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THE
Canadian Independent.

VOL. XXII.

TORONTO, MARCH, 1876.

No. 9.

HOW TO PRESENT THE GOSPEL.

An opinion exists both in Britain and in this Dominion (and in the United States I believe) that, in proclaiming the Gospel, it is not right to attempt to influence sinners to receive it from motives of fear. The successful labours of those eminent evangelists, Messrs. Moody and Sankey, have been unfavourably commented upon, as making too frequent use of the terrors of the Lord. Their efforts have been spoken against, as being on this account not likely to make real or lasting converts. It has been said that, in persuading sinners to turn to God, it is not advisable to make statements that create fear in the minds of the unconverted, that the better and more successful way is to *allure* souls, by exhibiting the gospel promises and invitations and the greatness of Divine Love. But individual minds being variously constituted, ought not every legitimate mode of argument, persuasion, and scriptural representation to be employed to gain the attention of hearers, that we might by all means save some? To settle this point, where shall we look for a model preacher? Is not our blessed Lord our safest and best example? In scanning His teachings, we see that He uses the terrors of the Lord, and to few characters except to His immediate disciples did He use the language of persuasive love. Leave out His promises to those who seek—to him that cometh—His invitation to the weary and heavy laden, and His address (under the character of Wisdom) to the young; and, except to His disciples, few of His discourses were unaccompanied by warnings or by threatenings. Is it objected that the Gospel is a proclamation of mercy and salvation? Well what is salvation? Is it not deliverance from evil? Not merely deliverance from sin, but from its fearful deserts. Those deserts then must be brought forward and understood. To those who told Him of some on whom the tower of Siloam fell Jesus said, "Except ye repent ye shall *all* likewise perish." He gave similar warning to those who told Him of those Galileans whose blood Pilate had mingled with their sacrifices. The Gospel is a persuasive to what? To flee from coming wrath; that wrath then has to be pointed out in its manifestations. Of course this part of ministerial duty is far from pleasant, and should be performed with a manifestly tender concern for the souls to whom it is presented; but it is a duty and has to be done in faithfulness.

How delightful it is to dwell on the bright themes of divine mercy, upon the love that invites—that has atoned—that has removed every obstacle from our way to God—that stretches forth the hand of reconciliation and peace to guilty man—that woos him to happiness—that flings wide the gates of mercy and of Heaven for his reception, and points him to his Friend and Saviour on the throne of God! But the same Gospel that does this, turning his thoughts to Gethsemane and to Calvary, says by the mouth of Jesus, "He that believeth not is condemned already, because he hath not believed," &c. From the same blessed lips proceeded the awful sentence, "he that believeth not shall be damned." We have to deal with many who, being without spiritual perceptions, see nothing desirable in the love, or in the heaven offered them, or in the holiness of life and devotedness of

heart we would persuade them to seek ; but who may be awakened to concern by fears of imminent danger and of suffering. Is there not a sense in which we may be said to those who present to their hearers only the *sunny* side of truth, "this ought ye to have done, and not to have left the other undone : " "preach a full Gospel as Jesus did ; set forth all the advantages, invitations, and encouragements, but withhold *no* truth however solemn that Jesus taught in His preaching ?" As the law of God was enforced and accompanied by prohibitions and by threatenings to the disobedient, so the Gospel has its prohibitions and threatenings too. Jesus preached His own Gospel : how did He preach it ? Did He not appeal at times to the fears of those whom He addressed ? Look at some of His utterances. It is true that to the penitent and humble soul and to His followers His words were words of balm and consolation (though even to them at times came words of warning and reproof) ; but did he not in his public ministrations frequently use the terrors of the Lord, as the evangelists (Matthew and the others) testify ?

Look at His threatenings against Chorazin, Bethsaida, and Capernaum ; look at His explanation of the parable of the tares : "As therefore the tares are gathered and burned in the fire, so shall it be also at the end of the world : the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them that work iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Again ; in the parable of the good and bad fishes, it is said by Him, "so shall it be at the end of the world, the angels shall come forth, and shall sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth." Then, again, in the parable of the unforgiving servant, it is said, after telling that he was delivered to the tormentors, "so likewise shall my heavenly Father do unto you, if," &c. Then, there is the parable of the man without the wedding garment ; as repeated by Christ, the king said, "bind him hand and foot and take him away, cast him into outer darkness, there shall be wailing," &c. How Jesus threatened the Pharisees ! "Woe unto you, Scribes and Pharisees, hypocrites" &c. "therefore ye shall receive greater damnation ;" and again, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?"

It may be rightly said, that we are not to use such epithets to our fellow sinners, because we cannot see their hearts ; but we learn from His expressions that Jesus, our compassionate Saviour, taught the existence and *torments of hell*. Then, in the parable of the unfaithful servant, Jesus said, "the Lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and shall appoint him his portion with the hypocrites ; there shall be wailing and gnashing of teeth" (expressive of the greatest torment inflicted upon hypocrites). Then, concerning the man who did not improve his one talent, Jesus said, "cast him into outer darkness, there shall be wailing and gnashing of teeth." Speaking of those who did not relieve the wants of His people in their distress, Jesus said, "these shall go away into everlasting punishment." Speaking of those who spake against the Holy Ghost, He said, that such had never forgiveness, but were "in danger of eternal damnation." In teaching self-denial, Jesus said, "it is better to enter into life maimed, rather than having two hands to go into hell, into the fire that never can be quenched, where their worm dieth not and the fire is not quenched ;" and, that it is better "to enter into life halt, rather than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched ;" and, again, "it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire, where their worm dieth not and their fire is not quenched." *Four times in six verses* does our Saviour utter those dreadful truths, viz : that hell-fire exists, that *it can never be quenched*, and that into it all will be turned who will not turn from their evil ways and seek mercy. Again, Jesus warns his disciples whom they should fear, "fear Him, who, after He hath killed, hath power to cast into hell." Remember what he said to the workers of iniquity on another occasion, "there shall be wailing and gnashing of teeth when ye shall see Abraham, and Isaac, and

Jacob, and all the prophets in the kingdom of God and ye yourselves thrust out." Then, there is the account of Dives and Lazarus, and there is a difference in the parables that Jesus spake; some of them record facts, and some institute comparisons. When a parable begins thus, "then shall the kingdom of heaven be likened unto," &c., it is a parable of comparison or resemblance, like that also of the fig-tree; but when it declares a fact, it is a fact—a something that has actually occurred, or which has actual existence. Jesus states the parable of Dives and Lazarus as a *certain fact*; He says, "*there was a certain rich man,*" &c. The characters and circumstances were known to Him. He spake of the one as tormented in the flames, and of the other as resting in bliss. Jesus spake to His hearers of the fire and brimstone that were showered upon the cities of the plain, and said, "so shall it be in the day when the Son of man is revealed." Now these references to the teachings of Jesus are given, to show that in His ministrations He made use of arguments drawn from the terrors of the Lord. I do not see how the Gospel can be fully preached in its every aspect, without the law. It was in connection with preaching the Gospel that Paul wrote to Timothy, "the law is good if a man use it lawfully," and declares that, "law was not made for a righteous man, but for the lawless and disobedient," and these characters are just those who are unconverted and impenitent hearers, not submitting themselves to the law of Christ.

The subject is wide and admits of much extension of thought, but time and space forbid. Some texts and subjects address and belong only to the children of God; but in that case, is it not desirable to find occasion at or near the close of the discourse, feelingly to refer to the possibility of some in the audience being still without Christ, undecided and impenitent; and to invite, and urge, and warn, and entreat such by every possible Gospel argument, in a Christian and feeling manner? When the apostle says, "knowing therefore the terrors of the Lord, we persuade men," may we not infer that he used those terrors in argument, as reasons and motives why the Gospel should at once be received and obeyed?

W. B., Senior.

THE CONGREGATIONAL CHURCH AT KESWICK RIDGE, N. B.

BY J. WOODROW.

About the year 1762 a number of families from New England settled in Maugerville, in the County of Sunbury, in New Brunswick, and organized a Church of Christ. Some of the historical writers insist that the Church was Presbyterian, but the old records distinctly call it Congregational, and it has been perpetuated to the present time as the Congregational Church of Sheffield. In a correspondence between this Church and the Church in Chebogue, N. S., the denomination is not named, the correspondence commencing thus, "To the Rev. Pastor and Brethren of the Church of Christ at Yarmouth, in Nova Scotia—The Church in Maugerville, on River St. John, sendeth greeting;" and in a letter, 1779, "The First Church of Christ in Maugerville to the Rev Pastor and Brethren of the First Church of Christ in Yarmouth, sendeth greeting." The denominational character of this Church is distinctly stated in a letter at a later date to the London Missionary Society, as follows: "We, whose names are hereunto subscribed, are a small society of Protestant Dissenters, who have, the most of us, been educated in the Congregationalist profession, a Church of that denomination having existed in this place."

About the year 1794, some families connected with this Church of Christ removed to Keswick Ridge, in the County of York, some miles above Fredericton. From information collected by the late Rev. George Stirling and the present pastor of the Church, Rev. S. Sykes, it appears that among those early settlers at the Ridge were Messrs. Humphrey Fickard, Jesse Christy, and Samuel Clark, with their families.

The Pickards were descended from one of the five persons of the name of Pickard who came out in the "Mayflower" to New England in the seventeenth century; and among the Pickard families on the Ridge there are the following relics from the "Mayflower," viz: an English Bible, a German or Dutch Bible, and a staff.

Mr. Humphrey Pickard, who had been a deacon of the Congregational Church in Sheffield before his removal to the Ridge, was noted for his devoted piety and Christian principle; and it is stated that he was about the first layman in the County of York who conducted meetings for exhortation and prayer. Mr. Moses Pickard, his brother, also a man of piety, moved with his family to the Ridge some years later.

Among the names of the early settlers held in high repute are those of Samuel Clark and Jesse Christy, the latter of whom was a native of New England. Mr. Christy resided at the head of the Ridge, Mr. Pickard at the lower end, while Mr. Clark had his residence at the centre, and meetings were held in their houses in turn. In the absence of churches and church organizations, people attended the services from considerable distances.

Although the roads afforded a poor chance for travel, the Congregational minister from Sheffield visited the Ridge occasionally, travelling a distance of 30 miles. The Rev. Mr. Boyd is the first minister named who visited the Ridge from Sheffield. This must have been between the years 1796 and 1800.

After Mr. Boyd, the Rev. Duncan Dunbar made occasional visits to the Ridge from Sheffield, and, about 1819, the Rev. Mr. Howden. On the arrival at Sheffield in 1820 of the Rev. Archibald McCallum, who had been sent out by the London Missionary Society, Mr. Howden preached steadily on the Ridge for a short time, holding, in addition, meetings in a private house in Frederickton. Mr. Howden administered the Lord's Supper previous to the organization of the Church, the members being connected with the Church in Sheffield. The prospect of success and support not being favourable, Mr. Howden moved away.

Previous to Mr. Howden's removal the settlers on the Ridge commenced the erection of a meeting house. It is generally believed that Mr. Howden preached on the occasion of the opening, but this is not certain. When services were first held in the building it was not plastered, and the seats used were only temporary arrangements. For some years this building was only used in summer, services in winter being held in private houses.

After the departure of Mr. Howden, Rev. Mr. McCallum, the pastor of the Sheffield Church, visited the Ridge frequently. Mr. McCallum was a man of punctuality, and travelled from Sheffield in the severest storms in winter to meet his engagements. Mr. McC. organized a Church on the Ridge on the 26th of August, 1826. There is no list extant of the early members of the Church, owing to the fact that no records were kept, or, if any, were lost at some time preceding the time of Rev. Mr. Stirling.

The first regularly settled pastor on the Ridge was the Rev. Mr. Weevil. The writer can obtain no information specific in reference to Mr. W. and his ministry. The date of his settlement he cannot obtain. For Mr. Weevil was built the first parsonage, a building recently replaced by one more suitable for the present time.

Whether the ecclesiastical position of the Church was regularly defined, or whether it was simply a Church of Christ managing its own affairs, is not definitely known. It appears, however, that after Mr. Weevil's resignation, the Rev. Daniel McCurdy, of the Reformed Presbyterian Church of Nova Scotia, was settled over the Church on the Ridge. Mr. McCurdy remained seven years. In 1847 the members of the Church took a decided stand for the Congregational polity and name, and the Church connected itself with the Congregational Union of Nova Scotia and New Brunswick, Messrs. S. Clark and P. Christy being the delegates on the occasion.

The Rev. G. Stirling, of Pleasant River, N. S., having been invited to pay

the Church a visit, received a call which he accepted, and in 1849 entered upon the duties of the pastoral relation. At that time there were 13 members in the fellowship, several of whom were advanced in life. In 1864 Mr. Stirling reported a membership of 57. Mr. S. remained pastor of the Church until advanced in old age, continuing his labours until called away from earth by the Master. His memory is cherished by the people in connection with the Church to which he ministered for upwards of 21 years.

In 1872 the Rev. S. Sykes, of Pleasant River, N. S., received a call to the pastoral office, and entered on his ministry with the Church in 1873. Since that time the Church has had general prosperity, and Mr. Sykes occupies several stations, at one of which, Douglas, a branch Church has been organized.

Messrs. Joseph Pickard, Peter Christy, and Samuel Clark, three of the present deacons of the Church; aged men, are sons of the early residents referred to who conducted the first meetings in their respective houses. Mr. Christy and Mr. Pickard are about 80 years of age, and Mr. Clark is about ten years their junior.

Since Mr Sykes became pastor of the Church, a new parsonage has been built, and, according to the last report in the year-book, there was a membership of 92, which has since been increased by a number of additions.

About the time of the organization of the Keswick Ridge Church, Mr. McCallum organized the Welsh residents of Cardigan, most of whom were Congregationalists, into a Church; but the writer could obtain no record of its members or history. This Church at Cardigan has never had stated preaching, depending upon occasional visits from the overworked minister of the Ridge, and upon meetings among the members. There is a neat Congregational chapel at Cardigan, but the membership of the Church is small.

There is a growing interest in Congregationalism in this section of York County.

THE ALMOND TREE.

In coming to a land so closely connected with and so like the seat of Bible history, there was, of course, the confident expectation that from the customs of men, from birds and beasts and plants, such facts would be noted as would greatly add to an intelligent interest in the Sacred Word, first on our own part, and then through us on that of the home friends. While we have not been wholly disappointed, yet our progress in this direction has been slow. We are a *band of missionaries*, rather than an *exploration society*; thus far to put business first has been to put nothing after it; with all this, yet by the way occasional observations have been made, and words of explanation received from others, that if put together might prove helpful in reaching the end referred to. My own tastes so naturally go out to whatever buds and blossoms and bears fruit, that I find myself at this the beginning of a second year's stay here, better able to speak of lily or pomegranate than of dromedaries or conies, camel's eyes or wedding-garments. I would like, therefore, at this time to undertake some sketches of biblical plants, not pledging myself, however, to attempt more than a beginning.

Among friends of this class long known by name, but never met by us until we reached here, I would give an important place to the almond tree. For some reason I always had a great respect for it; perhaps the excellent quality of its fruit was sufficient to commend it. In the esteem of men it has held, and must ever hold, high rank; its dignity of bearing, the solidity of its fibre, the beauty of its clothing and the worth of its fruit, entitle it to such place. Let us now turn to the few passages in the Bible that mention it, and perhaps in speaking of them all necessary description of the tree will be brought out.

Gen. xliii. 11.—Israel says to his sons as they are about to return to Egypt for fresh supplies of food: "Take of the best fruits in the land in your vessels—honey, spices and myrrh, nuts (pistachio nuts, says Dr. Riggs), and almonds." Here the high estimate put upon this fruit is the one point to be noted.

Exod. xxv. 33, 34; xxxvii. 19, 20.—In the description of the golden candlestick it is directed that there be “three bowls made like unto almonds, with a knop and a flower in one branch.” Whether the reference here be to the shape of the *flower*, as one commentator suggests, or according to the common belief to that of the *nut*, the inference is evident that the tree was very familiar to the people of Israel; the generation here addressed would need to know it in Egypt. The peculiar form of the nut I find is used even by ourselves in way of illustration; we talk of the *almond-shaped eyes* of the Japanese. In connection with this golden candlestick, it is interesting to note that lapidaries of the present day are said to designate as *almonds* the pieces of crystal which they suspend from chandeliers.

Num. xvii. 8.—After the rebellion of Korah, Dathan and Abiram, and the plague that followed as a consequence, God gave direction for the trial by rods, with this result—“It came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was *budded, brought forth buds, and blossomed blossoms, and yielded almonds.*” At one and the same time the rod presented *bud and flower and fruit*. It is very well worth noting that what happened here *supernaturally* was wholly in the line of what happens *naturally* in the case of this tree. It is a striking peculiarity of it, that the fruit *sets at once*, so that every year one may see on these broad plains stretching out before us, phenomena similar to that which happened in the tabernacle in the wilderness. I think this uncommon speed in setting the fruit must be God’s wise provision against the destructive influence of frost, seeing that the blossoms appear in the very midst of our winter season, and that long after we may have severely cold weather. To return to this love of the *fitness* of things on God’s part, and to His great regard for that which we call natural, might we not refer to the plagues of Egypt, the flour in the barrel, *water made wine*, much bread from little, eyes anointed with *clay*, &c. ?

Ecl. xii. 5.—In the wise preacher’s figurative description of old age is the clause, “and the almond tree shall flourish.” An odd interpretation of this passage is that given by Gesenius. Starting with the assumption that the allusion cannot be to the *white* locks of the aged, seeing that almond blossoms are *pink*, he derives the verb rendered *flourish* from a fresh source, and translates the clause, “the almond is rejected.” Why, he finds suggested in the previous mention about the grinders, his interpretation being—the teeth are so few and feeble that even the sweet nuts of the almond have to be foregone; this is a sure sign of old age. To keep to the common view, in spite of the objection urged, there does seem much appropriateness in the choice of this illustration. Before the leaves appear, and not in dense mass, but somewhat scattered, the flowers clothe the tree in a robe that while sometimes a light rose-colour, is more commonly pinkish, shading down to white. To me a *slightly discoloured white* would represent the average hue. As I looked over this valley last winter, dotted here and there with these trees in full bloom, the force of the figure here employed was too strongly felt to yield now to petty carpings. It was not unlike glancing over one of the gatherings of the American Board, where hoary heads so characterize the whole scene, and add uncommon beauty to it.

Jer. i. 11, 12.—“Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast *well* seen; for I will *hasten* my word to perform it.” The connection of thought here I did not learn till coming here, and it was a glad surprise when once perceived; possibly to some of our Canadian friends it may yet be new. The Hebrew word “shaked,” translated by us almond tree, is from a root signifying *to be wakeful, to hasten*, and has the origin of this use of it in the habits of the tree. It is the first harbinger of spring, putting forth its welcome blossoms before your winter has well begun. While to the south of us, in Syria, it blooms as early as January, here last year in this part of Turkey by the middle of February our plain was like an orchard, with the white and whitish pink, and pink blossoms of the almond on every hand. Before we knew it, to our surprise, winter seemed

to have given place to spring. Not only had the flowers outstripped the leaves, but the tree itself had made such haste to clothe itself with its new year's robe, that it had left far behind it all other trees.

Jeremiah had indeed *well* seen, for God truly will *hasten* His Word to perform it. Has He not promised to give to His Son the uttermost parts of the earth for His possession? When, then, perhaps even as you read these lines, we look upon the whitened almond trees, may we not with fresh faith pray, Lord, *hasten here* the coming of thy kingdom? "Surely I come *quickly*; Amen. Even so, come Lord Jesus."

C. H. BROOKS.

MANISSA, TURKEY, December 10th, 1875.

WAS ST. PETER EVER IN ROME ?

The question whether St. Peter was ever in Rome, although one in which few Protestants feel any interest, yet lies at the very foundation of the assumptions of the Papacy. If St. Peter never was there, he could not have been Bishop of the Church there, and all the claims of the Romish Church, and of the Anglican Church, that acknowledges and boasts of the virtues of her "Apostolic succession," fall to the ground.

The evidence on this point is thus admirably summed up by the Rev. Dr. Samuel Davidson, one of the most erudite and competent writers on the subject, in his "Introduction to the Study of the New Testament." It may be useful for reference.

In his introductory to the Epistle to the Romans (volume i., page 119), Dr. Davidson says:—"The Roman Catholic Church has often asserted that Peter was the founder and first Bishop of Rome. The earliest document in which this opinion appears is the Clementines, composed at Rome towards the close of the second century in the interest of Petrine, against Pauline, Christianity. Clement of Alexandria says that the Apostle Peter came to Rome in the reign of Claudius, to confront Simon Magus, with which agrees Eusebius' statement that he was the first President of the Church at Rome till his death. Jerome also relates that he governed the Roman Church twenty-five years.

"According to Dionysius of Corinth in his Epistle to the Corinthians, as Eusebius records, Peter and Paul were associated in founding the Roman Church, which agrees with Ireneus' testimony. These patristic statements have no historic credibility, and are refuted by the New Testament itself; for

"1. Peter was still at Jerusalem when the Apostolic Council was held there, about the twelfth year of Claudius' reign.

"2. In speaking of Paul's coming to Rome, the writer of the Acts never alludes to Peter, nor intimates that the Church had such a founder. The brethren met him, and he spent two years with them. Is not this silence unfavourable to the opinion either that Peter had been there, or was there at the time?

"3. The Epistles written by Paul during his imprisonment make no allusion to Peter, neither does the latter send any salutation to the readers of those Epistles. On the contrary, Aristarchus, Marcus and Justus, are declared to be Paul's only fellow-workers in the kingdom of God (Coloss. iv. 2). Epaphras, Luke and the saints of Cæsar's household are also mentioned. It is impossible that Peter could have been overlooked in the Epistles if he was at Rome when they were written, especially as the salutations of inferior persons are noticed, and it is most improbable that he had been there before, since there is no hint of previous residence.

"4. Had the Roman believers enjoyed the teaching or episcopal superintendence of Peter, Paul, who declares in this very Epistle that he had striven to preach the Gospel where it had not been heard before lest he should build on another's foundation, would not have been anxious to visit and instruct them.

"5. The Epistle contains no salutation to Peter, and therefore he was not at Rome when it was written.

"These considerations disprove the ancient tradition that Peter was at Rome either in Claudius' reign, or before the writing of the letter. Whether he ever was there is another question, having no necessary connection with his alleged supremacy of the Church.

"Learned members of the Roman Catholic Church have not adopted the tradition in question. Fleimoser concludes that Peter could not have been in the imperial city sooner than a year before his death."

Again, in his introductory to the First Epistle of Peter (volume i., page 409), Dr. Davidson says, after giving the early history of Peter :—

"More importance attaches to the tradition in relation to his presence and fate at Rome.

"Clement, of Rome, in his Epistle to the Corinthians, speaks of Paul's martyrdom at Rome, and associates Peter's with it without giving the place.

"The document called the 'preaching of Peter,' of the second century, quoted as authoritative by Heracleon and Clemens Alexandrinus, represents the two apostles as being together at Rome. Lutantius quotes it as speaking of their preaching there together.

"Dionysius, Bishop of Corinth, says that the two Apostles planted the Church of Corinth, and suffered martyrdom in Italy about the same time.

"Irenæus states that Peter and Paul preached together at Rome, and founded the Church there.

"Tertullian alludes to Peter's death at Rome, and the Presbyter Caius refers to the trophies of the apostles near the city, who established the Roman Church. The Clementine homilies imply Peter died at Rome, but do not state it ; all they say is that he was there ; and Origen relates that he was crucified with his head downward. Eusebius says that Paul was beheaded and Peter crucified there. The testimony of John xxi., 19, agrees with this, implying that Peter had already suffered martyrdom by crucifixion.

"A tradition of Justin Martyr makes Simon Magus come to Rome in the reign of Claudius, when he received divine honours, and had a statue erected to him with a Latin inscription. The author of the Clementine homilies asserts that Peter came to Rome about the same time, to dispute with him. The two traditions were afterwards united by Eusebius, who states that Peter came to Rome in the reign of Claudius, A.D. 42, where he presided over the Church twenty years, according to the Armenian text of his chronicle, or twenty-five according to Jerome's version.

"These reports rest on no proper foundation. Justin made a mistake in deciphering the Latin inscription on Simon's supposed pillar. Succeeding writers adopted Eusebius' account, and as Peter and Paul died under Nero, it was inferred that the former visited Rome twice. Jerome, following Eusebius, makes Peter occupy the episcopal chair for twenty-five years, which is a mere fiction.

"The first coming of Peter to Rome in Claudius' reign must be rejected as groundless, since the Epistles which Paul wrote from the city show that no apostle had been there before, or was there along with him. If Peter was ever at Rome, it could not have been sooner than A.D. 63.

"Is the authority for his martyrdom there sufficient ? We think not. The statement of Irenæus about the two apostles founding the Roman Church is manifestly incorrect. Dionysius' testimony deserves no credit, because it contains the false assertion that Peter and Paul founded the Corinthian Church ; and Caius' appeal to their graves near the city is of little value. How then did the tradition originate ? Probably the zeal of the Jewish Christians represented Peter as the founder of the most important Church. Some may also have inferred the apostle's residence at Rome from interpreting the Babylon of the Epistle mystically. The witnesses are too late to have weight. Clement, perhaps the earliest of them, does not specify the place of martyrdom ; and those who do

generally add erroneous particulars. We admit that all speak of the martyrdom; but it was customary to exalt the apostles by making them die that death. In the absence of definite knowledge, early writers assumed a glorious death in honour of the persons they wished to praise. Peter's mode of execution is embellished with the peculiar feature that he was crucified with his head downward, at his own request, not thinking himself worthy to suffer in the same posture as his Master. The growth of tradition is illustrated by the fact that the deaths of Paul and Peter are said to have taken place on the same day, and in the same year, though the earliest writers merely say that they suffered about the same time. Jerome states that they were executed on the same day; and though Augustine places a year between them, holding that they died on the same day of the month only, it came to be universally believed, after Pope Gelasius' time, that they suffered on the same day (June 29) in the same year. Even Dr. Burton declares that the weight of evidence favours this identity of year and day. The more the basis of the whole tradition is examined, the slighter will it appear. The Babylon of the Epistle contributed to it; while it was the interest of the Jewish Christians to put their leader along with Paul in preaching to the Church of the Imperial city, and suffering death under the same emperor. Early Christian writers were credulous and uncritical. They repeated the statements of predecessors, and added to them without much discernment or consistency. To judge fairly of evidence was not their talent. We cannot, therefore, assent to the statement of Schott, that the fact of Peter's presence at Rome is one of the best attested in the later New Testament time."

BOOKS.

Milton, in his magnificent speech for the liberty of unlicensed printing, has a noble passage on books:—"I deny not," says he, "but that it is of greatest concernment in the Church and Commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison and do sharpest justice on them as malefactors—for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth—and being sown up and down may chance to bring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature—God's image; but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

PEACEFUL DEPTHS.

We are told that, in the depths of the ocean are mighty rivers, flowing with calm and noiseless currents, from the pole to the equator, and from the equator to the pole. Down, deep down, where the roar of the tempest is never heard, where the lash of the raging billow is never felt, hidden from the eye of man, they pursue their silent way. These are flowings of the mighty arteries, preserving the life of its waters, moderating the heat of the centre and the cold of the extreme. We speak of the wild and stormy ocean as if all its secret depths were stirred by storms. We forget that it is only a surface agitation. The great heart of the ocean is always calm and peaceful. So a believer's outer life may be full of comfort in the enjoyment of the Saviour's gift. "Peace I leave with you," says Christ, "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Editorial.

The Canadian Independent.

TORONTO, MARCH, 1876.

CONGREGATIONALISM IN SILVER SLIPPERS.

Conversing, while travelling the other day, with a Methodist minister of some prominence, on the relative merits of different Churches, and methods of Christian work, we were pleased to hear him say, as we had heard him say once before, "If I were in England, I would be a Congregational minister." The confession was entirely voluntary, and not called out by any remark of ours; but not being disposed to perplex or pain our friend by any awkward questions, we let it pass without reply. It set us to thinking, however. We had heard, not long before, a similar remark from a minister equally prominent in another denomination, who was about to change his ecclesiastical relations,—“If I go to the United States, I shall join the Congregationalists; but if I stay in Canada, I shall become a Presbyterian.” He has since done as he said he would.

What can be the reason? thought we. What can make right wrong in Canada, or wrong right in England, or the United States. It was evident that there was conviction in both cases that Congregationalism is good and right in itself, and that in England and in the United States it has certain elements in it so attractive as to make it more desirable

to these men than Methodism or Presbyterianism. Why then is it less so in Canada?

We concluded that, perhaps unconsciously to themselves, these estimable brethren were thinking more of convenience and social position than of principle, and finding their present systems more popular than ours, they made choice accordingly.

It is only human nature—rather more candid than wise. It is no disgrace to be poor, but it is often *very inconvenient!* And not a few ministers among us pay from \$500 to \$1,000 a year for adherence to principle, choosing rather to follow out their convictions on “a dinner of herbs,” than to enjoy the “stalled ox” among a richer and more influential community. We are sorry the fact is not always understood or appreciated as it should be.

But it is not among ministers alone that the failing of which we speak is found. There are numbers of church-members who adopt the same policy. They are Congregationalists in England or in the United States, but Presbyterians or Methodists in Canada. Or they are Congregationalists in the flourishing city church, but something else in the country or little provincial town, where the Congregational Church is struggling and poor, or where connection with some other denomination would bring them more customers or a better practice. Or again, they love the little un-

pretending "chapel" as long as they have to go thither on foot, but when they become able to keep their carriage they go to "the church."

Again we ask, how is it? Is it the difference between silk and fustian? Shall we decide our ecclesiastical relations, or shape our religious life, by the cut or colour of our neighbour's coat? Or shall we attempt to worship Him who "regardeth not the person of men," with feelings so utterly at variance with His own?

We present no fancy sketch. The case occurs all too frequently. We hear of the coming among us of some active worker from one of our prosperous city churches, and picture to ourselves the help we shall experience from their larger experience and religious zeal; and when he arrives, behold the good Congregationalist turns up a Methodist or a Presbyterian! Some "friend" has whispered something to him about the Congregational Church, or he doesn't think its minister so eloquent a man as the Reverend Chrysostom he has been accustomed to hear—and of course all city ministers are eloquent—and all his convictions are instantly changed. They would doubtless continue with us were we more popular and wealthy, and more able, therefore, to do without them; but just when their help would be most valuable they are wanting. Can we wonder, under these circumstances, that many of our churches continue to be dependent on our Missionary Society, and lacking in the very elements of which these men think so much? How can it be otherwise?

TAKING OFFENCE.

Nothing is more common among christian churches than for a member to cease his attendance at the communion, and perhaps at the house of God, because of offence, real or supposed, which some one has offered him. The offender may be all unconscious of the injury done him,—it may indeed be purely imaginary—but the offended one is *sure it was intentional*. It was a *slight*, or an *insult*, or a *slander*, and forthwith, without enquiry, or allowing opportunity for explanation, the offender is judged and condemned.

The funny thing about such affairs is that the offended one generally passes sentence *on himself* instead of on the man who has done him the wrong! Up to the hour when the offence was committed, it was thought to be a great privilege to sit at the table of the Lord, and hear the preaching of the Gospel, but the wounded and injured man in effect says within himself, "I have been slandered, or slighted, or wronged, and I will therefore deprive myself of all the privileges of the sanctuary until the offence is atoned for!" A most singular sort of revenge, truly!

Another very curious thing to be observed in connection with such cases is how the offended one magnifies the importance of the offender, out of all proportion to his real value to the church. We never could understand why one man or woman, with whom we are at variance, should be of so much more importance than *all the rest of the Church*, with whom we are at one. Why should we sacrifice brotherly love and kindly

relations with fifty or an hundred members because of disagreement with that one? If the offender be the bad man that the offended is generally willing to believe he is, will he not be gratified rather than grieved at our staying away, and at the estimate we put upon him, by thinking more of him than of the ninety and nine who still enjoy our confidence?

And stranger still is it to think that any one, in a right state of mind, as we always imagine *ourselves* to be, should make more of a poor sinner like himself, than of the Divine Master and Lord. Think of it, brother! Jesus has promised to be in the midst of His people whenever they meet in His name! He will be there next Lord's day: will you forsake *Him* because your erring brother is there too?

We lately met with a young man who had left the church in which he had been brought up,—left all his friends, and his father's friends, his religious home, in fact,—all for a word thoughtlessly spoken by a fellow-member, who, we are quite sure, never meant to produce the impression his language conveyed. Who can tell how much that young man has lost, and how much the church may have lost by this foolish course, so common among professing Christians?

Now, there are two rules, of marvellous wisdom and kindness, laid down by the Lord and Master himself, according to which every follower of Christ is bound to act in such cases. To disobey or disregard them is just as much sinning against Him as lying or theft. Hear

them! The first is for the *offender*, and is found in Matt. v. 23: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."

The other is for the *offended*, and is recorded in Matt. xviii. 15-17: "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone, &c." The one is the complement of the other, and the Divine design in giving them clearly is to bring the alienated together. To each the command is: "Go seek thy brother." And Paul, taught by the same wise and loving Lord, insists that it be done at once. "Let not the sun go down upon your wrath: neither give place to the devil, Eph. iv. 26. The command is not, "write him a letter." Letters often turn up years afterwards, and reopen the wound. Neither is it: "send some one to him," for then you must tell some one who need not know anything about it. Nor yet are we enjoined to "Forget it." But "Go!" and we disobey the command at our peril. The Lord will not hold him guiltless that neglects to conform to His law! It may be humbling to our pride to do so. It may show us where we have been at fault. But the command is imperative, and we never can expect His smile again upon us until we obey it. "He that refuseth to hear the law, even his prayer shall be abomination unto the Lord." But if we will walk in the light, as He is in the light, we shall have fellowship with Him, "and the blood of Jesus Christ His Son cleanseth us from all sin."

THE BROOKLYN COUNCIL.

The Advisory Council, called by Plymouth Church, to deal with certain questions of discipline involved in its recent action in relation to Mrs. Moulton, and Deacon West and others, met on the 15th February, and continued its sessions for about ten days. One hundred and twenty-four churches were represented by pastor and delegate, besides which there were present twelve ministers personally invited, making it the largest Council of such a character ever convened.

The first two questions submitted to the Council related to the teaching of the Scriptures concerning the method by which connection of members of a church can be terminated; in regard to which the Council decided, "That a church may declare itself released from all responsibility for a member: (1) By finally separating him from its fellowship with censure, after giving him a fair trial and using all reasonable measures to bring him to repentance. (2) It may do the same without formal ceremony in many cases, in which a person signifies by his acts that he has abandoned fellowship with the church in doctrine, or worship, or Christian sympathy. (3) The case may occur that a member should openly and notoriously abandon all communion with the church, and also be charged with a scandalous offence, either by public rumour or by specific allegations. In such a case the church may, to avoid greater scandal, use a wise discretion in selecting the offence on which it shall separate him from its fellowship, and discharge itself from all further responsibility for his conduct and character."

In respect to Rule No. 7 of Plymouth Church, the Council suggested that it is deficient in not providing that notice should be given, when practicable. In

the ordinary practice of the church, the Council found nothing to condemn.

In regard to members who, for various reasons, deliberately, purposely and permanently absent themselves from the services and meetings of the church, without asking for letters of dismissal, the Council declared their conviction that such a course is altogether schismatic and unchristian. The example is destructive of all church organization. If a member is so far dissatisfied with the decision of the church that he cannot share in its fellowship, he should at once ask for a dismissal in an orderly way.

It further declared that any one who persists in making charges or insinuations of gross immorality against other members of the church, and who declines either to affirm or deny the truth of such reports or of such charges, ought to be cast out from the fellowship of the church.

To the fourth question, viz., "Ought Plymouth Church to have called a mutual or other council of churches, for the purpose of investigating the character of its pastor, when requested to do so by a member of the church who has never submitted any charges against the pastor, and when such request is made for the first time more than one year after an investigation has been had by the church itself, and the pastor has been sustained by a unanimous vote?" the Council reply, that the local church is the tribunal appointed by Christ for the investigation of the offences of its members, and that in the case supposed, "a Council cannot properly be called unless the aggrieved person has submitted specific charges against the pastor and can furnish *prima facie* evidence that he can make them good."

The Council also decided that the com-

mittee of Plymouth Church had a right to object to the two neighbouring churches, inasmuch as it occasionally happens that churches of the vicinage, however high-minded and Christian they may be, are disturbed by local influences which unconsciously affect their judgment.

The Council expressed its deep regret that in the present case some one in Plymouth Church, or out of it, had not sought for satisfaction from the pastor himself in respect to the real grounds of the slanderous reports which were so current. And they very properly add, that had this unpleasant duty been undertaken, according to the rules laid down in *Matthew xviii.* this grievous and appalling calamity, with all its evils, might never have been known.

There can be no doubt that while the Council was altogether above suspicion as to its impartiality and integrity, it was very strongly in sympathy with Plymouth Church and Mr. Beecher. It very wisely and properly abstained, however, from pronouncing any opinion in regard to the grave question of the innocence or guilt of the great Brooklyn preacher, that not being the point before them. For this the *N. Y. Witness* and other papers are finding fault with it—very unreasonably, as we venture to think. It could do no other than it did. It thoroughly sustained the Investigating Committee in its method of procedure, and the church in its adoption of its report.

“We believe that they sought to satisfy their own minds as to the guilt or innocence of their pastor. They sat in secret, as every such inquest does and ought to. They used such a discretion as is

allowed to every similar investigation in calling for witnesses and in judging whether their testimony would be material, but they were held to the thorough discharge of their duty by such a consideration of evidence as is rarely offered the minds of men. The church accepted their report, and confirmed it by an unanimous vote. That judgment was reaffirmed by the verdict of three-fourths of a jury after a six months' trial of extraordinary severity as a court of law.”

In view, however, of the relations of Plymouth Church to its pastor, to the churches of our fellowship, to all churches of our common faith, and the dissatisfaction which more or less extensively prevails with previous investigations, and also of the fact that the pastor of this church has demanded that his accusers be brought to face him, and has invited such investigation as this Council may think desirable for the peace and prosperity of the churches, and in order to protect Plymouth Church from future vexatious proceeding, the Council advised the church to empower a committee of five to be created by a committee of three, named by them out of twenty persons also named, to receive and examine all charges against the pastor not already sufficiently tried. We trust that this may be done, and that the result may be the setting at rest for ever of the Brooklyn Scandal, and that by a triumphant vindication of the character of Mr. Beecher. For this let all in faith and charity hope, and for this, too, let all Christian people pray.

REV. MR. CHINIQUY AND HIS WORK.

The success of the Rev. Mr. Chiniquy among his fellow-countrymen, the

French-Canadians, in Montreal, is as wonderful as it is gratifying. In common with many others who sympathize heartily with his efforts to liberate his people from the yoke of the Church of Rome, we have often wished that he would devote himself more to the preaching of truth, and less to attacking and battling with error. But perhaps his way may have been the right one after all. This much is certain, at any rate, that the Lord is using him to open the blind eyes, and turn many from darkness to light, and from the power of Satan to God. Hundreds are forsaking the Church of Rome and becoming not only Protestants, but what is of far more importance, Christians.

A Montreal correspondent, under date of January 28th, says :

“One of the most interesting things about Montreal just now is the very remarkable awakening among the Roman Catholic French-Canadians. Rev. Mr. Chiniquy is preaching in Russell Hall to crowds of them, and he claims that he has made about 2,000 converts. He undoubtedly is doing a wonderful work. About two or three hundred sent their demission to the Bishop in the fall, but at New Year's 270 more sent it ; last week 420 sent it, and to-morrow 500 more names are to appear in the *Witness*. It would take too much time and space to tell of the many very interesting incidents we hear of. Doubtless many are merely carried away with the conviction that Rome is false ; but we hear of many who seem to be interested and overjoyed by the discovery of the perfectly free gospel through Christ. The priests are bitterly persecuting the converts, peremptorily ordering all Roman Catholics to dismiss converted employees, and breaking up families sometimes in a very distressing way. Many of the converts show the most noble spirit of endurance under suffering, cheerfully leaving home, families, employment, etc., and being re-

duced almost to starvation. Chiniquy's house is crowded from 8 a. m. to 10 p. m. with enquirers, and sometimes he is obliged to take them in companies, instead of individually, and stand on a chair and speak to them. I have never had much faith in him ; but from what I have heard of his work lately, I believe he is perhaps as true to the simple gospel as Moody and Sankey, and in immense numbers of cases is just holding up the doctrine of a perfectly free salvation through Christ to enquirers who are hungering and thirsting for just that. The French-Canadians, as a whole, are probably very much more accessible to the gospel than they ever were before, partly from the extraordinary efforts of the bishops to rivet their chains, and partly from the leaven of the truth spreading with greater rapidity every year.”

In a letter to the *Montreal Witness* Mr. Chiniquy says, “I hope by the great mercy of God, this is only the beginning of a work which is suspected neither by the Protestants nor by the Roman Catholics. Yes, it is only the beginning of a work, the good results of which are incalculable for my dear Canada.

I would have volumes to write were I intending to tell the tenth part of the admirable circumstances of many of those conversions. Let me give you only two : Some fifteen days ago, a well-educated young lady, about eighteen years old, came to my room. I had never seen her, and she seemed much excited. Without any preliminaries she said :

“My dear Mr. Chiniquy, you do not know me, but I know you ; for I have several times mixed in the crowds who go and hear you, and I have read many of your writings. I am absolutely disgusted with the practices of the Church of Rome, in which I have been raised. It is evident to me that a man cannot make his God with a piece of bread, and the adoration of a wafer is now to me an act of the grossest idolatry. I have never been to confess without being scandalized by the infamous and polluting questions of my confessors. I have read your book, the *Priest, the Woman and the Confessional*. I know by sad

experience that all you have said there of the corrupting tendency of auricular confession is true. I could even give you the names of some of my confessors who have done all in their power through auricular confession to destroy my honor, and the respect I owe to myself and to the presence of God. I want to give up the Church of Rome. But my parents are enraged against me on account of it; they say there has never been a Protestant in our family—that it will be an eternal disgrace to them if I become a Protestant; that they will not tolerate it; they threaten me with every kind of persecution,—I even fear they will try to send me to jail! Can they do it? I am ready to suffer everything to follow the dictates of my conscience; but the idea of going to jail chills my blood in my veins and disheartens me. Please tell me, can my parents send me to jail, if I give up the errors of Rome?"

I encouraged her in the best way I could, and assured her that under the protection of the British flag nobody could be sent to jail for the crime of following Jesus Christ, that if the priests would be strong enough to persuade any judge to condemn her to jail there would be 100,000 arms ready to throw the judges and the priests into the river, and to make her free before twenty-four hours. After I had calmed her mind and taken away her fears, I read her the 15th and the 4th chapters of the Gospel of John. I explained to her how salvation was a gift,—that we had nothing to do to be saved, but to look at the greatness, the beauty of the gift, accept it and love the giver.

There were unspeakable expressions of happiness on her face, and tears of joy in her eyes, when she was listening to what I had to say about Jesus as a gift. After one hour of meditation and reading of the Gospel, it was evident to me that not only the gift was knocking at the door of her heart, but that the door was opened and the "gift" had been received. I fell on my knees with her, and as much with my tears of joy as with my words, I thanked the beloved Saviour for having manifested himself to that precious soul, and saved it by His great mercy! And she was so hap-

py when she left me!—so ready to suffer anything for the sake of the beloved Jesus who had died for her! Oh, what a happy hour it was for me, to have been the witness, once more, of the unspeakable mercies of Jesus, and of His irresistible power to save souls! My humble but ardent prayers went to the throne of grace to ask the good Shepherd to watch over this precious lamb and protect it. It would be too long, though it would be very interesting to your readers to say all that occurred in the house of that young lady after her return; suffice to say that eight days after, the mother pressing her dear daughter on her bosom, and bathing her cheeks with her tears of joy, said to her, "You will not be alone to give up the abominable errors of the Church of Rome and follow the Gospel of Christ. I know more than yourself the corruptions of the confessional box. I will no longer insult God by allowing the priests to pollute my ears and my heart with their unmentionable questions; I will go with you to the feet of the Lamb to wash away my sins in His blood. This week is a week of salvation to me as to you. I have read the Gospel, and by the great mercy of God I will follow it. Come with me, to introduce me to Father Chiniquey, that I may renounce in his hands the errors of Rome, and connect myself and our family to the Church of Christ."

A few hours after, the daughter and the mother were with me praising God for His mercies; and I hope, before long, the father will also come and say, "As for me and my house, we will serve the Lord."

These statements are abundantly confirmed by the testimony of the Rev. Charles A. Tanner, the Rev. R. Campbell, and others, of Montreal, who have recently addressed large audiences in the West on the subject of Mr. Chiniquey's work. Twelve hundred have sent their demissions to Bishop Bourget since the first of January, and among them a priest, who publishes a scathing letter to the Bishop upon the errors of his Church.

We regret to learn from *L'Aurore* that Mr. Chiniquy has been suffering severe illness for some days past, and that he has had to leave home for the benefit of his health. We trust and pray that he may soon return strengthened with all might, both in the inner and the outer man, to carry on this wonderful work. Let all who love the truth pray for him.

We are far from admiring the taste of the Rev. Mr. Chiniquy in going through the Romish form of consecrating the wafer, and then trampling it to pieces under his feet to show that it was only, as he described it, "a god of dough." But nobody can doubt the force of such an argument against the dogma of transubstantiation. Bishop Bourget fairly howls under it. And well he may. For if, after the utterance of the five consecrating words over it, the wafer still remained a wafer, what is the Bishop so much shocked about? It was but a little baked flour, and nothing more. But if, on the other hand, Mr. Chiniquy actually did create *le Bon Dieu*, as Mons. Bourget claims, what can we think of such power in the hands of such an "apostat" as Mr. Chiniquy; or how can he expect us to worship such a God, when such a man can trample him to pieces under his feet?

A correspondent of *L'Aurore*, signing himself "An Old Roman Catholic," referring to the Bishop's lament over the "sacrilege" committed, says: "Is it possible to push blindness so far? Undoubtedly, I do not approve all the acts of Mr. Chiniquy, but I never could have supposed that the Bishop would have

uttered such jeremiads. If such is the faith of Catholics, their religion is exposed to many dangers, and each one believing in it ought to feel himself as if upon thorns. For not only may their God be destroyed by fire, carried off by robbers of churches, and eaten by rats, but even manufactured and sacrificed by an apostate priest in an unholy place."

And yet, this is the religion which some very "liberal" Protestants are continually helping, at concerts and picnics, etc., and often by subscriptions to their churches, in which this idolatry is weekly carried on!

The contest waxes hot between Protestantism and Romanism in the Province of Quebec. The aggressions of Popery, as seen in the destruction of the Oka Indian church, in the abduction of several Protestant or semi-Protestant children, the outrages committed on Mr. Chiniquy, and last, but not least, in the pastorals of Bishop Bourget, in which he so bitterly denounces all Liberal Catholicism, have awakened a feeling of alarm and jealousy among Protestants, deeper and more intense probably than has been known since the times of the Rebellion. The Hon. Mr. Huntington in his speech at Argenteuil, and Sir A. T. Galt in his recent pamphlet, only *express* what the great majority of Protestants *think*, but have not had the courage to *say*. There is, it is to be feared, a determination on the part of the Romish hierarchy, first to crush out free thought amongst liberal Catholics, and then, by uniting the whole Catholic vote under the direction of the priesthood, to overpower the

Protestant population, and rule this Dominion. The process is very simple—“The people are to hear their curés, for they hear the Bishop, and the Bishop hears the Pope, and the Pope hears our Lord Jesus Christ, who aids with His Holy Spirit to render them infallible in the teaching and government of His Church.” Thank God, that time has not come yet; but if it should come during Archbishop Lynch’s lifetime, we wonder what will become of all his professions of liberality, and non-interference in political affairs!

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We are glad to see that the friends of the *Montreal Witness* are moving in the direction of providing a building for that excellent and useful periodical. No man ever deserved better at the hands of his fellow-citizens and fellow-countrymen, for his public spirit and faithful adherence to principle, than Mr. Dougall. And such a testimonial as is proposed would have a value and significance just now that would be far more than its cost in money, inasmuch as it would be a right noble challenge on the part of the Protestant portion of the community to the Romish hierarchy, whose pliant tools are seeking to crush the *Witness* by a series of libel suits. It can easily be done: let every true Protestant, whether Liberal or Tory, and every Temperance man, and every one who has felt the value of the *Witness* in his family, send on his dollar, or more if he can, and the thing will soon be *un fait accompli*. Montreal must take the initiative, and tell us to whom to send it, and the money will pour in from all parts of the country.

“Let him that thinketh he standeth take heed lest he fall.” Mr. Pearsall Smith, the author of a book entitled “Holiness through Faith,” and the most distinguished advocate of the new “perfectionist” theory, who a little while ago was preaching in Berlin to delighted thousands, and holding conferences with the Empress Augusta, has fallen. Not, we are glad to learn, into any overt act of wickedness, but into teaching doctrines, worse than those of Mormonism or Socialism. His offence has been of so serious a nature that he has been requested by his warmest friends and admirers to cease from preaching.

Mr. Varley, too, we fear, has fallen, and found it, contrary to his own teaching, easier for even a “consecrated” man sometimes to do wrong than to do right. “Old Adam has been too strong for young Melancthon” again; for in the defence of his friend Mr. Smith, he has been betrayed into temper and language which no Christian man, and certainly no one who has reached his sublime experience, should have used. He has, however, publicly apologized for his outburst of passion, and has, we trust, returned to his rest in Christ, and we hope that, like Peter, he will be no less devoted though a little less confident than before.

Is there no lesson for us in all this? Was there no danger of the doctrine of the “higher life” being pushed to such an extreme as to virtually do away with the necessity of watching and prayer, and the action of the human will? Sometimes, as in the case of Hezekiah, the Lord sees it needful to “leave us to try us, that He (or at least that

we) may know all that is in our hearts." There is, it is said, some reason for thinking Mr. Smith is insane, through overwork.

We take great pleasure in directing attention to the eloquent appeal of the Rev. Mr. Stevenson, of Montreal in our correspondence this month, on the subject of self-help. We can hardly say that his letter has convinced us that the *Congregationalists of Canada* are a rich body, "well able to provide for their own religious wants," according to the opinion of our English brethren: nor yet if we "go to the wall for want of support, it must be because we have no true mission in the country." We have a mission, but the extent to which we shall be able to fulfil it will depend very much upon the means at our disposal.

With the general spirit of our correspondent's letter we heartily agree. We are far from doing all we ourselves might do, and we hope our brother's earnest words will stir up all our churches, es-

pecially our more wealthy ones, to devise liberal things for the time to come.

Dr. Wilkes wishes us to say that the Annual accounts of the Missionary Society must close on the 15th of April, and that it is necessary for all moneys to be in his hands by that date if they are to appear in the Treasurer's statement for the current year.

And further, that the January cheques have entirely exhausted the treasury, so that he has not one cent on hand for the April quarter. The Collectors, and District Secretaries will please note these facts, and govern themselves accordingly.

The *Congregational Year-books* for 1876 are all gone, and several orders have come in which we are unable to supply. If, therefore, any of our churches have copies to spare, we shall be glad to hear from them. They will please write before sending them, lest more be returned than we actually need.

Correspondence.

SELF HELP.

To the Editor of the Independent.

DEAR SIR,—There are some observations in your number for February upon which I think it desirable to submit a few remarks to your readers.

Writing of the Colonial Missionary Society, you speak of the limited aid

given to our missions in this country by the people at home, and remonstrate with them for it, and then go on to remark on the "difficulties and discouragements" under which we in Canada labour. The article in general, and these remarks in particular, illustrate an attitude which gives me pain whenever I see it taken up by our brethren. It is

compounded in part of distrust in our own resources, and in part of expectation—futile expectation, as I believe—of help from other people. We seem to think that we are almost nothing, and that those across the seas may be expected to nourish and cherish us, not because we are worth caring for, but because, if our own statements are to be believed, we are not.

As to the expectation of help from England, I find the final answer to that in the like words of Dr. Wilkes, on another page of the same number. He says, and I am sure rightly, that the people there are of opinion that Canada is well able to provide for her own religious wants, and that if any denomination goes to the wall for want of support, it must be because it has no true mission in the country. Whether they are right in this view or not, it is most certain that they hold it, and that nothing we can say or do will alter their opinion. Our wisdom, therefore, is to lay aside the policy of "asking for more," which is in every way so unhelpful, and brace ourselves to our work with a determination which will prove, let us believe, the harbinger of success. Whatever we do, our tone of address to others should be one of self-respect and dignity. Let it not be such that even our enemies can mistake it for a pauperized whine.

So, too, with reference to our distrust in ourselves, or rather in our position in the country. I do not believe that the influence of a religious denomination depends exclusively, or even chiefly, on its size, and it is certainly not promoted by proclamations which lead people to think that we esteem limitation of numbers equivalent to weakness. How often do we hear that we "are little among the thousands of Judah!" To judge from the frequency with which it is quoted among us, one would imagine that it was our favourite text. For my part, except as applied to the City of Bethlehem, I wish I might never hear it any more. If we wish to remain a small body, the best thing we can do is to be continually dwelling on our smallness. People do not love obscurity for its own sake, though they may be willing to endure it for the sake

of principle; the more we say, therefore, of our principles, and the less of our obscurity, the better—especially so, as what we say is, after all, not true. To me it appears ridiculous to speak of Congregationalism as obscure. It is one of the most powerful forms of polity in the world; nay, more, on this very continent. Why should the invisible line that divides us from our American co-religionists lead us to forget their existence, and to ignore the splendid history of Congregationalism in New England, and throughout the United States? Is not Massachusetts, which has been called "the brain and heart of America," Congregational? And are we, a few hundred miles north and west of it, to hang our heads?

We need, it seems to me, to be awakened to the fact that the Congregational Churches of Canada are a fragment of a larger whole—part of a denomination which possesses numbers, learning and eloquence, a noble and pathetic history, and an assured future. Let who will apologize for Congregationalism, or think of it as weak and poor, so will not I. I am thankful for it, and proud of it. It has no need and no right to go with "bated breath and whispering humbleness" in the presence of any Church in the world. Our existence requires no apology; if it did, we should have no right to exist.

I cannot but think there would be wisdom in drawing closer the bonds of fellowship with the Congregational Unions and Associations of the other portion of the continent. I know they would be glad of it, and we, I think, if we knew our own interest, should be so too. We have all to gain and nothing to lose by greater fraternity with them. I am not now thinking chiefly about money; but if we require pecuniary help for our missions we are more likely to get it from our neighbours, whose country and conditions of work so nearly resemble our own, than from a people three thousand miles away, who do not care much for us, and know almost nothing about us—to whose imaginations Canada is little more than a great tract of land under the North Pole, which adds something to the physical bigness of the empire. The majority of Cana-

dians have no idea how little people in England think about them, excepting, of course, such as have personal friends relatives in the Dominion. We might as well look for help to the Pleiades or Charles's Wain as to the old country.

We are suffering from isolation, and fancy we are nothing in the world, because we have first fancied that we are nothing in Canada. The knowledge of what our churches are doing in other parts of the continent would greatly help us, by giving us the consciousness that we are marching in step with a vast army. Separate regiments are never strong. Even grains of gunpowder, when taken singly, are only black and insignificant; it is when gathered into heaps that they become formidable.

Why should not our Churches be represented in the National Council of Congregational Churches, which meets tri-annually? Why should we not get a meeting sometimes in Canada? I know of nothing but good to be expected from such an arrangement.

I do not agree with "Alumnus" that, even for our country places, we want a less educated ministry. No doubt, we want clearness and energy in the pulpit; but simplicity of teaching is not inconsistent with an elevated intellectual tone, and people love a minister all the better if they can look up to him. Our churches will be truly aggressive when they resolve that all they do shall be done thoroughly well. Let us look after the quality of our work, and the question of numbers will, as all experience shows, soon settle itself.

As I have objected to one denominational motto, I may perhaps be expected to suggest another. I am quite willing to do so—here it is:—"I will not fail thee nor forsake thee. Be strong, and of a good courage; for unto this people shalt thou divide, for an inheritance, the land."

I am, dear sir,

Yours very truly,

J. F. STEVENSON.

Montreal, February 15th, 1876.

THE COLLEGE LIBRARY.

To the Editor Canadian Independent.

MY DEAR BROTHER,—A circular was sent some time ago by me to all the graduates of the Congregational College, B. N. A., in the following terms:—"The library of our College is being inspected by direction of the Faculty. Its arrangement and catalogue are being renewed. Will you kindly fill out the annexed form with the particulars of all books belonging to the College, and now in your hands, or any one near you. This please do at once, and return the filled form to me by earliest possible mail. We learn that a number of the books are scattered over the country."

The form mentioned was a blank receipt for books taken from the library, promising their return or renewal within four weeks, under penalty of five cents per volume for each day of delay, and penalty of librarian's costs for repairs of all damages; the receipt declaring also that the receiver holds not over six volumes in all from the library.

The result of this circular was that five of our books were found to be in the hands of two graduates, and to have been in their hands many months; also that twenty-four of our graduates, mostly earlier ones, replied, saying they had no books belonging to us; that two gentlemen, one a graduate and one student, who did not complete his course, complain that they left books in the library for safe keeping for a time, and had never since been able to obtain them. Finally, the larger part of the graduates who answered took the trouble to express their approval of the Faculty's search for the books, some doing so in very strong terms, as follows:—One writes, "The Faculty should instruct the students in the ethics of common honesty, so that these books will not be found missing." Good for henceforth, but what of those whom we cannot now teach? Another writes:—"I am not aware when the practice of students taking away books began, but I decidedly disapprove of it. I was much surprised some 12 or 14 years ago, on visiting a student on vacation duty, to find that he had some 20 or 30, I should think, of the College library books in

his possession. I found afterwards it had become a practice with the students. I do not know of any that I can now name as having books in their possession belonging to the College; but I have an impression that I have occasionally seen them in somebody's library. I cannot recognise the justice of a man who will keep year after year what he knows belongs to another, especially when he knows where it belongs, and that it is wanted at home. This book affair brings all the ministry under suspicion. I wish somebody would write a caustic article. Never mind if it hurts. It requires severity. If any man, after all that has been said and talked of, still retains, * * he deserves a castigation. Ministers' morality, I am afraid, is not up to concert pitch, though, perhaps, not quite so low as others; in regard to this matter, * * I could almost blush for the cloth when I think of this." Is this caustic enough? These are only specimens.

But, further, 52 circulars were sent; but only 25 graduates have acknowledged the receipt of them. At least 20 graduates live within two days' reach of me by post. Have the circulars miscarried in all these cases? To most of these a second inquiry has been addressed, and others will be sent till answer comes, although we dislike to pay postage. Our second inquiry promised publication of this. We hope that no further publication will be necessary in any case. Please let each graduate who sees this answer at once, clearing himself if he have no books, and clearing himself if he have any. Non answerers are not clear. Will any one not a graduate of the College, who may have our books or know the whereabouts of any, please to inform us at once.

Faithfully,

ARCH'D DUFF, JR.
Library Committee of Faculty.

66 Cathcart St., Montreal.

News of the Churches.

KINCARDINE (TOWNSHIP). The Rev. Robert Mackay on leaving Sarnia, went by pre-arrangement to Kincardine, on the 29th of January, whence on the 6th of February, he writes thus:—

"MY DEAR SIR,—You will be pleased to hear that my last night at Sarnia was the best of all. It was a most remarkable meeting, the place was crowded to overflowing. Many were awakened and brought to Jesus.

I left for this place on Saturday morning, and arrived at my destination at 10 p.m.

As the people had not received the intimation of my coming, there was no prospect of having a service in the morning, and Mr. Bell suggested I should go along with them to the Presbyterian Church, about five miles distant, which I readily consented to do. Upon our

getting there, I was introduced to the Rev. John Stewart, the Pastor, who asked me to take the English service for him. He preached in Gaelic first. We had a very pleasant, and I trust profitable day. Mr. Stewart accompanied me to the Congregational Church in the evening, when we had a service in English and Gaelic.

I suppose you are aware that meetings have been held here for several weeks, with considerable success. The Rev. Mr. Stewart has given the Church here, valuable assistance in their destitution, advising them strongly to "keep together," and promising to give them all the assistance in his power,—which he did, as I have already stated, with much blessing.

The meetings were however given up ere I arrived, and the people look upon it

as a wonderful thing that I came at such a time. Doubtless it was the Lord's own time, as the results will clearly show. We have been during the past week, and are now in the midst of one of the greatest awakenings (considering the population,) it has ever been my privilege to take part in.

On Monday, Tuesday and Wednesday we had the meetings at the Presbyterian Church, with good results.

On Thursday, Friday and Saturday, they were held in the Congregational Church. Every night the church was crowded. Mr. Stewart assisted on each occasion, taking the burden of the Gaelic service, and I followed in English.

During the three nights a large number were awakened, and remained to be directed to the Saviour, among whom were grey-headed old men, broken down and in tears.

On Friday night there were as many as *forty* anxious, several of whom found rest after a hard struggle. On Saturday there must have been as many more anxious, fifteen of whom found peace in believing. From what you know of the general character of the people here, you will see at once, that the influence at work must be *very powerful*,—and so it is—for it is the Holy Spirit doing His own glorious, blessed, saving work, "taking of the things which are Christ's" and showing them to the hearers.

A church meeting was held on Friday morning. After preaching, the meeting was constituted in the usual manner. Thirty persons expressed their desire to join the fellowship of the church, most of whom are *young converts*, though some of them are advanced in years. Three of them—a young man and two young women,—applied for the ordinance of Christian Baptism.

Sabbath the 6th February was a *great day* here—a day never to be forgotten.

We met at eleven o'clock, and previous to the regular service I had a brief service in Gaelic. The Lord was with us in power. The church was crowded to excess. At first I had such an overwhelming sense of the presence of God, that I could scarcely go on, but after prayer I was strengthened to bear the measure of his presence that He was

pleased to vouchsafe. I was alone and yet not alone, for the Master himself was very near. After preaching, the ordinance of baptism was administered to six persons, and, afterwards above fifty persons commemorated the dying love of the Lord Jesus Christ. The largest number that ever did so before in the church was thirty, and generally only about eighteen or twenty. Many hearts were melted; it was indeed "a feast of fat things."

I never saw anything like the scene in the evening. By the time I got to the church I could only with difficulty make my way to the pulpit. The people came in crowds, and, after the isles and every available place was filled, about seventy people stood on the tops of the seats leaning against the walls, &c. Rev. Mr. Stewart came to our assistance although we did not expect him. A great many went away at the close of the first service, but the "after meeting" was full, a great many of those remaining being anxious. Many came to rest on Christ and went away rejoicing. Several young men came here and lingered about the house, thinking I could do something for them. Just like a boy at Sarnia, as I was leaving the Hall, at the close of my last meeting, who came up to me and said, "I want to be converted;" I said to him, "My dear boy, do you think I can convert you?" He said, "Yes." I said I could not, but told him the way, and got another Christian man to speak to him.

We took up a collection for the Missionary Society yesterday, which amounted to about \$23. I advocated the claims of the Society, and have been urging young men to give themselves to the service of Christ.

We are to hold the meetings alternately this week in the Presbyterian and Congregational Churches. I was to have gone to Guelph on Saturday for a week, but I have written Brother Manchee, that I feel it is my duty rather to remain here over the Sabbath, and till the end of the week, when I return to Kingston."

On the 9th February, Mr. Mackay wrote again; "You will be pleased to learn that the work is progressing. It

was a most extraordinary crush last night. There were people present, who had come above 20 miles. The "after meeting" was so crowded that we had considerable difficulty in arranging, so to be able to deal with the anxious enquirers, of whom there were *above sixty*.

The Lord was present in great power, and many were enabled to rejoice in a newly found Saviour.

It was after 11 o'clock ere we left the Church. Many would have stayed all night."

On the 12th February, the Rev. Mr. Reikie went up to Mr. Mackay's assistance, and remained till the 28th, labouring every night. He has just returned, and fully confirms all that Mr. Mackay has said in regard to the greatness of the work. He reports *one hundred and ninety-seven cases of hopeful conversion*, besides a number of other cases in which there is reason for believing that the same blessed result has been attained. Of these, fifty-seven sat down for the first time at the Lord's table on Sabbath last, (February 27th), and many more are applying for membership. About one hundred will unite with other Churches in the neighbourhood. What hath God wrought! Oh for a good minister of Jesus Christ to go among them, and build them up in Him!

SARNIA.—The special services spoken of in our January number, as in progress in Sarnia, in connection with the labours of Rev. Mr. Mackay and Mr. Crombie, have been continued ever since, and with very blessed results. The pastor, Mr. Claris, writes, under date of February 23rd:

"The meetings are still going on in the Town Hall, and I believe souls are being saved every night. I have enjoyed the work very much. We have received eight into the church this year, and fourteen more have applied for admission. Many are also uniting with the other churches. We expect many more next month."

Yours truly,

W. H. A. CLARIS.

VESPERA.—Forty-six persons were recently admitted to the little church in Vespra, thereby increasing the membership about fourfold. More will doubtless follow.

MIDDLEVILLE.—At last accounts ninety persons had been received into Middleville Church, as the fruits of the recent revival. We have not heard the results at Hopetown and Rosetta.

BRANTFORD EMMANUEL CHURCH.—INSTALLATION OF THE REV. J. ALLWORTH, M. A.—Tuesday afternoon, February 1st, the Rev. John Allworth, M. A., was publicly recognized as the pastor of Emmanuel Congregational Church in this town. The services were conducted in the church erected several years ago on the corner of Wellington and Queen Streets, for the use of the Adventist congregation, and recently purchased of them for the use of the new congregation.

The Rev. J. Wood, of Toronto, presided, and after announcing a hymn, called on the Rev. Dr. Cochrane to read the scriptures, and the Rev. T. Lowry to lead in prayer.

The Rev. W. H. Allworth, of Paris, then preached on the constitution of a Christian Church, from 1 Tim. iii. 15, "The house of God, which is the Church of the living God, the pillar and ground of the truth." After which Mr. Wood asked the church to signify, by rising, whether they had invited Mr. Allworth to become their pastor, which they did by an unanimous vote. Mr. Allworth was also asked to signify his acceptance of it, which he did.

Mr. Wood then offered the prayer of installation, and commended the church and its pastor to God and to the word of His grace.

The Rev. Mr. Williamson, of the M. E. Church, spoke a few kindly words of welcome to the new minister, on behalf of the churches and ministers of the town, and the Rev. W. Hay, of Scotland, addressed the pastor from the 2nd verse of the 20th chapter of St. Luke.

At the suggestion of the brethren present, the Rev. Mr. Wood postponed his address to the people until the evening, and the afternoon's service was

brought to a close by a hymn and the benediction.

The soiree in the evening formed a most pleasing feature in the installation services. Notwithstanding the very unfavourable condition of the weather and of the streets, the house was quite full, and every one seemed thoroughly to enjoy the exercises.

The ladies had provided a bountiful repast of the most *recherché* description, and after it had been discussed to the satisfaction of all, the Rev. Mr. Allworth, of Paris, was called to the chair. A very excellent choir, assisted by friends from the Methodist and Baptist churches, discoursed sweet music during the evening, and addresses were delivered by the Rev. Messrs. Wood, Lowry, Hay, and Dr. Cochrane, on subjects suitable to the occasion. Charles Whitlaw, *Esq.*, of Paris, also added a few words of hearty congratulation, after which the services were brought to a close by the doxology and benediction. Proceeds about \$50.

LISTOWEL.—Mr. G. S. Climie writes: "Our cause is steadily progressing, and our numbers increasing. The membership on the Church roll is now 70, and the attendance is so increased that we have made an alteration in our seats to accommodate say 40 more hearers.

"The interest in spiritual matters is steadily growing, but we need quickening to bring souls to decision. Oh! for a baptism of the Holy Spirit, to bring God's people more earnestly together in prayer for 'the help of the Lord against the mighty.'

"We have concluded a contract for the erection and finishing of a new brick church, 60 x 40, with porch 12 x 22, to be ready for opening by the 1st September next, or perhaps sooner. It will cost, besides arrangements for lighting and heating, \$3,280. If you can only put us on a plan to raise money to pay for it, you will confer a great favour on us."

GUELPH.—The annual meeting of the Guelph Congregational Church was held on the 29th Jan., when there was a full attendance of the members of both the Church and congregation. Tea was

provided by the ladies at 6.30 P.M., after which a pleasant season of social fellowship was enjoyed prior to the reception of the reports of finance and Church work for the year. At 8 o'clock, the pastor, the Rev. William Manchee, called the meeting to order, and a short time was spent in devotional exercises. Afterwards Mr. Arms, as Treasurer of the Church, reported that the amount of money raised by the congregation during 1875 was:

For current expenses.....	\$1437 68
" Church debt and interest.	188 75
" Congregational Mis. Soc.	61 61
" Widow and Orphans Fund, and Union Expenses..	21 06
" Con. College of B.N.A....	39 38
" Indian Mission.....	24 00
Total.....	\$1772 48

He stated that sufficient had been raised to cover the year's needs and provide a balance of about \$20 with which to begin the new year, the expenditure for the year being (with the amounts paid over to the several denominational Societies) \$1750.

He also reported the receipt of \$118 53 from after-tea Socials held during the winter for the "Church Improvement Fund"—which amount was handed over by vote of the meeting to the Committee of Church Debt.

Mr. F. S. Lawrence, Sunday School Secretary, reported that the school had never been in so prosperous a state as at the present time. The attendance has been steadily increasing throughout the year, and this year has not suffered the usual decline during the summer months. The room is now filled to its utmost capacity; indeed it is too full for the proper division of the classes—and space between each. The statistics were:

Number on the roll.....	208
Teachers and Officers.....	17
Average attendance.....	140
Aggregate attendance for year.....	7006
Largest attendance.....	160
Smallest do.....	107
Scholars added to Church.....	2
Deaths.....	1

He further reported the receipt of

\$72 05 to meet an expenditure of \$62 57 for books and papers for distribution among the children during the year.

The Pastor reported that the numbers on the Church Roll, January 1875, was 144
Additions during the year..... 23

Total..... 167

Losses by dismissal, deaths, &c.... 23

The Church Roll, January, 1876... 144

He also referred to the satisfactory condition of the "Pastor's Bible Class," which had increased both in the number in attendance and interest of the meeting. There were 65 names on the roll of attendance, and a regular gathering every Monday of about 40. The condition of the regular weekly prayer meeting affords matter of great encouragement, there being an average attendance for the year of 64.

At the close of the reports, the meeting, which throughout was characterized by the heartiest good feeling, was brought to an end by devotional exercises.

ST. CATHARINES.—The social given by the ladies of the Congregational Church on Monday evening, 21st ult, was a very successful affair, the spacious edifice being crowded. The refreshments furnished by the ladies were of the most appetizing kind, and were deservedly praised by those who had the good fortune to partake of their bounty. The dissolving views were very fine, many local celebrities being exhibited, including Dr. Clarke, Mr. Rykert, Mr. Miller, Mr. McCarthy, Mr. Currie, and others.

YORKVILLE.—Since the last issue of the CANADIAN INDEPENDENT, regular Sabbath morning services have been established, conducted chiefly by Mr. Hague. The quickening and edifying influences of the Holy Spirit have been manifested at these gatherings. Such is the testimony of the brethren whose privilege it has been to attend them. The evening services are carried on with increasing evidences of the Divine blessing. Brethren H. J. Clark, G. Hague, W. Revell,

S. E. Roberts and H. L. Thompson take the service in succession. This arrangement is to continue until the opening of the new church. God has put it into the hearts of His servants to look for the conversion of souls, and a renewed consecration of His people, at the dedication services next month. The Sabbath school is being blessed with new scholars every week. The self-denying labours of Mr. E. Bach, who canvasses from door to door on Sabbath afternoons, have been owned of God. The hearts of superintendent and teachers have been greatly cheered, and they cease not to pray for the salvation of the children. Mr. W. W. Copp and Mr. H. J. Clark, of the "Northern" church, have presented the school with a valuable selection of 150 books for the library. The appearance of the school-room is specially attractive—the inscription "Suffer little children to come unto Me," gratuitously painted by Mr. W. Elliott, at the northern extremity of the room, and the mottoes, executed and presented by Mr. S. E. Roberts, are both appropriate and artistic. A Young People's Association has been started, having for its object the "mutual improvement, upon Christian principles, of its members." Mr. Geo. Scott is its President, and Mr. C. Clark, Secretary. A constitution has been decided upon, and regular Friday evening meetings have been commenced.

HOWICK.—A soiree in connection with the First Congregational Church, Howick, was given on Monday, the 7th Feb., by the members of the Bible class. Miss Hattie E. Gray kindly came down from Paisley to train some of our young people to sing for the occasion. Suitable addresses were given by Mr. G. C. Wright, the Rev. Messrs. Gray, Hough and Blain. The church was crowded, and as the result about fifty dollars were handed to the Treasurer to liquidate debts contracted for painting and improving the church, and otherwise. All our friends will be glad to hear that the prospects of this church are brightening. We formed a Bible class last summer, which now numbers thirty young men and women. The prayer meetings are well attended, and several of our young peo-

ple have believed on the Lord Jesus Christ, to the saving of their souls, and have joined the Church. At our last church meeting three persons were received into fellowship with us. We are preparing to put up a new driving shed in the spring. M. S. G.

ALBION.—On Thursday evening, the 17th ult., a large number of friends, within the village and out of it, assembled at the residence of the Rev. J. Wheeler, Congregational minister at Bolton, bringing with them loaded baskets. Every room in the house was filled with visitors, young and old, who went for having a merry time. Several tables bearing the luxuries provided were set out, and each filled in succession by portions of the company, and we understand a considerable surplus remained to be stored away by Mrs. W., and used at her convenience. While some were at the table, others were amusing themselves with music, and in various ways. After tea as many as could assembled in one room where the chief event of the evening's programme was to take place. After a few remarks as to the enjoyment of the evening, and the universal feeling of friendship for Mr. Wheeler, as evinced by old and young throughout the neighbourhood, Miss Norton came forward and presented Mr. W. with a purse of \$87 50, collected by herself and Mrs. Starrat from the people of the village and many outside the village. Mr. Wheeler delivered a short address, and the proceedings closed with prayer.

MARKHAM CONGREGATIONAL SABBATH SCHOOL.—The anniversary of this school was held January 22nd in the Congregational Church, Markham. The attendance of young people was large, but the parents of the children did not put in their appearance as might have been expected. Addresses were delivered by the Superintendent of the School, Mr. H. R. Wales; by the late secretary, Mr. Geo. Robinson; and the pastor, the Rev. Mr. Bulman. A number of suitable pieces of music were sung in a very creditable manner. Miss Emma Wales presided at the instrument. This school was established many years ago, when schools were few and far between, and

it has been a source of good to hundreds of young people. In it they have been taught the way to be happy in the love of the Saviour. Not a few have joined the church at various times, and each in turn has gone into the world to do battle with sin and Satan, and to build an honourable position among men. Other churches have also been strengthened by accession to them from the church and school here. This institution is as efficient as ever at present, well supplied with officers and teachers. The library is filled with the best of books, and they are continually circulating among the families of the children attending the school. We begin the year, therefore, with a good degree of hope with regard to the future.—*Com.*

GRAND SOCIAL.—One of the most pleasing and best attended socials ever congregated in Markham Village, was held on Friday evening, the 28th January, at Mr. H. H. Wales' residence. Notwithstanding the bad state of the roads there were fully 140 present. The proceeds amounted to the handsome sum of \$40, which will be applied to the Congregational Church Fund.

COLD SPRINGS.—The Rev. James Howell has tendered his resignation as pastor of this church, and a proposal is made to unite Cold Springs with Cobourg under one pastoral charge. Mr. Howell leaves Cold Springs almost immediately, but for the present churches may communicate with him there.

COWANSVILLE.—The Rev. C. P. Watson has resigned his charge, to take effect April 30th, and his resignation has been accepted. The *Observer* says, "It is not yet known who is to be his successor, but it is earnestly hoped that a man will be chosen who will give as general satisfaction, although such a one may be difficult to find."

ST. JOHN, N. B.—The Rev. Charles B. Woodcock, of New York city, a graduate of Heidelberg University, in Germany, and subsequently of Bangor Theological Seminary, has accepted an invitation to supply the pulpit of the Congregational Church, St. John, until

the 1st of May. Mr. Woodcock returned to St. John in January,

The church in St. John spent considerable money in the fitting up of the school-room during the past year, and recently the school-room has been repainted.

While our correspondent writes to us, the Sabbath services are held in the school-room, while the walls and ceiling of the church are being repainted. Other improvements in the church building are contemplated.

MANCHESTER, N. S.—The pastor, Mr. Whitman, writes Feb. 21st, 1876: "The repairs of our church were brought to such a state of completion, that we were able to reopen it for Divine Service on the first Sabbath of the new year. I expected the assistance of the Rev. W. Peacock, of Margaree, but previous arrangements prevented him from being with us. I preached in the morning from Ps. xxvi. 8, and in the evening from Rom. vi. 16. The Rev. J. Shepherdson was present in the evening, and took part in the services. The church was well filled at both services.

"The congregation being requested to bring a voluntary offering to the Lord for the repairing of His house, responded with a contribution of \$16. The church will seat 200, and the sittings are free.

"It is a cause of joy to our friends that this old church, which was built upwards of 60 years ago, has been saved to the denomination. Brethren, pray for us, that it may be in the latter days, as in the former, the birth-place of many souls."

CENTRAL ASSOCIATION.—The Central (Ontario) Association met in the Bond St. Church, Toronto, on Thursday, 27th January. A very small number of ministers and delegates were present. If the churches would but take more interest in the meetings and work of the Association, much could be done by its means. Rev. T. M. Reikie was elected chairman. Rev. J. A. R. Dickson read an excellent paper on "Jesus and the Resurrection." Rev. J. Salmon, who was present as a visitor, preached in the evening, on the call of Zaccheus, Luke xix. 5, 6.

On Friday, 28th, forenoon and afternoon sessions were held. Some names were dropped from the roll, in consequence of removals and change of ecclesiastical relationship; and Rev. H. J. Colwell was admitted to membership. Each pastor and delegate present gave some account of the state of religion in his own field. These were found to be very interesting. The subject of "Sanctification, as taught in the Scriptures," occupied the chief part of the afternoon session; treated in a conversational manner. In order to revive the interest formerly felt in the meetings of the Association, it was thought advisable to have a spring meeting in addition to the usual autumn and winter meetings. At the invitation of Rev. J. Unsworth, it was decided to meet in Georgetown, on Tuesday, 4th of April. It is hoped the churches in the district will take notice, and all send delegates with their ministers. Mr. Dickson will preach, and the following essays will be read:—"What should be done by our churches with a view to their growth?" by Mr. Reikie; "The duty and advantages of attendance on public worship, and on ordinances," by Mr. Day; "The Pastor in the household," by Mr. Smith; "Prayer," by Mr. Colwell; "Our duty with respect to denominational objects," by Mr. Wood; "Confirmation of the Scripture from the monuments," by Mr. Dickson. Brethren expecting to be at Georgetown 4th and 5th of April, will notify Rev. Joseph Unsworth, pastor there, at least a week beforehand.

W. W. S.

MISSIONARY MEETINGS—MIDDLE DISTRICT—MARKHAM AND UNIONVILLE.—The missionary meetings of this active body, held at Unionville and Markham recently have been quite a success. The deputation—the Revs. J. A. R. Dickson, of Toronto, and W. W. Smith, of Pine Grove—attended and delivered excellent speeches on the subject of Missions. Mr. Ira White, J. P., occupied the chair at Unionville, and the Rev. R. Bulman, the Pastor, at Markham. The Revs. Mr. Campbell, Wesleyan, and Mr. Carmichael, Presbyterian, rendered good service—the former at Unionville,

and the latter at Markham. The total amount collected is considerably more than last year, and, besides, a healthy impetus has been given to the cause of Missions.—*Economist*.

MISSIONARY MEETINGS: EASTERN DISTRICT.—No arrangement having been made for holding missionary meetings in the Eastern District, the writer, at the request of the District Secretary, left home on Friday evening, February 11th, and spent the Sabbath at Athol and Martintown. The day proved unfavourable, but still a good congregation assembled at Athol, and a still better one at Martintown, to listen to the word preached. The distance between the two places (14 miles) makes Mr. Macalium's work very laborious.

The Missionary meeting on Monday evening at Martintown was well attended. Mr. P. Christie occupied the chair, and the pastor and the writer addressed the friends present. Collection \$26, being an advance of 50 per cent. on last year.

Next day we drove nearly 40 miles, in the face of a blinding storm of snow and hail, to Vankleek Hill, which we reached with great difficulty, having once had to take the horse from the sleigh, and drag the sleigh along till we got through the drift. The meeting under these circumstances was small, but very spirited and effective, with excellent singing under the leadership of Mr. Wm. McKillican Jr. J. P. Wells, Esq., the father of the Speaker of the Ontario Legislature, occupied the chair, and hospitably entertained the deputation. Collections not yet completed, but will be fully up to last year.

Mr. Wells kindly sent us over to Hawkesbury with a pair of good horses, and excellent driver, the next afternoon. Friends were doubtful about our getting through, but we managed it at last, and had an interesting meeting. Some of the people there are intensely in earnest about getting a minister, and we doubt not the Lord will hear their prayer. He always does hear "the effectual fervent prayer" of those who really cry to Him.

We did purpose going on to St. Andrews the next morning, though no appointment was sent forward, but the storm prevented us going further.

Friday evening we had an excellent

meeting at Athol church. The interest was seen in the voluntary offerings which were brought up to the table at its close, amounting to \$41—\$10 more than last year. We are glad to hear that Athol is arising to build. They need a new house of worship badly, and would have had one, doubtless, before now but for having had to *rebuild* their parsonage.

On Saturday, Mr. A. McDougall kindly drove the writer to Cornwall (25 miles), where we took train for Ottawa, which we reached about 4 p.m.

There was a fair attendance on Sabbath morning, and a good audience at night, while we sought to present the claims of the Society. The pastor, Mr. Sanderson, has been much tried of late, by the busy efforts of a certain sect much given to proselytizing, especially in time of revival, and he has also lost a number of families by removal from the city.

The meeting on Monday evening was small, as it seems it always is in cities. The collections, however, will probably not be behind those of last year. When at the Sabbath-school, in the afternoon, the children presented to the writer a nice little address, bringing \$20 for the Missionary Society, and asking that their beloved Superintendent, Mr. Jarvis, might be made a life-member thereby.

Our last meeting was at Belleville, on Tuesday evening. The audience was small, but the people seemed interested. Collections not yet complete. The church much needs a pastor. May the Lord soon send them one.

J. WOOD.

OUR INDIAN MISSIONS.—Mr. John L. Lister, our missionary to the Indians, is so far meeting with much encouragement in collecting for the mission, notwithstanding the depression of the times. He has visited Speedside, Garafraxa, Fergus, Elora, Guelph and Georgetown, and has had excellent meetings in some places, especially where he had with him the worthy native pastor of the church at French Bay, Mr. Walker. Mr. Lister is now on a tour through the churches at Galt, Paris, Brantford, Scotland, Embro, Hamilton, St. Catharines, London, Southwold, Warwick, Sarnia, Stratford, Listowel, &c., where we believe he will be well received.

RAID.—A posse of ladies, amid snow and sleet, made a raid upon the family of the Rev. Mr. Bulman, Congregational minister, Markham, on Saturday evening last. The ladies carried with them well stored baskets, and before the minister and his lady could recover from their surprise, had the table groaning

under a large supply of the delicacies of the season, of which all joined in partaking. The feast being over, Mrs. Bulman was made the recipient of a present from the ladies, and Mr. H. R. Wales delivered their address, to which Mrs. Bulman, in bewilderment, replied. The surprise was genuine and complete.

Official.

MONTREAL, 23rd Feb., 1876.

CONGREGATIONAL PROVIDENT FUND.—

Received since last announcement,

From a Beneficiary—Mrs. McGregor, Listowel	\$1 00
And from Rev. W. Clarke, account of collections for Retired Pastors' Fund.....	33 25
From Bond St. Church, Toronto, Benevolent Fund.....	75 00

J. C. BARTON,
Treasurer.

I would beg to impress upon beneficiary members that their premiums fell due 1st January, and if not paid during the month of March, they will be subject to a fine of \$1, which will be exacted.

I cannot undertake to serve each member with a notice; there is no provision for such service, and it should not be required

J. C. B.

PASTORS' RETIRING FUND.—The subscribers to the Pastors' Retiring Fund will please take notice that I have resigned its collecting agency, and, therefore, all subscriptions from this date

must be sent to the Treasurer, J. C. Barton, Esq., Bleury Street, Montreal.

WM. CLARKE.

Dresden, Ont., Feb. 29th, 1876.

LABRADOR MISSION.—The following sums have been received on behalf of the Labrador Mission:—

Bond St. S. School, Toronto.....	\$8 68
From S. School Con. Church.....	6 00
Zion Church S. School, Montreal	20 00
Milton, Nova Scotia, proceeds of lecture by Rev. S. T. Gibbs ...	9 00
Fergus S. S	4 00
Friend per Mrs. Wilkes.....	40 00
2nd Presbyterian Church S. Class	25 00
(U. S. currency).	
Miss Dickinson Sherbrooke	1 00
Mrs. Duff	5 00

WESTERN ASSOCIATION.—The next meeting of the "Guelph Section" will be held at Turnberry, on March 14th and 15th.

WILLIAM MANCHEE,
Sec. Treas.

Obituary.

MRS. MARGARET A. WOODROW.

Margaret A., the beloved wife of Mr. James Woodrow, of the Congregational Church, St. John, N.B., died of heart disease on Sunday morning, the 22nd January. Deceased was born in Sunbury County, New Brunswick, in 1838. Early in life she became a subject of Divine grace, and at the age of 14 years united with the Wesleyan Church, Sheffield. Some years after her marriage she united with the Congregational Church in St. John. For some years past she was poorly in health at times, having become subject to heart disease.

Mrs. Woodrow took a warm interest in the welfare of the Congregational Church in St. John, and as far as her health would permit devoted some of her time to duties in connection therewith. Her religious experience, however, was of an unassuming type, and she always shrank from prominence.

During the past summer her health appeared to improve, but in September she became ill about the time of Mr. Woodrow's return from the meeting of the Congregational Union of Nova Scotia and New Brunswick. She again rallied, but took ill in December. During her illness her mind dwelt much on religious thoughts, and when her mind wandered, she took special pleasure in repeating portions of the hymn, "Jesus, lover of my soul."

Although her husband and friends had no hope of her permanent recovery, her death came at a time when it was unexpected, and when she was supposed to be in no immediate danger. She leaves a record behind her of one who lived a life of quiet earnestness and of unassuming piety.

MISS MARY WARD POWIS.

We deeply regret to learn from the Rev. H. D. Powis, of Quebec, of the death of his eldest daughter, Miss Mary Ward Powis, who "fell asleep in Christ Jesus on the morning of Wednesday, the 16th of February, beloved by all who knew her. She was the grandchild

of Rev. Henry Powis, of Wintonington Mount, Norwich, England, and of the late Rev. William Ward, A. M., of Queen's College, Cambridge, England. She died as she had lived, an humble and consistent follower of the Lord Jesus.

We keenly feel our loss; but we can bow our heads in submission and try to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

MRS. DUNCAN CAMPBELL.

On the 22nd day of December, Mrs. Campbell, wife of Mr. Duncan Campbell, of Warwick, passed to her rest in the presence of the Lord.

Mrs. Campbell was the youngest daughter of the late deacon Enoch Thomas, who was one of the pioneers of Congregationalism in Warwick—a man to whose zeal in the service of Christ the Church in Warwick owes a large debt of gratitude.

Mrs. Campbell was brought to a knowledge of the truth in early life; in her last days she experienced much of the peace and joy of the gospel. It was my privilege to be with her during the last hours of her life. I have rarely seen a saint passing away from earth with more ardent longings for the presence of the Master. She frequently prayed, "Come Lord Jesus; come quickly."

A large circle of her relations were with her. She asked them to sing with her the hymn beginning:

"One there is above all others,
Oh! how He loves!"

She frequently spoke of the nearness and preciousness of the Saviour. A few moments before she died she said quietly, "I am going now," and without a doubt or a struggle she passed peacefully away, like a golden-tinted cloud floating out upon the glory of an evening sky.

She leaves two sons and a daughter to lament with their father her early death.

R. H.

Forest, Feb. 17th, 1876.

Home and School.

FOLLOW THOU ME.

BY THEODORE L. CUYLER, D. D.

What a motto for every-day use our dear Master gave us all when He said to Peter: "What is that to thee? Follow thou me!" It fits so many cases. Here, for example, is an obscure, hardworking pastor, who reads in his religious journal of the wonderful successes of a Moody or a Spurgeon: how one of them preaches every Sunday to six or seven thousand auditors, and how the other is blessed to the conversion of several thousands of souls in a single year. He throws down the paper in a sort of envious despair, and feels that he is an absolute nobody in the vineyard of Christ. "What is that to thee?" whispers the Shepherd's voice. "Follow thou me!" Ashamed of himself, the humble country parson turns to his Bible and his unfinished sermon again, determined that he will do his little *best*, even though his name never figures in the bulletins. If the Master smiles on him, it is enough. To save even one soul is reward for a lifetime's toil.

How often a self-distrustful Christian tries to excuse himself from active labours in the Church or Sunday-school with the stereotyped apology: "If I was gifted like A or B, I would be as active as they are in teaching or in public prayer or speech." Friend, the way to attain to larger gifts is to employ the gifts you have. Give Jesus thy one talent, and then He may trust thee with two. If you cannot speak glibly in a prayer-meeting, then stammer out your heart's thanks in the best fashion you can. It may be that your few broken words may accomplish more than another man's fluent harangue. I had an old disciple once in my church I would rather hear stutter out ten sentences than hear some others expatiate for an hour. He was a man who lived in "close groups" with Jesus. If you have no brilliant or thrilling experience to relate in the social meeting, then tell the honest story of how you do feel and what you are striving after. It is always a satisfaction to hear a man speak the *truth*. Christ

judges His servants according to what they have; never according to what they have not.

There is a gentle rebuke, too, of our murmuring discontent in those words of our Lord. Perhaps some poverty-stricken brother who reads this paragraph has an uprising of the old Adam in him every time he goes to church. He sees Judge A. drive up in his fine carriage, or Elder B. come in with his richly-dressed wife and daughters, and mutters to himself: "How is it that other people get up in the world so, while I can hardly keep a coarse coat on my back?" What is all that to thee, brother? Follow thou Him who had not where to lay His weary head. If thou art not rich, thou hast not the temptations of wealth, and never will be called to give account of a large stewardship. It is hard to be poor; it is hard to fall behind in life's race and see others pull up triumphantly to the goal; it is hard to lose our only wee lamb, while our neighbour has his table crowded with a group of rosy-cheeked children; it is hard to drink the bitter cup of disappointment. But methinks the Elder Brother draws up very close to such, and puts the arm of his love about them, and says very sweetly: "What is all this to thee, my child? Thou art mine. If mine, then an heir of heaven's glory. Where I am thou shalt be. Let not thy heart be troubled. Whom I love I chasten. What is this poverty, or failure, or bereavement to thee? *Follow thou me*, and thou shalt have treasure in heaven. If thy feet are sore, follow me, and the green pastures will be all the softer by and by. If thy cross is heavy, let me share it with thee."

"Patience, my child. Thy Saviour's feet were worn,
Thy Saviour's heart and hands were weary here;
His garments stained and travel-worn and old,
His vision blinded with the pitying tear."

Shall the disciple be above his Master, or the servant expect to be above his Lord?—*N. Y. Independent.*