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COMMUNINGS WITH NATURE.

Evidently with an eye for the beautiful, as well as convenience, the ecclesiastical bodies of Canada have, for many years, with notable unanimity, held their Annual conventions in the "leafy month of June." One or two of them come earlier, as if, like the warm days of March and April, to remind us that the summer, with its high religious festivals, is nigh; and one or two others, in the Maritime Provinces, occur in the Autumn. But June, when

"Led by the breeze, the vivid verdure runs,
And swells, and deepens to the ravished eye;
The hawthorn whitens; and the juicy groves
Put forth their buds, unfolding by degrees,
Till the whole leafy forest stands displayed
In full luxuriance to the sighing gales."—

June carries the palm, and it is meet that it should. To many an over-worked, ill-paid minister, the journey to Synod or Conference is his one opportunity of the whole year for relaxation, and for travel outside of the bounds of his own parish, or immediate neighbourhood. It is his annual holiday, when, with a glorious *abandon*, he throws books and manuscript where Macbeth threw physic, and gives himself up to enjoyment and rest. Of course that is not his only object in going; but the work of such assemblies inevitably falls upon a comparatively small number of persons, and hence many are able, without neglect of duty, to indulge themselves in the manner we have described. The season for such meetings is, therefore, pre-eminently that in which the heart is in liveliest sympathy with nature; for, in the words of Ruskin, "There is a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence stealing in, as it were, upon the heart; it comes quickly and without excitement; it has no terror, no gloom in its approaches; it does not rouse

up the passions ; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it ; it is written on the arched sky, it looks out from every star ; it is on the sailing cloud, and in the invisible wind ; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage ; it is spread out like a legible language, upon the broad face of the unsleeping ocean ; it is the poetry of nature ; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation ; which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness."

In this spirit of joyous sympathy with nature, and of devout and loving communion with Him, whose "tender-mercies are over all his works," may all our brethren come up to the approaching meeting of the Union. May the unending succession of "seed-time and harvest, and summer and winter," inspire them with hope in the unchangeable promises of God ; and the waving fields and leafy forests, so lately held in icy fetters, teach them to labour and *to wait* ; and above all, may the beauty and fragrance everywhere regaling their senses, and infusing new life into their physical frame, be the pledge of abundant spiritual refreshment when they come together ! A run in the garden, or in the green fields, will often cure a child of a fit of ill-humour, which neither pampering nor punishment will allay ; and "men are but children of a larger growth." And we, therefore, issue our special invitation to all dyspeptics and despondents to break away from their hermitage, and come up to Guelph, in the confident expectation, that should any trace of their ailment still unhappily remain on their arrival, the last symptom of it will be entirely removed by the generous hospitality of our hosts, and the kindly sympathy of the brethren. The prescription is not original, for Longfellow also says

" If thou art worn and hard beset
With sorrows that thou wouldst forget ;
If thou wouldst read a lesson that will keep
The heart from fainting, and the soul from sleep,
Go to the woods and hills ! No tears
Dim the sweet look that nature wears."

The programme for the meeting, so far as it can be prepared beforehand, has already been published. Papers, on several important subjects, will be presented ; and it is desirable that brethren should come

ready, not only to hear them, but to give us such ripened thought and experience in regard to them, as the time may allow. Our meetings are not so large, or unwieldy, but that the most timid and bashful man among us may find courage to speak. We hope, therefore, that all will feel, and will bear their full share of responsibility in sustaining the interest of them, and will come up, devoutly, praying for the presence and blessing of the Master of assemblies.

SWORDS TURNING TO PLOUGH-SHARES.

The prospect of a peaceful settlement of the *Alabama* claims, on the plan agreed to by the Joint High Commission, ought to fill every Christian heart with devout thanksgiving. Of the terms of the treaty signed by them, and now awaiting the sanction of their respective Governments, we have nothing to say, further than that it must be presumed that, while meeting in the interests of peace and Christian civilization, the several members of the Commission did their very best, all things considered, for the Powers they represented. And, therefore, we cannot but feel that, even though Canada should suffer some slight injustice under the treaty, our Parliament would be assuming a very grave responsibility in rejecting it. A little concession now may make us fast friends forever; while the opposite course may provoke jealousies and bitter animosities, the fruits of which it is impossible to foresee.

The world is growing wiser. The nations are learning that there is a better and juster way of settling their disputes than by an appeal to arms. The advancing intelligence and humanity of the age has put an end to duelling and boxing, formerly the favourite pastime of a certain type of "gentlemen," and war is but an "affair of honour" upon a larger scale, in which the stronger Power is, not unfrequently, at once the wrongdoer and the victor. There is reason to hope that the increasingly frightful cost of war, both in life and money, will shortly compel the nations to a more rational mode of adjusting their difficulties. We are not sure but the latter will be felt to be, in many cases, a more powerful persuasive than the former. France will soon forget her brave sons, whose blood has been so vainly shed to gratify her ambition; but she will not soon forget the five thousand millions of francs (about forty thousand tons of silver), which she has to pay to indemnify Prussia, or the probably equal amount expended by her in carrying on the war, and lost in the destruction of her cities and public works. With her treasury exhausted, and her credit gone, she will not be able, for some years at least, to revenge herself on her adversaries, however much she may desire it; and, by the time she is sufficiently recovered to do it, let us hope that the prophecy of peace held out to us, in the blessed Bible with which her wounded and imprisoned soldiers have been supplied, may have begun to be fulfilled, when "nation shall not lift up sword against nation, neither shall they learn war any more."

We have strong hope, indeed, that the action of Great Britain and

the United States, in the settlement of their difficulties by arbitration, is the inauguration of this new era of universal peace, and will do much to bring it about. The differences between them have been of so serious a character, and the sources of irritation connected with the destruction of American commerce, the Mason and Slidell affair, the St. Alban's raid, the efforts of the Fenians, and the inflammatory speeches of unprincipled politicians, on both sides, have been so great, that if war can be averted in such a case, there is no case in which the adoption of wise and conciliatory measures may not secure a similar result. So signal a blessing can be traced to no other source but to the Divine forbearance, in answer to the fervent prayers of the Christian people of both countries, and until the treaty is finally ratified by both Governments, we should continue earnestly to implore, in the language of the chaplain of the United States Senate, when it was about to be laid before them, "that by no Satanic influence, by no errors of Statesmanship, the friendly relations of these great Powers of the earth may be interrupted for a moment, but that rulers and people may be united, and give to the world an example of the peaceful settlement of great national questions."

OUGHT THE IMPENITENT TO PRAY ?

The subjoined extract from an article in the *Presbyterian* for April, in reply to a previous communication, presents the affirmative side of the above question in so lucid and interesting a manner, that even as a contribution to the literature upon that subject, it is worthy a place in our pages. We do not wish, of course, to be held as endorsing all the views expressed by the writer ; but we thoroughly agree with him in regard to the main question, which we take to be, not whether an impenitent sinner is commanded to *pray* or to *believe* first, but whether, in his anxiety and inability to see the way of salvation, he is encouraged by the Word of God to ask for the teaching and help of the Holy Spirit. We hold that he is, and that when he makes the honest and humble attempt to stretch out his withered hand to receive the proffered mercy, the Lord will give him the faith he needs.

"It is most freely admitted that Christ is *the* way, and the only way to God, and that the communion of the believer, who is resting in the light of God's reconciled countenance, will be infinitely sweeter and fuller than that of the sinner who is only seeking reconciliation. Still, the very fact, that we are authorized to say to every sinner that God's free offer of salvation is open to him through Christ, implies that the way to God in prayer is open also ; that just as the privileges of salvation are freely offered for his acceptance, so are also the privileges of prayer ! Has God anywhere declared that he will not hear the prayers of any but those who have already found salvation ? Is not the whole Bible full of appeals to even the impenitent to 'seek the Lord while He may be found ; to call upon Him while He is near ?' Did not St. Paul when preaching at Athens—to heathens and idolators—expressly declare that they 'should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.' What meaning could such expressions have had, if there is a wall of adamant through which no prayer can penetrate, between the Eternal Father and those who, however far they may have wandered from Him, are nevertheless 'His offspring !'

“Moreover, saving faith in Christ is not a mere intellectual assent to intellectual truths, such as any intelligent mind is able to give without difficulty. Thousands there are wishing, longing to ‘believe,’ yet oppressed with doubts darkening their vision and seeming scarcely to leave them the power to do so; thousands more who would gladly give to God the heart which yet they feel is far too hard and stubborn for their own power to bend. The darkening influences of sin, its binding fetters and chains, resist their utmost efforts, and prompt the despairing cry ‘Oh, wretched man that I am, who shall deliver me from the body of this death,’ while as yet they are unable to see the precious answer, ‘I thank God through Jesus Christ, our Lord!’ To such, if told that they cannot even cry to God in their distress for the help they so sorely need, if they cannot even cry ‘Lord save us, we perish!’ their case must seem indeed desperate! The saving grace they need is a work of God’s Spirit, who must soften their hearts and ‘enable them to receive Christ, freely offered to them’ though He be. And for this they may not even pray with any hope of being heard! It would seem as if there was nothing left for them but to fold their hands and wait, if perchance this miraculous change of heart may come to them without their asking it!

“But we thank God that no one need be left to this state of semi-despair. The heavens are not brass—God’s ear is not deaf to any earnest cry, from whatever depths of degradation and blindness and ignorance it may come! We have proof upon proof in God’s own Word, that He will be found of all them that seek Him in truth; that He is more ready to hear than we are to ask. It is not necessary to press the parable of the publican, of which the writer of the article under consideration wishes to give the somewhat strained interpretation that it was intended only to express God’s ‘approval of humility,’ and not at all the acceptance of the sinner who was only ‘justified rather than the other.’ Most unbiassed readers would receive the impression that it did teach that the publican was accepted; but leaving this out of the question, there is abundant proof without it that God answers the prayer of the sinner in enabling him to find Christ. We have, for example, the prayer of the thief on the cross, and those of Cornelius, neither of whom could have had any intelligent understanding of the ground of salvation through Christ at the time when they uttered those prayers which were so distinctly heard and answered. The instance of Cornelius, indeed, led even the prejudiced Peter to proclaim the truth that in ‘every nation,’ even in the heathen Roman one, ‘he that feareth God and worketh righteousness is accepted with Him.’ And, as if to leave no room for doubt on this important point, we have the even stronger case of Simon Magus, who, at the very time that Peter declared him to be ‘in the gall of bitterness and the bond of iniquity,’ was commanded, can we doubt by the same inspiration which had revealed the true condition of his heart, to ‘pray God, if perhaps the thought of thine heart may be forgiven thee!’ One would think that this single instance would settle the question.

“But the restrictions laid down in the article aforesaid would, if consistently carried out, exclude many from the throne of grace who have a real faith in Christ. There are thousands of believing Christians, who, while they do sincerely pray in the name of, and for the sake of, Christ, have yet, owing to defective teaching or want of opportunity, no clear comprehension of the way in which that Name becomes their means of access to God. And yet, their faith, though far from an enlightened one, may be very real. Yet, on the principles laid down by this writer, even the prayers of such “babes in Christ” could scarcely be heard. Perhaps, however, the theory was not intended to be carried quite so far as that!

“How often has it been the experience of those who have been brought from the power of darkness to light that a gracious answer to perhaps the first real prayer they ever prayed—a cry of anguish or terror in some tem-

poral strait, it may have been, has been the providential instrument of leading them to God for deliverance in spiritual need ! How often has there been such an experience as that of one who, brought to see God in Christ, after long buffeting with the waves of infidelity, thus described the entrance of light into her darkened mind :—

“ I was not at all convinced that Jesus was a Divine Person, but I was in misery, did not know what to turn to ; I seemed like one groping about in the dark. Then I thought if these are really the words of Jesus, He is sure to know the meaning of them, and may, perhaps, be moved to pity my ignorance. In short, I felt if he did not help me, no one else could. Daily, as I read of His love and compassion for poor sinners, I prayed the more earnestly. At length the light began to dawn upon me, and ere long I was convinced that Jesus was indeed the Saviour—God blessed for evermore !”

“ It is most inconsistent reasoning, in a department, too, in which human reasoning is out of place—to say that ‘ to counsel the unconverted, to ask what God is incessantly urging them to accept, practically casts a doubt on the Divine sincerity in making the offer ;’ while the writer at the same time admits that it is perfectly right, after our salvation is secured, to ask the blessings we need in our Christian progress. Is God less ready, then, to grant these ? Are his offers and promises less abundant ? On what ground can the writer apply a different principle to supplication for saving and those for sustaining grace ?

“ But God has revealed that it is His will that we should ‘ ask and receive.’ He has commanded us to ‘ pray without ceasing.’ Even for things of which he knoweth beforehand we have need. And He has nowhere said that the greatest of all blessings—the blessing of salvation—is to be excluded from the good gifts He will give to those who ask Him.

“ An alienated friend, however often he may have expressed his willingness to forgive his offending brother, must naturally desire that that brother should contest his fault, and ask even that forgiveness which he is so ready to bestow. And the father of the prodigal son—our Saviour’s own type of the Heavenly Father—did not stand on a point of ‘ order,’ and demonstrate to his penitent son the uselessness of his asking the forgiveness which was ready for him in all its fulness, but—‘ fell on his neck and kissed him !’ And so will it ever be in the history of the broken and contrite heart.

“ This principle, indeed, if logically carried out, would put an end to even the prayers of little children—for a mother could not dare to teach her child to pray to the gracious Saviour, who said, ‘ Suffer little children to come unto Me,’ unless she were convinced that it was already born again. But, happily, Christian sentiment and feeling, which are often more nearly right than theory, resist such extreme consistency—except in rare cases—chiefly among the Plymouth Brethren, where even this consequence of the principle is admitted and acted upon !

“ This opinion is indeed one of the ‘ errors of the Plymouth Brethren,’ and other revivalists, of which we have heard a good deal of late. Much as ever unprejudiced Christian minds must admire the intense earnestness and single-hearted devotion of these fervent evangelists, it is much to be regretted that, from the narrow and one-sided views of Christian truth which it seems the tendency of Plymouthism to produce, they do sometimes mingle with the truth, which unquestionably they clearly preach, a proportion of error which may be a stumbling block in the way of the very souls they are seeking to lead to Jesus.”

A TAVERN keeper, who had abandoned the traffic in alcohol after being engaged in the business a number of years, was asked the reason. He took down an account-book, and opening it, said : “ Here are forty-four names upon this book. They were my customers. Of these, thirty-two are in drunkards’ graves, ten are professional toppers, and I know not the whereabouts of the other two.

THE MINISTRY FOR THE TIMES.

An Address delivered at the close of the Thirty-second Session of the Congregational College, in Zion Church, Montreal, on the 12th April, 1871, by the Rev. F. H. Marling, Toronto.

In selecting a suitable topic for an address on such an occasion as this, the choice has been largely influenced by the fact that the invited and expected audience was not purely academic in its composition—but that the supporters and friends of the college were to be joined with the professors and students in this formal closing of the thirty-second session. The aim, therefore, has been to present a subject appropriate and interesting, not only to the clerical mind, but to Christian people universally. We hail it as an auspicious sign that we can expect the membership of the church to be deeply interested in the education of its ministry. The pastors of these churches—protestants of the protestants—are no close corporation; they have no esoteric doctrines or practices with which only the initiated may be entrusted—they being first sworn to secrecy; they do not constitute a sacerdotal “order” with “a great gulf fixed between” them and their flocks. They spring from the people; their work is for the people; they live among the people; their whole sympathies are with the people. It is very fitting, therefore, that we meet to-night in the church rather than in the lecture-room; that the doors are thrown open to the public at large; and—may I not add?—that the speaker has been selected from the ranks of the working pastorate, and not from the college faculty.

When thus met together, we may take up the subject of “The Ministry for the Times.” The students of this institution are to labour, of course, in the days now before us, and in this land familiar to us all. The gospel, which it will be the business of their lives, in various forms, to preach, is like its Divine Author, “the same yesterday, to-day and forever;” but the modes of presenting that gospel, and the special applications to be made of it, may probably be varied with variations of time and place. Paul made himself “all things to all men;” he addressed the Jews in the synagogue, and the Greeks on the Areopagus, in very different styles; and a great part of his power over men, a power that has made his name the mightiest in the church of his own and every succeeding age, next to that of the Master, is to be ascribed very largely to this fine spiritual tact, which enabled him, laying his finger on the pulse of man after man, to discover how it was within. It is related, with high commendation, of one of the tribes of Israel, in a great national crisis, that “the children of Issachar were men that had understanding of the times, to know what Israel ought to do.” (1 Chron. 12: 32.) With indignation, almost with contempt, the Lord Jesus rebuked the “fools and blind” who could not “discern the signs of the times” in which He appeared, “the fulness of the time,”—the focus of all converging lines of Prophecy and Providence.

That we may avoid that condemnation, and may share in the honour bestowed upon the men of Issachar, let us ask, What are the distinguishing characteristics of the times in which we live, this latter half (this last quarter, we may say, in reference to the ministry, of the students of this college) of the nineteenth century? and what special qualifications

are required in those who are called to the ministry of the gospel at such a time?

Before we remark in detail upon the features of the present time, a word or two seems called for on a point much debated in reference to it, viz., "Is the world growing better, or is it growing worse?" To treat this question with adequate fulness, to collate and sift all the evidence on both sides, would require much more time than can be given to this whole address. We can but announce, therefore, the general conclusion to which our study of this subject has led us, which is, unhesitatingly, on the hopeful, rather than the despairing, side. "Say not thou," (we read in Ecclesiastes 7: 10) "What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." "Distance lends enchantment to the view" of those "good old times," of which many fondly speak: just as the purple haze glorifies the far off mountain, wood and plain, that are very commonplace to those who live upon them. Those who lived in the "good old times," when they were not yet "old" but "new," looked back to still older "times" as the better days; and the farther off the time the better it seems. Our age, to melancholy spirits, is that of iron or lead, but the former ages were those, first of bronze, and then of brass, and then of silver, and then of gold. "The world is very evil," we must confess still; but if we fairly analyze the condition of that section of it which we know best, say this Dominion of Canada, comparing it as it is to-day with what it was fifty or a hundred years ago, I, for one, believe that we shall be compelled to the conclusion that there has been a mighty advance, not only in territory, population and wealth, or in liberty and intelligence, but in those highest elements of a people's life, morality and religion. And what is true of this land, will be found as true of other lands, as a whole and upon the average.

If the facts were otherwise, the duty to preach the gospel would be no less plain; but I congratulate my brethren who are just girding on their armour for this work, that they do so, not as a forlorn hope, or to cover the retreat of a routed army, but as the vanguard of a victorious host, pressing on to wider conquests,—“conquering and to conquer.” Energy and hopefulness are natural to young men. I know nothing in the signs of the times, or in the prospects of Christian labour therein, to damp that energy or to forbid that hope.

But we must now pass on to consider the special characteristics of "the times" in which we live. It is not so easy a task, however, as it may at first sight appear, to sketch the portrait of mankind in any particular era, to strike the average of the so manifold and contradictory tendencies of human nature. The winds of heaven, the waves and currents of the ocean, are not more fickle than the thoughts of men; and we need the distance and the calmness of history to take the true measure of our kind. Yet, though in the thick of the battle, and specially absorbed in the combats around our own position, we are not entirely ignorant of the progress of the conflict over the whole field, and if we may review the fight more calmly to-morrow, we shall then forget many things which we vividly remember to-day.

Our estimate of "the times" will be simplified by the fact that it is not required, on this occasion, that our

"Observation with extensive view,
Survey mankind from China to Peru,"

for we are to speak of "the ministry" that is to be exercised among *our own people*. And it is therefore "the form and body of the time," as apparent among *them*, the Anglo-Saxon, Protestant, Canadian people, with which we have to do; their condition and character, of course, being mightily influenced by the inheritances of the past, and by the forces of the present.

I. The first characteristic, then, of "the times" claiming attention, is that of **ACTIVITY**. This is not a dormant or declining period, when the world is dropping to sleep, and all things are going to decay. It is the morning of a very busy day. In every department of life the motto is "Go ahead!" Commerce is ransacking every corner of the earth for new commodities and new markets. Science is exploring with a boldness that overleaps every barrier the whole domain of material nature. War sweeps over a land with such terrific energy, as to accomplish in weeks or days what erewhile was spread over laborious years.

"Peace hath her victories no less renowned than war."

I can never think without a thrill of admiration of the unconscious and often unrecognized heroism of those who go up into our "forests primeval," to hew out for themselves homes in the wilderness. "A man was famous according as he lifted up axes against the thick trees;" and the backwoodsmen, the pioneers of the army of civilization, in the steady, patient toil, and great privations of their lonely lives, are not the least apt examples of the aggressive energy of our time. In our cities, again, what a whirl and drive most men live in! Unless every sinew be strained in the race, you are soon left behind by keen competitors. Our very amusements take the form, not of rest, but of intenser work. Take our "national game," Lacrosse, as an example. The torpid, tropical races are amazed when they see Englishmen working so violently when they profess to be at play. Successful men, in most departments of life, break down and wear out by the score. The inventions that were designed to diminish human labour, and to make life more easy, do but add fuel to this consuming flame. The railroad, the steamer, and the telegraph only hurry us along the faster, and goad us to higher excitements; and he, that is not swept along with the stream, is buried beneath its flood.

To such an age the ministry of the gospel is sent. Can it fulfil its mission if it is slow and quiet, innocent of harm, but weak for doing good? Nay, verily. The message it has to deliver is not welcome to those who receive it. It has to fight its way into their hearts against natural inclination, and to expel occupants who claim "pre-emption rights" in the soil. Can this be done by languidly wishing that men would be good? by smoothly repeating some thrice-told tale? by the perfunctory performance of "official duty?"

The men, who now stand forth as ambassadors for Christ, must at the very least be abreast of their fellows in all vigour and industry,—aye, must be as much in advance of them as their motives and aims are higher than theirs. "Now they do it to obtain a corruptible crown, but we an incorruptible." The words that come to them from the

Master's lips are such as these: "Whatsoever thy hand findeth to do, do it with thy might." "Be strong; quit yourselves like men." "Be strong in the Lord, and in the power of His might." Theirs should be the dauntless courage which no opponents can dismay, and no difficulties overpower; theirs the consecration of "all their heart, all their soul, all their mind, and all their strength," to the service of their Lord; theirs the "unhasting, unresting diligence" which leaves no idle hour, which lets slip no opportunity, which does every work—small or great—as well as it can be done! Let it not be said of these men of God, "The children of this world are, in their generation, wiser than the children of light."

II. "The times" in which we live are times of LIBERTY. Wondrous is the growth of freedom among mankind at large during the past generation or two. Within the memory of men now living, slavery and the slave-trade flourished unquestioned. Government was considered the exclusive function of a superior class. The people were under these, and were to be kept under. The press was fettered by numberless restrictions. Free speech and free assemblies were suspected and denounced. The principles of authority and order were exalted in Church and State, almost to the exclusion of popular right and liberty.

How changed the aspect of the world to-day! Nation after nation has set free its bondmen and bondwomen. Representative governments are being adopted all over Europe. Kings and nobles are compelled to give practical evidence of some *raison d'être*, or make way. The franchise is conferred on the body of the people. The way to the highest offices of the State is thrown open to those who prove themselves able to fill them. Every peculiar privilege of select "orders" is investigated, assailed and abolished. The secrets of statecraft are laid bare to the multitude. Priestly denunciations may "fulmine over" monarchs and subjects; yet they do not tremble or turn aside, but smilingly go on their way.

With all true and rational liberty we sympathize most fervently. Our fathers and ourselves laboured and suffered too much and too long in this good cause, for us ever to be faithless to it. Cromwell was an Independent, and not a few of his Ironsides. Milton was an Independent, and did as much for freedom with his pen as the Protector with his sword. On the walls of the lecture-room behind me, hangs a picture of "the Independents pleading for Liberty of Conscience in the Westminster Assembly," and the artist has not failed to depict the amazement and horror which such sentiments aroused in the sturdy Presbyterians, whose descendants have outgrown their fathers' fears. The germ of the liberties of New England was the Congregational Church formed in the cabin of the "Mayflower." It was the spirit of liberty, cherished by the sons of the Pilgrim Fathers, which was the soul of that resistance to George the Third's misguided ministry, which issued in the formation of the United States. And in the early history of Canada there were no more unswerving champions of the constitutional rights of free-born Britons, and no more steadfast claimants of civil and religious equality than the handful of Nonconformist emigrants who were brought to these shores.

With such a record we have the right to say that one peril of "the

times" is the excess and degeneracy of liberty—its transmutation into license. Universal suffrage, as we may see by a conspicuous example not far from home, is a dangerous thing to the State. Liberty is not an end in itself, but a means for the ensuring of good government, and if it fails in this, it may become a curse instead of a blessing. Democracies are often as tyrannical as any despot. Tyranny is endured from fear of anarchy. In order to thorough liberty, there must be the habit of *self-government*. If a man rule himself, he has little need of other rulers; if not, he may come under a hard master.

Now the only power which thoroughly reconciles liberty and law is the religion of Jesus Christ. Nothing inspires man with such a sense of true manhood, and so unfits him for being a slave. Nothing renders him so peaceable and orderly a member of the community. One fully under its influence will never feel, nor will he ever dread, the magistrate's sword. "The law was not made for a righteous man, but for the unholy and profane." Wanting this balance-wheel, this "governor" of the social machine, paper constitutions may be evolved with admirable scientific accuracy, intelligence may be diffused, wealth may abound, military genius may distinguish a people; but they cannot be really free. "If the Son shall make you free, ye shall be free indeed."

Now the sons of the prophets here educated go forth among those who are entrusted with the grave responsibility of freedom; who are accustomed to regulate their personal and domestic and industrial movements according to their own judgment; whose public affairs, of the municipal or the national order, are regulated on the principles of self-government; who are accustomed closely to scrutinize the conduct of their elected rulers, and to condemn or reject them when they see cause; and who, in ecclesiastical as in civil affairs, act upon the same general principles of individual freedom, duty and responsibility.

Let them have a thorough sympathy with all true liberty. Let there be no hankering after "lordship over God's heritage." "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Our work is not to hold in subjection a race of slaves, but to train a nation of freemen. Yet it is to train them in freedom and for freedom; to supply that corrective to the excesses of liberty which the Word and the Spirit of God alone can impart. It were, in one sense, an easier task to be the agents of a system of despotism; to swear by the old, and without investigation reject the new; to receive our orders from powers above us, and transmit them to those below. This would be a shorter and simpler process; just as it is an easier thing to regulate a disordered machine, than to train a little child with a will of its own. But the harder undertaking is far the worthier, and its results are incomparably nobler. As much as in us lies, to lay our hand on this wayward generation, to "win" it to the Saviour, and to bring it a willing captive to His feet,—this is an object for which it is well worth our while to live, to labour, to suffer and to die. But he that would *do* this for his fellows, must first *be* in his own person what he would make them to be—must be an incarnation of the freedom he preaches, "free from all men," yet "their servant for Jesus' sake."

III. Again; the present times are marked by a very wide diffusion of KNOWLEDGE. Many years ago it was said, and the saying rang through

all England as the motto of a good time coming, "The schoolmaster is abroad." It was true then; it is truer now. In the Fatherland there is no question of State policy that stirs the feelings of the people more deeply than that of national education. In our own young Dominion, and in every province of it, munificent provision has been made for the instruction of the whole of the rising generation in, at least, the elements of useful knowledge. Books were never poured forth in such profusion, and circulated so widely as they are now. The periodical press, in all its forms of issue—the newspaper, the magazine, the review—has attained to dimensions and a power already incomputable, yet enlarging day by day. Those wondrous inventions, the steam-engine and the telegraph, are the nimble messengers of thought between the uttermost parts of the earth. The world is transformed into a huge whispering gallery. As we breakfast every morning, we talk of the fighting in Paris the day before, and anything marvellous that occurred in India or China, in California or Europe, is condensed within a few lines of type.

The profoundest researches in every department of science are not now circulated among a select circle of the learned, at whom the rest of mankind half wonder and half smile, but are "popularised" for "the million," and sent abroad upon the wings of the wind. The people know a little, and think a little, and talk a little, about almost everything. "A little."—There is the difficulty. Few learn everything about something; but many know something about everything. There is a wide surface; but a very shallow depth. The tendency is to produce a "knowing" character, rather than an enlightened one. This very glancing at so many subjects in rapid succession, without thorough observation of any, may even debilitate the mind to such an extent, that it becomes incapacitated for discriminating thought.

On no subject is there more danger of this, than on that of Religion. The Bible touches all matters of human thought, and all parts of human life. The interpretations of the Bible hitherto received clash with some of the conclusions of modern science, and some of the results of historical enquiry. There are many, that are glad to find an excuse for throwing the good old Book over board, and setting themselves free from its restraints upon their self-indulgences. Weak defences from within do more harm than violent attacks from without.

In such a time what sort of man ought a champion of the Faith to be? Is it enough that he be a godly, well-meaning, even an earnest man? In many places, and for many forms of service, these qualifications, with good common sense and ordinary acquirements, may be sufficient. But for no department of Christian work, can a man be too highly educated. The learned President of a University may use his choicest knowledge in teaching an infant class. In the remotest backwoods, among soldiers and sailors, and day labourers, aye, among our very prisoners, you may find questions put which the wisest will have difficulty in answering. And if this be so, certainly for the high places of the field, for the great centres of intelligence and influence, in those who have to teach continually minds of every grade, there ought to be the amplest mental resources,—a deep back-warehouse as well as an attractive shop-front. Take such a book as "Darwin's Origin of Man," for instance. There is a new utterance, of our own day, upon a subject

which is intimately connected with some of the most important truths of the Christian System. How is it to be met? By pelting names at the author? Would this convince, think you, or confirm, a young student of science somewhat sceptically inclined? We must fight this battle out upon the open plain of the Facts of Nature, not behind the ramparts of a Church's Creed. True, every one cannot hope to rival the author referred to, in the marvellous extent of the observations on which he founds his theory. But it is quite possible to understand enough of the principles of scientific investigation, to discover what are the elements of the problem which he professes to solve, and to meet him upon his own ground.

This is but a single instance, chosen simply because it is the latest, of the manner in which "intermeddling with all wisdom" may be made tributary to the highest aims of the Christian Ministry. Be assured, gentlemen, students of the Congregational College, that you will not regret hereafter having spent so long a time within these walls. The impatience to "get to work," which is characteristic of those preparing for *all* professions in this unripe country, is of evil omen. It is a loss of time, not a gain. The mower does not cut the grass less quickly, because he stops to whet his scythe. The money is not sunk, that is spent on building a good foundation. You may often wish, by and by, that you had been longer here, and worked harder, but you will not regret that you remained so long. In one sense, no man is ever "thoroughly educated,"—that is, there is always a great deal more for him to know, immeasurably more than he knows already. You might spend your whole lives here, and be all the time gaining new qualifications for your work. That would be one extreme; but there is no need of warning against that. The danger is in the opposite direction. We, who advocate all possible intellectual preparation, never forget that mere scholarship will not make a Minister; that devoted piety, with ordinary gifts, will be far better than "all knowledge" without "charity;" that plain men have done a vast amount of good in the world. But "ignorance is" NOT "the mother of devotion." When God chose two men to be the leaders of the people under the Jewish and Christian dispensations respectively, He chose two of the most highly educated men to be found; in His preparatory providence, He first sent Moses to become "learned in all the wisdom of the Egyptians," and Saul to be "brought up at the feet of Gamaliel," and to "profit above many his equals in his own nation,"—to become an Honor-man of the University of Jerusalem.

If the age is superficial, we must not be content with a like smattering of universal knowledge. The teacher must be far in advance of his class. If you do not know more than they do, farewell to your authority over them!

IV. But we must hasten on to observe that this is an intensely MONEY-MAKING age. I do not feel prepared to say that our own generation is more utterly abandoned to the worship of Mammon than those which went before it; but certainly it does not fall short of them: and there are facilities in the world-embracing commerce of the present day, such as our fathers did not possess, for the amassing of colossal fortunes. A million used to be a round number in arithmetic, to be looked at from

afar with admiring awe. Now, it is the beginning of a moderate competency. Observant travellers from other lands often tell us that life here is terribly materialistic; that "getting on in the world" is the one great idea of all the people—that it overrides domestic enjoyment, literary and æsthetic culture, public spirit, and *Christian simplicity*; and we cannot avoid the misgiving that this witness is too true. If there is any consolation in the fact, we may take it in the statement that the same thing is the case in America and in England. Men are valued for their money, and by their money. A man is "*worth*" so many *thousand dollars*! Money determines his rank in society, the titles prefixed or affixed to his name, the circle of friends in which he moves, the consideration with which he is treated. It is very powerful, even in the Church. What wonder, then, if the maxim be adopted, "*Get money; honestly, if you can: but GET MONEY!*"

The ministry which is to be exercised in such an atmosphere as this, which is to teach men to restrain and regulate this "love of money," to tame this monster and harness him to the chariot of salvation, must certainly, first of all, be "not greedy of filthy lucre." It may be thought that such an apostolic caution was superfluous, in regard to a calling which no man would enter into to make a fortune. But it is as possible to be avaricious over a penny as over a pound; and there have been ministers noted for their keenness in making bargains, sometimes in dubious ways; who could always hear a "call in Providence" to a more lucrative sphere; and who flattered the rich while they neglected the poor. It is hardly necessary to say that such men could do little to stem the current of worldliness. A great deal that is said about the worldly-mindedness of ministers is very false and very cruel. It is not worldly-minded for a man to expect the "hire" of which "the Lord of the harvest" declares that every "labourer is worthy;" or to be indignant when this is denied or doled out or delayed; or to feel as any other husband or father would when his family are suffering from want. The worldly-mindedness is in those who leave such things to be said.

Yet all honour to the ministers who go into poor fields, and take what Providence sends; whose wise economy makes the utmost of their little means; who do not deny themselves the luxury of a liberality that puts many wealthy men to shame; who do not truckle to rich sinners, but declare the whole counsel of God without respect of persons.

V. A very few words must suffice to characterise "the times" in reference to RELIGION.

There is a great religiousness, if we may judge by the erection of numerous and costly churches, by the multiplication of ministers, by the spirit of missionary aggressiveness which prevails, in home and foreign work, by the copiousness of religious literature, and by the increasing gifts to the church's treasury. All these are hopeful signs; yet, on the other hand, this is an eminently sceptical age, in which not a single article of the faith is left unquestioned. Worldliness infects the Church; errors are rife; superstition widely prevails; it is a time of conflict, and the truth is assailed on every hand.

The men who are "set for the defence of the gospel," at such a time as this, need themselves to be "strong believers." Not that they are never to enquire into hereditary beliefs, but they must do so, not in the

spirit of hostile criticism, unwilling to be convinced, but in simple love of truth. They must meet the questions of the day fairly, face to face, without evasion. They must be well informed upon all the controversies of the period, and be ready to expel every enemy and to gain over every wavering friend.

This young Dominion, now so rapidly enlarging, in this young and plastic era of its history, is a field worthy of our highest energies, our best devotion. No succeeding generation may do as much for it as our own. My young brethren, rise to the demands of the work and occasion! and may God give you grace to be "faithful unto death."

SABBATH-SCHOOL PAPERS—No. 4.

Having in our last paper, briefly touched upon the teacher's preparation for his school labours, we propose, as briefly, to consider the teacher's work in his class. Here will become evident the thoroughness and genuineness of the previous study of the lesson. Now will be seen either the anxiety and wasted energies of conscious poverty, or the weight, dignity and price of assured and realized mental competence.

Few sights are more pitiable than that of a teacher encircled by a band of lively intelligent children, waiting for instruction, whilst the teacher is endeavouring on the spur of the moment to shape and piece out a suitable lesson from an unconsidered subject. Besides the study of the lesson, in which the work of hours has to be done in minutes, the mind is perplexed by the attempt to maintain discipline. The children are kept waiting for the next thing, and become listless and inattentive. Instead of "striking while the iron is hot," the unprepared teacher has to stop so long between each blow, that his material becomes cold, hard and inflexible, and refuses to be formed and moulded by his impulses. This is disheartening and annoying to the teacher, and begets a fretfulness which is nourished by the secret consciousness of neglected duty. This reacts upon the class. The children feel the injustice, and lose the respect due to the teacher; whose hope of exercising a good influence is thus entirely lost. Sometimes by a change of tactics, the ground lost is sought to be recovered; attention regained and order secured, by the use of means unworthy of the occasion, and wholly unnecessary. Trivial stories, and amusing anecdotes, are sometimes resorted to, to secure that attention from the children which might always be secured by a scripture lesson well prepared, and given with the force and ability which result from the consciousness of possessing an abundant store of well prepared material.

Let not the teacher expect to secure attention without some such preparation as we have described; a preparation not only thorough and accurate in its character, but abundant in amount. Let the only embarrassment be the "embarrassment of riches," so that line may fall on line, and precept on precept with a force and rapidity and precision that shall not only *keep* the iron hot, but *make* it hot.

To this intellectual preparedness, the teacher, who desires to largely influence the minds of his children, will be careful to come into his class strengthened and supported by the grace of God, given in answer to

prayer. Reason and experience alike teach that with the strong there is strength. That if a Christian teacher would renew his strength, he must wait on the Lord. Let the teacher go to his work straight from the throne of Grace under the softening and sanctifying influences of intercourse with God, and he will surely reflect some of that influence in his own intercourse with his class. It is at such seasons that the teacher's own mind becomes imbued with the assurance that his work is of God; that the smile and benediction of the Most High are upon him; that the message with which he is charged is an ambassage from God; and that therefore the power and authority of God are his to fall back upon.

And if this conviction fills the mind of the teacher, he will have achieved one great condition of success; he will interest the class because he is interested himself. His message will claim their attention because it has clearly claimed his attention.

And when this is secured, as it should, and may be from the first, then the force and play of sympathy will carry the class onward with ease and pleasure.

With a mind well informed on the subject of the lesson, and a heart swelling with its force and importance, question, illustration, exhortation, will rise and flow freely from the teacher's lips. Out of the abundance of the heart the mouth will speak. Religion—the relations of man to God—if a familiar and interesting subject to ourselves, will be as easy to converse upon as any other subject with which we are familiar, and in which we are interested.

And let not young or weak teachers be discouraged, and think that such ease and freedom in teaching will never be theirs. Ease and freedom will follow more or less speedily on a correct appreciation of the principles of Biblical teaching. With regard to these, it has been well said that "in order to draw out the legitimate lessons from Bible truths, but two things are necessary. 1. A knowledge of the facts. 2. An accurate perception whether they be good or evil. The practical lesson is but an echo of the fact and its character. If evil, avoid; if good, follow."

This extract will be found to cover nearly the whole ground. Facts and principles constitute the whole of teaching. The words of your lesson convey the facts which you are to use, the principles are drawn from the word of God as a whole. The parable of the unjust steward conveys certain facts to the mind. Had we no other teaching in the Divine word, we might possibly conclude that the steward's conduct was commendable on other grounds than that of its prudence alone; but Truth, Justice, and Fidelity are so clearly and continually inculcated in the Book of God, that the mind revolts instinctively from such an interpretation, and has little difficulty in discerning that the lesson Christ is here giving is simply that of the wisdom of preparing for an inevitable change of circumstances which is coming quickly upon us.

Here, as we have already quoted, "the *practical* lesson is but an echo of the fact and its character."

This thought suggests another. That *every* lesson of the word of God is a *practical* lesson. Let therefore the teacher, who is anxious to do good to the souls of the children, seek diligently, and apply earnestly,

those weighty practical considerations which arise from all the facts and incidents of the Bible. Make these the staple of your teaching. The mere facts, even of the Bible, are valuable only so far as they are used to contribute to the formation of character. Therefore let the earnest teacher seek so to use them in respect to his class, continually and habitually. For even if conversion to God be not the immediate result of such teaching, the mind of the scholar will become accustomed to this practical appreciative method of reading the Scriptures, and may hereafter draw from them a lesson which would otherwise have passed unheeded.

We have said nothing about methods of teaching. These will largely vary with the idiosyncrasy of individual minds. It is of more importance to have the mind deeply and clearly impressed with a few leading principles on which many methods may be based. Our actual and possible relation to God, is to be the subject of Sabbath School teaching; and all that is done is to be done in order that the children may know and love God, as their Father, reconciled to them through the death of his Son, and seeking to have them reconciled to him through the same mediation. Therefore, when the teacher questions the class, let it be in reference not simply to the textual facts of the lesson, but in reference also to the bearing of these facts upon their own spiritual well-being. Let not an illustration be used for its own sake, because it is a pretty story or an affecting incident, but let it be used to bring out and enforce the vital truths of the Gospel. These are what need to be remembered and thought upon. These belong to God; let all else in our teaching be forgotten and perish. These vital truths will give vitality to any method; and, without them, every method will be dead and profitless. Still, a good method, instinct with the true spirit, is the highest style of Christian teaching; and therefore, the true and earnest teacher will, as we have already indicated, give all diligence to clothe his Master's message with grace and beauty and attractiveness. Let him do this earnestly—believing and living in the truth he teaches; let him pray humbly, faithfully, and perseveringly for the blessing of God; then let him rest in faith and patience on the Divine promise; and, though now sowing with tears, he *shall*, in the day of harvest, bring home his sheaves with joy.

W. WILLIAMS.

Sheffield, N.B., May 15, 1871.

The Home Department.

THE CHRISTIAN TRAVELLER.

Having tarried a few days in a beautiful village of the American West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on, found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and

seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young. Seating himself beside it, he drew a book from his pocket and read for a few minutes. Suddenly from on deck was heard the voice of the captain uttering oaths terrific beyond description. The youth arose, laid his book on the chair, and, kneeling beside it, in a low whisper engaged in prayer. I listened attentively, but could gather only an occasional word, or part of a sentence, such as "mercy," "sinners," etc. Presently he seemed in an agony of spirit, and could scarcely suppress his voice while pleading with God to have mercy on these swearers. My soul was stirred within me. There was a sacredness in the place; and I was self-condemned—knowing that I also professed the name of Jesus, and yet had retired with my fellow-passengers to rest without having spoken of God, or even committed myself to his care.

Early in the morning I was waked by a loud voice at the door of the companion-way:—"Here! whose tracts are these?" followed by other voices in threats and imprecations against tract-distributors, Bethels, and temperance societies. I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but a few, as you see; but they are very good, and you may take one, if you wish. I brought them on board to distribute; but you were all too busy last night." The sailor smiled and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I should like to ask His blessing on our repast." "If you please," replied the captain with apparent good-will. In a few minutes the cook was on deck, and informed the sailors, whose mouths were instantly filled with curses. The captain apologized for the profanity of his men, saying, "It was perfectly common among sailors, and they meant no harm by it." "With your leave, captain," said the young man, "I think we can put an end to it." Himself a swearer, the captain was puzzled for an answer; but after a little hesitation replied, "I might as well attempt to sail against a head-wind as to think of such a thing." "But I meant all I said," added the young man. "Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter-deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest, and had visited several missionary stations in different parts of the world; and he gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor. "I doubt it," said the young man. "I can," said the hardy tar, "and will not be outdone, my word for it." "Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing, and he did so." "Ah!" said the

old sailor, "you've anchored me; I'm fast—but I can do it." "I know you can," said the young man, "and I hope you will anchor all your shipmates' oaths with yours." Not a word of profanity was afterwards heard on board the vessel.

During the day, as the opportunity presented itself, the stranger conversed with each sailor singly on the subject of his soul's salvation, and gained the ear of all. After supper he requested of the captain the privilege of having worship in the cabin. His wish was granted; and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible which he said was given him in early life by his 'ather with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; till looking round upon us he said, "He is risen—yes, Jesus lives; let us worship Him." It was a melting scene. Knees that seldom bowed before now knelt in prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. We ceased just as the setting sun was flinging upon us his last rays. The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly had family worship, and had much interesting conversation on various subjects; for there was nothing in the young stranger to repress cheerful intercourse. From his familiarity with the Bible, his readiness in illustrating its truths and presenting its motives, and from his fearless but judicious and persevering steps, we concluded that he was a minister of the gospel. A few hours before we arrived in port we ascertained that he was a *mechanic*.

Before we reached the wharf the captain came forward, and with much feeling bade him farewell, declaring that he was resolved to live no longer as he had done:—his wife, he said, was a Christian, and he meant to go and live with her. He added, "I have had ministers as passengers on my vessels Sabbath days and week days, but never before have I been so reminded of the family altar where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayers on board. "I have no objections," said he, "if the passengers have not; but I shan't attend." At an early hour the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and commended us to God.

As soon as he rose from prayer, a gentleman whose head was whitening for the grave, said, "Sir, I should like to converse with you. I am a Deist. I once professed religion; but now I believe it is all a delusion." "Sir," said the young man, "I respect age, and will listen to you, and as you proceed, may perhaps ask a few questions; but I cannot

debate, 'I can only say that I must love Jesus Christ. He died to save me, and I am a great sinner.' "I do not deny that men are sinners," said the old man, "but I don't believe in Christ." "Will you then tell us how sinners can be saved in some other way, and God's law be honoured?"

We waited in vain for a reply, when my friend proceeded—"Not many years since I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and that there is no way of salvation but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend and related the circumstances of a murder recently perpetrated by a man in the neighbourhood while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his work. He was an advocate of temperance as well as religion, and here gained some friends to his cause. "But," said he at length, "though intoxication occasions an immense amount of crime and misery in our world, I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following story:—

"In a populous city of the East was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow-men; sought out the poor and needy, and relieved their wants; sympathized with and comforted the sick and the afflicted; and though he was rich, his unsparing beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics; yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious views, connected with his consistent life, would expose their hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned to be put to death."

"Where was that?" "When was it?" "Who was it?" was heard from several voices.

"It was in the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross; and for us, guilty sinners, he died."

Every eye was fixed upon the young man, and a solemn awe rested upon every countenance. He opened a Bible which lay upon the table, and read the account of Christ's condemnation and death. The captain nodded to him as a signal for prayer; and we all again fell upon our knees. With tears over the condition of sinners, he besought God's mercy for the sake of Christ.

In the morning the stranger was not forgotten, and he evidently did not forget that there were souls around him hastening with him to the bar of God. During the day he conversed separately with each individual, except an elderly gentleman who had followed him from seat to seat and showed much uneasiness of mind; the realities of eternity were set before us, and the Holy Spirit seemed to be striving with many hearts.

As evening was drawing on, our friend requested an interview with the aged man. "Yes, yes," he said, "I have been all day wishing to see you; but you were talking with others." He acknowledged that he had tried to be a Universalist; and though he could not rest in that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do." The young man raised his eyes to heaven, and then briefly explained the nature and reasonableness of repentance and faith, accompanied by a few striking illustrations in proof of the justice of God in condemning, and His mercy in pardoning sinners. The old man burst into tears, and exclaimed, "Oh, my soul, my soul! How have I sinned against God! I see it—I feel it: yes, I have sinned all my days." "But Jesus died to save sinners," replied the young man; "will you, my friend, give Him your heart?" "O yes, yes: if I had a thousand hearts, he should have them all," was the answer. The young man turned away and wept. There was something in an hour like this awfully solemn. Heaven was rejoicing, I doubt not, over a returning prodigal. As he stood alone and wept, he reiterated again and again "Yes, I will serve God; I will, I will." And then again he wept, and said, "Yes, O Jesus, precious Saviour!"

The time had come for our young friend to leave us. By his zeal in his Master's service he had stolen our hearts, and each pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, whose unwavering purpose it was to live for God, who felt for dying sinners, and who, relying on the power of the Holy Spirit for success, laboured for the salvation of souls around him.—*Canadian Merchant.*

TRACT DISTRIBUTION.

Our attention was directed to this subject a few weeks ago in the following way:—A lady, newly enlisted in the service, said to us: "I am afraid I shall make poor work of this business. I wanted to do something for my Master—I knew but little about the poor—and thought that distributing tracts would be a good way of getting access to them. The majority of tracts I have received thus far to give to ignorant, prejudiced people, have been dry or repulsive. It is hard work for me to read one of them through, to see what it is about. Will they be less dry or less rasping to a woman in my tract district because she is poor and uneducated than to me? I am told that I am expected to distribute first those tracts which are given to me, and no others, if I continue to be a regular tract distributor. Do you think I am doing more harm than good in this way?" We do not feel able to answer the question.

As in the days of our Lord, so now, there is a great multitude with hungry bodies and hungry souls (if they knew it), scattered like sheep without a shepherd. How are they to learn about the Mighty One moved with compassion for them? When He was among them, He told them divinely simple stories. They heard Him gladly,—they understood Him.

If He were among us now, and some James or John of our own time should bring Him a list of the tracts circulated among the lost sheep He came to save, saying, "Master, select those which meet with thine approval," what would He do? We think in the winnowing process, the first that would fly like chaff would be the denunciatory, aggressive kind of tract; the attacks on Sabbath breakers, swearers and gamblers. To the authors, well intentioned persons, thinking they are doing God's service, perhaps He would say: "Ye know not what manner of spirit ye are of. The Son of man came not to destroy men's lives, but to save them."

Then perhaps the doctrinal kind would come under His scrutiny; grape-skins and nut-shells,—useful things on vines and nut-bearing trees, but poor food for the starving. As these also are rejected, do we not hear Him say, "The words that I speak unto you they are spirit and they are life."

And what would be left? Touchingly simple narratives of real men and women, some of whom are burthened with sin, some with the cares of this life, who lay down their burthens at the Saviour's feet and find rest. Of such characters as "The Shepherd of Salisbury Plain," Mrs. Simpson in "Tis all for the Best," and the little girl in "Tell them of Jesus," would He not say, "Whosoever the Gospel is preached, let these narratives be told in memorial of them." Would not He who knows what is in man, who does not expect ignorant people to be conversant with the terms of modern theology, look also with approval on homely life-like sketches, like those of "Poaching Giles," "Tawny Rachel?"

Surely those of us who have tried it, must know by experience that, if we would reach the hearts of those who are perishing around us for lack of knowledge, we must appeal to the hearts in an intelligible way. Let us illustrate what we mean.

A poor woman came to us not long ago in great distress,—her husband had quarreled with her, and taken two of her children from her; she did not know where they had gone. She was not an interesting woman, but the sad face in the old sun-bonnet touched us after a while, as perhaps it ought to have done at first. Then came the question:—can we take anything to help her in her sorrow besides the bread which perishes? We are afraid—are we mistaken? that had we been obliged to select from the tracts generally circulated among the poor and sorrowful, we would have to look a long time for what we wanted. "Mother's last words," that exquisite little English ballad, was in our possession. The woman was singing in a wild kind of a way when we knocked at her door. As she heard about the poor mother who went "above St. Paul's above the smoke," she crept up to us. "That is what I wanted to hear," she said after a while. "That is like me." She was ready to grasp the thought of Him who is the Resurrection and the Life, who can restore our lost treasure to us at the right time.

May we be pardoned for introducing Miss Greenwell's simple exposition of Repentance, as a specimen of the way of handling a subject often treated in tracts, which would find a response in many a sin-sick, sorrowful soul.

For what is my wish, and what is my hope, when I've toiled, and I've prayed,
and I've striven.

All the days that I live upon earth? It is this—to be forgiven :
And what is my wish, and what is my hope, but to end where I begin,
With an eye that looks to my Saviour, and a heart that mourns for its sin.

What! perhaps you will think I am going to say I'm the chief of sinners, and
then

You would tell me for aught you have ever seen, I'm not worse than other men ;
I have nothing to do with better and worse,—I haven't to judge for the rest.
If other men are not better than I, they are bad enough at the best.

Why, what have I done, perhaps you will say, that should make me fret and
grieve.

I did not wrangle, nor curse, nor swear, I did not lie, nor thieve ;
I am clear of cheating, drink and debt ; well, perhaps, but I cannot say,
For some of these things I had not a mind, and some did not come in my way.

When we come to the things that I left undone, then there will be more to say
When we ask for the broken hearts that I cheered, and the tears that I wiped
away ;

I thought of myself, and I wrought for myself, for myself and none beside,
Just as if Jesus had never lived, and as if He had never died.

But since my Lord has looked on me, and since He has bid me look,
Once in my heart, and once in my life, and once in His Blessed Book,
And once on the Cross where He died for me, He has taught me that I must mend
If I'd have Him to be my Saviour, and keep Him to be my friend.

Reader, did you skip any of these verses? Even if you did, we think
that your ignorant sister would not, who wants to lay down her sins
and sorrows at the feet of her Saviour, if she only knew how.

K. J. P., in *Advance*.

WHERE IS YOUR PLACE ?

A place for every man, and every man in his place! This motto is
as good for Christ's Church, as it was for the army during the war. But
what is every Christian's right place ?

We answer that it is the one for which God made him, and for which
the Holy Spirit converted him. To mistake it is a sad blunder ; to
desert it is a disgrace.

Some men—like Spurgeon and Newman Hall, and Bishop Simpson
—were created for the pulpit. God gave them clear heads, warm
hearts, strong lungs and eloquent tongues, and a hunger for saving
souls. To possess such gifts is a clear call to the ministry. And thou-
sands of humbler preachers, who cannot attract Spurgeon's crowds, are
yet as clearly called to the ministry of the Word as the London Boan-
erges was himself. But the vain-glorious creature who cannot attract
an audience except by sensational "clap-trap," or by Barnumish adver-
tisement, was certainly never called of God to the sacred ministry. He
may draw auditors ; but He commonly draws them away from places
where they would be more profited.

What our churches most need (next to the baptism of the Holy
Ghost) is the *development of all the members*. So much is thrown upon
the ministry that some of us can hardly catch a spare hour for our own

family and fireside. The Spurgeons and John Halls and Guthries are being ground to death by overwork. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, and to act on a dozen committees, and to make two or three speeches all in a single week. The church becomes Dr. Tyng's church, or Mr. Beecher's church, or Dr. Crosby's church, or some other *man's* church, instead of being the *people's church*, with some gifted man as its overseer and pastor.

Now I love exceedingly to work ; but not one whit more than I love to see my congregation work. And no man in my flock has any more right to turn his spiritual work over upon me than he has a right to send me to market for him, or to cook or eat his dinner for him. He *needs his work* as much as I need mine. In revival-times the whole church is alive and busy ; but where and when did the Master ever give a "*furlough*" to three-fourths of our people to quit the ranks just as soon as a revival-campaign is over.

A Christian who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sunday even though the rain is spattering on the pavements. Commend me to the teacher who wears a "water-proof" and always consults *conscience* sooner than the barometer.—*Rev. Theodore L. Cuyler, in New York Christian at Work.*

AN ANSWER TO PRAYER.

Protestant Christians believe in the power of prayer—not the vain repetition of paternosters, but prayer, asking God in the name of Christ for what they desire. The Hearer of prayer does not always answer their petitions in just the manner or at just the time that they look for it ; but He answers them according to His wisdom, and sometimes in such a way that they do not readily see the connection between the petition and the answer. Nearly all of Protestant Christendom united in a concert of prayer with reference to the great Council that opened its sessions in Rome in December, 1869. God did not prevent the consummation of the intended blasphemy—that of conferring divine prerogatives upon the Pope—but has He not more signally answered prayer in the consequences which have followed the adoption and promulgation of the dogma of infallibility ? Immediately upon its declaration, calamity and confusion came upon the Catholic powers of Europe ; the right arm of the Pope, Louis Napoleon, was paralyzed ; and the Pope himself has been driven into retirement, without a foot of territory over which he can exercise sovereign control and without a friend on whom he can call for assistance in his political distress and spiritual troubles.

Is there not in this coincidence between the prayers of Christians throughout the world and the confounding of the counsels of the papacy, something that is worthy of more special recognition than it has received ? It is our duty not only to pray for the prosperity of Christ's kingdom, that no weapon formed against it may prosper, but also to look after our prayers ; and it appears to us, that the Church has failed to note and to acknowledge as an answer to prayer the wonderful events which

have been transpiring in connection with the papacy during the last eight or ten months. Surely God has listened to the cries of those who, shocked by the intended blasphemy, joined together in asking that it might be prevented or overruled for the interests of the truth. It appears to have been wonderfully overruled for the furtherance of the truth.—*Observer.*

“ I WILL KEEP THEE.”

“ *A Gem of Antiquity.*”

Thus, said Jesus, I will keep
In safety, my defenceless sheep ;
From sin and endless misery,
Sinking soul—I will keep *thee*.

Soul.—Lord, I believe 'Thy word is sure,
But I am ignorant and poor,
My goodness reaches not to Thee,
For *mercy's* sake wilt thou help me ?

Jesus.—I passed by the rich and brave,
Thee, needy soul, I came to save ;
The poor in spirit blessed be,
Oh ! trust me then, I *will* help *thee*.

Soul.—But Lord I have a deeper wound,
An evil heart within I've found,
My nature's enmity with Thee,
Offended King ! wilt Thou keep *me* ?

Jesus.—Of old thy evil I beheld,
Yet was with love and pity filled.
I, therefore, died to set thee free,
For my *own sake* I will keep thee.

Soul.—True, I have proved Thy power, my God,
And felt Thy efficacious blood,
But sin remains, though it I flee,
Wilt thou preserve backsliding me ?

Jesus.—Before I wrought upon thy will
I knew how treacherous thou would'st deal,
I did thy base transgression see,
And yet resolved I would keep thee ;
But thou shall conqueror be at length,
Till then I will renew thy strength,
Sin shall not have the victory,
Only *believe*—I will keep thee.

Soul.—Permit me once again to speak—
Sometimes Thy face in tears I seek,
And oft a gloomy veil I see,
Can'st Thou be *wroth* and yet keep me.

Jesus.—Let then this answer thee suffice,
In *anger* I do not chastise,
More fervent be thy cry, thy plea,
And, as I live, I will keep thee ;
But if thou dost forsake thy God,
Then will I visit with the rod,
I may correct to a degree,
Nevertheless, I will keep thee.

Soul.—But ah ! I feel temptation strong,
And, if my journey should be long,
I fear I shall dishonour Thee,
Wilt thou *continue* to keep me ?

Jesus.—Can I forsake my heart's delight ?
Thy end is precious in my sight ;
I conquered death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed,
Amid the waves sustain thy head ;
My rod, My staff, thy pass shall be,
In perfect peace, I will keep thee.
I am the ark that goes before
To guide the pilgrim safe to shore,
At My rebuke shall Jordan flee,
In *life in death* I will keep thee ;
Then, then, My sister, then, my spouse,
I will fulfil my sacred vows.
And thou in bliss My glory see,
When on My throne I have placed thee.

Soul.—It is enough, my Lord, my Love,
The hills, the mountains, must remove,
But I shall still unshaken be,
Thy word is *passed*, Thou wilt keep me.

Literary Notices.

As will be seen, by reference to our advertising pages, the *Advance* is offered for seven months,—from June 1st, 1871, to January 1st, 1872, for *one dollar*. A better investment of that amount could not be made, always excepting, of course, the *Canadian Independent*. It still continues to offer, as a premium for three new subscribers, its beautiful chromo of Henry Ward Beecher, of which the *Detroit Tribune* says :—

“It’s a beauty. Having seen the original only a few months since, we can testify to its being a most admirable likeness. We have seen several of Prang’s choicest pictures, and this, in delicacy, softness and naturalness of colour, is fully equal to any of them. This chromo is not surpassed by any we ever saw, and we have seen pretty much all that are worth seeing.”

The only explanation of these liberal offers is that the publishers are sure that the great majority of subscribers, once on their list, will never do without their paper again.

The lovers of such hymns as “Father, I know that all my life,” and “My heart is resting, O my God,” will be glad to know that Miss Waring’s *Hymns and Meditations*, (published by Strahan) have reached the eleventh edition, which includes her latest productions. We can most heartily commend them, as healthy and happy in their religious spirit, and, at the same time, poetical in form. How refreshing, after the pious jingle and doggerel we have so often been compelled to put up with in the way of hymns.

British and Foreign Record.

A friend, who happened to be present, informed us that Plymouth church, Brooklyn, received one hundred and twenty-four members on Sunday, May 7th,—one hundred and four by profession and twenty by letter. It has long been the custom in that church to defer the reception of new members until the first Sunday in May: gathering the fruit of the year in the time of early blossoms. The plain tabernacle of the Brooklyn-preacher is dressed for that day as for a festival, and welcomes the candidates with the bloom and fragrance of many flowers. This great accession (large enough in itself to make two or three average churches) shows that Plymouth church is not merely a preaching place, but a vigorous organization, and that the Lord is giving testimony to the word which is being preached there.

Dr. Döllinger, the Munich Professor, who has for years been the recognized leader of the Roman Catholics of Southern Germany, has been excommunicated by the Pope for his opposition to the dogma of Papal Infallibility, decreed by the late Council.

Unmoved by fear of the results, he has continued from the first to argue against the dogma, and denounce it as in the highest degree dangerous to the Church and to human freedom.

“This system bears its Romish origin on its forehead, and will never be able to penetrate into Germanic countries. As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian, for it is irreconcilable with the spirit of the gospel and with the plain words of Christ and the Apostles; it purposes just that establishment of the kingdom of this world which Christ rejected; it claims that rule over all communions which Peter forbids to all and to himself. Not as a theologian, for the whole tradition of the Church is in irreconcilable opposition to it. Not as a historian can I accept it, for as such I know that the persistent endeavour to realize this theory of a kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the elder Church, and has begotten, fed and sustained the worst abuses in the Church. Finally, as a citizen, I must put it away from me, because, by the claims on the submission of states and monarchs, and of the whole political order under the Papal power, and by the exceptional position which it claims for the clergy, it lays the foundation of endless, ruinous dispute between State and Church, between clergy and laity. For I cannot conceal from myself that this doctrine, the results of which were the ruin of the old Germanic Empire, would, if governing the Catholic part of the German nation, at once lay the seed of incurable decay in the new empire which has just been built up.”

His testimony is that “nobody believes it,” even among those who have formally submitted to it.

The question now is,—what will he do? Will he retire from office

and rest satisfied with his protest?—or come out boldly, like a modern Luther, and head a movement which would be joined by many of his countrymen? Of sixty-two professors in the Munich University, forty-four have appended their names to an address of sympathy, in which language is employed which is even stronger than any used in Döllinger's manifesto.

The meeting of the American Congregational Union, the most popular of all the May anniversaries, was held on Thursday, May 11th, in the Brooklyn Academy of Music. The building was densely crowded with a most respectable and cultivated audience, embracing representatives of many denominations, and coming from all parts of the country. Dr. Budington occupied the chair. Dr. Ray Palmer, secretary, presented the financial statement: from which it appears that the object to which the Union chiefly devotes its energies,—church building—has been carried on with increasing vigour and success during the past year. Sixty-three churches had been enabled, with the help afforded them, to build without incurring debt; twenty-four others had been variously aided. The income had been \$65,469, of which Mr. H. C. Bowen, of the *Independent*, had given \$5,000. The meeting was afterwards addressed in a very interesting, and eminently brotherly manner by Rev. J. Hyatt Smith (Baptist), Dr. Scudder, (Presbyterian), Dr. Eggleston (Methodist), Dr. Schenck (Episcopal), and W. M. Taylor, of Liverpool.

Correspondence.

CANADIAN SEED IN AMERICAN SOIL.

COLD SPRINGS, MAY 17TH, 1871.

REV. & DEAR SIR.—It is not the least of our sources of pleasure in this vale of tears to remember the instances of pure and uninterrupted friendship with which our paths have been dotted, especially when it has been continued through a long period of time; and, still more, when we believe that such friendship is cemented by love to a common cause and Saviour. It is some twenty-eight years since an esteemed friend, Mr. Robert Pentland, left Cobourg for Oregon, in the United States. Since that time his basket and store have been blessed. But he has not forgotten his old acquaintances, nor the cause of Christ, as is too often the case; but sends a token of affection whenever an opportunity offers, which is not seldom. These sources of pleasure are further heightened when we have reason to believe that he has so trained his family that they are disposed to walk in his steps. The following address, presented to his daughter, in connection with the Sabbath School, will show the esteem in which she is held, and which you will please kindly insert in the *Independent*. May their light shine "more and more unto the perfect day," is the prayer of one who will ever keep in mind such labours of love by her loving correspondent in Dalles.

MRS. J. HAYDEN.

An Address Delivered by Miss Lulu Donnell on the Presentation of a Silver Cup to Miss Anna Pentland on Sunday Evening, January 1, 1871.

MISS PENTLAND:—There are many pleasant incidents in a lifetime which

are gems—"Precious Jewels"—in memory. One, to be a messenger, bearing a joyous message from hearts that beat akin to our own, makes the measure full.

As such a messenger, I come from our Sunday School to bring you the greeting of the New Year and a token of remembrance.

We are out, as on an ocean sailing; our banners are on the breeze; sweet music cheers us on our way, and our hearts are full of gladness to day.

"The seeming joys bubble up
To fill with bliss our empty cup."

We scan the past history of our School, your name and presence is on every leaf. We turn to our "Bells," our "Sprays," our "Fresh Laurels," and you are there. From our early days in the loved Sunday School until, and even to day, you are with us. We feel that you merit more than we are able to bestow; but He who suffers not a sparrow to fall, will fill your cup, will reward you with a crown of righteousness "when He cometh to make up His jewels."

This memento, I bring you, please accept as a token from our Sunday School with its cherished love. On the silver tablet your name is engraved, so is it imprinted on our hearts more deeply than it can be by mortal hands.

Tho' we pass the "Beautiful River" to the "Home Over There" in the "Land of Rest," it will never be erased.

Accept this memento and a New Year's greeting.

News of the Churches.

Zion Church, Toronto.—The Rev. S. N. Jackson accepts the call of Zion Church, and expects to enter upon his labours in Toronto, on the first Sabbath of this month. The three Churches in this City are now happily supplied with able and faithful brethren. May their labours be long, harmonious, and abundantly blessed of God!

Zion Church, Montreal.—The Rev. Charles Chapman, M.A., late of Percy Chapel, Bath, arrived at Quebec, with his family, in the *Moravian* from Liverpool, on Tuesday, May 2nd, being met on landing by the Rev. Dr. Wilkes, and several other gentlemen from Montreal. On Wednesday, the 10th, Mr. Chapman was formally installed in the pastorate of Zion Church, when the following services were held, an account of which we give, somewhat condensed, from the *Montreal Witness*.

The attendance of members and adherents was large, and several clergymen of sister churches were present. The Rev. Dr. Wilkes, the retiring pastor, who has been appointed Principal of the Congregational College, presided. After an Introductory Organ Voluntary, and Sentence by the choir, the Rev. Dr. Wilkes led in prayer, and read a portion of Scripture.

The congregation then sang the hymn commencing:

Great is the Lord our God,
And let His praise be great.

Rev. K. M. Fenwick, of Kingston, preached a very appropriate sermon from 1st Corinthians, xvi. and 13th verse: "Watch ye, stand fast."

Rev. Dr. Wilkes, by way of introducing the new pastor, related the circumstances connected with his call and explained that although he would still be associated with him, yet the Rev. Mr. Chapman was called and installed into the full, undivided, and responsible pastorate of Zion Church.

In consequence, however, of a reluctance on the part of the congregation to sever a tie which had existed between himself and them for the last 35 years, he had been allowed to keep up such a connection with the church as would enable him to assist in the offices of the church in any manner approved of by the pastor and church.

Rev. Mr. Chapman next addressed the meeting and alluded in affecting terms to the circumstances of his departure from England. The pain of parting from friends at home had been somewhat alleviated by the kind and wise provision made for his comfort here. He then proceeded to give a statement of his religious views, and to map out his intended course with respect to his charge; and concluded with an appeal to the congregation, to assist their pastor in the different spheres of his labor.

Rev. John Fraser, of the Eastern Congregational Church, then led in prayer and invoked the Divine blessing on the pastor and the church. A hymn was then sung, after which the Rev. Archd. Duff, of Sherbrooke, delivered an address of welcome and counsel to the new minister.

Rev. J. M. Gibson, of Erskine church, in the unavoidable absence of the Rev. Dr. Taylor, delivered, on behalf of the evangelical churches of the city, an appropriate and cordial address of welcome to Mr. Chapman.

An anthem from Isaiah 52 : 7, having been beautifully rendered by the choir,

Rev. Edw. Ebbs, of Ottawa, addressed the congregation on their relation and duties to their new pastor. He also alluded to the time of Rev. Dr. Wilkes' first arrival, and trusted that the pastorate of Mr. Chapman might be as long, as happy, and as fruitful as that of their late pastor. He concluded his address by leading in prayer.

The Doxology was then sung and the Rev. Mr. Chapman pronounced the benediction.

SOCIAL MEETING.

On Thursday evening, a social gathering of the members and congregation was held in the Lecture room, and was well attended. The gathering was an occasion for welcoming the new pastor, and of tendering some token of respect and affection to the Rev. Dr. Wilkes, for 35 years minister of the church. Mr. Chas. Alexander presided, and, after singing and prayer,

Mr. H. Lyman, on behalf of the deacons of the church, and Mr. James Baylis, on behalf of the congregation, presented addresses felicitating the Rev. Dr. Wilkes, upon his long and successful ministerial career, accompanied with a silver salver, on which was \$1,200 in gold. The salver bore the following inscription :—

“ This salver, containing \$1,200 in gold, was presented to Rev. Dr. Wilkes, D.D., L.L.D., by the members of Zion Church, and congregation, as a slight token of their esteem and affection, May 11th, 1871, on the occasion of a co-pastor being associated with him, after a pastorate of 35 years.”

The Rev. Doctor, who was taken entirely by surprise, replied with a considerable degree of emotion. Subsequent to this an album, containing the photographs of all the members of the congregation, was presented to Mrs. Wilkes.

Addresses were delivered by Revs. Dr. Jenkins, D. H. McVicar, John Potts, Dr. Burns, J. M. Gibson, Gavin Lang, J. Wells, E. Ebbs, J. B. Clarkson, and Mr. J. P. Clark, who all spoke in the highest terms of Dr. Wilkes and the important part that he had taken in the furtherance of every good object in this city and Province, expressed hopes for his long life, in connection with Zion Church, and the training of young men for the ministry, and that the new pastor would be as successful. They heartily welcomed the latter to our city and Dominion as a fellow-laborer in the cause of the great Master.

Rev. C. Chapman spoke of having left his native country and come to this

strange land, where he had found many warm friends. He felt under obligations to the clergymen of other denominations present and trusted he would be able to reciprocate their feelings as expressed towards him.

A large number of ministers of various denominations were present.

ON SUNDAY.

The services at Zion Church, in connection with the induction of the Rev. C. Chapman were very well attended. In the forenoon the Rev. J. M. Gibson, of Erskine Church, preached a most appropriate sermon from the 7th chapter of St. Matthew, 24th, 25th and 26th verses. In the afternoon, the Rev. Mr. Chapman conducted the services. He took the text of his sermon from 1st Corinthians, 1st chap. and 22nd verse :—

“The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto those who are called, both Greeks and Jews, the power of God, and the wisdom of God.”

In the evening, the Rev. Mr. Potts, of St. James street W. M. Church, preached from 1 Kings, chap. xviii. and 36th and three following verses.

Forest.—Dear Bro. Wood, I deem it my duty to acknowledge through *The Canadian Independent*, the gift of an excellent horse from my people on this field of labour. Some of them seeing me go through the mud in the spring with a lame horse, took this practical way of showing their sympathy, for which, as you can easily imagine, I feel truly thankful.

The Congregational Chapel in Forest has been rejuvenated by being painted inside and out. For that purpose one hundred and forty-five dollars were raised by a Ladies' Aid Society, which was in operation about three months during the winter.

Yours fraternally,

JNO. SALMON.

Forest, Ont., May 16, 1871.

The Whitby Congregational Church are contemplating several much needed improvements in connection with the Church property, the accomplishment of which, it is hoped, will give a character of much greater stability and permanence to the cause. The proposed improvements are the building of the Parsonage and School-room, the re-painting of the exterior of the Church, the erection of a new fence around the Church property, and otherwise beautifying and improving the premises; the estimated cost of which is about \$2,000. Not being able to accomplish it themselves, they have issued a circular asking help, which says :—

“It appears to be the unanimous conviction that a vigorous and determined effort to accomplish the whole of the above desired objects at once will be better, and more likely to be successful, than a repetition of petty efforts and appeals which naturally become irksome to all concerned. The cost would also be considerably less if done at once, than by having the work done at different times, and as separate items.

“The ladies of the Church and congregation have with commendable zeal already effected several important improvements in the interior of the church, in addition to which they have by a series of socials and weekly subscriptions raised about \$200 towards the ‘Parsonage fund.’ A legacy of \$200 is also available.

“A special subscription list is also in course of circulation among the members of the Church and congregation, and others interested in the cause, and which we have no doubt will continue as it has commenced to meet with a most liberal response. Yet when our best has been done locally speaking, a

large amount will still be required to successfully complete the objects aimed at. We therefore respectfully appeal to the liberality of our friends, and especially to the wealthier members and adherents of our own denomination, to help us in our undertaking.

"In the light of the above facts we trust our case will commend itself to your kind, Christian consideration; and that whatever you may feel prompted to do, you will do it as 'unto the Lord,' as well as unto us, and in accordance with the Apostolic principle, 'As God hath prospered you.'

"Kindly enclose your subscription in an envelope, and forward the same at your earliest convenience, and on receipt your kindness shall be duly acknowledged.

"The liberal deviseth liberal things."

"What hast thou that thou hast not received?"

"Freely ye have received, freely give."

"Yours truly, on behalf of the Church,

"S. T. GIBBS, Pastor.

"S. HILL.

"K. F. LOCKHART.

"ROSS JOHNSTON."

Sheffield, N. B.—Mr. William Williams, of Toronto, Ont., having received and accepted a call to become the Pastor of the Congregational Church in Sheffield, N. B., a Council was convened by the Church with a view to his examination, ordination and installation. The Council met in the Congregational Church, Sheffield, in public, on the afternoon of Tuesday, the 2nd of May. The Rev. Enoch Barker, of Fergus and Garafraxa, Ont., was chosen Moderator, and Mr. James Woodrow, of St. John, Scribe. Mr. Williams answered the questions in a very prompt and satisfactory manner, after which the Church signified its renewal of the call, and the Pastor elect his acceptance. During the absence of the Council to make up the result, the congregation engaged in devotional exercises. The Council, having voted the examination satisfactory, returned and proceeded with the ordination and installation. Prayer was offered by Mr. Joseph Griffith, of the Congregational College, Montreal, at present supplying the pulpit at Keswick Ridge; reading of the Scriptures by the Moderator: Ordination prayer by the Moderator, and the laying on of hands by the ministers in attendance at the Council; charge to the Pastor by the Rev. R. Wilson, (Wesleyan) of Sheffield; right hand of Fellowship, by the Rev. S. G. Dodd, of St. John; charge to the people by Rev. G. E. Day (Baptist) of Yarmouth. The minutes of the Council having been read by the Scribe and approved by the Council, the Council voted to adjourn *sine die*. The exercises, which were interspersed with singing, closed with the benediction by the Pastor. The Rev. S. G. Dodd preached an excellent sermon in the evening. The Church in Sheffield is harmonious and united, and engaged in its work with spirit and earnestness. SCRIBE.

The Rev. Charles Spettigne, formerly of Newmarket, Ont., died at Leroy, Michigan, on Friday, the 12th May, after two weeks' severe suffering, occasioned from an affection of the heart. His sickness was borne with Christian fortitude and patience, expressing to the last, though in the greatest agony, his full hope and confidence in a glorious immortality through the Saviour.

The Ontario Eastern Association.—This association, after nearly a decade of inactivity, was resuscitated last October and met in Brockville on Wednesday and Thursday the 17th and 18th current, when there were present the Rev. Messrs. Fenwick, of Kingston, Ebbs, of Ottawa, Pedley, of Cobourg, Lewis, of Belleville, Douglas, of Lanark and McGregor, of Brockville.

The first meeting of the association and the regular weekly service of the church were blended together, and proved the foretaste of a season of more than ordinary interest and enjoyment. Mr. Pedley addressed the meeting on the spirit in which Christian work should be done; Mr. Ebbs on the importance of being a Christian; and Mr. Fenwick on "Almost a Christian."

On the following day, after a season spent in devotional exercises, Mr. Douglas read an elaborate essay on "Sheol," which elicited a spirited discussion. A noticeable and pleasing feature of this and the afternoon discussion was, the readiness with which the Evangelical ministers of the town took part, thus:—Rev. Messrs. Mulhern (Baptist), Williams (Wesleyan) Travers (C. P.), MacGilivray (Kirk); Mr. Byrne of Whitby also attended the afternoon session. At the close of this discussion, Mr. Ebbs read one of his ordinary pulpit discourses, on 1 Peter iii: 19 20, which did good service as coming apropos of the subject of essay.

In the afternoon, Mr. Pedley read a paper on "ecclesiastical unions," which was greatly appreciated by the association, and likewise gave rise to free conversation of a most genial nature.

After some routine business, it was decided to hold the next meeting in October at Lanark Village. The Rev. Messrs. Fenwick and McGregor were appointed essayists; the former "on the responsibility of Individual relation to Christ;" the latter on "the Immortality of the Soul in the light of modern thought."

The evening was devoted to fraternal intercourse and missionary work.

ALEX MCGREGOR,
Secretary.

Brockville, 24th May, 1871.

Official.

Congregational Union of Ontario and Quebec.—The next annual meeting of the Union will be held in the Congregational Church, Guelph, commencing on Wednesday evening, June 7th, 1871, when the opening sermon will be preached by Rev. T. M. Reikie, and a brief session held for organization.

On Thursday morning, after the hour of prayer and conference, the address of the retiring Chairman, Rev. J. Wood, will be delivered, the report of the Union Committee and Correspondence will be presented, delegates from Corresponding Bodies received, and those to such bodies asked to report.

In the afternoon, after the session of the Missionary Society, the Essays on "the Christian Training of the Young," by Rev. A. McGregor and Mr. Henry J. Clark, will be presented, and the subject thrown open for discussion.

The evening will probably be occupied by a social meeting.

On Friday morning, the time will be appropriated to the annual meeting of the Congregational College, the CANADIAN INDEPENDENT; and the afternoon to reports of Committees, the Indian Mission, the Widows' Fund, &c. In the evening, the missionary meeting will be held.

On Saturday morning, the Narrative of the State of Religion and Statistical Summary will be presented, and an Essay by Rev. John Fraser on "Terms of Church Membership and Mode of Admission" read and discussed.

Monday is left open for new and unfinished business. At the annual meeting in the evening, it is designed to have addresses on and to "The Ministry," "The Church," and "The Congregation."

F. H. MARLING,
Secretary.

TORONTO, March 25, 1871.

CONGREGATIONAL COLLEGE OF B. N. A.

My dear Sir :—Herewith I send you the manuscript of the address delivered at the close of the past Session by the Rev. F. H. Marling. The address appeared to the meeting to be so valuable and well-timed, that they unanimously requested it for publication. A great pressure of work prevented me from sending a letter to you on College affairs last month; and, as the time for my Annual Report draws nigh, I need not now occupy your space.

Montreal, May 17th, 1871.

Yours cordially,
GEORGE CORNISH.

1. The Annual Regular Meeting of the College will be held in the Congregational Church, Guelph, Ont., on Friday, June the 9th, 1871. The Chair will be taken at 10, a.m.

2. A Committee of the Board will be appointed to meet any persons who may be purposing to become candidates for admission into the College next Session.

3. Applications for admission should be forwarded to the undersigned as soon as possible, in order that there may be time for necessary correspondence.

GEORGE CORNISH, M.A.,

Montreal, May 17th, 1871.

Secy. Cong. Coll. B. N. A.

NOTICE.

The Eighteenth Annual Meeting of the Canada Congregational Missionary Society will be held in the Congregational Church, Guelph, on Thursday, June 8, 1871, at 3 p.m., when the Annual Report will be presented and the Committee chosen for the year 1871-72. This meeting may be adjourned from time to time, and it is hoped that there will be a full presentation of opinions and facts from all parts of the field in order to fresh and more effective action.

The General Committee for 1870-71 will meet in the Lecture Room of the Church at 2.30 precisely.

HENRY WILKES,

Montreal, 19th May, 1871.

Gen. Sec., Treas.

Congregational College of B. N. A.—The following remittance for the past month is acknowledged :—

Sherbrooke and Lennoxville.....	\$45 00
<i>For Lillie Memorial Fund.</i>	
Oro, (additional)	4 00
Rugby.....	11 00
	\$15 00

GEORGE CORNISH,
Secretary.

MONTREAL, May 23rd, 1871.

Notice.—The annual meeting of members of the Canada Congregational Ministers' Widows and Orphans Fund Society will be held in the Congregational Church, Guelph, on Wednesday, June 7th, at two p.m., when the report for the past year will be presented, and a new board of directors appointed.

C. ROBSON BLACK, *Secretary.*

Montreal, May 13th, 1871.

Union Meeting, Reception Notice.—Parties on arrival at Guelph will, as far as practicable, be met at the trains by members of the Reception Committee; any who fail to be so met will please proceed to the Congregational Church.

E. H. ARMS,
Chairman Reception Committee.

Union Committee.—The Committee of the Congregational Union of Ontario and Quebec will meet in the Congregational Church, Guelph, at *half-past two*, on Wednesday, June 7, 1871, to receive draft of Annual Report, prepare nominations, and make other final arrangements for the Union Meeting.

Toronto, May 25th, 1871.

F. H. MARLING,
Secretary.

Canadian Independent.—The Annual Meeting of the Proprietors will be held in the Congregational Church, Guelph, on Wednesday, the 7th of June, at 5 o'clock P.M.

Toronto, May, 1871.

ALEXANDER CHRISTIE,
Sec.-Treas.

Union Meeting Accommodation.—It is requested that the names of all Ministers and Delegates from Churches or Corresponding Bodies, who design attending the approaching annual meeting of the Congregational Union of Ontario and Quebec, which commences its sessions at Guelph, on Wednesday, June 7th, be forwarded, if possible, not later than May 25th, to the undersigned address, that arrangements for their accommodation may be perfected. Attention to this will much oblige the Local Committee.

S. HODGSKIN,
Guelph, Ontario.

Guelph, April 24th, 1871.

Union Meeting, Travelling Arrangements.—The several Churches associated with the Congregational Union of Ontario and Quebec are hereby respectfully reminded of the twelfth standing Rule of the Union, which is as follows:—"A collection for the funds of the Union shall be made annually in each Church, on or near the Lord's Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice—on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union."

Last year, though meeting at a very central point, Toronto, the collections did not warrant the payment of the expenses of more than one delegate from each Church, in addition to the ministers. It is, therefore, very desirable that the contributions be largely increased. Some special expenditure will probably be also incurred this year in printing a new edition of the Blank Trust Deed, &c. Some reserve is wisely exercised by several churches who contribute but a small sum to the funds, in the matter of appointing delegates to remote points, whither the travelling expenses are heavy.

The Grand Trunk Railway will grant the same travelling facilities as before, viz., return tickets at one fare, available till 19th June, "to all those going to Guelph specially to attend the above meeting, whether ladies or gentlemen, on presentation of a certificate from the Secretary of the Union,

at commencement of the journey upon that railway." These certificates will be issued in good time to all parties expected residing along the line, and may be obtained by others entitled to them on application to the undersigned.

The Great Western Railway will give return tickets at a quarter fare to ministers, (who do not already hold a "clergyman's certificate," for travelling at half fare), delegates and ladies who have paid full fare in going to the meeting. Certificates entitling to this privilege will be issued during the meeting at Guelph.

The Canadian Navigation Company will give tickets to Hamilton and back as under, the second-named prices including meals and berths :—From Montreal, \$8 and \$14; Cornwall, \$6.50 and \$11; Prescott and Brockville, \$5.50 and \$9.50; Kingston, \$4.50 and \$7; Cobourg, \$2.50 and \$4; Port Hope, \$2 and \$4; Bowmanville, \$1.75 and \$3; Toronto, \$1. To ensure these rates, a certificate must be presented, on first taking the steamer, from the Secretary of the Union. This will be forwarded on application to the undersigned.

F. H. MARLING,
Secretary.

Toronto, April 25, 1871.

Membership in the Congregational Union of Ontario and Quebec.—For the information of Churches and Ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished :—

CONSTITUTION, ARTICLE II.—“That it [the Union] shall consist of Congregational or Independent Churches, and of Ministers of the same Church order, who are either in the pastoral office or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting.”

STANDING RULE, No. 1.—(Amended in 1870.) “Application for admission to the Union shall be made in writing, and, except when accompanied by a satisfactory letter of dismissal from a sister body, shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full enquiry. Upon their report that the evidence of doctrinal soundness and good standing is sufficient and satisfactory, the applicants shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received.”

It is particularly requested that all such applications be sent to me *before* the Union Meeting.

F. H. MARLING,
Secretary.

Toronto, April 25, 1871.

Gleaning.

—As the story goes—and if it isn't true it is good enough to be true—Rev. Dr. Vinton was instantly cured of chewing tobacco by a young miss of twelve, to whom he was giving good advice about Lent. She said: “Pshaw! don't preach self-denial to me when you have your mouth full of nasty tobacco.” The reverend gentleman turned aside and removed the odious quid from his mouth, which was never defiled with it again.