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MISQUOTED TEXTS OF SCRIPTURE.—No. IV.

BY THE EDITOR.

“The eleventh hour.” Matt. xx. 6, 7.

The parable to which these words belong seems to be intended by the Great Teacher as a warning to the Jews, (and to the disciples of Christ in all ages of the church,) against the spirit which He foresaw would ultimately lead to their rejection as a nation, “their proud appreciation of themselves, and of their own work; their displeasure at seeing the Gentiles, aliens so long, put on the same footing, and admitted to equal privileges with themselves in the Kingdom of God.” The earlier hours—the third, sixth, and ninth, are generally understood as representing the earlier ages of the Jewish church, perhaps their times of awakening, and reconsecration to the service of God, and “the eleventh hour” the time of our Lord’s ministry, during which “publicans and harlots” were pressing into this Kingdom, and Gentiles were flocking to Him to embrace the message of mercy which the Jews were rejecting.

Wrenched altogether from its connexion, however, the parable has been made to teach the Divine compassion and readiness to save even in the dying hour. These “eleventh hour” entrants are supposed to represent death-bed conversions, or at least rare and remarkable cases of salvation among the aged and almost hopeless hearers of the Gospel.

The readiness and ability of Christ to save, however, and to save “*even to the uttermost*,” while a very precious truth, and one that must ever be held aloft by the christian teacher, is not the truth taught here. The Lord indeed is “full of compassion, and gracious.” He is “not willing that any should perish, but that all should come to repentance.” He has set no limit to the offer of His grace, as to the measure of our guilt, or the time of our acceptance of His mercy, for

“While the lamp holds out to burn
The vilest sinner may return.”

“He that believeth shall be saved.” Blessed be God for a clear revelation of that! But that is not the truth taught here. The “hours” of the parable are not the epoch’s of a man’s life, but of the church’s history. And even if they were, “the eleventh hour” is not the *dying* hour, for that were the *twelfth* hour—“the even”—at which our Lord says nothing of hiring fresh labourers, but only of reckoning with them. The men hired at “the eleventh hour” *laboured at least one hour*, and “received every man a penny,” which is conclusive against the false interpretation we have been referring to. There is one case recorded in holy Scripture of salvation in the dying hour, --that of the penitent thief—*one case*, as has been well remarked, that no one may despair, and *only one* that no one may presume. May none of our readers ever know the bitterness of remorse for a wasted and impenitent life!

ON THE WING, AND WHY.

The article by ALUMNUS, in your last number, has suggested many thoughts to my mind in regard to the cause of such a state of things among us as he describes.

(1.) One cause of the removal of so many of our ministers to the other side of the line is, that when a minister settles among them an honest document is prepared, containing a statement of the amount of salary, terms of settlement, when salary is to be paid, etc., duly signed by parties who realize their responsibility to their Pastor, as they would to a bank, when their names are affixed to a note which will be protested unless met at the proper time. In this they are fully sustained by the Church, and the whole thing is put upon an intelligent business basis.

From what I can learn, it is not so in this country, as some Pastors are driven to all sorts of shifts, to save themselves from debt and disgrace. In many instances they are ashamed to meet their creditors in the House of God on the Lord's day, having no means of obtaining their own, so as to stand up honourably before men, fulfilling the Apostolic injunction, "owe no man anything but to love one another." The Churches do themselves and their minister an incalculable amount of harm in this way, as we fully believe they have the power to *make* or *break* their minister. Undoubtedly the "position as often makes the man, as the man the position." One of our churches in the old country having lost their Minister by death—one who had been an eminent man—chose a young man as his successor, and the office-bearers were asked how they could think of choosing one so young, and one too, of apparently little promise, who had still his position to make. Their answer was, "we make our own ministers," and the sequel proved the statement—to be true; for, without spoiling him—and a sensible man will not be easily spoiled—they provided for all his mental, physical and spiritual wants, honestly, and honourably in the sight of God.

(2.) Another cause of the unsettlement of many of our ministers seems to be, the *fickle* and *emotional* style of giving in this country.

When Mr. *Newcome*, or Mr. *Novelty* arrives, they with one accord exclaim, "Now we have got the man we need, I will deny myself to sustain *him*." But when he settles down to practical work, and he finds human faults and foibles to deal with, and he begins to discourse in such a way as leads them to think he knows something about them, and their wants, some one says, "That was intended for me; some one has been informing against me; I will not pay *my* money to support him; he is too personal, etc." Now sir, you know that where the matter of support is left open to such *possibilities*, it is high time to bring about a more honourable, and business-like way of settling ministers in this country, or more of them will be "on the wing" soon.

I will venture to assert, too, that the most delinquent are often the first to present their bills to the minister, if he should be so unfortunate to owe them, and they are the first to cry out about the minister's "extravagance," when he is not able to pay his debts, when perhaps the fact is that the last three quarters of his salary have not been paid to him.

I know that many of our finance committees and office-bearers feel their responsibilities in regard to these things, but many more of them do not think *they* are responsible, and simply remark, "The church is behind, but we cannot help it."

There is one passage of Scripture which very few ministers have the courage to preach from, especially in the churches where things are left so open and loose; I refer to 1 Tim. v., 8. If the premises of the apostle are correct, I leave it to the reader as to what he is to think of the character of that man, be he minister or layman, who will not make an effort to better his circumstances, and do justice to his family. God sometimes calls a man away from an unappreciative or ungrateful people. Let not emotion, or whim, or novelty, control our giving, let us give on *principle*, "not as unto *man* but as unto the Lord," and we shall have more true piety, greater prosperity, and more successful ministers.

It is not necessary to keep a minister at "genteel starvation point," in order that he may minister consolation to those in trial and affliction.

(3.) But there is still another respect in which we Canadian Christians are behind the times, and the rule of God's Word. Not only are we to give *regularly* "on the first day of the week," but "as the Lord hath prospered us."

Whatever may be said about the percentage given to Missionary and other benevolent Societies, the American churches talk of fifties and hundreds, when we talk of our fives and tens. Men of only moderate means give often one hundred dollars (and much more in some cases) a year to local church objects. We do not seem to realize that it is a legitimate part of our regular current expenses, to give to the cause of God, but we give to it as an "*extra*," a thing to be sustained if we have money to spare, while the feeling largely obtains among Americans that the church and school must be liberally sustained.

But I have said enough. Let not our noble principle of Voluntaryism be dragged into the dust, but let it be honoured, and held aloft, and let the world see that all give as well as pray, as *an act of worship*, and that we seek to "do all to the glory of God."

Yours truly,
BUSINESS.

CONGREGATIONALISM.

The Rev. J. G. Roberts, of Kansas City, Mo., writing to the *Congregationalist*, replies to Professor Phelps, in the following trenchant style, in regard to the difference between Presbyterianism, and Congregationalism, which the Professor recently declared to be so trifling as to point to the early fusion of the two denominations.

Referring to the fact that the Congregational churches have fallen back from the first position in the United States to the fifth, he asks, Why is it? Who is to blame? "The Congregational polity is the only one that is indigenous to America. All others were imported from the various state-religions of Europe. It is the only one that is democratic in its origin and democratic in its principles—the only one that is "a government of the people, by the people, and for the people." Nor is this all. The Congregational churches have surpassed all others in the ratio of the number of ministers and missionaries they have educated and sent forth; in the schools, colleges, and theological seminaries they have established and endowed; and in the largeness of their gifts to benevolent institutions of all kinds. There is scarcely a first-class institution of learning in the land that is not in part equipped by men Congregationally educated. In some belonging even to other denominations, almost every professor was educated as a Congregationalist. How is it, in spite of all these favouring circumstances, that our churches have fallen back from the first to the fifth position?"

His reply to the query is, that "*their foes have been they of their own household.*" "The plan of union with the Presbyterians, adopted in 1818, put our churches to sleep so far as their policy was concerned. And they were kept in a comatose condition by opiates administered by New England divines and theological professors. Meantime the States of New York, New Jersey, Pennsylvania, Ohio, Indiana, and Southern Illinois, were for the most part lost to our churches. Western New York, and Northern Ohio might have been as strongly Congregational as Connecticut, or Massachusetts, to day."

Presbyterian students, he says, were taught that Presbyterianism was the one divine form of church government, and that it was their duty to make it known; while Congregationalists were taught that it made no difference whether they continued in the faith and policy of their fathers, or went over to those which had been imported from Geneva and Scotland; and that in fact, Presbyterianism

was for some reason or other better fitted for the West. The one had positive convictions in regard to church policy, while the other had not; and he adds truly, "Put a positive and a negative into the field, and the positive will always carry the day."

Now, if it be true that there is "no difference worthy of the name between us," he argues that "Congregationalists have no right to an existence and we are guilty of dividing the body of Christ to continue to exist as a separate organization. It is both a folly and a sin to remain in a state of schism. Away with divisions which are only names without principles! Away with Congregational papers, clubs, societies, colleges, and theological seminaries! Drs. Alden's and Berhend's admirable addresses recently published in the *Congregationalist* are 'glittering generalities' and empty rhetoric, if Congregationalism has no distinctive principles. All good men ought to unite to sweep away its name and existence. The only right any denomination has to exist is, that it embodies distinctive principles, of value not only to itself, but to the entire Church of God."

Mr. Roberts, however, thinks we have such principles, and proceeds to set them forth as follows:—

Does Congregationalism contain such principles? That it does is the strong conviction of the Congregational churches of the West. They earnestly believe that they are upholding principles which are of the greatest importance to the whole church of Christ—principles that no other body of Christians is making emphatic.

(1.) We believe that Congregationalism means liberty—liberty of thought and of action, rights of conscience and of private judgment. We feel as really called to maintain these principles to-day, as the Pilgrim Fathers did two hundred and fifty years ago. If we turn to Episcopacy, or Presbyterianism, or Methodism, we find that each of these systems as truly demands subscription and obedience to merely human standards and formulæ, as the Romish Church. The standards are better, but the principle is the same.

There are many of our brethren who accept for substance the Westminster Confession; but they would hold up both hands against imposing it upon the churches as their unchangeable creed. They believe with the fathers that:

"The Lord hath more light and truth yet to break forth out of His Holy Word." That "we may erre, and other churches may erre, and doubtless do in many circumstances. That honour therefore belongs only to ye infallible Word of God, and pure Testamente of Christ, to be propounded and followed as ye only rule and pattern for direction herein to all churches and Christians. And it is too great arrogancie for any man or Church to thinke yt he or they have so sounded ye Word of God to ye bottome, as precislie to sett downe ye churches discipline without error in substance or circumstance, as yt no other without blame may digress or differ in anything from ye same."

How Prof. Phelps can see so little difference between a church which demands assent and obedience to a Confession of faith which was framed more than two hundred years ago, and, in theory at least, will tolerate no dissent; and churches which have always held that "the Lord hath more light and truth to break forth out of His Holy Word," is more than we can understand. To us there is a difference as wide as from the nadir to the zenith.

The question is not whether the Westminster Confession is good or bad, true or false; but whether the work of uninspired men is to be raised into prison walls, beyond which the church shall not go, or even look. Grant this principle, and you grant spiritual lordship and despotism. We know that John Robinson, John Cotton, John Owen, and others of the fathers, both in New England and Old England, were opposed to Presbyterianism upon this principle. Theirs was a "glorious looking for more light," while Presbyterianism offered to their earnest gaze a fixed, authoritative system, beyond which it was unlawful to look.

Presbyterianism as a system and polity is the same now as then. On the other hand, Congregationalism has become even more democratic and liberal in its principles.

Not only did the Pilgrim Fathers see a great difference between these two church-systems, but the Presbyterians saw the same. Rutherford, one of the chief commissioners of the Presbyterian Church to the Westminster Assembly, and Professor of Divinity in St. Andrew's University, could not tolerate what he called the "cursed pamphlets that pass press and pulpit . . . for the abominable, atheistical plague of liberty of conscience." Again he says, with horror, that "the Independents pray that God would grant them liberty of conscience." Robert Bailie, the champion of Presbyterianism, laments "the unhappy love of liberty whereinto the Independents had fallen."

In *feeling* there are not the same differences between these two denominations of Christians now as then—for which we ought to be devoutly thankful to God. But when we come to the foundation principles of these two church-systems, there is the same difference as at any earlier period of their history.

(2.) It is our earnest conviction that Congregationalism means *equality*—equality of the brotherhood, and equality of the churches. We search in vain for it in any other church-system. Romanism is an absolute despotism; Episcopacy is a limited monarchy; Presbyterianism is an oligarchy; but Congregationalism is a democracy—a brotherhood. This perfect equality of pastors and people is the best safeguard against heresy, fanaticism and immorality. The history of the church has shown that almost every heresy has had its origin among the clergy. Take for example the heresies of the present century—Unitarianism, Rationalism, Ritualism and Vaticanism.—and all have sprung from, and been supported by, the clergy. Had it not been for an independent, self-reliant, thinking laity, the Congregational churches of New England would all have been swept into Unitarianism, as were the Presbyterian churches of Old England. There are but few of the Presbyterian churches of the time of the English Revolution which were not carried over to Unitarianism. Even the church where the saintly Baxter proclaimed the truth with a tongue of fire, was swept away with the rest.

The reason that Germany was carried to such an extent into unbelief was that the masses depended upon the clergy for their religion, as much as they did upon the lawyers for their law. The ministers of the word became rationalistic, and the people passively followed in the path in which they led. It is a remarkable fact that the first organized effort to resist the tide of scepticism in Germany was made by a society of laymen. The beloved Tholuck was brought to Christ by their instrumentality, and no man has done more to roll back the tide of unbelief that had swept over his fatherland.

The clergy are almost forcing Ritualism upon the English people. There is no tendency to it among the masses of England. And yet by the persistent efforts of the clergymen, in many places, it is being crowded upon an unwilling people.

Vaticanism, from the beginning to the end, is the work of the clergy. The world has never seen such a spectacle of classical subserviency and pusillanimity as was shown by the members of the Council of the Vatican.

The most effective barrier against all forms of scepticism is an independent, self-reliant, thinking laity, which has learned both to think and act for itself. Just such a laity does Congregationalism develop. The pastor is only one of the brotherhood, with no greater ecclesiastical control than the humblest member. If he possess any greater influence, it is a moral one.

Furthermore, such a laity is the best safeguard against fanaticism of all kinds. The field where the fanatic reaps his richest harvest is among the ignorant and dependent, and not among those who have learned to think and act for themselves.

We who live surrounded by other denominations, know that there are no ministers held to such close and exact responsibility as the Congregational. Such is the scrutiny under which even our theological students are held, that it was called in the late assembly at Brooklyn by the name of *espionage*.

(3.) We believe that Congregationalism means *fraternity*. No lord, no master, but Christ; and all we are brethren. This element of our policy is destined to a still greater development, and our churches in the future will come together in

still closer spiritual relations. Liberty, equality, fraternity—words which have exerted such a mighty influence over the human heart, stirring it to its depths—are destined to find their only true realization in the Church of Christ; and nowhere do we find such a prophecy of their fulfilment as in the Congregational brotherhood.

We are in favour of no Congregational crusade. There is no need of it. All that is needed is, that we shall have positive convictions in regard to our principles, and shall dare to proclaim them. The assimilating influence of the truth will do the rest.

Congregationalists should set an example of unfeigned liberality towards all who hold the essentials of the gospel, and in a true Catholic spirit should unite with them in every good work. In small communities they should cheerfully yield to the will of the majority in forming and sustaining a Presbyterian, Methodist, or Episcopal church, as the case may be. But in doing it, they have no need to surrender their convictions in regard to Christian liberty, equality, and fraternity.

The great mistake of Congregationalists has been that unless a principle was of *first* importance, they have considered it of *no* importance. And yet almost all the errors which have obtained a permanent foothold in the church, have been not in connection with the principles of Christianity, but in regard to second principles. The Roman Church holds to the essentials of the faith as truly as we do. But so many errors have crept into that Church in relation to second principles, as almost to bury the essentials of the gospel out of sight. History shows that second principles are scarcely less important, so far as the simplicity and purity of the Church is concerned, than our first principles. And yet such is the extreme modesty of Congregationalists, that because their distinctive principles are not of the first importance, they hide the light which God hath lighted up in their souls, or else extinguish it altogether.

There can be no doubt that P. f. Phelps's articles were written under that strong impulse and desire which all the Lord's people are feeling more and more, "that they may be one." But it seems to us that an end so much to be desired can never be attained by the renunciation of, or every indifference to, the principles of Congregationalism. It is very certain that Presbyterianism offers no ground of union."

FILLING THE CHURCH.

BY THE REV. B. STAFFORD BIRD.

Mr. Spurgeon, in one of his happy speeches, told a London audience the other day, that when he was requested a short time ago by a pastorless people to send them a man who could fill the church, he replied that, he didn't know any man that was half large enough. "How could I," he said, "send them a man big enough to fill a chapel?" The remark naturally provoked much merriment; but like many of that celebrated preacher's sayings, it has its serious as well as its humorous side. And while we can laugh with the London audience at the humorous, we can afford to expend a little grave thought on the more serious vein which the words open to our view. Mr. Spurgeon appears to have been asked by the church in question to explain himself; for they would seem to have been piously shocked at his making fun out of so serious a business. For answer he says, "I told them I had a notion that it was the duty of the congregation to fill the chapel—that the minister could not possibly do it; but if they wanted a man around whom the congregation might gather that would fill the chapel, and if they meant going in for filling it, I could find them a young man who would try and do his best to help them; but I always discouraged the notion that it was the minister's duty to fill the chapel."

Now I imagine that there are people elsewhere than in England that want ministers who can fill their churches. I will take it for granted that here in Tasmania

there may be some very good people who count it the minister's duty to fill the church, and for their special benefit I will write them a little lecture which I hope they will find it worth their while to read.

It is no doubt a very nice thing for a church to secure the services of a preacher who is gifted with power to draw ever-growing numbers under the influence of his ministry. It is a most cheering sight to see the long-vacant seats one by one becoming occupied by appreciating hearers and devout worshippers. Let the church that is in such a happy case rejoice. Let so highly favoured a people be proud of, and let them honour, the man whom God has so abundantly blessed. Yet let them not forget that the attractive power which their minister wields does not in the least lessen their obligation to do their utmost too, to render his ministry a still greater success.

Every preacher of the Gospel, whatever his powers may be, desires, and may justly claim the co-operation of his people in the gathering of a congregation. The very gifted preacher will probably, in general, receive more aid from his people than his less talented brother will from his; for the more highly people think of their minister the more ready they are to extend his influence. But I think I am justified in saying that let the preacher's powers be what they may, he is seldom aided by his people to the extent he might be, in the work of increasing his congregation. If he draws a large audience too many are content with rejoicing in his success; if he barely holds his handful of people together too many do nothing more than complain of his lack of power, and sigh for a more talented man than he. I am persuaded that some good Christians would be startled and ashamed if they could see what injustice they have done their ministers by withholding their quota of aid in the endeavour to build up the congregation. I verily believe that many a worthy man of fair ministerial ability has had failure written against his name, and no one knows how much of sadness lying heavily upon his heart, in consequence of this far too common practice of leaving the minister to draw his own congregation. Oh! if the people only knew how much they cheer the pastor's heart, and strengthen his hand, and contribute to his success, by doing what they easily may do to aid him in his work they would not be so chary of their help! Divinest joy it would be theirs to taste if, while they are filled with joy at their minister's success, they are aware that they have in some measure contributed to it. They surely cannot consider how easily they might very much extend the sphere of their minister's influence nor what blessings they would bring to him, to themselves, and to others, as the result of such endeavours, or they would most certainly be more ready than they are to aid in so good a work. They would, were this matter rightly looked at, not be content to go in and out, selfishly receiving and enjoying all the delights of an excellent Christian ministry, and never putting themselves at all out of the way to persuade others to come and share the good things with them. They would consider how, without adding one iota to the preacher's labour, he might be made the minister of blessing to hundreds who seldom or never hear the gospel preached, by their bringing strangers with them to hear him.—*Christian Witness* (Hobarttown.)

MINISTERIAL COURTESIES.

The following paper was read before the Presbyterian Ministers' Association of Chicago, and it contains so many good points of general application that we reprint it. Not only ministers, but people, should read it, that the unwritten code of etiquette may be understood.

The professions of medicine and law have strict rules of courtesy. If these are infringed, it seriously affects the standing of the culpable party. But there is no more reason why this should be so in those professions than in our own. The following maxims are therefore presented as an outline of principles, which, although they are generally recognised, still lack the positive endorsement of religi-

ous bodies. The endeavour is to embody in a concise form simple rules for conduct, based on Christian courtesy and common practice.

FUNERALS.

1. The pastor, either of the deceased, or of the family, is supposed to have the charge of the services.

2. If it happens that another clergyman has been summoned, he should by all means recognise and honour the pastor's position. This he can do by communication with him before-hand, or by deference to him if he be present.

3. In all cases where the family has divided church relations or none whatever, or when they are strangers to the clergyman summoned, he should ascertain these facts before he consents to serve.

4. The clergyman, in charge of a funeral service, shall observe the following points, if possible.

(a) To see the family before the funeral as well as afterward.

(b) To be prompt in opening and closing his service.

(c) To observe the arrangements already made by the undertaker or friends.

5. If the Masonic or other secret orders are associated with the funeral, the clergyman should be careful to avoid the intermixture of services, and he should never allow himself to be involved in any ceremony by which religion would be harmed.

6. In large cities it is not now generally expected that the clergyman will go to the grave.

7. At the grave itself, as well as at the house, and in the procession and services, whether in the church or in the street, the clergyman should reserve to himself the right to authority, as against any custom or action which is cruel, coarse, or superstitious.

8. It is neither polite nor kind to refer to the mourners, or the deceased, in any other than the gentlest way. While there are many cases where truth demands silence, there can be none where truth justifies brutality.

9. It is courteous to invite another clergyman, who is a friend of the family and may happen to be present, to assist in the exercises, the consent of the family having been obtained.

10. Money, gloves, or other presents for funeral services are to be accepted, or declined, as the circumstances dictate. No one should suggest that they be offered.

MARRIAGES.

1. It is the province of the bride to choose the clergyman, and hence, whoever is summoned to assist in the ceremony will understand that he is under the direction of the one first named. Otherwise the division of services must be by a private arrangement.

2. If one happens to know that the clergyman who would naturally have been selected has refused to serve, it is well to be cautious, lest there should be unforeseen danger in the case.

3. Courtesy, as well as right, demands that speedy entry be made of marriages in the proper record.

4. The salutation of the bride is to be avoided, on general principles. Instead, the clergyman may shake hands with the bride and groom, and hand to her the certificate of marriage.

5. It need not be added that, in the interest of religion and morality, no clergyman should accept wine at a wedding.

EXCHANGES, ETC.

1. The duty of the exchange rests with the pastors already upon the field. The latest comer has no right to propose it.

2. Christian courtesy demands a call upon the newly arrived minister and the proffer, at least, of an exchange of pulpits.

3. A clergyman who observes another minister present in his congregation may invite him into his pulpit, but is by no means under obligations so to do. No offence should, therefore, be taken.

4. When there are several clergymen attending any church, the part of wisdom and prudence, as well as courtesy, is hard to ascertain. It is clear, however, that the pastor is in no wise obliged to invite his brethren to preach or assist in the service. But if they are important members of the congregation, they may reasonably feel slighted, and he will be very unwise if they are not occasionally honoured by some personal attention. The rule in these difficult conditions must always be determined by what is right, what is christian, and what is for edification.

5. In all ordinary exchanges the order of service and the customs of the congregation are to be strictly observed.

6. A minister preaching for another minister should expect no compensation beyond his expenses. If, however, he preaches for a church, at the request of the church officers, he has a right to look for remuneration.

CALLING.

1. If members of another church become regular attendants, and even pew-holders, it is perfectly proper to visit them; but a truly generous and courteous man will hesitate about urging them to unite with his own church.

2. It is most uncourteous and unchristian to make an effort to secure those already located elsewhere, or in any to disparage or disturb the work of another pastor.

3. In calling from house to house, peculiar care must be observed in these respects.

4. It is proper to call promptly upon the newly-arrived neighbouring clergyman, especially if of one's own denomination.

5. It need hardly be added that, where there are different churches and beliefs represented in one house or family, controversy or proselyting are alike discourteous.

6. A clergyman visiting in any place should not hesitate to call upon the resident pastor, provided that pastor be not his successor. The obligation is then reversed. Otherwise it is evenly balanced.

GENERAL MAXIMS.

1. A minister's dress, while it need not be offensively clerical, should always be such that it will not offend those who hold the pulpit in honour. If it be dark and free from foppishness, it will answer the conditions sought. Yet it should enable him to take his place at any moment before an audience.

2. A clergyman does not require gloves at an evening party, nor is he under the usual social restrictions as to full dress. What he may prefer to do does not involve any compulsion that he should do it.

3. In language and demeanor let him cultivate a genial gravity, and let him remember that by his actions the social conduct of many of his people will be regulated.

4. In the pulpit let him especially avoid anything ungentlemanly. The more attention he pays to his own dress and conduct the better will be the effect upon hearers. If possible, let him have a "preaching suit," which he does not ordinarily use.

5. In short, let the clergyman be a Christian and a gentleman. If he is the first, he will never be intolerant, overbearing, harsh, rude, or quarrelsome. If he is the second, he will be clean in person and character, and will commend to high and humble alike the simple manliness of his faith. He will guard his eyes, his ears, and his tongue. He will know how to be that most difficult of all things—hearty, yet reserved. And he will shun all professional jealousy, scheming, or detraction, and live for his Master's sake without fear and without reproach.

HINTS FOR PRAYER MEETINGS.

These are practical, and their worth is easily tested.

Commence promptly on time, no matter how few there be present. It will take only a few times to lessen the number of tardy comers. A few will take the hint quickly, others will be longer about it, but will at last learn, and there will be left finally only those who are constitutionally late everywhere.

The topic should be known beforehand, and, if possible, the Scripture to be read. When only the leader knows the subject, it is like trying to light a fire with a single match. The wood may be all ready for it, and the match is all that is needed, but the probabilities are against it. Men's minds are rarely in a condition to give out light and heat on any given topic at a moment's notice. They must have time for preparation, and it is a dangerous thing to trust to mere spontaneity. In order that the subject may be known, each leader of a weekly prayer meeting should be appointed two weeks prior to his service, so that it can be announced the week before he takes charge.

Who shall lead in the meeting is in each case a local question. Sometimes it may be best for the minister always to do it. When practicable, however, it is oftenest best for the pastor to drill in his laymen, not of course to his own exclusion. Whenever the exercises become dull, change the leader, change the method—do anything almost, to get them out of a rut.

Take simple subjects. Let Election, and Predestination, and Sanctification, etc., etc., be expounded, if need be, by the minister. Let the subject, at times, be illustrated if possible by the freshest experiences of those who are present. At other times it may be well simply to find out what the Bible says about it. Some of the most interesting meetings we know of had for consideration such questions as: "What does the Bible say about love?" "What does the Bible say about the Fatherhood of God?" "What is the verse in the Bible that just now seems the most precious to you?" etc.

Keep a bell and ring it when one oversteps the time, which should not be more than five, and had usually better be three minutes. If with such an arrangement "it is impossible to hold a respectable meeting of an hour," then we should say it is far better to adjourn before the hour passes. Prayer meetings should know when they are through as well as other kind of gatherings. The singing should be hearty, and the hymns chosen on account of their adaptation to the occasion. Sing no weak, wishy-washy words to wishy-washy tunes. Do not cling too closely to old hymns and tunes, nor go capering with new ones. When a song becomes expressionless from too great familiarity, drop it for awhile. It will return to its former vigour again by resting. If possible, always have one man to "start" the tune, and have him supported by good singers conveniently near.

Get close together. There can be no warmth when the people are scarcely within recognisable distance of each other. As Mr. Beecher facetiously remarked: "You can't make a fire out of one stick—*though it's as dry as a minister.*"

Do not be in a hurry to get out when the meeting is over. Then is a good time to shake hands and be a little social. Most people hurry out as if they were glad to get away. Young folks are quick to observe this, and therefore instinctively shun it. Make it a place where special kindness and special friendliness are shown and felt, and they will as naturally come as they now stay away.

Somebody has been writing a letter to the New-York *Evening Post* on church architecture, in which, among other preposterous things, he says: "I believe that the prime calling of a minister is to preach the gospel; therefore the church or edifice should be so constructed that he can be heard." The idea!

Editorial.

The Canadian Independent.

TORONTO, NOVEMBER, 1876.

“MEN OF ISRAEL, HELP!”

A few thoughts regarding our Home Missionary Society, and its special claims upon our churches will not be out of place just as we are looking forward to our winter anniversaries.

And first, let us say, that our work in Canada never was more encouraging and hopeful, in any of its aspects, than at present. Our increase last year was unprecedentedly large, and we have reason to regard it as increase of the most satisfactory kind. Thirty-nine churches in Ontario and Quebec report additions to their membership, by profession, of from ten to one hundred and six persons during the year. Many others have been blessed in a less degree. It should be further noted, that of the more than 1,300 so added, nearly one half of them are to be credited to churches receiving aid from our Missionary Society! We doubt if any denomination can show a mission-field that has yielded better fruit for the same outlay of labour and money upon it. If any one thinks us extravagant, let him read our recent Missionary Reports, and trace the history of the churches at Sarnia, Warwick, Oro, Kincardine, Listowel, Rugby, Vespra, St. Catharines, Garafraxa, Stouffville, Manilla, Lanark, Mid-

dleville, and other places, and we think he will agree with us that our missionaries are neither eating the bread of idleness, nor labouring in vain. And when the Lord is thus owning their labours, who can refuse to help them?

But out of this most gratifying success there arises an urgent call for the *extension* of our work. Our missionaries are constantly invited and urged to enter new fields that have “whitened to harvest” alongside of their own. Owen Sound, Warwick, Oro, and Lanark are instances of this, but our brethren in these places are already working up to and beyond their strength, and cannot, without loss to their present stations, undertake them. We ought also immediately to enter, and plant our standard, in a number of rising Canadian towns where we have friends and former members, but have no churches into which to gather them. St. Thomas, Ingersoll, Woodstock, St. Mary's, Barrie, Orillia, Peterboro' and Lindsay, may be named in this connection. The fact that the Gospel is already preached in these places is no reason why we should not preach it there. Other denominations do not take that ground, and neither should we. “Necessity is laid upon us: yea, woe is unto us if we preach not the Gospel.” Besides, we have reason to believe our ministers preach the Gospel *more fully and simply* than do some others,

and that we have been set for the defence of certain great principles of purity, and liberty, and charity, which have much to do with the success of the Gospel by whomsoever preached. Faithfulness to Christ, therefore, requires us to proclaim them wherever we can obtain a hearing; and we fear that it is not the voice of sweet Christian charity, but that of selfishness and stinginess that forbids us to go into any place because the Gospel is already being preached there!

But extension, of course, means *money*, and the question arises, can we increase our Missionary income sufficiently to warrant our breaking new ground? Last year—which we fondly hope may prove to have been exceptionally bad, financially—we were compelled to restrict instead of being able to extend our work. We are convinced, however, that bad as the times have been, our income need not have fallen behind if our people had given more thought to these things, and our plans for raising money had been better laid. We are growing rich. Our churches last year contributed, for all purposes, \$105,777, or \$25,000 more than in any previous year. But we submit that it does not look well that we should have spent that sum all upon *ourselves*! An increase of \$5,000 in Missionary income and \$20,000 in our contributions to “local church objects” would have looked much better. Now let us see if we cannot improve upon it.

Beginning upon the Macedonian plan, let us “*first give our own selves unto the Lord*,” in a hearty renewal of our early vows, and then we shall find it easy to give according to the Macedonian measure, “for to their power, yea, and be-

yond their power,” Paul bears record that “they were willing of themselves; praying us with much entreaty that we would receive the gift.”

Next, let all people *attend our Missionary anniversaries* and inform themselves in regard to our Canadian work. *The facts* are our best argument. Let the speakers deal largely in facts in their addresses.

Then, we must learn to give, not *the traditional dollar, or fifty cents*, we have given for the last ten years,—not “the same as Mr. A., or Mrs. B.,”—or the smallest amount we can put the collector off with,—but somewhat in proportion to the extent of our means, and of our obligations to the Gospel. We owe to it all we possess, all that distinguishes us from the cannibal or the Hottentot, all we hope for in the world to come; let us gladly confess it by the way in which we contribute to its support.

We must enlist the sympathies of *our young people* more on behalf of our missions. The Methodist Church of Canada raises thousands of dollars annually through their Sabbath Schools and Juvenile collectors. We cannot approve of all their methods in doing so, but we are quite sure that our nearly 10,000 Sabbath Scholars can raise us \$1,000 this year, and will if we ask them.

Now brethren, don't let us hear any more of hard times, or the failure of the crops. The prophet Haggai (chap. i, 5-11,) explains all that to us. Study well his words and learn not only why the Lord chastises us, but how to avoid the recurrence of the evil. “There is that giveth and yet increaseth; and there is that withholdeth more than is meet, but

it tendeth to poverty." How much, now, will you—how much ought you to give?

ATTENTION!

The arrangements for the coming Missionary meetings in Western and Central Ontario will be found in our "Official" pages. The anniversary services are to be held somewhat earlier than usual, for the reason that the treasury of our Society is *empty and overdrawn*, and that unless our churches are a little more prompt than usual in collecting and remitting their contributions, some of our missionaries, never over-paid at the best, will suffer serious inconvenience. The winter is just upon us, and there are many little necessities to provide at such a time in a rigorous climate like ours, and we are sure that a hint on this point is all that is needed to secure a ready and early response from all our churches. Let those who "are not afraid of the snow for their households, because their households are clothed with scarlet," think of those who, for the sake of Christ and the Gospel, are enduring many privations, and suffering many hardships in our back-woods.

THE PASTORS' RETIRING FUND.

The amount of capital necessary to warrant its going into operation (\$2,000) having been secured before the late meeting of the Provident Fund, in June last, the first appropriations were made in Montreal, and the Treasurer says, were most gratefully received. There was not sufficient time, however, in the hurry of the annual meetings, to complete the details of the organization, and

it is to be hoped that those most interested in its success will think matters over, and, if possible, connect themselves with this Branch of the Fund, by the payment of the necessary premium, so as to be prepared to act intelligently in regard to it next year.

The obliging and indefatigable Treasurer of the Fund, Mr. Barton, writing to us on the subject of the change in the constitution proposed by the Rev. Mr. Sanders, says:—"It may be desirable that the life members should be communicated with, and their views and wishes ascertained in the premises.

"The fund is only small, and not likely soon to assume any large proportions; but it is submitted as worthy of their consideration, whether it may not be desirable in the interval for Ministers to become members, and then form a constituency qualified to act. The late apportionment was made by those who had not contributed to the fund—a somewhat anomalous state of things, and one that is open to question.

"It is essentially 'a ministers' question,' and one that should deeply interest them; and if the Rev. Henry Sanders, who has given notice for changing the officers, &c., will charge himself with maturely considering the whole matter, and, by circular or otherwise, gather the views and opinions of the brethren, (both lay and ministerial,) some tangible scheme may be prepared and proposed for adoption at the Annual Meeting at Guelph, next June.

"If some such action is not previously taken, the matter will come up in a crude and unsatisfactory shape, no result will be arrived at, and another year will be lost.

"In the several Association meetings, this would be a legitimate subject to be brought under consideration, and if freely and fully discussed, good must result.

"The Trustees are open to receive suggestions from any quarter, and will doubtless give the subject their best consideration. They will be happy to afford any information in their power,

and give the brethren the benefit of their counsel and advice.

"They will naturally look that in handing over to any other body so valuable a trust, there is a legally qualified, and competent organization with which to treat; and it is with this object in view that the subject is presented thus early for consideration.

"If the convener of every District Meeting will bring it forward at each meeting until some line of action is prepared, to be submitted to a general meeting, a scheme may be devised that shall make the fund a source of blessing to many most deserving and self-denying men, who have worn themselves out in the service of the Master, and who are entitled to the sympathy and aid of their more favoured brethren.

"Let no time therefore be lost in taking into consideration a subject of so great importance; let each brother charge himself with seeing that it is not lost sight of, so that when the time comes round there may be no hurried action, but a course be decided upon that shall commend itself to all. Our present charter being only two years old, it is a question whether it is wise to go to the Legislature so soon for an amendment to it, especially as under the existing charter, the Trustees are empowered to carry out the Act. The change proposed cannot therefore be made without obtaining a new charter."

We trust this important matter will receive the attention it deserve. Our Montreal brethren are entitled to the greatest credit for their public spirit and liberality in establishing and carrying on this fund, and we hope their efforts will be duly valued and seconded by all our brethren.

THE GOSPEL OF IMMERSION.

Amid much that was excellent in connection with the recent meeting of the Baptist Missionary Convention in this city, we are sorry to find our brethren

of that denomination asserting with a somewhat super-heated zeal their peculiar views on their favourite subject. Commencing on Sunday evening with what seems too often as if it were the beginning and the ending of their faith, they had a sermon on BAPTISM—not the baptism of the Spirit, as one might have hoped, on such an occasion, or "the answer of a good conscience toward God," but a regular old-fashioned argument for immersion, followed, we understand, by practical illustrations. Of course there was a crowd to hear and see.

Next on the programme there was a discussion on Baptism. This feature of the conference was to us rather surprising, for, supposing our brethren to be quite at one on that question, we did not see how they were going to get up a discussion on it. Besides, have they not heard all about it—that is, *their side* of it—a thousand and one times over, until not another idea could be formulated on the subject? Does not every Baptist, and especially every Baptist minister, know all about "baptizo," and all the Greek particles and prepositions with which it has ever been construed, far better than Schrevelius, Valpy, or Liddell and Scott can tell us? So we thought, in our simplicity, but we were mistaken.

Judging from the definitions given of it during the discussion, our Baptist brethren are not very clear on the symbolism of immersion. The Rev. R. Cameron, who was appointed to introduce the subject, said it was one of the seals of the new covenant, "a symbol of the fact that the moment they believed in Jesus Christ, God regarded Christ as their Substitute, and guilt at that

moment ceased to be imputed to them, and righteousness was given to them instead, so that they had in the person of the Substitute fulfilled the demand of the law, and were therefore dead, and ought to be buried." Further on he said it was "a symbol not so much of their uniting themselves with Christ as that they had been united with Him." Again, "Baptism was more the symbol of what God had given to them as believing sinners, than of what they gave to God as dependent servants. Christ came by water and by blood. His baptism of water was but a symbol of His baptism of blood." Still further, "Baptism, as well as the blood of Christ and the witness of the Holy Ghost, testified to the fact of their having eternal life and the forgiveness of sins." And finally, "Circumcision and baptism were typical of the same thing, for as the former showed that there was nothing good in the flesh, and that it must be set aside in order to enter into the promised glory, so the latter typified death in the flesh and life in the spirit."

We are not surprised to learn that after this strange jumble of ideas in regard to a very simple ordinance, "a pause ensued, no one rising to continue the discussion." Mr. Cameron had evidently exhausted the subject, and there was nothing more to be said. Dr. Fyfe, however, rounded out his ideal by adding, that "in this beautiful symbol of baptism God had embodied all the great doctrines of Christianity." We no longer wonder at the place the font holds in every Baptist Church, nor at the frequency with which these brethren iterate and reiterate their platitudes on immersion before their people. Baptism, it seems, is the *focus* of all evangelical truth; the starting-point from which to discuss all Christian duty! Preach immersion and you "embody all the great doctrines of Christianity!"

How strange that Paul should have so

misunderstood the matter, and that, instead of baptizing right and left, with the zeal of a Jesuit missionary, he should have gloried in saying "I thank God that I baptized none of you." And it is yet stranger still that the Great Teacher Himself "baptized not," thus ignoring this beautiful embodiment of all Christian doctrine; and that when sending forth His chief Apostle, He should have commissioned him "*not to baptize, but to preach the Gospel.*" One cannot help enquiring if the Gospel of Immersion can be the same that was first preached by the inspired founders of Christianity?

WISE ABOVE WHAT IS WRITTEN.

As a specimen of the foolish things a man may say when he gets away from his Bible, and [attempts to exalt a rite above the place the Lord assigned it, we quote the following from the Rev. A. A. Cameron, of Ottawa. Speaking of immersion he contended—we quote from the *Globe* report—"that if they preserved the symbol they would preserve the thing symbolized. It was because the symbol had not been correctly preserved in the Christian Church that so many heresies had crept in. The reason why they were the only evangelical body in Christendom to-day was, that they had preserved the symbols as they had been delivered to them by Christ in their entirety. The whole life of Christ was symbolic. He looked upon His life of eighteen years in Nazareth as a huge blank, and that life corresponded with the life of a sinner before his conversion. Christ, at His baptism, put the river Jordan between Him and the natural life at Nazareth, and the believer at his baptism put the natural life away from him." Almost every sentence of which is an exaggeration, if not positively un-

true. Did not the Jews "preserve the symbols" of the Old Testament economy to the utter forgetfulness of "the thing symbolized"?

Again,—if "correctly preserving the symbol" is the safeguard against all heresy, how is it that Campbellites and Christadelphians, and Millerites and Mormons, and a host of other errorists, make immersion the key into their Kingdom of Heaven?

Once more,—“The whole life of Christ was symbolic.” Where does our friend find that in his Bible? Had he said that the whole Levitical economy was symbolic of Christ, he would have come much nearer the truth. But he has a reason for reversing the matter: he wants to exalt baptism, and so he declares more than one half of our Saviour's life “a huge blank,” for the sake of contriving some fanciful resemblance between the Lord “putting the river Jordan between Him and the natural life at Nazareth,” and the sinner turning his back on his sins at his baptism! Christ's spotless life the “symbol” of our sinful life!

We are glad to observe that this symbolism run mad did not escape without at least a mild protest against it, on the part of several brethren.

One other statement, however, which we are surprised and pained to see was allowed to pass without remark, we must briefly notice. The Baptists—that is, Immersionists, for it is pure arrogance on their part to claim the name “Baptists,” as if they alone baptized—are, according to Mr. Cameron, “*the only evangelical body in Christendom to-day* ;” and the reason why they are, is, “that

they had preserved the symbols as they had been delivered to them by Christ, in their entirety.” Well now, that is frank at least, if it is not very modest.

We do not know how our friend would define his terms, but it is evident that humility and charity form no part of evangelical religion, as he understands it. The Lord once said of some such “evangelical” people, “These are a smoke in my nose; a fire that burneth all the day.” We should not have noticed this little piece of bigotry, however, had it not been allowed to pass unchallenged by the Convention. Does silence give consent?

As an offset to all this foolish talk, however, we are glad to observe one very sensible and practical remark from the Rev. W. Stewart, of Hamilton, who “advised his clerical brethren in their preaching to set forth the doctrine of the ordinances, before giving correct views as to the modes.”

One of the speakers at the Baptist Convention defined a true Baptist as:

“First, one who was a believer in the Lord Jesus Christ, and acknowledged Him as his only authority; second, one who, on the confession of such faith, was immersed in the name of the Trinity; third, one who took the Word of God and obeyed it, without allowing any person to come between his conscience and the Lord Jesus Christ; and fourth, *one who granted to every believer the same privileges he claimed for himself.*” (The italics are ours). We are astonished and delighted with these definitions,—especially with the *fourth*. We do not know, indeed, whether we may regard it as *ex cathedra*, but if so, it surely indicates a most gratifying progress in the denom.

ination since the reign of close communion. There was a time when true Baptists would not allow "every believer" to sit down with them at the Lord's Table, or accord to others the right which they claim for themselves, of judging of the scriptural mode of baptism. But we rejoice to learn that all that is past.

A Brantford correspondent of the *Canadian Baptist*, in a recent effort to show that the practice of Infant Baptism is dying out, quotes some figures from the *Canadian Congregational Year-Book*. We will therefore give him some more of the same kind. The number of Infant baptisms, by Congregational Ministers in Ontario and Quebec reported in 1873, was 225; in 1874, 306; in 1875, 268; and in 1876, 511. Try it again, brother.

THE CANADIAN INDEPENDENT PUBLISHING COMPANY was, on the second of October last, formally merged into the new Company just organized, under the more comprehensive title of "THE CONGREGATIONAL PUBLISHING COMPANY," for which the Provisional Board of Directors are about to apply for Letters Patent from the Governor in Council, to enable it legally to carry on its appropriate business. Its Capital Stock is to be \$5,000, in 1,000 shares of \$5 each. Over \$1,000 of this has been subscribed, and we hope soon to be able to report a considerable addition to this amount, from churches which have, as yet, done nothing towards it. We hope our brethren will not lose sight of this, and that stockholders will at once send on their first

instalment of the amount subscribed for, so as to enable us to get to work immediately. The Secretary-Treasurer of the old Company has been chosen to the same position in the new.

"PRESBYGATIONALISM," as some one has wittily styled the nondescript kind of union sometimes found between the Presbyterians and Congregationalists in the United States, seems to be the order of the day just now, and matters are becoming so "mixed" that it will be difficult soon for one to know himself from his brother. Dr. Talmage, the Presbyterian Pastor of the Brooklyn Tabernacle, and Editor of the *Christian at Work*, has suddenly been translated to the *Advance*, and may, it is said, be called to the pulpit recently vacated in Chicago by Dr. Bartlett; while Dr. W. M. Taylor, of the Broadway Tabernacle, New York, assumes Dr. Talmage's vacant chair. There is an inner history of these changes said to be not very creditable to the Brooklyn Pastor, but much if not all of that may be safely set down to jealousy and vexation on the part of the *Christian at Work* at losing so popular a man. We cannot say that we admire the sensational style of its new Editor, but we doubt not that the *Advance* will secure by the engagement of Dr. Talmage a subscription list that will lift it out of its pecuniary difficulties. How the Presbyterian pilot will steer the Congregational ship is another question. Of that we shall know more by and by.

THE *English Independent* comes to hand too late for any extended notice of the Autumnal meeting of the English

Congregational Union, just held in Bradford. The address by the Chairman, the Rev. Dr. Aveling, was characterized, says our contemporary "by a largeness of sentiment, and breadth of Christian charity, which stood out in marked contrast with the tone and spirit of a speech from the Chairman of another Union" (Dr. Landels of the Baptist Union); while the proceedings generally appear to have been most harmonious and interesting. Intemperance, the Education Act, Congregational Principles, Church Finance, and the Eastern Question, were the prominent topics discussed. We hope to present some extracts next month.

The Conventions of the Provincial Sabbath School Association, in Belleville, and the Y. M. C. Associations, in London, last month are both represented as having been more than usually excellent meetings, and inspire the hope that the communities and churches represented by the delegates in attendance are ripe for revival. We regret that our very limited space leaves us no room for a report of their proceedings.

At the suggestion of the Triennial Conference of Y. M. C. Associations, held in Hamburg, Germany, and the Convention of the Associations of the United States and Canada, the 12th day of November has been designated as a day of special prayer for young men, to be observed by all such associations in this and other countries. It is recommended that each Association request pastors to preach sermons to young men on that day, and, as far as practicable, "signalize,

by extra meetings during the week, the fact that Christians all over the world are uniting in special prayer for young men, and for the work among them."

The Rev. Alfred J. Bray, the pastor-elect of Zion Church, has arrived, and has already entered upon his work. "The Churches of Christ salute thee, brother!"

The *Christian Union* says,—“The Brick Church of this city has called Rev. Lewellyn D. Bevan, of London, England. He is known to some of our readers as the one who supplied Dr. Scudder's pulpit two or three years ago. He is a man of rare pulpit and personal powers, is of Welsh descent, and has the fervour of that nationality, famous for its preachers. We are filling up our metropolitan pulpit with an infusion of English and Canadian blood. These men, Hall, Ormiston, Marling, Taylor, Bevan, bring us what we need—a direct spiritual power and a simplicity of Biblical teaching.”

The Treasurer of the College reports the funds exhausted, and the treasury overdrawn nearly \$500. Many of the churches, and several even of the larger ones which have usually been prompt in remitting, have as yet *sent nothing for the past year*, while the contributions for the current session are already due. Will our friends kindly look to this at once, and thus save the Board from further embaressment.

“A Congregationalist” sends us another anonymous communication, but we must have his name before we can publish anything further from his pen.

Messrs. Moody and Sankey have commenced their work most auspiciously in Chicago, and the prospect is that under God's blessing, without which no man can succeed, that great and wicked city will be moved from centre to circumference. We can give no particulars this month, but let all churches pray for their success, for a blessing upon Chicago will be a blessing to all the West.

For prudential reasons, we presume, arising out of the disturbed condition of Turkey, and the danger to which, at such times, Missionaries and their families are

exposed, our beloved Foreign Missionary, the Rev. Charles Brooks, has removed to Constantinople, where, for the present, he may be addressed at the "Bible House." We trust that he and all his fellow-labourers in Turkey, are specially remembered in prayer, in these perilous times.

A correspondent in Bangor, Maine, says that there at present in the Theological Seminary there, over forty students for the ministry, of whom about one-half are from the British Provinces! What does this mean!

Correspondence.

THE REPLY TO THE PETITION TO THE QUEEN, *anent* OKA AFFAIRS.

DEAR BROTHER,—It will be interesting no doubt to the readers of the C. I., to know that a reply to our petition respecting the Oka Indians has recently been received. The members of the Union will recollect that the petition called attention to the condition of the Indians of the Lake of Two Mountains, and prayed for the appointment of a Commission for the purpose of investigating the title of the Seminary of St. Sulpice to certain tracts of land in the County of Two Mountains. The following is the reply, dated Sept. 8, 1876, received from the office of His Excellency the Governor-General.

D. MACALLUM,
*Chairman Cong. Union,
Ont. and Que.*

Athol, Oct. 18th, 1876.

* * * * "I have to request that you will inform the Memorialists that their memorial has been laid before the Queen,

who was pleased to receive it very graciously, but that I have not been able to recommend Her Majesty to comply with the prayer of it. The right of the Seminary of St. Sulpice to the land in question having been affirmed by the Law Courts, after a trial in which the case of the Indians was argued by and at the expense of the Government, I see no ground for supposing that everything which could be urged on behalf of the Indians has not been put forward and duly considered.

I have &c.,
(Signed), CARNARVON.

A PLAN FOR A CHURCH BUILDING FUND.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I noticed in the CANADIAN INDEPENDENT some time ago, that you were complaining of the want of a Church Building fund, and wishing for a plan to get one started. We feel the need of it here. I thought of a plan some months ago,

and with the assistance of some of our Building Committee, we have put it into the following shape, which we think will work well if taken hold of heartily, as we think it should be, as it will come very light on all. We will call it the Mutual Aid Building Society, and our plan is, for each member to pay a small sum, according to his means, to the building of each church. I see a statement in this month's INDEPENDENT that there is a membership of 5,774 in Ontario and Quebec—say 5,000 members; we suppose these to be able to pay the following amounts twice a year, viz:—

1,000	can pay	25 cents each	=	\$250
1,000	"	50 "	=	500
1,000	"	75 "	=	750
500	"	\$1.00 "	=	500
500	"	2.00 "	=	1,000
400	"	3.00 "	=	1,200
300	"	4.00 "	=	1,200
300	"	5.00 "	=	1,500

5,000 members.

Total \$6,000

This sum is large enough to build any church needed in a village or country place, and towns that want larger, are able to pay the balance themselves. We are sure this sum can be raised twice a year, without it being burdensome to any one. Such a sum would be sufficient to build three churches every year, since for every one that will cost \$6,000 or \$7,000, there will be two or three that will not cost more than one-third of that amount. When any congregation wants to build or repair a church, or erect a parsonage, they must send a circular to each congregation stating the size and probable cost of their proposed building. Five or six congregations could be aided in the same year, provided the sum total did not amount to more than \$14,000. Of course any member can give as much more as he may feel able and willing to give; at the same time there would be nothing binding on any one, as we are "Independents." We wish to keep ourselves as free as possible, but there is no burden imposed by this plan, and no one will feel it so that is interested in the prosperity of the cause. The treasurer, or whoever may be appointed by the congregation to collect these subscriptions, can mail it to the secretary of the

building committee, who would, of course, be expected to forward him a receipt for the amount sent, and also have it published in the INDEPENDENT; and when the building is finished he would make a report of receipts and expenditure, and have it published in the same way.

According to this plan there would be no interest to pay, no heavy debts left hanging over congregations, and no salaries to be paid for managing the fund. All the money raised would be used for the purpose for which it was intended. We should expect congregations to build as economically as possible, erecting houses, and of brick or stone when at all convenient. Hoping that this will meet the views of all, and that all will take hold of it heartily,

I remain,

yours truly,

J. W. HARRISON,

Sec. of Building Com.

Alton, Sept. 25th, 1876.

P. S.—I forgot to say that congregations willing to join in establishing such a Building Society, should send in their names to the INDEPENDENT; and further, that in case more churches were wanting to build in one year than the money would suffice for, the matter could be referred to a committee to say who should be first assisted.

J. W. H.

COMPLAINING.

DEAR SIR,—I am sorry to read such letters of complaint, as that in last number of the "C. I." from "*Alumnus*," regarding the course of procedure adopted by our wealthier churches. As one of the Alumni, I hope it is understood that we do not all, or any considerable portion of us, join in this miserable whining after "better fields."

I am ready to concede that Canadian Ministers are more in demand in fields of large work and small pay, and also that when compared with brethren from other lands, our Canadian churches have no reason to be ashamed of theirs, yet these things need not be repeated by us so often.

The frequent repetition of such stale truths has the tendency of causing wealthy churches to act as if they were

surrounded by a host of hungry applicants, whom the slightest invitation would bring to the coveted position of being their pastor.

Again, they are *Congregational* churches and, as I understand it, have the right to choose for themselves without being interfered with. We ought to accord to them the same freedom we claim for ourselves; and if I were convinced that it was my duty to "cross the line," I would do so without soliciting permission from any, and deny the right of any to call me hard names for so doing.

I am thankful for every one whose heart is right with the Master, who

comes into our country. We need them all, and the hard things said show unkindness towards those who have been a benefit to us. I do not fear for Congregationalism, even although a few of those who are "on the wing," find rest for the "sole of their foot" on the other side.

I take it that we are in the *Master's* service—not the church's—and we are at *His* disposal, and in *His* safe keeping. Hence, if wealthier fields were better for us, there we should be placed. He puts us where we can best serve Him, and gives us as good fields as we deserve.

MELBOURNE.

Acts of the Churches.

KINCARDINE.—Mr. Dugald McGregor, a son of the late pastor at Manilla, and a graduate of Bangor Theological Seminary, is about to spend a few Sabbaths at Kincardine, where a neat and comfortable new house of worship has been erected, and is now nearly ready for occupancy. The Rev. Mr. Mackay is expected to take part in the opening services.

LISTOWEL.—The handsome and commodious new brick church edifice in this place, approaches completion, and is to be opened and dedicated on the 26th inst. The Rev. J. F. Stevenson, of Montreal, and the Rev. Mr. Wood, of Toronto, preach on the occasion, and a Soiree is to be held on the following evening, at which Mr. Stevenson is to lecture on "England, 150 years ago."

TILBURY EAST.—Our Sabbath School held its Annual Pic-nic, October 3rd, being the seventeenth year of its existence. The church was filled at about 11 A.M., by the scholars and friends of the school, who came apparently deter-

mined to enjoy the day. There was—thanks to the ladies—an abundance of eatables, and more children than usual to discuss them. After dinner followed the Superintendent's Report, which was on the whole encouraging. The roll showed a good increase in numbers, though the attendance of some was irregular; and the behaviour of the scholars during the year was most exemplary.

Addresses followed from Rev. William Burgess, who spoke of Miss MacPherson's work in training and sending children to this country, and from Rev. E. J. Burgess on the importance of educating the young. Music and recitations added to the interest. One of the most pleasing features was the singing by two of Miss MacPherson's children—six and eight years old—only a few days from the "Galt Home." All who heard them were delighted, and felt what a noble work it is to rescue the thousands that have been removed from deep poverty and its attendant temptations, and placed in homes in Canada. Such a work, supported as it is entirely by voluntary contributions, deserves our hearty support.

May not all those who either by their contributions or personal help, continually assist Sabbath Schools, or other institutions which either rescue or train the young, be considered among the number of those who turn many to righteousness, and will receive the promised reward—shall shine “as the stars for ever and ever?”—*Com.*

BRANTFORD.—**EMMANUEL CHURCH** has completed its first year. An anniversary sermon was preached by the Pastor on Sunday, Oct. 1st, from Psal. 137, vs. 5, 6. To the 25 members with which the church was organized, 23 have been added during the year, viz., 17 by profession, and 6 by letter. Two have been dismissed, and one has been removed by death. Thus it commences its second year, with a membership of 45, and looking to God for still more abundant blessings than in the year just past.

ST. CATHARINES.—A correspondent writes us :—

The stormy summer has issued in a prosperous autumn. During the past five weeks, the increase in the attendance and attention at the Sabbath services, has been very marked. The Sunday School still grows in numbers and interest. The Teachers' Weekly Bible Class, conducted by the Pastor, will soon be a year old. Three weeks ago there was formed a society of young men, for the purpose of mutual improvement during the winter months. This now numbers about 30. The building fund still enlarges.

TORONTO WESTERN CHURCH.—**Mr. J. B. Silcox**, the pastor elect of the Western Congregational Church in this city, was ordained to the Christian ministry, and installed as pastor of the church, on Tuesday evening, the 19th ultimo. At the invitation of the church, a council, consisting of the Rev. Messrs. Jackson, Dickson, and Wood; Mr. James Smith, delegate from Zion Church; Messrs. Hague and Roberts, of the Yorkville Church; and Messrs. Flint and Moore, of the Western Church, convened an hour before the public service for the purpose of conferring with Mr. Silcox in regard to his religious experiences, and his doctrinal and ecclesiastical

views, and advising the church which had called him respecting his ordination and settlement over them.

The interview having been every way satisfactory, the public services were commenced by the Rev. S. T. Gibbs, who announced a hymn, read some selected portions of Scripture, and led in prayer, after which the Rev. Mr. Dickson delivered an address, founded on Exodus xii. 26; “What mean ye by this service?” Mr. Wood then put the usual questions to the candidate, and to the church, which being satisfactorily answered, he led in the prayer of ordination, and the brethren united with him in the laying-on of hands. A most pleasing incident in connection with this part of the service was the reading of a telegram received that evening from Montreal, from Mr. Silcox's fellow-students in the Congregational College, who sent a most kindly and loving greeting to him as their part of the service,

Mr. Jackson extended to him the right hand of fellowship in the name of the churches and ministry of the denomination, and afterwards delivered the charge to him from Numbers xxvii. 15-23.

Mr. Geo. Hague, the leader of the Yorkville church, then addressed the people on their duties, from 1 Thess. v. 12, 13; and the service was brought to a close with the benediction by the pastor. Altogether the occasion was one of great interest, and, we trust, of profit, to the large congregation assembled. Most earnestly do we desire and pray that the union thus formed may be a happy, long, and prosperous one.

STOUFFVILLE.—**Mr. J. W. Cox**, of the Congregational College of B. N. A., has been invited to become the pastor of this church, but reserves his decision until certain preliminaries are arranged.

WHITBY.—A council was recently held at Whitby, consisting of the Rev. Messrs. Jackson, Dickson, and Wood, and Mr. Alex. Christie as the delegate of Zion Church, Toronto, to consider the condition and prospects of that congregation, and advise with the Church in relation thereto. After a lengthened conference with friends there, it was unanimously

resolved that the cause should be sustained, and that Mr. Miller who has been labouring with them since the Union Meeting, should be settled over them as their pastor.

BOWMANVILLE has extended a unanimous call to the Rev. W. H. Heu de Bourck, late of Stratford, to become its pastor. His decision has not yet been announced.

KINGSTON.—The first Congregational Church in Kingston, has invited Mr. Hugh Pedley, of the Congregational College in Montreal, to be their pastor, on his completion of his studies in April next. We have not heard whether Mr. Pedley accepts.

MONTREAL ZION CHURCH.—The Rev. Dr. Wilkes preached his fortieth anniversary sermon in Zion Church, Montreal, on the first Sabbath of October, from Heb. xi. 27, "For he endured as seeing Him who is invisible." The theme of the discourse was the sustaining and stimulating power of Moses' faith in the invisible God, and was very ably handled. We have space for only a very brief extract from it.

"Forty years since this day I was placed by Him in the pastoral charge of this congregation. I say 'this' because it remains the same body, though hardly any of the original elements are now in it. Many of them have been called home; very many others have been removed to various spheres of toil and experience, and are serving the Lord amid new relations, and not a few have gone forth to found other Churches—sister-churches—in our city. The Church was four years old when I received the charge. The membership was 47, the congregation hardly 150. A debt was on the little church building, seating about 350, not far from its value. There were not more than nine churches of our order throughout the Provinces now Ontario and Quebec, and they were all feeble, and, for the most part, struggling for existence. There are now about 90 within the same bound, and many of them large and vigorous, while in the city we have four bands, two of them central in their character, and of very

considerable power. The forty years has afforded proof on proof that our church-life, both in this and in other places, is a real and very tenacious thing—that difficulty and conflict do not harm, but rather strengthen it—that it has marvellous adaptation to the work of educating individual and social man for thoughtful and efficient labour in our Lord's Kingdom; and that we have no reason to be ashamed of our principles, or of their working in this land during these forty years."

"Dr. Wilkes," says the *Gazette*, which reports the sermon, "is, we believe, the oldest Protestant clergyman now in active ministerial work in the city, and we know we but give expression to a very general public sentiment, that he may be long spared to labour among the community where he has created so many endearing and cherished associations, and to the body who are in so large a measure indebted to his zeal and ability during his long ministerial labours." And let all the people say Amen!

EATON, QUE.—Since our worthy pastor, Rev. E. J. Sherrill left us, about a year ago, we have been enabled to keep up our regular services. During the last winter months, our pulpit was supplied in various ways, sometimes by students from the Congregational College in Montreal, and at other times, by neighbouring Congregational ministers. In March last, Mr. George Willet, a student from the College, came to labour with us, and remained with us nearly six months. He was well received. He is, we believe, a very earnest young man, and seems to be very much engaged in the Master's work. Good attention has been given to his preaching. The congregation has much increased, and we believe good seed has been sown. There have been no additions to church but we hope and pray that the good seed will soon spring up, and bear fruit to the glory of our Lord and Master. Knowing that Mr. Willet was about to leave us, we invited Rev. J. B. Fawcett, formerly of the Methodist Church of Canada, of whom we have received favourable reports, to come and labour with us for six months, commencing with the present month. Mr Fawcett arrived here last week, and has been with

us one Sabbath. We hope we have been divinely directed in this, and that he will prove the right man in the right place. It has been very unsatisfactory to many of our society to have so many changes as we have had since our late worthy and esteemed pastor left us, and we deeply feel the need of a resident pastor to go in and out among us, and break unto us the Bread of Life.—*Com.*

THE MARITIME PROVINCES.—We are indebted to our new contemporary the *Christian Standard* for most of the following items in regard to Nova Scotia and New Brunswick.

St. John, N.B.—The Union Street Congregational Church recently received seven by profession and one by letter, to its communion, making thirty-four in all, that have been added to its membership during the past four months, twenty-four of whom were admitted on profession of their faith.

Keswick Ridge, N.B.—The new church at Keswick was to be dedicated early in October.

Yarmouth, N. S.—The Tabernacle Church (Rev. Alex. McGregor, Pastor) has been renovated and painted, and its already pleasant interior made still more attractive.

Chebogue, N.S.—The people at Chebogue have nearly completed their new parsonage. We trust the Lord will soon send them some one to fill it.

Milton, N.S.—The church here is still without a pastor. Mr. McGregor, of Liverpool, at present preaches occasionally and administers ordinances until a pastor is secured.

Maitland, N.S.—At the last quarterly communion three persons were received into church fellowship. Since the organization of the church, not a year ago, the membership has increased from nine to nineteen.

South Maitland, N.S.—This is the largest and most flourishing church of our order in the county, having a membership of fifty-three, and sustaining two regular weekly prayer meetings and two sabbath schools.

Noel, N.S.—On the 1st September, the Rev. Alex. McGregor, of Yarmouth, preached to a large congregation, from Col. i. 28, after which the hand of fellow-

ship was given to three members, and the ordinance of the Lord's Supper administered. This church which is associated with the churches at Lower Selmah and Moose Brook, is at present without a minister. Meanwhile, three new church edifices are in course of erection.

Brooklyn, N.S.—Fifteen have recently been added to the church on profession of their faith. The sabbath school is well attended, and the prayer meetings are full of interest.

Liverpool, N.S.—The pastor of this church preaches a quarterly sermon to the young. A quarterly "scripture examination" on one of the books of the Bible, is a feature in the Sunday-school work. The contents of the different chapters and the circumstances under which written, may indicate the range of questions asked. Prizes are awarded to those passing the best examination. The object is to gain a more thorough acquaintance with the Word of God, and to secure a greater expertness in localizing Scripture incidents and passages.

THE REV. JOHN FRASER, formerly of Montreal, writes us:—"I have declined the unanimous and urgent request of the people of Hardwick, that I should become what they call their permanent pastor. They are a stable and intelligent church and society, having retained their last minister fourteen years. But my strength did not prove equal to undertaking any longer a forenoon and afternoon sermon, with a third meeting on Sunday. I have therefore returned to my former residence at West Derby, and have agreed to supply the new church in Stanstead, which is a few miles distant, until next June. They then expect their pastor elect, the Rev. J. L. Litch, of McIndoe's Falls, to be settled over them."

THE REV. J. G. SANDERSON has been presented by his congregation at Ottawa, with a ticket to the Centennial and return, and something more wherewith to pay his other expenses.

THE REV. D. MACALLUM, Chairman of the Congregational Union of Ontario and Quebec, preached in the Congregational Church, Ottawa, on Sabbath, Oct. 15.

Official.

MISSIONARY MEETINGS.

WESTERN DISTRICT. ↓

Burford, Monday, November, 27th. }
Scotland, Tuesday, " 28th. } Revds. J. Allworth and Barker, with Pastors.

Clifford, Monday, November 27th. }
Howick, 12th Con. Tuesday, November 28th. }
Howick, 9th " Wednesday " 29th. } Revds. C. Duff and J. Griffith,
Turnbury, Thursday, November 30th. } with Pastors.
Listowel, Friday, December 1st.

Speedside, Monday, November 27th. }
Fergus, Tuesday, " 28th. } Revds. W. H. Allworth, E. Barker and
Garafraxa, Wednesday " 29th. } W. Manchee, with Pastors.
Douglas, Thursday " 30th.

Embro, Wednesday, November 29th. }
Southwold, Thursday, November 30th. } Revds. W. Hay and J. Allworth.
Stratford, Friday, December 1st. } Revds. J. Allworth and R. W. Wallace.

Tilbury, Sunday, November 26th. } H. Sanders.
Sarnia, Monday, " 27th. }
Forest, Tuesday, " 28th. } Revds. R. Hay, W. H. A. Claris, and H.
Ebenezer, Wednesday, " 29th. } Sanders.
Zion, Thursday, " 30th. }
Watford, Friday, December 1st.

London, December 10th. Revd. J. Wood.

EXCHANGES.

Paris, November 26th. Revd. W. Manchee.
Hamilton, " " " J. R. Black.
Guelph, " " " W. H. Allworth.
St. Catharines, " " " C. Duff.
Brantford, Emmanuel, November 26th. Revd. W. Hay.
Scotland, November 26th. Revd. J. Allworth.

It is earnestly requested that all the brethren will approve and sanction the above arrangements of the Committee, and make the meetings successful by keeping the appointments made for them.

H. SANDERS, Secretary.

MIDDLE DISTRICT.—1876-7.

Toronto. To be left with City Pastors to arrange.

Unionville, Monday, November 27. }
Markham, Tuesday, " 28. } Revds. H. J. Colwell, E. D. Silcox.
Stouffville, Wednesday, " 29. }
Manilla, Thursday " 30. }

Rugby, Tuesday, January 2.)
 Bethesda, Wednesday, " 3.)
 Vespra, Thursday, " 4.) Revds. J. B. Silcox, W. W. Smith.
 Newmarket, Friday, " 5.)

Pine Grove, Monday, November 27.)
 Albion, Tuesday, " 28.)
 Alton, Wednesday, " 29.) Revds. J. Wood, J. Davies.
 North Erin, Thursday, " 30)

South Caledon, November 28.)
 Georgetown, " 29.) Revds. J. A. R. Dickson, S. T. Gibbs.

Owen Sound. }
 Wiarton. } Left with Pastors to arrange.

We hope the collectors will have the subscriptions collected in good time for the meetings, and the subscribers increase their subscriptions, as the funds need it.

Jos. UNSWORTH, Sec.

CONGREGATIONAL COLLEGE B. N. A.—		Subscription to Library Fund	
The following amounts have been received since last acknowledgment, on account of current session :—		per Prof. Duff	1 00
			\$138 93
Ottawa Congregational S. S.		R. C. JAMESON,	
Missionary Society	\$10 00	<i>Treasurer.</i>	
Henry Cox, Esq. Burford	10 00	Montreal 23rd Oct., 1876.	
Stratford	23 33		
Embroy	37 60	RETIRED PASTORS' FUND.—Received	
Miss R. A. Smith. Montreal	4 00	since last announcement :	
Sarnia	11 00	From Mrs. Brown, Balance.....	\$3 00
Montreal, Zion Church.	20 00	From Emmanuel Church Mon-	
Mrs. Chas. Jones, Brockville ...	10 00	treal	50 00
Mrs. McKay, Cowansville.....	10 00	J. C. BARTON.	
Miss Stevenson. "	1 00	The first item was sent last month,	
Mr. Jas. Jones "	1 00	but being alone was not acknowledged.	

Other Lands.

THE LABRADOR MISSION.

A meeting was held on Friday, 22nd September, in the Bible-class room of Zion Church, to hear from the Rev. S. R. Butler concerning the Labrador Mission. The Rev. Dr. Wilkes, who occu-

piated the chair, introduced the Rev. S. R. Butler, who said he came up from the coast about three weeks since, and intends to return immediately. Two years ago he felt discouraged about the mission, and had thought it might be well to give it up, but a work of God's Spirit com-

menced in their midst and he soon felt quite differently. Last fall a necessity had been felt for a school-house, as the church was too large and difficult to heat. The people set about the work enthusiastically and kept at it till it was finished, though the winter set in early. The walls were made of logs sawn in two and placed with the bark out, and the interstices were filled in with moss. For the roof, sticks were laid across covered with birch bark and then with sods. The children made good progress in this comfortable little school house, and Miss Brodie, though very feeble, went on steadily with the work. Some desirable people had come into the settlement, and had taken hold with those that were there in the church work. Many men in winter spent the week away from home, cutting wood, returning for Sunday. These men would hold a prayer-meeting on the same evening as the church at home, and spent the other evenings in singing the Moody and Sankey hymns. In the revival the winter before last, a number of boys were converted. These afterwards joined the little church, and showed themselves earnest workers. The boys sometimes went out on the hills to pray, and sometimes held meetings by themselves in the house. The people valued the mission, giving up to and even beyond their means for its support. They did more in proportion than many in more favored lands.

Mr. Ewing, a student of the Congregational College, who has spent the summer assisting Mr. Butler, told how deeply the people of Newburyport—from whence he had sailed—were interested in the mission, knowing as they did individuals who had been benefitted by it, some of whom were settled near them, and doing good work for God. They felt the importance of sustaining a mission for the sailors who spend so much time away from home, and they loaded the missionaries with presents for the children at Christmas, and useful gifts in furniture, &c. Sailing from there, the party arrived at the coast in eight days. Though it was the middle of June, the hills were covered with snow, and almost presented the appearance of icebergs. The children eagerly welcomed the new teacher—Miss Warriner. He found the

services were held in a building like a barn, with eaves coming down near the ground, and the fishermen's nets stretched out at the sides to dry. On his arrival, each vessel was boarded and papers distributed, which were joyfully received. When the vessels stayed over Sunday the men attended service. These vessels went on to the northward; and when they came back it was found that the tracts and papers had been well read, and often that services had been held on board. The fishermen on the coast used to fish on Sunday; now they steadfastly resisted the temptation, which was often a very severe one. Before the Sunday-school, a sort of class-meeting was held, when the people would tell how they had got on through the week, and would ask and answer questions on points of difficulty. A preaching service was held in the morning, and a prayer-meeting in the evening. The new building at the summer station was not quite completed yet, but it was hoped that it would be ready for next summer. He concluded by urging that the mission should by all means be kept up.

The Rev. J. F. Stevenson expressed his interest in and sympathy with the Mission. It had been left in the hands of Congregationalists, as the American Board, and the London Missionary Society had been, because others withdrew to more denominational efforts.

Contributions to this interesting mission may be sent to Mrs. Wilkes, 249 Mountain street.

MISS BAYLIS AT SPANISH RIVER.

The following report furnished by Miss Baylis to the Secretary of the Mission, and handed us by him for insertion, will give a condensed yet very clear view of the work carried on at Spanish River, by Miss Baylis and Miss Christie. It is dated Toronto, 23rd October, 1876.

On the 8th October I closed the School Mission, and on the 10th left Spanish River by the "Silver Spray" for Little Current, where we remained a few days awaiting the arrival of the "Frances Smith," on which we took passage. Arrived in Toronto, on the 20th.

The mission work commenced this summer the beginning of June. Sab-

bath bible-class in the morning with the Indians; James Nawegeshick interpreting. Sabbath-school in the afternoon, when I made an examination lesson of the previous summer's instructions, and found the children had remembered a number of texts, and hymns, and bible questions. The day-school was commenced at once; the hours of instruction, 9 to $\frac{1}{2}$ past 3. I took the white children into the school with the Indian children, as there was no other school in the place, charging them a small fee. The average attendance of all the children was from 18 to 23. Some of them made rapid improvement in reading, writing, and arithmetic, bible questions, singing, sewing, etc. Attendance, Sabbath morning Indian bible-class, 10 to 26. Sabbath-school, (mixed,) 18 to 27. Evening bible-reading, 7 to 23. After the classes were through, they each received a "Text," and good reading to take home.

I missed James Nawegeshick as interpreter this summer, very much, he being away with Mr. Lister. I was often without one. A young Indian did a little interpreting for me. He took the Temperance pledge, and received a card. The Indians like to come and sing the Indian hymns. They would remain in the room all day on Sabbath, if I permitted them. In the evening we sang some of "Sankey's hymns," a few of which we have printed in Indian. I commenced an evening class, for Indians who were engaged during the day. The Indian who took the pledge, as stated above, came to the class for some time. He could read nicely in the Testament, write a good hand, and do some arithmetic. Some of the Indians are anxious for instruction and improvement.

In August I had a pleasant visit from Miss Bilbrough and sister, who, during their short visit, helped me in the mission work. The children had their annual *pic-nic* and presents, with their parents, with which they seemed well pleased. Over 50 were present, mostly Indians. The proprietors and managers of the saw-mills treat us with kindness, and are friendly toward the mission. The last bible-readings I had before leaving were, "Trust in God," "The three children in the fiery furnace," "Pray to

God," "Daniel in the lion's den," "Live for God."

Another season of seed-sowing is closed. *What will the harvest be?* We leave the results with God.

P.S. The school fees for the white children were \$10, which helps the mission expenses. I have to acknowledge with thanks, garments that were made by the ladies of the Congregational Churches, Toronto, at Mrs. Page's. They were very useful; six children were nicely clothed, and a number of garments yet remain for another season. Other friends in Montreal, also contributed in the way of good reading and gifts for the children. I would mention Shaftesbury Hall sabbath-school, and Miss Lander's pupils, who contributed largely.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

We are indebted to the *Christian Guardian* for the following account of the meeting of the A.B.C.F. Missions at Hartford.

The sixty-seventh annual meeting of this society, was held at Hartford, Connecticut, this year, commencing on the 3rd, and closing on the 6th Oct. From partial reports we have gathered a few of the most important facts. The number of ministers who have been sent from the different mission fields for the first time is exceptionally small. Indeed, it is many years since the committee were under the necessity of reporting the addition of only four to this class of labourers—one having gone to Western Asia, one to India, one to Japan, and one to the North American Indians. The report of the Foreign Secretary notices that, owing to the hard times, last year's reduction, in current expenses, was very great, and the "aggressive work has been seriously crippled at many points" by the lack of funds. During the year three foreign missionaries have died, twenty-seven have come home, and ten have left the Board. Twenty returned to their fields of labour, and twenty-two new missionaries started out. The condition of the work generally is very encouraging, although the results are not all that could be desired.

In spite of the Turkish disturbances, work is progressing in that country. Its colleges contain 260 young men, and as many women are in the boarding schools; 12,000 children attend Sunday-school, and converts are carrying the truth all over the land. There is little of special interest in the missions of India and Ceylon. Education is spreading, and in Ceylon work among women has become more active. There is steady progress in China, and "the outlook is decidedly promising." The want of men and means is the main hindrance in Japan. Kiyoto has been opened for residence, and a training school has been re-established by permission since the last report, and more than 1,000 people have listened to the preaching of the Gospel in the ancient capital of Japan. A girls' school was opened last October, at Kobe. The first Christian newspaper began issue in January. In Micronesia the remarkable progress of previous years has continued uninterrupted during the past year. In the Zulu mission in Africa less has been accomplished than in previous years, and there has been a sifting of native churches under a discipline that is expected to prove beneficial.

Of the work among the North American Indians the report speaks hopefully. In Papallands there has been unexpected progress. In Western Mexico, though the missionaries' lives are in danger, 200 towns about Guadalajara have each 50 or less of secret or openly professed Christians. In Northern Mexico a new church has been organized. Missionaries are needed in both regions. In Spain, at Santander, a church of forty members has been gathered during the year. Another missionary family is needed there. A new station has been taken at Zaragoza. The greatest difficulties have been met in Austria. Romanists and ecclesiastical authorities of the Protestant Church, recognized by the State, have opposed the simple preaching of the missionaries. Grateful

mention is made of the assistance of co-operative agencies, and the establishment of Christian colleges is strongly recommended.

The income for the year just closed was \$458,511, but even this large amount leaves the Board in debt \$31,050.

The Rev. Charles H. Brooks, makes the following allusion to Turkish affairs in a recent letter to the Rev. R. W. Wallace :

"The city (Smyrna) and country generally have been in a very disturbed state through the raising of troops for the war in Europe. There is a great deal of enthusiasm among the Turks. Companies were raised here and thereabouts, and then came word that they were not wanted. This has caused great dissatisfaction among those who enlisted. They counted upon a chance to plunder, ravage, and murder, and now it is not easy to slake their thirst. They have been very troublesome during their enrolment, constantly parading the streets, grabbing what they pleased, and abusing men and women. It has been almost like a state of siege. The shops have all been closed, and people have kept indoors. Now that the volunteers have gone, shops are open again, and the city appears as usual. This is a great relief to us, and I trust the panic of last week will not be repeated. In this Turkish Empire only Mohammedans are enlisted as regulars or volunteers. The Christians would not be entrusted with arms; they have to pay an annual tax instead. I wonder what is to become of Servia and Montenegro. It does not seem as if they can succeed in the insurrection. All watch Russia, for none can trust her, and many fear her. The *Levant Herald*, which was suppressed two months for publishing a scathing article on Gen. Ignatieff, the Russian Ambassador at court, is once more published, and we prize it more than ever."

Obituary.

MRS. ARCHIBALD RANKIN.

Died, at her residence in Middleville, August 13th, 1876, Jane Scott, relict of the late Deacon Archibald Rankin, aged 81 years.

Deceased was born in the Electorate of Hanover, 3rd February, 1795, of Scottish parents who were at that time on the continent in connection with a portion of the British army, but the most of her childhood and youth were spent in Paisley, Scotland.

She and her husband, whom she survived eight years, came to Canada in 1820, and settled in this, the Township of Lanark, where like the rest of the pioneers, they struggled bravely with the difficulties of the backwoods. Both she and her husband embraced the gospel in early life, and it was in them truly a well of living water. They were two of the fifteen who constituted the Lanark First Congregational Church at the time of its formation, of whom only two re-

main—one here and the other in Port Robinson.

The deceased took an active part in all church work, and though never of robust health, she was a regular attendant at the sanctuary on the Sabbath and at the weekly prayer-meeting, till lately when the infirmities of age prevented. She had a mind well stored with Scripture truth and general religious knowledge; and up to the very last would enter with much animation into conversation relating to the Kingdom. During the last few months of her life she suffered much—but patiently—in consequence of a fall, and while willing to wait God's time to loose the silver cord, she was anxious to depart from the scenes of this life to be with that Savior whose promises were so precious to her. Truly her last end was peace.

Her funeral was largely attended. Addresses appropriate to the occasion were delivered by her pastor and Rev. R. K. Black. R. B.

Home and School.

SCANDAL.

When cannibal savages after a fight
Make a feast of the bodies of those they have
beaten,
The grisly repast yields a keener delight
From the knowledge that every unfortunate wight
Would have deemed it the deepest disgrace to be
eaten.

Though the custom is fast dying out in Fiji,
As the influence of Western example increases,
In civilized countries you often may see
A circle of friends in the highest of glee,
All busily picking some neighbour to pieces.

And the best of it is that the neighbour is not,
As in islands barbaric a person deceased:
His flesh has been baked in no cauldron or pot;
They don't even trouble to serve them up hot;
For the victim still lives in the midst of the feast.

Some good-natured friend, p'rhaps may make him
aware
Of the nature of these hungry monsters' employ-
ment;
And though in reply we may stoutly declare
That such vivisection wont hurt him a hair,
Yet he writhes at the thought of their fiendish
enjoyment.

Still one comfort remains. In the isles of Fij
No possible vengeance is left for the victim.
He is cooked and defunct. But in Europe he's free
To seek satisfaction, and sometimes we see
That he wounds in exchange for the wounds
which have pricked him.

Then beware Mrs. Smith; beware, lovely Miss Brown;
Young Jones, whisper nothing that isn't quite true;
Be a little more careful of others' renown,
For Thompson in yonder recess has sat down
With Miss Green, and is quietly cutting up you!
—Belgravia.

JIM'S "DOUBLE-RIPPER."

BY ROSA A. MURDOCK.

JIM sat staring into the fire, with a rather doleful expression on his usually sunny countenance. The room was very quiet. No sound save the solemn tick of the clock on the mantel, and the gentle purring of Susie's pet kitten, who lay cuddled up in a soft white ball in the most comfortable easy-chair in the room, with the usual selfishness of the brute portion of the creation.

There Jim sat for half an hour, never moving a muscle and with the same fixed, gloomy look. How much longer he might have remained so I am unable to say; but as the clock struck the half-hour the door opened, and in rushed little Jack, his round, chubby face very rosy with the cold and his eyes and mouth running over with fun and happiness. Dear little Jack! He was the light of that humble home. "Little Sunbeam" his fond mother called him, and Susie and Jim both agreed in thinking him the dearest most light-hearted little brother in the world.

As I said before, he rushed in, at the end of that gloomy half-hour, exclaiming: Oh! Jim, ain't you glad? It snows?"

No answer came from Jim; only a restless moving on his stool and a scowl on his brow showed plainly that he heard his brother's eager question. Jack did not notice the scowl; but, after standing half a minute at the window, tore off his scarf and hat, throwing them both on the floor, and dumped himself down in the rocking-chair, right on top of the poor kitty. A yell from puss caused Jack to give a tremendous bound; and Susie to rush in from the next room, seize her beloved cat, and take her off to comfort and pet her. Jack, after a few chuckles at his own carelessness, repeated his question: "I say, Jim, ain't you glad it snows?"

This time Jim deigned a sullen "No, I ain't." Jack's big eyes opened still bigger as he exclaimed: "And why, Jim?" "Well," said Jim, in a voice that he seldom used to anyone, least of all to Jacky, "ain't you a little goose? What's the use of snow without a sled;

and where's a fellow to get a sled, when he hasn't a cent of money in the world?"

Jack's eyes grew smaller again and his face lost its happy expression. He only said, "Oh! I forgot," and softly left the room.

Now Jim was Jack's idol. He was simply perfect, in his eyes. Wasn't Jim the head boy in his class at school? Didn't all the teachers praise him and all the boys like him? How he could play base-ball, and foot-ball, too, for that matter. Hadn't Jack a right to be proud of his young brother? Then, too, he was always very kind to his little brother, shared with him all his pleasures, never thought him in the way, and was so much kinder to him than most big boys are to their little brothers. Above all, since father died and left them pretty poor, how nobly Jim talked about helping moshier and Susie when he was a little older and learned a little more. Yes, indeed, he was a brother to be proud of; and, as Jack walked slowly down the street, his small breast heaved with sorrow on Jim's account, and "Oh! that I had some money;" was the little boy's thought.

He dived down into his pocket; but alas! one two-cent piece was all he could muster. He looked sadly at it, and said, in a half-mournful, half-laughing tone: "That wouldn't buy even a piece of rope, I suppose."

A tall and elegant-looking gentleman passed him and walked briskly along. "Now, I know that's a rich man," said Jack to himself. As he followed him with his eyes, wondering how much money he really had, the gentleman drew his handkerchief out of his side-pocket; and with it came a heavy black object, that fell unnoticed by him to the ground.

It took but a moment for Jack to reach that round leather purse, and as he picked it up no wicked thought of keeping it came into the dear little boy's mind. His was too pure a heart for that. I will not say that he did not press it longingly to his bosom and whisper "Oh! that I might keep it!" for such was, indeed, the case.

The gentleman walked quickly on, and it took a pretty good run on Jack's part to get up with him; but at last he

reached him, panting and out of breath, and thrust the purse into the astonished stranger's hands, finding just voice enough to say: "I saw you drop it." The kind-hearted gentleman was not only very glad to get back his property, but he was touched at the honesty of the small boy at his side.

He held out his hand kindly to Jack. Jack put his little hand timidly into it and looked up into the genial countenance above him with a smile on his chubby face, which won the heart of the gentleman immediately. "Well, my boy," he said, "I am very much obliged to you. And now what can I do for you?"

"Nothing, sir," said Jack, timidly.

"Nothing?" repeated the gentleman. "Is there nothing, then, that you would like? Speak quick, for I am in a hurry."

Jack's thoughts instantly returned to the picture he had left at home, and, with a tremendous effort, that he would never have made for himself, he said, "If you please, sir, I should like a sled." The gentleman smiled and said, in a reassuring tone: "That's right. I like a frank boy. Follow me, my lad."

Jack found it rather hard for his short, fat legs to keep up with the long, limber ones of his companion; but he had not far to go, for they soon halted before a hardware store, and, as the polite clerk opened the door to admit them, the gentleman once more turned and addressed the little boy. "What kind of a sled shall it be?" said he. "If you please, sir, a double-ripper," said Jack with another effort. The clerks and the gentleman indulged in a slight laugh at Jack's expense; but he forgot all about that when one of the clerks exclaimed: "We have just what you want. It was brought here to be sold this morning." And he immediately produced the longest jolliest "double-ripper" that ever gladdened the eyes of a boy.

It was soon bought and paid for, and Jack left the store, tugging behind him the precious sled, rope having been also supplied. The clerk offered to send it home for him; but "No, it might get lost," said Jack. "I will take it myself."

When once more on the pavement, the stranger informed Jack that he must leave him. And Jack, forgetting his usual timidity, grasped his hand, and

said, while tears of joy swam in his big eyes: "Oh! sir, I thank you."

"Not at all, my fine fellow; not at all. It is I who thank you. Only a small part of the money in that purse was paid for your sled." And then he walked hastily down the street, and left behind him the happiest boy in all the world, I know.

Jack fairly flew home (in spite of his heavy load), and rushed into the house to find Jim. That young gentleman, having recovered his spirits for the time, but still scowling whenever he glanced at the window and saw the newly-fallen snow, was hard at work over his Algebra.

"Jim! Jim! Please look at what I have got. It is a present from me to you, Jim," Jim looked, he jumped, he rubbed his eyes, he fairly yelled; "My stars! A 'double-ripper.'"

Then followed the whole story, with mother and Susie and poor abused kitty as extra listeners; and little Jack was the centre of a very happy and excited group until all was told.

Jim was very much overcome when he thought of his little brother's rare unselfishness in offering to him his own beautiful gift, and at first refused to take it. Then, when Jack insisted, he said: "We will share it together." But this did not satisfy Jacky, and at length Jim was forced to accept the sled as a present from his dear brother Jack.

How the boys enjoyed the sled that winter! It beat every sled on the race-course and every boy in town was happy to have a ride on it. Jack says he has had many happy times in his life; but he never expects to enjoy a day more than he did the one in which the kind gentleman presented him with "*Jim's Double-Ripper*."—*Independent*.

P. S.—We delay our issue a day or two, in order to stitch up with this number the account of the installation service in connection with the settlement of the Rev. Mr. Bray. Our readers will peruse it with much interest, and with many ardent wishes that all old Zion's most sanguine expectations respecting their new pastor may be fully realized.—*E. C. I.*