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THE

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## OUR CANADIAN FOREIGN MISSIONARY.

*(Concluded.)*

The enemy had overdone his work. The excommunication was a blunder; for it founded four Protestant churches the first year. And the previous measures had been equally blundering. For, remarkable as was the spirit of inquiry among the Armenians, it had been vastly increased by the measures taken to put it down. The enemies of a pure gospel had done an immense amount of gratuitous advertising almost from the first. The Romish Patriarch had (in 1836) tried his hand at a public denunciation of the missionaries and their books. Four years later, the Armenian Patriarch had issued a "bull," followed in a fortnight by a bull from the Greek Patriarch, both of the same description, and by an imperial firman apparently re-enforcing them, and in another six weeks by still another Armenian bull, with terrific anathemas. A Patriarchal letter had been sent to Trebizond in 1840, and in January, 1846, two successive and still more furious anathemas had been issued by the Patriarch in his official character, with the lights extinguished, and a veil before the altar, whereby the adherents of the new gospel were "accursed, excommunicated, and anathematized by God, and by all His saints, and by us." They were printed, and sent to all the churches. For six months continuously was this anathema kept dinning every Sabbath in the ears of the faithful, till cursing grew stale.

The missionaries wisely availed themselves of this rising interest, in tours for preaching, conversing, and distributing religious treatises. Messrs. Powers, Johnston, Van Lennep, Smith, Peabody, Schneider, Goodell, Everett, Benjamin, pushed forth to Aintab, Aleppo, Broosa, Harpoot, Sivas, Diarbekir, Arabkir, Cesarea, and various other places through the empire.

They soon found that they were in the midst of one of the most extraordinary religious movements of modern times, silent, and sometimes untraceable, but potent and pervasive. In every important town of the empire, where there were Armenians, there were found to be, as early as 1849, one or more "lovers of evangelical truth." The brethren had observed the constant increase of inquirers, often from a distance, and they had found, even in 1843, such a demand for their books as the press at Smyrna was unable fully to supply. In many places, as at Nicomedia, Adabazar, and Aintab, books and tracts began the work.

The preaching Services at Constantinople would be occasionally attended by individuals from four or five other towns, and at Erzroom one Sabbath (February, 1846) there were attendants from six different places. The Seminary for young men at Bebek (a suburb of Constantinople) drew visitors from great distances and from all quarters, as far as Alexandria, St. Petersburg, and the Euphrates. The native brethren also had been engaged in disseminating the truth, and the first awakenings at Killis, Kessab, and Rodosto, for example, were due to their labors. And thus, though the movement rolled on at last with great power and speed, the preparation had been long and broad, yet not without abundant and fierce opposition. Indeed the resistance was so common, sooner or later, that it gives only

a glimpse at the facts, to tell how, even at Constantinople, the brethren and one of the missionaries were once pelted with stones; how the little band at Nicomedia were at times compelled to hold their worship, somewhat like the early Christians and the Covenanters, in distant fields, and even after religious liberty was proclaimed, were abused in the streets, and had their houses stoned; how, at Adabazar, a Protestant teacher was put in chains and in prison; how at Trebizond the very women attacked with stones two of their own sex, as they returned from the preaching, and the husbands who protected their own wives were thrown into prison and the stocks, like Paul and Silas of old; how the mob at Erzroom burst into the house of Dr. Smith, and destroyed his books and furniture; and how, in 1847, Mr. Johnston was expelled from Aintab by the governor, and stoned out of town by Armenian school-boys and teachers, although the very next year Aintab became the seat of a church that grew with singular rapidity, and a great centre of Christian activity. These things died out only by degrees; not until after the Sultan had issued his firmans, first (in 1850) placing the Protestants on the same basis with other Christian communities; and again (in 1853) placing his Christian subjects on the same level with Mohammedans before the law; and yet once more (in 1856) granting full "freedom of conscience and of religious profession;" not until long after three Patriarchs, Stepan, Hagopos, and Matteos, had tried each to outdo his predecessor in severity, and the third of them had (in 1848) been deposed for financial frauds.

In the year 1849 the missionaries, with five native pastors ordained already, and with the clear recognition of the broad fields now white for the harvest, adopted a Report, setting forth to the native Christians the great duty of supporting their pastors and religious institutions, relieving the missionaries for other fields, and themselves engaging "in the further extension of the truth." Next year they turned and asked the home churches for twelve more missionaries, to oversee this wonderful uprising. For several years in succession the Board repeated the call for "twelve more missionaries." For two years six only answered. "From every part of the land," wrote Mr. Dwight, in 1853, "there comes to us one appeal, 'Send us preachers, send us preachers;'" and Mr. Schneider wrote home, "I almost fear to have the post arrive." Six other labourers responded in 1854; and the next year came the urgent call for "seventeen," to meet the great emergency.

The Crimean war for three or four years agitated the nation and the nations. But the spiritual reformation rolled on; it was a mightier and a deeper force. It was impossible for the missionaries to keep pace with the calls. The wonder is, that they could accomplish so much as they did. At one time (1855) they hurried five young students into the ministry before their studies were completed. But they felt and wrote that they were losing opportunities all the time. And they were right. Humanly speaking, it seemed as though with a sufficient missionary force the Armenian element of Turkey could have been carried everywhere by storm.

From this time forth the enterprise became too broad even to trace in this rapid way. If the whole movement shall ever be suitably recorded, the history of this reformation will be second in interest to no other that ever has been written. There are scores and scores of villages, each of which would furnish materials for a volume; and multitudes of cases that recall the fervour, faith, and fortitude of apostolic times.

The breadth of the movement began also to demand new missionary centres. The book depository, which had been on the north side of the Golden Horn, planted itself boldly (1855) in the heart of Constantinople; and six or eight boxes of books might be seen at a time, marked to "Diarbekir," "Arabkir," "Cesarea," "Aintab," and so on. The Seminary proved inadequate to the demand for preachers and teachers, and the organization of other seminaries about this time at Tokat and Aintab, indicated the time as not distant when there should be three missions, instead of one, in Asiatic Turkey. Indeed, Mr. Dunmore was writing, in 1857,

that "forty men" were needed at once, as teachers and preachers, around Harpoot; and Dr. Hamlin was urgently pressing the wants of the Bulgarians in European Turkey.

One of the most delightful instances of Christian magnanimity was displayed in England about this time. The financial troubles of 1857 in America had embarrassed the Board, and threatened serious embarrassment to this mission. Noble Christians in England, of all Evangelical communions, including ministers of the Church of England, came at once to the rescue. They formed the "Turkish Missions Aid Society," invited Dr. Dwight to present our cause in England, and raised money thenceforward, not to found missions of their own in Turkey, but to aid ours. At an anniversary of the Society in 1860, the Earl of Shaftesbury crowned this magnanimity of deeds by an equal magnanimity of words. He said of our missionaries in Turkey, "I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American mission. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that they are a marvellous combination of common sense and piety."

At this point, the enterprise, like a Banyan tree, changed its branches into new roots, and henceforth was reported as the Western, Central, and Eastern Turkey missions. The main feature of interest became that of sure but gradual growth.

The Western Turkey mission-field covers a region of singular historic interest. It includes alike the field of Troy and of the "Seven Churches." It probably saw the origin both of the Iliad and the Odyssey, and of the Apocalypse and the fourth Gospel. In its north-western portion flows the little river Granicus, where Alexander first defeated the Persian armies, and in its south-western part lies the once world-renowned seaport of Miletus, where Paul made his affecting speech to the elders who had come from Ephesus, that seat of the marvellous temple of Diana, and of the Church of the "Ephesians." The poor little village of Isnik, too small for a mission station, is all that remains of the Nicea famous for the Nicene Creed, framed in a council where Constantine presided—a city long the bulwark of Constantinople against the Turks, then the capital of the Sultan Solyman, and afterwards retaken by the first crusaders. The centre of missionary operations is the great city of unparalleled site and matchless harbour, rebuilt by Constantine, the object of six captures, and more than twenty sieges, the ignis fatuus that turned the first Napoleon towards Moscow rather than St. Petersburg, the long-coveted treasure of the Russian Czars, and the place of five great Christian councils. Broosa, another of our stations, is at the ancient capital of the Ottoman empire; and its castle is said to commemorate the time and the work of Hannibal the Carthaginian. Nicomedia, still another station, was once the capital of the Bithynian kings, the home of Diocletian when he ruled the Eastern empire, and the place where poison ended the life of Hannibal. One of the stations last occupied, Manissa, is the old Magnesia, where the two Scipios defeated Antiochus the Great, and won for Rome the empire of the East.

In this region, covered thick with historic associations, the twenty-four churches, with their thousand members, their twenty-nine pastors and licensed preachers, and their forty-five hundred enrolled Protestants, only indicate the deep undercurrent of influence now at work. A considerable body of missionaries are still furnishing the original forces. The press pours forth some fifty thousand volumes and thirty thousand tracts a year, in six different languages, including the English. Two "Evangelical Unions" of native churches and pastors have been formed, and the churches contribute already to Christian objects four thousand dollars a year. A theological seminary, and a ladies' boarding-school, now at Marsovan; two other girls' schools; training classes at Broosa and Sivas; Robert College, the indirect child of the mission, now looking out conspicuously over the Bosphorus, with its hundred and eighty students of seventeen different nationalities.

ties; and last not least, a band of lady missionaries finding their way into the homes and hearts of their sisters—these are some of the influences unfalteringly at work in the heart of the Turkish empire.

### THE AGE, AND OUR WORK IN IT.

The address from the Chair of the English Congregational Union, at Huddersfield, by the Rev. J. G. Rogers, was, as it was to be expected, a most masterly effort, in every way worthy of the occasion, and of the man. It is too long for us to be able to give our readers even an outline of the multifarious topics discussed, having occupied nearly two hours in the delivery. But we feel that we must give them at least a few extracts, as a *taste* of the good things contained in it.

Choosing for his subject "The Age, and our Work in it," after some introductory sentences he says:

"The condition of society at present, in its relations to religious thought and life is sufficient to stir the holy ambition of every man whose own faith in the Gospel makes him jealous of its honour and intent on its triumph. Possibly there are some who would say that it is enough to justify anxiety, if not alarm; and where there is a desire to anticipate not only the final issue, but all the steps of the process by which it is to be reached, or an impatience of all delay, which may easily be mistaken for a zeal whose only fault is that it is too impassioned, but which is really to be traced to a weakness of faith, that begins to doubt when it is required to wait, such feelings are pretty sure to arise. But surely the true Christian heart, which believes, and therefore does not make haste, can contemplate the wild excitements, the heated controversies, and even the daring infidelities of the age with a very different sentiment.

#### CHRISTIAN CONFIDENCE.

There are times when, standing on an exposed shore at the climax of a tempest, listening to the thunder of the waves, or watching them as they career in their wild fury and resistless power, we might fancy that we were on the eve of some terrible catastrophe in Nature. But it does not need even a living faith in God to inspire the confidence that the peril is not so great as appears, and that though some injury may be inflicted upon a district and upon individuals, the sea will soon return within its appointed bounds, the waves be calm and still, the earth smile once more in verdure and beauty, and a sky, on which not a solitary cloud appears, spread its azure canopy over all—that a few brief hours will suffice so to transform the whole aspect of Nature, that it will be difficult in the perfect peace which reigns around to recall the memory of the tempest, or to understand the anxiety which for a moment it awakened. A knowledge of, and faith in, the laws of Nature will enable a man, even in the crisis of the fiercest cyclone, quietly to watch its course with all coolness, to discuss its genesis, and with absolute confidence to anticipate its issues. It cannot be that we, as Christian men, have less faith in the promises and purposes of God relative to His Gospel. As in the natural world, the storm may threaten, may even be fatal to some house built on an outstanding cliff, which seems to court the attack it is unable to resist, but on the solid earth makes no impression; so in the spiritual, the rude waves may sweep away many of our cherished traditions and beliefs, but it is only as we identify these with the Gospel, and vainly fancy that the destruction of the one means the overthrow of the other, that we can look doubtfully to the future and its possibilities. Tempests which mingle earth and sea there may be, will be, so that it might sometimes seem as though another Æolus had unlocked his cave, and the unfettered winds, rejoicing in their unwonted freedom, had rushed out to do their worst. Even things that are esteemed strong may be roughly shaken, and appear ready to perish, and many of them may actually perish; but our communion with the Master must have been slight, and our trust in Him must be imperfect, if we can

doubt that He can hush even this angry tempest into calm, and constrain its fiercest waves to own His presence and obey His voice."

Then, after speaking of the Ritualistic controversy, so fiercely raging in England at present, he thus refers to Dr. Tyndall's address before the British Association :

"The late meeting of the British Association afforded, perhaps, the most remarkable illustration of the extent to which some leaders of the scientific world are prepared to carry their speculations, the more striking because it is not easy to see how their attack upon the popular theology had been provoked, or, indeed, how its introduction on the platform of a scientific association was to be justified. Science has not of late, at least, had any reason to complain of the treatment it has received from the religious world ; and as, on the one hand, there is no new position which it has taken up and finds necessary to vindicate against the attacks of a narrow dogmatism, neither, on the other hand, does it profess to have learned any new truth whose bearings on questions of theology it was necessary to expound. Guesses which hardly claim even to be theories, still less pretend to rest on established facts, and in venturing on which Dr. Tyndall himself tells us that he crosses "the boundary of the experimental evidence," are all that the President of the British Association had to offer for the solution of those mysteries of being to which he referred ; yet, in a spirit which scarcely seems to be scientific, he and his companions in arms throw out these mere conjectures, which, if they could be established, would undermine the foundations, not only of religion, but of morality itself, and they do it in a defiant and scornful tone towards all who may venture to criticize them, which shows that philosophers can display a bitterness as intense as that which they are so fond of charging against theologians.

#### SCIENCE AND THEOLOGY.

It is not, however, with the intention of bandying reproaches, which might be modified on both sides if the eagerness of the respective disputants did not prevent them from making due allowance for the strong feelings of their opponents, which dictate expressions often extremely injudicious ; still less with the purpose of discussing the views which Professor Tyndall and Huxley have propounded, that I notice their very able, very eloquent, and very pronounced addresses. My one object in this reference is to suggest the lesson which, as it seems to me, we have to learn from the attitude these eminent scientists are taking towards religion. To their resolution not to allow science to be hindered in her investigation by any barriers which theology may see fit to set up, or to be debarred from presenting the conclusions to which her researches and experiments have led, by the fear of any injury they might possibly do to the supposed interests of religion, we have neither right nor desire to object. We complain only when they attempt to extend the rule of science beyond her own proper demesne, and, having crossed the border which divides her territory from that of theology, to throw off that restraint which science imposes upon her sons, and to propound ideas for which not a shred of evidence is adduced, in a style which the speakers would be the first to condemn if it were adopted in any field of scientific enquiry."

Then, quoting Professor Tyndall's sad and most significant admission in regard to the unsatisfactoriness of his own theory, viz : "I have noticed during years of self observation that it is not in hours of clearness and vigour that this doctrine commends itself to my mind ; that in the presence of stronger and healthier thought it ever disappears, as offering no solution of the mystery in which we dwell, and of which we form a part," he says :—

"To me these words are deeply touching, and significant as they are touching. They are one of the most remarkable testimonies to the vitality and power of the religious instinct in the human soul, the earnestness with which it cries out after God—the living God—which it would be possible to find, or even to desire. They go far to relieve us from the necessity which we have been told would be laid upon the Church of constructing anew the argument for the being of a God, for they show that God does wondrously make

His presence felt without any of our poor attempts to vindicate His cause, and that even if the intellect of the world could do without a God, the heart could not be so easily satisfied. They seem, too, to indicate to us what our duty is : not to indulge in denunciation, not even to be greatly concerned to answer every new objection that may be urged, or to refute every fresh theory that may be started to account for the existence of the universe without the acknowledgment of a Creator, but rather to see how it may be possible to meet and satisfy the longings of human hearts hungering after God, but unable to understand the craving by which they are consumed. It is not logical demonstrations, or metaphysical definitions, which such spirits need. It is not a great First Cause, whose existence and attributes nature is to reveal to them, the Architect and Builder of this wondrous universe, whom they need to see. Even were we able to show Him to them, He might be—this God of Paley's clear, frosty logic—as dead, as distant, as devoid of all that could attract the heart, and command its adoration and love, as the forces which they see in action and of which they are taught to regard Him as the author. The mere Lawgiver might well be no more to them than the Law ; Himself, indeed, but another Law behind all the rest. To us the demonstration of the existence of the Creator seems complete ; but if we could go no further, and learn nothing more about Him, as profitless as it is complete. It is difficult to understand how any mind can entertain the idea that this marvellous system—with laws so numerous and complicated, crossing and recrossing each other, extending through so many different worlds and systems, and having their own conditions and limitations in each, only increasing in marvels if the doctrine of evolution be accepted—is self-created, its life self-quickened, its order self-ordained, its springs self-moved. I cannot consent to set aside as worthless this teleological argument, which has always exercised, and despite the impossibility of verifying its conclusions, will continue to exercise, this influence on the practical reason, the common sense of mankind. On the contrary, I maintain that the discoveries of science, instead of weakening, have strengthened it, and that if we could believe, as an anonymous speculator has suggested, that in a piece of granite there are latent powers out of which all varieties of vegetable and animal life might be developed, it would, if possible, be stronger than ever. Our conception as to the mode in which creative power has been exercised would be revolutionized ; but our belief as to the existence of that power would only be increased by indicating the proof of far-reaching wisdom in the mode of its employment."

Farther on he thus interprets the "oppositions of science, falsely so-called," and the cry of the great unsatisfied multitude, who are ever seeking for something the world has not to give them. "And yet, amid all this confusion and tumult, there is an undertone, which may at times be detected, of sadness, of felt want, of eager desire, more worthy of careful study than the loud notes of defiance which fill the air. It breaks upon us now as it were a wail of despair, now as a passionate reproach, now, it may be, as a mocking taunt, but ever we hear in it a cry of the heart for the God it needs but has not found. "Show us the Father," not "an eternal," not even an Omnipotent and Omniscient Power, the life and light of all this wondrous world we see ; but a loving God, a true Father, as he was manifest in Christ, seems to us to be the burden of that cry when rightly understood.

#### WHAT THE WORLD NEEDS.

Are we too sanguine in thus interpreting its sighs, its despairing wails, even its daring blasphemies ? If there be any such feeling, we may well ask ourselves whether we have done anything to produce this feeling, and whether now we always deal wisely with it ? Have we been true witnesses of God ? Is it possible that, if the Church had always faithfully represented His character, we should to-day have had to contend against the swelling tide of unbelief ? Can we hope to stem it except as we are able to show that the mightiest power for the elevation

of man, alike in the enriching of his intellect and the purifying of his heart, is faith in the living God; that there is no light which dispels the darkness which broods over life, its troubles and mysteries, like that which shines in the countenance of our Father who is in heaven; that to our spirits God is not a dream or a name, but a present help and unfailling strength; that in the assurance of His love is a peace which passes understanding, and in love to Him, the stimulus and support of virtue, a virtue which strives to be like Him, as he is revealed in Christ? Not to talk this, but to live it, to manifest the Father in the unselfishness, purity, and goodness of His children, to love righteousness and work righteousness, as the loving servants of a righteous God, and thus to make known to men the God for whom they are groping, if haply they may find Him, or madly defying, because to them He is unknown, is the service by which we may contribute to establish the empire of faith in a generation at present disposed rather to glory in its doubt.

Prof. Rogers would "judge very gently the errors" into which the strange tendency of some good men to cling to authority often betrays them. "Yearnings after Christian unity are so beautiful and noble in themselves, and so natural to Christian hearts fretted and wearied by perpetual controversies about the trifles which separate those who ought to be chief friends," that he thinks no one can help sympathizing to some extent with them. But every such scheme of comprehension as is now being proposed, he pronounces utopian. Such a scheme which "would leave not only ourselves—for it does not seem as if English Nonconformists were taken into account—but all who accept and glory in the name of Protestant, outside the limits of its comprehension; a scheme whose fundamental principle is essentially sacerdotal, and to which the sacerdotalists among ourselves are attracted in the hope of obtaining for their own orders that external sanction which, hitherto, has been so conspicuous by its absence; a scheme, finally, which, instead of healing any discords, would itself be only a new element of division," he declares could only end in disappointment and confusion. "What permanent fellowship there could be between old Catholics who are retreating from Rome, and new Anglicans who are advancing towards it, seeing that the dominant tendencies in both are like to carry them still further in the directions in which they are proceeding, it is not necessary to inquire. I only note that the alliance, so far as it succeeds at all, will tend to the strengthening of priestly pretensions, the suppression of individual liberty, and the intensifying of the opposition to the Gospel, on the part of enemies disgusted with the exaggerated importance attached to metaphysical propositions, on the one hand, and the remarkable skill shown in handling them so as to evade difficulties on the other."

#### MISSION OF CONGREGATIONALISM.

All trust in such defences against error as are sought in Acts of Parliament, rather than in the "living spiritual forces" of a true Christianity he regards as visionary and vain. And most cordially do we agree with Mr. Rogers that "the highest work we have to do devolves on us, not so much as Congregationalists, but as Christians associated together in Congregational churches, because we believe that they afford the best opportunities for the free and full development of spiritual life and power. Congregationalism is not with us a fetish, at whose shrine we are prepared to sacrifice either Scriptural truth, Christian unity, or spiritual freedom. So far as it affords facilities for personal religious culture, promotes the growth of pure Christian sympathies and the extension of grand Christian works, ministers to the glory of the Master and to the extension of His kingdom, so far is Congregationalism valued by us, and no further. If it could be shown that His work could be done more efficiently under another system, we certainly should not sacrifice the glory of our Master to the triumph of our polity. If Congregationalism be not for Christ, we have no desire to retain its forms.

To those who are engaged in the same grand enterprise, we desire to stand in

the relation, not of rivals or competitors, still less of antagonists, but of cordial allies. The Free Churches of England can have no ground of opposition to each other, and they who would sow seeds of division among them are enemies of all. We have common adversaries, and we have a large number of common principles, and if we have sectarian principles as well, which Christian charity does not require, and which loyalty to truth would forbid us to conceal, that is no reason why we should indulge a sectarian spirit, and labour for the extension of a party rather than for the glory of our common Lord and our common faith."

We must reserve for next month Mr. Rogers' manly and noble utterances about preaching and the ministry for the times. We give his closing sentences: "Our time for labour is very short, our powers very limited, our service at best but very small, ourselves but as drops in the ocean of being. As we talk of our purposes, and plans, and hopes, we are overwhelmed by the sense of our insufficiency, and hear our words echoed back in notes of derisive laughter from the mighty hosts of evil we have to meet. And their scorn, be it ever so bitter and mocking, would be deserved if we thought of ourselves as anything but poor links in that chain of instrumentality by which God is accomplishing His grand design. Our one confidence is that His purpose will be fulfilled. The world will be redeemed, and our Lord will be its Redeemer; and in that day, when the Hallelujahs of the heaven and earth shall proclaim the victory of the Lamb, it will be given to us to rejoice that even our labour has not been in vain in the Lord."

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## ROME AND HER EXPOUNDERS.

BY THE EDITOR.

Archbishop Lynch, of this city, has apparently been very much disturbed of late by what somebody has been saying about the Holy Mother Church, and has been treating the citizens of Toronto to an authoritative exposition of her teachings, in a Lecture, in St. Michael's, which has been reported in the city press. We say "authoritative," but really we are perplexed to know whether it is so or not; for if "infallible" Popes can contradict and anathematize one another as they have done, how are we to trust the words of a sinful and fallible man like Dr. Lynch?

We presume, however, that the Archbishop will be accepted as an authority by all the faithful in Canada, and as there are in his lecture "things new and old," which are not often expounded to heretics and schismatics, and some things which if true, we would like to know more about, we lay these before our readers with a view to a more critical examination of them.

We are glad to learn from his Grace that the "anathema" of the Church of Rome, which in the days of the Holy Inquisition and of Queen Mary of England meant fire and faggot, and rack and thumb screw, now means "cut off, separated—not accursed, but deprived of the privileges of the Church." Will his lordship kindly tell us how long it is since this change in its meaning took place, and whether it might not revert to its former sense, if the Church only had the secular arm to back her again? We should like, further, to have him give us a lecture shortly on the terms of the "major excommunication," pronounced not long ago on the enemies of the Church, and published in this Magazine. Very mild, isn't it? But then, Dr. Lynch says it does not mean anything—so let it pass.

The Reverend Lecturer sneered at the great Protestant right of "liberty of conscience," and caricatured it as "the liberty to believe as much, or as little as you like, provided you don't believe as much as the Catholics." Well, we don't admire the definition, for we take it to mean the very opposite, viz.: the duty of believing all that God has declared in His Word, after patiently and prayerfully striving to arrive at its true meaning. But if we are not to interpret the Holy Scriptures for ourselves, who is to do it for us? The priest? And who is he but

a fallible man like ourselves? The church? And who is the church? And what does she teach? Perhaps Dr. Lynch will tell us what the church taught on the subject of Papal infallibility, the worship of images, Auricular confession, the Real presence, and the Sacrifice of the Mass, in the first or second century, and then compare it with her teaching in the tenth, sixteenth, and nineteenth centuries! Was it always the same? And if not, when was the church right—now, or then? And if it were always the same, cannot God speak as plainly and intelligibly to us in His Word, as any church can do? “Who hath made man’s mouth?”

His Grace surprises us much more, however, when, referring to the circulation of the Scriptures among the people, he says, “Catholics are accused also of keeping the people in ignorance, not permitting them to read the Bible. This is simply untrue. There is scarcely a Catholic house in Toronto where you will not find the Bible on the table.” A most astonishing statement truly! Will Dr. Lynch, then, give the Upper Canada Bible Society permission to place a copy of the Bible in every Catholic house in which it is not found? Will he allow his people the use of even the Douay version, “without note or comment?” Alas, no! for he immediately adds:—“We do not allow the Catholics to interpret the Bible according to their own fancy; they must take the interpretation of it from the Church,” and attempts to justify the restriction by quoting the words of Peter, that “there are some things” in the Epistles of St. Paul “hard to be understood, which the unlearned and unstable wrest, as they do the other Scriptures, to their own damnation.” His Grace conveniently forgets that other verse, in the same Epistle of Peter, in which he tells them, “We have also a more sure word of prophecy; *wherunto ye do well to take heed, as unto a light that shineth in a dark place.*”

But if the Archbishop is so favourable to the circulation of the Scriptures among his people that “there is scarcely a Catholic house in Toronto” without them, will he tell us who kept them out of Spain and Austria, and Italy so long? And if the faithful in this city are so well supplied with good “Catholic” Bibles, how is it with the faithful in Rome? Has the Holy Father there looked as well after his flock as the Archbishop here? Or if he reply that in Rome not one in ten of the people could read the Scriptures if they had them, which is all too true, by whom have they been kept in ignorance, and why?

It is some comfort to us to know that good Catholics are not required to believe that “all called Protestants, as soon as they die go to perdition. This (he declares) is simply false. We judge no individual, whether Catholic, Protestant, Jew, or Pagan. The future lot of man is known only to God, and to those to whom he may reveal it. We know not what may pass between the soul and God at the moment of death;” though he rather disappoints the hopes he has excited in us by telling us immediately after that St. Paul includes “heresy” amongst the sins that exclude from eternal life. Where now do we stand? Are we not “heretics?” holding the very same errors for which hundreds were burned at the stake in England in Queen Mary’s time, and hundreds of thousands have suffered imprisonment and death at the hands of the Inquisition in Spain and Italy? And then, what about the doctrine of “extreme unction?” Even good Catholics cannot be saved without that, and how then can “heretics?” One of the saddest parts of Dr. Lynch’s lecture is that in which, after describing the mode of administering the rite, he speaks of the necessity of this holy unction. “What superstition is there in this? Oh, what a cruelty to deprive the sick person of this beautiful means established by Christ and promulgated by St. James, for the remission of sins in that awful hour when the soul is about to appear before God, to be judged for its actions. A man gets a sudden death. He stands on the railroad track, he sees the cars coming, he is in sin—poor man!—but he has time to raise his heart to God and ask for mercy, and to repent of that sin; but his contrition, unaided by the sacrament is not strong enough to obtain his forgiveness. The cars pass on; the man still breathes; the life is in him. The priest is sent for. He anoints him, and that sacrament

applies to his soul the merits of the sufferings of Christ. 'And if he be in sin, his sin will be forgiven him.'

But what if the priest do *not* reach him while he "still breathes?" And yet even the very Archbishop himself is exposed to this awful contingency of dying suddenly without receiving that sacrament which alone "applies to the soul the merits of the sufferings of Christ! Well may such a Church teach her votaries to pray for deliverance from "sudden death!" The "cruelty," as it seems to us, is not in "depriving the sick person of this beautiful means," but in taking away CHRIST from the people, and offering them "the sacraments;" in giving them a stone when they ask for bread!

Dr. Lynch says again:—"We are accused of image-worshipping, of worshipping the saints and the Virgin Mary, and of paying divine honours to relics. All these allegations are simply untrue and absurd. We pay no divine worship to any except to God. We venerate the Saints as friends of God, and give them that secondary honour which is due to dignity and rank. We are told, 'Honour thy father and thy mother,' and the king, and magistrates, and rulers, and this secondary honour, though in a higher degree, we pay to the Saints." His reply is (as Dr. Lynch himself admits in speaking of the Pagan Sallust) almost precisely the same as is given by the more intelligent idolators among the heathen. But do the common people so understand it? What *must* be the result, when they are taught to pray ten times to the Holy Virgin,—*"Ave Maria!"*—for one *"Pater-noster"* to our great Father in heaven! Besides, what likeness is there between the "honour" due to a parent, and the prayers offered to the Virgin and the Saints? Does Dr. Lynch daily prostrate himself before his father's bust, or his mother's picture, and pray to it? And once more, and more important still, does not the Bible say of such acts of devotion, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above," &c. "Thou shalt not bow down thyself to them, nor serve them &c." But we had almost forgotten that the existence of such a prohibition in the Bible, and its exclusion from the Roman Catholic *catechism*, is one of the reasons why Rome doesn't wish her people to possess the Word of God.

The worship of saints, and of the Holy Virgin, is just one shade less absurd than the worship of gods of silver and gold, and only one. For, after all Dr. Lynch's specious arguments in favour of it, on the ground that the angels in heaven "know when the sinner repents on earth," and that the Virgin and the saints may know when the sinner prays, there still remains the fact that unless the saints whose help is implored be more than human, they cannot attend to the prayers of thousands and millions of men and women, in all parts of the earth, at the same moment of time. The Infinite Mind alone can do that!

"We are accused," he says, again, "of holding damnable doctrines, such as, that a priest by his own power can forgive sins; that the Pope can grant indulgences to commit sin; that indulgences remit actual sins; and that for a fair sum of money the Catholics can get permission from their priests to do very many evil things. This, certainly is damnable doctrine, but, thank God, it is not ours. No man can forgive sins of his own authority. All remission of sin must come from God. No sin ever was, or ever can be, forgiven without true repentance. No power on earth can permit any man to do wrong. Indulgences mean the relaxation of temporary punishments due to sin when the sin has been remitted by the sacrament of penance, but indulgences remit no sin."

For once we agree with His Grace; the sale of indulgences is "damnable doctrine," and more damnable practice. Tetzel sold them in the 16th century, however, by authority of Pope Leo X, and we can furnish the Archbishop, if he desires it, with a "price list" of the particular sins for which he was authorized to grant indulgences, and "plenary remission," in the name of the Holy Trinity! *Perhaps* Rome has changed since then,—perhaps not. But we cannot follow Dr. Lynch through all the points discussed in his lecture. His arguments for the celibacy of the clergy, however, and the gratuitous assumptions with which he starts out, demand

a passing word. St. Paul, he says, was an unmarried man, and it is well-known that the Apostles left their wives to follow Christ, and that their example was followed by their successors in the sacred ministry. But as a matter of discipline the Church, he says, should have its volunteers of a higher order than those of the world.

Marriage, then, is no longer "honourable in *all*;" there is a "higher order" than "benedicts," and that is the Benedictines! "Higher order," indeed, when God says it is not good for man to "be alone," and made woman to be "a help meet" for him! Has the Archbishop never read in the first Epistle to Timothy, Paul's warning against some, who, in the latter times, should depart from the faith, "forbidding to marry?"

As to his defence of the doctrine of the Real presence, he says the words of Christ are very plain—"This is my body." Undoubtedly, and nobody ever misunderstood them as Dr. Lynch does, until the primitive simplicity of the Gospel had been lost among the innovations of Rome. Jesus said, also, "I am the door," and Paul said of the rock of Horeb, "that rock was Christ," but neither of them meant their words to be taken literally. We must use our common sense as well as pray for Divine teaching, in our interpretation of Scripture, but that, it seems, is not permitted to the adherents of the Catholic Church.

The Doctor, however, speaks wholesome truth in the following sentences, with which we must close. "I fear the number of those who are living in this state of what is called invincible ignorance of all the doctrines of Christ is not the greater number of Protestants. Many do not take a sufficient interest in religion and in the welfare of their souls, and lead a worldly life. They neither seek nor knock; and were God to reveal to them His divine truths, they would not have the courage to renounce themselves and follow Him. They are simply worldly-minded people who embrace a religion merely for appearance sake, and go to Church to act like others, but who put no restraint to their worldliness or to their passions. Those, if they do not repent and change their lives, will not be saved." The only word we need add to the above is, that simple faith in the atonement of Jesus alone can cleanse the soul from sin and save it from death, and without that all our tears and efforts to "change our lives" must be in vain.

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## OUR AGED AND INFIRM MINISTERS.

It is a lamentable fact that many such are left in the evening of life, without the means of necessary, much less comfortable, support. Desiring the blessed work of the pastorate, they have turned aside from other inviting and more profitable professions to that of saving souls from death and training them for the joys of heaven, the inheritance of the saints in light. They toil on year after year with small salaries, less than those of many mechanics, unable to make any provision for the winter of life, when those that look out of the windows are darkened, and flesh and heart are failing amid the sorrows and infirmities of age. Now, the common principle of humanity, not to mention Christian sympathy and obligation, with all the ties of brotherly love, should compel us to place these worn-out veterans above the evils of poverty, by providing for them an honorable maintenance until the Master calls them to the heavenly inheritance. These men have been watching for souls; many owe their present hopes and future bliss to their instrumentality; and the words of warning, of instruction and of comfort they have spoken all demand that we should esteem them very highly in love for their work's sake. And now they have almost finished their course and kept the faith, shall we with ingrate apathy leave them to suffer and to want! The Lord of the Vineyard whom they have served does not require further labour of them, but He does require of His Church not generosity but justice on their behalf. As they have borne the burden and heat of the day, He requires of His people that

they should have the rest and refreshing shade of the evening, undisturbed by the perplexing cares and ills of poverty.

There is a story of an ancient king who once gave his subjects a wise lesson on the treatment due to the aged and dependent, of which we shall do well to take heed. This king had caused a belfry to be erected in one of the public squares, and a large bell to be suspended there. When any one of his subjects felt himself aggrieved or injured by another, he had only to ring this bell and call the wise men together, when he should receive justice at their hands. Now, sad to tell, it was so often used that after a time the rope broke, and was lengthened by a long piece of wild grape vine. Once, in the early dawn of the morning, the whole city was aroused by abrupt and violent ringing of the bell of justice. Crowds of people, among whom were the wise men and judges, flocked together, and there they saw, in the vain effort to obtain nutriment from the withered vine, what was a once valuable, but now worn-out horse, gnawing eagerly at the fibres. Each eager grip of the starving steed at the withered, dried-up grape vine, produced the clanging noise which had called the people together. The king pronounced the ringing perfectly proper and right. It was no false alarm, but the assertion of a rightful claim by the neglected and half-starved animal. Having ascertained that the creature had long been a faithful servant both in the battle-field and chase, he gave charge to the wise men, to see that justice was done, even to a horse. It was therefore decreed "that the knight whom this horse had served in his youth and strength, should feed and protect him in his old age."

This sentence the king then confirmed under a heavy penalty, so that henceforth no worn-out animal in that city was forced to sleep unsheltered on the common, or to gnaw at withered grape vines for his sustenance. Here is a beautiful lesson with an important moral. For if this king so long ago cared thus for a helpless animal, much more does our Father in heaven, much more does our Saviour Christ, care for His ambassadors. His eye sees the sparrow when it falls, His ear hears the ravens when they cry, and shall we, His favoured children, deal less tenderly with these His servants, when compelled by age and infirmity to give up the work they so much loved, and retire into private life.

Let us not be misunderstood. There is no intention of unkindness or neglect towards these fathers in Israel. These are days of wondrous activity, the world keeps the Church so busy that she has not time to "seek out the cause she knows not," and the sufferers shrink back sensitively from making their wants known. Were there some bell of justice, which might be touched when occasion required, we are well assured that one stroke would suffice to bring the citizens of Zion together, and that the decisions of her wise men would for ever place God's fainting servants above the evils of want, or of painful dependence. Therefore it is with much pleasure that we have watched the efforts to establish a Pastor's Retiring Fund, now being made by Rev. Wm. Clarke.

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### THE DIVINE FORGIVENESS.

It is not difficult to make men see that all men have sinned, but somehow, most men expect to escape the penalty that certainly attaches to a violation of the Divine law.

Some without much thought about it, conceive that God is very merciful, and will not really punish anybody, forgetting that what would indicate kindness and be mercy in a private character, would betray weakness and injustice in a magistrate. God sustains the character of Moral Governor of the universe. In His private character as our Heavenly Father He loves us and sent His Son to die for us. In His public-rectoral character He must deal out evenhanded justice to all. He has to do with sin as a magistrate, and must claim satisfaction for the broken law.

It belongs to His perfect character to visit with the penalty, and secure the honour and dignity of government. In His private character as our Heavenly Father He may gratify His love and affection for us, whenever that can be done without conflicting with the administration of justice and the stability of His government.

Herein is love that He sent His Son to die for us. That death of Jesus was an atonement for sin. He being divine as well as human, by the offering up of Himself, made it consistent with justice for God to remit sin, to pardon the offender, and treat him as though he had not sinned. The figurative language under which this is represented, is various. It is termed an "Atonement." Those who are saved by it are said to be "justified," "pardoned," "ransomed," or "redeemed," "bought with a price," "reconciled to God," &c.

Misconception comes out of pressing the language of Scripture, making more of it than was intended by the Spirit of God, instituting figures of our own and pressing doctrinal statements out of them contrary to the Bible. "Gospel truths have been squared according to human measures and models." "Resembling processes have been represented as identical ones."

Thus men have spoken of the Atonement as the actual payment of a debt, and of imputed righteousness as the actual transfer of Christ's righteousness to man, and of man's guilt to Christ.

It does not appear that the Word of God anywhere speaks of the Atonement as the payment of our debt, nor does it justify the employment of the figure without careful qualification. Sin is more than a debt. It is a *crime*. "Debts are transferable but crimes are not, a third person may cancel the one, but he can only obliterate the effects of the other—the desert of the criminal remains. The debtor is accountable to his creditor as a private individual. The criminal is amenable to the magistrate, or to the head of the family as a public person."

A debt may be forgiven by a creditor without payment, or another may pay it for us. To acquit the debtor in the first case would be an act of mercy, in the second an act of justice. It is not a favour to remit a debt when it is paid, *justice* then requires that it should be cancelled. On the other hand a crime cannot be condoned without invading law and justice; nor in the ordinary exercise of his office, can a magistrate suffer a third person to stand in the place of the offender. In extraordinary cases a satisfaction may be made to law and justice, as to the spirit of them, while the letter is dispensed with. Such was the atonement made to God for sin. It was not then the case of a debtor when, satisfaction being once accepted, justice required his complete discharge, but it was that of a criminal, where satisfaction is made to the wounded honour of the law and the authority of the Lawgiver. Justice though it admits of his discharge, yet no otherwise requires it, than as it may have been matter of promise to the substitute." It may be promised under stipulated conditions; but it is still an act of grace and mercy on the part of the Lawgiver. Representations have been made by persons who run off on one idea, and do not clearly discriminate what is taught in the word, from the conceptions they get from their own one-sided aspect, that by the atonement a debt is paid, and all sin is forgiven, pardoned in fact before it is committed; that now though it may be becoming in a sinner to confess his sin, yet he need not ask forgiveness. Some even refuse to employ the petition in the "Lord's prayer," "Forgive us our trespasses" &c. This mistake arises from a want of discrimination, bringing our dogmas to the bible to prove them, instead of forming our principles from what God has taught. The unqualified statements in some of our poetry lead men astray such as; "Jesus paid it all, all the debt I owe," &c. If the debt is paid in this unqualified sense, which God's word does not declare, then the sinner is put into a position in which he has not only nothing remaining for him to do, but he has nothing more to ask of grace. His acquittal may be demanded as an act of justice. Man is pardoned, and the work of the Gospel is to persuade him to believe it; on this principle he is condemned not for

his sin, but for his unbelief, which is a new ground of condemnation. No man who fairly interprets the scripture can advance these views. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." An unbeliever has never been brought out of a state of condemnation. Faith, had he exercised it, would have brought him into a justified state, by laying hold of the saving hand of the Redeemer, but through unbelief he remains unpardoned. "The wrath of God," against sin "abideth on him," has never been lifted off him—he abideth in death. In Christ alone is life, he has never come to Christ. Unbelief is the cause of his death, just as a poisoned man's rejecting the antidote, is the cause of his death, or the drowning man's refusing to lay hold of the rope, is the cause of his death; but after all the death in each case was the result of the *water*; the result of the *poison*, the result of the *sin*. Christ's death has indeed cleared the way, made forgiveness possible to all, but it is by no means taught in the word that the sins of the unbeliever, the impenitent, the wicked, irrespective of their state of mind, are pardoned. In this matter it is not our speculations but God's word that must decide, and it does most certainly teach, that in order to pardon we must first have faith in Christ. "Be it known unto you therefore, through this man is preached unto you the forgiveness of sins, and by him *all that believe* are justified from all things from which they never could be justified by the law of Moses."

Forgiveness moreover is made contingent by our Lord on our forgiving others. "If ye forgive men their trespasses your heavenly Father will also forgive you your trespasses; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." In some cases forgiveness is spoken of as contingent on Repentance. "Repent,—&c., for the remission of sins," "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." So it is spoken of as contingent on confession.

"If we confess our sins, He is faithful and just to forgive us," &c. If sins were blotted out by the atonement, why does the Word speak of forgiveness as contingent and future? "Father forgive them" was the prayer of Christ. Prayer over the sick had this promise; "If he have committed sins they shall be forgiven him," while sins against the Holy Ghost we are taught are never forgiven. The Word of God is in direct conflict with the idea that the death of Christ secured forgiveness for all sin in advance.

We are not to infer from the above, that faith, or repentance, or forgiveness of others, or confession is the ground of pardon, or that either of these supplies merit or desert, so that forgiveness is obtained on account of it.

No, we have shown that the death of Christ has put away all legal obstructions—opened a channel for the grace of God. It is still grace, God is full of love to the sinner, waiting to pardon him. Justice says: "It may not be." Christ comes and satisfies justice, but not in any such sense as to give the sinner a right to pardon irrespective of grace.

The sinner may be pardoned now, without violating justice, but it is in no sense a requirement of justice. It is still mercy and grace; unbelief may hinder the exercise of that grace; impenitence, hardness of heart, an unforgiving spirit, &c., may make it inconsistent with Divine wisdom to extend that grace. Let us avoid that method of speaking of Christ's finished work as though it brought God under obligation in justice to save us, since it does not. It simply enables him to exert His grace without injustice, holding still in His sovereign hand the power to dispense or withhold a pardon.

He does most freely forgive all who seek pardon on the ground of the atonement. That was a finished work, and procures a complete salvation to believers, but a true believer complies with the conditions of grace. Men have erred by failing to distinguish the nature of Christ's work. It was a moral and not a pecuniary satisfaction that He rendered. It is wrong to draw inferences and conclusions which are only true of this latter, and apply them to the former. It surely should be enough that Christ has made such a satisfaction for sin, that sinners

may be freely forgiven, and the moral government of God be unimpaired, but even now the pardon is extended of mercy and grace—claim or right on any other ground the sinner has none.

W. H. A.

Paris, November 13th.

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### THE VOICE OF GOD.

Whatever awakens in our heart a peaceful joy, such as we feel Jesus came to bring us, is the Voice of God. He speaks often thro' a human voice, and often also thro' humbler things, for He lives in all creation. Thus He is never far from any one of us; and His message is always adapted just to our peculiar circumstances. That adaptation is all a trace of His love, and may well draw us to Him. The adaptation is beautiful and so is the love and the message.

A dear friend related to me recently an experience of this kind. The relation was indeed God's voice to me. May it be so to others.

My companion was an aged deacon. In unholly youth he had been a powerful fighter, and his massy iron frame tho' now a little shaken by paralysis, tells even yet that he was fit for it. His Roman nose gives him a masterly appearance, and the whitened locks standing out rich and long form indeed a crown of glory for the venerable man. Some years ago, he laid in the grave a wife at once his counterpart and completion. She was a very tender creature in comparison with him, and they were most devoted to each other. It was a heavy blow to him.

It was on a Sabbath evening in mid-October, when after I had worked hard preaching, my friend and I took a walk up the Teviot from the town of H—, up the lovely valley to the Martin's Brig, and home again by the other side. Our path soon lay thro' fine park grounds and under lofty oaks. Not far from us the swollen river was hurrying away past, and its plashing was a happy accompaniment to the gentle sweet notes of redbreasts and other birdies above us. Our talk fell on the birds' songs, and we soon talked of the larks. I described my delight in coming to know them on this visit to Europe, for in boyhood in Scotland I had not thought of them. "Ah" broke in the dear old man, "I think you would not value them as I do." "It was not very long after I lost her," he said, "in the spring of the year, I was terribly blue. Even my sleep failed me.

One morning very early I could not rest in bed, and hurried away out, while all slept, away to the cemetery a mile or so from the town. As I came along the road, just over the wall, from the spot two sky laverocks rose from the very mound and mounted up, singing and soaring, till away up I lost them in the blue heavens. I watched them as long as I could, and then leaped over the wall, and there, just before her face, grew two of the first daisies of the year. I lifted up my heart to God and went away back comforted as I had not been till then. And," added he, singularly, "soon after I heard Rev. George Gilfillan preach, and he used that very illustration of the life beyond the grave, the rising of the lark to the sky."

These peculiar coincidences put the good man in remembrance of the rising of the soul, according to its nature, even out of the low cold earth. So God spoke in him.

We may not put all our faith in such special events. We must not look for such signs. But we may be taught to feel in the ordinary workings of God in all about us, His Presence and Faithfulness, as the good man loved all the larks for the good brought to him through two of them. Let us have faith too that we may always be the Voice of God to others, even though we are as unconscious of it as the larks were. Our disturbance may be full of blessing to others.

ADAGE.

# Editorial.

## The Canadian Independent.

TORONTO, DECEMBER, 1874.

### MR. HENRY VARLEY—A STUDY FOR MINISTERS.

The interest excited in the public mind on the subject of religion, through the labours of this distinguished evangelist, continues to be very great. Vast crowds flock to hear him, the largest Protestant Church in Toronto being frequently too small to contain all who wish to gain admission. Sometimes two churches are thrown open on the same evening, and Mr. Varley preaches to first the one and then the other audience, on the solemn and inspiring themes on which he delights to dwell. On a recent Sabbath evening, when addressing himself specially to young men, over three thousand were admitted by ticket, there being only about a score of ladies in the entire audience. Nor is the attendance the only evidence of the interest awakened; the wrapt attention of his hearers, and the constantly increasing number of enquirers, indicate how deeply moved many are by the truth he preaches. His daily Bible readings designed specially for the instruction and edification of believers, are also very largely attended, and many have begun to read the Book of God with a zest and profit never before experienced.

All this is doubtless traceable to the

working of the Holy Spirit upon the public mind, but it no less manifestly results instrumentally, to a very large extent, from the labours of the minister of Christ just referred to. And the question not unnaturally arises, "Wherein lies the secret of Mr. Varley's success? How far may we learn from him and imitate him?"

And first—negatively—Mr. Varley is apparently entirely free from the faults of some evangelists whom we have heard, in regard to the use of questionable means of getting up an excitement. There is nothing *sensational* about him, either in the way of advertising himself, or in presenting the truth to those who come to hear. He appeals to the judgment, the conscience, and the heart. The Word of the Lord is to him the hammer that breaketh the rock in pieces, and the fire that burneth. He desires nothing more.

Mr. Varley has a fine musical voice, and a natural and easy manner. He talks not in theological phrases, but good plain English, and with a directness that makes every one feel *that he means* what he says. He is not afraid to mention hell to "ears polite," but while speaking the awful truth of God's justice and wrath, in the tenderest manner, deals occasionally such home thrusts at the sinner's conscience, as convinces one that he is thoroughly in earnest. He "believes and therefore speaketh."

Devoutness in manner is another of Mr. Varley's characteristics. He frequently kneels reverently as he reads the Holy Scriptures in public, which he constantly refers to as his authority for what he says. We cannot doubt that he is a man of prayer, and that he studies his Bible, as McCheyne loved to study it, *on his knees!*

He has risen, moreover, to all appearance, above the party lines that some churches cherish so jealously, and accepts and preaches what he believes to be the mind of the Spirit, however difficult it may be to square it with this or that theological system; being much more careful, as Whately puts it, to be "on the side of the Bible, than to have the Bible on his side."

But evidently the chief distinguishing characteristic of Mr. Varley's ministry is, the fulness and simplicity with which he presents "Jesus Christ and him crucified," as the only way of salvation. There is no uncertain sound here. His utterances on this subject abound in Gospel truth. The scenes of Gethsemane and Calvary are to him no mere *exhibition* for a moral effect, not yet a martyrdom in the sacred cause of truth and righteousness, but a true and proper atonement for sin. "The blood of Jesus Christ, God's Son," is his confidence, and, as such, is set forth as the only hope for perishing man. "In him we have redemption, through his blood; the forgiveness of sins, according to the riches of his grace."

When we have said all this, however, we feel as if we had only partially accounted for Mr. Varley's success. We have many ministers among us, possessing all these characteristics in no incon-

siderable degree, who nevertheless have not the power of gathering the people around them as Mr. Varley has done, and who have not been blessed in their ministry as he has been. We have godly, earnest men—men of faith and of prayer—who reap no such blessing. How is this?

It is no explanation of the mystery to say that Mr. Varley has a great name, and that his power lies largely in the crowd that follows him. Crowds may in a certain sense impress, but can never convert a soul. And were it otherwise, whence did Mr. Varley gain the reputation that now draws such crowds to hear him? Nor is it any explanation of the matter to say that his success is attributable to the special presence and power of the Holy Spirit, for the Lord works by means, and if He works specially through Mr. Varley, it is doubtless because there is, in some form, a special adaptation in him, constitutionally or spiritually, for this work.

There is, in fact, no little mystery about the whole matter of revivals, and revivalistic agencies. "The wind bloweth where it listeth," and the sovereign Lord creates and chooses His own instruments, and does His work in His own way. To Him alone be the glory.

May it not be, however, that we have been neglecting the use of this special means of gathering sinners into the fold of Christ, forgetting that when He ascended up on high, He gave to his Church, not only "pastors and teachers," but "*evangelists*" also? An Evangelist enjoys many advantages over the settled pastor, in regard to this special work.

He is a stranger and his illustrations are fresh, and more likely to arrest attention. And, therefore, it is a matter eminently worthy of consideration, whether we ought not to employ this agency much more than we do. Especially let the success of such men as Moody and Varley lead us to "covet earnestly the best gifts," and lay ourselves out, as they are doing, to glorify the Master in saving souls.

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### THE RIGHTS OF DISSENTIENTS.

Commenting on the action of the "Kirk" Synod, in regard to the Union of the Presbyterian bodies, soon to be consummated, the *Globe* says:—

"The Union may now be regarded as a certainty, for nothing remains to be done but the necessary legislation in order to secure the Church property on the same terms as those on which it is held at present. About such legislation being obtained there can be no doubt, the more especially as it has been as wisely as fairly settled that those who may not see their way to assenting to the Union, shall have their fair and full share in the common Church property and funds held at present by the different Churches. This has been put in the shape of a definite resolution by the "Kirk" Synod, and we presume that all are ready to treat any recusant brethren in the same Christian and equitable spirit. Whatever the mere letter of the law may say, it would be unworthy and discreditable for a majority of a Church, bent upon uniting with another body, to take with them all the common property, and leave the minority, whether large or small, to

recommence their Church work from the very beginning. Still more unworthy and preposterous would it be for a comparative handful to take advantage of legal technicalities, mistakes in mere matters of form, or things equally insignificant and contemptible, in order to secure to themselves property which could not be said to be either equitably or scripturally theirs. It is accordingly a matter for congratulation when those who cannot conscientiously continue to cooperate with each other in Church work, part, with every desire to act fairly and honourably toward each other, so that the world may not be scandalized by their unseemly squabbles, and their still more unseemly lawsuits. The idea of two or three ministers and a handful of elders, with, perhaps, a corporal's guard of adherents, taking hundreds of thousands of dollars' worth of Church property, or even trying to take it, when every one knew that it really belonged to others, is so preposterous and characteristic only of the worst part of the world, to say nothing of the Church, that none who have any regard for their own credit and standing in the community would be willing to make the attempt."

We hail this action on the part of the Synod, and our contemporary's commendation of it, with very great satisfaction. This just and honourable course has not always been pursued in similar circumstances. We know how the Free Church of Scotland was despoiled of its property, shortly after the disruption of 1843, and how every Church office, and manse, and glebe that could be taken from them by law, was wrested from them. That, however, was done in the heat of passion and

strife, and carried some semblance of justice with it, inasmuch as the property taken from them was built by, and belonged originally to, the established Church from which the law held the Free Church to be a secession. But in this case, the dissentients virtually occupy the position of the Establishment in Scotland, and the Unionists are the seceders. And therefore, to take the property of the dissentients because they wish to remain what they were, and to use their house of worship for the purpose for which they, or their fathers, originally built it, would be, in our judgment, the grossest injustice—an act of coercion and wrong which many men of the world would scorn to do.

We do not know what action the general Conference of the Methodist Church of Canada have taken in regard to the Church property of the Anti-unionists of the New Connexion body, but we should presume that whatever they have done, has been dictated by the same honourable and Christian spirit. However we may think of their opposition to the fusion of the two bodies, dissentients have rights as citizens and Church-members which ought to be sacredly respected, and we are sure it would be neither politic nor just to disregard them.

A weekly list is published in some of our Methodist exchanges, headed, "WHO HAVE OBTAINED SUBSCRIBERS." We suppose it is intended as an incentive to effort on behalf of their Connexional organ. We understand, further, that every Methodist minister is, *ex officio*, an agent for his own denominational paper,

and receives a percentage on all subscriptions received for it. "Now, learn a parable" from it.

We want a thousand more subscribers to this Magazine. Some of our people seem to think it mercenary, and therefore beneath them, to work for us for pay. Well then, if they will only work to increase our subscription list, for love, we will excuse them. We wish they would do it one way or the other. But we appeal to them, for the truth's sake, to give us, from each of their Churches, at least a few additional names. The January number would be a good one to begin with. Only 50 cents till the end of the year.

We deeply regret to have to record the sudden death in Albany, N.Y., on the 21st ult., of the Rev. J. T. Byrne, of Whitby, formerly the pastor of the church in that place, and for some years back the very efficient Agent of the French Canadian Missionary Society. Mr. Byrne had lectured in Albany on the previous evening and was, we believe, in his usual health; but on Saturday morning, when on his way to the Railway Station, he suddenly dropped down and expired. The cause of his death was doubtless some affection of the heart, from which he had suffered much of late years. We tender our kindest Christian sympathy, and that of all the churches of our denomination, to the sorrowing widow and family in the mournful loss that has befallen them. The Lord comfort and sanctify them! We hope to give a fuller obituary of our departed brother next month.

There was a grand discussion on Sunday-school matters at one of the meetings of the English Congregational Union, recently held at Huddersfield, the tenor of which showed, what had previously been indicated in several ways, that there is a general revival of interest in this cause on the other side of the water. Speakers, such as Sir Charles Reed, Rev. Mr. MacFadyen, Mr. Hartley, and others, appear to have entered heartily and at length into the subjects considered, all of them endorsing the substance of the final resolutions passed, which, in general, called for a much closer connection between the churches and the schools. The importance of the church having a voice in the appointment of teachers and superintendent was stated, as well as the duty of the well educated and experienced church members, whose social position gave them influence in the community, to take part in the work of the schools.

We have received from Mr. Bain, bookseller, King Street, Toronto, a copy of "Sacred Songs and Solos," sung by Mr. I. D. Sankey, at the revival meetings of Mr. Moody, in Scotland and Ireland, and can cordially commend them to our readers for use on similar occasions. They are full of Gospel truth, and we can readily imagine what a profound impression such pieces as "Knocking, knocking," "Jesus of Nazareth passeth by," "The Gate ajar for me," and "Jesus loves even me," must have produced on the vast audiences who sang them. Indeed, we think it probable that the singing of these hymns, and others, has been almost as mighty in its

influence as Mr. Moody's preaching. Send for them and sing them in your prayer-meetings and Sunday schools.

We very much regret that a communication sent to the late Editor of this Magazine, respecting the Labrador Mission, originated and sustained to a large extent, by the ladies of Zion Church, Montreal, has miscarried. We are unable to account for its disappearance, but gladly make all the amend possible by the insertion of a brief note from Dr. Wilkes respecting the mission, which is really a very needful and deserving one. Circulars were sent out some time ago to the churches and Sunday schools, calling attention to it, and asking for assistance, but not more than eight or ten have responded to the appeal. The mission is much in need of money just now, and we hope that some of our schools will remember it in their Christmas offerings. We are promised some particulars regarding it for a future issue.

We congratulate our old friend, and our father's friend, Mr. Dougall, of the New York *Daily Witness*, on the ovation tendered to him by his many readers, and coadjutors of the press, on the occasion of his paper reaching the magnificent circulation (if we remember rightly) of 50,000 copies. It required no little "pluck" to start a temperance and religious newspaper in such a city, and with such competitors of the non-religious kind; and no little faith and perseverance to carry it on and carry it through, while losing, for many weeks in succession, a thousand dollars a week in the launching of the enterprise! But through

God's blessing and the help of friends, the thing is done, and we hope before long to hear of its circulation being doubled and quadrupled. Canadian merchants having to do with New York markets and business firms should subscribe for it.

The Union of the several Presbyterian Churches of the Dominion of Canada may now be regarded as *un fait accompli*. All the four churches have accepted the basis of union, and have agreed, by very large majorities, that the marriage shall be solemnized in Montreal, in June next. The new body will be known henceforth as "The Presbyterian Church in Canada," and will consist of 1003 congregations, and 606 ministers. The total number of adherents of the four churches uniting was, according to the census of 1872, about 509,000. It will therefore constitute the largest Protestant denomination in the Dominion. May the union prove mighty for good!

The Rev. John Ross, of Hackney, London, England, who is devoting himself with such singular fidelity to the advocacy of the principle of systematic beneficence, recently received the following striking testimony to its value from those who have been putting it to the test. A Congregational minister writes:—

"MY DEAR SIR—Whilst in college I constantly received your '*Weekly Offering Record*.' Through its perusal I commenced systematic storing for God, and during the few years I have been in the ministry I have often been surprised at the amount I have had for distribution. I can testify that an indescribable happiness has taken possession of my soul, by

this systematic giving to God, which I would not willingly lose. Your system of weekly offering has been of incalculable benefit to my charge. The new sanctuary in which we worship would never have been built but for the small sums given by the people, week by week, extending over several years, and the happiest and the healthiest Christians are those who, on the Lord's day, as they come to worship, 'bring an offering, and come into His courts.'

"A minister in O— states that his friends having first tried weekly offering successfully for incidental expenses, had extended it to all home funds with great advantage, and he begged a visit from Mr. Ross to interest his friends in the great Scripture principles which underlie the process. A visit was paid shortly afterwards, when a deacon thus stated the measures which had already been taken: 'We showed how the weekly offering had exceeded former quarterly collections for church expenses. We then entreated our friends for simplicity and unity of action, and to suit the convenience of those of smaller means, to join in giving weekly. We asked if those who had paid 5s. a quarter pew rent would give 6d. or more weekly; 10s. a quarter, 1s. or more weekly; 20s. a quarter, 2s. or more weekly, &c. Our friends have all kindly complied, and we are well satisfied; but we want to extend our borders, and undertake more work for the Lord."

Will not all our Canadian Churches give this plan a fair trial? We are sure it would bridge over the great "Slough of Despond" into which so many of them fall about this season of the year in regard to finances.

Our Methodist Lady-friends will take a note of the following, in regard to the new Book of Discipline:—

"In the course of the discussion on part number five, (relating to the Solemnization of Marriage,) Rev. Mr. Harper moved, and Rev. Mr. Griffin seconded,

an amendment to omit from the marriage ceremony the words "and obey," which form part of the contract made by the bride ; but the amendment, on the question being put, had the glorious minority of the mover and seconder only in its favour." Comment is needless.

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## News of the Churches.

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**MANILLA.**—The religious awakening, to which we referred last month, as beginning to manifest itself in Manilla, has rapidly spread until the whole congregation and neighbourhood may now be said to be moved by it. Mr. McGregor has had the assistance of brethren Day and Dickson, both of whom appear to have been greatly blessed, both in sowing the seed of the kingdom, and in reaping that which the pastor has been sowing these eighteen years past. We were ourselves privileged to spend three evenings with Mr. McGregor a week or two since, and could but rejoice and wonder with our brother, as we saw what God hath wrought. Every evening the church is full, and the number of inquirers increases, until it may be doubted if there is a really indifferent hearer in the whole congregation.

Shortly after our visit Mr. McGregor wrote us—November 14th—"Last night's meeting was larger than the night before, and the power of the Holy Ghost very manifest. In the vestry, before the meeting, three of those you saw and conversed with, reported rest in Christ since last night. I had to let one vestry-full out in order to make room for new comers. I preached from Eph. 2, 13 "ye who some time were afar off are made nigh by the blood of Christ." At the inquiry meeting one third of the whole congregation remained. I cannot tell you how many told me there and then that they had found Christ—some whom I never saw before, nor knew that they

were in the neighbourhood. And so many new cases, that, being very much alone, I had no time to count ; nor need we number Israel, they are a multitude." On the following Friday (20th) Mr. McGregor writes—"The work is still progressing beyond anything we could think. I think that about forty are now known as having undergone a gracious change. Every inch of room is taken up from night to night. \* \* \* \* Were you to hear the congregation sing, 'I've found the pearl of greatest price,' &c., your soul would rejoice. They were many of them like as if they were before the Throne of the Lamb."

Still more recently we paid another visit to Manilla, and although the evening was very stormy and cold, six inches of snow having fallen during the afternoon, the house was well filled. There were numbers of persons there who had come on foot several miles to hear the Word ; and one anxious mother was pointed out to us, as having walked three miles, through the snow, carrying her child in her arms, to be present at the service ! The dear Lord give her the rest for her soul in Jesus she is seeking !

The work is truly wonderful. "It is the Lord's doing, and it is marvellous in our eyes." Several families rejoice in the bringing into the fold of Christ of every hitherto unconverted member. In one case every child at home is converted, and the father has sent to bring home the only other child from a distance of many miles, that she too may be brought

in. In another, the mother, her three daughters, and her two sons, are all saved. Glory to God!

**STILL LATER.**—A letter addressed to Rev. Mr. Marling has just been shown us (Nov. 30), in which Mr. McGregor says that the meeting of last Friday exceeded in interest and power anything yet seen there. On asking those who had found Christ to stand and sing, "O happy day that fixed my choice," &c., fully 150 rose, and poured forth their hearts in grateful song to the Redeemer.

Mr. McKay, the Evangelist, of Kingston, is now assisting Mr. McGregor. Let all our brethren pray for them that great as is the work that has been accomplished, it may be yet much more glorious.

**TORONTO.**—All our churches in this city are reaping, more or less, largely the blessed results of Mr. Varley's labours here. The pastors have thrown themselves heartily into the work, and have co-operated with him in every way. We learn that many cases of hopeful conversion have taken place in each congregation, and we doubt not that the interest awakened will, by God's blessing, lead to many more. We shall be able to give more particulars next month.

**COLD SPRINGS.**—The Pastor, the Rev. James Howell, writes us "The Friends of the cause here will be glad to know that Congregationalism has not quite died out, nor has the church become absorbed, like some others I have known in another Province, by other sections of the church of Christ. Though some around have thought perhaps, that it might, and ought to have been. But as it is the oldest organization here, and as we think, the most scriptural, it should we conceive, as a matter of right, maintain its ground and grow. If it has not grown as much as it might, and ought to have done, valid reasons might be assigned, and one that might be this, viz., our canny Scottish brethren having found the farms here, in this Wheat and Barley growing district, very good land to be possessed, they have pressed in as opportunity has presented, and as a matter of course, have brought in their dear old country Presbyterianism with them.

We rejoice to see them in apparent healthiness and vigour holding on their way. But intermarriages and other things, have added to them, and weakened us. We have been called to sympathize with them during the last summer, in the loss of their house of worship by fire, just after they had re-shingled and re-plastered and otherwise repaired it. They are about to rebuild with brick. We had been contemplating for some time the improvement of our own place, and funds had been raised, but these, from some pressing necessity, had been expended to meet other claims.

But this has not daunted the people, and finding that repairs, enlargements and alterations of the old building, to make it fit for public worship, would cost from \$1400, to \$1600, they too, have resolved to arise and build. Brick is the material, resolved upon, and I suppose the building will cost at least \$2,000, some 1,600 I hope to find they have subscribed. This, considering their small number and their means, I think is very well.

Mr. Hugh Pedley from our College, being here, filling up an engagement till Christmas, on behalf of his elder brother Charles, (who has just entered the College, and to which Hugh hopes then to return,) the people think it will afford an excellent opportunity to leave my pulpit for him to occupy, while I solicit some aid for our enterprise, from christian friends abroad. This I hope to do, and perhaps before this can appear in your columns. The ladies here shortly after I came, formed themselves into an Aid Society, and have been holding meetings in each others' houses, getting and working up materials for a bazaar. This came off a fortnight since, in connection with a Public Tea, followed by a Musical Concert and speeches from neighbouring ministers, which gave great satisfaction. As a result, they have been able to invest \$140 in the Savings Bank, intending to use it I think, for matting, carpets, lamps, blinds, &c., by and by when the church is ready.

The attendance on our Sabbath services, now conducted here morning and afternoon, during the winter, is upon the whole good and encouraging, and since my arrival here, in February, seven-

ral additions have been made to the church, some of them evidently the fruit of the labours of brethren who have preceded me. We have among us too, I believe an earnest desire for the revival of God's work among us, which we hope we may, with all other churches around us, be permitted to realize. Hoping that your readers will sympathize with us, and help us with their prayers and, when possible, with further tangible assistance, and with best wishes for your success in your new and responsible position,

I am, Dear Brother,  
your's very truly,

J. HOWELL.

P. S. I omitted to state that the Ladies feel themselves under great obligations to Mr. Learmont, Messrs. Wilson and Sons; and Mr. Chas. Dougall and Mr. Cassidy, Montreal, for valuable aid afforded for the Bazaar.

PINE GROVE.—The members and hearers were invited to take tea at the Parsonage, on Monday evening, 16th November; about 90 were present. After tea, a conversation was had on church finances. The Ladies' Committee reported having purchased and paid for a reed organ, \$100; also \$155 raised by a Bazaar and Refreshment Tent at Woodbridge Fair, which, with the exception of about \$40 in hand, had been expended in various ways for church purposes. Mr. C. Edwards, Organist and Choir leader, was presented, from the same source, with \$40, as a mark of appreciation of his diligence and efficiency in the matter of church-music.

BELLEVILLE.—The Rev. T. M. Reikie has, we are glad to learn, received and accepted a call to the pastorate of the Congregational Church, in Belleville, and has already entered on his labours there. The cause has suffered much by the long vacancy that has occurred, but Mr. Reikie is hopeful that diligent and prayerful co-operation on the part of pastor and people will, with God's blessing, shortly bring it up again. The Lord revive His work among them!

ALBION.—On Thursday evening, the 5th November, a party of friends armed

with well filled baskets, &c., most unexpectedly and unceremoniously entered and took possession of the residence of the Rev. J. Wheeler of this place. All having arrived, a regular set-to to feasting and jollification suitable to place and circumstances was commenced, and continued until mammas and papas thought it was getting late. The exit "good night" left mine astonished host a net gainer of \$63 in cash, and a quantity of the necessaries and luxuries of life to be enjoyed right along.—*British Standard*.

ALBION.—Wednesday evening the missionary meeting was held in the Congregational church. There was a full house, brought out no doubt by the promising deputation announced. The deputation, however, neither put in an appearance, wrote, nor telegraphed, and of course all were badly disappointed. Had it not been for this disappointment the meeting would probably have been a most successful one as so many were present. The Rev. Mr. Matthews, P.M. minister, kindly assisted in the services, and all was done that could be to render the general disappointment as light as possible.—*British Standard*.

GEORGETOWN AND SOUTH CALEDON—ORDINATION.—Wednesday evening, 25th Nov., the Missionary Meeting of the Georgetown Church was held; the Pastor, Rev. Joseph Unsworth, presiding. The deputation consisted of the Revs. J. Wood and W. W. Smith. The attendance was fair, and comprising many heads of families. After an introductory address from the Chairman, Rev. J. Wood, General Missionary Agent, gave a most interesting account of new work in new fields entered upon during the year by the Society; as well as the revival at Manilla, which place he had just visited. Rev. W. W. Smith spoke of the Mission work of Christ's Church in its more general aspects and influences. It was a good meeting. The subscription list was up to near \$90, but not quite completed, \$15 more handed in on the plates.

Next day, the three ministers already named proceeded 12 miles to South Ca-

ledon, where preparations had been made for an ordination service in the afternoon. At a brief council held, the ministerial brethren present expressed themselves cordially satisfied with the statements of experience and Christian belief which Rev. James Davies, Pastor elect, had committed to writing. About two o'clock the services were commenced. The attendance was thin, in consequence of the funeral of an old and respected resident in the neighbourhood. Thirty were present. Rev. J. Wood preached a sermon on the New Testament principles of Church-organization and Church-work. Rev. Jos. Unsworth asked the usual questions of the candidate, and offered the ordination prayer—with the imposition of hands. Mr. Wood having given the Pastor the right hand of Fellowship in the name of the surrounding Churches, the Rev. W. W. Smith gave the charge to the Pastor; and Mr. Unsworth, gave the charge to the people. The Pastor then took charge of the meeting, which was closed with the Doxology and Benediction.

At 7 o'clock, the people assembled again for Missionary Meeting. A larger congregation—about 80. The "Union Chapel" struck us as being much improved since former visits; and the people seem cheerful, and with a mind to work. The Sunday School has a regular attendance of 115 or 120. Sabbath congregations continue good, and Mr. Davies' ministry is evidently blessed. At the Missionary Meeting, Mr. Wood sketched the work and aims of the Missionary Society, and added the good news from Manilla and other places. Mr. Unsworth made an ample and special appeal to the young, of whom there were many present, to consecrate their hearts and labours to Christ. Mr. Smith spoke of "A Missionary Spirit," what it was, what it did for the world, and for its possessor. When the collection came in, \$20 were found to be on the plates—exceedingly good for a weak country Church. Subscription lists are yet to follow.

MISSIONARY MEETINGS, CENTRAL DISTRICT.—The line of the Toronto, Grey and Bruce Railway affords a convenient round of Missionary Meetings for a

week; and being near Toronto—the farthest point barely 50 miles from the Provincial Capital—it might be supposed there would be little danger of failure in deputations; nevertheless there is little to record concerning this route this year, except failures!

Monday, Nov. 23, *Thistleton*.—No deputation; and held no meeting. The Wesleyans, not aware of our appointment, had arranged with a city minister to give a literary lecture in the village that evening; and the determination of the Pastor not to try to hold a meeting without help, would be set down by the Wesleyans as an act of courtesy toward them. So, some slight good out of the evil!

Tuesday, *Pine Grove*.—A little indulgent toward a Monday failure; but made sure of a deputation for Tuesday. No speakers, and no notice from any of them! Pastor gave a missionary sermon, fair attendance, good feeling, collection, subscriptions to follow.

Wednesday, *Bolton*.—Somebody else will report the total failure of the deputation at Bolton, as my next appointment was at Georgetown; but I am quite sure of two things—that nobody went to Bolton, and that there was a very deep feeling of disappointment over it. It is to such weak churches as Bolton that a good Missionary Meeting is a spiritual blessing, and they are long in forgetting such a marked neglect.

Thursday, *North Erin*.—The former pastor, Rev. M. S. Gray, the only member of the deputation present. Had found, on his return from Sabbath service at Eramosa (where he has been supplying for three months,) that wood-hauling, etc, must be done at home; and could not put himself into line for Missionary meetings any sooner. Had a fair meeting. Collection taken up. Subscription list not yet quite completed.

Friday, *Alton*.—Being forwarded from South Caledon to Alton, I found Brother Gray there; and though Brother Barker, who had been telegraphed for, had not been able to get across the country, we determined to hold a meeting. As each of us has already held a meeting, *solus*, we felt that with two on the platform, we might have a reasonably good meeting. About 40 were present. The ve-

nerable Rev. Hiram Denny presided, and made a few remarks. I spoke of our Canadian Missionary work ; and Brother Gray followed with a general review of modern missions. Collection \$4.06. Collectors to be appointed at the Church-meeting next week. It is exceedingly important that this Church should obtain a pastor without delay.

Alton and North Erin present abundant work and good openings for an enterprising man.

A closing reflection : a failure on the part of a missionary deputation, is a cruel blow to weak country churches, and does them lasting injury.

W. W. SMITH.

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## Other Lands.

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### MESSRS. MOODY AND SANKEY AT BELFAST.

The great gathering in the Botanic Gardens on October 8th has been our crowning mercy in this season of blessing. We feel as if every prayer had been heard and every heart gratified by our gracious God. As the days pass, and as tidings reach us from the country districts all around, we continually hear of rich blessings bestowed and of precious fruits following. Many carried with them to their homes the spark of renewed life. That spark has in some cases already burnt into a blaze. We receive the good news from many places of great readiness to hear the Word of God, and the cry, "Come over and help us," reaches us from many quarters.

Our dear American brethren left us on Saturday for Derry. Tidings have reached us that a great and effectual door was opened unto them in that city. I trust some eye-witness will lay before your readers an account of the doings of the Lord there. Meanwhile, in Belfast, our meetings have gone on as usual. The interest in divine things continues still unabated, many anxiously seeking Jesus, and many finding Him as their Refuge and Portion. In the Young Men's Meeting, held every evening at nine, in Fisherwickplace Church, the work of God makes great progress. Monday night was especially a night of great power. The light of the Spirit

seemed so clear, and His hand so mighty upon the hearts of sinners, they appeared as if in twos and threes to leap into the kingdom, reminding one of that which is written, "The kingdom of heaven suffereth violence, and the violent take it by force."

As a specimen, let me mention one of the cases with which I dealt last night. I observed in a quiet corner a man greatly bowed down, evidently under a heavy burden of sin and spiritual agony. In my intercourse with him, I drew from him the facts of his spiritual history. Though far from belonging to what men call the lapsed masses, he declared he had not been in any place of worship for fourteen years. He was tolerably well acquainted with his Bible. Living a gay life—that is, serving divers lusts and pleasures—he was travelling with swift feet the broad road to ruin. Arrested somehow, partly from curiosity, he had attended some of the meetings, was convicted of sin, and filled with shame and horror at the judgment to come. No light had entered his mind during the past week by which he could accept the free gift of God unto eternal life. I endeavoured to preach to him Jesus, showing him as lying in the hand of the Father's promise, the offered gift of God ; that the warrant to accept the gift at once lay in the free promise of Him who cannot lie—that God not only invited him to accept that gift, but also commanded him ; and that if, in trust

upon the promise of God, he would accept it, he would find in Him, who is the gift-atoning blood, justifying righteousness, and sin-subduing power. As we reasoned together, evidently Jesus himself drew near, as I saw by the smile that began to dawn upon the man's hitherto dark countenance. Suddenly lifting himself up, he exclaimed:—

"I see it all—I see it clearly—I believe—I accept Him—Jesus is mine."

And then the quivering lip, the tearful eye, and the whole frame tremulous with emotion, indicated, I feel persuaded, the prostration of the soul before Jesus, and the embrace of love wherewith Jesus received His returning prodigal.

Such is a specimen, one of many hundreds, I have reason to believe. "O magnify the Lord with me, and let us exalt His name together."

Messrs. Moody and Sankey returned from Derry this morning (Oct. 15) to hold their final meeting, ere passing on to Dublin. Mr. Moody presided at the noon-day prayer-meeting. The subject was, "Lessons from the life of Jacob." The meeting was one of great interest. The meeting in the evening was held in St. Enoch's Church. It was exclusively for sinners under anxiety of soul, who professed to be earnestly seeking Jesus. Admission was by ticket, and that, moreover, on personal application.

Your readers may judge of the depth of the movement and the measure of awakening power upon the souls of men by the Spirit of God, when I state that upwards of 2,400 persons were so admitted! It was Mr. Moody's last appeal in Belfast to the Christless. I may not attempt to describe the scene! He set before the anxious, sin-stricken multitude, Jesus, in all the glory of His sufficiency—in all the attractions of His dying love. He showed Him, as with one foot upon the threshold of the heart, He sought admission. Now in faithful and firm words he warned them of the dangers of delay; and now he gently moved them, in tenderness, as one whom his mother comforteth. At length he ceased speaking, that each might hear, in the silence, the voice of Jesus pleading directly. And in the awful stillness of that moment many of that great

company of seeking sinners, I trust, were able to say in words expressive of soul-submission, "Speak, Lord, for thy servant heareth."

I think it must have been the most notable meeting in the experience of Mr. Moody since he first entered the service of Jesus. I do not at present remember to have read of any such meeting, as regards the number of the awakened, in modern times. Does it not seem like a return of Pentecostal power, when 3,000 were similarly smitten with soul-concern?

Oct. 17.—Yesterday was the concluding day of the labours of our beloved brethren. The noon-day prayer-meeting, I need scarcely say, was crowded. The great multitude was moved deeply with contending feelings—of joy in God and gratitude for all He had done for so many of them through the labours of his servants; of sorrow because they should see their faces no more till the resurrection morn. The meeting commended them to the grace of God, beseeching the God of all grace to bestow a fresh baptism upon them of power for their work in Dublin.

At the two o'clock meeting in Fishwick-place Church, Mr. Moody chose as his subject—The gift of the Holy Ghost as a Baptism of power for witnessing and work. As he spoke of power, the Spirit of might seemed to descend upon him. The address, I feel persuaded, will prove very fruitful in the lives of many Christians who heard it.

The meeting in the evening was for the young converts—for all who have reason to believe that they had found Jesus since Messrs. Moody and Sankey came to Belfast. Admission was strictly by tickets. These tickets were given only on personal application. About *two thousand one hundred and fifty tickets were given!* What a rich harvest! How soon gathered! The result of some five weeks' work! I have good reason to believe that even this number fell very far short of the whole number who profess to have received Jesus as the gift of God.

It was a soul-stirring sight to see that vast multitude, including the Christian workers and ministers, numbering more than 3000. It was like the sound of

many waters to hear this multitude sing the new song. As all stood and sung in one burst of praise—

“O happy day that fixed my choice  
On Thee, my Saviour and my God,”

the effect was overpowering, filling the soul with a sweet foretaste of the praises of heaven.

Mr. Moody's last word of comfort and encouragement was founded on Rom. xiv. 4, “God is able to make him stand.” He closed his address by commending all the new-born souls “to Him who is able to keep you from falling.” Hundreds of men not used to a melting mood, with weeping eyes and heaving bosoms, heard him say, as he concluded, “Good night; we shall meet in the morning when the shadows flee away.”

A very touching incident in the service was the singing, by Mr. Sankey, of a hymn composed by a dying youth in Belfast, “Is there room? they say there is room!”

The work of God has begun in a striking manner in many places round Belfast. We are confidently expecting that it will quickly and widely spread. Need I commend to the prayers of all your readers our beloved brethren now in Dublin? The high mountain before prayer will become a plain.

H. M. WILLIAMSON,  
*In the Christian.*

### SCENES IN THE GLASGOW REVIVAL.

By REV. C. T. COLLINS.

In May, when Mr. Moody and Mr. Sankey were holding their monster meetings in Kibble's Palace, it was impossible for me to realize the significance of the great crowds flocking to hear them, and the intense feeling evidently manifest. It seemed like the phenomena of some sudden popular excitement; but the permanent religious effect and the true significance can be read in the earnest Christian work with which, since then, the reality of the feeling has been vindicated.

One result of this activity has been the erection of a huge tent on Glasgow Green, capable of accommodating some two thousand persons, where daily ser-

VICES have been held for about two months. This Green is the breathing place of the poor and working classes. Here, on a summer night may be seen hundreds of just such crowds as fill Tompkins Square, in New York, on similar evenings. There is little or no interference with public speakers; and debates between Roman Catholics and Protestants, and out-door oratory of every description can find circles of ready listeners from the idle throng.

A visit to the Green on a Sunday evening is one of the curious sights which Glasgow offers to a stranger. An account of a visit to this tent we recently made may not be without interest. We were met at the door of the Gospel tent by the keeper, a converted showman, whose peculiar talents are being utilised in caring for the tent, and who speaks of his charge in language strongly suggestive of his professional character. A wooden fence encloses the tent and limits egress and ingress to one little gate. We went in, and the little crowd that were waiting followed. Inside were benches for accommodating some seven hundred people, and opposite the entrance a raised platform, on which was the now invariable accompaniment of evangelistic meetings—a melodeon. From the platform we watched the crowd gather in. Ragged, barefooted men and women with little waifs, came boldly in among the respectably dressed mechanics and their families. The meeting began soon after seven, for the tent is dark so early that the meetings must be short. Some singing of “Sankey's hymns,” acting like the ringing of a bell to the outside crowd, opened the meeting. The addresses and prayers which followed were simple, forcible, but not calculated to excite the feelings. Shutting my eyes to the crowd, I could imagine myself in a quiet prayer meeting at home, but the illusion was dispelled as I gazed down into the eager faces upturned to drink in the Word. There was no mistaking that God's Spirit was there. The benediction pronounced, the large audience slowly dispersed, leaving some thirty or forty “inquirers” still seated.

Now began the real meeting. The tent seemed a Sunday-school, with little classes of earnest talkers scattered over

the benches. The inquirers were mostly grown people, men and women of the masses; among them could be seen the occasional gleam of a red coat. By each sat an earnest Christian man or woman telling of Jesus, or with bowed head whispering a prayer for help on a poor struggling soul. Among them were two or three groups of children, and seated in the centre of each was a young lad with open Bible doing the same work. It was a solemn, solemn sight, the murmur of the battle with sin rising in tones of subdued earnestness. Each worker had a little slip of paper, on which the name, residence, and condition of the inquirer were written, that the person might not be lost, but carefully visited at home. As the groups broke up, and the tent became deserted, I learned the result—sixteen had found Jesus and gone away rejoicing. During the time the tent has stood, over 1,200 hopeful cases of conversion have occurred. In one Sabbath alone over one hundred and forty professed conversion. The incidents would fill a volume. This evening, as we were leaving, a mill girl came in, leading a younger girl of about fourteen. A gentleman stepped up to her. "Did you want to be spoken to?" "No, sir." "Are you a Christian?" "Yes, sir. My name is Lizzie, and this is my sister Mary. She is not a Christian but she wants to become one." The gentleman took the little one aside. She had evidently been well indoctrinated by careful instruction, and was deeply and intelligently anxious about her soul. We did not hear the conversation of the two, but in about ten minutes the gentleman came to the door bringing Mary. "Lizzie," he said, "Mary seems to understand what I have said, and I think she has found Christ." There was a hasty, "Is that so, Mary?" "Yes, Lizzie," and they were locked in each others arms. They went away arm in arm, each weeping for joy.

This same gentleman, a Glasgow merchant, who has been a prominent and successful worker in all this revival, then told me of several interesting incidents which had lately occurred. Last Sunday he was near a group in the inquiry meeting, which was gathered about a man and labouring to give him light. One

after another tried to explain salvation by faith, but to the hopeful inquiry of each talker, "Don't you see now?" there came the discouraging response, "No, no, I don't." Joining the group, he said, "You have told this man all you can, suppose we ask God to teach him the rest." An earnest prayer followed, and at its close the man cried out, "Oh, I see it all now? I do believe."

With an exclamation of praise an old man in the group responded, "God has heard a father's many prayers," and father and son clasped hands as Christian brethren. But the joy did not end here, for from another part of the building came a woman who also had remained to the inquirers' meeting and who proved to be the new convert's wife. She, too, had been led to give her heart to Jesus, and the old father, almost beside himself with joy, went out of the tent with a child on each arm, bound by Christian faith in a new sweet communion to himself. Every Sunday morning there is a breakfast of tea and bread furnished free. As many as a thousand have been provided for in a single morning. Those thus gathered are naturally of the lowest and poorest, and the evangelistic services which accompany the breakfast have reached and converted a number of them.

#### THE EWING PLACE MEETING.

It was nine o'clock when we left the tent. The Green was crowded with its nightly visitors. Here and there little dense masses indicated the position of debaters and speakers—Christian and Infidel, Protestant and Romanist. But we did not stop to see them now closely. We hurried through the quiet by-streets, pushed our way through crowded thoroughfares, and in about twenty minutes reached Ewing Place Church, which will ever be memorable as having been the gathering place of some of the most remarkable meetings of this revival. The church was crowded with young people—not with children, but with young men and young women. There was no listlessness, no frivolity. All eyes were directed to the speaker, a young clergyman, who was speaking earnestly and pointedly. Mr James

Scott, a young clergyman fresh from the Divinity Hall, and who has the responsibility of these meetings, was in the chair. The meeting closed with a few words from him, directed to the anxious, and quietly the crowded audience dispersed, leaving behind it another of these wondrous inquiry meetings.

Bible in hand, from seat to seat, went earnest workers, till all were busy. Coming in, a stranger would have said, "What a fine Sunday-school." But Sunday-school classes are rarely like this, for here every scholar is eagerly asking, "What can I do to be saved?"

Try to realise for a moment that this evening was not an exceptional one; that it was in August, when large numbers are away from the city; that it was not at a crisis in the revival, but after months of revival meetings—in short, try to realize all the disadvantages and depressing influences at work—and you can gain some idea of what has been and still is the nature of the revival in Glasgow.

We left before the meeting ended; and as we passed up through the quiet streets, my own heart, yearning toward my native land across the Atlantic, longed exceedingly that upon it, too, might be poured some of this shower of blessings. Could American Christians but faintly conceive what God's Spirit is doing in Scotland, they would never rest till that Spirit was granted to them and their friends in the same fulness.—*Ibid.*

### GOOD NEWS FROM INDIA.

As we are rejoicing just now in Agra, I can no longer delay writing. A man named Dennis Osborne, an East Indian clerk in a Government office at Lucknow, was converted, he tells us, about five years ago under the ministry of the American Episcopal Methodists there; and, I am told that up to about twelve months ago, he could speak very little for Christ, yet he is now a wonderfully fluent preacher; his words reach the heart; he has held special services here recently for about a fortnight, preaching every night and holding a prayer meeting in the morning; during the day he visits and prays with his inquirers. From what I have read concerning Mr.

Moody, Osborne seems gifted with the same spirit. He held his services in Mr. Rae's house, which was crowded out into the verandah, and it is said that not less than forty young persons of both sexes have openly confessed Christ. My own daughters have been deeply stirred; may it end in their conversion. His place of labour is Allahabad, and he informs us that in association with the Baptist minister there, the converts during the last month number 150. These numbers are small compared to what we hear of Mr. Moody's success in Scotland, but considering that the English-speaking population of Allahabad and Agra is so small, such numbers are great and very encouraging. Mr. Osborne's preaching is the old, old truth, but spoken out with wonderful earnestness and spiritual power; it is impossible to listen to him without feeling that he is influenced by the Divine Spirit, and he is not without experience of God's dealings with him during the past five years. Many are the instances of conversion effected under his efforts; these he uses in illustration of his subject with happy effect; Truly in listening to him one is led to exclaim, "What hath God wrought?"—*Private Letter.*

### EXTRACT OF A LETTER FROM LOVEDALE, KAFFRARIA.

I feel assured you will rejoice with us to know that the glorious work of grace has visited us also. I had a nice letter from Miss L—, of Glasgow, informing me of the great and glorious work there. She also mentioned that we had been remembered in special union meeting for prayer for Africa. This has greatly encouraged us, and true enough, the Hearer of prayer has visited us also with His Spirit. There is a quiet but great work going on, not only on the station here, but also in the neighbouring out-stations and native villages. It began at the Lovedale Institution first, amongst the European boarders, but it soon spread to the natives, and to the girls' Institution.

The church is crowded with anxious souls every evening for special prayer-meetings, when petitions are sent in

from different parties for parents, wives, husbands, children, friends and relatives. Some of these petitions receive a speedy answer. After the meeting those remain who feel anxious about their salvation, when they are spoken to by church-members. Many have found peace in believing. Oh what a great amount of good may be expected from this blessed work; for the lads and girls, Kaffirs, Hottentots, Fingoes, and Anapondoes, may all take a blessing to their respective homes!

Here a number of children have remained as inquirers; also some hardened old sinners, and old and young are inquiring the way to Zion. May they remain steadfast unto the end!

This good work is spreading so fast, that Mr. K— finds the work fast accumulating on his hands. May the Lord of the vineyard give his servant strength and grace to work for his Master in faithfulness and love, and may he have the pleasure of seeing the work still prospering! We long to hear that this movement has spread far and wide to the other stations.

Oh that the time were come when Africa will stretch out her hands to her Saviour! The instances in answer to

prayer have been remarkable and encouraging.—*Knapp's Hope.*

**LABRADOR MISSION.**—The Ladies' Missionary Association of Zion Church, Montreal, who have taken charge of this interesting mission, acknowledge with gratitude a number of generous responses to their appeals on its behalf. An acknowledgement in detail was sent for insertion in the **CANADIAN INDEPENDENT**, but it has miscarried, and cannot for the moment be replaced. It is hoped that a Report will be ready for the January number, when this want will be supplied. The Rev. Mr. Butler came up on a short visit from Labrador, in September, to return with the vessel taking with him needful supplies. His accounts of the summer's work on the part of himself and Miss Brodie, were encouraging. While some ten or more Sunday Schools and Congregations have generously aided this mission, there are many to which appeals have been sent, that are still silent. Will they not remember it in their gifts at the close of the year? Considerable additions are required in order to bring up the contributions to the actual wants of the mission.

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## Official.

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### CONGREGATIONAL COLLEGE OF B. N. A.

At a meeting of the Board, held Nov. 20th, 1874, the following *agenda* were despatched, and are here reported for the information of members of the corporation and other friends of the College.

I. The Principal reported:—That the sum of £545 19s. 0d. sterling had been subscribed to the *Endowment Fund* by the ladies and gentlemen in Britain, of which sum £430 19s., less £3 charges, were in hand to the credit of the Fund, and ready for investment. Whereupon, it was unanimously resolved:—

(1.) That the Board have heard with much gratification of the success of the Principal in collecting for the Endowment Fund the sum now reported, and they beg him to accept their cordial thanks for the essential service he has hereby rendered to the College.

(2.) That they also record their high appreciation of the liberality of the donors to the Fund, whose names are now before them; and they further request the Principal to send on behalf of the College, and in such manner as he may deem proper, a thankful acknowledgment of the same to each subscriber.

II. The Reports of the Examiners, appointed by the Corporation for conducting the examinations for the several prizes offered for competition at the beginning of the present Session, were read, and the following award of prizes was made in accordance with their recommendations:—

(1.) A prize of \$50, offered by George Hague, Esq., of Toronto, for an examination in *Greek Testament Exegesis*, and *oral exposition*, the subject being the Epistle to the Philippians, in the original.

(2.) A second prize of \$25, by the same donor, to the candidate standing next to the successful competitor in the above mentioned examination. \$50 to Wm. H. Warriner, 2nd year, full course; \$25 to Jas. R. Black, B.A., 5th year, full course.

(3.) A prize of \$25, offered by R. W. Cowan, Esq., of Montreal, for the best essay on *The Fact, Source, Nature and Cure of Human Depravity*. \$25 to Jas. R. Black, B.A.

(4.) A prize of \$25, by the same donor, for the best essay on *The supposed antagonism of Science and Theology*. \$25 to Andrew D. Cossar, 2nd year, Theological course.

(5.) A prize of \$20, offered by Thos. Robertson, Esq., of Montreal, for *The best account of Chrysostom, the three Cappadocians, and Augustine*. \$20 to Chas. S. Pedley, 2nd year, full course.

GEORGE CORNISH, L.L.D.,  
Secretary Coll. B. N. A.

MONTREAL,  
Nov. 21st, 1874.

#### CONG. COLLEGE, B. N. A.

The following remittances of churches on account of current session, have been received since last acknowledgment, viz:—

Montreal Zion Church.....	\$150 00
Paris, Ont.....	141 65
Guelph.....	36 65

\$328 30

R. C. JAMIESON,  
Treasurer.

#### PASTORS' RETIRING FUND.

Rev. W. Clarke acknowledges the following contributions.

Previously acknowledged..	\$2,249 00
George Silcox.....	25 00
John Silcox.....	25 00
A. H. Baird .....	25 00
Dr. Jno. Clarke, M.P.P....	25 00
J. F. Warbrick.....	20 00
J. N. Bolton.....	15 00
W. A. Wallis.....	25 00
Jno. Abell.....	25 00
J. J. Woodhouse.....	25 00
Hon. O. Mowat.....	10 00
Wm. Barber, M.P.P.....	5 00
D. McLean.....	5 00
D. Lewis.....	5 00
R. Wilkes, M.P.....	5 00
London Church.....	100 00
Paris Church.....	100 00
Warwick Church.....	67 00
Forest Church.....	50 00
Sarnia Church.....	50 00

\$2,856 00

#### PASTOR'S RETIRING FUND.

To the Editor of the CANADIAN INDEPENDENT.

Received per Rev. W. Clarke, \$210.00.

J. C. BARTON,  
Treasurer, Pastors' Retiring Fund.  
MONTREAL, 25th November, 1874.

#### CENTRAL ASSOCIATION.

The Central Association will meet on Thursday, 28th January, 1875, at 2 p.m., in the Northern Church, Toronto.

The exercises will be,

- Sermon, Rev. J. I. Hindley, M. A.,  
Thursday evening.  
Essay, Rev. E. D. Silcox, "Regeneration."  
Do. Rev. C. H. Silcocks, "Adoption."  
Review, Rev. D. McGregor, "Strauss."  
Do. Rev. F. H. Marling, "J. S. Mill."  
Do. Rev. J. A. R. Dickson, "Hodge."  
Essay, Rev. W. W. Smith, "Prayer Meetings."  
General Text, 1 Cor. ii. 2, "For I de-

terminated not to know anything among you, save Jesus Christ, and him crucified."

Friday evening, Public meeting, with platform addresses.

Ministers and Delegates will inform

Rev. J. A. R. Dickson, at least a week before the meeting, of their intention to be present.

W. W. SMITH,  
Secretary.

## Home and School.

### CHRISTMAS.

Lift up your heads, ye gates !  
The King of glory waits  
Upon the threshold of His world !  
He comes, but not with pomp  
Of clarion and trump,  
And banners to the winds unfurled !

No ruthless monarch He—  
In war's proud panoply,  
With bleeding nations in His train :  
Great Rome's two-headed God,  
Had laid aside his rod,  
When bounteous Peace came down to reign.

Far o'er that sceptred land,  
Where Cæsar stretched his hand,  
And votive incense dimmed the skies,  
The Pagan on his knee  
Saw superstition flee,  
And faith's fair morning star arise.\*

So may it ever shine  
Into that heart of thine,  
O reader of this simple lay !  
And guide thy struggling feet  
Into the calm retreat,  
Through doubt and sorrow's darkest day !

Up, up beyond the blue  
Of heaven's celestial hue—  
Above the changeful things of time,  
Swelled the grand choir of praise,  
That they alone could raise,  
Whose lips were touch'd with fire divine !

And soon the heavenly strain  
Fell like the blessed rain  
Upon the thirsty soul of man ;

And angels on the wing,  
The happiest tidings bring,  
He heard since Adam's race began.

Then fling the portals wide !  
He comes, to whom they cried—  
"Hear ye on us O David's Son !"  
To the regenerate earth,  
On which Thou hadst Thy birth,  
O Son of God, in triumph come !

Toronto. T. K. HENDERSON.

### OUR MOTHER.

So peaceful and calm in that slumber  
She lay on her couch in the night ;  
As peaceful and calm from that slumber  
She passed to the regions of light.

And breathing as gently as infant,  
Unconscious of grief or of pain,  
She slept in a wonderful stillness,  
Nor awoke from that stillness again.

As angel would rest on his pillow  
Awaiting the summons on high,  
She rose from her pillow so quietly  
That to us she seemed not to die.

In the sleep that knows no awaking  
She lies on her couch on this morn, [ing,  
And garlands and wreaths of love's weav-  
The dear one in slumber adorn.

[teous,

And flowrets, sweet-scented and beau-  
Are strewed to be trod by her feet,  
As, robed like a bride in her splendour,  
She leaves earth the bridegroom to  
meet.

\* Paganism could have no Faith—De Quincey.

Bright seraphs around are rejoicing,  
 And while we, in anguish, stand by,  
 She lists to the anthems of welcome,  
 Which float from her home in the sky.

By the light from the throne, the rainbow  
 Of promise she sees in our tears,  
 And knows that in heaven none suffer  
 From sorrow, from pain, or from fears.

QUEBEC, Sunday, 25th Oct.

### SERIOUS AFFAIRS TO-MORROW.

Archias, the Theban ruler, was regaling himself with a party of his friends, when a courier arrived from Athens and presented him with despatches, accompanying the presentation with these words:—"My Lord, the person who writes you these letters conjures you to read them immediately, being on serious affairs." Archias replied laughingly, "*Serious affairs to-morrow.*" And indeed, affairs were serious on the morning of that night throughout Thebes. But Archias did not live to witness it, for he and his guests were assassinated before the night-revel was over.

This incident illustrates the disposition to procrastinate serious things, prevalent in the world. God sends a courier from heaven to earth, with most important despatches. The Bearer puts them into the hands of men, saying, "Search the Scriptures," for they treat on serious affairs. But, intoxicated with the gratification of the ruling passions of the heart, men lay them aside, saying, if not laughingly, at least coldly, "*Serious things to-morrow.*" Sinai and Calvary, heaven and hell, are serious things indeed. But men of pleasure and pride, avarice and ambition, brush their consideration away with all the indifference of drunken Archias, and answer all their fears with, "*Serious things to-morrow.*" To-day, "buy, sell, and get gain." To-day, "eat, drink, and be merry." To-day, "pull down barns, and build greater," and compliment the soul with, "Thou hast much goods laid up for many years." To-day, "clothe in purple and fine linen." To-day, "On with the dance." "*Serious things to-morrow!*"

So said the heathen ruler, and suffered the reward of his procrastination in assassination that very night. So said the man in the parable, whom God had blessed with "much goods," and that very night his soul was required of him. So have thousands said, and to-morrow has found them in the world of serious things—the world of eternities of good and evil, joy and grief.

Reader, are you saying—"Serious affairs to-morrow?" Then to-morrow thou mayest be reading lessons of seriousness from the page of thy soul's eternal woe! In loving tenderness, we ask you to pause and think. All things call for instant decision. Why linger and die? Let it be serious things *To-day.*

### DON'T, PRAY DON'T.

Don't tell the little one, who may be slightly wilful, that, "the black man will come out of the dark cellar and carry it off if it does not mind." Don't create a needless fear, to go with the child through all the stages of its existence.

Don't tell the little five year old Jemmy "the school ma'am will cut of his ears"—"pull out his teeth"—"tie him up"—or any of the horrible stories that are commonly presented to the childish imagination. Think you the little one will believe anything you tell him after he becomes acquainted with the gentle teacher who has not the least idea of putting these terrible threats into execution!

Don't tell the children they must not drink tea because it will make them black, while you continue the use of it daily. Your example is more to them than precept; and while your face is as fair as a June morning, they will scarcely credit the oft-told tale. Either give up drinking the pleasant beverage, or give your children a better reason for its non-use.

Don't tell them they must not eat sugar or sweet meats because it will rot their teeth. Pure sugar does not cause the teeth to decay; and sugar with fruits is nutritious and healthy, notwithstanding the "old saw" to the contrary. The case of city children is often

cited, the cause of their pale faces and slight constitution being an over amount of sweetmeats with their diet, when the actual cause is want of pure air and proper exercise.

Don't tell the sick one that the medicine is not bad to take, when you can hardly keep your own stomach from turning "inside out" at the smell of it. Better by far tell him the simple truth, that it is disagreeable, but necessary for his health, that you desire him to take it at once. Ten to one he will swallow it with half the trouble of coaxing and worry of words, and love you better for your firm, decided manner.

Don't teach the children by example to tell white lies to each other and to their neighbours. Guard your lips and bridle your tongue if you desire to have the coming generation truthful. Truthfulness is one of the foundation stones of Heaven. Remember the old, old book says, "no liar" shall enter the gates of the beautiful city. There is no distinction between white lies and those of a darker hue. A falsehood is an untruth, whether the matter be great or small.—*Rural New Yorker.*

### CHRISTIAN ASSOCIATIONS FOR YOUNG WOMEN.

As we see and hear the encouraging results of the united efforts of the young men in Christian work, and notice that many of those who, only a few months ago, found Christ, and associated themselves with other Christians, have been blessed to others, and grown in grace themselves, we have felt that it was indeed a good thing for the young men that they had met together.

The thought has impressed us that more might be done among females by Christian women. There are many young Christians that need not only a pastor's care and advice, but would so much enjoy and be benefited by sympathy and association with Christians of their own age.

I believe an association of young Christian women, meeting together for prayer and the study of God's Word, and also for the planning and carrying out Christian work, would not only be a great blessing to the young Christians themselves, but a great blessing to many

who are without Christ, and waiting for the message to be brought to them.

Many young ladies with time to spend in the work are burning with a new love to Christ, and a desire to work for Him, but know not just what to do. In such associations of young Christians from different churches, work might be suggested and advice given by more experienced ones, that would be a great help to those wishing to work. Many who have lately confessed Christ have hitherto been very busy in the world. They cannot now sit idly dreaming; to be happy Christians they need to be busy ones. And why should not the talents, the attractions and the grace, they possess, be brought into the joyous service of Christ, and, by the united strength of many, be a blessing, with God's help, to many thoughtless girls?

Let the Young Women's Christian Associations be formed with a suitable president, secretary, and treasurer, and if they receive the advice and encouragement of earnest ministers of different denominations, while the members themselves are left to manage them, the results will, I am persuaded, be a sufficient proof of their great value.

For the mothers, meetings for prayer, such as have been attended in Edinburgh with good results, might be held, and encouragement given to many anxious mothers, by sympathy, and united mutual prayer.

May a grateful love to Jesus induce many to unwrap their talent, and use it for Him, that it may increase tenfold!

D. L. MOODY.

PETER is the apostle of impulse, the patron saint of the earnest, instant, but easily discouraged souls who are giants while they "feel like it," and only then. A long night of labour has brought no fish to the net, and with the morning, tired, sleepy, and discouraged, Peter is willing enough to sit in the boat and listen to the teachings of the Master he loves. He can enjoy that, but when the command comes, "Launch out into the deep and let down your nets for a draught," his weariness and discouragement begin to assert themselves. He don't "feel like it," very likely has little

hope of catching anything, yet most royally, principle, loyalty, gains the victory over impulse, and we hear the grand reply: "Nevertheless, at thy word I will let down the net." Let those of us who are of like natural infirmity with Simon, catch his spirit in this, and do all the bidding of Jesus, perform Christian duties always at his word. When we "feel like it," let our service be ready and glad, and when we don't "feel like it," instead of making that an excuse for disobedience, let our song be, "Nevertheless, at thy word I will."—*The Fellowship.*

To OMIT prayer is to go to battle having left our weapons in the tent; is to go to our daily labour without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads, without taking our pilot on board. If, from a sense of weakness, Moses on Sinai's thundering, flashing, quaking Mount, exclaimed, "If thy presence go not with me, let us not go up," well may we say of the world, its daily trials and temptations, works and warfare, "Unless thy presence go with us, let us not go down." Therefore ought men, unless in very rare circumstances, always, morning and even, to pray. Thus, like soldiers on the morning of the conflict, we grind our swords for battle with the world, the flesh, and the devil; and thus when the day's combat is over, retiring to pray, we apply a healing ointment, the balm of Gilead to the wounds of conscience; and thus, as a begrimed workman on coming home repairs at eventide to bathe in flowing river or swelling sea, we resort to prayer to wash away sin's daily stains in the fountain of Jesus' blood.—*Selected.*

—There is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to him, and pleading it with him. It carries the checks to the bank and comes away with the cash. I cannot pray very long prayers. Just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to the bank and loafing

about the counter for the half hour together? Prayer is not spending a great deal of time on your knees, and saying a great many things to God which he knows before-hand. Yet though we may not constantly pray very long at a time, we go again and again. Prayer needs faith in the promises. Do we not often miss answers to prayer because we present the check, and then go away without waiting to have the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to the meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered?—*Rev. C. H. Spurgeon.*

How mournfully we write it or speak it at times, "We have nothing left but God!" As though that were the extreme of destitution, just one spark of hope to save from despair, one faint star only, glimmering through the deep, black night! Nothing left but infinite power, infinite wisdom and infinite love! Why, having this, we have all the blessedness and wealth of heaven, the full joy of immortals, the glory and peace of the redeemed in the mansions of light.—*Rev. S. L. Stone, D.D.*

WHEN we have done that we came for, it is time for us to be gone. This earth is only made for action, not for fruition: the services of God's children should be ill-rewarded if they must stay here always. It is our folly that we would have good men live for ever, and account it a hard measure that they were. He that lends them to the world, owes them a better turn than this earth can pay them. It were injurious to wish that goodness should hinder any man from glory. So is the death of God's saints precious, that it is certain.—*Bishop Hall.*

THOUSANDS of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.—*Saturday Review.*