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MISREAD TEXTS OF SCRIPTURE.

"*Prove me now.*"—Mal. iii. 10.

BY THE EDITOR.

Few passages of Holy Scripture are more frequently misread and misapplied than this. It is continually quoted to man, and pleaded with God, as if the Lord had challenged us to test His faithfulness by our importunity and faith in prayer; "Prove me now, and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Whereas it has no reference whatever to prayer, but to another and much more practical method, if we may so say, of proving God's faithfulness to His promise.

"Prove me now *herewith*, saith the Lord of hosts,"—a very important word is that "*herewith!*" The two previous verses explain it. "Ye have robbed me, even this whole nation,"—evidently by withholding from the service of the Lord the tithe He claimed of the produce of their lands and of their labour. And the "devourer" had destroyed the fruits of the ground, and their vine had "cast her fruit before the time in the field;" and the Lord remonstrates with them in the words so often only partially quoted,—"*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing.*" Prove me, not with your psalms or your *prayers*—for these were so odious to Him that He characterizes them as "*the dung of their solemn feasts*"—but with your tithes, the money, or its equivalent, that they had wrongfully kept back from the service of the Lord!

There is a lesson here some people need very much to learn. *Money* given to the Lord will bring down a blessing that *praying* will not! Prayers of a certain kind are cheap, and worth about as much as the blessing the priest was willing to give the mendicant to whom he had refused a halfpenny. "If it is not worth a halfpenny, your Riverence," said the boy, "I don't care about having it." The boy wasn't far wrong. And the Lord cares about as little for the prayers that make no account of the tithes that belong to Him.

On the other hand, the consecration of our *money* to the Lord shows that our whole nature is moved, for the last thing and the hardest thing about some men to convert, is the *pocket*. We once heard a sermon on the words, "*But rather give alms of such things as ye have, and behold all things are clean unto you*" (Luke xi. 41), in which the preacher argued that he who has received grace to overcome the temptations of avarice and selfishness, holds the key to the conquest

of every evil element of his whole corrupt nature. Perhaps that may be thought to be going too far, but it is scarcely farther than the inspired Apostle when he declares "the love of money" to be "the root of all evil."

Of course we may "prove" the Lord with our prayers. He has never said to the seed of Jacob, "Seek ye me in vain." He never will. But that is not the truth taught here. And we always do well to abide by the exact meaning of the words we quote, except as we may use them inferentially, or in the assertion of some great general principle. Even then, however, we should never lose sight of their first intent. The very attempt to "accommodate" the language, often shows it to be a misfit in any other case to which we wish to apply it. Like a well-made suit, it will fit no one so nicely as the person for whom it was originally intended. It is so in this case.

The Lord claims the tith from His people. His Church needs it for the maintenance of its worship, and the spread of the Truth. Humanly speaking, the coming of His kingdom depends on the readiness with which it is brought in. To offer our prayers, therefore, and withhold the tithe, is but to mock God, and prove the insincerity of our hearts.

Our first question, then, in pleading the promises of God for the spread of His Gospel, should be, Are the tithes brought in? For "herewith" alone have we the promise of either temporal or spiritual blessing. "To Him that hath shall be given, and he shall have abundance; but from him that hath not (or useth not faithfully) shall be taken away even that which he hath."

THE CONGREGATIONAL CHURCH IN ST. JOHN, N.B.

BY JAMES WOODROW.

This church was organized in 1844, but ministers of the denomination had frequently visited St. John, and preached in the city previously. Henry Alline preached in the fields to some of the residents during the period of the American Revolution, but made no attempt to organize a church. After the Revolution, Dr. John Calif, a surgeon and officer who had taken an active part on the British side, and who came to St. John about the time of the arrival of the Loyalists, wrote to the Countess of Huntingdon in reference to the spiritual destitution of the people of the Province. In 1788, the Countess sent out the Rev. Messrs. James and Milton, who had to wait for some time to get license from the Governor to preach. Both went to Sheffield, where they remained for some period. The only place of worship in St. John, at the time, was the English Church, which had been aided by the Government. The Rector of this church dying, Dr. Calif sent to Sheffield for Mr. James to occupy the pulpit, but the "Vestry" would not give permission, unless he would consent to episcopal ordination. Dr. Calif then obtained a private house, and Mr. James held services. A new church building having been erected, in part at the expense of the Government, for the people worshipping in the English Church, the old building was asked for by the friends of Mr. James, and this was refused. In his letter to the Countess of Huntingdon, Dr. Calif wrote:—"The Church-wardens have forbidden the sexton to ring the church bell to call the people to Mr. James' meeting, and say, the old church shall be for a City Hall." Dr. Calif says, the two missionaries did good service in supplying the people of the Province with religious books. The atten-

dants on the service of Mr. James were very poor, and as they could not obtain any outside assistance, Mr. J. was compelled to leave the field to the Presbyterians who were on the ground, and who obtained assistance from Scotland. Mr. James soon after became pastor of the Congregational Church in Sheffield.

Some time previous to 1843, it appears a minister came to St. John, whose name the writer cannot obtain, announced himself an Independent, and held services for a short period, and gathered around him a few people, but his stay was brief.

In 1843, the Colonial Missionary Society sent, to St. John, the Rev. J. C. Gallaway, of West Bromwich, England, there being a few Congregationalists resident in St. John at the time. Mr. Gallaway preached in the Mechanic's Institute, and being a popular preacher, soon gathered around him a congregation composed of persons from all Protestant denominations. This congregation erected the present house of worship in Union Street.

On the 29th of May, 1844, the corner stone of the edifice now occupied was laid by Mr. Gallaway, in the presence of a large number of persons, the Rev. James Porter, of Sheffield, assisting in the services. A Sabbath-school had previously been established, with Alfred Smithers as its superintendent, and in June, 1844, a church was organized.

The doctrinal principles were substantially the same as those held by the Congregational Union of England and Wales, and are in accord with the principles maintained by the Congregational churches of the United States. The church is associated with the Congregational Union of Nova Scotia and New Brunswick, which is composed of ministers, delegates and others meeting together for mutual consultation, and the arrangement of missionary operations in the two Provinces, in connection with the Congregational Missionary Society.

The congregation, as mentioned above, was gathered from all denominations, and but a small portion of it had attachment to, or cared much for the distinctive principles of Congregationalism. Many of them were simply of non-sectarian views, caring little where they worshipped, so long as the preacher, the services, and surrounding circumstances were congenial to their wishes. For many years, few, comparatively, of the congregation became active members, and families left from time to time, whenever they found a minister in some other denomination, whose preaching better suited their fancy. The church proper, for a long time, made little headway, and was frequently thinned out, by removals to the United States and elsewhere. In consequence, it did not become as firmly consolidated as it would, had the people been indoctrinated into or become thoroughly attached to Congregational principles. This fact will also account in part for frequent changes in the pastoral office, previous to 1869. The following account is taken mainly from the *St. John Daily Telegraph* :—

Mr. Gallaway preached in the church from its opening until 1848, when he returned to England. He is now pastor of a church in London. He was succeeded by Rev. Charles Mackay, of Lower Canada, as Quebec was then called, who continued pastor until his death, in 1856, at Dundas, Ont., whither he had gone benefit his health. The next pastor was Rev. George Schofield, who came from St. John's, Newfoundland, and preached until his resignation one year later. Rev. J. B. Thornton, of Oak Hill, Me., succeeded him, and continued until 1861, when he returned to the United States and was succeeded by Rev. T. B. Smith, formerly of Zion Church in this city. Mr. Smith, after his resignation, was succeeded by Rev. Oliver Brown, of Malden, Mass., who continued from 1864, to 1866, when he retired to the United States. Rev. Frederick Hastings, of Woodbridge, near London, Eng., was then chosen pastor and remained until 1869, when he returned to England, and his place was taken by Rev. S. G. Dodd, of Middleboro, Mass., who continued to occupy the pulpit until his resignation in July last. The present pastor is the Rev. C. B. Woodcock, an account of whose ordination and settlement will be found in another column.

SERMON BY MR. MOODY.

HEAVEN.

We give below Mr. Moody's discourse on Heaven, as reported in the columns of the *N. Y. Independent*, with a few unimportant passages omitted so as to bring it within the compass of our Magazine. [Ed. C. I.]

I want to talk this evening about Heaven. I was going to meeting a little while ago, and a friend said to me, on our way down: "What are you going to talk about to-night?" I told him that I thought I should talk about Heaven. And I noticed there was a scowl on his forehead; and I said: "What makes you look in that way?" "Well," said he, "I thought you were going to give us something tangible, something practical. I think Heaven is all a speculation; all a myth. It will be time enough to talk about Heaven and what it's like when we get there." And I find that there is a great many people that believe that, and they never think much about Heaven. I believe if we talked more about it and read more about it, this world wouldn't be so dull to us; it would be better for us.

A man told me, the other day, that all he expected of Heaven was on this earth. He didn't want any more Heaven, better than he had here. Well, it's a queer Heaven, if a man takes heed of the broken hearts and the thousands that are perishing, the thousands that are mourning over the afflictions they are passing through. I find this Book tells a different story. It tells us there is a Heaven and that it is located—a real place. It isn't just a myth; but it's a real home. Christ says; "I go to prepare mansions for you. I go to prepare a place for you; and if I go to prepare a place for you I will come again." Now, if he has gone to prepare mansions for us, we can't hear too much about it, nor about that state. If we only spend a few days here—as you may say, an inch of time here—and then eternal ages in another world, we certainly can't hear too much about that place where we are going; for I suppose there is no one in this Rink but that really means to make Heaven their home. May be you haven't started yet; and, if not, I hope you will start to-night. I hope there will be something said to-night that will lead your hearts, and direct you to that better world.

Now, when I was in England, a great many people wanted to come to this country, and they wanted to hear all about it—all about the climate, its institutions, its people—and wanted to hear what part of the country was best for them to emigrate to. And they couldn't hear too much about it. They would sit and drink it in, if I would talk about it, for hours; because they expected to come to this country, and were interested in it and wanted to know all about it. Now, they come here and spend a short time, and they are gone away for ever. Now, you and I are going to emigrate, by and by, from this world to another; and it seems to me it is the height of madness for us to rush on without inquiring anything about it. It is said to us that there is a Heaven and a Hell. If I read my Bible correctly, there are two highways through the world and there are two endings. There is one that is dark and wretched and miserable, and there is one which is light and glorious. One is bright and beautiful, and when leaving the world by it we shall go with a shout of victory on our lips; but the other is dark and miserable, and we leave it with a shout of mercy, coming too late, when the outer doors are shut forever. * * In the 8th chapter of I. Kings, 30th verse, let me read: "And hearken thou to the supplication of thy servant, and of thy people, Israel, when they shall pray toward this place; and hear thou in Heaven, thy dwelling place. And when thou hearest, forgive." "*Hear thou in Heaven, thy dwelling place.*" God has a dwelling place. God is a person. God has a mansion. God has a home, and it is real. It is as real as any city we have in this republic. It is as real as any kingdom on the face of the earth. And a good deal more so; because these kingdoms shall all fade and pass away, but his throne shall never be moved.

There he is, high above this earth. There in the 2nd Chronicles, 7th chapter and 14th verse ; " If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and will heal their land." Now, some people have been trying to find how far off Heaven is. I don't know. I can't find out in Scripture. But one thing I do know—it isn't so far off but that God can hear our prayers ; it isn't so far off but God can see every tear that falls over a man's cheek, if it is a tear of repentance. There isn't a sigh coming up from one of the least of his children but he hears that sigh. He can hear us when we pray. And then, again, when Christ taught his disciples how to pray " Our Father which art"—not upon earth ; but " which art in Heaven, hallowed be thy name." And then we read of Christ looking up and looking toward Heaven. *And he looked up.* He looked toward Heaven. He looked up, for he knew where his Father was. Now we have got it clearly established in Scripture that it is the home of God. God the Father dwells there. We know we shall see him by and by in that fair world. When we shake of this mortal coil we shall see Him who loved us and gave his Son to die for us.

When men go off into a strange land they are anxious to know who they shall see there, and what society they shall have. Now we are finding out whose society we shall be in when we get to Heaven. The 7th chapter of Acts, 55th verse, says : " But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God." I don't know how far it is ; but it was not so far but that Stephen looked in, and he saw Christ standing with God. When he went up he took his seat at the right hand of his Father ; and when he looked down, and saw that Stephen was fighting single-handed and alone, and saw the first one of a long line of martyrs that were to come into this world, who was willing to lay down his life for the Lord Jesus, he stood up and gave him a warm reception. Yes ; Stephen met a warm reception up there. They didn't love him here ; but they took him up to them and gave him the crown of life. Yes ; Stephen saw him there at the right hand of God. As he said to his disciples : " I go away from you because it is expedient I should go up. If you follow me I shall not forsake you. I will send the Comforter." And now he is there. And that is another great attraction for Heaven. Ah ! the disciples of Jesus, how they long to see him. How I long to see him who loved me and gave himself for me. That is going to make Heaven very attractive for us, when we view him face to face, see Him and look into that lovely face, and knew it was he who had honour and glory with the Father before the world was, and gave it up and came down here voluntarily and freely to save poor sinners like us. Now it won't be the jasper walls, the pearly gates, the golden streets, and the sea of glass that is going to make Heaven so attractive for us ; but the thought that Jesus will be there.

I read an account, a short time ago, of a little child that was taken away from its dying mother. The child didn't understand what death was, and it was so young it disturbed the mother, and they took it away. Well, the child was all the time crying to go back to see its mother. But at last the mother died ; and they thought they would not bring the child back, but let her remember her mother as she saw her when alive. They buried the mother, and afterward brought the child home. And when she got home she ran into the sitting-room and cried " Mamma !" But her mother wasn't there. She ran into the bed-room and cried " Mamma !" But she wasn't there. And so into one room and another, and ran all through the house. And finally she began to weep, and she said : " Take me back. I don't want to stay here." Home had lost all its attractions. Mother wasn't there. And so if we don't see God the Father and Jesus Christ, that won't be Heaven to us. That will be Heaven to those who know him to be near him, as we shall forever be in that world. And can't we endure the hardships of this world for a few short months or years, an inch of time ? Shan't we be good soldiers of the Cross when they are speaking contemptuously of Christ,

and when he is cast out and rejected by the world? God help us to stand and hold steadfast. And when death comes, and we get sight of Heaven, we will like Stephen, look in, and see Christ standing at the right hand of God to give us a warm reception.

Now we have got God the Father and Christ the Son. We will have their company there. Then if you will just turn to Matthew, you will find in the 18th chapter and 10th verse; "Take heed that ye despise not one of these little ones. For I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." "*Their angels do always behold the face of my Father which is in Heaven.*" There they are; they are always there. So we shall have their society. Thank God we shall be in good society when we get there. We will have angels with us, to be our companions. They are there in the presence of the Father. And not only that, but there are those who are sure that every one of us has an angel to look after us. We will go there with him, then. They say an angel is sent to watch over every child that is born. It may be there is a great many angels here in this Rink to-night. We know there will be the angels of God encamped around about him, who loves him. You remember Elijah saw an army approaching him on the mountain; and he prayed to God, and he saw armies of angels. They came down to care for that one child of God. Ah! God thinks a great deal of us; much more than we think of ourselves. And, while we go on days and months without thinking of him, he is thinking of and caring for us. "*Their angels do always behold my Father's face.*"

But then, I read in the 7th chapter of Revelations, 9th and 10th verses: "After this I beheld, and lo! a great multitude, which no man could number, of all nations and kindred and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

A great multitude, that no man could number. They are there gathered around the throne. And many of us have got loved ones there, relatives there. Many of us have got members of our own families there. Why, a man told me only a few days ago: "Well, Mr. Moody, I have got six children in Heaven and six on earth, and Heaven is becoming very dear to me. They are gathering fast there. My mother is gone, my father is gone, and six of my children, and I expect to go soon myself." Oh! what a blessed thought to think they are safe where they are beyond the Tempter's reach. I visited a cemetery with a friend, and as she crossed over the lot—her lot—she had five buried there—as she stepped on the lot the tears started and came trickling down her cheek, and she said: "Mr. Moody, I always feel rich when I come and think that five of my children are beyond the Tempter's reach! They are safe with Jesus." He tells us that to-day they are with the Master, who will take better care of them than we could. If they are small, he will take care of that little child, mother, that you have lost; and you shall be with it by and by. If you are faithful now, and set your heart's affections on things above, and not on things down here. When I get thinking about Heaven and reading about it, I say: "What a foolish man I am to have my heart set upon things down here! They will fade and pass away." But there is a City on High that is eternal and everlasting. You remember Abraham and what God said of that City? Abraham proclaimed himself a pilgrim and a stranger then. He didn't care anything about the well-watered plains of Sodom then. He had got his eye upon a City that was worth ten thousand worlds like this. Oh! that God might help us to-night to lift our eyes away from this dark world, and lift us up to that City to see the redeemed. They have been gathered ever since Abel got up to sing the song the angels couldn't join him in. He sang the song of redemption. It was a solo. I tell you they had solo-singing in Heaven once. Abel sung alone then. They couldn't join him in the song of redemption. But they've got a chorus now, and its been swelling every day and is yet. They have been shouting thousands of years, "Worthy is the Lamb." And let us join that throng. We will not be here but a little while; and let us go with the song upon our lips, "Worthy, worthy is the

Lamb." Yes, thank God our own friends are there. When David lost his only child, he said: "Well, I cannot bring the child back to me; but I will go to be with it." And that is the hope we have. We shall be together by and by. Oh! you that have your heart on the pleasures of this world, may God break that heart to-night, and bring you to the foot of the Cross, so that you may inherit eternal life beyond the grave.

But we have something really more practical than our friends there. In the 10th chapter of Luke, 20th verse, you will find these words: Christ had chosen his disciples, seventy of them, to go and preach the Gospel. He said: "Go into the towns and villages and preach the Kingdom. Tell them the Kingdom of God is near at hand." And they went out, and had marvellous success. They went among all these towns, curing the sick and casting out devils, and it was wonderful to them; and they were so elated with their success they didn't know what to do. They never saw anything like it, and after they had told of their success, Christ said: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in Heaven." Thank God that when we are down in this dark world we can rejoice that our names are written in Heaven. We can know whether our names are written there or not. I don't think we have got to wait until we get there to find out whether they are written there or not. It is the privilege of every child of God in this Rink, after his name is written in this Book of Life, to know it.

There was a friend of mine coming back from England, a year ago last summer, who got on the train at London, with a number of Americans coming back on the same ship, and going down to Liverpool on the same train; and they were talking about what hotel they would go to in Liverpool. And they finally concluded to all go to the Northwestern. They arrived, and went to the hotel, and found it was full and had been full for days. And all but my friend started off for another hotel. As she didn't go, they asked her if she wasn't going with them. She said: "No. I am going to stay here." "But you can't stay here. The hotel is full and has been full for days." "Yes; but I have got a room." "You got a room? Why, you couldn't get a room. The hotel has been full for days. How did you get a room?" "Why, I telegraphed on a week ahead." She had secured a room; had sent her name on ahead. And that is what Christians are doing—securing a mansion; sending their names ahead.

A man said to me, awhile ago: "Mr. Moody, I think you make a good deal about that writing down of names in Heaven. I don't believe a word of it. I think you had better talk about something else. Talk about writing down names in Heaven! Why, they don't have any books there." Well, as usual that brought me back to my Bible; and I took my concordance and thought I would see if there was anything said in the Bible about books, because I knew Christ said: "Rejoice because your names are written in Heaven." Well, I found in 12th Daniel, 1st verse, this: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book." Well, I said, thank God for that, I am glad my name is there. Let the hour of tribulation come, thank God for my name is there; and every one whose name is in the book shall be delivered. God's word has gone out, and if our names be there we shall be delivered.

Then you will find in the 4th chapter of the Philippians, 3rd verse, "And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the Book of Life."

There is Paul sending a greeting to those who had got their names in the Book of Life; showing, as I hold it does, very plainly that there is such a thing as our having our names written in a Book of Life. And one disciple congratulating another that his name is there now—doesn't that show that names are written

there? Now, can you say your names are there now? There is a man down there that bows his head and smiles. Thank God that he can say his name is there.

Then, almost the last words of Scripture—20th chapter of Revelation, and the 12th verse—I read: “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works.” Also, the last chapter but one and the last verse: “And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb’s Book of Life.” God teaches us plainly that none shall enter into that Eternal City only those whose names are written in the Book of Life. Now let that solemn question come home to each heart to-night: let every one ask it honestly before God! Have we got the evidence within that our names are written in the Lamb’s Book of Life? Because God says, plainly, unless they are written there we shall not enter into the City. We will find the gate shut, and the door of mercy closed unless our names are written in the Lamb’s Book of Life. And then, when we get ours there, let us be faithful to our families. Oh! to have a whole family won to Christ. See the father’s and mother’s and children’s names all written down in that book—it is a glorious thing as we get on in life.

There was a mother lay dying some time ago, and she requested her children to be brought to her dying bedside. The eldest one came in first, and putting her loving hands on his head, she gave him a mother’s parting message. Then came another, and then came another. To all of them she gave her parting message, until the last—the seventh one, an infant—was brought in. She was so young she could not understand the message of love; and the mother gave it to her husband for her, and then she took the child to her bosom and kissed it and caressed it, until her time was almost up. Then turning, she said; “I charge you, sir, to bring all these children home with you.”

And so God charges upon us parents to bring our children—to make sure their names are written in the Book of Life. I have got two little children; and if I should die to-night I had a thousand times rather know their names were written in the Book of Life than to leave them millions of money. It is worth more than all the world to know our children are safe, and that their names are written in the Lamb’s Book of Life. And then only think! We will be gone in a little while. It is but an inch of time; but eternal ages roll on in the other world, and the word shall be to us, by and by, “Come up hither!” where we shall inherit eternal life in mansions not built with hands, eternal in the Heavens. Absent from the body present with God, we can say, as the dying soldier who was heard to say, while lying on his cot: “Here! Here!” And some one went to him and asked him what he wanted. They thought he wanted water, or something. And he whispered: “Hush! hush! They are calling the roll in Heaven and I am answering to my name.” And presently the dying soldier whispered, again, “Here! here!” and was gone. That roll is being called; and, when you are called, to know your name is in the Book of Life will be worth more than all the bonds and stocks in New York. It will be worth more than all the kingdoms of this world to be sure you have got your name there.

I am told a man of wealth died but a few days ago. Death came unexpectedly to him, as it almost always does; and he sent out for his lawyer to draw his will. And he went on willing away his property; and when he came to his wife and child, he said he wanted his wife and child to have the home. And the little child didn’t understand what death was. She was standing near, and she said: “Papa, have you got a home in that land you are going to?” The arrow reached that heart; but it was too late. He saw his mistake. He had got no home beyond the grave. Let me ask you the question to-night: Have you got a home beyond the grave? If God should summon one of you to-night, have you got a home beyond this world? Can you look up and say: “Heaven is my home,

Jesus Christ is my Saviour, God is my Father, and the Church on earth is my mother?" If not, why not, let the question be settled this evening? And if you come, your children will follow. I never knew a father and mother to lead the way but their children were anxious to follow them. Let a father say to-night: "I want to erect the family altar, and I will start it to-night;" and let the wife second him in his resolution: and let them put it into execution; and how long will it be before their children will be inquiring the way to Heaven? If you want your children saved, lead the way; and then they will follow you. I never speak to parents on this subject but I think of two men whom I know. One of them is a wealthy man, and says he would give all the wealth he has got if he had his boy back here again. He lived to be seventeen years old, when he was brought home in a dying condition. An accident overtook him; and the family physician was brought for him, and they plead with the doctor to bring the boy to before he died. And at last he came to a little, and, looking around, saw his father, who said: "My son, do you know that you are dying?" "No. Is this death that I feel?" "Well, father, won't you pray for my lost soul?" And the father wept, and said he could not pray. Seventeen long years God had given him that boy, and he had never breathed his name in prayer once. Then he said to his mother: "Mother, you pray for me." But she couldn't pray. And soon afterward he became unconscious again and died. That father says if he could go to that grave and bring the boy back again long enough to bring him to Christ he would give all his wealth. But it was too late! He had gone! Is there such a father or mother here to-night? May God speak to that heart, if there be one, and open your lips, and may you be led to God to-night.

The other man—and what a contrast between the two—the other man was an elder over in a New York church. He came home one day. His child had been sick; but he didn't consider him dangerously ill. His wife was weeping. Said he: "What is the trouble?" "Why, there's been a great change in our child since morning, and I am afraid he is dying. I wish you would go in, and tell me if you think he is." The father went in and placed his hand on his forehead, and he felt the cold damp of death stealing over him. And he said: "My son, do you know you are dying?" "No. Am I?" "Yes." "Will I die to-day, Father?" "Yes. You cannot live until night." And a smile crossed the boy's face, and he said: "Well, then, I will be with Jesus to-night; won't I, Father?" "Yes, my boy, you will be with the Saviour." And the father turned his head to hide the tears. But the boy saw them, and he said: "Father, don't you weep for me. When I get to Heaven, I will go right straight to Jesus, and I will tell him ever since I can remember you have tried to lead me to him." Oh! thank God for such a testimony as that. If my little boy should be taken from me, I should wish for him to go on high and tell the Saviour I had been trying to lead him to Christ. I had rather have that said above my grave—I had rather my children should drop a tear over my grave, and say: "Father cared more for our souls than for anything else. He always tried to lead us to the Saviour"—yes, I had rather have them say that than to have a monument of pure gold clear from earth to Heaven over my dead body.

Yes, it is a thousand times better to have our names in the Book of Life, and have our children with us, than to leave them in the world rich, without God and without Christ. Let us to-night fasten our hearts and minds upon this one thing—that our names must be written in the Lamb's Book of Life; and God will write them there if we want them.

A THOUGHT FOR INFIDELS.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society

are purely Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacle, are all bent towards this great aim of universal purification. These millions of sermons and exhortations which are a countless power for good, these countless prayers and songs of praise on which the heavy laden lift their hearts above the temptations and sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and by night—the dwelling we live in, the clothes we wear, the institutions of social order,—all these are the direct offspring of Christianity. All that distinguishes us from the Pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain-head of everything that is desirable and praise worthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its high-water mark, through the influence of this faith.—*Springfield Republican.*

ELIJAH.

II. KINGS ii. 11.

Away, away ! on wings of viewless air,
 Mounts up on high the Prophet's fiery car ;
 Th' echoing vault reverberates the tread
 Of thund'ring wheels and horses spirit-led !
 Wrapped in ethereal flames the coursers rise,
 And cleave a deathless passage to the skies.
 Up the steep path, untravelled and unknown,
 Reserved for him, the favoured one, alone,
 The tireless steeds pursue their heavenly way,
 Lost in the regions of eternal day !
 Yet he had longed to lay him down in peace,
 Where all the scoffings of the wicked cease ;
 And wooed the night, his day of wonders done,
 And prayed that he might see life's setting sun ;
 But o'er that grand career no sun went down,
 To hide the glory that was yet to come ;
 For him no arrow sped its flight below,
 No shaft was fitted to the angel's bow :
 He must not tread the dark and cheerless way
 Whose gloomy vista merges into day,
 Nor dip his foot in that cold sullen wave
 That breaks upon the borders of the grave,—
 Across the shrinking flood he walked dry-shod,
 And soared aloft to glory and to God !

TORONTO.

T. K. HENDERSON.

What a blessing by itself is the gift of a new day ! Night comes as a curtain of oblivion to shut out all that has gone before, and with the waking hours the soul enters, as it were, into a fresh world. To a Christian, who lives forgetting the things that are behind and reaching forth unto those that are before, each day brings the revelation of a new heaven and a new earth. How pure and untouched, how full of opportunities and possibilities, the opening hours. A new day is like the unwritten page which spreads itself beneath your pen ; what may not be written upon it ? It is like the instalment of a fortune placed in your hands ; what may you not do with it ? Thank God, who giveth his beloved sleep, for every new day in which to make one more new beginning.

Editorial.

The Canadian Independent.

TORONTO, JUNE, 1876.

THE APPROACHING MEETINGS.

This June number of the CANADIAN INDEPENDENT will reach our more remote subscribers just on the eve of our Annual Meetings in Montreal. We expect what our American brethren call "a good time." It cannot be otherwise if we come together in the right spirit, for every season, however trying and unpromising to the outward eye, is a good time to those who are doing the Lord's work, and content with the Lord's wages. We look for some croaking and anxiety, in present circumstances, among those whose chief thought is about business and money-making, but let us have no croaking in the church. There is no straitness with the Lord. The gold and the silver are His, and when He will He uses them, and when He will He can work without them; so that our only anxiety need be to keep in line with His plan, and use either prosperity or adversity to push forward His work. Nothing opens the hearts and the hands of the people like a genuine revival of religion, and of interest in religious work, as witness the raising of a quarter of a million of dollars, in a few hours, at the close of Mr. Moody's services in New York. A true revival laughs at "hard times;" and hence our great concern

should be with the increase of spiritual life amongst us. If our growth in that respect be satisfactory, the money will flow into the church treasury, and into the treasury of the Missionary Society, as fast as it will be possible to use it to advantage. Instead, therefore, of coming together anxious and troubled in spirit, as some may be ready to do, be it our "Song of Degrees" as we go up to the Feast, "Let Israel hope in the Lord, from henceforth and for ever."

The review of the past year ought to inspire us with gratitude and hopefulness. It has had its ups and downs, like all other years. Death has invaded us, and trouble and change, in some instances, have come to disturb and discourage us. But it has been a year of blessing. And we cannot doubt that the influence of the meetings, and of the reports which our brethren will bring from their several fields of labour, will be stimulating and helpful to all. We trust there will be a large gathering once more to enjoy the hospitalities of our friends in Montreal, and that those who come will make up their minds, in advance, to stay to the very last of the services.

The programme, provided by the last annual meeting, presents quite an average bill of fare. The subjects are timely, and we have no doubt that the papers which are to introduce them will pave the way for valuable and interesting discussions. While all are important, those on "Ordination and Installa-

tion," by the Rev. W. H. Allworth, and on "Systematic Contributions for Benevolent Objects," by the Rev. Dr. Jackson, are perhaps specially so. Both these brethren are well qualified to speak on the topics assigned them, not alone for their good practical common sense, but because they have given more than ordinary attention to them. Dr. Jackson's experience in connection with the organization and working of the Benevolent Fund of Zion Church, Toronto, will be very valuable, and particularly so during the present season of commercial depression. We earnestly hope that the discussion may not end in talk; and we trust that our lay brethren who may be deputed to attend the Union will give the matter their best consideration before coming to the meeting, so that something may be done to give practical effect to the suggestions made. The other topics, while in some respects, perhaps, less urgently pressing for consideration, are certainly no less interesting, and we are sure will be ably handled by the brethren who are to present them. Let every member of the Union come prepared to take part in the discussion, and contribute his quota to the general good. And, above all, let us ask, and look for, the presence of the Master of Assemblies to baptize every service with the spirit of grace and of supplication, and we cannot fail of the good time we are anticipating.

A SUGGESTION FOR OUR MISSIONARY COMMITTEE.

The subject of systematic beneficence has been before us on several former

occasions, and in various ways, with, we are sorry to say, comparatively little practical result. The idea of the "Weekly Offering" has doubtless been working its way, and growing in favour; but the churches have been slow to adopt it, partly, perhaps, because of aversion to change, and partly because they have never seen it in operation. The success which has attended it, however, in every instance in which it has been fairly tried, in country and town alike, warrant our taking some further steps to introduce it into all our churches; and it becomes a question whether our Missionary Committee should not bring a *little wholesome pressure* to bear upon churches receiving aid from the Society, to induce them to adopt it. The financial administration of some of our country churches—perhaps we don't need to limit our remark to them—is, to use a very mild phrase, most unfortunate. There is, in fact, nothing that can properly be called management at all. And because of it, the capabilities and the willingness of the people are never called out, the minister is half-starved, and the Missionary Society has to step in and do what, with a fair amount of effort and system, the people could do of themselves. Such a state of things is one in which the Committee may very properly insist on a better administration of church finances before they will make a grant. At least the point may very properly be discussed.

Of course, the objection may be urged that any such pressure on the part of the Committee would be an interference with the rights of the missionary churches, of whose independence we

ought to be even more jealous than of themselves. But it must be remembered that the Society has rights as well as the churches, and that until it can be shown that every Congregational Church has an indefeasible right to assistance from its funds, the Committee must be the judge under what conditions and circumstances it shall appropriate the moneys entrusted to them. All such fears, however, are groundless. The interests of the Society and of the churches are one, and while it has ever been the desire of the Committee to encourage self-reliance on the part of those whom they assist, there has been no less anxiety to guard their independence. We are sure it will be no less so in the future.

Now is a good time, when your minister or your delegate is going to the Union Meeting, to send the arrears due on your Magazine. We would very much like to begin another volume with a *clean mailing sheet*. We should feel so much better for it. And besides, our subscribers would read the *INDEPENDENT* with so much more pleasure when they saw no longer those ugly *dollar marks to the right of their names!*

And when you are sending arrears, you might as well remit for the coming year. Our terms are,—One Dollar per annum, in advance; *no postage*, that being paid by the publishers, except in the case of copies sent to the United States or to Great Britain, when we have to charge the postage.

You will still further oblige us if you can send us a few new names. Our sub-

scription list is steadily lengthening, but it is by no means what it should be yet. A number of our churches have not more than one or two subscribers among them, and several of them do not receive a single copy! Will none of our friends undertake to canvass for us in these benighted neighbourhoods?

It is announced that the twenty-first Annual International Y. M. C. A. Convention is to be held at Toronto, July 12-16. The following topics are to be discussed at the Convention:

I. How shall the Bible be used in our Associations? 1. As a means of conversion. 2. As a means of instruction. 3. In training for Christian work.—II. Evangelistic meetings in our Association work.—III. The work of the International Convention and Committee.—IV. The work of State Conventions and State Committees.

Men of experience have been invited to address the Convention in opening each topic, after which the subjects will be open for general discussion. The Committee have also arranged for the opening of every morning session with a Bible reading. A meeting will be held on Sunday afternoon, July 16, the special object of which will be appeal and effort on behalf of unconverted young men. Mr. George Williams, who has long been known and honoured as the founder of the parent London Association, expects to spend the summer in this country, and, in company with Mr. M. H. Hodder, a fellow-director of the London Society, will attend the Convention in Toronto. There is promise of

the attendance at Toronto of an unusual number of those who have been active in Association work, and the Committee urge all the Associations to send as their representatives men of prayer, wisdom and sound mind. Mr. Moody, the Evangelist, is also expected to be present at the Convention. The hospitality of the Christian people of Toronto will doubtless be heavily taxed, but we have no doubt that they will prove equal to the occasion.

The American Home Missionary Society held its Fiftieth Anniversary on the 10th of May. From its report we learn that the number of Ministers of the gospel in the service of the Society, in 33 different States and Territories, has been 979, of whom 474 have ministered to single congregations; 312 to two or three congregations each; and 193 have extended their labours over still wider fields.

Two missionaries have preached to congregations of coloured people; and 37 in foreign languages. The number of congregations and missionary stations supplied, in whole or in part, is 2,525.

Ninety-two churches have been organized by the missionaries during the year, and 41 have become self-supporting. Two hundred and two churches report revivals of religion; and 500 missionaries report 6,297 hopeful conversions.

Receipts, \$310,027; Expenditure, \$309,871.

The American Congregational Union, which, unlike our own, is chiefly a Church Building Society, last year aided 45 churches in their building operations

and is pledged to 34 more. Their receipts were \$46,817; expenditure, \$50,331.

During a recent visit to Michigan, we were pleased to meet with the Rev. Leroy Warren, the courteous and efficient Superintendent of the Congregational churches in the Western part of the State, from whom we obtained the following facts in regard to them. The churches of our faith and order in Michigan number 200, with about 14,000 members, the oldest of them having been founded 45 years ago. About 125 of them are dependent on the American Home Missionary Society for aid. The amount expended by that Society in Michigan during the past year was \$21,000, and the amount contributed to the Society, for the same period was \$4,300, or about 31 cents per member. This latter amount was only just half the sum raised during the previous year, the commercial depression being the chief cause of the falling off in their contributions. Mr. Warren says the work in Michigan was never more promising than at present.

Comparing now these figures with those of our own churches, we obtain the following results. Congregational Churches in Canada number about 113, with a membership of about 6000. Of these 59, or rather more than one-half are self-supporting. Upon the remaining number the Missionary Society expends annually about \$7,000, of which we receive about \$1,500 from England. The balance of \$5,500 is raised by the churches in Canada, being about -91 cents per member. The contributions for the

year just closing will probably be rather less than for 1874-5, but the figures in either case compare by no means unfavourably with those of Michigan.

The Centennial Commissioners have decided, finally and irrevocably, that the buildings and grounds of the Exhibition at Philadelphia shall be closed to the public on the Lord's Day. The *Congregationalist* says: "We believe them to be right, and we rejoice in their decision. We are confident that they will have the approval of the entire Christian community, and of a great majority of all thoughtful citizens. And we bespeak for them the thanks which they deserve from all who honour the Sabbath, and from all who take a pride in the genius of American institutions."

THE BRITISH AND FOREIGN BIBLE SOCIETY held its anniversary in Exeter Hall on the 3rd. Its income for the year was £222,320, and its expenditure £212,251. During the last ten years this Society has received £1,919,000 and expended £1,915,500. The issues for the year were 2,600,000 copies, and the total issues of the Society now amount to 76,400,000. Among the speakers were the Earl of Aberdeen, Dean Close, Dr. Thompson, of New York, Rev. Daniel Wilson, &c. In a letter from Sir Bartle Frere, read to the meeting by the Earl of Shaftesbury, it was stated that there was good reason for believing that there were thousands of Hindoos who made no profession of Christianity, but who yet habitually used books of the Old and New Testament as their models in prayer and their standard of morality.

THE RELIGIOUS TRACT SOCIETY held its annual meeting on the 5th May. From the report read, it appears that during the year 453 new publications had been issued, of which 162 were tracts; and that with reprints, these contained 642,154,100 pages of printed matter. The total home circulation for the year of books, tracts, cards, periodicals, &c., had been 51,979,489; the total foreign issue to the value of £17,220. The receipts had been £146,821, and the expenditure £145,305. One gentleman gave £5,000 on condition that £500 worth of Bibles and Testaments should be every year distributed in prizes for those showing proficiency in scripture knowledge, as tested by examination. In this competition 70,000 children offered themselves for examination, and 4,000 of these received prizes. The prizes are to be distributed in the Crystal Palace some time this month.

During the same period the American Bible Society received \$527,138, and expended \$539,281. Of the receipts \$119,678 were from legacies; 850,470 copies of the Scriptures have been issued during the year, making 33,125,796 issued since the organization of the Society. Over \$80,000 were appropriated to foreign fields, principally to American missions abroad.

The American Tract Society has received during the year, from all sources, \$504,577, and expended \$501,803. It issues 36 periodicals, and published in 1875, 36 new volumes. It has in its employ 229 colporteurs.

A resolution in favour of closing public houses in Ireland during the Sabbath passed the English House of Commons, on the 12th May, by a vote of 224 to 167. The Government opposed the resolution. The Chief Secretary for Ireland offered as a compromise to introduce a Bill during the present session, limiting the hours during which the sale of drink is allowable in Ireland on the Sabbath. Messrs. Gladstone, Bright and Lowe, supported the original resolution. The *London Times* thinks it astonishing that Mr. Disraeli should have wantonly exposed himself to defeat in this matter. It says that the Irish people almost unanimously favour the Bill. But the question arises, if such a law be good for Ireland, why not for England?

The Rev. Dr. Landels, president of the Baptist Union of England and Ireland, said in his late address :

“Our cry, if they will give us a cry, is not ‘Water! water!’ but ‘Obedience!

obedience!’ Loyalty to Christ! Implicit observance of his requirements whom they and we alike call Master and Lord.”

Upon this *The Examiner and Chronicle* says :

“Dr. Landels is, doubtless, unable to see that he has laid down a principle by which he and all other Open-Communion Baptists of England are as clearly condemned as their Pædobaptist brethren.”

Is it not about time to stop intimating that the Baptists alone aim at loyalty to Christ?

The Rev. W. Lawrence recently read an essay before the Baptist ministers of New York in which he claimed that a letter of dismission could not be given to a Pædobaptist church without denying Baptist principles. The members of the Conference, it is said, generally agreed with the essay. English Baptists, says the *Independent*, are ashamed of such notions, and American Baptists will be before long.

Acts of the Churches.

SARNIA.—A very pleasant evening was spent by the members and friends of the Congregational Church here, on the evening of Tuesday, April 19th, to commemorate the fourth anniversary of the Church under their present estimable pastor, the Rev. W. H. A. Claris. For about a week previous, a subscription had been quietly taken up among the members and adherents for the purpose of surprising Mr. Claris with a presentation of an address and purse; accordingly, after the refreshments had been partaken of, and a short social time spent at the pastor's residence, the meeting adjourned into the church, where the event of the evening was to take place. Mr. J. C. Robson was appointed chairman, and first called on Misses

Mitchell and Boyce for a piece of music, which was rendered in their usual first class style. Mr. James Lambert was then called upon, and read an interesting paper on "The History of Sarnia Congregational Church," which was received with well-merited applause. Sankey's beautiful hymn, "We Praise Thee, O God," was then sung, the whole congregation joining in heartily.

The Chairman then called upon Mr. E. J. Brown, Secretary of the Church, who had been previously chosen to conduct the presentation. He addressed them briefly on the work done by their beloved pastor, and the desire that had long been felt in some way show their esteem and appreciation of his services. He then read the following address, and presented him with a purse containing fifty dollars in gold :—

"CONGREGATIONAL CHURCH,
April 19th, 1876.

"REV. AND DEAR SIR,—We, the members of the Sarnia Congregational Church, worshipping under your pastorate, deem this a fitting opportunity for the expression of our esteem and affection for yourself and Mrs. Claris.

"It is impossible within the limits of a brief address to express all we would ; but we desire specially to bear testimony to your firm, steadfast faith in the Lord, and your simple, earnest, faithful zeal for the extension of His cause and kingdom.

"Four years ago you came here, dear pastor, fresh from your college studies, to labour in a church once prosperous, but then scattered to the four winds of the earth, and to contend against difficulties well fitted to crush the ardour of the best and bravest spirit. Commencing with a membership of seven, you toiled and laboured on in faith and hope till we have now reached seventy, united to each other by the strongest Christian bonds, and whose attachment to yourself and family language is scarcely adequate to express. We give thanks to God for what He has enabled you to accomplish in the past, and shall ever strive, with His divine blessing, to aid and assist you with renewed vigour to carry on His work in the great future before us.

"Most sincerely do we hope and pray that you may long tend this little flock, leading us with the aid of the Holy Spirit into green pastures and beside still waters ; that the word of Christ may dwell in you richly in all wisdom, blessing you in private as well as in your public ministrations.

"To the Rev. W. H. A. Claris."

Mr. Claris said a few words in reply, thanking them for their kindness towards him, but the surprise was so complete he could say but very little. His heart was too full to speak, and his looks spoke more than his lips. The hymn, "Blest be the tie that binds," was then sung, and the meeting closed with prayer.

We have much reason to be thankful. God has blessed us greatly during the past year, and we are led to exclaim, "What hath God wrought !" What once was seemingly bleak, barren and hopeless, has become living, strong and vigorous, and we are now self-supporting ; the members at last church meeting having decided not to ask help from the Missionary Society, but raise all funds required themselves.

With Christian love,
Yours sincerely,
EDWD. J. BROWN,
Secretary.

FROME.—Mr. J. B. Silcox, who has been labouring in connection with the special services already reported there, writes :—

"The good work begun in Frome still goes on widening and deepening. The neighbourhood has received a rich blessing from heaven. Over fifty souls have been won for Christ. A large majority of these are young men in the prime of life. Their enthusiasm for the Master and the deep moral earnestness manifested give us hope that they will be useful *workers*, and not *drones* in the hive. We feel like singing "Praise God from whom all blessings flow."

LISTOWEL.—The church in Listowel is arising to build. Mr. G. S. Climie wrote us early in May, that the trenching and excavating are nearly completed,

and the contractors intended starting to lay the stone work in a day or two. They hope to complete and dedicate the new house about the 15th September. The public services are well attended, and they are looking for greater blessings.

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FERGUS.—There has been another revival here among all the denominations, similar to that of 1869. The most remarkable feature of the present one is the hold it has taken of the young. Some lads belonging to the town, who had been converted at Galt while attending school there, spent their Easter holidays at home in holding meetings among the children. Shortly after, two of the Evangelists, whose labours had been so much blessed last winter at Moorefield and vicinity, were invited to the place. The work broke out at once, old and young sharing in the blessing. At the present date (May 20th), the fourth week of the special services, the number of conversions may be roughly estimated at 100, and the meetings are still continued.

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PARIS. — OPENING OF THE NEW CONGREGATIONAL CHURCH.—The new church, Paris, which was formally opened April 17th, is built on a lot at the west side of the head of River Street, and presents a very imposing appearance from every visible point, especially to those approaching from the south, and travelling north, towards the Railway station. The plans for the structure were drawn by Mr. John Turner, architect, Brantford. The building is 46 x 73 exclusive of tower and apse, or chancel. The style of the architecture is of the 12th and 13th century Gothic, generally described as Second Period, that is, transition from the early English. The church has a tower on the north-east angle, with an entrance to the interior, and gallery, finished with mansard tower, and crest railing, and ornamentally slated. The south-east corner has a square turret, slated, and iron terminals. The building is calculated to seat comfortably 450. It has a basement the full size of the church, containing one large room for Sabbath

School and other purposes, with classrooms, and a room for furnaces and fuel. A stair leads from the basement to the rear part, with doors to the church, and pulpit recess. There is also an outside entrance in the rear, for the convenience of the pastor and others. There are two entrances in front, one in the tower, with stairs leading to the audience room and gallery, and a stair from the main entrance to the upper lobby, with doors leading to the aisles of the church. The building is of beautiful light brick, with stone foundations, and door and window sills of the same. The roof is open, supported with six pairs of principals, which appear below the plastering, with hammer beams. The spandrels are filled in with open ornamental work, painted oak. The windows are lancet form, five pairs on each side, filled in with stained glass. The front presents a very handsome appearance, having a combined window in the centre, with circular oriel window at the top. The inside is comfortably seated, in circular form, cushioned and upholstered in crimson damask throughout. The platform and whole floor is carpeted alike. Lighted up at night with four massive eight-light chandeliers, it presents an air of comfort and elegance. All the wood work is grained oak.

The opening service was conducted by Rev. E. Ebbs, of Illinois, formerly pastor of the church here. The sermon was founded on Hag. chap. i. verse 8; "Build the house, and I will take pleasure in it, and I will be glorified, saith the Lord." The sermon had special reference to the erection and dedication of places of worship for the service of God. The able exposition and application were listened to by a large and deeply interested audience.

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On the evening of the same day, the Rev. H. Sanders, of Hamilton, delivered a lecture on "Reason and Faith," full of thought, holding the interest of a crowded audience. The Sabbath services were largely attended morning and afternoon, when the Rev. E. Ebbs again officiated. In the evening, the Rev. Mr. McLeod, of the Dumfries Street Presbyterian Church, took the service, which

was to have been taken by Rev. Dr. Jackson, of Toronto, who was providentially prevented. The house then was literally packed, many being obliged to leave without obtaining entrance. This large attendance was partly to be ascribed to the comity of some other churches in the town, who gave up their own services, that their people might have the opportunity to attend the opening of the new church. The services through the day were all intensely interesting.

On Monday night, the ladies of the congregation provided a supper, which was in every aspect a success, the proceeds amounting to nearly \$200. The tables, set in the basement, presented a very elegant appearance; the viands were of the most *recherché* and varied character, and gave satisfaction to all. After supper, addresses were delivered by the Revs. E. Ebbs, John Allworth, M.A. and R. W. Wallace, M.A. Financial statements were given by Mr. D. Patton, Chairman, and A. H. Baird, Secretary of Building Committee, of which the following is a synopsis:

Original contract, \$11,200; Architect's fees, furnaces, and other extras, \$1,342; lamps, carpeting, furnishing, &c. (provided for by the ladies), \$1,000; land estimated at \$1,420; fence, and preparing grounds, interest on loans, say \$1,558; in all, \$16,520. To meet which, there are Old subscriptions, \$8,420; money raised at laying corner stone, \$400; money raised by the ladies and opening services, \$1,200; new subscriptions, \$3,000; old church property, say \$1,500; in all, \$14,520. Amount wanted to place the church out of debt, \$2,000.

This statement, however, only approximates to correctness, for it is found since that the ladies have paid out themselves over \$1,200 in the furnishing, besides some hundreds of dollars worth of work which they put in, in making cushions, &c. &c. All credit to them. Very much of the success of the enterprise is due to their indefatigable zeal and hopefulness. Encouraged by the munificent gifts of the late Mr. Norman Hamilton, and of C. Whitlaw, Esq., the Paris Church have done nobly. Almost every one has come up to the work handsomely; some, fully up to their

ability. They have now, however, a house of worship of which they may well be proud, and which will afford them comfort and accommodation much beyond that of their previous limited house.

There is disappointment felt by some that the second subscription did not cover the requirement to put them out of debt; but when we consider how few men of means there are among them, the absence of outside help, and the commercial depression, there is much reason for gratitude that they have done what they have. Let us hope and pray that some favouring circumstances may help them yet to compass this desired object, towards which, we understand, some \$500 more was subscribed after the financial statement on the night of the supper. To God be all the glory.

BRANTFORD.—The Rev. Mr. McColl has resigned his charge of the First Congregational church in Brantford. The resignation takes effect, we learn, on the first day of July next, or earlier, as may be mutually agreed upon.

ST. CATHARINES.—Twelve persons were received into fellowship, on profession of their faith, on the first Sabbath in May, and eight others are applying for admission. The pastor, Mr. Black, is much encouraged, and expects a large harvest.

CHURCHILL.—The Rev. Mr. Unsworth has been compelled to resign his charge of Churchill, in consequence of his late illness, and the Rev. J. Davies undertakes it in connection with South Caledon.

YORKVILLE.—The Lord of the harvest has thus far approved of our husbandry. The first-fruits were gathered on Sabbath, May 7th, when nine brethren and sisters were welcomed to the Church by the right hand of fellowship. Six of these were received on profession, two on known Christian character, and one by letter of transfer. One is a teacher and three scholars in the Sabbath School. Others are under deep impres-

sions and will follow. Mr. Hague is delivering a series of Sabbath-morning discourses on the "Foreshadowings of the Messiah in the Old Testament." References to the "Word" (during delivery) by the congregation is an old practice revived with very encouraging success. Would that it were universally adopted! It is the intention of the Church to apply for membership with the "Union" at its coming session in Montreal. We would say to all churches outside the Union, who desire denominational extension, "Go, and do likewise."

THOS. ELGAR,
Church Sec.

52 William St., Yorkville,
May 24th, 1876.

STOFFVILLE.—Mr. J. W. Cox, who is supplying the pulpit of this church during the pastor's absence, sends us the following "tangible proof of progress:" "The church," he says, "having adopted the weekly offering system a few years since, the missionary grant, which has been growing smaller year by year, is about to vanish away; a splendid new brick church, the finest in the town, has been erected; and last but not least, a grand pipe organ has just been erected, and was opened on the 24th May. A highly appreciative audience was in attendance, and listened delighted to the pealing notes of the organ, as it was made to give forth the conception of the masters of song, under the skilful touch of Prof. Fairclough, of Hamilton, who presided at the instrument. Several solos were sung by Mr. Stouffer with good expression, which enhanced the evening's enjoyment not a little. The choir sung a number of anthems in a spirited manner, eliciting considerable applause. The proceeds of the evening amounted to about \$40, which goes towards paying for the organ."

KINGSTON.—Our readers will much regret to learn that the Rev. Mr. Fenwick, resigned his charge on Friday, the 5th of May. The following paragraph appears in the columns of the *British Whig* regarding the matter:

"We join in the regrets of the public generally in learning that the Rev. K. M. Fenwick, for many years pastor of the Congregational Church, has tendered his resignation, and that it has been accepted, such a result being inevitable. This acceptance was made at a church meeting held on Friday night last, when the following resolution was passed:

"That the members of the Congregational Church, of Kingston, assembled in regular monthly meeting, having received with very deep regret the resignation of our beloved pastor, the Rev. K. M. Fenwick, and understanding that no influence which may be brought to bear on him will induce him to withdraw the same, and continue his valuable ministrations among us, consent to relieve him from his charge at the time specified, 1st July."

"Last evening a meeting of the members of the church and congregation was held, and the matter was again discussed and various suggestions were made as to the filling of Rev. Mr. Fenwick's place. The resignation of the reverend gentleman seems to be very much regretted."

BROCKVILLE.—The Rev. R. Mackay writes us in regard to the recent revival of the church in Brockville. "Considering the position of the cause there, Mr. Reikie and I have reason to bless God for the measure of success attending our special effort.

We found the cause very low, and all the surroundings exceedingly dark. Still, we had "faith in God," believing that He had directed our going there, and it appeared to us as if he had gone before us in every step.

We commenced our labours with the attendance of seventeen grown up people and six children, which increased to between seventy and eighty in the evening. During the first and second weeks the attendance was very encouraging, and we were not without tokens of the presence and approval of the blessed Master.

We spoke to several individuals under concern about their souls, some of whom are giving evidence of having received Christ as their Saviour.

Some of the old friends are still true

to their principles, and are anxious that the cause should prosper.

On the second Sabbath the ordinance of the Supper was observed, when twelve persons sat down at the Lord's Table, and we enjoyed a precious season of fellowship.

At the close of the service we had a little interchange of thought, in reference to the position of the church; those who spoke expressed a strong desire to see the church permanently opened, and the cause prospering.

It was decided another meeting should be held on Wednesday evening, at the close of the evangelistic service. I presided at this meeting. Rev. Mr. Reikie was not present.

After a good deal of pleasant talk the following resolution was heartily and unanimously passed:

"The members of the Church of Christ assembling in the Congregational Church building, Brockville, at a regular meeting held on Wednesday evening, the 26th of April, 1876, resolved to invite Rev. T. M. Reikie to take the pastoral oversight of them in the Lord, earnestly praying for the success of the church, and promising to co-operate with him in every good work." Mr. Reikie has accepted of this invitation, and will in due time be settled there. Meanwhile we shall do what we can to supply the pulpit till such time as he gets there."

INVERNESS. — Mr. John McGregor writes us under date of May 5th: "Since my arrival amongst the friends in Inverness the state of the roads has been very bad, yet I have been able to visit pretty much all the families interested in our services, and found them kind and pleased to see me. I have preached each Sabbath since I came, and safely we can say the Lord has favoured us with His presence, so that we found the joy of the Lord to be our strength. We have organized a Sabbath school with favourable prospects. Our prayer meetings are well attended. Our Baptist brethren are friendly. We hope they may always continue so, as the dwelling in unity is good and to be desired by the friends of Jesus. As I get better acquainted with

the people and the field I. will be better prepared to do justice in describing the state of affairs."

QUEBEC.—The Church at Quebec under the care of the Rev. H. D. Powis, having a surplus of funds at the end of their financial year of \$130, voted it to their minister as a slight mark of their esteem; and on removing to a new house this month, the ladies of the congregation presented Mrs. Powis with a handsome Brussels carpet for the drawing-room, as a token of their affection.

ST. JOHN, N.B.—ORDINATION OF THE REV. C. B. WOODCOCK.—The Rev. C. B. Woodcock, of New York, who has just been ordained to the Gospel ministry, and installed as pastor of the St. John Congregational Church, was educated in the Presbyterian faith, but united with the Church of the Disciples (Congregational), of which Rev. Dr. G. H. Hepworth is pastor. Mr. Woodcock studied at the University of Heidelberg, in Germany, and at Bangor Theological Seminary, from which he graduated in 1875. He supplied the pulpit of the Union Street Church in the months of September and December of last year, and in January of the present year, continuing his labours until a call was extended to him a few weeks since. He is still a comparatively young man, but has been successful in his ministerial work. As a preacher he is pleasing; and while he aims at no mere effect through rhetoric, he expounds the truths of Christianity with plainness, sincerity and convincing effect.

On the evening of Thursday, 4th May, at 8 o'clock, the reverend gentlemen who were to take part in the ordination services entered and took seats on the platform around the pulpit, Mr. Woodcock being seated in front of the communion table, in the body of the church. The choir sang very tastefully the anthem for ordination, "How beautiful upon the mountains." The Rev. Mr. Sykes then offered the opening prayer. Mr. Zenas Crowell, of Houlton, read the 4th chapter of the Epistle to the Ephesians, after which the Rev. Alex. McGre-

gor, of Yarmouth, N.S., the chairman, announced that the Rev. Duncan McGregor, of Liverpool, N.S., the Rev. S. Sykes, of Keswick Ridge, N.B., and himself, had met with Mr. Woodcock during the afternoon, and examined him preparatory to his ordination, and, being fully satisfied, resolved to proceed to the ordination service. It is unnecessary, said Mr. McGregor, for me to explain at length the object for which we are come together to-night—the ordination of the brother whom you have called; but such occasions as this give an excellent opportunity for the presentation of the doctrines, and the enunciation of the polity which governs this branch of the Church. In answer to a question by the chairman as to whether the Church would sustain the call, a member (Mr. A. Rowan) replied "Yes," and the members of the Church rose to signify their approval. The chairman then, addressing Mr. Woodcock, questioned him regarding his belief. Mr. Woodcock read in a distinct, firm voice a statement of his belief, also the principles of Congregational Church polity, as he understood them; his view of the call to the ministry, and especially to this place. Then descending to the floor, the ministers grouped around Mr. Woodcock, and laying their hands on his head, ordained him to the work of the ministry, the ordaining prayer being made by the Rev. Duncan McGregor, who also gave the right hand of fellowship. The ministers having returned to their seats, and the hymn having been sung, "We bid thee welcome," the Rev. C. G. McCully, of Calais, Me., delivered the charge to the pastor. The charge was comprehensive, practical, and so carefully worded that it could not be misunderstood. He stated that he would only make it a fraternal exhortation, and first referring to the solemnity of the position in which he was placed, he said in substance as follows: You are called to preach the Word. What better rule or principle can you adopt than by manifesting truth and letting that commend you to your brethren—the truth as revealed in God's word, in its simplicity and perfection? It is not your duty to declare the truth only in regard to science or politics, but as it relates to

the eternal duty of man. God has not left Himself without a witness in the hearts of men. The consciences of your people will be your helper in doing His work, in reclaiming your people. I expect you to use simplicity, simple gospel doctrine unadorned, and not modified; boldness, not in your own strength, but in that strength you will feel as the representative of the Almighty. Finding courage in Divine strength, seek to adapt your lessons to the wants of your people, rebuking their special sins, and helping in all their needs; humility not inconsistent with boldness, but as a companion to it. The ministerial and pastoral work are intimately connected. The most successful preacher is usually he who has most personal influence through cultivating the acquaintance of his people; that is not to be slighted or neglected. It is rare to find a minister who combines in both the qualities of a good preacher and pastor; but the faithful pastor sinks all differences, knows no class or distinction, but with a broad liberal spirit treats all men as brethren. Already you have gained the affection of this people; keep a watchful diligence over it, that no regrets may ever rise over opportunities lost. Teach them in all times of their rejoicing or sorrows to come to you like a brother or a friend. Cultivate these opportunities, for in so doing is the secret of the pastor's power. May your good work, already begun, go on and prosper, and may the people remain united in pastoral affection; and when the Chief Shepherd shall call you as his under-shepherd, may your reward be that crown of glory that fadeth not away.

Mr. Joseph Barker, of Sheffield, N.B., read the hymn, "I love Thy kingdom, Lord," which was sung. Rev. S. Sykes gave the charge to the people. He warned them not to look upon a minister as an angel, but admonished them as to their own personal duty in connection with the ministry, and their duties as members of the Church, one toward another. There were specific duties to the pastor incumbent on them: honour all men, love the brotherhood, but value the pastor for his work's sake. There is no sweeter place than the church this side of heaven, and the members should go

on from one stage of perfection to another, forgetting the things behind and reaching forth to those before—ever pressing toward the prize. The church should be as the family circle. The members should bear one another's burdens, being ever ready with a kind word, and mindful that as they feel for each other, the pastor feels for them all. They should support him as Aaron held up the hands of Moses, and the young men especially should lend their influence and labour with him. Pastor, office-bearers and people should unite to form that three-fold cord which can never be broken. They should bear one another's burdens, weep with those who weep, rejoice with those who do rejoice, and in every way show mutual sympathy. Their pastor should know their troubles through them, for he could not find them out himself. They should confide in him, yet not expect him to do more than he was able. In all things they should labour like one family in Christ Jesus, with mutual confidence and mutual sympathy; and oh, what stars there would be when Christ should count the numbers of his jewels! The influence of their work was not for the present alone, but extended far into the generations of the future. Let the good work go on increasing, and let the union grow stronger, feeling in their labours and final reward as he felt on this occasion, that it was indeed good to be there.

Rev. Alex. McGregor, chairman, made a few closing remarks, expressing the congratulations usual on such occasions, and trusting that in the days to come their brother and pastor might be found an instrument of good.

The services were concluded by the doxology, followed by a benediction by the Rev. Mr. Woodcock.

The Rev. Dr. Hepworth, of New York, was expected to take part in the services, but was unavoidably detained.

The church was well filled during the service, the singing was excellent, and the services impressive and interesting. Some of the ladies of the congregation, assisted by Mr. Francis Jordan, had tastefully adorned the pulpit and platform with a rich variety of plants and flowers, growing and cut. These appeared to fine effect in their skilful arrange-

ment. A noticeable decoration was a handsome wreath of white roses, embedded in, placed upon the front of the pulpit.

During the past few months considerable improvements have been made in the church building, and other alterations are contemplated.

On Sunday, the 7th May, 21 persons were publicly received into the Church before communion service, 12 of them by profession, 4 by letter from Zion's Church, St. John, 2 from the St. John Presbyterian Church, and 3 from Congregational Churches in the United States.

SHEFFIELD, N. B.—The Rev. Joseph Barker has received and accepted a call to the pastorate of the church in this place, where he has been labouring with much acceptance for some months past. We trust the Divine blessing may richly follow his ministry there.

PLEASANT RIVER, N. S.—Although still struggling with pecuniary difficulties, this being comparatively a very poor section of the Dominion, and especially so at this crisis, this church continues to be blessed with the true riches of God's grace. After the reviving to greater activity of several of its members, mostly young men, in December last, when four were admitted to Christian fellowship, including a young Methodist preacher, it was deemed desirable to hold some special services at Ohio, a new settlement and station eight miles from Pleasant River. The young men feeling warm in the Master's cause, cheerfully responded to the pastor's invitation, and went over with sleighs to the number of from 12 to 20, to encourage their backwoods brethren. The Lord blessed these efforts, as He always does bless prayerful earnestness and work. It was soon evident that God's spirit was with us, and the place of meeting was crowded to excess with a truly interested congregation.

At the Church meeting in February, eight members were admitted; in March, seven; and in April five others received the right hand of fellowship, all

on profession. Others are expected at the next meeting of the church in that place. Among those whom we have welcomed to the communion for the first time are four brothers, three of whom have families. The wives of these three were also admitted to the church. Among our hopeful converts was also a fifth brother, who had intended to seek brotherhood in our church, but the church meeting at which he would have been added to our number had to be postponed. And what for? For the purpose of consigning his lifeless body to the tomb! So that instead of uniting with our church militant, Jesus took him to the one triumphant above. He was suddenly taken away by a tree falling on him. He was twenty-three years of age, and single. How we miss his earnest look and tearful eyes at our prayer meetings! Our Ohio membership now numbers 37, and they are talking of seeking to become a separate church, but under the same pastorate.

BROOKLYN, N. S.—Since the resignation of his charge here by the Rev. Chas. Duff, M. A., the churches of Brooklyn and Beach Meadows have been without a pastor; but as was announced in the *INDEPENDENT* some months since, Mr. H. Peckover, who had till recently been labouring in connection with the Methodist body, entered into an engagement to supply the pulpits for three months, to which another month was subsequently added. These churches ultimately extended a call to Mr. Peckover to become their pastor. The call having been accepted, letters missive were sent to the several churches and pastors, convening a council to take into consideration the advisability of ordaining him to the work of the ministry in connection with the denomination. The council consequently met at Brooklyn, on 24th April, and was attended by the Revs. Alexander McGregor, of Yarmouth, J. Shipperly, of Pleasant River, and D. McGregor, of Liverpool; also the Hon. Freeman Tupper, Messrs. George McLeod, W. H. Freeman, Nelson F. McLeod, W. Anderson, and Deacon Smith, representing the surrounding churches. The Rev. A. McGregor was chosen Moderator. After a searching examina-

tion of the candidate for ordination, as to his religious experience, doctrinal views, and ideas of church government, the latter especially in contrast with these held by members of the body he has just left, it was decided to proceed with the ordination.

This service took place in the evening in the Congregational church, in presence of the council and a crowded audience. After scripture reading and prayer led by Rev. G. O. Gates (Baptist,) Mr. Peckover at some length gave an account of his religious experience, and convictions. Our congregational principles were briefly set forth by the Rev. D. McGregor, Chairman of the Congregational Union of Nova Scotia and New Brunswick, who also led in the ordaining prayer, after which, and the imposition of hands, the right hand of fellowship and recognition was given by the Rev. J. Shipperly, pastor of the church of which Mr. Peckover was a member. The charge to the pastor elect was then given by the Rev. A. McGregor, Missionary Secretary, and that to the church and congregation by the Rev. J. Shipperly. After a very pleasant and profitable service, which was materially aided by the choir, the proceedings were brought to a close by the pronouncing of the benediction by the newly ordained pastor.

Since the above services were held we have held a communion service at which seven young converts united with the church, after having been baptized. Others will follow at our next church meeting.

GEORGE McLEOD.

THE REV. W. PEACOCK, of Kingston, has been advised by his physician to take a sea voyage, and sailed from New York for Liverpool on the 6th May. He expects to be absent three or four months. We trust he may return home again thoroughly recruited, and "strong to labour" for the Master.

MR. J. B. SILCOX has entered on his work in connection with the Western Congregational Church, Toronto.

THE REV. J. HOWELL is collecting for the Indian Missionary Society between Cobourg and Montreal.

THE REV. B. W. DAY is supplying Cowansville and Brigham.

THE REV. R. K. BLACK is at Granby.

Official.

THE CONGREGATIONAL UNION.—The *Annual Meetings* of the Congregational Union of Ontario and Quebec will be held in Zion Church, Montreal, commencing on Wednesday, the 7th June, 1876, at 7.30 p.m.

At the service on Wednesday evening, the Chairman, the Rev. C. Chapman, M. A., will deliver his retiring address

For particulars as to arrangements with the Railway and Steamboat Companies, and applications for membership in the Union, entertainment, &c., see our May number.

THE PROPRIETORS OF THE CANADIAN INDEPENDENT will meet in Zion Church Vestry, Montreal, on Wednesday morning, the 7th June next, at 9 o'clock.

JOHN WOOD,
Sec.-Treas.

Toronto, May 25th, 1876.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.—The Annual Meeting of this Society, will be held in Zion Church, Montreal, on Thursday the 8th of June, at 2.30 p.m.

THE GENERAL COMMITTEE OF THE CANADA CONGREGATIONAL MISSIONARY SOCIETY are hereby called to meet in the Vestry of Zion Church, Montreal, on Wednesday morning, the 7th June next, at 11 o'clock. The names of the members will be found on page 81 of the Congregational Year Book for 1876.

JOHN WOOD,
Home Secretary.

Toronto, May 25, 1876.

INDIAN MISSION.—**ANNUAL MEETING.**—The Fifteenth Annual Meeting of the Canada Congregational Indian Missionary Society will be held in Zion Church, Montreal, on the afternoon of Thursday, 8th June, 1876, inmediately after the adjournment of the C. C. Missionary Society's meeting.

W. W. SMITH,
Secretary.

Pine Grove, 17th May, 1876.

CONGREGATIONAL COLLEGE OF B. N. A.—The Annual Meeting of the College will be held in Zion Church, Montreal, on Friday, June 9th, at ten A.M.

GEORGE CORNISH,
Secretary Con. Coll. B. N. A.

Montreal, May 20th, 1876.

CONGREGATIONAL PROVIDENT FUND SOCIETY.—The Annual Meeting of this Society will be held in Zion Church, Montreal, on Friday, 9th June, at two P.M., when the Annual Report will be submitted, and the Board of Directors elected for the ensuing year.

CHARLES R. BLACK,
Secretary Board of Directors.

THE CONGREGATIONAL UNION OF N.S. AND N.B.—The Congregational Union of Nova Scotia and New Brunswick will meet with this Church, in St. John, N. B., on Friday, the 8th of September next.

Obituary.

MRS. J. D. ECCLES.

Died, in Warwick, on the 21st of March, in the 59th year of her age, Mrs. Eccles, wife of J. D. Eccles, Esq.

Mrs. Eccles was one of the oldest members of Zion Church in Warwick—"A Mother in Israel," who adorned the doctrine of God our Saviour in all things. During the last five years of

her life she was an invalid—suffering much, yet always cheerful; upheld by the grace of the Master, whose presence she had to the end.

She had the happiness, before her

death, of seeing all her children—three sons and four daughters—converted to Christ.

Forest, May, 1876.

R. H.

Home and School.

CHARLES LE GRAND.

A STORY FOR BOYS.

The story I am about to relate is literally true; only the names are changed. The home of Charles Le Grand was one of the most beautiful I have ever seen. Charlie's father died when he was quite young, and his mother and three older sisters loved and almost idolized the handsome boy. Every reasonable wish was gratified, and he was considered a very good boy. And so passed the early years of his life. It was often his custom on pleasant days to go, accompanied by a trusty servant, to the bay to sail. The servant would row him out on the bay. This amusement afforded him much greater pleasure than any other, and, as night approached, it was always with reluctance that he returned home. The enjoyment which these excursions gave him might have led to his desire, at about thirteen years of age, to become a sailor. He allowed himself to think of it so often, that at last it became to him the all-absorbing wish of his life. He dreamed of it by night, and during the day imagined that he was sailing to some foreign land. He began to lose his taste for study, consequently his lessons were poorly learned. And from being first in his class, by constant failures he became almost last. He incurred displeasure and reprimand, which made him still more desirous of

leaving his irksome duties for his fancied happiness. His mother noticed his abstraction, that he was not the gay, cheerful boy he had formerly been, and on one occasion, when riding out, she addressed him on the subject.

"My dear son," she said, "why are you so thoughtful lately? Have you trouble with your studies or companions?"

"O no, mother," he replied, "but I have long desired to tell you that I want to go to sea, to visit foreign lands."

"What, my son!" exclaimed his mother, with surprise, "do I understand you, Charles Le Grand; to say you want to become a sailor?"

"Yes, mother, I do desire to very much—more than I can tell you."

"My dear child," returned his mother, "you must banish at once such an idea from your mind. I could not for one moment entertain the thought of permitting you, my only son, to become a sailor. You do not know the dangers and hardships of the life you would live; of the wicked companionships you could not avoid if you would. No, my son, never, never again think of such a fearful step. Besides, you know how dear you are to us all, and how much we depend upon you. Now is your time to study and prepare yourself for college; and after you have graduated you can then gratify your desire to visit foreign lands."

"But, mother, I am tired of study."

"I do not doubt it. You are not the first boy that has been tired of study. There is no royal road to learning; but all who desire to be educated and polished gentlemen have got to work for it. Money will not purchase it; mental application and perseverance will alone accomplish it. You can never be fitted for your position in life if ignorant and uneducated. Your vacation soon comes—then you can rest. And in a few weeks the President is to be inaugurated; we will then go to Washington. I think you will enjoy the trip, and will return willing to resume your studies and perform the necessary duties required of you. Relinquish for ever your desire for a seafaring life. I shall never permit it."

If Mrs. Le Grand had seen the look of disappointment which overshadowed Charlie's face as he turned to look from the carriage window she would perhaps have realized how bitterly he felt the disappointment.

They went to Washington, and visited many places of interest. They also spent several days in New York and Philadelphia; and he returned home quite delighted with his journey. His mother also gave entertainments and parties, took him to places of amusement, and tried in every way to take his mind from his disappointment.

I must do Charlie the justice to say that he returned to school with renewed ambition, and applied himself vigorously to his studies to make up for former deficiencies. His mother observed the change with great satisfaction, and almost forgot that he had ever had the desire to relinquish them. But when the long, warm summer days came, as the servant rowed the boat on the bay, and he was fanned by the delicious, cool breezes, he would watch the distant vessels with their white sails spread like the wings of some huge bird, gliding upon the beautiful blue waves, the old irrepressible longing to assist in guiding those wonderful vessels would return with renewed strength, and he would say to himself he could never be happy unless his desire was gratified. His lessons again became a distasteful task, and were so imperfectly learned that he at last became discouraged.

Charlie's wishes had always been gratified, and having a strong, ungoverned will, he found it very difficult to control it now. It is not best for boys to be gratified in all their wishes. It tends to make them selfish, unmanly; unfits them for life's trials; but, above all, for noble, self-denying Christians. Our Heavenly Father knows what is best when He withholds riches and gives restraining influences that assist boys to govern themselves.

One day, when Charlie had failed in his lessons more than usual, and had been severely reprimanded, he resolved to run away and obtain a situation on board of some vessel going to sea.

He did not for one moment reflect upon the fearful step he had resolved to take in leaving a mother's love stronger than death, his sisters' caresses, his home of elegance, beauty and happiness, where love had strewn his pathway with every kindness.

A lovely September morning dawned, just cool enough to make it delightful to be out of doors. He started as usual for school, hardly trusting himself to give his mother her good-morning kiss. Noon came, and he did not return home to lunch—a surprising occurrence, as he had never before stayed away. His mother supposed he had remained in school to learn some imperfect lesson, and being occupied with visitors did not feel any anxiety. But when, late in the afternoon, he did not return, a servant was dispatched to learn the cause of his absence. He soon returned with the intelligence that Charlie had not been in school that day. Consternation and sorrow took possession of the family, and servants and friends went in all directions, wherever they thought he might have gone.

But, alas! their search was in vain, for not one clue to his whereabouts could be obtained. At last his desire to go to sea, expressed months before, occurred to his mother, and friends went to New York, and detectives were sent to the different vessels to search for him, but they searched in vain, for not one trace of him could be discovered. His mother and sisters hoped each day to hear from him, or greet his return; but each passing day, "hope deferred made their

hearts sick," and their grief was alleviated only as passing time alleviates grief. Their home was now to them desolate, and after all hope of the return of the lost boy was abandoned they sold it and went out, hardly caring whither. They went from one city to another, boarding in the different hotels, probably hoping that in some way they might hear of the lost one. Her daughters married as time passed on, and one being widowed, returned to live with her mother, who was then staying in a select boarding-house in a New England city.

One evening the inmates, as was their custom, had gathered in the parlours, and a stranger, who was a clergyman, was entertaining them with his adventures.

"One circumstance of my life," he said, "is so indelibly impressed upon my memory that it often occurs to me, although it happened twenty years ago. I was then chaplain on one of our ships of war cruising in the Pacific. It was a calm and beautiful morning, with scarcely a breeze to fill our sails. At not a great distance lay a whaling vessel, and floating from it was a signal of distress. We soon saw approaching us a boat containing two men, who, when they had reached us, inquired if we had a chaplain on board. They were told that we had, and they replied that they wanted to take him with them to their vessel, as an accident had occurred. A boy had fallen from the masthead; he was dying, and wanted very much to see a clergyman.

"I immediately entered the boat, and we were soon alongside of the vessel. After being hoisted upon the deck, I beheld the saddest sight that ever met my gaze. Lying upon a mattress on the deck, with his head supported by a sailor, lay bleeding and dying a beautiful boy, apparently about fourteen years of age. I went to his side, and, stooping, took one of his hands in mine. He raised to me his sightless black eyes, and feebly said, 'O, I am so glad you have come. I want to tell you all about it, and I want you to pray with me that I may be forgiven. I am going to die, and can never, never go home and see my dear mother and

tell her how sorry I am that I ran away. He then told me that he had wanted to become a sailor, and had gone to New York when sent to school, and had found this vessel about to sail, and had changed his name, 'and,' he continued, 'if you ever go near my home, find my mother, tell her how I loved her and dreamed of her every night, and sorry I am I left her. I thought I would go only one voyage and then go home and stay; but now I can never, never see my home again. The work they required of me was so hard I could not do it, and they whipped me, and almost starved me; and this morning when they made me climb to the mast-head I was so weak and faint, and my head was so giddy, I fell. But I forgive them all; I know they are sorry. But if I could only see my dear mother I would be willing to die.' I told him he must ask Jesus to forgive him his sins. 'I have,' he said. 'Ever since I left New York I have prayed, and I think He has.' I then prayed earnestly for him, and for all on board the vessel. When I had ceased, I saw that a change had taken place. I stooped and kissed him, and gently brushed the damp locks from his forehead. A smile of rapture passed over his face, a few sighs, and he was at rest.

"The sailors wept for him as for a brother; and we all again knelt around him as I prayed, amid sobs, that that death might be sanctified to the salvation of all on that vessel. Tenderly they prepared him for his watery grave, and as the cool evening breeze sprang up we laid to sleep amid the billows of the Pacific the body of Charles Le Grand."

Clasping her hands together, Mrs. Le Grand exclaimed, "That boy was my only son! For twenty long years I have wept and prayed and waited for him; and this is the first information I have received since the fatal day he left us."

"I thank you, sir," she continued, "for your kindness to my poor, dying son more than I can express." And, rising, she took the arm of her daughter, and they withdrew to their apartments, and late at night could be heard their weeping and moaning for their lost loved one.—*New York Witness.*