to labour six days and rest the seventh, in commemoration of what then took place. Does not this prove that the six working days of the creation were no more than literal days, as the seventh was a literal day of rest?

But it will be said that six literal days are not sufficient for the renewing, reorganizing, and re-peopling of the world, unless we suppose many things to have been accomplished almost instantaneously and by miracle. And this we admit. We do suppose many things to have been accomplished by miracle; and all who hold to a proper creation or reorganization of the world, at any time, must admit the same. The entire work was an almost continual succession of miracles. The formation of every new species of animal or vegetable was a miracle. There is a natural law by which a species, once created, may propagate itself, but

no law by which it may bring itself into being, or by which—Mr. Darwin to the contrary notwithstanding—one species may grow, develop, into another. Hence the commencement of every new species involves a miracle, in whatever time or manner the work may have been performed.

It is objected, I know, to the creation of man at the time supposed in the Bible, that his existence may be traced to a much earlier period. This is a recent objection of geologists,\* and we have examined all the facts which have been adduced in support of it—the flint instruments, the jawbones and skeletons, the brick and pottery of the Nile, the lake-buildings, etc. We might remark upon them at length, but really they do not deserve so much attention. Scientists may possibly discover the relics of antediluvian men—we wonder they do not find more of them—but they have discovered no remains of pre-Adamite men, and they never will.

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### HALF-DAY WORSHIPPERS.

BY THE EDITOR.

Roman Catholics are not unfrequently reproached for their punctilious observance of saints' days and *fêtes d'obligation*, and corresponding neglect of the Lord's day, thus making the word of God of none effect, through their traditions. The morning of the day of rest is perhaps moderately well observed, according to their idea of it, while the afternoon is given up to games, and visiting, and pleasure-trips. Practically the Sabbath is reduced to a moiety of its former length. God is robbed of *one-half* of the time he has set apart for Himself.

We are not sure, however, that Protestant church-goers are always in a position to "cast the first stone" at them for their neglect. There is a disposition, in the present day to *shorten everything religious!* Business must have its full swing, from seven in the morning till six or eight or even ten o'clock at night. Parliaments and political caucuses may extend their sittings even into the early hours of the morning, and the ear is never satisfied with hearing the oft-told-tale of our country's rights and wrongs. But the sermon, and the prayer, and the church-meeting, and the prayer-meeting, are all "too long," and are gradually shortening to suit public taste, until, if the process go on much farther, the last refinement of public worship may be expected to be, a very respectful bow at the church door, and a return home to dinner.

Seriously, however, the Divine requirement is, "Remember the Sabbath-day to keep it holy." Not "the Sabbath morning," nor yet "the Sabbath evening," but the whole day of twenty-four hours; and that, not for physical rest only, but for worship and instruction. In both respects "the Sabbath was made for man," and no one can divert it, even partially, from its original intent, without suffering, either in his spiritual or physical being, the evil consequences of his neglect.

There is, we fear, a growing tendency among certain classes of church-goers, to make once a day suffice. They argue that one sermon is enough, if it is a good one, and more than enough if it be not; and so, they go in the morning and remain at home at night, or they "take a rest" in the morning, and compound with their consciences for it by going at night. People in that condition of mind are very apt to hear a poor sermon when they go, for every one knows that the excellence of a discourse depends quite as much upon the quality of the hearing as of the preaching. And thus the evil perpetuates itself,—lack of interest begets a poor sermon, and the poor sermon (so regarded) begets lack of interest. That class of hearers is always the most difficult to please.

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\*Only a few years ago, Mr. Lyell, the great advocate of pre-Adamite men, was opposed to the progressive development theory, and advocated the recent origin of man on the earth. See *Memoirs of Prof. Silliman*, Vol. ii., p. 63.

It is a curious fact, and one which we have never seen satisfactorily accounted for, that among Congregationalists and Presbyterians the morning congregation is nearly always the larger of the two, while among Methodists, of all denominations, the reverse of this is the case. Perhaps Calvinistic theology, of a moderate type, is favourable to sound sleep, and therefore to early rising! Or possibly the preaching of the morning is more of a logical and didactic character, while that of the evening is more emotional and hortatory; or again, the classes reached by these several churches may be socially different. But, however explained, the fact remains, and although for many reasons we think it is better to have the ear of our people in the morning, rather than in the evening, it is nevertheless a great loss and discouragement to our ministers not to have a fuller attendance than is usual with us at the second service. Young people are gregarious. They are attracted by a crowd, and as their parents do not care to go out in the evening, our churches often look empty and repulsive, and they go off "to see the dipping" in the Baptist Church, or to hear some "great preacher" in the Methodist Church, and we gradually lose them altogether.

Now, we hold that if a church expects a minister to *preach* twice on the Lord's day, that minister has a right to expect the church to *attend* twice on that day. Exceptional cases, of course, will always exist, but as the Lord requires of us a whole Sabbath, and as we require of our ministers a whole Sabbath, let the people give the whole Sabbath to God's house. A conscientious regard to this matter would often fill churches where the people are looking about them, and very innocently asking, why the church doesn't fill up? The reason lies very near them, if they would only see it,—they go *only half the day!*

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### THE "CHRISTIAN GUARDIAN," AT HOME AND ABROAD.

The Editor of the *Guardian* sometimes gets away from his editorial duties to deliver himself of his views on various theological or philosophical subjects.

On December 10th, 1875, he paid a visit to Cobourg, and, under the auspices of the Victoria College Literary Association, enlightened his audience on "The Tendencies of the Times." Among his remarks were the following:—

"It was unwise, he said, to regard any one as an infallible Pope. He thought we could admire the deeds and the spirit of Luther, Knox, Milton, and Wesley. It was not right for us to accept as our rule and guide of life their opinions. No opinions coming even from high sources should be accepted without a rational inspection on the part of the present age.

"There was also in the present age lack of individuality of character. The people of the present time did not act sufficiently on their own opinions. If we believe a truth we should independently believe it and act accordingly. The highest ideal of human character is gained by acting independently and decisively."

In these sentences the Editor approves of independency of enquiry and action, and snubs those people who do not "act sufficiently on their own opinions." Very good, indeed!

Now look in upon him at home in his editorial sanctum. Scissors in hand, he is clipping the following diatribe from the *Central Advocate*, and sending the scurrilous inuendo out with his approval. A late copy of the *Guardian* contained this paragraph:

"The well-informed New York correspondent of the *Central*, speaking of the more recent developments of the Beecher case, says that they have cast a strange light on the merits of Congregationalism. Amid the calls for general, mutual and advisory councils, letters missive, and what not of their ecclesiastical law, the fabled independence of this denomination drops out of sight altogether. In the language of a recent writer (Presbyterian, if we remember rightly), it shows itself

to be the most meddlesome, dictatorial, tyrannical and incompetent system that could have been devised, and as subject to the rule of rings as a board of New York aldermen. Mr. Beecher lifted the curtain and revealed the heterogeneousness of the mass, and set up a beacon light to warn us off its rocks that we may well heed ; and not only we, but all Church denominations that enjoy liberty under just, organic law."

Now I am convinced that by the simplest form of logic it can be proved that the Editor is a different man when away from home from what he is in his editorial chair. He is two men, in short ; abroad, he lauds independency ; at home, he admits mean insinuations regarding it. In conclusion, the gentleman — who has lately been reading the INDEPENDENT such high-toned lessons—must not feel hurt if logically I, an Independent, should esteem him a mere philosophical chameleon, when I contrast the difference of his opinions at home and abroad.

London, Ont.

W.

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(For the Canadian Independent).

### THE WIDOW'S MITE.

" But she of her want did cast in all that she had, even all her living."—Mark xii. 44.

What shall Thy servant give, O Lord, to Thee ?

I nothing have that is not all Thine own ;  
From shore to shore of every land and sea,  
Up to Thy throne all suit and service come !  
Of what account would my poor offering be  
Were I to render up my all to Thee ?

The riches of the universe are Thine !

Thine are the cattle on each waving hill ;  
For Thee the myriad worlds around me shine—  
For Thee the vault of heaven with glory fill !  
Of what account would my poor offering be  
Were I to give my dross of wealth to Thee ?

Thou art the only Everlasting One,

Whose years are measured by eternity !  
Thy suns work out the ages as they run,  
But time and space mete out no bounds to Thee !  
Of what account would my poor offering be  
Were I to give my wreck of days to Thee ?

And, Lord ! my goodness reacheth not to Thee !

Full filthy are the rags of righteousness  
With which I vainly try to cover me,  
And hide from prying eyes my nakedness.  
Such worthless worth how can I offer Thee,  
Who art too pure to look upon impurity ?

Yet, Lord ! take all I have—what can I more ?

And mould Thy servant to Thy gracious will ;  
From the full treasures of Thy boundless store,  
Thou wilt this needy soul of mine refill.  
So shall my poverty be wealth indeed,  
When Thou hast satisfied my utmost need.

Toronto.

T. K. HENDERSON.

## Editorial.

### The Canadian Independent.

TORONTO, APRIL, 1876.

#### "SORRY CHRISTIANS."

An aged minister, of great experience in training and caring for the young, writes us regarding the recent large accessions to the membership of some of our Missionary Churches:—"I am anxious about the subsequent training and teaching of the people who, we hope, are converted. They will make sorry Christians without this."

The anxiety expressed is by no means causeless. It has been too little felt. Christian people, and even ministers, have too frequently felt as if a soul truly converted to God might almost be left to take care of itself; or at least might be left to the Lord to take care of. Do we not regard such souls as "saved?" And do we not believe in the final perseverance of the saints? Why then be anxious about those who are now safe in the fold of the Good Shepherd? Such is the way in which too many reason—if not aloud, at any rate inwardly.

Now, it is undoubtedly true, and it is a very precious and comfortin<sup>g</sup> truth, that "he that believeth on the Son of God hath everlasting life;" and more, he "shall not come into condemnation, but is passed from death unto life." And if salvation were the only object in view in the bringing of sinners to Christ,

and if that salvation meant just so much and no more of heavenly bliss, in every case, we might cease our labours and anxieties on behalf of all true converts.

But the Divine plan contemplates something more than the salvation of the sinner from hell, or even from his sins. The Lord would make him the instrument of saving other souls, and so by the training of all the powers and faculties of his moral nature, in active service, immensely increase at once his capacity for enjoyment, and his joy in the presence of Christ over those whom he has brought to Him, or has helped on in their way to glory.

There are, indeed, some "sorry Christians" in the world. There were in Paul's time—and perhaps there always will be—some, of whom he wrote "even weeping." We have sometimes thought the devil lets go his hold of some men more easily than others, perceiving, in his craftiness, that they are such queer impracticable creatures that they will do him better service in the church than in the world. Nor does he miscalculate. There are some "crooked" things that can never "be made straight," and there are some real Christians whose natural perversity is such as to make their connection with the Church of Christ more fruitful of evil than of good. Instead of being helpers and comforters to him, they lie like a millstone upon a pastor's heart. That is their mission!

There is almost as much difference



sometimes, between two Christians as there is between a Christian and a worldlying. Outwardly, the advantage seems often to lie with the latter. What is the reason? The difference is largely traceable to the *training* they have had after their conversion. Early tendencies and habits have, of course, contributed to it, but the eradication of these, so far as they are evil, is the very object of all Christian teaching. If it fail here, it fails of its highest aim. The church ought to be a school, not for instructing its members in theology only, but for the development of a vigorous and useful religious life. We are first disciples, but we are also to be "soldiers" in our Captain's great army corps, "labourers" in His vineyard, "builders of His Temple, "shepherds of His flock." "To every man his work." How far are our churches realizing this Divine ideal?

We are compelled to answer,—very poorly. Our churches fail here, more perhaps than in any other respect. Young converts are often *chilled to death*, almost, by the atmosphere around them. They are eager for work, but are never taught *how*, or are deterred from doing anything because nobody else does anything, and they are afraid of being considered officious. They are ready to exercise their gifts in the prayer-meeting, or in the Sabbath School, but no one thinks to encourage them to do so. And so they grow up in the church, *idlers*, whose chief business comes to be that of criticizing and fault-finding, because they have never been trained to work.

The first great need, therefore, of all young converts is, *something to do for*

*Christ*. Let us get them into Bible classes to study His Word. Where there is knowledge as well as zeal, engage them in some department of Christian effort. If no appropriate sphere presents itself, organize work for them. Call on them to pray in some small domestic circle. Interest them in missionary work. Call forth their liberality. Send them on some errand of mercy to the fatherless or the widows in their affliction. Place responsibility on them. Repose trust in them. And, above all, endeavour to keep them near the Cross, and in full view of the crown of glory which the Lord has promised to them that love Him, and with God's blessing we shall soon have less "sorry Christians" among us.

#### A PRESBYTERIAN VIEW OF THE BROOKLYN COUNCIL.

The *British American Presbyterian* of March 10th has a leading article on the Brooklyn Advisory Council, which we must say causes us not a little astonishment. Written with a view to showing "the contrast in the management of the whole case between what it has been under the Congregational system, and what it would have been had it occurred within the bounds of a Presbytery," it starts out with the assurance, that "had Mr. Beecher been a member of the Brooklyn Presbytery, the case would have been disposed of long ago, and to the satisfaction of all parties. The first sound of the rumour would have called the brethren of the Presbytery together. They would have inquired secretly into the matter in the first instance. It would have been much easier to have got at the facts at the time than it can be now. And the judgment of Presbytery would at least be free of the suspicion of the Court being packed for a certain purpose."

How "disposed of?" Does the editor mean to insinuate that the Brooklyn Presbytery, adopting the fashion of a certain Court we have all heard of, hangs a man and tries him afterwards? Mr. Beecher is either guilty or not guilty, and the case can never be disposed of "to the satisfaction of all parties" until he is either acquitted or condemned. Is the aforesaid Presbytery, then, in possession of the proof of his guilt which his enemies are so anxious to get hold of? Or are they, on the other hand, such partisans of Mr. Beecher that they are fully prepared to "whitewash" him, and let him go? The newspapers are not trammelled by "the Congregational system;" why, then, don't they "dispose of the case to the satisfaction of all parties?" Why don't the jury that tried Mr. Beecher do it?

We are not very familiar with the procedure of Presbyterian Church Courts, but we suppose that before a man can be tried, somebody must prefer a charge against him, and some one, too, who can present *prima facie* evidence of the guilt of the person accused. Such, at least, is the practice of our law courts. The magistrate cannot "commit" a man, nor even if committed could the Grand Jury return a "true bill" against him, on mere street rumour. Who, then, has charged Mr. Beecher before the Church, or before the Council, with the crime laid against him? Nobody. He has been indicted in a law court, and acquitted. Is that sufficient ground for the Brooklyn Presbytery to convict him? Mr. Bowen has recently asserted it as his "unwavering opinion" that Mr.

Beecher is guilty, but positively refuses to bring proof, if he has any. Mr. Beecher himself has again and again, under oath and otherwise, solemnly denied the charges laid against him. How then, in these circumstances, could Presbytery do more than Congregationalism has done to dispose of the case?

Furthermore, has the *Presbyterian* never heard of cases where a minister has been similarly charged, and perhaps has been believed, for a time, to be guilty, who has afterwards been proven to be innocent? If not, we could tell him of at least one case, in which an eminent minister in England was accused, as Mr. Beecher has been, by the woman who declared herself to have been *particeps criminis* with him, and died under the imputation, who nevertheless was afterwards proven to have been innocent by her own remorseful dying testimony. With such instances before us, it becomes us to be very careful how we "dispose of" such charges. We are inclined to think that any body of men, to whatever Church belonging, that should have done so "long ago," would have either been guilty of gross injustice, or would have rendered a verdict without any practical value in the eyes of the community.

Further on, the *Presbyterian* says:—

"The fatal error of Mr. Beecher and his friends was adopting the policy of silence. Had they courted inquiry and called a council at the very outset, the case would not have been involved in the suspicions with which it is now surrounded. Such a thing as delay in the case being possible, points to a fatal defect in the theory that a congregation should govern its own affairs."

But, innocent or guilty, who is there,

in such a position as Mr. Beecher, that would "court inquiry" as long as it was thought possible to prevent the scandal from being made public? It is very easy to say *now* what Mr. Beecher and his friends should have done three years ago; but even an innocent man does not much relish the thought of such a *fama* going abroad, all through the land, regarding him. "Put yourself in his place."

Besides, Congregationalists hold, as we presume Presbyterians do, that the first step to take in such cases, according to Matt. xviii. 15, 16, is to deal with the alleged offender personally and privately; then in company with one or two more; and after that, if no satisfaction be obtained, the third and final step is to "tell it to the church," which we hold to be the individual congregation of believers. But even on the Presbyterian theory, such a case cannot reach the Assembly, or even the Synod, without having passed through the inferior courts first. To have "called a Council at the very outset," therefore, would have been a most unwarrantable and unscriptural proceeding. Where, then, is the "fatal defect" of which our contemporary speaks? There has been, undoubtedly, criminal neglect of duty on the part of Mr. Bowen, or somebody else, in not taking proper steps to bring the case before the Church; but until that was done, no Council could be held, and that it was not done is no more chargeable to Congregationalism than it is to the Brooklyn Presbytery.

But really, do our Presbyterian brethren rush matters through their courts at such speed that "delay" in a

case like that of Mr. Beecher is impossible? If so, we are only more thankful than ever that we are not a Presbyterian. We are under the impression, however, that it is not always "smooth sailing" even under Presbyterian rule. We need not cite illustrations.

The insinuation that the Brooklyn Council was "packed for a certain purpose," is sufficiently met by the fact that it was not called for the purpose our neighbour seems to suppose. It was not called to try Mr. Beecher, much less to acquit him without proper trial, but to advise Plymouth Church as to the course it should pursue in its very difficult circumstances. It did so, and Mr. Bowen or any one else has sixty days in which to formulate his charges and bring forward his evidence. When he does so, a most unexceptionable and impartial tribunal has been provided before which he can be heard. To sneer, therefore, at "advice," as the *Presbyterian* does, and tell us that advice "is not what is wanted," but a "judgment that will settle the matter for ever," has much more of sound than of sense in it.

As to the result of the Council, the *Presbyterian* thinks it amounts to this, "that when a pastor is extremely popular with his people, he may do what he likes without incurring the risk of discipline. On the other hand, the opposite is just as likely to occur, that many worthy ministers will be sent to the street to beg because they are not liked by the congregation."

Pretty much, in fact, as it is among the Presbyterians! Though we are bound to say that we don't remember of any "worthy minister" among Con-

gregationalists in Canada ever having been "sent to the street to beg," for any reason whatever. Our churches love their pastors better than that. By the way, we should like to know by what means a Presbytery compels a congregation to support a minister they will not have over them any longer?

The last sad hope for Congregationalism has fled. The *Presbyterian* believes "disintegration is inevitable as the result of the late Council. It has already appeared in the resignation of Dr. Storrs from an important trust because of the Council's action. Others in the Congregational body will assuredly follow, and this time-honoured denomination will be broken into a thousand fragments. The only hope we have for Congregationalists is that, taught by experience, they will become Presbyterians." For ourselves, we are not quite hopeless yet.

The Rev. Dr. Storrs, of Brooklyn, recently reviewed the action of the Advisory Council called by Plymouth Church, in a Sabbath evening lecture (we think he might have chosen some *other evening* for such a purpose), in which he endeavours to show that the Council, though fairly representative in its *personnel* of Congregationalism, had been chosen because of their known sentiments favourable to Mr. Beecher—a fact which, he thought, prevented it being regarded as reflecting the views of the body. As to the findings of the Council, he reviewed them severally, criticising each unfavourably, declaring them inconsistent with the findings of the Council of 1874, and subversive of Congregationalism in all its important aspects. It was because these declarations were so radically at variance with his views of Congregationalism that he had

retired from the official positions held by him as President of the American Congregational Union, and a Director of the Home Missionary Society. The Rev. Drs. Budington and Taylor (of the Broadway Tabernacle, New York) have, it is reported, expressed similar views. It should be remembered, however, that the last-named gentleman is a Presbyterian in principle, and that the first two, though very eminent and excellent men, must be supposed to possess some considerable *animus* in connection with the affair, in consequence of their names having been objected to by Plymouth Church, when first proposed to be invited to take part in the Council.

On the other hand, the Rev. Dr. Bacon, of New Haven, is out, in a letter to one of the pastors of Andover Church, in reply to an article from his pen, in the *Congregationalist*, urging the Andover Church to take steps for immediately bringing Mr. Beecher to trial, in the way proposed by the Council. The letter concludes:—

"Let not the cause on which your heart and the hearts of thousands more are set be in any degree imperilled by devolving on Mr. Moulton, on Mr. Bowen, on anybody who has a personal interest in the affair, or even on some such good brother as Mr. West, the grave responsibility of appearing as complainant or 'public prosecutor' in this momentous case. O, my brother! many a good thing has come out of Andover, but never yet has any better thing been done by your church or your seminary than you and your brethren will have done if, by your faithful yet loving diligence, the truth and the whole truth in this case shall be uncovered, be it what it may."

The action of the Brooklyn Advisory Council is being criticized somewhat severely by several of our own denominational exchanges, chiefly, however, on technical grounds.

The *Congregationalist* disapproves of its decision of the case of Mrs. Moulton's Council, and the introduction of all matter extraneous to the letter-missive and the "commission of five." The editor thinks the result of very little value. The *Advance* takes much the same position, but argues the case more dispassionately. The *Christian Mirror*, on the other hand, approves heartily of its action. President Dwight, also, publishes in the *N. Y. Tribune* a vigorous reply to the criticisms that have appeared. In answer to the objection that the Council had no warrant from the letter-missive to volunteer advice respecting the Andover proposal, or to create this Commission, he virtually admits the fact, but urges that the Council would have stultified itself if it had said to Plymouth Church: "You have not done enough; but we won't tell you what to do now." In other words, he claims that, at the point where the terms of the letter-missive failed them, they fell back upon the reserved rights of sanctified common sense.

How to bring about the investigation, is now the question. Who will be the "public prosecutor?" Dr. Bacon urges Prof. Smyth, of the Andover Church, to do it, but the *Advance* thinks Dr. Bacon the man, of all men, to undertake it. Won't some one of our Presbyterian or Methodist friends, who are so overflowing of pity for Congregationalists in their present "break down," come to the rescue, and lodge the information against Mr. Beecher? Some of them, we are sure, could do it with such hearty good will, that we propose that they

should spare Dr. Bacon's feelings, and do it for him.

The *Christian Guardian*, which very recently charged us with claiming Papal infallibility, now brings the same charge against our Baptist brethren, and he and the *Canadian Baptist* are having a lively time over it. In fact, the latter comes very near telling his Methodist brother, in the last number, that he had better read Matt. vii. 3, 4, before he does it again, and we are not sure that it would do him any harm. Our Presbyterian contemporaries must be very circumspect, or they will be the next to incur the censure. We fear, indeed, that there is a spice of the same sort of thing to be found occasionally in the columns of all religious journals, excepting, of course, the *Canadian Independent*.

We sympathise with our Baptist brother in not being able to bring the *Guardian* to argue a point from Scripture, for it was just our own difficulty with him in discussing some features of Methodism. But there is undoubtedly some truth in the *Guardian's* repartee about his "rushing for the water," whatever the topic discussed. The *Baptist* really has a weakness in that direction, probably unconscious to himself. We should hardly like to tell our contemporary how many lengthy articles there were in his issue of the 16th ult., besides short paragraphs, bearing upon the subject of baptism and close communion. Are his readers *never satisfied* with reading on these points?

"Repentance is a change of heart, without which partaking of the commu-

nion would be acting a lie; can this be truly said of communing before baptism?"—*Christian Guardian*.

In reply to which the *Baptist* asks whether "a desire to flee from the wrath to come" is evangelical repentance? And if not, are not the Methodists, in making this a condition of Church membership, and inviting such to come to the communion, encouraging persons to act a lie?"

Well put; shall we answer it from the Bible, or from the "Book of Discipline?"

Our readers, we are sure, will learn with great regret that the Rev. Charles Chapman, M. A., the beloved and esteemed pastor of Zion Church, Montreal, and Chairman of the Congregational Union of Ontario and Quebec for the present year, is about to return to England. Mr. Chapman has been invited by a unanimous choice to become the Principal and Theological Professor of the Western College (Congregational) in Plymouth. The honour is well bestowed, has been thoroughly well earned, and is doubtless doubly appreciated by its recipient because of the College to which he goes being his Alma Mater.

The appointment is an entire surprise to Mr. Chapman, and has been conferred, we need not say, without any solicitation from him. His sole reason for accepting it is his strong preference for the work to which his energies will henceforth be devoted, and for which all consider him to be so eminently qualified.

We congratulate our brother on the honour and the service which the Master is laying upon him, while we sympathize deeply with the Church that loses so faithful a pastor. It will be some slight compensation for the loss which the denomination sustains by his

removal, that we shall have a representative at English head-quarters who knows a little more about the necessities of our Canadian Churches than any one who has never lived here can know.

Mr. Chapman does not contemplate leaving till about the middle of June, so that we may hope to have him with us at our annual meetings in Montreal.

Two Congregational ministers, formerly numbered among our missionary pastors in Canada, lately passed away to their rest and reward, within a week of each other—the Rev. John Rogers, late of Stanstead, Que., and the Rev. Joseph Hooper, M. D., at one time pastor of the Church at Owen Sound. Mr. Rogers, late of Derby and Hartford, and still more recently of Wells River, died at Swanton, Feb. 20, of pneumonia, after an illness of less than two weeks. He was an Englishman, and, the *Vermont Chronicle* says, was "a preacher of more than ordinary ability." He leaves a wife and five children. Mr. Rogers began his ministry at Swanton on the 1st of January, and was to supply them a year.

Dr. Hooper, of Bay City, Mich., died the 28th of February. A correspondent of the *Advance* says of him: "On Sabbath morning, Feb. 27, he supplied the pulpit of the First Congregational Church of Bay City, in the absence of a settled pastor; and at the close of his service made known his subject for the evening discourse, which was "Heaven," and also selected and handed the following hymns to the choir, to be used on that occasion: 1. "My days are gliding swiftly by," &c.; 2. "On Jordan's stormy banks I stand," &c.; and 3. "In

the Christian's home in glory," &c. After teaching his class in Sunday school he returned to his home, and feeling indisposed, he concluded not to preach in the evening. No one supposed him dangerously ill. His wife awaking at there o'clock found him asleep in the arms of Jesus, apparently having passed away without a struggle."

Brother Hooper removed some years ago with his family to Cleveland, Ohio, where, after graduating with honour in a medical college, he was called to a Professorship in the Homœopathic College in that city. In 1865 he removed to Bay City. He continued to preach as occasion offered, frequently supplying pulpits in the city in the absence of the regular pastors. He had a large practice in Bay City, and was beloved by all who knew him. He was sometimes known as "the praying doctor," which name he received from his practice of praying with such of his patients as he knew to be near unto death. He also bore the enviable name of "Peacemaker." It was largely owing to his influence and labour that the First Congregational Church of Bay City was organized last July, which has ever been self-sustaining, and now owns a large and convenient house of of worship almost completed.

His funeral was attended by a very large concourse of friends.

Professor Swing, of Chicago, has organized a church in that city, to be known as the Central Church, of which the following is the creed and covenant:—

"We, whose names are signed to this paper, earnestly desiring to promote our own spiritual welfare, and to take some part in the

great work of helping others to lead the Christian life, living in a large city, where the moral work to be done is so great, do form ourselves into a Christian society, to be known as the Central Church of Chicago. We would found our church upon the great doctrines of the New Testament. We believe in the divine character and mission of Christ; that He is the Saviour which man in his sinfulness and darkness needs; that all those believing and following this Christ are entitled to the name of Christians. Furthermore, as at the Holy Communion many leading evangelical churches cordially invite to the Supper all who love the Lord in sincerity and truth, so we, feeling that no service of the sanctuary is holier than its communion, would invite into full membership all who make this Saviour their way, truth and life."

Decidedly "Broad Church," we should say! The Professor will surely have *swing* enough in such a creed.

The *Christian World* says that the teachings of Mr. Pearsall Smith have begun to produce pernicious results in some of the Evangelical churches of Germany. From one of the Baptist churches no fewer than eleven members had to be excluded. They professed to be so perfect that they required no more religion, and were able to dispense with confession of sin, prayer, Sabbath meetings, and sermons. One or two have burned their hymn-books. The German churches can ill afford the weakening effects of this shock.

Every session of the British Parliament witnesses a renewal of the struggle over the Burials Bill, the object of which is to open the parish churchyards to Dissenters and Churchmen on equal terms. Thus far it has been with the uniform result of defeat to the Dissenters. But, like true British soldiers, they never know when they are beaten and Mr. Osborne Morgan has this time returned to the attack by introducing a resolution instead of a Bill, affirming

“That the parish churchyards of England and Wales having been by the common law of England appropriated to the use of the entire body of the parishioners, it is just and right, while making proper provision for the maintenance of order and decency, to permit interments in such churchyards, either without any burial services, or with burial services other than those of the Church of England, and performed by persons other than ministers of that Church.”

This, as some think, just and sensible resolution might perhaps have carried but for the fact that the enlightened statesman who just now rules England by the favour of the distillers and publicans, thought fit to call on his followers to vote it down, which they did by the narrow majority, in a very full House, of thirty-one. So the country is safe for another year. How dreadful the calamity it has thus barely escaped, however, may be learned from the words of the Right Reverend the Bishop of Lincoln :

“The bishops and clergy and parish priests of England are not the owners of the churchyards.” Very true, indeed, thus far. “They are only the trustees of them under God, who is their proprietor, and they cannot without breach of trust, and without being guilty of a heinous offence in His sight, take away from God a single foot of a churchyard for the purpose of giving a share in it for public funeral services to persons who rend asunder His Church by schism, which is condemned by Him in His Holy Word as a deadly sin. Such an act on the part of bishops and clergy would be a robbery of God. It would be an act of sacrilege, treachery, and cowardice.”

The wonder is that Mr. Disraeli and the Bishops allow such schismatical wretches to be buried anywhere

The *Congregationalist* says, that reports from nearly one hundred and fifty Churches of our order, chiefly in the East, indicate that “not since 1857-8 have

revivals been so general and fruitful. No Christian could have read the remarks accompanying the returns of recent additions to the Churches without thanking God and taking courage. There was hardly a despondent word. In almost every instance where the March communion was not the occasion of accessions to the Church, the first of May or the next regular sacrament was mentioned as the time of an expected ingathering. These good tidings of the kingdom could not be more timely.”

We take great pleasure in calling attention to the advertisement of Mrs. E. J. Dalkin, the accomplished daughter of the Rev. Mr. Heu de Bourck, of Stratford, regarding the School for Young Ladies she has just established in that place. Such an institution has long been a desideratum among us, and the testimonials published with her circular leave no room to doubt that Mrs. Dalkin is eminently qualified to undertake what she proposes.

Terms only \$200 per annum.

The Congregational church at Wallingford, Me., has been for two years without a settled pastor. Sixty candidates have preached to them, none of whom appear to have suited the people. The *Mirror* gives them advice as follows :—

“One of the errors made by pastorless societies is in hearing too many candidates. It is very pleasant to get a knowledge of different men, but it distracts the minds of the people from entertaining a united preference. The best rule is, hear one man two or three times. If he pleases, and no objections are made to him, continue to hear him for a reasonable time. Then settle him if he appears to be the right man. Leave the other fishes in the sea for other fishers, and don't angle for bites.”



## Correspondence.

### THE REV. MR. STEVENSON'S LETTER.

DEAR BROTHER,—I cannot but admire the manly utterances and plucky spirit of Bro. Stevenson's communication, in the last number of the magazine. He writes as a man strong in his convictions, independent as a thinker, and proud of his ecclesiastical relation.

To speak of weakness, comparative or otherwise, of our churches in Canada, is to him both painful and distasteful; so much so, that if he could have his way he would not hear it again.

We can sympathise with his wounded feelings, and allow for his strong utterances, when we consider he is fresh from the land where Congregationalism is a great power, intellectually, socially, politically and religiously, having few equals; himself accustomed to move in the front rank, with men who know its strength. In his change of residence from that land to this, he has settled in the commercial and financial capital of our Dominion; among a people both liberal, intelligent and socially influential; ready with their purses and influence to strengthen and encourage him in his work and equal to the desires of his noble and impulsive heart. But painful as it is for him to hear his brethren making confessions of weakness, so far as our work in Canada is concerned, it is stern truth which we cannot deny.

Other brethren, full of city life and Old Country experience, have so thought before and spoken of us, when a better acquaintance with our actual condition has wonderfully changed their views and modified their feelings towards those who, in their difficulties and privations, do sometimes, as they stand alongside their stronger neighbours, feel they are weak in this land, great as they know they are in relationship in other lands. Remembrance of the fact that they belong to a great people far away, is very inspiring; but does not meet their

real want. It is the hand of strength held out to them they need, to enable them to rise and prosper.

To insinuate that the great want of such brethren or churches is a more self-reliant spirit, and say that in the event of their failing to be independent and walk alone, they have no mission in this land, is, to say the least of it, unsympathetic and ungenerous. We have brethren and churches who have battled with error, intolerance and priestly conceit, and have endured poverty and hardships year after year for principle's sake, that they might do the Lord's work in this land, who, if they had consulted flesh and blood, would have sought richer fields and better incomes, leaving their few sheep in the wilderness to die, or sacrifice their conscientious convictions to stern necessity.

The longer we are in the field, the more we are convinced of two things, viz: with few exceptions, our weaker churches are doing all they can, financially; and without outside help, let it come from whence it may, they will go down, as some have done already. Inability to be self-sustaining is no evidence, in either nature or grace, that we are not needed here.

Again, the more we know of Canada, the more we feel the need of vigorously maintaining the weak places of our Zion, instead of quenching the smoking flax, for in them there are elements of power that will bring great honour to God and good to our land.

It comes hard to those who, after years of toil and struggle, when their hairs are getting grey in service, to be told, Your work is a failure, and that, if you cannot be self-supporting, you are not wanted. Our Master will not so judge us. We are expecting to hear Him say, though we may not have much that men count as success, "Well done, good and faithful servants, enter ye into the joy of your Lord."

If our stronger churches in this land

had shown more sympathy and help, many now might have been stronger which they are pronouncing a failure. With other parts of the letter we cannot at present deal, though worthy of consideration.

March 18, 1876.

J—.

#### AN APPEAL TO THE CONGREGATIONALISTS OF THE DOMINION.

SIR,—We were so much taken with the admirable letter of Mr. Stevenson, in the March number of the CANADIAN INDEPENDENT, on "Self Help," that we at once resolved to put the main idea—viz., our ability and willingness to help ourselves—in it to a practical test.

But as all of your readers may not be fully aware of the nature of the work we are doing in this Peninsula, and of the prospects before us, preparatory to putting the test above referred to, I will make a few remarks.

At the time of our organization in this city, a year ago, we were persuaded that there was ample room for us, and that it was the will of Heaven that just here, and nowhere else, was the place where we should labour for Christ. These impressions an interval of twelve months has only served to deepen.

We have gathered into a Sabbath school upwards of a hundred children, two-thirds of whom a year since spent their Sabbaths idly in their homes, or in running about the streets. We have brought between 200 and 300 adults, many of whom had not been in a church for years previously, to be regular attendants at Divine worship, and by God's blessing admitted a couple of score of the number into fellowship with us.

We believe that our mission in this city is by no means ended, and that we have much to do for the spiritual elevation of the masses round about us, and even for thousands throughout this much-neglected Niagara Peninsula. And the better to do this, we have concluded to undertake the erection of a house of worship, beautiful enough to attract the most æsthetic eye, and not too beautiful to offend the strictest puritan spirit; large enough for the requirements of a few years to come, and not too large to prevent the utilization of all the soul-

force of the attendants; comfortable enough for the most rigid demands of spiritual invalids, and yet not too comfortable to put a tax on wakefulness.

In this enterprise for the glory of God and the salvation of humanity, WE WANT YOU ALL TO HELP, and this is our proposed "test."

We would respectfully suggest that you carry it into effect on this wise: *On the 4th Sabbath in April, let each Congregational Church in the Dominion take up a special collection for us, and forward it by registered letter or bank cheque to Wm. Meek, Treasurer, Congregational Church, St. Catharines, Ontario.*

Now, brethren, in giving give liberally, and show to the world that we are "able and willing to help ourselves."

The weakest churches can give, say \$20. Ours is the youngest of the lot, and yet we would not think of remitting less than \$30 in response to a similar appeal; while the old, big churches can easily remit \$200 each.

Come now, give us good collections, and we in turn promise to reward you by bringing into the building 800 souls; and while these enjoy the fruits of your liberality, they will soon aid you in supporting all institutions dear to the Christian heart.

JAMES R. BLACK.

P. S. By the time this reaches you, we expect to be able to report \$5,000 secured in cash and good subscriptions; and by the time yours reach us, we expect this amount will be increased by at least \$2,000. And then, after pausing a moment, to sing "Coronation," we will go on and put up the Tabernacle.

J. R. B.

St. Catharines, March 20, 1876.

[Through the courtesy of the trustees, we present our readers with an excellent wood-cut of the proposed edifice, and hope all our churches will respond liberally to the above appeal.—ED. C. I.]

#### TO THE LADIES

*of the Congregational Churches of Canada, from the Ladies' Missionary Association of Zion Church, Montreal.*

DEAR FRIENDS.—In the Providence of God an important and honourable work

has been put into the hands of our Association. We have undertaken, in a higher strength than our own, the conduct and support of the Labrador Mission, which, as a light in a dark place, is shining on a desolate coast, and furnishes the comfort and hope of the Gospel to those who would otherwise sit in darkness. It is true that the coast is not very thickly peopled, and that the means of living are so precarious that it might seem to some that it would be better to have the inhabitants come to some region where the Gospel is preached, rather than to have it sent specially to them at some expense. This, however, is a matter entirely beyond our control.

Some God-implanted instinct in the heart of man seems to impel him to inhabit the desolate places of the earth, as well as those rich and fertile lands, where a swarming humanity is bountifully supported by nature, and in either case, *our duty* is the same—to preach the Gospel to every creature. The more scattered the population, the more claim has it, in one way, upon Christian sympathy and aid, as being less able to support a settled minister. However, be the abstract question as it may, there is no question in our own minds. We believe that we have been called of God to this special work, and cannot neglect or relinquish it without sin. We are to do good as we have opportunity, and this opportunity has been given us of doing good to these fishermen—of gathering them and their families regularly for religious services—of teaching the children and of working among the sailors who in summer visit the coast, and we cannot, dare not, let it slip.

The mission is far from being an expensive one. Thanks to the disinterested zeal of the missionaries, the yearly expenditure, since it came into our hands, has been less than that connected with the support of an ordinary small church at home, notwithstanding the fact, that all provisions and household supplies have to be sent hundreds of miles. So far, the requisite funds have come in from various sources, as they were needed; but for many reasons it is desirable that there should be fixed sources of incomes, on which to rely year by year. We hoped to get most of what is needed

from the Sunday-schools connected with our denomination, but though many of these have contributed generously, and repeatedly, it has become evident that we can hardly depend on them for regular subscriptions to any great extent.

Now, it has occurred to us that as our Association is composed of ladies, we ought to appeal to the ladies of other churches for the needed assistance. The main feature of our Association, as distinguished from these sewing circles &c., found in many of the churches, is, that the money we raise is *collected*, not worked for. Books are prepared containing the names of every lady connected with the church, and collectors are appointed, who call monthly, quarterly, or yearly as the latter are disposed to give. The books and money are brought in to the social monthly meetings, at which business matters are arranged, missionary intelligence read, and Dorcas and other church work discussed.

Now it has seemed to us that in many churches such Associations might be formed with great profit to the members; a livelier interest would be taken in missionary matters, and a larger amount of money raised for such purposes. While strongly urging the formation of such Associations in all churches where they do not exist, we do not wish to dictate as to the expenditure of money thus collected. The greater part would be given to whatever cause is nearest the hearts of the members, but we would ask that some portion of the annual income be regularly devoted to the support of the mission at Labrador. (This request applies equally to sewing circles making money by their work.) We ask you prayerfully to consider this whole subject, and if you see meet to form such an association, we trust that you will be willing to set apart a certain definite sum yearly for this work—be it five, ten, twenty or fifty dollars, it will be joyfully received. We do not so much wish for large sums, as to know with some certainty, what we can count on to meet our yearly expenses. In some places the ladies of different denominations have united to form an auxiliary to the "Women's Board of Missions," and in

that case it would probably not be thought advisable to attempt the formation of a separate church Association. But the Union Society might be willing to make an annual appropriation for the

Labrador Mission. A suggestion which we make with more courage, as we have already received generous contributions from this source.

Montreal, 17th February, 1876.

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## News of the Churches.

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**KINCARDINE.**—The Rev. Mr. Mackay furnishes the following interesting particulars in regard to the great work in Kincardine, in addition to those already published.

“I have no doubt you will be greatly cheered to learn of the great things God has done in Kincardine.

“The Rev. Mr. Reikie arrived a week sooner than expected, but it was well that he did, as he knew better how to go on with the work after I left. I cannot tell you how much pleased I was to see him, and I need not say how heartily he threw himself into the work, with acceptance and much blessing to the people.

“From the date of my last letter to you up to the time I left, the work went on just as one could have wished. Many found peace in Christ every evening.

“I asked Mr. Reikie to write in reference to the work during the last week of my stay, and to continue the narrative up to the time of his leaving.

“The building, of course, was much too small; it was estimated that as many as 400 were crammed into it, and yet some had to stand outside, and others had to return home unable to get in. I suggested that something might be done to provide the people with more room, and at once the matter was gone into right heartily.

“On Friday, the 11th, timber, nails, &c., were brought to the chapel, and on Saturday morning about thirty men and lads put in an appearance, and went to work as only *Christian Canadians* could.

Before it was dark, quite an addition was put to the chapel, heated and lighted, and seated for about 100 people.

“This addition I call the ‘Memorial Hall’ of the awakening on the 10th Concession of Kincardine. Still the place was too small for the numbers who flocked to hear the Gospel preached. On the Thursday ere I left, Mr. Reikie and I were engaged from ten o’clock in the morning till after eleven o’clock at night, with only a short interval for dinner and tea. During the day we baptized twenty persons. At three p.m. we had a service in the chapel, which was largely attended, when seven young converts were baptized. The service was both interesting and solemn.

“Mr. Bell was to have written Rev. Dr. Wilkes in reference to the services of a student during the summer months. I hope he has done so ere now. The field is a good one, and if it is attended to now, a strong cause can be built up; if it is not attended to, the young converts will be scattered. The —, good people—are on the *look-out*, and will do all they can; in what direction I need not say. The meetings ought to be kept up till a student goes there, to carry on the work all summer.

“I think several of the young men who have been brought to Christ will give themselves to the work of the ministry. The friends would like very much if you could visit them yourself. They have a very pleasant recollection of your brief stay among them.

“Miss K—, who was brought to

Jesus under your own preaching, is a warm-hearted, working Christian. I think one of her brothers is to give himself to the work of the ministry.

“My visit then will cost the Missionary Society nothing; my expenses (less a small amount which I am prepared to give to the cause) have been paid.

“The collection taken up for the Missionary Society will be sent either to yourself or Rev. Dr. Wilkes.

\* \* \* \*

“I am, dear Brother,  
 “Yours faithfully,  
 “R. MACKAY.

“P.S.—It was estimated by Mr. Bell and others that fully 200 persons were brought to Christ up to the time I left.—R. M.”

FOREST.—A social meeting was held in the Congregational Church at Forest, on the 3rd inst., attended by members of the Congregational Churches of Warwick, Watford and Forest. After refreshments had been served, the chair was taken by Dr. Hutton, who introduced a number of the ministers of the town, who made short and appropriate addresses. Deacon Albin Rawlings was then called upon, who responded on behalf of the churches by presenting the pastor, Rev. R. Hay, with the sum of \$73 as a mark of the esteem in which he is held by his people. Mr. Hay replied in an appropriate and feeling address, thanking the churches for the confidence and esteem with which they regard him, and for the many substantial tokens, of the same with which they have favoured him.

E. J. B.

Forest, Ont., March 17, 1876.

WARWICK.—A letter from the Rev. R. Hay, just received, says:—“After our Union meetings in Forest closed, I began to hold special services in Ebenezer Church, Warwick. These have been well attended, notwithstanding the state of the roads which have been such as I never saw in all the land of Canada for badness. We have been graciously visited with an outpouring of the Spirit of God. A large number of young people and children have been

awakened, and a goodly number have been converted. The meeting last evening was one of great power. Pray for us.

“Yours very truly,  
 “R. HAY.”

STRATFORD-ON-AVON, ONT.—The annual meeting of this church was held on the evening of Friday, Feb. 4th, 1876, when the report of all receipts and expenditures, as audited, was read and approved.

RECEIPTS.

By subscriptions paid through quarterly envelopes.....	\$553 25
By Sunday collections in the plates.....	346 57
Additional:	
Cong. Home Missionary Society.....	32 00
Cong. Union Meeting, expenses	9 00
Benevolence to the poor.....	40 00
Ordinary income.....	\$980 82
Result of special efforts for the new church building debt....	450 90
	<hr/>
	\$1431 72

The people paid the income promised, but the completion of the church cost me all they gave.

Eight years ago the quarterly subscriptions were....	\$94 50
And the collections.....	46 95
	<hr/>

Total then raised at Stratford... \$141 45  
 So that, although we have not loved and served and magnified our Lord as we ought, some progress has been made.

At this church meeting, after the accounts had been passed, Mr. Hou de Bourck, the Treasurer to the Deacons, having expressed his desire to give up his treasurership, the following resolution, moved and seconded by the Deacons, was passed unanimously:

“This church hereby records its high appreciation of the pastor’s disinterested services and constant efforts to promote its interests and welfare; and the members tender him their cordial thanks for his self-sacrifice in acting as Treasurer in the past, and do respectfully request him to continue to perform the duties of that office for at least the current year.”

ANNUAL MEETING OF THE CONGREGATION, CHRIST CHURCH, STRATFORD-ON-AVON, ONT., held on Friday evening, Feb. 11th, 1876.—The church building committee's, and the pastor's accounts, as audited, were read and approved.

New church receipts :

Raised by the people, Walter Marshall, Esq., Treasurer...	\$4201 73
Raised by the pastor, as Treasurer of several funds : Ladies' Needlework Association ; Parsonage Fund, &c., &c., given by him.....	\$1277 38
Parsonage investment by W. H. H.....	1500 00
Collected by the pastor in Canada.....	1000 00
Collected by the pastor in the United States.....	1270 55
For organ fund, by relatives and friends.....	475 91
By ladies' first bazaar.....	587 42
“ “ second “ .....	224 81
Interest paid by pastor.....	160 00
Mr. Powis, Jr., by pastor.....	20 00
Total by pastor.....	\$6516 07

SUMMARY.

Raised by people.....	\$4201 73
Raised through the pastor....	6516 07
Total raised to the 10th of Feb., 1876 .....	\$10717 80
The debt on mortgage.....	2500 00
“ “ at bank.....	650 00

Total cost of church and parsonage, yestries, furnaces, cellarage, fencing, land improvements, organ and bell .....

\$13367 80

Thus the friends in Canada who kindly helped our effort in 1873 will, I hope, feel satisfied that the generous donations they so kindly offered were not lost. Our Divine Master has done great things for us. We are, it is true, greatly burdened with our debt, and the interest we have to raise. If we could only get rid of it, we should be self-supporting at once. We have been kept alive by the Home Missionary Society. We owe to it a great debt of gratitude. I wish we could write and say we need

no more assistance. We could do so tomorrow if some wealthy believers would relieve us of our burden. This \$3,150 would not be much to them ; but it is to us, with narrow shoulders and a weak spine, a great load. Under the load we mean to sing ; but if some one would lessen it, we should have more breath, and sing louder and more cheerily.

Yours, dear Sir,

Very truly,  
W. H. HEU DE BOURCK.

SPEEDSIDE.—The pastor, the Rev. Charles Duff, has been holding special services for some weeks, at Speedside, Eramosa, where he has been assisted by the Rev. Messrs. R. K. Black, Hindley, and others. A widespread religious awakening has been the result. The interest is increasing, and between thirty and forty souls, it is believed, have been brought to a saving knowledge of Christ, since the work began. We hope to be able to give particulars next month.

GALT.—Formal notice was last month served upon the Trustees of the Church and parsonage, by Messrs. Lazier and White, of Hamilton, acting under the instructions of the Committee of the Methodist Conference, that they must give up the property, or be ejected from it. The week following the reception of this notice the congregation met to consider the matter, and passed a resolution offering to submit the case to a board of arbitrators consisting of three gentlemen chosen from the other churches in the town, and agreeing to abide by their decision. This offer has been rejected. The Rev. Mr. Sutherland, the Methodist minister in charge of the Galt circuit, gravely assures the Trustees, in his reply, that “in pressing this matter, there is *not the slightest disposition to encroach upon any of their rights and privileges (!)*.” The lawyers' letter is proof of it, and is no doubt sent to give effect to his prayer for “*a peaceable settlement of the difficulty,*” with which his reply concludes. No further action has yet been taken by the congregation in regard to the matter.

**THE WESTERN ASSOCIATION.**—The Guelph section met at Turnberry, March 14th and 15th. A public meeting was held on Tuesday evening, the Rev. E. Barker presiding, when addresses were delivered by brethren Kidson, Powell, Allchin and Manchee. These speeches were interspersed with the singing of some of Sankey's solos, and prayer by several brethren.

The meetings were resumed on Wednesday, at 9.30, when an hour was devoted to prayer and conference. Representatives from the following churches were present: Turnberry, Elora, Ferguson, Douglas, Garafraxa, Listowel, Guelph and Clifford. Reports from these fields, and some others not formally represented, were received; and, as circumstances suggested, the different districts were made subjects of praise and prayer.

Bro. Barker introduced as a subject for discussion, "How can we best overtake the spiritual needs of the section?" Upon this there was a most interesting and lengthened conversation; but on account of the pressure of time and the importance of the question, it was resolved that a paper should be prepared by Bro. M. S. Gray for the next meeting of the section, embracing some scheme of practical operation to be commended to the churches of this district.

Brother G. S. Climie read a paper on "Congregational Principles," suggested by the deliverance of the recent "Advisory Council" in Brooklyn, and setting forth the differences between "High Church" and "Low Church" Congregationalism. It gave rise to an earnest discussion.

On Wednesday evening, Bro. Barker (in the absence of Bro. Duff, who was detained by revival services at Speedside) preached from Romans vi. 3, 4.

At the close of the service the representatives of the churches united with the Turnberry church in the celebration of the Lord's Supper, and so brought to a close a series of most excellent and well-attended meetings. The next meeting is to be held either at Listowel or Guelph, the third week in July.

**YORKVILLE.**—On Friday, March 3rd, the organization of the church was com-

pleted. A council composed of the ministers and deputations from Zion, Bond Street, the Northern, and Western Churches met in the afternoon; received letters of transfer from other churches and declared twenty-one brethren and sisters in Christ Jesus, as the nucleus of the new church. The Rev. J. A. R. Dickson was elected president of the council, and Mr. W. W. Copp, secretary.

In the evening, the public recognition took place in the church under the presidency of the Rev. J. A. R. Dickson, supported by the Revs. S. N. Jackson, M. D., and T. M. Reikie. Mr. Copp having read the minutes of the council, a synopsis of the history of the cause in Yorkville was read by Mr. T. Elgar. Among the first promoters of the Sabbath-school mission of which the church is the outgrowth, were Messieurs John Binsted, H. J. Clark, W. Ireson, and Geo. Scott; the two brethren last mentioned are still connected with the school. Mr. Binsted retained the superintendency during the first seven years of its history, and was succeeded by Mr. Scott, who, preferring to "serve in the ranks," resigned the position in December last. Preaching services have been conducted on Sabbath evenings principally by Mr. H. J. Clark. These began some three years ago, and the blessing of the Lord has rested upon the labours of His servants. A partial failure of Mr. Clark's eyesight obliged him to relinquish the work for a season; but other brethren were found both able and willing to enter upon this branch of the Master's service.

In the providence of God, Mr. Geo. Hague was led to reside at Deer Park, beyond Yorkville, and the way was thus opened to him to throw his means and influence into a new sphere of church enterprise. With the aid of Mr. Geo. Scott, and other brethren, a corner lot in the populous neighbourhood of Hazleton Avenue was secured, and a commodious church-building speedily erected. After the reading of the statement thus expressed in brief, addresses of a congratulatory character were delivered by the ministers and delegates present. Mr. Hague replied on behalf of the church, reciprocating the kind wishes of the various brethren who had spoken.

He especially thanked Messieurs C. Page, and John Macdonald, M. P. for their liberal donations towards the furnishing of the church. During the proceedings, the "Covenant" adopted by the church was read, the members standing the while, thus signifying their assent. At the close of the meeting the signatures of the membership were appended thereto.

On the Wednesday following, the church held its first meeting and elected Mr. Hague, as Elder; Messieurs Elgar, Roberts, Scott, and Henry Wickson, Deacons; Messieurs Scott and H. Wickson were chosen Trustees; Mr. Elgar, Church Secretary, and Mr. Wickson, Treasurer.

The opening services were attended by overflowing congregations, and were conducted, on Sabbath, March 5th, by Revs. J. A. R. Dickson and S. N. Jackson, and on March 12th, by the Rev. Henry Sanders, of Hamilton. The recognition social was held on Tuesday, the 14th, when representatives of the various churches in the neighbourhood either sent or delivered their messages of good will. Letters were read from Revs. Septimus Jones, Episcopalian; J. Edgar, Prim. Methodist; J. D. King, Baptist; S. N. Jackson, and J. A. R. Dickson, Congregationalists. Eloquent addresses were delivered by the Revs. John Wood, D. C. McDowell, and Douglas Fraser. Mr. James Fraser, of Bond Street Church, also spoke a few words wishing the new enterprise every blessing.

Numerous gatherings, in connection with the Sabbath-school and Young People's Association, have been held, a report of which must necessarily be held over.

ST. CATHARINES.—Dear Sir,—You will probably remember that a year ago to-day you organized our Sabbath School with eight scholars; to-day we number one hundred and thirteen, and eleven teachers; and in accordance with a resolution passed at our last Church meeting, Sunday, the 5th instant, was set apart for our anniversary, when our pastor, Mr. Black, preached in the morning to the scholars, and in the evening to adults, in reference to Sabbath School work, both of which services were well

adapted to increase the interest felt in the welfare of the school.

You will be pleased, I know, to hear of the increase we have made during the past year, and also to know that the average attendance is very good. Our Bible class has increased by six members during the past month, and is conducted most efficiently by Mr. Williams, formerly of Ottawa.

Our library consists of 174 volumes, which is much too small for the requirements of the school. We hope soon to increase it; and if any of our friends who subscribe to the *INDEPENDENT* should feel inclined to help us in this matter, I shall be happy to correspond with them.

I must not omit to mention that much of the success we have achieved has been, under God, due to the exertions of Mr. Orchard, our Superintendent.

Yours faithfully,

E. J. KEATTS,

Secretary.

March 7, 1876.

STOUFFVILLE AND ALTONA.—Special services of a union character have been held at Altona, an outpost of Stouffville, where a number of persons have been hopefully converted, some of whom are expected to unite with the Stouffville Church. Seven persons were received into its fellowship on profession of their faith, last month.

ATHOL AND MARTINTOWN.—The friends in both these places have recently made donation visits to the pastor, leaving substantial results behind them as the fruit of their several visits. Besides these tokens of kindness, two young ladies from Martintown, in the name of the friends there, presented to their pastor in December last a very choice fur coat.

On the 29th February, Mrs. Macalium gave a social at the Manse, which was very largely attended. The proceeds, which are to be applied to improvements in the Manse, amounted to \$38.50.

MONTREAL.—ZION CHURCH SUNDAY SCHOOL FESTIVAL.—The annual festival of this Sunday School was held on the evening of the 14th January, and was



attended by over 200 children, and by a large number of teachers and friends. After a bountiful supply of tea, cakes and fruit, the appropriation of the mission funds was made by votes of the scholars, as follows:—

Cong. Miss. Society.....	£50 00
London Miss. Society.....	20 00
A. B. C. F. Missions.....	20 00
Labrador Miss. Society of Zion Church.....	30 00
French Can. Miss. Society.....	20 00

Arthur Alfred Martin and Henrietta Chisholm were elected life members of the Labrador Mission, they being the boy and girl who had collected the largest amounts for the Christmas offering. The evening was enlivened by songs and recitations, and excellent addresses were made by Rev. W. Williams, Rev. Geo. Anderson and Capt. R. C. Adams. At the conclusion, the chairman, Mr. S. J. Lyman, announced the gratifying fact of the steady increase of the school in numbers, and thanked the scholars for their excellent deportment, which rendered occasions like that a source of as great pleasure to their teachers as it was to themselves. Mr. Chapman, the pastor, being absent at Chicago, had sent a very kind and pleasant letter to the Sunday School. After the festival, the guests and teachers were invited to an entertainment in the College room, by the Superintendent, Mr. S. J. Lyman, where over 50 sat down to a sumptuous repast. In the midst of it, Mr. John Dougall, of New York, and his son, J. R. Dougall, came in and were received with three cheers of hearty welcome. After supper, Mr. Lyman stated that they were honoured by the presence of several friends, and among others the pastor of Emmanuel Church, Rev. J. F. Stevenson, and called on him for a speech.

Mr. Stevenson said he was quite sure that though their brethren of the sister church, who had gone out from them, had not hanged their harps upon the willows and wept when they remembered Zion, some of them at least had a warm place in their hearts for old Zion, as he was certain we had for them. He expressed kind wishes to Zion Church in a very happy manner, saying that the prosperity of one was that of

both, and congratulating the church upon its success during the year.

Rev. Mr. Anderson, of Shaftesbury Hall, and Mr. Williams, of the Eastern Church, followed in the same strain.

The chairman then called upon Mr. Dougall, who was most heartily received. He expressed his warm attachment to Zion Church and to Montreal, and his gratification in being among his old friends.

Capt. Adams, Superintendent of the American Presbyterian Church Sunday School, said he represented a Presbyterian Church which had a Congregational minister, an American Church on Canadian soil, and that though he was formerly a Congregationalist, he now represented a Presbyterian Church.

The entertainment, which was maintained with great interest and humour throughout, closed at 11 o'clock with the benediction by Mr. Stevenson.

[The above reached us too late for insertion in our March number.—Ed. C. I.]

**MONTREAL ZION CHURCH.**—A telegraphic item in the daily *Globe* of the 21st ult., informs us that the Rev. Charles Chapman, Zion Church, has been offered the Chair of Theology in the Western College, Plymouth, England. The matter was to be laid before a special meeting of the Church on Wednesday. A day or two later we learned from the same source, that Mr. Chapman has accepted the invitation of the College Board, and has resigned his charge in Montreal, with the intention of returning to England in the month of June. The announcement has taken the Church entirely by surprise, and in their present harmonious and prosperous condition, Mr. Chapman's removal will be felt by them, by our own College, in which he holds a lectureship on Evidences and Biblical Literature, and indeed by the denomination at large, to be a loss not easily repaired. We trust, however, that He who has called their pastor to labour in a different sphere, will speedily supply them with another.

**St. JOHN, N. B.**—The Union Street Congregational Church, which had been closed for a few weeks, during which

worship was held in the vestry, was reopened on Sunday, 5th March. St. John papers say :

"The interior of the church has recently undergone some changes and improvements, through the enterprise of some of its public-spirited members. The walls and ceilings have been painted in a beautiful manner, the prevailing colour being French gray, with shadings of a darker hue. The blending of ceiling, cornice and wall is very artistically done. The colouring is most appropriate for the interior of a church—far more so than gaudy frescoing. A new Brussels carpet was laid in the church on Saturday. The quantity required was about 200 yards. It is proposed to cover the pews so soon as the desired material can be procured."

The *News* says : "Mr. Woodcock is popular with his congregation. His evening sermon on the 5th March was from the text, 'Come unto me all ye that labour, &c.' Five persons made a public profession of faith in Christ, and assented to the Covenant, before the congregation, after which the communion of the Lord's Supper was administered by the Rev. J. A. Clarke."

The church and congregation have united in a call to the Rev. Mr. Woodcock to take the pastoral oversight.

**MAITLAND AND NOEL.**—The Rev. J. B. Hawes says in a recent communication :—The good work still goes on in all parts of this field, with increasing indications of a growing interest. The large and increasing attendance at the Sabbath services and prayer meetings, with the marked attention given, show that the Spirit is with us. No revival interest, in the common use of that term, can be reported. But several have recently taken a public stand for Christ, and a half score or more have privately expressed hope in the Saviour.

At our communion in Maitland on the 9th ult., three new members were received into the church. One of these came from the original Congregational Church of Maitland and Noel, one from the First Presbyterian Church, and one on profession of faith. These members were all heads of families and past fifty years of age.

On the 16th ult., three members were received at the Noel church ; all of these came from the original church.

On the 29th ult., eight new members were received by vote into the church at Lower Selina. Seven of these came from the original church, and one by profession.

On the 13th instant, one from the original church was received into the communion of the church at Moose Brook.

Since commencing to write the above, one of the good deacons in the Maitland church has brought a new sleigh into the yard as a present from the churches of Maitland and South Maitland. It is a beautiful sleigh, and comes at a very acceptable time. Such expressions of the people do very much toward cheering a pastor on in his arduous and often discouraging work. My earnest prayer is that this may serve as a hint to some other good people whose pastor finds his salary inadequate to purchase a sleigh for himself.

Respectfully yours,

J. B. HAWES.

**MISSIONARY MEETINGS, QUEBEC DISTRICT.**—Our Missionary meetings this season have been peculiarly refreshing, and this has been notwithstanding one or two drawbacks. We missed—a pastor and people did—the familiar face of our dear Brother Sherrill, and his wise and suggestive addresses. And then we expected a visit from our Home Secretary, and his help in our missionary campaign ; it was thought best, however, by us and by him, to defer his promised visit to our churches and stations to another time. Owing to our expectation of Brother Wood's help, the time at which we held our meetings was later than we could have wished. The deputation consisted of Brother McIntosh, of Melbourne, and the District Secretary.

I.

The first meeting was held in Waterville on Monday, the 7th February, and though not a large meeting, was yet a good one. The audience were deeply interested, the impression made decidedly good ; so was the collection. Subscriptions will come in afterwards.

Here Brother Adams joined us, and gave a most telling address.

Our next meeting was at North Hatley, the outlet of Massawippi lake. This is one of Brother Purkis's stations. The number of the audience here was considerably affected by a great gathering not very far away, in which several of the people felt a special interest; the meeting was, however, unmistakably a good one. The speakers, who were certainly helped from on high, were listened to with great interest. Surely the "precious seed" must yield rich fruit. Our dear Brother Purkis, who has long laboured there—sometimes with weeping—"shall doubtless come again with rejoicing, bringing his sheaves with him." He was greatly cheered by these two meetings. The collection was good, and will be followed by subscriptions.

Our next meeting was at Libby's Mills, on Brother Adams's field, Brother Purkis accompanying us. The weather last night was clear and cold; to-day (Wednesday, 9th) several inches of snow have fallen. To-night the place of meeting was full, several coming from a distance. A large choir greatly enlivened the exercises of the evening. The speaking seemed to arrest the attention of the audience, and to be appreciated. The response in the shape of collection was remarkably good.

The next and last meeting of this series was held in the Congregational church, Fitch Bay, on Thursday, 10th, and was a fitting climax of the whole. In every respect it was a capital meeting—a success. The power attained by the well-trained choir of Brother Adams's church is something astonishing, and the pieces they sang were all of them spiritually instructive and cheering. The collection here again was good; subscriptions will follow. Financially these meetings have been a decided improvement on last year in the same fields.

The weather had until now been all that could be wished; but on Friday the rain fell almost incessantly, and the brethren returning home were exposed in open sleighs—one twenty, another thirty, and another forty-four miles. Yet they felt that love for the Master and His work more than counter-balanced all that.

## II.

Our second series of Missionary meetings began at Melbourne, Friday, 18th February; deputation, Rev. J. F. Stevenson and the District Secretary. The meeting to-night was one of the best, if not the best ever held in this church. The audience was large and very intelligent, and seemed deeply interested in the subject. The best evidence of this was to be seen in the liberal collection taken up at the close, in aid of the funds of our Home Missionary Society. It was not deemed expedient to have more than one Missionary meeting in Bro. McIntosh's large field this year, but contributions from distant parts have been received.

Sabbath, 20th.—Rev. J. F. Stevenson preached on behalf of the Society, in the Congregational Church, Sherbrooke, morning and evening, and at Lennoxville in the afternoon. On Monday, 21st, a Missionary meeting was held in the Congregational Church, Sherbrooke, the pastor in the chair. The speakers were, Revs. P. Lindsay, Presbyterian; Wm. Jackson, Wesleyan Methodist; George Purkis, W. McIntosh, and J. F. Stevenson, Congregational. Tuesday morning, Mr. Stevenson left us, duty calling him home; but in the evening, a Missionary meeting was held in Johnston's Hall, Lennoxville, addressed by Revs. Messrs. Scanlon, Wesleyan Methodist; and Purkis and McIntosh. This was a most enthusiastic meeting. The speakers were all wonderfully helped, and presented the truth with great clearness and force. The collection was unusually large. The entire financial results of these three days will amount to somewhere about \$160.

On Friday, March 3rd, the friends in Lennoxville held a social in the Hall, which was very numerously attended, out of the proceeds of which they presented their pastor with a life-membership of our Society. This will make the contributions from S. and L. about \$180, more or less. This gift to the pastor was more acceptable to him than its money value indicates, inasmuch as it manifests the interests of his people in our Society.

## III.

One more Missionary Meeting has

been held in this district. Bro. McIntosh preached and presided at the Lord's Supper, in Eaton, on Sabbath, March 5th. On Monday, 6th, Missionary meeting in the familiar old church, once and for many years the watch tower of our dear Bro. Sherrill. We missed him. Bro. McIntosh presided and gave a cheery key-note; Bro. Purkis and the District Secretary followed. The night was dark and the walking very insecure; the numbers, therefore, were few, but the meeting was a good one. Collections were taken up the previous evening and to-night amounting to over \$17.

We consider the Missionary campaign of 1876 a good one. Financially, it is certainly better than usual. And if we can form any judgment of the spiritual effect upon the people, we think it has been successful. We do not see that it would be wise to give up holding these meetings. The pastors and the churches would certainly be losers thereby.

ARCH. DUFF,  
*District Secretary.*

Sherbrooke, Que.,  
March 23rd, 1876.

INDIAN MISSIONARY SOCIETY.—The meeting held in the Congregational Church on Friday evening, March 17, to hear the Indian missionaries, was crowded to excess. Every available space was occupied with forms and chairs, and the passages were filled to the doors; and even then some had to leave. The pastor of the church occupied the chair; the Rev. Mr. Smellie also sat on the platform, and led in prayer. After the opening services, Mr. John L. Lister gave a most interesting description of the Ojibway language, and many of the legends of the pagan tribes inhabiting the north shore of Lake Huron; after which Mr. Wm. Walker, a native Indian, pagan-born, spoke for over half an hour in his broken English, keeping the close attention of both old and young with his narrative of the customs of his fathers, particularly in respect to the excellent moral instruction they were in the habit of giving their children, which in many points would be a good lesson to parents and children in Christian countries. He also described the blessing that the Gos-

pel had been to himself and to others of his kindred, and made a very urgent appeal for our sympathy and prayers on behalf of his race. Mr. Walker recited the Lord's Prayer, and sang a number of hymns very sweetly in his own language. It having been suggested by Mr. Lister and the chairman that, as the village had been canvassed pretty generally for the Society, a collection should be taken as a surprise to Mr. Walker for his own personal benefit, the plates were handed round, and nearly \$11 were contributed. —*Fergus News Record.*

SCOTLAND AND BURFORD.—We hear that an unusual religious interest exists among the people of the Rev. W. Hay's charge, and that extra services of an evangelistic nature have been held to gather in the harvest that promises so well. But we have not heard any particulars.

PERSONAL.—We rejoice to learn from Deacon McDonald, of South Caledon, that a letter was received from the Rev. J. Davies, on the 24th March, stating that his health was so much improved under the medical treatment he has been lately receiving that he hopes to be out from England again by the first Sabbath in May. His former flock and all his brethren will be glad to welcome him back.

The Rev. E. D. Silcox, of Oro, has twice been called to his old home of late, to the death-bed of a brother, Mr. Abner Silcox, a younger brother, died on the 11th; and at last accounts Mr. George Silcox, his oldest brother, was fast sinking—both a prey to consumption, but, happily, both "in the Lord." The entire family have our deepest sympathies with them in their affliction. The special services in Rugby, which were being held, and were promising so well, have had to be suspended for the present, in consequence of our brother's absence from his charge.

The Rev. Dr. Shand preaches his farewell sermon at Newmarket next Sabbath, the 2nd April. We have not learned whither he purposes removing.

# Official.

ACKNOWLEDGMENTS. — Our anonymous friend "W. C." has sent me fifteen dollars for our Missionary Society, and five dollars for our College, which I thankfully acknowledge.

The only sums for 1875 received by me for the American Board, and remitted towards the support of Rev. C. H. Brooks, are as follows :

From Forest and Warwick.....	\$ 6 00
Montreal :	
S. Jones Lyman.....	4 00
Dr. Wilkes.....	10 00
Zion Church S. School.....	20 00
Half collections at missionary prayer meetings, Zion Church..	26 88
	\$66 88

Being \$75.08 U. S. currency.  
 HENRY WILKES.  
 Montreal, 20th March, 1876.

CONG. COLLEGE OF B. N. A. ENDOWMENT FUND.—Since the date of the Annual Report, I have received the following sums :

The balance of legacy of the late Thomas Fletcher, Esq...	\$150 00
Rev. R. McKay, Kingston, first instalment.....	5 00
The Alumni, per Rev. K. M. Fenwick.....	79 93
Wm. Sommerville, Esq., near Bristol, Eng., 2nd instalment	97 33
The Brantford Choir, a further payment.....	6 00
The Brother advanced in life, who regrets not having had a full college course, third instalment.....	11 80
Messrs. Robertson Bros., Kingston, second instalment.....	25 00
Abraham Spaulding, Esq., Montreal, last instalment...	50 00
Estate of late Norman Hamilton, Esq., per Mrs. Hamilton, third instalment.....	100 00

Bond Street Church, Toronto, Benevolent Fund, 1875.....	75 00
Rev. Dr. Wilkes, third instalment.....	40 00

I have notified the subscribers whose instalments are due ; but times are hard, and payments are behind.

HENRY WILKES,  
*Treasurer.*  
 Montreal, 20th March, 1876.

CONG. COLLEGE B.N.A.—The following amounts have been received since last acknowledgment, on account of current session, viz. :

Rev. J. Allworth, M.A.....	\$ 5 00
Montreal, Zion Church.....	119 00
“ Emmanuel Church...	313 50
“ Shaftesbury Hall.....	7 00
Brantford.....	4 00
Martintown.....	9 00
Waterville.....	5 50
Inverness.....	13 25
Cowansville and Brigham, additional.....	5 50
Mrs. McGregor, Listowel.....	1 00
Stouffville.....	15 25
	\$498 00

R. C. JAMIESON,  
*Treasurer.*

RETIRING PASTORS' FUND.—Received since last announcement :—

Donation, Mr. Thos. Parker, per Dr Wilkes.....	\$2 00
W. A. Wallace, Esq.....	26 00
Warwick Church, per Rev. R. Hay.....	17 00

J. C. BARTON,  
*Treasurer.*  
 MONTREAL, March 24th, 1876.

EASTERN TOWNSHIPS' ASSOCIATION.—  
 The Eastern Townships' Association

meets in Semi-Annual Session in Mel-bourne, Que., on the third Tuesday (16th day) of May, 1876.

A. DUFF,  
Scribe.

Sherbrooke, Que.,  
March 23, 1876.

Woman's Board of Missions, Sherbrooke ...	\$20 00
Cong. Ch. Sunday School, St. John, N. B. ....	12 69
Cong. Ch. Sunday School, Embro, Ont. ....	10 00
Mrs. Smillie, Poughkeepsie, N.Y.	10 00
Christmas tree, per Mrs. Toller, Montreal. ....	40 00

LABRADOR MISSION.—Mrs. Wilkes, 249 Mountain Street, Montreal, acknowledges receipt, since last notice, of the following sums :

In last notice the *place* of the 2nd Presbyterian Church was omitted ; it was Chicago, per Rev. Dr. Gibson. Montreal, 20th March, 1876.

## Obituary.

### MRS. GEORGE MILLS.

One of the oldest and most respected members of the Congregational Church in Brantford passed away to the saints' everlasting rest on Sabbath, the 20th February. She was born in Northumberland, England, on the 28th February, 1810, and had consequently nearly completed her sixty-sixth year at the time of her decease. She was left an orphan in her infancy, and was brought up by her aunt. In early life she united with the Methodist Church, but having married in May, 1834, she sailed next month for Canada, and settled, with her husband, in Galt, where she shortly united with St. Andrew's Church, of which she continued a member for four years.

In 1840, she removed with her family to Brantford, and there joined the Congregational Church, then under the pastoral charge of the Rev. Thomas Baker, her connection with which she retained uninterruptedly until within a few months of her death, when she withdrew and united with Emmanuel Church, then just organized. Her love for the old church, however, and the house where for so many years she had wor-

shipped, remained unchanged, for she loved all who love the Lord Jesus Christ in sincerity.

For several years before her death Mrs. Mills was a great sufferer from a disease which sometimes confined her to her house, and even to her bed, for weeks together. But she never murmured, invariably testifying to the support and the rest which invariably she found in Christ. The last time she was able to be in the house of God was on the first Sabbath of the present year, when the writer, her old pastor, was preaching and presiding at the communion. "The tears were in her eyes," says a correspondent, "as she shook hands with me, and said, 'Oh, what a treat we have had ! If it is so sweet here, what will it be in heaven ? I don't know when I enjoyed myself so much.'" "And now," adds the same correspondent, "she knows what it is to be there."

Her sufferings, towards the last, were very great ; but she expressed throughout unwavering confidence in her Saviour. "Is the valley dark ?" asked a lady, a member of the same church, who was standing by her bedside. "Oh, no," she replied, and then repeated a favourite hymn, beginning—

"On Christ, the Solid Rock, I stand;  
All other ground is sinking sand," &c.

Her last words were, "I will soon be home now." Yes; she is in her Father's house of many mansions, and now sees that Saviour face to face, whom for so many years she loved and served on earth.

A funeral discourse was preached by the Rev. J. Allworth, the pastor of Emmanuel Church, on the Sabbath after her decease, from James iv. 14—"For what is your life," &c. May all her family, of whom nearly all are in the fold of the Good Shepherd, be followers of her, as she followed Christ!

J. W.

MR. JOSIAH HERRICK.

On the 8th of January, Mr. Josiah

D. D. N.

## Home and School.

(For the Canadian Independent.)

UNDER THE ROD.

Anew to Thee, my Father, God,  
In deep humility  
And humble faith, I would approach,  
Trusting my all to Thee.

In view of my transgressions past,  
With penitence I cry—  
"My Elder Brother, plead for me,  
For whom Thou once did'st die!"

Oh! may Thy chastening love to Thee  
My heart more closely bring,  
And teach me of Thy mercies past,  
With a glad heart to sing.

To Thee I all my ways commit;  
Wisdom and strength bestow;  
Sustained by Thy power and grace,  
May I in wisdom grow.

My God, for all Thy goodness shown,  
Thy name I would adore;  
Do Thou, O Lord, my heart incline,  
That I may love Thee more.

H. W. P.

Quebec, 8th March, 1876.

Herrick, of Granby, departed this life, aged 68, after a short illness, which he bore with uncomplaining patience and Christian fortitude. He united with the Granby Congregational Church in year 1841, and so has been for thirty-five years one of its members. An old and well-trying servant of Christ, he has gone to his reward. He was always active and energetic in the work of the church; and when health permitted was invariably found at its services. He was a liberal giver—an earnest, praying worker, and a strong temperance advocate. His loss is deeply felt by the church and by the whole community, and by none more than by his pastor, who ever found in him a wise counsellor. May God raise up others to take his place.

### A DOCTOR'S DIFFICULTY.

It was my fortune to meet with a doctor the other day—a most pleasant, gentlemanly, intelligent man. Some people, of an argumentative disposition, always "agree to differ:" we more wisely "differed to agree" on most points. There was one, however, on which we parted; and though only a rivulet kept us apart, neither he nor I would cross it. Yet we might have met, for he wished to come to my side; but because he had not a boat of his own, he would not trust himself to the one I pointed him to; so he went his way and I went mine.

He was a man who was evidently accustomed to read his Bible; and he knew something (or rather a great deal) about church denominational affairs. But I found, for all that, he was an unhewn "chip of the old block." Like many more, he had dug his theology out of the Word with a spade of his own making,

and had dirtied his soul with clay and mud without getting any of the gold. It's an expensive job going to the *gold-diggings* on that footing. I would rather "try my luck" in a coal pit yet, for though it is an *under-taking*, and though my life should be ended by an explosion of two contrary elements, I would be sure, in my life time, to have got some of the coal. If you even go potato digging without a pair of eyes and hands, what does it matter though you be able to rive the tubers up with your feet, and trample upon them, if you can neither see nor lift them? And what is a Bible to a man if he has got neither eyes to see its truth, nor a soul capable of receiving it? *There must be the honest and good heart.* Ah, how many are getting the letters "learning" painted upon their souls, instead of the "Lamb's name" written upon them!

The point in question came up in the following way. We had just been discussing religion in its various phases, among which Brigham Young came in for a share of what was going. We were just giving him the finishing touch, when our medical friend, on the mention of the word "saint"—by what impulse I can't tell—immediately rejoined, "I should be as happy as a king were I one!"—not a "latter-day saint," of course. This announcement struck those present, and myself, with not a little surprise; and there was silence for a minute. There being another minister present, of greater experience than myself, I did not like at once to say anything. But as he apparently did not feel himself called upon to take notice of what had been said, I felt I did. For, thought I, if we had said, in the same way, that we had toothache or a headache, he, there and then, would have prescribed some suitable medicine, for our relief; and shall not we do what we can to save his soul, not from a night's suffering of twelve hours, but from the damnation of an eternal night? So I mustered all my courage—though, by this time, the conversation had taken a different turn—and addressed him thus:—

"Excuse me, doctor, you said you would be as happy as a king were you a saint—What hinders you?"

"A mighty deal!" he replied some-

what earnestly. "It is an easy thing for you ministers to be saints; but for a fellow like me, travelling the country round, seeing and hearing so many things to engage one's mind otherwise, and having so many temptations sneaking at one's heels, like so many serpents, it is a very different thing."

"But I have lost sight of you," said I. "What do you mean by a saint? Do you mean a *perfect* being? If you do, I should not be surprised at all, though you should not be one in *this* world."

"Beg your pardon," he replied, "I should have made myself plain: I mean a converted man."

"Then" I said, "I think you may soon have your desire." And here I called his attention to the fact that ministers are not saints because they are ministers—for, unhappily, all ministers are not, even in the lowest sense of the term—but are ministers because they *are* saints; and that, therefore, he should consider himself no exception to the rule, because he had temptations to bear.

"Well" he said, referring to what had been said before, "is it your opinion that I may soon have my desire?—it is not mine!"

"Yes!" I said, "I believe you may, *as soon as you like.*"

"Oh, that's Spurgeon all over," said he, with one of those complacent smiles which have a meaning of their own; "he tells his congregation that they may believe and be saved just where they are sitting. It may be so easy as that, but I have not found it so. I've *tried* to believe over and over again, but have not been able to manage it yet! It is somewhat easier to say it than to do it."

"Well, I grant you that," I answered; "but you don't mean to say that because it is more difficult to build a steeple than a hay-stack, a steeple can't be built."

"Oh! by no means. What I mean to say is this, that I have *tried* to believe, earnestly, but can't manage it!"

"But, excuse me," I said; "we are harping upon words and trying to clear away difficulties, of which, as yet, we have no definite understanding. What do you mean, for instance, when you say, you *tried* to believe? Would you, in answering this question, kindly tell me what *obstacle* stands in your way that



makes you try to believe in vain? And would you kindly tell me, also, *what* it was you tried to believe?"

Here I saw the shoe fitted pretty tightly, when he answered.

"Well, I'm sorry I can't tell you what keeps me from believing; but there is *something*, I can't get over. I object to nothing in the Bible; I accept it as the Word of God, and as the only true revelation of God's will; but yet I can't believe."

"And what is it, please that you can't believe?"

"I can't believe that *Jesus will pardon my sins and save my soul.*"

But the conversation began to get a little excited, and I thought it prudent to let the subject drop, so I made no reply, and he said no more. But though I had ceased to speak, I had not ceased to think of the subject; and in a few minutes afterwards I retired to ponder it at home.

Are there not many professing Christians who "cannot believe" to the saving of their souls? So they say. But Christ has said "He that seeketh findeth;" "Ye will not come unto Me that ye might have life." J. M. O.

*In Congregational Advance.*

A WORD TO BUSY WOMEN.—Do we realize, we busy people, how recklessly we abbreviate our hours of devotion? How little space we spare for God? Hours? Some of us can compress into one poor, meagre hour a week, exclusive of Sunday and prayer-meeting nights, our time spent in reading the Bible and in prayer. To be blessed and tranquil, and growing spiritually, we must commune with the invisible. A few hurried moments in the morning, a few tired moments in the evening, a fragmentary dash at Matthew or Mark, and a few verses hastily read with the sense of a duty accomplished, are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayers; but to have a living sense of the nearness of God, one must abide in Him. We ought to read more of the Bible at a time than we do.—*Christian in the World.*

SUNDAY FUNERALS.—If possible, avoid having a funeral on Sunday. Many persons seem to think that because a funeral is a solemn service, Sunday is the most appropriate day for it, and not a few, it is to be feared, select that day because it is no interference with their business. Funerals are often hastened or postponed in order to have them on Sunday. Of course there are circumstances in which that day cannot be avoided. One has a good deal of sympathy for poor people who are dependent upon daily wages, and to whom one day's pay is no small help at such a time. But Sunday funerals are a fearful tax upon a minister's energies, which he often finds quite sufficient for the ordinary duties of the day, and they keep many persons from the house of God. The clergyman is obliged to hasten from the pulpit to the funeral, or from the funeral to the pulpit, with no time to rest between them, and begins a new service utterly exhausted and unfitted for it. Possibly the poor family that appointed the hour of the funeral just at the time of the second public service, and when objection was made to the hour, said, "We thought you would do us the favour of coming then and get somebody to preach for you," might have had some regard for the minister's health, though showing little regard for his public duties or his private funds.

"He that prays out of custom, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast."—*Jeremy Taylor.*

#### INTERNATIONAL SUNDAY SCHOOL LESSON SCHEME.

##### SECOND QUARTER.

April	2—The Ascending Lord.....	Acts i, 1-12.
"	9—The Day of Pentecost.....	Acts ii, 1-11.
"	16—Peter's Defence.....	Acts ii, 12-28.
"	23—The Early Christian Church.....	Acts ii, 37-47.
"	30—The Lame Man Healed.....	Acts iii, 1-11.
May	7—The Power of Jesus' Name.....	Acts iii, 12-26.
"	14—Christian Courage.....	Acts iv, 8-22.
"	21—Christian Fellowship.....	Acts iv, 23-37.
"	28—Lying unto God.....	Acts v, 1-11.
June	4—The Apostles in Prison.....	Acts v, 12-26.
"	11—The Apostles Before the Council.....	Acts v, 27-42.
"	18—The Seven Chosen.....	Acts vi, 1-15.
"	25—Review.	