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The Canadian Independent.

'ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.'

Vol. 29.]

TORONTO, THURSDAY, DEC. 9, 1880.

[New Series. No. 24.]

Topics of the Week.

It is stated that telephonic communication has been successfully established between Liverpool and Manchester.

FIFTEEN Indians were at the recent meeting of the Presbytery of Idaho, one of them an ordained minister, four ruling elders, two licentiates, three applying for licensure, and all of them church-members. Who shall say that the Indians cannot be civilized and Christianized?

The recent disturbances at Etna have changed the form of the mountain. The summit has been lowered to the extent of 40 feet, and the circumference of the crater has increased from 5,000 to about 6,000 feet. The platform, which was formerly seen on the east side at 200 feet below the edge of the crater, has completely fallen in.

The Italian government proposes to confiscate the property held in Rome by the Propaganda, founded over 200 years ago, the great missionary establishment of the Roman Catholic church. The Pope has protested, but seems to get no sympathy from European powers.

PROFESSOR MOOR, of Heidelberg, at a recent Congress of Oology, held at Milan, showed an excellent preparation of a portion of the ear, and gave statistics showing that engine-drivers on railways are peculiarly subject to certain affections of that organ, which might compromise the safety of travellers.

ONE of the secular journals of Chicago gives a very clear opinion on a subject which some of the religious journals are trying to muddle. After referring to Dr. Thomas and the Methodist authorities it says: "We do not desire to interfere in the ecclesiastical controversy among our Methodist brethren, but as an humble layman we cannot suppress a feeling that if a member either of a political party or a Church cannot indorse its formulated or known creed, it is due both to it and to him that he should lose no time in taking himself out of it."

A WRITER in the "Fountain," D. Parker's paper, tells us: "I see that Mr. Coope, the brewer, is going to bear the greater part of the cost of rebuilding Whitechapel church. Not long since I walked through some of the lowest slums of the East of London, and nothing struck me more than the large number of public-houses bearing the names of great brewing firms. They derive their revenues largely from the vices and degradation of the poorest of the poor. Their gold is the price of blood. What an offence their offerings must be to the great Friend of Humanity."

Temperance sermons are preached daily. One does not need to go to New York to find the text, yet the recent suicide there of a trusted man who went to the Bellevue Hospital gate and shot himself, with this note in his pocket, "Bury me in the Potter's Field. Cause. Alcohol. Cause. nobody's business!" is a sad commentary on the curse of intoxicants. We heard a story last week that emphasizes the duty of wives and mothers concerning this evil. A lady has just given \$6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their States, Virginia, he thought he

would sign the pledge to help the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards. No where else can total abstinence be so effectually taught as in the home, and then the Sunday school and the church need to carry forward the work.

THE Scotch correspondent of "The Non-conformist" says: "Principal Rainy is judiciously remaining away till after the Commission (which considers Robertson Smith's case). He has now come to the conclusion that Professor Smith's retirement will be for the good of the Church, but he is too vacillating in his temperament to make a first leader, and he sometimes seriously embarrasses both friends and foes." The same writer says of the theological movements in the Church of Scotland: "If I might hazard a guess, I should say that the younger men who have been trained in Glasgow and St. Andrew's will generally be found on the advanced lines, that the Aberdeen men will be 'non-committal,' and that the soundest men will come from Edinburgh. Principal Caird and Principal Tulloch have now for years exercised a broadening influence upon the rising ministry of the Church; but Professor Flint has begun to weigh down the scales on the other side, and those who know him fully expect that as years go on he will do much in the way of promoting an evangelical reaction."

Professor Max Muller states that two Buddhist priests of the Shin-shu sect have for more than a year been established at Oxford, not to gain converts for the religion of Amitabha, the being of immeasurable light, but to learn Sanskrit. "They came to me," says the Professor, "from Japan, and have been hard at work learning not only the ordinary Sanskrit, but that peculiar dialect in which the sacred book of the Northern Buddhists are written, and of which we have neither grammar or dictionary. These sacred books were translated into Chinese, and from Chinese into Japanese, and during that process of translation and re-translation they have undergone a good deal of deterioration. My two Buddhist students are naturally anxious to learn to read their Bible in the original, and then to translate the most important texts of the Northern Buddhist canon direct into Japanese; and, hard as the work has been for them, I must say I have seldom had more devoted, more painstaking, and persevering pupils at Oxford."

Father Gavazzi, the eloquent Italian orator, has arrived on this side of the Atlantic. He has visited us twice before. He came first to tell us of the wrongs of Italy and last to speak of her spiritual needs. Now he comes again upon the latter errand. He is an exceedingly eloquent speaker, and has been distinguished as a political orator quite as much as a preacher. The Free Italian Church, which he represents, is an Evangelical body with Presbyterian affinities, and it is supported chiefly by contributions from England, Scotland and this country. Its members do not seem to have developed anything like the disposition to help themselves which they fairly may be

expected to show. It is a serious question whether they deserve much aid from this country, and, also, whether what may be given should not go to them from Presbyterian rather than Congregationalist pockets. Our own missions in Spain and Austria certainly have a prior claim, and so has our home missionary work. All Protestants, however, have an interest in the promotion of Protestant work in Italy, and Father Gavazzi's lectures are instructive as well as entertaining.

THE Bishop of Manchester, having been asked to attend a funeral reform meeting at Failsworth, has addressed the following letter:—"Manchester, October 15, 1880.—Sir,—I regret that another and imperative engagement will prevent me from attending your meeting on November 3, but I go with the object of the meeting heart and soul. My opinions on the subject are, I imagine, pretty well known, as I expressed them at a meeting in Rochdale not so very long ago. It only needs the diffusion of a sounder and more rational public opinion to remove the evil. The pressure of funeral expenses generally comes upon families at a time when they can least afford to bear it; and surely a more irrational way of showing respect to the dead than that of foolish and wasteful extravagance at their burial cannot be devised. Reforms of social customs are, perhaps, the hardest of any to carry; but I cannot doubt that an improvement in this matter will come as soon as people bring their common sense to bear upon the consideration of it. Meanwhile such meetings do good by ventilating the subject and drawing public attention. I remain yours faithfully, J. MANCHESTER."

THE London Missionary Society has received a budget of very interesting letters from its missionaries on Lake Tanganyika. Mr. Griffith writes from Uguba, the station on the western shore, as follows: "All the people are inclined to be friendly, and rejoice that the missionaries are living among them. They bring food and other articles to sell at a reasonable price, while others make long journeys to visit us. One day ivory was brought to the masola (camp) for sale, and another day slaves. These opportunities are laid hold of to explain our work and the object of our mission. And, although the people find it difficult to comprehend, yet they have the idea that we seek their good. At every village I have visited the people have shown respect and kindly feeling, and generally repay the visits by coming to see our camp, many of them bringing their little presents of food, for which a small return is made. Seeing these favorable opportunities, I regret that I cannot talk with the people in their own native tongue. My knowledge of Kiswahili, in which I can now converse with ease, helps me greatly, although the Rigu Uha is a totally different language. The knowledge of the coast language is the ground work I have to build upon, and most of the languages of the interior follow it in their modifications and changes. The Rigu Uha, I believe, is very nearly allied to the Kiru, just as we find the same manners and customs prevailing in the two countries. Some Warua have visited us, bringing their fancy baskets (for they are very clever at this work) for sale. I have been obliged to put the little medical knowledge I possess in practice. Kasanga,

senior, has applied for medicine several times, and the result has always been satisfactory.

THE decrees against the non-authorized religious orders in France are being executed. A despatch from Paris says the Tribunal of Conflicts has rejected the application asking it to declare the Minister of Justice disqualified from presiding at its sittings. This is important, in view of the actions instituted by the Jesuits and now pending before that tribunal. The enforcement of the decrees meets with passive resistance and protests. There are many resignations of magistrates to avoid assisting in suppressing the orders. M. Buffet, the Duke of Broglie, and M. de Peyre have afforded succor to the Dominicans expelled from their establishments in Paris. Before the Tribunal of Conflicts November 5th, M. Bosviel, of counsel for the Jesuits, declared that, in view of the expulsion of eleven religious congregations in Paris that day, he considered all further pleading useless in a country where the motto of the Government is: "Might is right." After three hours' deliberation, the Tribunal of Conflicts confirmed the decrees obtained by the Prefects of the Department of the Nord and Valenciennes, with the object of changing the venue in actions brought by the Jesuits against the Prefects to recover possession of their houses from the departmental tribunals to the Council of State. The Court further declared the summonses already obtained by the Jesuits against the Prefects and the judgments given by the presidents of the Tribunals of Lille and Avignon null and void. At the request of the British Ambassador, the English Passionists in Paris and the English Benedictines in Douai have been authorized by the Minister of Public Worship. At a meeting held in Paris lately a resolution was adopted in favor of the separation of Church and State.

At the eighth anniversary meeting of the Cabmen's Mission Hall, King's-Cross, London, (Eng.) which was held last week, Mr. Samuel Murley, M. P., who presided, said he was glad to learn that there were 1,000 of the London cabmen total abstainers, and he wished that out of the 14,000 there were 10,000 who would take a similar course. Sir E. Henderson, Chief Commissioner of Police, also spoke, giving some statistics concerning cabmen. He said that out of 4,400 omnibus men there were only 11 convictions for drunkenness in the year, and of 3,200 stage drivers, only 26; but of 11,000 cabmen there were 1,100 convictions. But this number was 250 below that of the previous year. He concluded by exhorting his hearers to abstain from drink, reminding them that the man who spent sixpence a day in drink wasted a sum which would make £100 in ten years.

He had a rather pleasant experience with a cabman a few weeks ago, who was a total abstainer. The cabman was so obliging during a somewhat tedious number of calls he was making, that when he arrived at home he said, "I am a teetotaler, but if you would like some coffee the servants shall make you some." His answer was characteristic. "I am a teetotaler, too; or you wouldn't have been able to thank me to-night for being so civil, as you kindly said I was. But I got straight about six months ago, and me and my missus feels the good on it every day at home." He signed at the Cabmen's Mission Hall, and who can refrain from wishing "God speed" to a work like this? I cannot.

PADDLE AND PRAY.

BY HEZEKIAH BUTTERWORTH.

'Twas the close of the day, and the calm river lay
In the crimson of twilight's last tinges;
Clouds darkened the east on their stormy gather-
ing way

With the watery moon in their fringes.
We had camped on that day by the Indian town,
And our oars o'er the waters were flying
When, our boat overturning, the swift squall
came down.

And we heard on the shore a voice crying—
" 'Tis the only way,

'Tis the only way,
Paddle and pray, brothers,
Paddle and pray!"

We clung to our boat overset for awhile,
One oar towards the rapids was drifting,
With the other we sculled towards the shadowy
isle.

Its pines in the wan light uplifting,
The fitful wind rose and impelled the dark tide
And dim grew the long river meadows,
When shrilly again the same friendly voice cried,
From the verge of the stream in the shadows—
" 'Tis the only way.

'Tis the only way,
Paddle and pray, brothers,
Paddle and pray!"

Then the white lightning's flash cleft the gloom
of the sky

And rattled the echoing thunder,
And billowy mist like a cloud lake on high
Overawed us with terror and wonder.

And solemnly lifting our voices in prayer,
And using our oar in the praying,
We again heard that resolute voice in the air,
Like God's faithful messenger, saying,

" 'Tis the only way,
'Tis the only way,
Paddle and pray, brothers,
Paddle and pray!"

In the gleam of the lightnings what was it we
saw

Like a shade o'er the waves swiftly gliding?
Again and again the sight thrilled us with awe
As we beat 'gainst the river's swift tiding.

'Twas Monica old, in her birchen canoe,
The good praying Indian mother,
And she said, as her phantom-like skiff shot in
view,

" You must trust in the Lord and each other—
" 'Tis the only way,
'Tis the only way,
Paddle and pray, brothers,
Paddle and pray."

Oh, often in life, when in peril and fear,
And only the Omnipotent Giver
Seemed able to save, has that voice reached my
ear

As I heard it that night on the river,
And when sermons on faith and works I have
heard

And St. Paul with St. James has contended,
I have found, in old Indian Monica's word,
The doctrines harmoniously blended—

" 'Tis the only way,
'Tis the only way,
Paddle and pray, brothers,
Paddle and pray!"

Our Story.

NOT A MATTER OF LIFE AND DEATH.

BY SARAH K. BOLTON.

"Come in," said a voice, half choking
with sobs.

"Why, what has happened, my dear?"
said a sweet-toned, gentle woman, as she
opened the door of a dainty room open-
ing on one side upon the exciting life of
Paris, and on the other toward the rest-
ful groves of Fontainebleau in the dis-
tance.

"It's hateful here," said the first
speaker, a beautiful young woman of
perhaps twenty, who lay weeping on the
lounge. "I want to go back to America.
I wish I'd never been married. We had
promised to go this morning to Versailles

with a party of friends, and because it
looked like rain Mr. James refused to
go. I plead and begged, but he has a
fearful will, and we both got angry, and
he has left the house. I didn't suppose
I could get so provoked with a person I
have really loved."

"And do love now," said the gentle
woman, who took the hand of the excited
young wife.

"No, I don't, Mrs. Chester. I wouldn't
care if I never saw Wilbur James again.
I should think his first desire in life, after
taking me from a lovely home, would be
to make me happy. He likes his own
way, and that is all he cares for, and he
simply has the physical power to carry it
out, but that begets no love. I'm glad
he knows I hate him, for I told him so
this morning. What right has he to tell
me what I shall do and what I shall
not? If he had been kind and gentle I
would have done anyt' for him, but
when he takes authority upon himself I
hate him."

"But it might be worse," suggested
Mrs. Chester. "What if he drank, or
was profane or immoral? Life is never
perfect for anybody, and your lot, my
dear, is bliss compared to that of many
women. But for Mr. James's will he
would probably have lost half his force of
character."

"I wouldn't care if he weren't smart
at all," said the indignant girl, "if he
wouldn't use so much control. I never
was governed and I never will be. Not
one man in a hundred knows how to be
gentle with his wife. He frets at the
slightest things, never confides in her,
and soon their lives grow apart. Do you
think Wilbur would have acted like this
before we were married? He would have
said, 'I fear it will not be wise to go,
but I will consult your pleasure.' And
my heart was set upon going to Versail-
les with those friends, and I had promis-
ed."

And the pretty, self-willed wife broke
out afresh in her sobbing.

"And why did Mr. James leave you?"
said Mrs. Chester.

"I suppose because I told him I
hated him, and would go back to Ameri-
ca as soon as I could. I suppose he
loves me, though he treats me like a
child, and I will not be governed, and
that's the end of it."

Hetty James was a petted girl who,
naturally amiable, had been indulged in
her every wish by very fond parents. She
had wedded, as most girls do, expecting
to find perfection, and had awakened to
the fact that marriage has duties as well
as pleasures; that for most of us, whether
men or women, it becomes necessary to
adjust our plans or desires to others'
needs; to have no will of our own un-
less stern principle is involved. Love is,
in its best sense, a sacrifice, yet one that
pays

No man marries with the plan of giving
his whole life to selfish ends, whether it
be to pleasure or even study or philan-
thropy, and ever makes life a success.
That end is attained only by considerate
thought for others, little attentions such
as one gives constantly in the form of
of social life, and grateful appreciation.
The man who lives for self, had better a
thousand times remain unmarried than
to tie another into bondage. The woman
who has only her own personal ambitions
in view usually proves a curse rather than
a blessing. To live for others is the only
true life in society, the church, but, most
of all, in the home, and failure to do it
has been the ruin of tens of thousands.

"You don't think it mended matters
to tell Wilbur James you hated him,"
said Mrs. Chester.

"No," said the young wife slowly.
"Let me tell you an incident in my
life, Hetty, of which I rarely speak, but
which has taught me a lesson, such a one
as I pray may not come to many. Ten
years ago, when I married Mr. Chester,
I was very much like you. Both my

husband and myself had strong, ungovern-
ed wills, and were quick in temper. When
our baby was two years old a friend came
to visit us, and together we planned for a
day's excursion.

"I wouldn't take the child," said Mr.
Chester; "the jaunt will be a long, tire-
some one, and I would rather you would
not go."

"But I have promised," I said, "and,
besides, it won't harm me at all or the
baby either."

"Words soon passed between us, and
then tears came, but the stormy debate
ended with the assertion on my part that
I would go, and take the baby, too, come
what would."

Hetty's eyes opened in astonishment
as she looked at the gentle woman before
her.

"It was a warm but windy and dis-
agreeable day, one of those in the late
spring when you are dressed too warmly
for summer and too thinly for the cold,
and get tired easily. I had a sense of
dissatisfaction when Mr. Chester left the
house, half angered at him and half at
myself, yet I had said I was going, and I
should lose any power I had if I gave up
now. That day I shall never forget. The
baby grew tired and fretted, and my heart
and body both ached. Those long hours
when I tried to be cheerful, even jubilant
with my friend, I should be glad to efface
from my memory. My husband met me
kindly at tea, but there was a gulf be-
tween us.

"That night our baby was restless and
feverish, and the next day and the next
he grew worse. My husband was well-
nigh delirious with grief. This was our
only child, and I imprudently had been the
cause of his illness. He died rapidly.
It is agony to live over again those baby-
moanings as he looked up into my blanched
face, appealing for ease from his pain.
With clasped hands, the past forgotten,
Mr. Chester and I knelt beside our darling
child, saw the eyes close with a long, last
look for help which we could not give
and then asked each other's forgiveness
and God's.

"That week aged me more than all
the years that have come since then, but
I learned a valuable lesson at a bitter
cost. Other perplexing times have come
in life, but I have learned to say, as I
have overlooked them or perhaps yielded
some point, 'It isn't a matter of life and
death, so it has not paid to have dissen-
sions or be self-willed. I have found
that most things come right and best
with a little waiting. There are only a
few matters in life that are of vast im-
portance, and in minor things what does
it signify whose will is law? Not that a
woman should always be the one to
yield. Kind reasoning usually makes
one sex as ready to surrender as the other,
but where no principle is involved peace
is the better way at any cost. Gentleness
is as mellow as sunlight in its influence.
Few persons can be driven in this world;
almost all can be led. Try the motto I
have had for years graven on my heart,
'It isn't a matter of life and death.'"

"I see," said Hetty, "where the mis-
take lies. But I never can ask Wilbur's
forgiveness. I never can humble myself
like that. He ought to ask mine."

"O Hetty, Hetty! the world will be a
rouge, one if pride masters you like that.
Good-bye, my child."

And Mrs. Chester, still young, but rich
with life's experience, went out of the
dainty room and left the young wife alone.

After all, Wilbur James was a noble
man, she said to herself—too wilful at
times. But who has not faults? She
had left father and mother for him, and
the moulding of his character was largely
in her hands. If she kept his affection
she might develop him about as she
chose. Could she really ask his forgive-
ness?

Just then a slight knock was heard.
The door opened, and before she had
time to reason with herself she had said,

"Wilbur, I don't hate you. I'm so
sorry," and this time the tears were of
love rather than bitterness.

And Mr. James did just what ninety-
nine men out of a hundred would have
done, folded her to his breast, and said,

"I'll take all the blame, Hetty, I was
hasty. We will go to Versailles some sun-
ny day and invite the friends to go with
us." *Illustrated Christian Weekly.*

A SUNDAY IN MORMONDOM.

"As the mountains are round about
Jerusalem," were the words ringing in my
ears as I looked out of the car window
going down from Ogden to Salt Lake City.
The Latter Day Saints have certainly
selected a site for their modern Zion
which far surpasses in beauty its ancient
prototype. The broad plain, the mild
climate, the lofty, snow-capped moun-
tains, altogether make up a paradise.

It was late on Saturday evening when I
reached the stronghold of Mormondom,
and on Sunday I set about finding out
what I could of their peculiar forms
of worship. The city is divided into
twenty-one wards, and in each, I was told,
was held a Sunday school in the morning,
and a preaching service in the evening.
These, with the service at the Tabernacle
in the afternoon, I must attend. In the
14th ward, at 10 A.M., I found a school of
some 200 members gathered. Gentle
missionaries have forced the Mormons to
hold these schools in self defence, and there
seemed to be many interesting features
about them. I was received with great
politeness; the officers of the school all
greeting me cordially and expressing them-
selves as glad to see me. The school was
composed mainly of children, a few adults
only forming the theological class. The
room was pleasant with mottoes and a
cabinet organ; the inscription over the
superintendent's desk being: "If any
man lack wisdom let him ask of God."

One would hardly notice at first that he
was not in an Eastern Sunday school. The
manner of conducting it was nearly the
same, but a second glance showed that
the faces were not of New England chil-
dren. The Scandinavian, English, and
Dutch face types were very marked, show-
ing the sources whence come the recruits
for the Mormon church. While many of
the children were bright and pretty, there
seemed to be a listless air about them
which told the story of ignorance, and a
servile following of an imposed faith.
After singing, prayer, and the report of the
secretary, the school separated into class-
rooms for the lesson of the day. As the
superintendent gave me liberty to look a-
round where I pleased, I went first into the
theological class.

They were studying from the Mormon
Book of Doctrines and Covenants, and
the chapter for the day was headed,
"Three grand keys by which one may
know good and bad spirits; revealed to
Joseph the Prophet in Nauvoo, 1.1., Feb.
9, 1843." The good spirits were said to
be of two kinds: (1) Resurrected bodies;
(2) Spirits of just men made perfect. The
grand test was drawn from the words of
Jesus, "Handle me and see, for a spirit
hath not flesh and bones as ye see me
have;" and was simply to "shake hands."
If a spirit appears to you, just offer to
shake hands. If he is of a resurrected
body you will feel the flesh and bones. If
he is a spirit of a just man made perfect
he will not respond to your offer, for such
spirits are not allowed to shake hands. If
he is the devil or one of his angels, he will
shake hands with you, but you will feel
nothing, for he "has not flesh and bones."
Now this struck me as quite a useful thing
to know. If a man could detect the pres-
ence of Satan by so easy a process as
shaking hands with him it would be worth
a good deal. This seemed to be the idea
of the leader of the class, for he remarked
that this was a very important rule to re-
member. In the main room several class-
es were reciting—some from the Book of
Mormon, some from the Ten Command-
ments, and some from 1 Cor. xvi. The in-
fant class interested me very much. Here
in a room by themselves were more than
100 children, all under twelve years of age,
under the charge of three gentlemen teach-
ers. As I went in they broke off suddenly
from what they were doing and began to
sing, which they did very prettily. Their
leader then put them through a sort of

catechism, evidently for my benefit, and I was glad he did, for it opened up some of the vital points of Mormonism.

When may a Mormon child be baptized?

At eight years of age.

How many of you have been baptized?
(About two-thirds of the hands were raised.)

What is a child baptized for?

For the remission of sins.

Yes, that is right. There are those who sprinkle little babies and call it baptism.

Have they ever sinned so as to need it?

No, sir.

No, little babies have not sinned but are pure and innocent. But when they get to be eight years old they do some little things that are wrong, and need to be baptized to make them pure again.

May a child who has been baptized partake of the Sacrament?

Yes, sir.

May a child partake of the Sacrament before he is eight years old, and has been baptized?

Yes, sir.

Yes, for then they have no sin.

Do you believe in God?

Yes, sir.

Do you believe He has a body, parts and passions?

Yes, sir.

Yes, God once lived on the earth. He has body, parts and passions just like us. He went through all our experiences, so He knows how to govern the children of men.

This was the substance of the lesson. At the close of the school the sacrament was administered to all who had been baptized, and the unbaptized under eight years were allowed to partake. I asked one of their teachers if all children were baptized when they reached eight years of age, and he replied: "If they wish to, and they are all very anxious for it." And well they may be for they are taught that no unbaptized child can be saved.

At 2 p.m. the general Tabernacle service is held, at which all the Mormons of the city are supposed to be present. There is generally, too, a general sprinkling of Gentiles there, as it is the place of all others that strangers and tourists visit. The Tabernacle is a large building, capable of seating some eight or ten thousand people, and is entirely covered by one colossal dome. The seats were not more than half filled the Sunday I was present, but there was, nevertheless, quite a respectable congregation as to numbers. There was a graded pulpit with three tiers of seats, at which sat the bishops and priests, and in front of them sat six elders to officiate at the communion table. They have a very large organ, the second in size in the United States, and a very good choir of some forty singers. The sacramental service was first observed, and while the bread was being broken for the vast congregation, the choir sang the familiar hymn:

The other services, prayer and preaching, also went on during the distribution of the elements, there being a break only long enough for the consecrating prayer whenever the officiating priests were ready. The only noticeable peculiarity in the ordinance was that *water* was used instead of wine, the deacons carrying around pitchers to replenish the drained goblets. The Gentiles were passed by in the distribution. There is no regular preacher at the Tabernacle, but of all those present some one is chosen at the time to edify the people. A Mormon told me that perhaps you would not hear the same man twice in six months, except it be Orson Pratt, who is regarded as their great light in pulpit oratory.

One, Elder Penrose, was at this time selected. He arose with apparently nothing in mind, relying solely on the Holy Spirit to guide him. He spoke of the different revelations that had come to men. Most that call themselves Christians believe that revelation has ceased. We, Latter Day Saints, believe that God is "the same yesterday, to-day and forever." The old prophets made known His will. We believe also in the revelation by His prophet, Joseph Smith. He spoke of the great mass of so-called Christians as "spoiled through philosophy and vain deceit," quoting often from "noted divines," and intimated his readiness to die if need be for his faith.

After much rambling talk, his subject developed itself as the Doctrine of the Resurrection of the Body, which he regarded as one of the fundamental doctrines

of the Christian religion. This point he established by quotations from the Book of Mormon, the Book of Doctrines and Covenants, and the Bible, referring to Job, Solomon, Isaiah, Christ, Paul, "Solomon," he said, "was a wise man once. He afterwards became foolish, but not because he had more wives than one. It was because he did not marry them in accordance with the requirements of God." This was the only allusion I heard made to the peculiar institution of the Mormons. The faces of the forlorn looking women in the congregation told the story plainly enough, however. The sermon was more than an hour long, and in some parts quite eloquent. The service closed in the way usual with Protestants.

The evening ward meetings I found to be of the nature of a prayer and conference meeting. In no prayer during the day did I hear any petition for the church universal, or for a sinning world.

During the day I also attended a service in the Presbyterian church which is under the care of Rev. R. G. McNeill, and could say much about the work that he, Mr. Barrows of the Congregational church, and others, are doing to light up the darkness of Mormonism. It is out side the plan of the present article, however, though that Sunday evening was spent in hearing them tell of their hopeful plans for the future.—C. A. S., in *Congregationalist*.

WORK AMONG WORKING MEN

Elice Hopkins is the daughter of a distinguished man of science connected with one of our Universities. Her mission to working men was suggested by remarks made at a Bible-class, held at her house, for girls of her own age. Some of them said that their fathers and brothers did not go to any place of worship. The alternative of the prophet going to the mountain, since the mountain would not come to him, occurred to Miss Hopkins, and was promptly carried out.

Her first meeting was held on a Tuesday evening in a cottage; and, partly owing to the exertions of two or three district visitors, was attended by sixteen men. Her audience, though charmed with their preacher, expressed their dislike to assemble in a private cottage, so she soon migrated to a small school room placed at her disposal by the clergyman, who warmly seconded her efforts. But the congregation increased so rapidly that it again became necessary to change the place of meeting this time in favor of the large school-room. Still, there were many unable to find entrance, not to speak of seats, so finally the folding doors between the two rooms were thrown open, and five or six hundred men "stood packed as close as herrings in a barrel into a space meant for not more than half that number. Some of them had walked ten or twelve miles from the neighboring villages. With the exception of one lady who accompanied Miss Hopkins, the assembly was entirely composed of males. They were a motley collection. The new members generally appeared in their working clothes, but Miss Hopkins soon observed that a conversion was almost always marked by a suit of black. One old drunkard, however, used regularly to pay sixpence to get his clothes out of pawn on Saturday night, and regularly return them to durance vile as soon as the meeting was over.

But however eccentric the men might be in the way of their habits, they exhibited still more striking peculiarities of mind and manners. A farmer's criticism of one of the addresses was: "Why, I had no idea a woman could speak like that! it wasn't only what she said, it was the noise she made. It was splendid both ways." Another of her hearers, known as Old Tom, a well-sinker, was left alone by his companions, one hundred and twenty feet below the earth's surface, to finish a dangerous job. Suddenly all the words he had heard and all his sinful life came over him, and he felt he must pray there and then. These were the words he said: "O Lord I'm

the biggest of sinners, but you are a bigger Saviour. O Lord, save poor old Tom from his sins and give him a new heart for Jesus Christ's sake." And at the bottom of that deep well the great Saviour and the great sinner met together, and when poor old Tom was pulled up to the surface he was a new creature in his God. Miss Hopkins says: "He came eleven miles away from his work, and waited four hours outside my house, to tell me of his conversion, and I had to take him in at eleven o'clock at night, when I got home, to give thanks to the Father for him. Poor old Tom! he never saw me without asking me if I wanted a well-sunk, that he would be glad to do it 'gracious' for me if I did."

Another man, with a "grotesque, gargoyle sort of face," sorely tried the self-control of the young missionary. He came to one of the meetings, primed with an elaborate composition, which he intended to utter as an extempore prayer. When a fitting opportunity arrived he began, "O Thou that dwellest between the cherubims," but could get no further. Then, turning his queer face over his shoulder, he said, with a piteous bleat to her, "O, Miss, I'm stuck fast. I can't get on." "Miss, immediately came to the rescue, gravely answering, "Never mind, my brother, God will teach you another time;" and after a desperate effort to maintain her composure, concluded the prayer in a less ambitious style.

AMONG THE CHILDREN IN PALESTINE.

BY REV. DR. JESSUP.

HERE come some little Bedawin gipsy children. One is laughing at my hat. He never saw one before, and he calls me "Abu Suttle," the "father of a Pail," and wonders why I carry a pail on my head.

The people love to use the word *Abu-Father*, or *Im-Mother*. They call a mosquito *Abu Fas*, "the Father of an axe." The centipede is *Im Arba wa Arba-in*, "the Mother of forty-four legs."

The Arabic poet Hariri calls a *Tabi*, "the Father of Assembling;" *Bread*, "the Father of Pleasantness;" a *Pa*, "the Mother of Joyfulness;" *Salt*, "the Father of Help;" *Soap*, "the Father of Softness;" *Truth* is called by the Arab Poets the "Father of the Living," because all the living are subject to him.

You would have been amused to see some girls when they first reached Beirut Female Seminary. They walked bare-foot from Safita down to Tripoli, about forty miles, and then Uncle S. took them on to Beirut.

He brought shoes for them, and hired two little donkeys for them to ride, but they preferred to walk a part of the way, and would carry their shoes in their hands, and run along the sandy beach in the surf, far ahead of the animals. I rode out to meet them, and they were a sorry sight to see. Uncle S. rode a forlorn-looking horse, and two ragged men from Safita walked by his side, followed by two ragged fat-faced girls riding on little donkeys.

The girls were almost bewildered at the sights and scenes. Soon we met a carriage, and they were so frightened that they turned pale, and their donkeys were almost paralyzed with fear. One of the little girls, when asked if she knew what it was, said it was a mill walking!

The first few days in school they were so home-sick for Safita that they ran away several times. They could not bear to be washed and combed and sent to the Turkish Bath, but wanted to come here among the goats and calves and donkeys. One night they went to their room and cried aloud. Rufka, the teacher, asked them what they wanted? They said, pointing to the white beds, "We don't like these white things to sleep on. We don't want to stay here. There are no calves and donkeys, and the room is so light and cold!"

The people in Safita think that the cattle help to keep the room warm. In the day time they complained of being tired of sitting on seats to study, and wished to stand up and rest.

One of them, Rakool, fell sick after a time, and was much troubled about her sins. Her teacher, Sam, who slept near her, overheard her praying and saying, "Oh, Lord Jesus, do give me a new heart! I am a poor sinner. Do you suppose that because I am from Safita, you cannot give me a new heart? O Lord, I know you can. Do have mercy on me!"

Do you see those boys playing by the stone wall? They are catching scorpions. They put a little wax on a stick and thrust it into the holes in the wall, and the scorpions run their claws into the wax when they are easily drawn on, and the boys like to play with them. The sting of the scorpion is not deadly, but it is very painful, something like being stung by half a dozen hornets.

Here's a true tale which pleases the boys. Abu Selim, in the Meena, told Dr. Jessup about it:—

Once there was a priest who did not know how to count. This was a great trial to him, as the Greeks have so many feasts and feasts that it is necessary to count all the time or get into trouble. They have a long fast called *Soum el Kebir*, and it is some times nearly sixty days long. One year the fast commenced, and the priest had blundered so often that he went to the bishop and asked him to teach him some way to count the days to the Easter feast. The bishop told him it would be forty days, and gave him forty kernels of *lummas* or peas, telling him to put them into his pocket and throw one out every day, and when they were all gone to proclaim the feast!

This was a happy plan for the poor priest, and he went on faithfully throwing away one pea every day, until one day he went to a neighbouring village. In crossing the stream, he fell from his donkey into the mud, and his black robe was grievously soiled.

The good woman of the house where he slept, told him to take off his robe, and she would clean it in the night. So after he was asleep she arose and washed it clean, but found to her sorrow she had destroyed the peas in the priest's pocket. Poor priest, said she, he has lost all his peas which he had for lunch on the road! but I will make it up to him. So she went to her earthen jar and took a big double handful of *lummas* and put them into the priest's pocket, and said no more.

The priest went on his way and threw out a pea every morning for weeks and weeks. At length some of his fellows heard that the fast had begun in another village, and told the priest, "Impossible!" said he; "my pocket is half full yet!" Others came and said, "will you keep us fasting all the year?" He only replied, "Look at my pocket. Are you wiser than the Bishop?" And then the story leaked out, and the poor woman told how she had filled up the pocket, and the Bishop saw that there was no use trying to teach the man to count.

But who are those clean and well-dressed persons coming out of the church? Our dear brother Yusef, Ahtiyeh the native preacher, and his wife Hadla, and Miriam the teacher of the girl's school. Yusef is one of the most refined and lovely young men in Syria. What a clear eye he has, and what a pleasant face! He too has borne much for his Master. When he left the Greek Church, he was living with his brother in Beirut. His brother turned him out of the house at night, with neither bed nor clothing. He came to my house and stayed with me some time. He said it was hard to be driven out by his brother and mother, but he could bear anything for Christ's sake. Said he, "I can bear cursing and beating and the loss of property. But my mother is weeping and wailing over me. She thinks I am a heretic and lost for ever. Oh, it is hard to bear 'the persecution of tears!'"

The Lord gave him grace to bear it, and he is now the happy spiritual guide of a large Protestant community, and the Nusairy Sheikhs look up to him with respect, while that persecuting brother of his is poverty-stricken and sick, and can hardly get bread for his children.

—The Rev. Dr. Hall said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn when a parishioner said: "That's right, doctor. Cut your sermons short."

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TORONTO, DEC. 9th, 1880.

We would again call the attention of our subscribers to the label on their paper showing the amount due. If the label does not indicate '81 then a year's subscription is due. Will you send it at once? Nearly half of the current year's issue has been sent out and not nearly half of the subscribers have paid their dollar. Let us have it at once.

MINISTERIAL STANDING.

Congregationalism, like to the Christianity it claims to represent, is a set of principles rather than rules, a life rather than organization. Nevertheless, life manifests itself in organism, which without it is cold, a dead incubance. Rules should be but the expression of principles which cannot be created thereby but simply declared, therefore the utterances of Congregational councils claim authority only as they are declarations of active principles, and guide safely in accordance therewith. Social laws are, properly read, God's laws, for He made man not a solitaire; and churches are not beyond their power; therefore as existing for God's glory in the salvation of His people, churches must consider the laws of social life, and rule themselves according to the social ordinances of the God they serve; nor can they suffer without loss some abstract principle to lead them to a violation of these laws.

The Christian ministry is a social fact, and the existence thereof creates at once inevitable relations which must be considered, *e. g.*: The pastor occupies a representative position, a fact, from which no theory can free him; he is more than a member of his church; as the pastor he bears for it a relation to society, especially religious society, and more especially to that denomination with which his church stands identified. A social standing has been accorded to ministers as ministers, and thereby the ministerial status has been of itself a certification at once into that position. Did churches always realize these facts and act ever as though there were interests much broader than their own, when settling a pastor over them, no further requirement would be called for; but our United States brethren have found, as perhaps we have, that churches in their endeavor to compete with other denominations and churches, have not always considered the duty owed to their brethren with whom in Christian work they are associated. Liberty is as frequently made tyranny by degenerating into licence as in any other way. The restraints of a police law are more free than the liberty of a mob.

Considerations such as these drew forth much earnest consideration from the St. Louis Council whose proceedings we have been noticing. At the previous triennial council a committee of representative Congregationalists had been appointed to gather information, opinions, and

practices, regarding the standing of ministers, and to present some resolution thereon. The questions to which answers were sought were: 1. How is standing in the Congregational ministry acquired? 2. How, under the Congregational polity, is ministerial responsibility maintained? Out of over three hundred delegates, but one dissented from the position assumed by the Council, a manifestation of unity not often witnessed in a matter which seems vital to church polity and denominational integrity. We give as much of the resolutions and of remarks made in the discussion thereof as will enable our readers to form a just estimate of the ground taken by our American brethren, and towards which Mr. Hannay assures us our English brethren are fast approaching, if indeed it is not actually by them reached.

In reply to the first question it was distinctly denied that the pastor of a church, as such, was responsible solely to his own church; the first resolution adopted declaring "that a *pro re rata* council is the origin of ministerial standing in our fellowship, and the ultimate resort in all cases in question." Having received the right hand of fellowship from the churches, a certain responsibility must obtain towards those churches from whom fellowship has been obtained. This is not meant to deny the right of an individual church to elect and ordain from its own number any one it may choose, only such a pastor is pastor of an Independent, not of a Congregational Church. Fellowship must acknowledge mutual relations. So thoroughly have these principles established themselves "over there" that the minority report of one which maintained that "the pastor of a church is *as such*, responsible solely to the church of which he is pastor," immediately adds: "for his standing among the churches every Congregational minister, whether he be pastor or not, is responsible to the churches in council." The following resolution and its preamble were so thoroughly against the evident feeling of the overwhelming majority that it was laid upon the table and not put— "Whereas there are Congregational ministers of unimpeachable standing, who are not members of an Ecclesiastical Association, or of any other Ecclesiastical organization other than the local church; therefore resolved, that no man should be denied a place on the alphabetical roll of Congregational ministers, upon the sole ground that he is not a member of some Ministerial Association, or of some organization other than a church."

The reply to the first question has in a great measure answered the second. Recognizing a ministry wider than the pastorate, in which the communion of churches has interests and rights, the ministerial standing then given must be held as in trust for that communion; for it is self evident, that what a fellowship of churches for competent reasons bestows, it can for a sufficient cause withdraw, therefore, a second resolution was recorded. "that the certification of ministerial standing by local ecclesiastical organization is, in our judgment, a legitimate and timely provision for the protection and purity of the ministry, and we commend its employment; provided that

it be understood that a *pro re rata* council of sister churches is the ultimate authority as respects ministerial recognition, and that every Congregational minister, when accused, has the right of trial from such a body."

No doubt the progress of such principles will be jealously watched, even by those who were instrumental in formulating them, lest they degenerate into Ecclesiasticism; but the truth is, the lay element, which finds a place in all our councils, is under God, our best security against even the semblance of priest-craft; and although we need not heed what the alarmists cry, we are called upon to calmly consider whether having won our freedom from civil Ecclesiastical fetter, there is not a danger of using that freedom unto licence; and whether now we are not called upon to inscribe upon our banner under the word *liberty*, the other equally important one of *obedience*. The re-statement of these principles, which are not new to historic Congregationalism, are signs of the times which we do well not only to read, but to mark, learn, and inwardly digest.

THE THEATRE.

A paper read before the late Presbyterian Council, and published in the *Canada Presbyterian* of the 19th ult., suggests some thoughts in connection with this subject, and makes some statements which are worthy of careful consideration. There appears to be an increasing tendency to-day among some professing Christians to apologise for the theatre, as indeed there is to apologise for all worldly amusements. John B. Gough said a true thing in one of his Toronto lectures lately, to the effect that there was no form of worldly pleasure and enjoyment but would find apologists among those who call themselves Christians. So it is; and we have to-day church members—officers of churches, whose faces are not unknown within the precincts of the theatre. The Stage, it is said, may be made a great Educator; it may become a great object-lesson to show the evil and folly of crime and the certainty of punishment; it may enforce virtue, morality, and all the graces of character which the New Testament teaches. "May,"—yes, it might be, as a great many other things might be but never are, and in all probability never will be. We have quotations from divines and bishops even, who tell us of the good produced in their minds by the representation of some high-class standard play. True, but on the other hand, for one cleric who has been edified, how many have had their moral characters wrecked? to how many has the door of the theatre been one of the gates that leads to death?

It argues but a poor knowledge of the theatre to talk of what it might become. There have been men who have tried sincerely and heartily to reform the theatre, and to make it a school of morals. Did they succeed? Any one ever so slightly acquainted with the history of the Stage for the last fifty years will know that those attempts—not very numerous, certainly—have all been failures. The Stage, it is safe to say, cannot be reformed, and for the reason, that in its case reform and destruction are synonymous. The people who go to the

theatre, or the great bulk of them, certainly, do not want it to be reformed—it suits them as it is. The Theatre is, if anything, intended as a money-making institution; to make money it must be popular; to be popular it must meet the taste of its patrons, and so we may be sure that what is provided for the entertainment of play-goers represents their taste. If this be correct will any one doubt, seeing what is represented, that the taste is broad, farcial, and not a little indelicate. So it comes that any attempt to make the Stage pure, a teacher of morality and virtue, would be a financial failure; and such has been the result of each attempt we have witnessed in England.

Let us not for a moment be mistaken. We believe in enjoyment, in relaxing the strain which this age, perhaps more than any that has preceded it, lays upon body and mind alike. To anything that will do that; do it without running into the opposite extreme of mental and physical dissipation, we bid a thousand welcomes. We believe in a religion of light and liberty, of gladness and blessing. To quote from Dr. Cuyler, "Holiness signifies wholeness, *wholth*, health; and health breeds innocent mirth. If mirth may be innocent, recreation is not only innocent, it is *indispensable*." Still further, "What is recreation?" We reply, Everything that *recreates* what is lost by daily life's frictions and fatigues. Whatever makes the body healthier, the mind clearer, and the immortal powers more vigorous, is Christian recreation.

Now bring the theatre to the test of this principle, Does it really recreate? Does it make the body healthier and the mind more vigorous? to say nothing of the "immortal powers." For what do the great majority go there? For this purpose:—the question is absurd—they go to gratify a sensual or a sensuous taste—to minister to what is earthly and sinful in their nature, and the more completely they can get rid of all considerations of the "immortal" the better their enjoyment.

Who and what are the people who "run" the theatres,—the managers, actors and actresses. We quote again from Dr. Cuyler, and we fully go with him when he says, "I do not affirm that every popular play is immoral, or that every actor or actress is impure." No, surely not. But when we begin to blame those whose characters forbid such a sweeping denunciation *how* few they appear. Said Gough: "When I was before the scenes the ladies were all so beautiful and so charming and so good, the men were all so courteous and gentlemanly, so ready to help the distressed and needy," but when he got behind the scenes (he was an actor for a short time) he found that those beautiful ladies were made up, that they were coarse, profane, and indelicate, that these fine gentlemen were the same only more so, more coarse, more profane, and drinkers; and though he was not the man he has since become by the grace of God, yet even as he was he could not stand such conduct as that, and speedily and forever shook off the dust of the theatre from his feet.

We close this with a further extract from the weighty words of Dr. Cuyler:

"We affirm unreservedly that the whole trend of the popular stage is hostile to holi-

ness, and the Christian who discards holiness discards Christ. We affirm that it ignores God and too often tramples on His commandments. If the theatre be a school of morals, it must be judged by its pupils and graduates; and we do not hesitate to declare that an institution which unsexes womanhood, by putting her before the public in male attire and often in almost no attire at all, is an anti-Christian abomination. The accomplished Mrs. Frances Kemble, in her maturer years, condemned the stage. One of the most eminent living actresses declares that she only enters the theatre to enact her part and keeps no company with her profession. A converted actor said to me, while passing a play-house in which he had often performed, "Behind those curtains lies Sodom."

The theatre, be it observed, is a concrete institution, to be judged as a totality. It is responsible for what it tolerates and shelters. We, therefore, hold it responsible for whatever of sensual impurity and whatever of irreligion, as well as for whatever of occasional and 'sporadic' benefit, there may be bound up in its organic life. Instead of helping Christ's kingdom, it hinders; instead of saving souls, it corrupts and destroys. We pastors know too well that when our church members are enticed within its walls they do not find there a recreation of body and soul for a more vigorous service of their Lord. Their spiritual garment is not always brought away 'unspotted by the flesh.' They have given their public sanction and pecuniary support to an institution whose doors open downward, and not upward toward a Christian home in the heavens. Can a servant of Jesus take coals of fire in his bosom and not be burned? The average theatre is a gilded nastiness. Can we handle pitch and not be defiled? What concord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, said the Lord, and touch not the unclean thing. I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

"STAY."

We use this word in the sense given to it by boat-racers and such others—the power of endurance. Some rowers and runners are very swift at first, but they have no "stay," no power of endurance. They dart off at a tremendous speed, and appear as if they were going to carry everything before them; but very soon they are "pumped out," as the saying is, exhausted, wind and power gone. If the race had lasted only a few minutes they would have a chance of winning, but as it calls for endurance as well, they have no chance, and not unfrequently give up the struggle before a third of the race is over.

It strikes us that we have in our churches a good many men, both in and out of the pulpit, who are deficient in this staying power. Let us see. We will give no fancy sketches, but some from actual life.

Here is the Rev. A. B., a young man of good ability and promise. His first charge was in a city—not always the best thing for a young man. He was considerably elated by his position, not in any improper manner, but because he thought that he would have a wide field of usefulness, and make his mark for good on the surrounding population. He set off at a tremendous pace, the former undertakings and work of his church were all too few and slow for him, so he multiplied agencies and meetings, and endeavoured to put an immense amount of machinery in motion. But things did not move as he expected, he could not get his people up to the boiling point of enthusiasm which he had reached, there was that hardest of all things to be overcome, the *inertia*, which is found in all bodies, not excepting churches. His people did not answer to the touch of his hand as he had supposed they would, and

further, what was done did not have the result he expected; he had not taken into account the slow growth of some seed, how it may lie dormant for long years, and then prove its life and vitality; he wanted it to spring up and blossom and bear fruit at once. He could see no outward sign of progress, and so in one short year he gave up, and the pulpit of Ebenezer chapel was vacant again. He was a man who failed for want of "staying" power.

Let us take another illustration, also from life. C. D. was a Sunday School teacher—a lady. She entered upon her duties, soon after her admission to the church, with a large amount of zeal and enthusiasm. She purchased books on teaching, and what was more, read them. She visited her scholars frequently, and had them to her own house, and in a month or two, when the fine weather came, took them for a trip into the country. But they disappointed her, they did not mould as quickly and as exactly as she expected. They were young boys, full of spirit and mischief, and they indulged it to the full; they laughed and talked in the class, and as her ardour cooled down their troublesomeness seemed to increase, and so after a little longer she told the superintendent that she did not think she was able to teach, and, dropping out of the race and her class together, she retired into do-nothingism. She had no "stay."

Still another instance. Mr. Moody is responsible for having started a large number of young men by the power of his teaching to become teachers. Some of them had for their sole capital a Bagster's Bible, (or one like them, Bagster's are expensive) with very little knowledge of its contents, but who thought they were going to develop into full-fledged evangelists at once, and move the world by their eloquence and zeal. It is not simply E. F. that illustrates this, we know of enough instances to absorb all the letters of the alphabet, for their name is legion. Good men, wishful to do good, but who did not understand that their duty was to work, and God would take care of their work, they wanted to do both. They did not pull a winning race at the first, or they thought that they did not, so presently the Bagster was returned to a shelf, or kept for church use, and others were left to do the work. They had no "stay."

And so on, in every department of Church work and Christian life we are met again and again by the want of "stay." In tract distribution, visiting the sick, ministering to the poor, teaching the ignorant, reclaiming the vicious and criminal, and many other efforts; men and women make a rapid start, calling out at once, "Look at me, and see at what a pace I can go, compared with the laggards around me." We look, but, alas, it is soon over. When the effective strength of a church is examined they are not counted in, and of many such the question of the Apostle might be asked, "Ye did run well, who did hinder?"; in another sense it may be to that in which he asked it, but none the less in a true and important sense. In athletics, "stay" can only be obtained by patient continuance. Let us be patient, and "be not weary in well-doing, for in due season ye shall reap if ye faint not."

THE FOREST CHURCH.

We have received a communication from Rev. R. W. Wallace, in reference to the above case, in which he says: "I made two eminently fair proposals to the Forest Church, (1). That it should summon a council of brethren to examine the case; this it refused to do. (2). To leave the matter in the judicious hands of our three Toronto ministers, which it has also indignantly refused. I have now nothing more to do with the Forest Church." Mr. Wallace then gives the particulars of the charges against Mr. Fraser, which we do not print, but which are of a serious character. We trust that the Forest Church and Mr. Frazer will see the importance of having these charges (of which the Church has, we believe, been informed) fully sifted. If they are without foundation neither Church nor pastor need shrink from the investigation; certainly until such is done there cannot be that cordiality which confidence begets.

ORDINATION OF REV. C. PEDLEY.

Some twenty-six years ago, the Rev. Hiram Denny, assisted by two Deacons from Springford, established a Congregational Church here, with a membership of fourteen. Since that time the church has passed through various vicissitudes; progress has been hampered by intestinal trouble; the people have long been without regular preaching, and have not as yet been able to erect a building in which to worship; indeed, the friends had come to look upon the cause as dead. Mr. Chas. S. Pedley, coming along here in August, at the request of some friends, and preaching for some time with much acceptance, it was deemed expedient once more to revive the work, and we have reason to think the result will be a success.

The churches of Kelvin and New Durham, having extended to Mr. Pedley a call to their pastorate, his ordination took place in Kelvin on Monday of last week.

Last Sabbath we had the pleasure of listening to a very eloquent and impressive sermon delivered by Mr. H. Pedley, of Cobourg, from John xvi: 16. The speaker riveted the attention of his audience from the beginning to the end of his address.

The following ministers and delegates were present at the ordination. Rev. Wm. Hay, who organized the Kelvin church nearly 20 years since, the Rev. W. H. Allworth, of Paris. Rev. Mr. Griffith, of Hamilton. Rev. Hugh Pedley, of Cobourg; Rev. A. E. Kinmouth, of Brantford; H. Cox, Esq., Brantford; Messrs. Emmens and Veigh, Brantford; D. W. Malcolm, Kelvin; James Yates, New Durham; and Marcus Malcolm, Scotland. In addition to these the Revs. Fife, Law, and Ebersoll, of the Canada Methodist, Baptist and Advent branches of the church.

Rev. Wm. Hay occupied the chair. After singing, Rev. Mr. Fife, Canada Methodist minister, led in prayer. Rev. Mr. Allworth was then called on for an address, which he delivered with the air of a man who has the courage of his convictions. His subject was "Distinctive Principles of Congregationalism."

The usual questions being propounded by the chairman, they were answered by Mr. Pedley in an original, concise and lucid manner, displaying a knowledge of his feelings and a keen realization of the difficulties and responsibilities of the ministerial work, with an advanced, liberal, and broad belief in the different truths taught by the Bible.

Rev. W. H. Allworth moved, seconded by Rev. Mr. Griffith, that Mr. Pedley be received into the fellowship of the Christian ministry. Both of these gentlemen expressed themselves as pleased with

the answer of Mr. Pedley, Mr. Griffith predicting for him a successful career in the field which he had chosen. Rev. Wm. Hay made the ordination prayer, after which Rev. A. E. Kinmouth extended to Mr. Pedley the right hand of fellowship. The meeting then closed with the benediction, to meet in the evening.

Although the night was bitterly cold, the house was filled in the evening. Mr. Hay having resumed his position as chairman, he announced a hymn, after the singing of which, the Rev. Mr. Law, of the Baptist Church, Harley, offered prayer.

Mr. Hay announced the programme of the evening, and related some reminiscences of his work in connection with the Kelvin church, stating that only that night he had heard for the first time of a good turn done him nearly twenty years before, and of the pleasure it caused him, illustrating by this his belief that in the next world we will be surprised and delighted to learn of many things that we never hear of here. He closed with an earnest wish for the church's prosperity. An anthem was then sung by the Kelvin choir, after which Rev. Mr. Griffith delivered the address to the minister, which he did in an eloquent and carefully prepared address, based on the words of Paul as found in Eph., 12:4. Some of the topics of the address were as follows: We are all teachers and pupils; all knowledge is received that it may be imparted, and it should be imparted by life as well as by word; to proclaim the Word is your duty: the Word of God is to be the source from which you draw your knowledge; the Scriptures the mine, commentaries and helps the tools; know the Scriptures and teach the Scriptures; teach the Scriptures from a living experience, as you have felt it, and as it influences your life; teach with all your personality the personality of the apostles is discernable in their writings.

Mr. Hugh Pedley delivered the address to the people. He commenced by narrating some incidents of the life of himself and his brother, and as he spoke in feeling words of some of their struggles, the sympathetic tear could be seen stealing down the cheeks of many in the audience. He then told them of the kind of church he knew his brother wanted, and urged the members to be true men and women, a working church of true believers. There were many things a church could stand, it could stand to be burned down, it could stand financial embarrassment, but it could not stand the loss of spiritual life. The world cannot tell your thoughts towards God, but it can understand your dealings with your fellowmen, be honest and upright, be united, let the minority be ruled by the wishes of the majority. Encourage your pastor by telling him when he is a source of good to you. *Don't* be afraid of making him conceited. You must work with your pastor. The impression made by Mr. Pedley in the delivery of this address was good, and won for him many warm and appreciative friends and well-wishers. He is a preacher every inch of him.

Short addresses were then delivered by Rev. A. E. Kinmouth, of Brantford, and the Revs. Fife, Law and Ebersoll, above referred to. The meeting closed with devotional exercises.

The following evening a public meeting was held in the C. M. Church of this village, which might be termed an induction service. Speeches were delivered by the Rev. Messrs. Hay, Griffith, Hugh Pedley, and our own esteemed pastor, Rev. Chas. S. Pedley. The audience was large, and a very enjoyable evening was spent. With such a pastor as Mr. Pedley we hope soon to see a fine cause established in this place on a permanent footing.

HARRY MALCOLM.

New Durham, 29th Nov., 1886.

(For Mr. Wood's ser. on this occasion see page 6.)

News of the Churches.

REV. J. B. SILCOX closes his labors in the Western Church next Sunday.

REV. JOHN HALL, late of St. John, Newfoundland, has accepted a call to Bethel Church, Kingston.

ST. CATHARINES.—The Church has recently purchased a \$300 organ, and a part of this sum has been paid and the other part subscribed. The new instrument adds considerably to the interest of the services.

TURNBERRY AND HOWICK.—Student McIntyre is laboring in this field very successfully. For the last two months he has held special meetings, and God has blessed his efforts. The writer has been up ten days assisting this young brother to gather into the Churches the fruit of his toil. On November 28th Sacramental Service was held in each of the Churches, at Turnberry. After baptizing two adults, fourteen persons were received into church fellowship. Two youths were received into the first Church, Howick, in the afternoon, and in the evening, after baptizing two adults and one infant, five persons were received into the second Howick Church. The Canada Methodist and Presbyterian Churches will also receive additions to their membership as the result of these meetings. This good work is yet progressing. Most of those persons are young; all were received on confession of faith in Christ.

Dec 3, 1880. M. S. GRAY.

We regret that through an oversight the following has not appeared before. The St. John's, N. B., *Daily News*, of Nov. 10, contains the following:—Pursuant to action of the Council yesterday afternoon, Rev. Addison Blanchard was last night duly installed into the pastorate of the Union Street Congregational Church. A fair sized congregation, including quite a number of divines from other city churches, was present during the somewhat lengthy services which commenced at 7:30 o'clock. The meeting was opened by Rev. Mr. Davis, of St. Stephens, reading the minutes of the council which had been called by the Union Street Congregational Church, for the examination and installation of Rev. Addison Blanchard, and which met at the residence of that gentleman, No. 25 Peters street. The following is the official extract of the proceedings:—The letter missive was first read by Bro. James Woodrow. The council was then organized with Rev. Alex. McGregor, of Yarmouth, N. S., as moderator, and Rev. E. F. Davis, of Milltown, N. B., scribe. After prayer offered by Rev. C. G. McCully, of Calais, Me., a statement was read by Bro. Woodrow relative to the action of the council which was called for the dismissal of Rev. C. B. Woodrow, the late pastor of the church. The credentials of the Rev. Mr. Blanchard having been presented the council voted that they be accepted as satisfactory. The call extended by the Union Street Church to Rev. Mr. Blanchard to become their pastor, and the brother's acceptance of the call, were then read and the same were, by vote, approved. The candidate made a full and clear statement of his doctrinal belief. After some further examination by the brethren of the council it was voted the examination be suspended and that the council go into private

session. When alone the council voted that the examination be deemed entirely satisfactory. After the minutes were read, Rev. Mr. McGregor announced that the council had sought to endorse the choice of the church, and at the same time had sought to lay hands on no man suddenly. They had found the candidate well grounded in the faith, and suitable for the responsibility which was about to devolve upon him. Installation prayer by Rev. Mr. Barker, of Sheffield. The address was given by Rev. Mr. McGregor, of Yarmouth. Rev. Mr. Davis extended to Mr. Blanchard the right hand of fellowship, with appropriate and eloquent remarks. Rev. Mr. McCully, of Calais, delivered an address to the pastor and congregation, enjoining upon each to cultivate a spirit of mutual helpfulness which should not interfere with their respective individual responsibilities. An anthem from the choir followed by the benediction of the pastor closed the services which lasted for over two hours and were throughout deeply interesting and satisfactory to all present.

CENTRAL ASSOCIATION.

The Central Association will meet in Pine Grove, Tuesday, Jan. 11th, 1881, at 2.30 p.m.

The Churches will please take up collections, according to arrangement, to defray travelling expenses of ministers and delegates.

PROGRAMME.

TUESDAY.—2.30 p.m., essay. The Holy Spirit, the Church's present Need, by Rev. R. Wrench. 7.30 p.m., Sermon to the Unconverted, Rev. J. Unsworth, followed by prayer meeting.

WEDNESDAY.—From 9.50 to 10.30 a.m., prayer meeting. 10.30. Holiness, by Rev. E. Ebbs. (1). 2.30. Recent Triumphs of the Gospel in Heathen Lands, by Rev. J. Burton, B.A. (2). Christian Giving, by Rev. E. D. Silcox. 7.30 p.m., Home Missionary Meeting. (1). Our Work, Rev. J. J. Hindley, M.A. (2). Our Means, Rev. W. H. Warriner, B.A. (3). Our Difficulties, Rev. T. Wrigley. (4). Our Hope, Rev. H. D. Hunter. (5). Our Reward, Rev. H. D. Powis.

J. J. HINDLEY.

Secretary

NOTES OF SERMON

PREDICATED ON THE OCCASION OF THE INSTALLATION OF REV. R. W. DAY, BY REV. JOHN WOOD, OTTAWA.

"A good minister of Jesus Christ." 1 Tim. 4.6.

I. The apostle desired Timothy to be "a good minister of Jesus Christ" not as good as *others*; nor a good *orator*; nor a zealous churchman, but a good minister. How much is involved in those words! The model is high, the ideal is noble: let us try to see what is comprehended in it.

1. He was to be a servant,—a "deacon" of Jesus Christ; properly one who serves at *table*, and here, therefore, one who bears the holy vessels of God's house—who stands at God's altar,—who dispenses "the bread of life" to the people. He has other work to do, but that is his chief work—let us never forget that. We are not set in the church to *rule*, but to *serve*: "one is our Master, even Christ." And the moment the Christian minister loses sight of this divinely-assigned position, he begins to "lord it over God's heritage," and mischief is done. There is a sense indeed, and a very important one, in which the minis-

ter is set to *rule* in the church. "Obey them that have the rule over you," &c. "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." But he is not an autocrat nor a legislator in any sense. He is not self-constituted or irresponsible to the people—at least among us. Christ is the fountain of all ecclesiastical law, and of the conscience—the minister is only an executive officer, elected by the people. Make him anything else, and you *pare the way* for all the various forms and degrees of herarchical domination, from the mildest ecclesiastical art, up to the infallible authority of the Pope of Rome! There is no logical stopping place till you reach that! No! you must remember you are a servant, not a *latifundist*, or even a *judge*.

2. But you are a servant of Jesus Christ, not of *men*, nor of the church, except for the *sake of Christ*. We preach not ourselves but Christ. If the minister is not to *rule*, neither is he to be *ruled* by the church. He receives his commission from Jesus Christ, the Divine Master, and "to his Master he standeth or falleth." "If I just pleased men, I should not be the servant of Jesus Christ." You will not understand by that, I am sure, that you are not to consult with your people, or defer to their judgment, on any point. For there should be mutual accommodation as far as possible, in things of indifference. But in things affecting your *duty* and your conscience, you should be firm as Luther before the diet of Worms. I am sure your people will not want to over-ride your conscience, just as they will never agree that any one should over-ride *theirs*. Rev. T. Binney lately defined the difference between the three great distinguishing forms of ecclesiastical government, as follows: the Bishop (in Episcopal church) rules the clergy; in Presbyterian church the clergy rule the people; and in the Independent churches the people *rule themselves*, and *sometimes their minister*! It is a reproach to us that it has been so in some instances. I trust not here. The *minister* has *rights* as well as the *people*, but in his relation to Jesus, the church's Head, his motto must be "*Ich dien*."

3. But Paul would have Timothy to be "a good minister of Jesus Christ." The ministry was not with him a *respectable profession*, not a life of literary enjoyment; not an *easy way of getting a living*. It was a life of *unwearied activity*, of suffering and self-denial, of intense mental application, and all for one aim the preaching of Christ, and the saving of sinners. "If a man desire the office of a bishop, he desireth a *good work*." A good work should be *well* and *earnestly* done. The medical profession is a good work,—healing sickness, alleviating suffering, saving life! But what should we think of a physician who thought only of the "fees," and was indifferent to the life of his patients? Now, the ministers' work is the healing of souls, the cure of souls,—by the application of the *divine remedy*, and as he is the best doctor who saves most life; so is he the best minister who saves most *souls* from death. A minister may be a fine lecturer, a splendid writer, a gifted orator, a much respected public man, but his efficiency as a minister of Jesus Christ will be judged of at last by the faithfulness with which he has *preached the gospel*, and delivered his *Master's message*. Oh! dear brother, aim to excel in that: in the plainness and earnestness with which you preach Christ.

II. How Timothy was to do this: by "putting the brethren in remembrance of these things." I understand the Apostle to have reference, not to the things mentioned in the 4th chapter, (for the division of chapters is only a matter of convenience, and often interferes with the sense) but to all before it, and much

more. The use of the law; "the faithful saying," the "one mediator," the "mystery of godliness," &c.,—all were to form part of his *message*, and find place in his *teaching*. In his charge to the Elders of Ephesus, he refers to his own ministry, as in some sense, a *model* for them, and says, "I have not shunned to declare unto you the whole counsel of God." And adds, "take heed, therefore, unto yourselves, and to all the flock, &c., to FLEET, &c." That is *our duty*; that is your duty to this flock. Now, how can this best be done?

1. If you would put the brethren in remembrance, you must think of them *yourself*, what is much in the *heart* will be much on the *lips*. The gospel you are to preach is to be food to your own soul, it must give you peace, and joy, and strength, or you can't *heartily* commend it. "Take heed to *thyself*, &c.," no man can preach what he don't *know*, and no man can preach as he *should* what he don't *feel*, and live. Our own souls, therefore, should be our *first* care if we would be good ministers of Jesus Christ.

2. Timothy was to "put them in remembrance,"—to preach and teach the gospel. I need not remind you that "preaching" of the cross is "the power of God." There is Divine wisdom in requiring the public proclamation of the gospel. Nothing can take its place. Every denomination that has tried to do without a *stated ministry* has been a failure. There is a power in the *human voice*, a magnetism between the speaker and hearer that makes truth *spoken* much more mighty than ought else. Whatever you *do*, then, or leave *undone*, throw your strength into preaching. Visiting is good, temperance lecturing is good, Bible classes are good and Sunday-schools are good, but preaching is better than all, for it is God's way. It has been tried in Foreign Mission Fields and found that *preaching* of the cross is still the power of God unto salvation.

3. But preaching needs to be followed up by more *personal* dealing with your hearers. I have known persons altogether ignorant of the most elementary truths of the gospel, after hearing it for years. Indeed no minister knows how to preach to *advantage* who doesn't visit. He draws his bow *blindly* without it. Then, too, we all know how a kind word about Christ, and our need of him, has reached our hearts in times past—let us not fail to use it. Especially care for the sick and the young. Both are especially commended to us in Holy Scripture. Your people may expect *too much*, especially in a scattered population, but do *your best*. Every visit to a sick saint, you visit Jesus. Every effort to save a little child, you do it to Him.

4. Carry the *spirit* of Jesus about with you, in all you do to fulfil His ministry. Set His example before you, mingle *love* with *faithfulness*, *charity* with *zeal*, *prayer* with *effort*. Let His mind be in you, and let the great account be ever in mind.

Literary Notes.

I. D. FUNK & Co. are still adding to their admirable series of cheap and reliable literature. "The Bible and the Newspaper," by C. H. Spurgeon is a popular illustration of Bible texts from newspaper clippings, a practical commentary from daily life. "Lacon," by Cotton, in a series of short pithy paragraphs on varied subjects, historical, proverbial, philosophical. We give a specimen or two from the briefest:—"For one man who pities our misfortunes, there are a thousand who sincerely hate our success. Bigotry murder religion, to frighten fools with her ghost. Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the queen of an enemy; its wages to be sure of it." They have also issued a life of Spurgeon, with portrait and illustrations, at their usual low price of 20 cents, and announce for 40 cents "Those Sayings of Mine," by Dr. Parker of London, and "Dickens' Christmas Fables Complete," 2 vols. at 25 cents each, both full page engravings. These issues place good literature and fresh, within reach of the most limited incomes.

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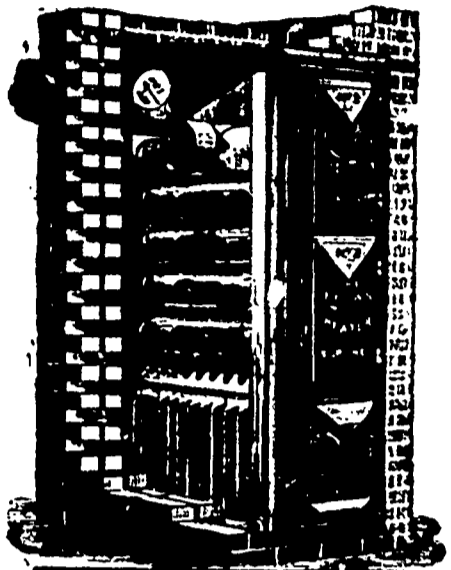
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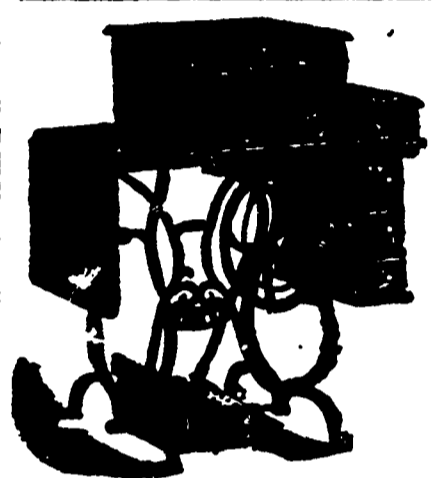
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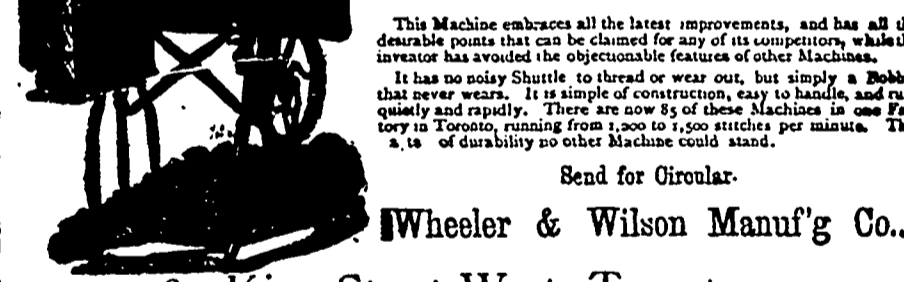


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