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teaching or for government, but who have had peculiar fitness for preaching the gospel with power to those who are still unconverted? Were these talents employed in appropriate work, would they not accomplish far greater results? It cannot be asserted that for such, we have no employment. Fields are white for the harvest. New ground waits to be broken. Old stations, dying out under our old methods, need to be revived; and there are few churches among us, which might not be rendered more efficient, and stronger, were special efforts made to bring the careless under the guiding influence of the cross. No one can study the statistics of our body, without the painful impression, that our progress, so far as conversion of souls is concerned, is lamentably slow. Let the eye run down the column which records the additions to our churches on profession of faith, and the force of this remark will be felt. No one can be more sensible than the speaker, that it is "not by might nor by power," but by the Holy Spirit, that men are converted; yet the Spirit works through means; and that brings us just to the matter before us.

Besides, as Congregationalists, our efficiency must ever be dependent on the thoroughness with which our people are instructed.

Biblical teaching is becoming more and more demanded by the spirit of the times. If our pastors are to hold their own, much more if they are to stand pre-eminent as the leaders of an intelligent constituency, and of Christian thought, they will have to give themselves with undivided zeal, to the study and exposition of Scriptural truth. Granted, some may say, but is not this after all, the Divine method in the conversion of the unbelieving? It certainly is the true way to prepare for this blessed result. But experience, we think, teaches that very often another agency is employed to bring the work to an issue. When there is solid exposition of the truth times of refreshing from the presence of the Lord may be expected and then such special efforts as we have been advocating, will be in demand.

The work of grace under the ministry of President Edwards is in point. And other instances might be cited.

Against all attempts, by the use of human means, and in dependence on mere human skill, to get up a religious excitement, we would utter a solemn protest: but should not our churches be awakened to the duty of earnest and continued prayer for the manifestation of divine power in connection with the means of grace? No church will pray long in believing confidence and assured expectation without entering on a new career of spiritual quickening. When such a point is reached, the hour is come for special effort. There will then be a willingness to work, and a peculiar qualification for dealing with souls. But why employ special means? Simply because they are required.

That there should be an adaptation in the means to the end, is a principle universally admitted. Humanly speaking, the greater the adaptation the greater the likelihood of success. This is the fundamental law which warrants and demands the employment of special efforts. Growing out of this law the following facts will be generally admitted.

1. In times of awakening the cardinal truths of the gospel should be almost exclusively preached. The sinner's guilt, ruin, helplessness; and the Saviour's love and grace, His power and willingness to save, His finished work and His complete righteousness, the simplicity of faith and the duty of immediate decision, should be made to stand out with vividness; should be enforced by Scriptural authority, and with tender fidelity. Those who listen should be confronted with the *facts* of the everlasting gospel.

2. The *re-iteration* of the same all important truths has often a wonderful power, provided they are uttered with unabated earnestness. They are seen from different aspects. Their meaning sinks with growing force into the heart, and they are felt to be of augmenting weight and force.

3. *Continuity* in effort is an element of success. The impression produced is rendered more effective by frequent repetition of the same truths. Until the soul is brought under the full dominion of Christ, there is danger that the influence



exerted may pass away under the force of association with the world, or the deadening power of daily avocation. How often the conviction produced on the Sabbath has been lost ere the return of another Lord's day. But when, night after night, the same atmosphere of spiritual life surrounds the awakened spirit, and the gospel is continuously held up with clearness and force, there is, to say the least of it, the greater likelihood that a final decision will be made. The rock may split with the first stroke; but if it should not, the hammer is at once again brought down with might, and the effort should be renewed until the end is attained. The faith, expectation, and the determination of the preacher are inspired by the continuity of effort; while the hearer is made sensible of the awful moment of the subject, pressed so earnestly, and so continuously on his heart and conscience.

4. The opportunities furnished by special services for coming in *personal contact* with those who are concerned about their souls are of prime moment. After the word is spoken from the pulpit, it may be followed up by direct appeal; objections may be elicited and met; subterfuges may be discovered and exposed. The peculiar phases of unbelief, and the peculiar difficulties in the way of faith may be grappled with. There is something wonderfully solemn in coming face to face with one who is struggling into life; but it is just in such direct work that those yearning after souls find their chosen opportunity.

5. The old old story repeated by a *strange voice*, often tells with singular power; but we are convinced that nevertheless the pastor should never at such seasons cease to take his part in the presentation of the gospel. He should never be superseded, others may help with striking effect, but he should be at his post; and from no one should the message of salvation come with more touching pathos, or with intenser earnestness. Nor should it ever be forgotten, that both pastor and helpers must hide themselves behind the cross; and see eye to eye in the grand object of bringing men to the Lord Jesus Christ.

It is just here that the greatest watchfulness should be exercised, it is just here that the genuineness of the work will be tested. As long as those engaged in these services are engrossed with the all absorbing desire to bring souls to Christ, self will be forgotten, and jealousy will be avoided; but as soon as personal considerations are suffered to intrude, there will be danger of misunderstandings and unseemly behaviour.

We are thus led up to the very centre of our theme; to the general criterion by which we may ascertain when, and how a work of grace may be legitimately expected. A church may long for a revival, that its numbers may be augmented, or that its own comfort or influence may be promoted.

These in themselves are proper enough, but there must be something higher than these, if the power of the highest is to overshadow us. The pastor may be eager for such a season, may even pray and labour diligently for its advent, while he is chiefly moved by a desire to add to the numerical strength and moral power of his church. Both objects desirable and praiseworthy, but than these, there must be something nobler and more Christ-like. How seldom do either pastor or people rise to the true altitude of their calling!

Is it not very generally felt, that it is no easy matter to get up from the low level of daily routine, of the visibilities of spiritual effort, of the outward concomitants of even spiritual success, into the higher sphere of pure sympathy with Christ as the redeemer of the perishing, and of holy compassion for souls lost, yet within the possibility of salvation?

Now what we want in order that we may be ripe for the manifestation of the power of Christ, in the outpouring of His Spirit, is an elevation of soul, which will enable us to be in full accord with the heart and mind of Christ, so that we may be willing instruments in His hand: intellect, will and emotions consecrated to His service; self lost in the love of the adorable Redeemer.

Then our motives in connection with the extension of His kingdom will be correspondingly ennobled. His glory will be more our aim. Can we wonder that our coldness in the utterance of the most awful truths, that our reluctance to seize

every opportunity to press home the claims of our Master on those with whom we come in personal contact, or that our want of tearful pathos in speaking of the love of Christ, should bewilder the unconverted, and add fuel to the scepticism of those who cavil? Brethren, to secure times of soul quickening, we need more than the faithful discharge of what are reckoned the incumbent duties of the pastoral office;—there is more demanded for this than the noisy declamation of mere intellectual earnestness—there must be the deep-toned, full-hearted, soul-moved spiritual intensity of those who "know the terrors of the Lord," and who can take no rest until the perishing are rescued and brought as trophies of divine grace "to sit in heavenly places"—and Zion must travail if she will bring forth—the redeemed of the Lord must agonise for children.

" MUST."

OUR LORD'S FIRST LESSON.

The value of a word, or the force with which it strikes us, is often derived from its application.

*Must* is an imperative word and seems to leave no opportunity for excuses, and give no chance for a denial. It leaves us no alternative—compels us to go on whether we will or no. *Must* carries us on in a crowd; we are not left to choose. It decides for us. When our Lord said, "Ye must be born again," He uttered a *must* upon which eternal destinies hang, a word the importance of which could not be magnified. But we want to show that He began His *first* teaching with this word, employing it in His childhood, to impress on us the obligations of religion. At twelve years old He said, "I *must* be about my Father's business." The gentle chidings of His Mother seemed to imply that for the first time He had given her sorrow. "We have sought thee sorrowing," etc. "Wist ye not that I *must* be about my Father's business." Perhaps he had told Her: had she forgotten?—that His first visit to the Temple *must* be a profitable one. He *must* there learn the meaning of its rites. He *must* ask the lessons of its symbols. To learn, at his age, was to be about His Father's business, and to this He applies the *must*. By some, religion is regarded as an optional thing. It may be attended to, or neglected, observed or left undone. Christ felt its obligation from the first. "I *must* be about my Father's business." Now, the *must* is felt to be very enslaving by many, but it comes in, in the wrong place: it is wrongly applied. It is with many; "I *must* be about my own business." Do you have family prayer? I have not time, I *must* attend to *my* business. Do you attend the weekly prayer meetings? I *must* attend to my garden, or I *must* attend to my farm, I *must* look after my men. I *must* be at my store. I *must* be in my shop. I *must* have a little drive out after being in all day. I *must* stay at home with my family, what with lectures, and concerts and opera singers, it would take all one's time. No, I *must* I say, be at home sometimes. The *must* in all these cases is an imperative word, but it is not applied as Christ applied it, to our Heavenly Father's business. There seems to be no *must* for the Lord. Will you subscribe for missions? Can you help us build a house for God? Can you contribute to this, or that benevolent object? No, impossible. I *must* extend my own business. I *must* buy a farm for my son. I *must* set Tom up in business. I *must* give Mary a portion on her marriage. Ellen *must* have new furs. The girls *must* go to boarding school. We *must* take our summer trip to the salt water. We *must* get a new bed room set. I *must* get another horse and *must* have a rig more in keeping with our position. My wife says she *must* have a new house. Give for religion! indeed I cannot afford it, my expenses are so great. My wife says she *must* have a new servant, and our best carpet wants renewing. Sir, the things in our house that we *must* have, are positively appalling, and you know, I *must* live, yes, and I know you *must* die. Is there no *must* for the Lord? You *must* come to judgment.

You may escape your obligations for this world, but you cannot escape them for the next ; if you do not secure a place in the family of heaven, you *must* go to hell.

We know there are earthly necessities. We know that we have obligations for this world ; we would not ignore them. It would be folly to suppose that religion requires us to sacrifice our earthly concerns. No, but our Lord's lesson is: Our Father's business first. We must "seek first the Kingdom of God and His righteousness," etc. Our Lord did not intend that earthly things should be neglected, but that they should be assigned a secondary position. Our Father's business *fi st*, then our own. Jesus went back and was subject to his mother. He did not violate the fifth commandment, but he felt the obligations of religion and the priority of its claims. Do you? What *must* you do? Where does the imperative word come in? Do you give preference to your Heavenly Father's business and accede to the priority of its claims? An old aphorism says, "Must is for the King." We urge; *Must* is for the King of Kings.

W. H. A.

Paris.

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### THE NEW THEOLOGY.

The address of the retiring Chairman of the English Congregational Union, the Rev. A. Thompson, of Manchester, appears, from the report of it in the *English Independent*, to have been an unusually able and important utterance, the subject being

#### DOCTRINE: PAST AND PRESENT.

Premising that "candid discussion and frank avowal of differences" are the offspring of independence and freedom, and "should not detract from the pleasures of fraternal intercourse, but rather increase them," Mr. Thompson addressed himself to the question as to how far the changes that have been going on of late, in doctrinal views, among English Independents, have relation to the vital truths of the Gospel. "The worst burden that can oppress the human mind is a lifeless, traditional creed, bound to the soul by the iron clamps of custom, and by nothing else. (Cheers.) A living heterodoxy is preferable to a dead orthodoxy. (Renewed cheers.) The life that is in it may work it clear—will probably do so; but that which is dead is the prey of corruption. The salt that has lost its savour is only fit to be cast out, and trodden under foot of men." That a considerable change has taken place, he says, cannot be denied, though he thinks it is greatly exaggerated. "We hear of such revolutions of sentiment, such a rejection of worn-out traditions, such an all-but-entire breakdown of our old theology, that we look around in wondering amazement to know what has happened. But if the winds are loud, and the clouds flit rapidly across the sky, yet the stars shine through them bright and calm, the solid ground is not trembling, and our old watch-tower stands firm on its base,—

"Four-square to all the winds that blow."

"Congregationalists," he says, "from many causes—especially from our freer sympathies and our democratic spirit—lie more open than any other religious body to such changes. I have lived long enough to discover this fact, however, which carries in it an immense amount of consolation, that a man may be (in my very fallible judgment) far astray in his doctrinal views, and yet be a very estimable Christian brother after all. (Hear, hear.) Christian brother, I say; whether he is a wise and trustworthy teacher is another question. (Laughter and cheers.) But what a happy thing is a little wholesome inconsistency! (Laughter.) To be incapable of logically coherent thinking is the salvation of multitudes. (Loud

laughter.) Many a man is a heretic in his head, and a true believer in his heart. (Cheers.) *Orthodoxy* (he continues) is a term of unhappy association, for which I have no predilection; it belongs rather to churches of another type than to the fraternal communion of our free Congregationalism. (Hear, hear.) I have no sympathy with the onslaughts that have sometimes been made in its name, and just as little with the attacks that have been made upon it. The self-constituted champions of orthodoxy have often done most harm to the cause they have afflicted with their patronage. (Hear.) Divine truth has had occasion to say, like some of us mortals, "Save me from my friends, and I'll defend myself against my enemies." (Laughter.) But we need not fear a repetition of those tactics. The tables are turned. A man is none the worse nowadays for the reputation of being a little free and broad, having just a little *souppçon* of heterodoxy to flavour his sentiments, and make them piquant—(laughter)—while an orthodox brother—one strictly orthodox, I mean—is regarded with less respect than curiosity, as an interesting specimen of a rapidly-vanishing race—(laughter)—which, by the laws of development, and the survival of the fittest, must retire and make way for a higher type of theological humanity." (Loud laughter.)

The source of this change he discovers in "the germs of stimulating thought scattered abroad by Coleridge, ripening in diverse fashions in the minds of his followers; the steady setting in of the tide of German speculation, both in philosophy and theology; the influence of the views of Schleiermacher and the members of his school—translations of their works being now so common among us; and the same influence reflected in a powerful and definite form from the eloquent writings of transatlantic divines." Schleiermacher, while rendering valuable service to German theology, had made too much of what he termed the "pious self-consciousness," or the "Christian consciousness,"—that is, the complex of convictions and feelings which make up the inward experience of a Christian—and had constituted that the ground-work of a system of faith, and a standard by which to try it. That was his characteristic principle—the founding of a scientific belief on religious feeling, and making a purely subjective element into a constructive power. "Christianity he affirmed to be, not a doctrine but a life—a new spiritual life derived from the sinless person of Christ as the Divine Ideal of humanity. Humanity as a whole has thus been elevated and redeemed, not so much by what Christ has done for it, but by His simply living in it, and thus imparting His life through the Church to the mass of mankind. This life consisted in the perfection of the "God-consciousness" in Christ, a state of mind to which we only attain gradually and imperfectly by communion with the Saviour." The agency of the Holy Spirit was not recognized, in any proper sense, at all, but was reduced to the influence of the common spiritual life diffused among believers. The inspiration of Scripture was really set aside; each man was to accept only so much of it as harmonized with his own subjective views. "The error is a very specious and seductive one, and demands a thorough analysis and exposure. It is the key of the entire position of the new theology. If this be left untaken, it can establish all its lines in full force; if it be driven from this, it must give way altogether." This subtle error, Mr. Thompson says, derives its power, like many other errors, from an element of truth in it. "We all admit that, in order to unfold the meaning of Scripture, something more is required than learning and intellectual skill; there must be heartfelt sympathy with the main ideas and objects—a sympathy resulting from frequent and faithful study, aided by the illuminating grace of the Holy Spirit." But he protested very emphatically against the *subjective*, in any of its forms being exalted to a place and a function which do not belong to it, and which it is wholly incompetent for it to fill. Any system of theology built upon such a theory must fall. It involves fatal self-contradiction, inasmuch as it sets out by admitting a supernatural revelation, and then deals with its doctrines in a critical and eclectic spirit, to modify and explain away some of its clearest announcements, on the ground that they are opposed to our sense of what is right and becoming.

Influences from America, too, Mr. Thompson thinks, have also had something to do with the change deplored. Sober old Christians, after listening to a sermon from one of these "new lights" would be apt to go away wondering what can have come to pass. Is the kingdom of heaven being turned upside down, like France or any of those revolutionary countries? (A laugh.) What has happened is just this. The gospel is shown, not as of old, reflected in the plain bright mirror of the Inspired Word, but in the uneven glass of man's moral consciousness—a mirror partly concave, and partly convex—(laughter and cheers)—in which some objects are enlarged considerably, and others quite diminished, while the connecting lines between them are bent and blurred. (Cheers.) *Humanity* in its dignity and powers is wondrously magnified; the *Incarnation* has become the central point of Christianity: the lessons of Christ's human life—with all that pertains to a "higher manhood," a nobler development of our nature—fill up the foreground, and stand out prominent and bright; but the *death* of Christ—(hear)—that old mysterious cross—the live-giving lode-star to millions of souls—has grown small and dim—(hear, hear)—it has withdrawn into the distance with the "blood of sprinkling" and the "renewing of the Holy Ghost;" and drawn further back and smaller, so as to be scarcely discernible, are God the Lawgiver and Judge, the dread Tribunal, and the Eternal doom." All this he characterizes as only a revival of Neoplatonism. With such a starting-point, it is easy to conjecture what results may be reached. From this root springs the inadequate estimate of *sin*, of its guilt and its demerit, which pervades the new system in a very marked manner; while the cognate and correlated truths—of God's law and government, of the Divine justice, and the penalties it attaches to sin, as well as the necessity of a real expiation, in order to forgiveness—all are dwarfed, obscured or kept out of sight." Such a style of representation, he very truly says, "is quite agreeable to man's natural tastes, especially in a refined Epicurean age like our own." The evil wrought by this principle is specially seen in the treatment applied of late years to the doctrines of the Atonement and the Forgiveness of sins. "It is impossible to exaggerate (he says) the importance, for all the ends of the Christian ministry, of the clear announcement of these truths in their apostolic form, and of the development of their true relation to evangelical holiness. Nothing is so injurious as to involve them in vagueness and uncertainty, or to surround them with a haze of misconception. Erroneous dogma on these points is the great stronghold of the empire of Romanism; and nothing will effectually break the yoke of sacerdotal tyranny but the enlightenment of men's minds in the knowledge of what Scripture teaches regarding them.

Here the "moral faculty" utterly condemns the new theology, which has been founded upon it. The first question on which we, as ministers, have to satisfy men's minds is this: "On what ground are they, as sinners to look for pardon and acceptance with God, and to receive pardon in such a way that it shall bring with it deliverance from the bondage of sin? Now, all the ingenious theories that have been newly advanced on the subject, stand self-convicted of inadequacy, by their practical impotence when applied to that demand. Talk of the 'breakdown of the Old Theology'—was there ever such a breakdown as the New Theology shows, as soon as you attempt to bring it into action here—on the field where the divine law and man's conscience come into collision? (Cheers)." Where, he asks, but in "the old truths," as taught by such men as Wilks and the Claytons, Read and Morison, Sherman and Leifchild, Raffles and M'Ail, Binney and Parsons, Angell James and Timothy East, who have happily left representatives among us to carry forward their work, "shall we find ease for the torment of the mind?" Nor, need we fear, he thinks, that these truths will be to any serious extent obscured or mutilated among us, when we can point to such defences as they have recently received; when we have so luminous an exposition of the "Forgiveness of sins" in Dr. Reynold's fine essay in "*Ecclesia*"—(hear, hear)—when so eloquent and ample a vindication of the Scripture doctrine of the Atonement from the lips of Mr. Dale—(cheers)—has left its tones still lingering in your

ears ; nor must I fail to express my admiration and thankfulness for the valuable contribution to the illustration of a subject too seldom handled—touching the fountal spring of truth and saving power—the volume by Dr. Parker on “The Paraclete.” (Cheers). “I doubt not that the same principles are maintained by a large majority of our ministers throughout the country, who dream of no other source of wisdom—of no other primal authority—than the revealed Word of God.” Then alluding to the work of the American Evangelists, he added, “What a demonstration we have in the spiritual phenomena now going on around us—(may God multiply them a thousand fold !) that those doctrines, which were the life and substance of the old theology, have lost none of their power, none of their adaptation to the wants of men ! Speak them as you may, only speak them fully, and from the heart ; utter them in the simplest, plainest, most colloquial style, garnished with stories of every-day experience, but with fervid, incisive application ; chant them in strains that are level to the capacity of a child, to melodies no artist will own—(cheers) and they shall go forth like a tide of living energy through the souls of millions, rising and swelling, and spreading still from the hills of Scotland to the factories of Manchester, the docks of Liverpool, the workshops of Birmingham, and the multitudinous thoroughfares and halls of the metropolis ; and when men marvel at the success of these simple heralds of Christ, and ask, ‘where lies the secret?’ let them know that it lies *here*—in aiming point blank at the conscience and the heart with the testimony of God, that the blood of Jesus alone cleanses from guilt—(loud cheers)—that the Spirit of grace can at once work a resurrection from the death of sin—that simple faith in Christ brings peace and righteousness, and proves its power by consecrating the whole man to God ; preaching, in short, the self-same doctrines which won the first victories of Pentecost, and which shall yet renew those victories through the length and breadth of the world.” (Cheers.)

We are sorry that our space will not permit of our making more copious extracts from this very able and stimulating address, the enthusiastic reception of which by the Union, in our judgment, settles the question of the soundness of English Theology ; but we cannot refrain from giving Mr. Thompson’s closing appeal. “Oh ! what a scene surrounds us, as we stand forth to discharge our embassy—to plead with men to be reconciled to God. There they are, myriads of our countrymen and neighbours—too much beyond the reach of our voice, too little inclined to listen to us—proclaiming by their principles and their lives, that—gloss it over as one may—they are alienated from the life of God, careless alike of His authority and His grace—*perishing* ! This is a fact so awful, that could we view it with the eyes of Jesus, it would stir our souls to their depths ; it would concentrate our thoughts on itself alone ; it would absorb our energies in striving, by the might of the Spirit, to grapple with it, and subvert it. We should not dream of expending our powers in weaving hypotheses, dark or bright, respecting the future fate of the wicked, when the question comes home with such tremendous force,—How may we save them *now* ? (Cheers.) *Now* they are perishing, *now* is the day of salvation ! We have to act, not to speculate. Let the hypothesis be ever so ingenious, ever so plausible—adapted to meet the perplexities of the intellect or the yearnings of the heart, they are but *possibilities*—(hear, hear)—at the best ; they have no right to challenge our *faith*, to demand our acceptance, like the grand verities of the Gospel. To me, they seem like torches, lighted by loving hands, not at the Seven Lamps burning before the Throne, but at the fire of generous sentiment glowing in their own bosoms, and cast down into the unfathomable gulf of blackness, which they cannot illumine, where they only flicker and expire ! (Hear). In vain do we look in that direction, with reeling brain and fainting heart. Where no star of promise shines, how can there be any beam of hope ? Let the flashes of argument, of eloquence, and of feeling, be brilliant as they may (and I yield them willing admiration), they sink down at last into the grey ashes, while the dread sentence spoken by the lips of Heavenly Love, flames on, stern, righteous, unalterable,—‘THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT.’

But it is not by *that* that men are turned to God, nor is it by an altered reading of it that you can woe them from sin. It is not by any any fancied irradiation of the dark problems of retribution that we shall commend God's character to the confidence of men. No : it is by the distinct and glorious light poured around it from the Sacrifice of Calvary. (Hear, hear.) *'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.'* That is our message, the doctrine we have to preach. To the distinct announcement of *that* our strength must be given. Let our faith in it be unwavering. Let our utterance of it be clear as the noonday, steadfast as the firmament, resistless and piercing as the bolts of heaven. Then, as we hold up our crucified Lord, and see all men drawn to him in loving homage, while He reveals Himself enthroned in our midst, we may defy the inroads of scepticism and error ;—the hosts of darkness will flee before us. The patronage of sceptres and coronets, the smiles of nobility and fashion, the pomps and vanities of sacerdotalism, the wealth of national endowments, we can well dispense with them all. For the Lord Himself shall be to us, *'for a crown of glory and a diadem of beauty ; and for a spirit of judgment to Him that sitteth in judgment, and for strength to them that turn the battle to the gate.'*" (Loud cheers.)

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#### SAYINGS AND DOINGS AT THE ENGLISH CONGREGATIONAL UNION.

The Rev. T. W. Aveling, of Kingsland, London, is the chairman for the ensuing year. The Rev. A. Hannay, late Secretary of the Colonial Missionary Society, has relinquished that office in order to devote his whole attention to the interests of the Congregational Union.

The meetings were held in the Memorial Hall, which the Report says has cost about £70,000 stg., and which is erected on the site of the old Fleet Prison, where, as Dr. Rees reminded them, Vavasor Powell, the Welsh Evangelist had died a martyr, two centuries before. The Report pays a well-merited tribute to the memory of the late Treasurer, Mr. Joshua Wilson, the Rev. G. W. Conder, of Leeds, and others, recently deceased.

The Congregational Lecture, by the Rev. R. W. Dale, which is the third of the New Series, is to be followed, in due time, by a fourth, on "Sacerdotalism," by the Rev. Dr. Mellor ; a fifth, on "Church Systems in England," by the Rev. J. Guinness Rogers ; and a sixth, "On the Argument for the Being of God : viewed in the Light of Modern Philosophical and Materialistic Speculations," by the Rev. E. R. Conder.

An "Abridged Congregational Hymn Book" has been published, containing 270 hymns, selected from the "Congregational Hymn Book and Supplement," for use in Lecture Rooms at mission stations, and in families.

The Rev. J. B. Heard, who has recently left the Established Church, made an eloquent address, in the course of which he said :

"It is now four years ago that in conversation with a leading London clergyman, whose name I will not mention, a chaplain to the Queen, a man occupying a very high social and clerical position, I was maintaining the supremacy of conscience, and that those who held the truth of allegiance and loyalty to Christ must combine as a spiritual society independent and separate from State control. He looked at me with a penetrating glance, and he said, 'Why you are a Congregationalist !' (Laughter.) He was a great champion of that modern and debased theory of the relation of the Church and State in which Christianity is a corrupt form of Judaism, and as such must simply submit to the laws of the State—the police theory,

which, coming from Heidelberg, has been naturalised by the Broad Church party in the Church of England. I was opposing the theory, and he was maintaining it, but I said to him at the time, 'I think you have read my thoughts and penetrated where my ideals go; but I must wait for the signal of God's providence and the leading of His gracious will.' I waited for some years, and at last I think I saw the signal."

He had proposed, as the Rev. Mr. Fremantle had done, to preach in Dr. Parker's pulpit, but "was peremptorily interdicted," he says, "by my diocesan, and threatened with the pains of the law, and therefore I came to the clear conclusion that I must obey the higher law."

The Rev. T. Green read a paper "On the importance of the clear and frequent teaching of Protestant and Congregational principles, especially in relation to the prominence of Sacerdotal claims."

Upon which, Dr. Mellor moved a resolution, setting forth the principles of the body, in a vigorous speech.

"We are not met this morning," he said, "to put down Romanism by the sword. If our old banner has not been brought upon this platform, the sooner we leave this place the better. "Civil and Religious Liberty!" It is that under which we have gained all our victories, and shall gain all the victories which are yet in store for us. (Applause.) Let every man be free to speak, and think, and write as he likes, provided he does not interfere with the fair liberties of others; and, whatever we have to do in regard to error, let us do as intelligent men inspired by the Spirit of Christ. (Applause.) We are not going to wipe out a single word that is upon that banner—not one. (Applause.) But what are we about to do? We are about to say this—That while the Pope may avow the doctrine of personal infallibility, and any other doctrine equally true—(laughter)—and equally false—(laughter)—and while he may gain a great many supporters in this country, who hold with him that same doctrine, or any other doctrine, it shall not be taught at the national expense."

Referring to the leaders of the Ritualistic party, Dr. Mellor aptly said,—

"These gentlemen have been practising upon the patience and toleration of the people of England for the last forty years, ever since the publication of the 'Tracts for the Times.' They have put their foot down as if on ice, to see if it would bear, and then they listen if there is a crack. Then if they find it quiet they go a little farther, and then they listen again to hear if there is a crack. Then they put their foot down a little farther and listen again, and if they hear a crack—and for a time they did—they stand still; but at length, when they thought all was tranquil and serene, they went farther, and now they are skating in magnificent defiance upon our national patience. (Applause.) Are you to be patient any longer under it?" ("No, no.")

At the Second session, a series of papers were read by the Rev. Messrs. Allen, Braden, Balmie, Robjohns, and Ingram, on "The work of the churches in preaching and otherwise promoting the Gospel"; "The spiritual quickening of the churches, in its bearing on their influence as their evangelistic agencies"; "How the churches are to reach those, for Christ, who are not in the habit of attending any place of worship"; "How to follow up public services"; and "The duties of Pastors and churches to young converts." We give some extracts.

In the second of these, Mr. Braden recognizes three things, that there is at the present time a quickening of the churches, and that this is not merely theological or ecclesiastical, but spiritual: that this awakening ought to and must bear practical fruit: and further, that the churches are "evangelistic agencies." "Thoughtless, though undoubtedly pious members of our own churches, will probably point to the work of Messrs. Moody and Sankey as a proof that we are to expect greater spiritual fruit from agencies unconnected with particular ecclesiastical organizations than from the authorized and regulated activities with which we are familiar. I be-



lieve that any such conclusion is not only a mistake in fact, but, if persisted in, will be a disastrous blunder. The American evangelists owe their immense influence to-day, to the action of the churches." And he puts the following queries—"Would it not be more useful to make the evening service, as a rule, purely evangelistic, and for the church members to vacate their places, taking care to fill them, by personal application, with those who are known seldom to frequent a house of worship? Could not the most experienced and respectable—as we use the phrase—band themselves together either to visit the entire neighbourhood periodically, or even perambulate the thronged streets near the chapel, and invite people to the service—a service that should be made bright, attractive, informal, stirring? Could not ministers with the special gift of popular and vivid speech be spared by their congregations—nay, urged by them to devote, say, one month out of the twelve to distinct mission work in churches, towns and country districts where their presence and influence and words would prove of incalculable advantage? Might not some scheme be devised by our county unions, too, say, to invite such men, whether laymen or ministers, and appoint them to labour in certain districts where such an agency may be much needed, taking care to surround them with an efficient staff of visitors and helpers, and by every possible act of publicity preparing for their coming? Is it not desirable to revive the order of evangelists—men who have the ability to arrest attention, to speak with directness on fundamental religious truths, men of natural force and culture, who should be wholly devoted to this kind of service, pioneers, who should move from place to place."

Mr. Balgarnie, in the third of the series of papers, urges "personal and individual effort" to reach the masses; house to house visitation"; "open-air preaching," and "special services" for working people, at their daily work, concerning which he says, "At Leeds such services have been attended with great success. During the recent week of united missions it was my privilege to preach to thousands—in a brewery, a mill, a leather factory, a locomotive factory, and at Kirkstall Forge. At each place the masters assembled with their workmen, and inquired if such services could not oftener be held. The Gospel was listened to as if it had newly come from heaven. Why should not this method be tried elsewhere?" The Rev. E. R. Conder, of Leeds during the discussion of this paper said, "Being the son of a lay preacher, I confess I have never come to believe in orders, and I do not think we know much about holy orders in Yorkshire—(laughter)—but we have restored the office of evangelists, and I am happy to say that some of our very best men, not only pastors of large churches, but laymen, merchants, and the like have promised to become evangelists during some weeks of this summer and autumn, and to hold meetings night after night in the villages, and other parts of the country."

The Rev. Newman Hall also eloquently urged the claims of the total abstinence movement. "One word on another subject, and here I have had experience of upwards of 30 years. I do beseech brethren who have not perhaps looked at it as some of us have—I am sure we who have advocated total abstinence do not for a moment suppose that those who are not advocating it and practising it have any less zeal for Christ and any less humanity—I am sure there are those who do not practise total abstinence at whose feet I would bow with abasement and humility—but we do ask them to think of it a little more. Just look at the statistics, and if you want to get at working men, where are those working men? You will find them at the public-houses Saturday till nearly midnight—are they likely to be at church on the Sunday morning? Where are the working people? Crowding round the doors of the gin-palaces at one o'clock, waiting for their being opened. They are not likely to have been at church. How are you to get at them? Try to get them away from the public-house. Is there a Christian minister here but would say to a man who wanted to join his church, 'Friend, you must not be an *habitué* of the public-house,' because you will say that is inconsistent with the profession of religion and with his spiritual culture. The man may say, 'Where am I to go to get my drink?' Get it at

home; have your own bin, and your own cask." The working man has not an opportunity for this; if he drinks at all he must go to his own cellar—that is, the public cellar. Then you say to him, 'Do not drink at all.' Is it likely that generally working men will act upon the advice unless they see that we are willing for their sakes to be without it too? (Applause.) Apart from teetotal arguments, I would simply put it upon this—we want to win the working classes to Christ. The working classes are at the public-house: you must separate them from the public-house. Separating them from the public-house is separating them from the drink, and unless we are willing to separate ourselves from the drink it seems hard to ask them to do the same." (Applause.)

Mr. Robjohns, in his paper on how best to follow up public services, insisted, among other things, on the duty of aiming at, and stirring up our congregations to prayer for the salvation of individual souls; free visitation among the people; speaking openly and directly to persons about their own salvation, which he thought required to be done judiciously, and not by projecting questions as from "a moral catapult." "Ask (he said) tenderly, respectfully, courteously, the question, 'Are you a Christian? if not, why not? surely you wish to be!' If unused to such direct dealing, we shall be amazed, unspeakably grateful at the effect. A pale face, quivering lips, suffused eye will anticipate the candid answer sure to come in so many words. Very often we shall receive thereafter letters of grateful acknowledgment containing sentences like these:—'I was longing to speak to some one, or be spoken to, when you asked me whether I was a Christian or not.' I believe people are more prepared for this expression of solicitude than we sometimes supposed. Anxious about health, anxious about worldly affairs, Christianly instructed people are far more anxious about their souls. Speak to them, and the secret care, the covered penitence, the untold yearning of years, will be told out to the soul's everlasting relief."

Regarding the "after-meeting" for enquirers, Mr. Robjohns remarked, "No doubt, if we could choose, we would prefer to direct enquirers under circumstances of greater stillness and leisure. I worked in the 'after-meeting' in Newcastle, and know that work so conditioned is at some disadvantage. But what can be done when fifties and hundreds are deeply impressed at a single service? The urgency admits no delay. They are asking 'What shall I do to be saved?' It will not do to arrange to tell them next week, for health is frail and life solemnly uncertain. We can talk separately with three or four after a service, but suppose the Lord were to send us on a certain Sunday night fifty or a hundred anxious souls—what then? Do not say, "Now, behold, if the Lord should make windows in heaven, might such a thing be!" True, this trouble has not befallen many of us hitherto, but I for one thank our Father in heaven that *it is coming*. We are in the midst of a revival, confined to no land, to no particular instrumentality, which bids fair to vie with that of the eighteenth century. Some churches have had such a blessing this year as they have never had, and still "there's more to follow."

Of Mr. Ingram's paper we have not space to say more than that it was, largely, a caveat against the hasty admission to church fellowship of young converts, professedly so, at least, "who have not had many advantages of an educational nature tending towards the formation of Christian character, prior to their professed conversion. Their ideas of religion may have been of the crudest kind, and their habits of life very largely in conformity with what has little or no sympathy with the spirit of Christianity." Such cases are confessedly somewhat difficult to treat, and must be judged of on their individual merits; but even when they are received into the church, "there should still be urged upon them the importance of confirming the Church's belief in the reality of their new birth, not merely by being good neighbours, and honest tradesmen, and kind masters, and useful Christian workers, and liberal Christian givers; but also by a diligent acquisition of Scriptural knowledge, which must ever accompany a growth in conformity to the image of Christ, as certainly as the light of sunbeams must accompany the warmth they

emit. Unless some course of this kind be pursued, I can see no guarantee for the development in such converts of a strong, beautiful Christian character, which shall commend the Gospel to the attention and acceptance of the world."

The communion service at Westminster Chapel on Friday evening was attended by about a thousand persons. The Rev. S. Martin presided, and a preliminary address was delivered by the Rev. R. Halley, D.D.

One very interesting incident in connection with the meeting of the Union, was the presentation to J. Remington Mills, Esq.; and Samuel Morley, Esq., M.P., of full length portraits, which are to be placed in the library of the Memorial Hall, among those of other distinguished men who have in the past rendered good service to the cause of Congregational Nonconformity.

The paintings were unveiled at a breakfast given on Saturday last in the Memorial Hall, Farringdon street, and the fidelity of the likenesses, and the skill of the artist, were borne ample testimony to by those who had the opportunity of inspecting them. Mr. Morley is represented standing, Mr. Mills in a sitting posture.

The Rev. J. H. Wilson, who was one of the speakers on the occasion, said it was intended to secure for the same collection the portrait of the Rev. Dr. Raleigh, so much admired in the late Royal Academy Exhibition, and a full-length portrait of Mr. Jay, of Bath. "We hope that some of the churches which have portraits in their vestries of distinguished ministers will contribute these to the collection. We have also historical portraits, some in possession and some in progress. It was only the other day we were presented by Sir Charles Reed with one which he has kept for ten years to be placed in our library."

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### THE LIVING WATER.

See that woman there coming out of the city of Samaria. Feelings of desire and satiety seem to me to be in constant motion within her. A fitting type of human character—desire on one hand and satiety on the other. Thus the oscillation goes on. I want you to notice who she was. She was an adulteress. I say this because I am constantly meeting people who say, "I must undergo a certain change before receiving Christ." I believe when you see Christ you will undergo the change. That is the difference between your gospel and mine. I don't want to put a difficulty in any man's way. If there is a drunkard here to-night who shall receive the Lord Jesus he shall know that

"He breaks the power of cancelled sin,  
And sets the prisoner free."

Sirs, we must not put any

#### HEDGES ABOUT GOD'S WELL OF LIVING WATER

We must not have it fenced so as to keep people out, for if there is a man here to-night who has the fevered fire of sin burning in his heart, the waters of life will put it out. I thank God that we need a living Christ. Why, if there was a man here to-night with a delirious fever, do you think I would say: "That man is too bad to call in the physician—wait till we get through the crisis?" What a delusion! Yet the Gospel is constantly being preached, as if a man should make himself ever so much better, and then there would be a Saviour for him. Did Christ so speak to the adulteress? He said: "If thou knewest the gift of God, and who it is that saith to thee give me to drink, thou wouldst have asked of Him, and He would have given thee living water." And she did ask it and did receive it that very moment. She received God's gift—the living Christ—and that gift changed her completely. She became a new creature in Christ. She was God's workmanship entirely now, and she went into Samaria, a messenger of the Lord.—*Varley.*

## Editorial.

### The Canadian Independent.

TORONTO, AUGUST, 1875.

#### VIM.

Often when thinking over our vacant churches, and unemployed ministers, with a view to their mutual settlement and advantage, the question comes up,—"How would Mr.—suit that field?" The brother thought of is, without a doubt, a good man, perhaps an able and thoroughly trained man, and one anxious to do the Lord's work. But, "Mr.— is sadly lacking in *vim*. He has no energy, no push, no proper self-assertion."

The objection is fatal; Mr.— won't do! It is a great pity, but to introduce such a brother, in many cases, would only result in dead failure, and discourage the people from future effort. What is to be done?

We are constantly appealed to for *young* men, or if not young, men who at least have not lost all the ardour of youth. Our churches are mostly weak and struggling, and as we have never sought to proselytize, they can be strengthened and built up only by God's blessing on hard work, and the cultivation of a missionary or evangelistic spirit.

There is to be found, almost everywhere, a large proportion of the population not in the habit of attending public worship, whom it is somebody's business to search out, and look after. We must "go out into the highways and

hedges, and compel them to come in." These are not always of the poorer class, although if they were, they just as much need to be sought out and brought to Christ. They are often to be found among the middle and upper classes, men and women, who from lack of proper training when young, or from other causes, have fallen into habits of indifference and neglect, but who, by a little kindly attention and urging might be induced, in many cases, to return to God's house. They are "as sheep having no shepherd;" shall we not try to gather them into the fold?

There are, moreover, in all our congregations, many *half-day* worshippers, whose seats, if occupied in the morning, are sure to be empty at night, or *vice versa*; and others, again, whose connection with the congregation is so precarious and slender, that any seeming neglect of them would be likely to sever it altogether. All these require a pastor's diligent, watchful care, and that again requires *vim* as well as volubility; for one of the hardest things in the world is this visiting of half-hearted people. It may be said, perhaps, that such adherents are not worth retaining; but every one counts, and every one commands some personal influence, and at least all of them have souls to be saved or lost. We cannot affect to despise them therefore, and ought not to neglect them. They may not be the best material out of which to hope to build

up a congregation, but with energy and perseverance, under God's blessing, it may be done. Oh, for a ministry full of the Holy Ghost, and of faith to do it! We had almost finished with that sentence, but we must add one more,—Oh for the same spirit of faith and zeal in the membership,—the “rank and file” of the Christian Church,—so as to stimulate and sustain the ministry in its work!

#### AN OBSTREPOROUS PRESBYTER.

We are sometimes taunted with the weakness of Congregationalism in the time of difficulty, especially in dealing with an obstinate or obstreporous minister. There is, no doubt, some room for it. We possess no power outside of the local church to sever the pastoral tie, or to eject a man from a pulpit which he is determined at all hazards to occupy. But how far Presbytery has the advantage over Congregationalism, in such a case, may be judged by the following little extract from the proceedings of the Hamilton Presbytery, in regard to the St. Andrew's Church imbroglio.

The Rev. Mr. Burnet, to whom reference is made, it should be premised, having first driven the old St. Andrew's Church to close its doors against him, has now wearied out the minority who for a time shared his fortunes, but who now in turn are unable to get rid of him. We condense from the *Globe* :—

“After some routine business had been dismissed, the St. Andrew's Church affair was brought under consideration. The commissioners from St. Andrew's congregation, Messrs. Black, Riach, and Munsey, handed up a petition to the Presbytery, asking their advice on their troubles, and praying them to support

them in any legal steps they might take to rid themselves of the Rev. Mr. Burnet.

Mr Riach said that the church people were getting discouraged, and that if something was not soon done they would give the matter up altogether.

A rev. gentleman said that mild persuasion would not do in this case, the matter would have to be pressed most vigorously or nothing could be done.

Mr. Riach wanted to know if they could lock Mr. Burnet out of the Church.

The Moderator questioned the judiciousness of answering that question, or of the Presbytery committing itself in any way, but he said that if he were one of the Commission he would lock Mr. Burnet out without any hesitation.

Mr. Riach wanted to know if they locked Mr. Burnet out would they supply them with a minister.

The Moderator said they were practically supplied with a minister already. (laughter.)

The Secretary remarked that if one of their number (the ministry) entered St. Andrew's pulpit next Sabbath, a disgraceful scene would follow. (Renewed laughter.)

The Moderator said the Commissioners, whose document was before them, had the heartfelt sympathy of the Presbytery, but he had no power to remove Mr. Burnet as yet. The Church property was theirs, and their next course was to apply to the law for protection, or to take charge of the property, keep Mr. Burnet out, and let who may prosecute.

In answer to one of the Commissioners, the Moderator said that the Presbytery had no power to remove Mr. Burnet.

Mr. Little said that they could hold the Commissioners responsible for the minister they allowed in their pulpit, as the property was theirs.

The Presbytery was advised to appoint a Moderator to act in this matter.

Rev. Mr. McColl said it would be well that the Moderator be a man of considerable physical strength and courage. (laughter.) Mr. Laing was, therefore, appointed Moderator.”

The end is not yet, nor, judging from Mr. Burnet's antecedents, is it likely to

before some time to come. In common with all who love the prosperity of Zion, we deeply regret the occurrence of such scandals as that above referred to; but when a man, lost to all self-respect, and all regard to the honour of God and of the Christian Church, is determined to stay where he is not wanted, it is questionable if there is any ecclesiastical court on earth that is able to dislodge him.

By an inadvertance, which we much regret, "Emmanuel Church," Montreal, and the Rev. R. Bulman, of Markham, were omitted from the list of those reported as received into the Congregational Union, at Hamilton, in our July number. The name of the Rev. S. T. Gibbs, of Whitby, should also have appeared among those present at the meeting.

A number of London Congregational Ministers recently signed and published an address of sympathy and unabated confidence in the Rev. Henry Ward Beecher, on the occasion of the termination of the great scandal trial in Brooklyn, upon which the *Times* animadverted unfavourably. Dr. Raleigh, in reply, vindicates the action of himself and his friends in signifying and says that they never intended to commit any but themselves to their views. He declares however, that it is not a sound principle to assert that because a man may be blameable in lighter things, he is not to be approached with an expression of sympathy by those who are unspeakably glad to believe that he has shown himself innocent of heavier charges, with complete success. The letter concludes:—"I

never supposed that in signing the document I was expressing an opinion on Beecher's sayings or doings in general. I believe the christian sentiment of England will unanimously lament and condemn some things which Beecher acknowledges in the course of his trial; he has blamed himself without stint, and now I believe he has recovered himself, and will stand in honour and usefulness as formerly."

A certain M. House, of New York, sends us a card for insertion, offering to obtain for us, and our readers, "Absolute Divorces," on very easy terms. Cause, apparently of no consequence; "desertion, &c.," sufficient. We decline the advertisement, as more fit for the columns of the New York *Herald*, and *Sunday Mercury*, which it seems, he largely patronizes, but give him the benefit of this gratuitous notice to say how much we abhor his abominable business, and to warn him, and all concerned in it, that this attempt to undermine the family institution will surely bring retribution in its train, both in this world and in the next.

The Anglican Synod of the Diocese of Toronto, took steps, at its late meeting, for the formation of a "Church Building and Loan Fund," by means of which loans might be obtained for church building purposes, to be raised and administered under its direction. The Report recommending it says:—"It is believed that many liberal friends of the Church would be induced to give small sums, or to lend larger amounts, with or without interest, for the purpose of Church ex-

tension, especially when they know that such sums, instead of being dissipated in trifling free grants, would be re-employed year after year in helping those who were trying to help themselves." A similar organization is a pressing necessity with us at present. How long shall we have to wait for it?

A correspondent writes us to say that the village in which he resides is in need

of a physician, a blacksmith, a tailor, and a milliner. He is very desirous of having christian people, of these occupations, to settle in the place, and if possible Congregationalists, who would help to build up the feeble but earnest and devoted little Church of our order, already established there. Any one thinking of a change of residence may obtain further particulars from the Editor.

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## Correspondence.

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*To the Editor of the "Canadian Independent."*

KESWICK RIDGE, N. B.  
June 5th, 1875.

DEAR SIR.—Having lately seceded from the Church of England, and associated myself with the Congregationalists, perhaps your readers may be interested to hear the circumstances which have led me to make this change.

My father was a Congregationalist, but I was always brought up amongst Episcopalians. I came to this country last fall, having been sent out by the colonial and continental Church Society, and was stationed at Oakfield, about 25 miles from Halifax. There is a small Episcopal Church there which was built chiefly through the instrumentality of Colonel Laurie, the Deputy Adjutant General of Militia for Nova Scotia. There were three stations at which I was expected to labour—Oakfield, Enfield, and Oldham, the smallest of the three being Oakfield, which is the name given to Colonel Laurie's farm. Soon after my arrival I found that there were very few Episcopalians in the district, and most of the people were either Presbyterians or Methodists. I saw that there was no chance whatever of building up an Episcopal congregation, and yet there seemed

every chance of meeting the people together and forming an Evangelical congregation, if the Prayer Book could only be dispensed with. I therefore commenced a Sunday evening service, at which I dispensed with the Prayer Book altogether. The success of this plan gave me great encouragement. Feeling, however, very doubtful as to whether I was doing as the Society would wish, I informed the Committee in Halifax that I thought it was hardly doing the work which they would expect one of their agents to do, and that I had serious thoughts of withdrawing from the Church of England altogether. They told me they were quite satisfied that I was doing their work, and persuaded me to remain. I accordingly consented to make a longer trial. A few days afterward, I received a letter from the Committee giving me notice to leave their employment at the expiration of three months, and when the three months had nearly expired I received another letter from them offering me another appointment. In answer to this second letter I wrote declining the appointment, and stating my reasons.

From the fact of my father having been a Congregationalist, I was led to entertain the idea of associating myself with that body, though I had also some

thoughts of joining the Presbyterians, and some suggestions were made to me as to the desirability of joining the Reformed Episcopal Church. After a great deal of consideration and much earnest prayer for guidance, I eventually decided in favour of the Congregationalists, and I have done this under the conviction that the Congregational system is the only one which prevents the possibility of complications arising similar to those which arose from my connection with the Church Committee and the mission at Oakfield.

I desire to express my appreciation of the cordial welcome which I received from the Congregationalists. I first applied to the Rev. T. Milner, of Halifax, who received me very kindly, and gave me all the necessary information as to the mode of making application. I have since had several opportunities of seeing Mr. Milner's congregation, and can testify to the steady progress which the cause is making under Mr. Milner's pastorate, and the active exertions of such energetic men as Mr. Edward Smith and Mr. John Burton. Acting under Mr. Smith's advice, I paid a visit to the Rev. R. K. Black, at Milton, where I remained for a few days. Nothing could exceed the kindness of Mr. Black, and his congregation. I also had the opportunity of meeting the Rev. C. Duff, of Brooklyn, and the Rev. D. McGregor, of Liverpool, from both of whom I received a cordial welcome. Mr. Black suggested that I should go to Pleasant River for a time, to assist the Rev. J. Shipperley, and that afterwards I should attend the meeting of the missionary committee in St. John. I accordingly went to Pleasant River and remained there a short time, but was obliged to leave sooner than I expected. Mr. Shipperley received me very kindly,

and during the time that I was there, we held meetings every day. There is a manifest religious awakening in the whole district. Mr. Shipperley has four regular preaching stations—Pleasant River, New Elm, Baker Settlement and Ohio. At all of these stations we had crowded meetings of a very interesting character. At Pleasant River nine new members were added to the Church at one time. Several of them were young lads 14 or 15 years of age. Mr. Shipperley is making strenuous efforts to raise the money to build a Church at Baker Settlement.

At the end of May, I attended the meeting of the missionary committee at St. John, when it was decided that I should come to Keswick Ridge and labour with the Rev. S. Sykes during the summer. I remained over a Sabbath in St. John, and assisted the Rev. S. G. Dodd, who appears to have a good congregation, a large sabbath school, and a very efficient choir.

I came to Keswick Ridge a fortnight ago with Mr. Black, who remained here over sabbath, and then returned to Nova Scotia. The appearance of the country here is very similar to some of the agricultural districts in England. The people who are well to do farmers, are exceedingly kind and hospitable, and appear to take a lively interest in the cause of religion. They are very much attached to their pastor, and have recently built a fine new parsonage. It is now in contemplation to build a new Church.

My time here has been too short to enable me to give any account of the work; but I hope to make this the subject of another letter at some future period.

I am, Dear Sir,  
Yours Truly,  
RICHARD H. TAYLOR.

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## News of the Churches.

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### NARRATIVE OF THE CHURCHES FOR THE YEAR 1874.

Under the rule adopted at the last meeting of the Union, the returns are

for the calendar year last past, and not, as formerly, up to the month preceeding the *Union*. The Statistical Secretary makes no remark as to the wisdom and expediency of this change; but begs to



note that as revival work and gathering into the churches could not be reported at the New Year, because chiefly occurring later in the winter, the present report will be somewhat meagre in its details of spiritual work; the ingatherings of the previous spring, though chronologically within the scope of this paper, having been already reported, and therefore now more briefly alluded to. Sixty-four returns have been received. A number of churches have made no return. These latter are not mentioned in this paper, except where a change has occurred in the pastorate. A number of others send only figures. These are also omitted, except where the figures themselves reveal very interesting facts—as, for instance, any considerable accession of new members.

*Alton*—Rev. M. S. Gray resigned in spring, and the pastorate remained vacant at the close of the year. *Belleville* is without a pastor. *Bowmanville*—Five members added by profession. *Brantford*—Rev. J. Wood resigned 1st Sept., to assume duties of General Missionary Agent and Editor. Rev. E. C. W. McColl began his labours in November. A great refreshing among the churches in the town at the end of the year, in which this church shared. *Brigham*—The pastor, Rev. C. P. Watson, is cheered by ten additions to the church on profession, and by harmony, Christian deportment, and willingness to labour, on the part of the members. At *Cowansville*, under the same pastorate, the year is reported as one of quiet progress. Twelve additions by profession. The church edifice has been painted, and thoroughly repaired. A new station taken up by request. Other applications for occasional services. *Caledon, South*—Rev. James Davies, who been labouring in this church as a missionary for two years, was ordained as pastor in the latter part of the year. The pastor "felt encouraged in the Lord's work." *Cold Springs*—In the early part of the year, Rev. Jas. Howell settled as pastor; two out stations he took up had to be abandoned when winter came on, but he was looking forward to taking up two others nearer home. Two young men have gone to the college; their loss is much felt in the Sabbath School. A

new church is to be built the present year; congregations good; and increase of ten in the membership. *Colpoys Bay*—This church has been absorbed in the new organization at *Wiaraton*, a village two miles away; and in the list of churches the latter name will alone be used. *Douglas*—Vacant at the end of the year, as Rev. E. Barker's temporary oversight was brought to a close, that he might devote himself to Fergus and the new cause at Elora, leaving this church and *Garafraxa First* to form a separate field. *Danville*—Rev. G. T. Colwell resigned the pastorate at the end of the year. Eight deaths during the year, six of them old tried members. A new church is to be built, to cost \$4,000, all of which is subscribed; and the church will not invite a new pastor till the house is completed: meanwhile, frequent preaching from Mr. Colwell. *Edgeworth*—Rev. W. Burgess, pastor, mourns over the spiritual coldness of the church. The spirit of his report is, "No revival—no increase—no Protestant population to work on. Will the churches pray for us?" The house, new clapboarded and painted. *Embros*—Rev. J. Salmon. A country church of large membership, with twenty-three new members received on profession; new parsonage, stable, etc., finished. As to spiritual things, the pastor says, "We are going on happily in the Lord." *Erin, North*—Vacant, supplied most of the year by Rev. M. S. Gray; cause stationary; members inactive. At the end of the year hoped to obtain a pastor immediately, in connection with *Alton*. *Eaton*—Rev. E. J. Sherrill; supplied last summer by Mr. W. H. Warriner, student. A number of conversions; seven added on profession during the year; pastor's health through the winter somewhat improved. *Fitch Bay and N. Stanstead*—Rev. L. P. Adams. The pastor says, "Nothing very striking, a year as usual of hard work, with some trial, and some little encouragement, a few hopeful conversions." *Fergus*—Rev. E. Barker. Railway changes, and closing of some factories in the town, have caused the removal of many members. The pastor, as soon as relieved of the charge of *Garafraxa First*, began regular Sabbath services in Elora, where, as

the year closed, it was decided to organize a church. *Frome*—This church has been more than a year vacant in its pastorate, with partial supplies. It is hoped they may soon secure a pastor; perhaps in connection with *St. Thomas*, a growing centre of trade and population, with some Congregational families. *Forest*—Rev. R. Hay. It has been hard up-hill work here, but prospects at the end of the year were considered somewhat brighter. *Garafraxa First*—Vacant, Rev. E. Barker resigned in order to take up *Elora*, at the end of the year. An excellent Bible class of thirty members, taught by one of the deacons; another deacon, in his own neighbourhood, conducts a Sabbath School. At a revision of the church-roll, the names of a number of non-resident members were erased; membership united and somewhat numerous. *Georgetown*—Rev. J. Unsworth. Things very quiet; but hoping and praying for a revival. *Guelph*—Rev. W. Manchee. Special services in the beginning of the year greatly blessed; all the institutions of the church flourishing. The Word has been greatly blessed to edification and salvation. Fellowship meetings prosper; thirty-four added on profession. The commodious stone church has been improved without and within, seats upholstered, spire finished, etc., at a cost of \$2,500. Several of the late improvements were made at the cost of individual members. *Granby and Abbotsford*—The latter is a branch church, and as the members claim to be a part of Granby Church, they will be considered as one. Since Rev. J. Shipperly's removal, no services had been held at Abbotsford. Hearers are increased; some have been gathered in, and others are enquiring. An excellent and commodious parsonage to be built. Rev. D. D. Nighswander, pastor. *Hamilton*—Rev. H. Sanders. Lecture room building. Ten additions on profession. *Inverness*—No pastor for many years; supplied by students in the summer; greatly isolated, yet members working together in much harmony.

*Kingston*—Rev. K. M. Fenwick. The "Quarter Century" celebration, in connection with Mr. Fenwick's pastorate early in 1874, has been before referred to. During the year, nineteen were

added to the church, while, including one death, twenty-seven ceased to be members, twenty-three of them forming a new church in another part of the city, so that with a temporary reduction of eight in the membership of this church, a new church has been added to the list. The extensive improvements formerly reported in progress, were completed during the year. *Kingston, Bethel*—Rev. W. M. Peacock, pastor. This new church, organized in May, 1874, reports at the end of the year a membership of eighty-one, with a Sabbath School of eighty scholars. Worship for the present in a rented building. *Lanark, First*—Rev. R. Brown. Many members tried by failure of their crops, through grasshoppers. Soil poor, and population inclined to decrease through continual removals. One deacon and family removed away. Son, however, gone to Bangor, to study for the ministry, so not all loss. Pastor has a good hold on the young people. Congregation and Sabbath School continue good. The latter is no more to be closed in winter. *Lanark Village*—Rev. J. Brown. During last half of the year, a deeper interest in the prayer meetings. Sabbath School improved, as also attendance at Sabbath evening service. The Messrs. Brown have been very active in their county in Sabbath School conventions, etc. Influence thus gained, and work thus performed, always re-acts with good effect on the churches. *London*—Rev. R. W. Wallace. Church growing in Christian grace and effort. Towards close of the year a very sweet revival. Many conversions. Fifty added during the year, thirty-six on profession. Westminster station still occupied. "Longing for rain." The church has resolved on a new building, which will cost \$20,000; the best site in the city secured for it. Much and increasing assistance from members in spiritual work. Conversions in the Sabbath School. *Listowel*—Rev. E. Rose ordained as pastor. During the year, eighteen received on profession. As the year closed, matters, spiritual and, otherwise, had a very hopeful appearance.

*Montreal, Zion*—During the year, the Rev. J. F. Stevenson LL.B., was called from England as colleague with the pas-

tor, the Rev. Charles Chapman, M. A., and services were commenced in the Gymnasium building, in hope thereby to raise in due time a second church. The services of the Rev. George Anderson were also secured as assistant for Shaftesbury Hall mission. The many institutions and charities of this church continue to be systematically and efficiently carried on.

*Montreal, Eastern*—In November, Rev. John Fraser resigned the pastorate, and the office was vacant at the end of the year. *Manilla*—Rev. D. McGregor. A most wonderful awakening in this field; it "came not with observation," yet we know that the wrestling prayers of the long-toiling pastor were mixed with it. Brethren McKay, Wood, Day, and others rendered all the assistance possible, in preaching and conversing with the anxious. At the close of the year ninety-five converts had joined the church, and the revival was still in full progress. To the God of Salvation be all the praise! In his own family circle—among young people he had instructed from earliest childhood—on every side—the pastor rejoiced over souls brought to Jesus.

*Martintown and Roxboro'*—Rev. D. Macallum. Wrought in connection with *Indian Lands*, from which latter we have only figures. The place of worship at Roxboro' is out of repair, and not used at present. The veteran deacon Christie reports from Martintown that Mr. Macallum has never missed an appointment, and has always a full house. A very profitable and harmonious union prayer meeting is carried on by the members in connection with two other churches in the place.

*Markham and Unionville*—Rev. R. Bulman. Much weakened a year or two ago by removal of several members, and much discouraged thereby. Slowly recovering. Peace and harmony. Buildings at both places much improved during the year. *Meaford*—Vacant charge. Rev. C. H. Silcocks preached once each Sabbath the greater part of the year. Members scattered, scarcely any of them being now resident in the town. A neat brick edifice, yet little used. *Newmarket*—Church reorganized during the year; Rev. A. Shand, M. D., pastor. *New Durham*—No pastor for three years; people becoming scattered. Yet three

deacons are still reported, two of whom do a good S. S. work in a "Union" school. Among other discouragements is that of the annual Missionary Deputations having failed them. *Oro*—Rev. E. D. Silcox. This church, with Rugby and Vespra, will henceforth be self-supporting. Congregations and Sabbath School good. Several conversions in the pastor's Bible class. The blocking of the roads with snow hindered the holding of special services in the winter as intended. *Paris*—Rev. W. H. Allworth. Spiritual matters somewhat less lively. Much attention diverted to schemes of church building. Losses from deaths and removals. The pastor says, "With unwavering confidence in God, but very shaky in respect to ourselves, we move on another year. . . . God will bless us when we are ready for the blessing. . . . To us belongs shame and confusion of face that we are not blessed more largely." *Pine Grove*—Several brought to Christ in the beginning of the year. Church became self-supporting four years ago, somewhat prematurely perhaps, and has found difficulty in its annual balance sheets. Considerable debt yet on parsonage. *Quebec*—Rev. H. D. Powis. A year of more than usual encouragement. Congregations very good. Three additional deacons chosen. Week night services well attended. The pastor adds, "I hope the people have risen nearer to the Lord. We have many dear young men, of whom I have great hopes in regard to their usefulness. We have lost four devoted Christian women by death. But our people die well. Just closed eighteenth year of labour in this city. They have all been years of unity and peace." *Rugby*—Connected with Oro. The pastor says, "A year of marked prosperity. . . . A good number of additions to membership. The congregations have kept up with increasing interest. Most of those who have united with us are heads of families. . . . We are looking forward to a larger ingathering of the young people." One young member has entered the college, to prepare for the ministry. *Sarnia*—Rev. W. H. A. Claris. Fifteen added on profession. Older members refreshed. Opposition to the church on the part of other pro-

fessors ceased. Efforts of the members for the welfare of the town blessed. Members generally ready to work. Ladies active in raising funds to improve the place of worship. *Scotland*—Rev. W. Hay. Peace and harmony. Deeper interest in the services of the church. *Sherbrooke*—Rev. A. Duff. Removals of leading families: yet other families have come in. Ten added on profession. Finances satisfactory. Church and "chapel" painted and decorated. Sabbath school flourishing. Pastor's Bible class well attended. The pastor says, "Our spiritual state needs reviving. We are crying out for a baptism of the Holy Ghost. In *Lennoxville*, we suffered by the late fire. Our meetings are held in a school-house, which is very uncomfortable." *Stratford*—Rev. W. H. Heu de Bourck. Membership growing. Nineteen received on profession during the year. A vigorous effort was made by the pastor to lighten the debt on their beautiful new church. \$1,400 net collected in U.S. *Saugeen*—Indian church, W. Walker, native evangelist. Two converts received during the year. Two regular preaching stations, with frequent prayer meetings. A number of praying men in connection. Supported by the Indian Missionary Society. *St. Catharines*—A new church, organized 22 December, with sixteen members. *Stouffville*—Rev. B. W. Day. At the end of the year the new brick church was nearly finished. Yet spiritual work had not been neglected; the people, the pastor says, "have been praying and labouring in the various departments of church work, with about the same energy as heretofore." *Speedside*—pastorate vacant. Supplied by Rev. M. S. Gray.

*Toronto, Zion*.—Rev. S. N. Jackson, M.D. Reported as a year of unbroken peace and active church life, and of marked spiritual progress. 70 added to the Church—55 by profession. *Toronto, Bond St.*—During 1874 (19 April,) the Church completed its first quarter-century; commemorating the event by special services, and the publication of a memorial volume. The Pastor, also (1st Oct.) fulfilled his 20th year of service with the Church. The pastor was made the recipient of two generous gifts

from the church. The "Benevolent Fund" has wrought admirably during its year of trial, the proceeds being \$1,070. The two Sabbath Schools are supported by it; and aid is given to denominational Societies. The schools doing well. During latter part of the year, church shared in the benefit of the spiritual awakening during Mr. Varley's visit. *Toronto, Northern*.—Rev. J. A. R. Dickson. 27 added during the year by profession. At a revision of the Roll, the names of a considerable number of non-resident members dropped. School-room enlarged and much improved. Spiritual life in the church has been steadily increasing. Amongst the 29 members received into the fellowship, 13 are scholars and teachers in the Sabbath schools. The financial position of the church has improved during the year. *Turnberry*.—Vacant. Rev. S. Snider removed to Michigan. Supplied by a student for a few weeks in the latter part of the year. *Thistle town*.—Connected with Pine Grove. Sabbath evening service maintained; but people few, and no general interest in the services. Sabbath school good. *Vespra*.—Connected with Oro. Some of the most active members moved away. Financially therefore, weaker. Congregations have been very good. The pastor says, "We need more spiritual life. There is too much worldliness. The demon of Intemperance injures us. However, we are not without encouragement." A young member has gone to the College. *Warwick, Zion*.—Connected with Forest. At the date of report the pastor says, "Hard work. Church awake. A glorious work of grace in progress." *Waterville*.—Rev. G. Purkis says, "I have endeavoured to be faithful in sowing the seed, and long to see the harvest. The new arrangements of reporting, makes things look worse than they would; as we had received members immediately before the commencement of the year, and immediately after its close. I am trying to arrange with some of the brethren to assist me with a series of meetings." *Warton*.—A reorganization at Colpoys Bay. At the close of the year the church invited Rev. R. Robinson as pastor, who began his labours with the new year.

SUMMARY OF STATISTICS, 1874. *Present Membership :*

Sixty-four returns have been made. It is difficult to obtain returns from churches without pastors; though in every case blanks were repeatedly sent by the Secretary. An unusually large amount has been laid out in building and improving places of worship. The admissions to Membership on Profession, though larger than in any previous Report (531,) do not include the ingatherings of the last five months, which have been so abundant. Some apparent discrepancies in the figures—such as the totals of "Membership," and the totals of "money raised," are explained by the fact, that in some cases the "totals" only are given in the returns from the churches. In all cases I have verified the additions—sometimes necessarily correcting them; but in two or three instances where the combined number of male and female members did not agree with the "total" as given, I have put them down as I found them—supposing the "total" to be correct, and the other an oversight I could not remedy. I have had much trouble with dates. They are in some cases variously reported from year to year. It is hoped our brethren will be careful and correct in these matters; and that they will fill in all figures, instead of making the convenient, but unwelcome note, "see former report." The principal figures are appended, compared with last year.

	Reported 1875.	Reported 1874.
Pastors in office.....	55	55
Churches.....	90	89
Regular Preaching Stations.....	115	113
Total ordinary attendance at all Stations.....	12,260	12,820

*Additions to Membership :*

By Profession.....	531	276
By Letter.....	140	165
Total.....	671	441
<i>Losses :</i>		
By Death.....	58	49
By Letter.....	141	111
By Excision.....	76	101
Total.....	275	261
Net gain .....	396	180

Male.....	1,670	1,647
Female.....	2,685	2,756
Total.....	4,702	4,658
Sabbath Schools....	71	76
Teachers and Officers.....	710	744
Scholars on Roll..	6,308	6,401
Pastors' Bible classes.....	14	15
No of Members... ..	402	458

*Baptisms :*

Infant.....	268	306
Adult.....	78	19
Church Edifices.....	82	81
No of Sittings.....	21,345	20,610
Value, including land.....	\$322,880	332,235
Parsonages.....	19	20
Value, including land.....	\$21,655	25,500
Total value of church property, debts deducted.....	\$350,700	355,382
Amount raised for local church objects.....	\$64,357	55,101
Amount raised for Denominational objects.....	\$8,827	8,976
Amount raised for Foreign, French and Indian Missions .....	\$1,777	1,852
Amount raised for other Benevolent and Religious Societies... ..	\$4,981	7,629
Total amount, as reported.....	\$80,921	73,488

W. W. SMITH,  
Statist. Sec.

GALT.—The (late) Methodist New Connexion Church, in Galt, presented a curious scene on Sunday morning last. The congregation usually worshipping there having long since determined not to enter the new Methodist Union, and having applied to the ministers of the Congregational body to be organized as an Independent Church, had invited the Rev. John Wood, of Toronto, the General Superintendent of Congregational

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We are pleased to see that the remarks of the Rev. Mr. Chapman at a previous church meeting, reported in the April issue, as to his confidence in the ability of the church not only to maintain, but vigorously prosecute its work, is thus being so fully verified, and as long as the present happy unity of action continues, his hands will be strengthened and the future made full of hope.—*Com.*

FRANKLIN, QUE.—The ladies of the Congregational Church, Franklin Centre, Que., got up a concert and ice-cream festival on Wednesday evening last, which was in every respect an entire success. Especially were they indebted to No. 1 Troop of Cavalry, from Montreal (having been in camp here for a few days past), several members of which, through the kindness and leadership of Lieutenant McArthur, formed themselves into a choir, and during the evening sang, in good style, a variety

of patriotic pieces, which were all enthusiastically received and frequently encored. We have likewise to acknowledge our indebtedness to the choir from Chateauguay, N.Y., the members of which displayed great taste and ability in rendering their selections. Readings were also given by Mr. Scriver, M.P., and Mr. Cossar. The town hall was decorated for the evening with military colours, &c. The chair was occupied by Colonel Fletcher. The highest expectations of the committee were realized.—*Witness.*

BROOKLYN, N. S.—The ladies of this Church have recently purchased a new Cabinet Organ at a cost of \$200, they are lighting the building anew throughout, and have voted \$50 for painting and further internal improvements. We trust they will not be long without a pastor to break to them the bread of life.—*Com.*

## Official.

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

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

It is requested that during the absence of the Secretary in England, to the date of September 14th, all communications appertaining to his department be ad-

dressed to the Rev. Dr. Wilkes, Montreal, by whom they will be attended to.

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

### CONGREGATIONAL PROVIDENT FUND.

Montreal, 16th July, 1875.

As I am leaving home for a few weeks, I send amount received since last acknowledgment, which please insert as usual. Guelph Church..... \$11 06

I would renew my reminder to Beneficiary Members, only two of whom have responded to my previous memorandum.

J. C. BARTON.

Treasurer W. & O. Fund.

## Home and School.

"SHALL YOU HAVE ANY JEWELS  
IN YOUR CROWN?"

The following story was related at a recent meeting of parents and children in Sheffield, held in connection with

Messrs. Moody and Sankey's services there:—

A young lady was preparing one evening to go out to a ball, and her little sister, about seven years of age, came unnoticed into the room, where her maid was as-



sisting her to dress. After watching for a while what the maid was doing, the little girl crept under the chair, and began to put her little fingers through her sister's long hair, and play with some jewels that were shining there. By-and-by she went in front of her sister's chair, and, looking up into her face, she said—

"Sister, shall you have any jewels in your crown?"

Oh, what a question that was! The Lord had sent the little girl to lead her sister to Jesus. The words rang in her ears, "Shall you have any jewels in your crown?" She could not get them out of her head.

She finished her dressing, went downstairs, and drove off to the ball. But there her little sister's words came back to her mind, and she could not get rid of them. She had no heart for the music and the dancing and the gaiety all round about her. So she ordered the carriage, got into it, and went back home again.

The moment the door opened, she flew up stairs, and found her way to the room where her sister was sweetly sleeping. She could sleep undisturbed, because she was resting on Jesus, and the angels were watching around her bed; for they encamp round about all the Lord's children.

The young lady went up to her little cot, stooped down over it, and clasped her little sister, and said—

"Darling, you shall have *one* jewel in your crown, at least."

That was the turning point in her life. The little girl had been blessed by the Holy Spirit to the leading of her elder sister to Jesus.

Will not some of you try and do the same? How blessed to be permitted to lead one soul to the Lord Jesus Christ! And a little child may do it. That is the way to praise the Lord, as well as to come ourselves to Him. We cannot help speaking about Him, if our hearts are full of love to Him. And He will teach us what to say.

#### WHICH?

"Yes, mother, I know; but then, you see, my good feelings only last half a jiffy.

So said my boy to me one evening, in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on to the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, and the cars will go on safely.

"So with the heart. It takes only a moment to pray sincerely, 'Lord save me.' It takes only a moment to say 'Keep me from this sin, O Lord.' It takes only a moment to say from the heart, 'Lord, give me Thy Holy Spirit; make me Thy child; do not leave me; let me not leave Thee.'

"On the other hand, it takes but a moment to say, 'Pshaw! what's t'ht use? I don't care.' It takes but a moment to say, 'I'm not going to be laughed at for being a Christian, I know.' It takes but a moment to drive the Spirit of God away, by simply diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track or on to the wrong track in a moment of time, and either run safely to the end of life by God's grace, or run swiftly and surely to destruction.

Is my soul on the right or wrong track?

#### A LIBERAL OFFER.

The following story used to be told by Rev. Dr. Bethune, of New York:

"Several summers ago, when I was upon my fishing excursion among the 'Thousand Isles,' it was my habit to assemble the fishermen on Sabbath mornings to preach to them. Upon one occasion, after our simple service under the trees, the men collected in a group and appeared much interested in the discussion. At last, one came over to me and said:—'Dominnie, we want you live here and be our minister; now, if you will, we will build you a church of sawed stuff.' 'But,' I answered, 'I'm not a rich man, and where I preach they pay me a salary.' 'O,' said my honest friend, 'we've fixed all that. If you stay we will give you a hundred dollars a year.