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"POWER TO LET." A PARABLE OF HELPFUL GRACE.

BY REV. W. WILLIAMS, SHEFFIELD, N. B.

The Gospel of the Grace of God is placed before men in three aspects. In the first of these it appears as Redemptive Grace: the grace of free favour which bought back men from the curse of a useless life, and from spiritual death and ruin, with the payment, so to speak, of the service and death of God's Son, incarnate for the purposes of human redemption. There is again the aspect of Sanctifying or Transforming Grace, by which the human spirit is changed into the image of Christ by the workings of the Spirit of the Lord, and thus is made "meet for the inheritance of the saints in light." Between these, which may be regarded as the Alpha and the Omega of the Christian life, there is presented in the Scriptures another aspect of divine grace which covers all that lies between these points, and which shows the way in which Redeeming Grace becomes operative in the case of individual men, and prepares the way for its final manifestation as Transforming Grace. The term "grace" now becomes modified. Retaining the idea of free favour, it appears as that favour in action. Free grace still, it is now Helpful Grace, and so adapted to the conditions of our race as to be available whenever the demand for its exercise shall arise. It is "grace to help in time of need;" and it is obtained by the confident approach of the soul to God as the Giver of grace. That is the divine posture towards weak and needy men. The throne of majesty and moral perfection becomes a throne of grace. The bench of justice is a mercy-seat. By virtue of the atonement made to the law, free favour can be shown to sinners who seek it. By virtue of the price paid into Heaven's chancery, rich and sufficient assistance awaits the application of the needy and the weak. See, encouraged by the promises of God, a sinner coming to the throne of grace. It is a mercy-seat upon an ark. The ark contains the holy and unchanging law of God; but that is covered by the mercy-seat. That cover appears stained and spotted with the blood of the atoning Lamb of God; and, at the sight, the trembling soul is encouraged to a holy boldness.

"That rich atoning blood
Which sprinkled round I see,
Provides for those who come to God
An all-prevailing plea."

The Judge, looking upon the law, sees before Him the evidences of its perfect satisfaction. For a sinner drawing near to God through Christ, the law is mute. Demands are changed to dispensations: duty finds discharge: the debtor finds bounty awaiting him: the hitherto unfaithful and unprofitable servant finds grace to help him in his times of need.

Listen now to a Parable of Helpful Grace. Passing through the streets of the large manufacturing cities of England, placards frequently meet the eye, bearing

the words "Power to Let," and referring to places where this offered power is to be obtained. Such a place is probably a block of plain buildings divided into rooms and workshops of various size and circumstance. But whatever these rooms may differ in, they are all alike in one thing. Running across near the ceiling is a slender iron shaft to which one or more wheels are attached. Shaft and wheels are constantly revolving, and in one direction. Moved by some hidden force, the shaft continues to turn, with its attached wheels, from early morning till "the night cometh when no man can work." This is the "power" referred to. Obtaining, by payment, a right to use it, the workman may come in boldly, bringing with him some lesser mechanism which is more peculiarly his own. It may be a lathe, or it may be a loom. It may be a sewing-machine, or an apparatus for cutting and stamping metal. Whatever it is, it is brought into the place of power, silent and inoperative. All its parts are adapted to the performance of the desired work, yet the unaided strength of the workman can move the mechanism but slowly and ineffectively.

But now watch the man as he proceeds to make use of the power to which he has obtained a right. Taking a belt which hangs idly by his machine, he lifts it in his hands, and circles with it the revolving wheel attached to the revolving shaft. And straightway all is changed. The power of the shaft is communicated to the personal mechanism, and, lo! it is all in motion. Wheels revolve, cogs are interlocked, vertical and horizontal movements reciprocally interchange, and, as if instinct with a new and mighty force, the lathe or the loom or the press stands ready to fulfil its function.

What is the secret of the change? *Instrumentally*, it is in the belt which has laid hold of the mystic power of the revolving shaft: but, looking behind means and instruments for the moving force, we find it in the fact that, somewhere, out of the sight and out of the reach of the man who seeks to use it, altogether uncontrolled by him, there is a mighty engine generating and dispensing a subtle and mysterious force which, setting huge wheels in motion, communicates motive power to the shafts which run through all parts of the building, and which revolve in every room. May we not say, humbly learning of Him who is the Great Teacher of all others, that *the kingdom of heaven is like unto a man who brings the little machinery of his own life and nature into a receptive connection with the mighty power of God, that he may have help in time of need?* For such is Divine grace as it appears in the gospel. It offers and provides assistance for human weakness in regard to the necessities of the Christian life. Men who realize these needs, and who recognize the source of strength, may draw near to God, and, using the privilege He gives, may believingly attach themselves to the Divine power, and begin their life-work. That work is well stated by the Apostle Paul. He says, "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Thus to live is the work set before every one who hears the gospel. The union of the divine and the human is clearly shown. Man is to serve God; but to do it acceptably, he must have Divine grace or power. Such is the force of the parable just related. The engine, mighty as it is, will not do the work of the man by itself. He must bring to the work of his life the mechanism and powers of his life, whatever they are. They may be great or small. Many and varied faculties may make up the human machinery, or they may be few and simple. And these faculties may be operated by a more or less powerful human volition. But that motive power, at its best, is inadequate to the work. The will of man is enfeebled and corrupted. It needs stimulating and strengthening. And herein lies the necessary defect of the parable. It falls short of the fulness of divine grace. Could we represent the revolving shaft drawing near to the man as the man drew near to it—could we picture it reaching down to him as he reached up, and extending a mighty hand to help his feeble fingers, as he strove to make his attachment—could we show the love which induced the invitations, and the royal liberality of the terms, the picture might be more complete. But as every parable fails to show all points, even so must this.

Sometimes the metaphor must be changed, sometimes it must be laid down. Still it will remain true, that in its leading features the figure employed may help us to understand the workings of divine grace in connection with the mechanism of the human mind. Men must be co-workers with God. We may not fold our hands and sit helplessly for God to do *our* work; but must, in humble believing boldness, draw near to God that His almighty strength may work in and through our human weakness. And it is this which is meant when it is said that men, realizing their need, may come to the divine strength, and make their attachment, and so begin their life-work. And from that point they may proceed with their work, and have it all stimulated and influenced with the same power, so that (according to the beautiful formula) "all their works may be begun, continued, and ended" in God.

The gospel of the grace of God is a gospel of Helpful Grace, in which God furnishes the motive power which his child may use to shape and mould his character; to turn off its excrescences and roughnesses; and to bring up the beauties of its grain, and fit it for use and adornment in the great house of God. By it human perversity may be overcome; devilish ingenuity thwarted; man, working diligently, may use up the materials which God gives him to work upon in his life; and may do it so that himself shall live, and so that in his life and by his work he may be "to the praise of the glory of His grace." Is there not a wonderful dignity put upon men as the sons of God in such a gospel of Helpful Grace? That grace is shown us as not designed to supersede the exercise of the faculties we possess, but to assist and develop them. Thus, even in the matter of individual progress, the elaboration of our own character for eternity, we are called on to work out our own salvation, even while we tremblingly remember that we are doing it by a power divinely communicated.

Yet it is well to see how little we can do, even in doing all we can. Thus, as we have seen, the power itself is God's: the energy divine. *But the individual mechanism which we bring to place in connection with this energy, is also God's.* He made it; designed its parts for their separate uses, and combined them for their common purpose. The faculty of comparison and judgment, feeling, memory, will, are all his handiwork, and his free gift to man. If we can see the force of the argument that a sinful course must result in moral death and ruin; and that Christ has suffered in our stead to take away from us the consequences of our sin, and to rehabilitate us with the power of an endless life, it is because God has created in us this mental faculty. If this argument causes us to fear, and yet kindles a hope within us, and if, by-and-by, our hearts glow with love to God for His goodness in Christ, it is because our nature, as made by Him, was capable of being moved and swayed by divine arguments and appeals, enforced by the warmth and sympathy of the Divine Spirit. Man takes not from God's glory when, with his powers enfeebled and debased by sin, he draws nigh to the throne of grace, that he "may obtain mercy, and find grace to help in time of need." It should be no obstacle to the reception of the truths advanced, that there is a mystery in them still. Like the engine which sets the shaft in motion, divine grace is a power out of sight. We can see it only in its effects. In this respect it is, as our Lord taught, like the wind. We hear the sound; we see the motion of the trees, the ripple of the wave, and the boats with swelling sails careering through the deep. It is needless that we should know more. We know enough to utilize the mighty force, and that suffices. In many respects, perhaps in all, while under *grace*, we are still under *law*. Law reigns, even in the spiritual domain. Order obtains in the new creation no less than in the old. God's miracles of grace are the result of adequate forces, rightly employed. The outcome of merely human effort is often magnificent. Vast ranges of Alpine rocks are pierced with a diamond-point. A grand cathedral rises by one stone being placed on another according to a wise plan. The filaments of a field plant are woven into fabrics of wonderful strength and utility; and the finer threads of an insect's cocoon into a texture of glorious sheen, with radiant hues and forms

of graceful beauty. All these things are simply from the use of means. We know that, though wonderful, there is no magic about it; that these results are obtained by due observance of natural laws. Even so, when we see the rich results of divine grace in the life of a Christian—the grandeur of his work, and the rich texture of his life—we may say, from sure analogies, that he has imported into his life a new element of force which has infinitely deepened and intensified his whole nature, and enabled him to produce results in thought and feeling and action which almost surpass belief.

Christian life and progress are things of law. They are according to a settled and abiding arrangement. We may, under these laws, have eternal life begun. We may develop and glorify that life by a wise use of the economy of grace. We may pierce the hardest rock; may bridge the widest chasm; may raise the stately temple, or weave the wondrous web. The secret in all will be the wise and constant use of the help of God: the submission of the mental powers to the influence of the mind of God: prayerfully attaching ourselves to Him in the use of these powers upon the things of His will. And not less the bringing to the throne of grace the emotions and affections; that, by contact with divine love, our love may be quickened and energized; that the power of divine pity may be reproduced by us, and may operate for the good of men; that the joy of God over all that is holy and pure and good may so work within ourselves, as to cause zeal in the clearing of ourselves from all that is debasing, and to cause joy in the formation of the things that are lovely and honest and pure, and that are of good report.

Under these circumstances, what a blessing that the way to God's presence is always open. Though the throne of grace is settled in Heaven, and men must believingly approach if they would be helped—though they *must* come to God, and *must* come through Christ—yet it is ever accessible. God's gospel meets our eye everywhere with the announcement that there is "power to let." Our God has ordained strength for us. A shaft runs through every life. Nowhere is a human being shut out from the privilege of contact and communion with God. The *price* of the privilege has been paid; *that* is all settled. And the power is constant, and the connection sure. And there is no intermission:—

"The happy gates of gospel grace
Stand open night and day."

The mighty power never fails—there is no inconstancy in its operations. Even as the wheels of divine providence move forward constantly and grandly, with irresistible force and ceaseless activity, so does the machinery of grace. It will put in motion every human life that is brought into contact with it through the Redemptive Grace of Christ; and will set up and maintain a healthful, glowing activity, whose bright results shall appear in personal improvement and happiness, as well as in blessed effects upon the respective totals of human happiness and human misery.

CONCERNING THE LAWS OF NATURE.

BY D. H., TORONTO.

"Thou openest Thine hand and satisfiest the desire of every living thing," is the assertion of the Psalmist under the immediate inspiration of the Holy Spirit. This is a fact and a necessity. The Creator must be the Sustainer. The Almighty Being who brought all things into existence, and filled this Earth with its abundant and diverse forms of life, is not forgetful of the works of His hands, but exercises a continued and direct care over His creatures in providing food adapted to their requirements. It is most interesting to consider the progressive works of creation, and see how God gradually formed our planet, fitting it, through long courses of ages for the suitable occupancy of the inhabitants that from time to time have tenanted it.

Pastor Robinson, in his memorable address to the Pilgrim Fathers, told them that "he was very confident the Lord had more light and truth yet to break forth out of His Holy Word." How true was this declaration. It was almost prophetic. How differently we understand the first chapter of Genesis from what Robinson and his brethren understood it. How the discoveries of geology throw a light upon this wondrous record of the far-reaching, comprehensive, and magnificent designs of Him who in the beginning created the Heavens and the Earth. How dark and mysterious the account must have seemed to godly men in the olden time, and how absurd and unphilosophical to sceptics. In my opinion, there is no evidence as to the inspiration of the Pentateuch more convincing than the opening sentences in Genesis, in which Moses proclaims not only the fact, but also the manner of the creation; and his narrative, although so succinct and yet explicit, remained for four thousand years a mystery to men, none understanding the wonderful truths contained therein, it being only in our day that people are beginning to appreciate and comprehend them.

The assertion of the Psalmist that God satisfies the desire of every living thing, may be held as applying to all animal life; but at present I shall confine it to the human race, to man, the creature that Moses and modern geologists tell us is the latest introduction of a "living thing" into our World, and I shall apply it to man only as far as regards his corporeal condition. I shall speak of the "desires" of his body. It is true God "satisfies the desires" of man's soul, but I think the Psalmist, in the verse I have quoted, refers merely to temporal and temporary necessities, and I shall follow the line of thought suggested, as it leads me to consider the modes in which God has at various times provided food to satisfy the bodily wants of humanity.

He has done this in various ways, the most usual being by the fruits of the earth and the meats of animals. For man's use, the fruit, the root, the vegetable, and the grain are abundantly provided. The beast of the earth and the fish of the sea have been given into his hand; and he is endowed with intelligence to cultivate the ground, so as to increase and diversify its productions, and God has been graciously pleased to specially promise that "while the earth remaineth, seed time and harvest shall not cease;" and the products of these harvests have in all ages been the main support of the great human family. But God has been pleased, in a few instances, to use other means for the benefit of man, and because these instances have been so few, we call them miraculous.

Men continually talk of the "laws of nature;" and I freely admit there are laws of nature, which generally, and, indeed, almost always operate in this world. Man is limited to them, but not God. He made these laws, but He has occasionally modified them or added to them, and that in a very remarkable manner, in connection with supporting or feeding the human body.

Take, for example, the case of Moses. He was for forty days and forty nights on the awful Mount Horeb, in mysterious conference with God. During that time he ate nothing, his body being marvellously sustained without food. Then, again, when Elijah fled from Jezebel, and was far out in the wilderness, and lay down under a juniper tree, an angel came and touched him, and caused him to partake of food most strangely provided, and the second time he ate of the bounty of his celestial visitor, and then the prophet arose and went in the strength of that meat forty days and forty nights, until he came to Horeb, the Mount of God. And, further, our Lord fasted forty days and forty nights in the wilderness. But I will not press this example, as it may be urged that Jesus was not a mere man—that His divine nature sustained Him under this abstinence.

Let us now consider another mode of God's providence. Let us go back and view the children of Israel in the Great Desert. How are those vast numbers to be fed? Their scanty stores of food brought from Egypt are exhausted, and there are no harvests on the sands of Arabia. Must, then, this populous encampment perish? No; God is about to give them a sort of bread, unique as to its sub-

stance and origin. The Lord rained bread from heaven for them. The Psalmist, in referring to the supply, says God "rained down manna for them to eat, and gave them of the corn of heaven; man did eat angels' food." I understand this to be a poetical description of a great event. I believe that God made this food specially for the Israelites while they were in the Desert, and that its formation and deposit was limited to the time of their wanderings, until they reached the borders of the Promised Land.

A further example of God's creative energy was given when Elisha fed one hundred men with a few loaves of barley and some ears of corn; and this miracle was repeated and extended when the Lord Jesus fed more than five thousand people with five loaves and a few fishes, and, afterwards, over four thousand with seven loaves and a few little fishes.

From the foregoing observations, it is evident that the modes of action of the Almighty are various, and adapted to the circumstances that make them apparent. It is also evident that it is quite possible that there should be other "laws of nature" than those which ordinarily govern the world. These proofs of God's power are very comforting and assuring to me, and enable me readily to believe that as men have been fed and sustained by these different methods, it needs but the exigency to cause God to use other ways, not known to us, by which the same result might be accomplished; and if the "laws" of food be thus varied, the "laws" in connection with the body itself may be altered; and, consequently, these present bodies of ours may be easily changed to the glorious resurrection body spoken of in the New Testament, and may come under the operation of "laws" far transcending those under which they now exist; it may be, even opposite to them.

I have had occasion to refer to the fact that God prepared this Earth for the habitation of man before He formed him from the dust of the ground; and I now call attention to that very remarkable passage in the Gospel by John in which we are informed our Lord told His disciples that in His Father's house were many mansions, and that He was going to prepare a place for them—doubtless a place where, under the holy and happy conditions necessarily belonging to it, new manifestations of the will of God will be made to its redeemed and immortal inhabitants.

I rejoice to think that the Almighty suits His bounties to the wants of their recipients. In this world, He sustains us men by means with which we are to a certain extent familiar; but under emergencies, He employs extraordinary operations for our benefit. It is evident His power is unbounded, and His care unceasing; and, relying upon the proofs of both that He has manifested, we should have no anxious care for our future maintenance, and, in addition, we should also feel confident that after death His goodness will still provide for us, and that we shall then, in conformity with His promises, enter upon a state of existence new to us, but perfectly foreseen and arranged by our Creator, and exactly suitable to the altered conditions under which we shall then be situated.

The manner in which the phenomena of nature occur, is to my mind a convincing evidence that an Omnipotent Being is their Author, and their continuance proves to me that this Being is constantly engaged in sustaining and directing the works of His hands. There is the almost uninterrupted regularity of cause and effect—of events that progress either in sameness, or else in periodical changes. The forces that operate upon inert matter may be described as unchanging and monotonous, while those that belong to life in its many aspects are more varying in their character, yet even they experience regular variations, and generally have definite revolutions of action. Some of the "laws of nature" seem to march on, in, as it were, an undeviating line, while others move in a succession of circles. Now, if there were no disturbances in these laws, or nothing happening in opposition to them, it might be inferred that the "laws" were a necessity, and that matter was eternal; but the disturbances and the oppositions show that matter is the production and the property of One who occasionally

proclaims this fact to His intelligent creatures by what we call supernatural manifestations or miracles. The "laws of nature," as generally apparent, set forth the wisdom and arrangement of God, while the occasional deviations from them prove that they are not paramount, but are under control, that they have proceeded from the Great First Cause, and that their forces, though great, are not inherent, but imparted.

THE HEBREW MIDWIVES.

BY THE EDITOR.

"But the midwives feared God, and did not as the King of Egypt commanded them, but saved the men children alive."—Exodus i. 17.

Pharaoh, like Herod at a later date, sought to save his kingdom and perpetuate his dynasty by making war upon helpless, innocent infants. He was, however, foiled in his first plot, for he had chosen as executioners women who had not sacrificed their womanly virtues and tenderness—women in whose hearts was the fear of God. "They did not as the King commanded them." Not all the terrors of the terrible Pharaoh of Egypt could force them to these fearful deeds. These women were made thus noble by their truly womanly natures, which God had given them—natures also supplied and enlarged with divine grace. This was well-pleasing in the sight of the Author of life: "Therefore God dealt well with the midwives, and because they feared God, he made them houses," and placed their names on an imperishable record. So much for this incident in ancient history, recorded and preserved by God for us; an incident which covers Pharaoh with infamy, and the Hebrew midwives with honour. But God has recorded against America a crime greater in purpose and extent than that fatal crime of Egypt. In His book of remembrance it is written, and before the assembled universe it will be read and His judgment pronounced. Yea, before the general judgment, unless this gangrene of a nation is cut out and true penitence secures pardon, He will plague the people with fearful punishments. We shudder when we think of the slaughter of the innocents at Bethlehem; but do we not know there are many more infantile lives, in all stages of existence, annually sacrificed on this continent than were destroyed by order of Herod? We express our horror at the wholesale massacre of baby boys in Egypt; but do we not know that Christian America is accountable for the destruction of a greater number? We are filled with sadness when we read of the Hindoos, in the fervour of their false faith, throwing their children to their gods of the Ganges, and we send missionaries with Bibles to convert them, when a more deplorable crime stains the history of this fair portion of the world, writing God's curses all over the continent, which must come with fearful fury on individuals and nations. In nearly every town are there human beasts of prey, who fatten on the vices of their victims, and concerning whom much innocent blood cries to God for vengeance. In nearly every class of society is the destruction of embryonic life practised to a greater or less extent; so that in the United States, should this crime continue for a few generations more, the native Americans will become extinct. Nearly every Christian denomination has been tainted with this gross immorality, and there are those who hold high positions in society who are known to have thus violated the laws of God and man, and are verily guilty of a great crime.

We do not intend to enter into a consideration of the useless causes of this crime, but feel bound to call loudly to the Christian community of our country these warnings. It is but natural that sentiments and practices prevailing so near should soon reach us, and there is no guarantee why we, as well as others, should not have our hearts hardened and our consciences put to sleep, and thus be led to prey upon our own species, preventing and destroying human life. One of those immoral monsters, whose profession is the destruction of life, has recently been

unearthed in Toronto, and barely escaped punishment by fleeing the country, leaving his two victims, one a dead infant and another a wretched mother, who now lies under indictment for the same crime. There are also those in nearly every community who dishonour their sex, by openly defending, if they do not follow, some of the practices which we have been indicating, ignoring the truth that "children are a heritage from the Lord," while the printed tactics of the devil, wherewith he makes war upon the infant race of the redeemed, are scattered broadcast over the land, and must, in a measure, fulfil his fell purpose. Now, unless the Christian pulpit and press will lay aside their prudishness and probe this wound of iniquity, they will verily be guilty in the sight of God. It is to be feared that there prevails so much mawkish modesty both in the pulpit and pew, that there is almost an exclusion of a class of subjects that lie at the base of all moral and religious life. Did the pure God proclaim these laws, and give such prominent place to them in the revelation sent from heaven, surely the servant must faithfully enforce them, without let or hindrance through the false fastidiousness of any of his hearers. If women, whose happiness and hope, and often whose health and life, are thus perilled by these fiendish purposes and plots, will treat with its merited contempt, scorn and repulsion, these base sentiments and practices too often presented by those who are called women, but who are unworthy the name, then much would be done to stay the tide of this giant iniquity, and the land saved from being plagued by the pure and just God. Therefore would God deal well with them: and the people would multiply and fill the land. And it should come to pass because these women feared God, that he made them houses.

THE EVANGELICAL ALLIANCE.

Concerning the previous history and present mission of the Evangelical Alliance, the *N. Y. Methodist* has the following:—"The former meetings have been held in London, Paris, Geneva, Berlin, and Amsterdam. Beginning in 1846, in an effort to resist the encroachments of Rome, the Alliance has grown to be an organism of general Protestantism. Its principles are those held in common by evangelical Christians, and comprise the authority and sufficiency of Scripture, the Trinity, the fall of man, the incarnation of Christ, justification by faith, the work of the Spirit in the human soul, the immortality of the soul, the resurrection of the body, and the rewards and punishments of a future state. These principles of belief, however, are not designed as a new creed, but are accepted as a basis of union by the members of the association. The Alliance is not, therefore, a union of churches, but of individual Christians. It cannot and does not legislate. Its resolutions are binding only so far as they are voluntarily accepted. It does not interfere with the work of churches or church organizations. Its function is to gather up the best results of Christian thought and labour, and to present them for the encouragement of Christians. With a view to this object, reports on the state of religion in the various countries represented have usually been furnished; the religious problems of the age have been elucidated and discussed, and the needs of Protestantism and of Protestant civilization have been freely canvassed. The total result has been not only a better knowledge by Protestants of each other, but the edification of the churches."

Editorial.

The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, OCTOBER, 1878.

"THOROUGHLY FURNISHED."

There is no folly more foolish than an undue haste in entering upon the work of the Christian ministry. Lack of proper preparation, thorough discipline and culture, must result calamitously to the preacher, the people and the denomination. There is no profession that will draw so long and largely upon the capabilities and acquirements of the man as the ministry, and unless a good foundation is previously laid, great deficiency will be traced in the labours of the life. Never in the past history of the Church was there a time when Christianity had a greater claim upon the culture of the intellect, as well as of the soul, than at the present. Not only is education rapidly spreading among the masses of mankind, demanding a highly educated ministry, but educated error through "science falsely so-called" is promulgated with great plausibility among all classes, demanding correction and refutation by the chosen teachers of the truth. This claim comes from every community: for though there are those who may be satisfied with but little, such should receive much, that they may become dissatisfied with their present selves and have their whole natures ennobled by deep insight into God's truths concerning both human and divine things, and which embraces all in this world as well as that which is in heaven.

Men must not precipitately enter the ministry, making its opportunities for the service of Christ their excuse. All members of any church can find all the work they want in their own church if they will but undertake it. But do they desire a wider field, our Christian Associations throw open to them a large home mission work. Do they wish to preach to the heathen, they need not go far from home, or beyond the circle of their acquaintances to find them, for there is something of the heathen in every man, and much more in some than there is of Christianity.

None may make the want of facilities for an education their excuse in not complying with this claim. In nearly every denomination such opportunities are offered that the child of sternest poverty, if called of God to this work, may have means of thorough preparation therefor. Probably no denomination presents better means for a thorough education of its ministers than does our own in Canada. To every accepted candidate for the ministry there is offered a full and free five years' course, embracing the curriculum of the Arts course of McGill University, with the degrees, and a full theological training in our college affiliated with the University; while, during each vacation, the Home Missionary Society furnishes fields of missionary labour, with a guaranteed remuneration. Thus the theoretical and practical are advantageously combined, and the student finishes a curriculum which, for thoroughness, need not be excelled. He is

then, with other things equal, prepared to enter upon any suitable sphere of labour in a manner honourable to God, the denomination and himself; and should his place be one obscure, he will raise it from its obscurity and always be fully furnished for a call to go up higher.

There may, however, be circumstances with some which seemingly prohibit the prosecution of this full course, and for such cases provision has been made. By consent of the Faculty, these may take the shorter or theological course of three years, with special scientific and other subjects in the University, this being made equally as free, and with the same privileges of vacation employment, as the former. We think that the adoption by students of this shorter term should be the exception and not the rule, and are confident that the brethren who have had much experience in the ministry will join us in urging candidates to pursue the full five years of preparation, despite the temptations they may have to hurry through.

There may be other circumstances which seem to indicate even a milder or less formal preparation than either of the above, as in the case of those coming to us from other bodies through conscientious convictions, who may possess but inferior literary acquirements, or men from England and our own churches here, who have had some experience and success in winning souls through lay mission efforts. On account of their age, family relationships, mental habits and former experience, they may desire to enter at once upon some neglected field to gather and garner for

Christ. That there is a sphere and work for such no one can deny, for God has honoured like labourers; and for these provision was made at the last annual meeting of the Missionary Society. Suitable men of this class who find spheres of labour will become the accredited missionaries of the Society, and receive assistance by missionary grants, and after three years of satisfactory probation and study under the supervision of the District Committee within whose bounds they labour, they shall be eligible for ordination and full ministerial standing. By refusing to recognize and assist those who thrust themselves upon and are foolishly received by the churches as pastors without proper trial and preparation, the Society discharges a necessary duty for the protection of our churches and the body, and we have no sympathy with the person or church desiring to make the admission of ministers by any other way than these honourable and open means that are provided.

When the churches realizing their claims for a well-educated ministry have provided and at a great expense support a college for this purpose, it is, to say the least, very unbecoming for any one to encourage any other course, or to suffer themselves to be encouraged to take any other course. If every aspirant for the office of the ministry is to be received at once with open arms because he is pious and can preach, let us cease making our claims upon the churches for the college, dismiss our professors, and receive no more students who, after a long and liberal course, are placed on an equality with these.

THANKSGIVING DAY.

The different Protestant religious denominations have united in setting apart the *sixteenth* of this month as a day of thanksgiving and prayer. However much we may need the setting apart of a day for *humiliation* and prayer, it is to be hoped that His Excellency the Governor-General will declare this a public *Holiday* throughout the Dominion, that all ranks and classes may have the opportunity of its improvement and enjoyment.

Despite the dark cloud that has come over our political horizon, we have much, very much for which to render our united thanks to the Giver of all good. In business, prosperity has smiled on all classes during the past year, as shown by the increased wages of the labourer, the large sales of our merchants, the enlargement and multiplication of manufactories, the activity of banking-houses, the prosperity of our magnificent merchant marine, and the thousands of strangers who have been gathered to our shores, where they have found a home and friends in a land of plenty.

Though we were filled with our usual forebodings, an abundant harvest has covered our land, and is now gathered into our barns and garner. The army of invaders from Colorado has spared our potatoes, and the blight and mildew our wheat, so that we have in most of our staple growths a yield above the ordinary average, ensuring sufficient food for man and beast at home, and a generous overplus with which to supply the hungry and destitute of other nations.

Peace has possessed all our borders; great destructions through floods and flames have been averted; and that giant destroyer among diseases that has stalked through Europe and stepped over to this continent and come so near our homes, has not been suffered as yet to smite us.

Though there has been no marked religious movements among us since our last annual thanksgivings were rendered, general prosperity and progress were shown by the statistics recently given at the annual meetings of the various denominations; and a spirit of harmony, with a longing desire for closer union among the different families of God, generally prevails. Moreover, we may never cease our thanksgivings that we are suffered to bear the Divine name of God our Saviour, and hold however humble a place as His servants in seeking the world's salvation. Who can begin to tell or remember the long list of family and personal blessings and joys of which we have all been the recipients? So many blessings have come down from heaven through the christianity by Christ, that the world seems to blossom like the rose; and though we have too many sorrowful reminders of its sad ruin, its rapid repair is everywhere visible, through the agency of God's word, the light of life, shining upon every land.

In our thanksgivings we will not forget that we form an important part of that Empire upon which the sun never sets—that God's blessings upon England and her dependencies have been great; and we will all pray, God save the Queen. Let the spirit that possessed David lead us to say: "Bless the Lord, O my soul, and all that is within me

bless his holy name. Bless the Lord, O my soul, and forget not all his benefits : who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies ; who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's."

May our thanksgivings be sincere, and our thankofferings proportionate to our blessings, so that they may be accepted of God.

EVANGELICAL ALLIANCE.

The sixth assembly of the Evangelical Alliance is to be held in the City of New York, commencing on the second day of this month, and continuing until the 10th. It is the first that has ever been held on this continent, and will be an occasion of great interest and influence. The Americans, with their characteristic hospitality, are arranging to receive and entertain their guests in their most Royal Republican manner. The long list of delegates who have already arrived or are expected embrace many of the most distinguished theologians and preachers from all the countries of Europe, as well as representatives from India, China, Persia, and other portions of the foreign mission field. A long list of themes, embracing the most vital moral and religious questions of the day, has been arranged, which will result in the production of the finest thoughts of the first thinkers of the age.

This gathering of men from many nations, and of all ranks, named by the one name of Christ, to speak to each other

in the divers tongues of the race of their Divine King and His universal kingdom, is among the grandest occurrences in the world. Bearing their commission from the Emperor of the Universe, they are the world's Peace Commissioners, preaching the angels' anthem, "Peace on earth and good-will among men." Let us all pray for a Pentecostal outpouring of the influence of the Holy Ghost on the Evangelical Alliance assembled in New York. May we all be members of that greater and grander Evangelical Alliance, where there shall be gathered "A great multitude, which no tongue can number, of all nations, and kindreds, and people, and tongues, before the throne, and before the Lamb, clothed with white robes and palms in their hands, crying with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

ALT KATHOLIKS.

The Old Catholics have completed their separate organization by the election and ordination of a bishop named Reinkens, who is said to combine learning, wisdom and grace, and whose ordination has received the sanction and recognition of the Emperor of Germany. Their desire for nominal "apostolical succession" has been secured through his consecration by the only surviving bishop of the Jansenists, or the free Catholic Church of Holland, whose episcopal function is recognised by the Pope. The movement is progressing, especially in Germany and Switzerland. In the former place it is confined more to students and men of thought than to the masses, and consequently, is not so

rapid, but more profound. In Geneva, under Father Hyacinthe, they count some fifteen hundred followers. At a recent "Conference" held there the people came from all parts of the country, and as many as thirty thousand on one evening applied for tickets, where only three thousand could gain entrance to the building.

While the teachings and ceremonies of the Old Catholics seem to be a combination of Protestantism and Popery, we welcome this movement as from the Lord, and receive it as an omen of great good, feeling assured that the light that shines upon them shall chase away the darkness, and the truth they hold shall dispossess them of their errors. May we soon see this movement among the Romanists of the American continent! Let the prayers of the Catholic Protestant Church ascend to God for a rich blessing upon the Old Catholics. Let us pray that He who called the dust of a human body to incarnate the brightness of His divinity that He might save, and who has in all the history of the race required human instruments for His divine work, may so use these His servants that the spell of the enchanting power of Rome over many millions may be broken.

EDITORIAL NOTICES.

WE LEARN from the editor of the *Canadian Congregational Year Book*, that this work is just ready to be issued. It is desired that all churches and individuals subscribing for it, remit the money at once to Mr. Alexander Christie, Toronto.

"WORKING FOR JESUS," by the Rev. James A. R. Dickson, of Toronto, as

stated in the *INDEPENDENT* some time ago, has been republished in an enlarged and neat form by the American Tract Society, and has, we are glad to learn, met with a good reception. The publishers say: "'Working for Jesus' sells very well. We have disposed of the first edition, 1,000 copies, and have printed another, part of which is now binding."

THE LEADING "contributed article" which we presented to our readers last month, namely, "*Infants brought to Jesus*," has been published in full in the *Christian Advocate*, with the following editorial note:—"We publish on the first page, to-day, a most valuable article from the pen of the late Rev. Thomas Pullar, of Hamilton. We hope that all who shall have the privilege will read it with care. We are indebted to the *CANADIAN INDEPENDENT* for this excellent paper."

"THE JEWEL" is a new Sunday School Music Book, published by Messrs. Copp, Clarke & Co., Toronto, and is intended as a supplement to the *Gem*. It contains 227 carefully selected hymns, with tunes, which are adapted to all the requirements of a school. Price \$2 per dozen. Specimen copy sent for 25 cents.

A SOCIETY for the Prevention of Cruelty to Animals has been organized in Toronto, for the Province of Ontario. It has already been in operation for three months, and, like its elder sister society in Montreal, for the Province of Quebec, it is doing much good. There is great need that every Christian individual should co-operate in preventing cruelty

to God's dumb creatures. In the Province of Quebec, the Society some years ago requested all ministers of the Gospel to preach upon the subject, which we believe, generally done. Any desiring to become members, or assist the Society of Ontario in any way, should correspond with the Secretary, Mr. Thomas Elgar, Toronto.

IT IS DESIRED that the second Sunday in this month, October, be observed by the churches as a day of prayer for our College.

Correspondence.

INTEMPERANCE.

"What somebody meant to say," in your August number, brought out distinctly one of the evils of the day on which we are far too quiet. In times past our pulpits have usually given a clear and certain sound, while the pew has been fully up to the times concerning the evils of the drinking customs of society, and we may fairly claim to have taken a full share in moulding the tone of society thereto; but at present, while others who have been silent are rousing themselves to grapple with these evils, we appear to be weary in well-doing, and while we have slept perhaps the enemy may have sown tares in our field.

Never before had the Temperance cause so many advocates in high places as to-day.

Gladstone proclaims the drinking customs the curse of England; the Archbishop of Canterbury places himself at the head of a grand effort to leaven the Church of England with Temperance principles; while men of science proclaim aloud that, unless the growing evil is speedily stayed, the physical stamina of the British nation will, in a few generations, pass away, and England's glory with it. In Canada, many of the leading men of the larger denominations are placing themselves at the head of the Temperance movement, while we have become lukewarm. And yet the drinking customs are not less pernicious or injurious, or less the curse of society, than they were. Why, then, when we realize every day and everywhere that

they are the enemy of all virtue, and the greatest barrier to the cause of Christ, do we allow the hydra-headed monster to ensconce itself under the very shade of our houses?

If there is any one evidence of the depravity of human nature more remarkable than another, it is the fact that those who profess to be the disciples and followers of Christ allow their minds to be so clouded and their hearts so befooled by the customs of society as to tolerate and even embrace the most crying evils, and thus we have members of our churches, Christian men—men of intelligence and culture—indulging in the daily use of stimulants, and even offering them to others. The truth is, we need a new departure on the Temperance question, and we must have it.

In the history of the anti-slavery movement we discover certain men, who, in advance of their times and in spite of the opposition of their contemporaries, were to be singular and take their stand upon the rights of man as man, whatever the colour of his skin or the interests of his oppressors.

But in the present day we almost cease to wonder at their courage in our astonishment that others should so perversely close their eyes to the correctness of their principles. Not less ought we to wonder at the blindness of the present age in regard to the monstrous villany of the liquor traffic, and the unfathomable extent of crime resulting from it; and we take our stand upon the right of society to suppress it entirely. But in the church we take higher ground.

We deal with men in the Court of Conscience, and judge them not by their actions only, but by the principles which guide their actions.

Thus we say to the slaveholder: You shall not be admitted to church-fellowship, because if you trample upon the dearest rights of your brother man, you do not love the brother you have seen, and how can you love him whom you have not seen? And so we say to the liquor dealer: You are pandering to those passions and vices of men which most impede the cause of Christ, and placing stumbling blocks in the way over which multitudes of your fellow-men fall and perish—we cannot receive you.

But we go farther. Viewed in the light of the higher law, the same rule applies to the person who tempts his fellow into the snare of drinking. It is the Christian's duty to be on the Lord's side against every form of vice, but especially against any social evil which attains to prominence. How much more then against one which is the active cause of nearly all the crime of the day, and which is slaying its victims daily by thousands, even around our own doors; and shall the Church be mute when its members put the wine cup to the lips of our young men, saying with the serpent, "Ye shall not surely die?"

Shall we fellowship with those who thus promote the unfruitful works of darkness; or shall our churches put their ban on so active a form of vice?

Shall we go farther, and refuse to fellowship with those who personally indulge in the use of stimulants?

Not just yet, for although it is the logical and proper course to adopt, it might in the present tone of society be as casting our pearls before swine. But we can picture the blank astonishment of our sons and grandsons as they look back and see how we played with the scorpion till it stung to death the spiritual life of many, and originated more cases of disciplinary rebuke than all other sources combined, and we could not see it or dared not recognize it. The time will come when they will arise and take vengeance on all these ungodly customs.

But there are some things on which we need not only to be right, but to ap-

pear right, and in order to this we would have the churches, one and all, speak out decidedly.

1st. It is time that it should be known that a liquor seller cannot be received into the fellowship of any Congregational church in the land. Therefore, let every church look its duty squarely in the face, and if by oversight the evil exists, let them at once put away the accursed thing from among them.

2nd. Another thing on which we can act not only as churches, but as a denomination jointly. We can say to our Home Missionary Society, we will not aid you to sustain any pastor or missionary who is not entirely divorced from alcoholic beverages. Perhaps this may not be necessary, for there may not be a single one who is unsound on this question; but let the Missionary Society brand the drinking usages as an evil thing which they will not now or ever tolerate.

It is said that many years ago, when the American Missionary Association was organized, the late Arthur Taffen, with his brother Louis, succeeded in placing among the rules of that association, that they would not employ any missionary who was not a total abstainer from intoxicating liquors, and also from the use of tobacco in all its forms; and they were right, for both are in alliance with the powers of darkness, and it is right that we should say to our messengers to the weak churches, we will not employ any who are not in perfect accord with the work we aim to promote.

3rd. We cannot say to our churches you must not accept as pastors any who are not in harmony with the general views of the denomination; they are free and independent; but we can agitate and let in the light until the evil, if it exists, will disappear.

Lastly, I would say, let there be a department in the churches, not for the discussion of Temperance topics generally, but of specific and denominational action in regard thereto, wherein we can strike home to our own sins as men and churches, until the atmosphere shall be cleansed of this social miasma, and we can say of our position as a denomination to other denominations. Choose

ye this day whom ye will serve, but as for us, we will serve the Lord.

w.

Montreal, August 20, 1873.

COLLEGE OPENING.

MY DEAR SIR.—In accordance with my custom at the opening of the session, and at your own request, I proceed to lay before your readers a short account of College matters.

The opening service of this the thirty-fifth session was held on the evening of Wednesday, the 17th, in Zion Church. The Chairman of the Board presided, the Rev. John Fraser took part in the devotional service, and the Principal delivered a short address, in which he touched upon the Endowment Fund and other matters appertaining to the work of the session. But what will cause this opening service to be held in grateful and pleasant remembrance was the presence of the Revs. Dr. Stoughton, J. C. Harrison, A. McMillan, and J. F. Stevenson, who were on their way to attend the meetings of the Evangelical Alliance at New York. There were also present Chas. Reed, Esq., M. P. for Hackney, and John Carvell Williams, Esq., Secretary of the Liberation of Religion Society. All these gentlemen cheerfully acceded to the request to be present and take part in the proceedings; and, as might have been expected, the addresses they delivered were of varied character, but all in a high degree stimulating and refreshing. It is to be regretted that the crowded state of the columns of the newspapers with certain topics I care not to refer to here, prevented anything like an adequate report of what these gentlemen severally said from appearing. The audience was large and greatly interested. Mr. Powis, who by request of the Board was present in readiness to deliver the opening address, on finding that so many honoured brethren from the mother country were on hand, proposed that his part of the programme should be cancelled; to which proposal the Board acceded only on the condition that the address should be held over for delivery at the close of the Session, should Mr. Powis see fit then to deliver it.

The session opens under cheering auspices. The Revs. K. M. Fenwick and Chas. Chapman, M. A., have cheerfully consented to continue their special courses of lectures. The students have returned from their preaching engagements of the vacation in good health and spirits. Five candidates for admission have been received on probation: three to the full course and two to the theological course. Thus the number in attendance will be ten, of whom six have the status of undergraduates of the University—an encouraging fact to those who, like myself, attach great importance to our students taking the full course.

By the time this reaches the hands of your readers the Annual Report for 1872-73 will be ready for distribution. I have obtained from the publishers of the Canada Congregational Year Book a list of the churches on whose behalf copies of that work have been ordered, and it is my purpose not to send copies of the single Report to any of these churches, unless their ministers or office-bearers inform me that they are specially needed. To churches and subscribers not on the said list the Report will be mailed as usual. A few copies have been stitched up with the examination papers in the Department of Theology for the past session: these will be sent to as many ministers as we can supply, for their special information as to this part of the work of the College.

Though the usual resolution touching the offering of special prayer on behalf of the College was not formally passed at the last annual meeting, yet doubtless the second Sunday of October will be observed, as heretofore, as a day on which the churches will specially bear in mind its interests and necessities.

In this connection, I would again respectfully urge upon the attention of the ministers and office-bearers of our churches the importance of promptitude and system in taking up their annual subscriptions. The College has claims upon them which should not be postponed to those of any other organization we maintain; yet it is to be feared that, through neglect of doing the business at the right time, and in the right way, many churches fail to send remittances.

The Treasurer has to meet drafts upon him that recur month by month, and the Board are now, as they always have been, anxious to keep a balance, however small it may be, on the right side of the account. Will those who remit moneys have the kindness also to send subscription lists?

The Principal, as Treasurer of the Endowment Fund, has reported on its condition; hence I need not enlarge thereupon further than to say that the matter is receiving the best attention of the Board, and of the friends of the College in the Colonial Missionary Society. The sympathy and co-operation of the Society have been sought, and the proposal has been formally made, that the Society should engage to contribute to the fund, on condition of the sum of \$40,000 in all being raised, £1,500 (sterling) by the date of September, 1878; and that the corporation should, in return for the same, on the due completion of the Fund, cease to draw on the funds of the Society in aid of the operations of the College; it being understood that the existing pecuniary arrangement between the Society and the College should continue. And whilst no definite and final supply has been made to this proposal, the Board, relying on the sympathy and aid extended to the College in the past, feel sure that it will receive careful and generous consideration on the part of those who have rendered their sympathy and aid.

Many other topics occur to me for mention, but regard for your space must keep these in abeyance; and I conclude with best wishes for success and appreciation in your new editorial capacity and efforts.

GEORGE CORNISH.

Montreal, September 22nd, 1872.

OUR C. C. M. P. A.

MR. EDITOR,—In your July number, you indicate, at the request of a correspondent, the existence of the Congregational Clerical and Medical Piscatorial Association—now “an established institution.” As your correspondent kindly wished, no doubt, to furnish useful information, and as he gives us neither constitution nor by-laws, will you please

allow the use of the Magazine again for an inquiry or two on this important subject?

1. Am I correct in calling this “our” Association? I do so from its title “Congregational.” Is it really a part of our Body? Are we to have the honour and the benefit of it? Or, is it, while a distinct Society, conducted simply on Congregational principles? And is its membership restricted to those of our persuasion? The pertinence of these questions will be seen when it is considered that most persons, before offering to join the Association, will desire some guarantee that the “tackle” be perfectly orthodox, and the fishing be strictly carried on according to Congregational usages.

It may be matter of curiosity more than anything else that would induce me also to ask why the Association should be only a Clerical and Medical one? I suppose, being Congregational, it must be founded on Scripture polity, and the originators of it may be able to prove that “the beloved Physician” was one of those who responded to Peter, “we also go with thee;” and therefore that Medicos must still be permitted to associate with Clerics in the fishing occupation. Though this is not very evident to all minds, I would not trouble your correspondent to gratify mere curiosity on my part, but would rather ask his attention to another point.

2. The announcement intimates indirectly that the C. C. M. P. A. has adopted the Apostle Peter as its patron saint. When this honoured saint was a poor mortal like ourselves, he did not prove always immaculate; but there is no good reason, perhaps, for questioning the propriety of his “going a fishing” on the occasion referred to; so that, in this respect simply, no one would object to accepting him as patron. But it is a question with some parties whether he went from necessity, or merely for a little recreation and sport. If bodily need drove him temporarily to his old occupation, professional men like us, when reduced to similar straits, may console ourselves that we have such noble patronage. I confess, however, a difficulty in trying to conceive good St. Peter, at this hazy and anxious period

of his life, in the position of a gentleman at leisure, not begrudging a whole night's rest for the sake of the rich enjoyment of netting harmless fish. Now, it will trouble some of us considerably, until your correspondent can relieve us of our embarrassment, to know which view the P. Association took of St. Peter's spirit and motive in his fishing excursion, when they were led to adopt him as their patron. That "four ministers" of our Body, besides "one professor, two physicians, two editors, and two ecclesiastical secretaries," should be driven to the Caledon lakes to satisfy the cravings of hunger; and, a little after, that some other members of the Association should be compelled, for the same reason, to go some 1,500 miles to Cape Breton, "fishing for men and for salmon," is truly distressing! On the other hand, if our friends of the P. Association have elected their patron saint on the supposition that fishing was his favourite amusement, and that his spirit still joins in the sport of hooking innocent fish out of their native element, this is scarcely less distressing, both on St. Peter's account and that of his presumed *protégés*. The C. C. M. P. A. will, of course, quote Scripture, if they have been guided by this latter reason in enrolling themselves under St. Peter's banner. But, somehow, I cannot help moralizing in this strain:— If we can derive enjoyment from torturing the poor fish to death, what of Cowper?—

"I would not enter on my list of friends,
(Though graced with polished manners and fine
sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

Is this merely a little poetic sentimentality? If I be allowed to relate a bit of my experience, I would mention that I was once, in my boyhood, very fond of hunting squirrels. Sometimes, it is true, I felt a qualm on seeing the poor victim of our heartless amusement lying on his back, bleeding at the nose, and gasping his last; but this was forgotten again in the excitement of the chase, until once, in trying to catch the little animal with my hand, he made his incisors meet in the fleshy tip of one of my fingers. At first I was angry; but second

thought led me to ask—"Wouldn't you bite too, if struggling for life against such cruel sport?" I have chased no squirrels since; but I have often wished that the innocent fish had the same chance as this squirrel to bite—not the hook, but some sensitive part of the unmerciful angler who could find sport in causing death! Is there not the same cruelty in hunting squirrels and fishes that there is in hunting foxes and hares? Our children are sometimes acute reasoners, and they often send the truth home in their inimitable simplicity. When I, in a mood of Cowper's excessive sensibility, would remonstrate with my little fellow about the cruelty of catching flies, as it must pain them, you can imagine, Mr. Editor, what a poser the simple question is—"Pa, but don't it hurt the fish when the ministers and doctors play at catching them?" To get out of the dilemma, I await the help of the C. C. M. P. A.

Truly yours,

E. B.

CONGREGATIONAL COLLEGE OF B. N. A.

MR. EDITOR, — Having received the charge of looking after the contemplated endowment of Forty Thousand Dollars, I take the liberty of craving the widest and most earnest co-operation. Whatever my other engagements, and my strength permit, shall be cheerfully done to further what is so confessedly important, but we shall need "all hands to help." Meanwhile it is well that all who are interested should know what has been done; and therefore, the following statement is sent to your columns, which all such peruse, containing, first, an account of what has been actually received, and then a list of promises:—

The balance of proceeds of C. P. B. Society's stock, and some interest.....	\$230
Half the legacy of the late Thomas Fletcher.....	750
A sum per Dr. Wilkes, given 10 years ago, to aid in the education of a Minister, now returned.....	243
Rev. Wm. Clarke, jubilee offering, in view of 50 years ministry.....	50

THE CHURCH AND SUNDAY SCHOOL.

George Chaffey, jun., Kingston	\$25
A brother advanced somewhat in age, who regrets not having enjoyed a full college course : first of five instalments	10
Rev. Charles Chapman, Montreal.....	100
	— 1,408
A member of Zion Church, Montreal, whenever \$15,000 shall have been subscribed and paid.....	5000
George Robertson, Kingston.....	500
A friend, with time to pay it, per Rev. R. K. Black.....	500
Norman Hamilton, Paris, in five instalments.....	500
George Hague, Toronto, for this year.....	200
(May do the same for four years.)	
Rev. Wm. Clarke, another offering this year.....	50
H. G. Grist, Hamilton, by instalments	200
Dr. Wilkes, Montreal, in five instalments.....	200
H. O'Hara, Bowmanville, in five instalments.....	200
Martin Watson, Bowmanville, in five instalments...	200
W. G. Perry, Bowmanville, in five instalments.....	100
G. W. Wilkes, Brantford, in five instalments	200
The Brantford church choir..	25
From correspondence with the Colonial Missionary Society, it may be hoped that, if we raise our part, they will contribute £1,500 in the five years for this special purpose. No definite pledge is yet given, but approval of the principle has been expressed.....	7250
The Alumni of the College in five years.....	4000
	— 19,125
	—
	\$20,533

HENRY WILKES,
Principal.

Montreal, September 22nd, 1873.

DEAR SIR,—Discussions arise from time to time, and are frequently renewed, respecting the connection between the Church and Sabbath-school. There are not wanting those who urge, and oft'n with cause, that the interests of the two appear so far to diverge as to convey the impression that they are two separate and distinct institutions, wholly independent, or as nearly so as possible, of each other, and at times even conflicting the one with the other. Prominent Sunday-school men, it is true, agree in insisting that the maintenance and efficiency of the school is a part of the work of the Church, which is or ought to be as much interested in the religious training and culture of the young as in the conversion and growth in grace of the more mature in years. The practical question is to know how the Church as such may and should manifest its interest in, and exercise its control over, the affairs of the school, and keep itself informed of what is there being done.

The method adopted by Zion Church, Montreal, is good in theory, and after many years of trial has proved practical, and might be profitably adopted by others ; it is as follows :—

The superintendent, teachers and officers of the Sabbath-school constitute what is termed "The S. S. Committee," and as such are held to be a committee of the church specially charged with the management and control of all Sabbath school work, and responsible therefor. They report to the church whenever called upon to do so, and notably at the annual meeting, and with their annual report submitting for approval a nomination of office-bearers and a list of members (comprising, of course, the roll of teachers) for the ensuing year. Thus it results that the church itself, or, if you will, the pastor as representing the church, is the superintendent of the school, the acting superintendent being simply the chairman of the committee which is chosen to take the charge and control of this department of the church's work.

If the work is well done, the church is

satisfied ; if there should be dissatisfaction, it is a simple matter to change the *personnel* of the committee, or so instruct its members as may be deemed advisable.

If any correspondent can suggest a more practical solution of this question of "union," and remove misapprehensions which may and indeed do exist, in the interests of all let him be heard. Yours truly,

Montreal, 15th Sept., 1873.

AMHERSTBURGH.

MR. EDITOR, — There is a matter on which I wish to make an explanation through the *INDEPENDENT*. In May last I called on friends in three or four of our churches, to solicit aid in purchasing and remodelling for the use of our church here, a building owned by the Church of Scotland, and met with kindness and liberality. We had previously entered into preliminary negotiations with the Presbytery, and there seemed not to be the least reason to doubt our being able to secure the property ; but on returning home I found that the Presbytery would not give a positive answer till the 1st of this month, and now that it has come, it is in the negative. We shall not be able, therefore, to carry out our design. I trust, however, that we can erect a new building next summer. It is too late to do it this year. If the money that was paid me is not used in accordance with the donors' intention within a reasonable time, it will be returned in full, of course. It is in safe keeping. My expectation is that we will build next year.

It may not be out of the way for me to say here, that I have accepted an appointment from our County Lodge of Good Templars, to deliver some twenty-five lectures a quarter, on Temperance, in the various localities of the county. It does not seem to me that the work will interfere with my pastoral efficiency. Few will doubt its affording an opportunity for doing a vast deal of good. I acknowledge that the financial compensation I am to receive has its attractions. My church heartily consents. If the Missionary Society objects, it will please say so.

J. M. SMITH.

September 19th, 1873.

GLEANINGS.

THE REV. EDWARD EBBS, late of Ottawa, but now settled in Plainfield, Ill., writing to the late editor, under date of July 4th, makes the following statement, which will be interesting to all :—"The report of the Alumni Society Meeting, in the *INDEPENDENT* just received, affords me very great pleasure. The brethren have done well in urging the enlargement of the endowment for the theological chair, and better still in assuming themselves so large a share of the amount. As if present among you, I go heartily with the brethren in this, and wish, through you, to say that (D.V.) I will give \$50 towards the \$4,000 for which the Alumni have become responsible, \$25 payable by the end of October and the rest in April next. The \$20,000 is inadequate, and so manifestly, that it would damage the College in the general estimation that its chief Professorship should be so poverty-stricken. Everything, humanly speaking, depends on the occupant of that chair. The provision must be sufficient to enable the churches to keep in it a first-class man."

MISS BAYLIS, writing from Spanish River, August 22nd, says :—"The Sabbaths here have been very interesting, though to me rather fatiguing. In the morning I have a gathering of the Indians exclusively, reading the Indian Testament and singing Indian hymns. Fifteen to seventeen generally attend. Sometimes I have an interpreter and sometimes I am alone ; I could not find one to engage for the summer. In the afternoon there are from twenty to twenty-two in the Sunday-school, the larger number being whites. In the evening twenty to twenty-five attend the Bible reading and singing. Most of the people like to attend, as there is no minister here. There has been a great deal of sickness this summer, and several deaths ; while liquor has caused a great deal of trouble with both Indians and whites. I have had my own trials, but I try to look to the Lord. I am very happy in the mission-house during the

day, but do not remain here at night, as it is rather lonely."

THE REV. PROFESSOR COUSSIRAT, of Montreal, in a recent article in the *Witness* regarding "The Future of Political Parties in France," says:—"Protestantism has gained or lost but little with the various changes of *régime* since '89. The general progress of enlightenment has been more favourable to it than legislation. Under the Third Republic we are not less subordinated than formerly to the *régime* of the authorization for the celebration of worship." He also felicitously remarks: "Never—wonderful to relate!—have there been so many miracles as in Republican France, as if heaven doted on this form of government. And never has the Holy Virgin so zealously competed with the doctors, especially in the cure of diseases of the imagination."

A CORRESPONDENT sends us the following bill of fare recently served up in a Congregational church at one service lasting two hours:—1. Organ voluntary; 2. Choir voluntary; 3. Remarks; 4. Scripture selections (many); 5. Singing; 6. Prayer (a long one); 7. Singing; 8. Reading the Articles of Faith; 9. Prayer; 10. Baptism; 11. Prayer; 12. Reading the Articles of the Covenant; 13. Reception of members; 14. Invitation to the Lord's Supper; 15. Remarks (lengthy); 16. Prayer; 17. Distribution of the bread; 18. Remarks; 19. Prayer; 20. Distribution of the Wine; 21. Collection; 22. Announcements; 23. Remarks; 24. Singing; 25. Benediction; 26. Organ—Finale.

We think the above still to be lacking. The Church of England response by the people should have been given: "Good Lord, deliver us."

News of the Churches.

CONGREGATIONAL UNION N.S. & N.B. —The Congregational Union of Nova Scotia and New Brunswick commenced its session in Yarmouth on Saturday last. The Union had only an informal session on Saturday, as the *Linda* did not arrive until Sunday morning, having been detained on her way to St. John last week by the dense fog.

On Sunday the pulpits of Yarmouth and neighbourhood were occupied by the ministers in attendance. In the Congregational Church, the Rev. C. Duff was the morning preacher, and the Rev. James Cameron in the evening. In the afternoon the Tabernacle was crowded to excess by the Sunday-schools of Yarmouth, with a sprinkling of grown-up people. Rev. A. McGregor occupied the chair, and addresses were delivered by Rev. Mr. Cameron, of Waterville, Maine; Rev. Mr. Gurney, of Foxcroft, Maine; Rev. Mr. Black, of Milton, N. S.; and Mr. John Black, of the Congregational Church, Montreal.

On Sunday evening, after the sermon

of Mr. Cameron, the Lord's Supper was administered.

On Monday the Union was fully organized, routine business transacted, and the address of the retiring Chairman, Rev. W. Williams, given. The Treasurer's Report was read, showing that the receipts and disbursements for Missionary work were about \$800.

From the Report of the Secretary it appears that there are about fourteen Congregational churches in Nova Scotia and New Brunswick, with a membership of nearly 1,100.

The death of one minister was reported during the year, Rev. J. Melvin, of Liverpool, N. S.; and a new minister was received to membership, Rev. J. Shipperly, of Pleasant River. Rev. M. Williams, recently from England, will be ordained on Thursday over the church in Chebogue.

The election of the Union and Missionary Committee under the Acts of Incorporation resulted as follows: Rev. Charles Duff, Chairman; Rev. A. Mc-

Gregor, Secretary; Rev. R. K. Black, Missionary Secretary; Rev. S. G. Dodd, Rev. W. Williams, Rev. S. Sykes, Hon. F. Tupper, I. Burpee, M. P.; and Messrs. Freeman Dennis, H. P. Bridges, J. N. Cox, and Mr. James Woodrow, Treasurer.

The following resolution was adopted in regard to the educational question:—

“Whereas this Union did in past years repeatedly affirm the principle of unsectarian education as the true principle in communities where the people differ in religious belief;

“And whereas the Union did petition the Legislatures of the two Provinces for the withdrawal of all denominational grants;

“Therefore resolved, That the Union heartily sympathizes with every effort made to establish or maintain a system of education for the general welfare, free from the denominational control, by the Legislatures of N. S. and N. B.

“And further resolved, That this Union is in full sympathy with every effort to promote the welfare of men, and establish the principles of civil and religious liberty throughout the earth.”

The following resolution on the Temperance question was adopted:—

“Resolved, That this Union again reiterates its alarm on account of the prevalence of the use of alcoholic or spirituous liquors. And in order that no means may be spared to stay the awful ravages which are now being made by intemperance through the Provinces, it is recommended that the ministers preach in favour of the principles of Total Abstinence, and ask their congregations to assist them by their prayers and example.”

An Essay on the Communion of the Churches, by the Rev. R. K. Black, was followed by an animated discussion, in which Rev. Messrs. Dodd, Ricker, Gurney and Mr. John Black took part.

The salutations of the Maine Conference were presented by the Rev. Messrs. Cameron and Juchau; Rev. Mr. Gurney, of Maine, also addressed the Union. The Chairman made a suitable reply. Rev. Mr. Ricker, Free Baptist, of Maine, and Rev. Mr. Downey, Free Baptist, of Nova Scotia, also addressed the Union, and were cordially received.

On Monday evening a large and enthusiastic Missionary Meeting was held. Reports were made by the Secretaries and Treasurer, and stirring addresses made by Rev. Messrs. Shipperly, Juchau, and Milner. From the statements of Mr. Milner it appears there is a Congregational Church in St. John's, Newfoundland, of about 150 members, and in connection with this Church several missionaries.

On Tuesday two papers were read which resulted in warm discussions. The first, by Rev. A. McGregor, on the subject “How best to work our Mission Fields,” in which that gentleman warmly advocated a bold and energetic course in Missionary operations. The other paper, by Freeman Dennis, Esq., of Yarmouth, advocated the Weekly Offering system in Church Finances, and the giving by each person of at least one-tenth of his income to the Lord's treasury.

The Union voted to meet in Sheffield, New Brunswick, in September of next year.

In connection with the evening gatherings, the singing by the choir of the Tabernacle Church was noted for its excellence.

On Tuesday evening a Church Social was held in the vestry of the Tabernacle Church, which partook somewhat of the form of a festival. Rev. A. McGregor presided, and addresses were given by Rev. Messrs. Milner, Gurney, Kean, Porter and Cameron. The music on the occasion was considered excellent.

On Wednesday the members of the Union accepted an invitation to attend the Sabbath School Picnic of the Tabernacle Church, at Capt. Clement's farm at High Head; and on Wednesday evening the business was resumed and completed.

The members and delegates have given warm expression in regard to the hospitable reception they have met with in Yarmouth.—*Yarmouth Herald*.

COLLEGE OPENING.—The thirty-fifth session of the College was opened on Tuesday night by a public service held in Zion Church. There was a large number of persons present.

Rev. Mr. Frazer opened the proceedings by prayer.

Rev. Dr. Wilkes, Principal of the College, then gave a general statement of its affairs. He said that since the close of the last session of the college it had been determined to raise a Permanent Endowment Fund of \$40,000. Previously it had depended for support on the subscriptions received, about half of the amount coming from the Colonial Missionary Fund in England. They had asked a continuance of that favour for five years only, and had also asked a contribution to the Endowment Fund, and he thought the requests would be acceded to. The alumni of the College had promised to contribute largely to it, as well as several gentlemen in Montreal and Toronto, and already, without any direct canvassing, \$22,000 had been raised. It was not by this endowment intended to make the College independent of the churches, and they would be asked to contribute to its support yearly. Four students had left the College in April, and all were now occupying important and useful positions. For the present session ten students have entered, and only one completes his work. There should not be less than twenty students every session. Since last session amounts had been contributed for prizes to be given in the shape of books: six prizes worth \$25 each. The instructions of the College are not restricted to students of their own denomination, others being allowed to avail themselves of them if they wish. He concluded by referring to the holy ambition offered to students, of working for the cause of God.

Mr. Charles Reed, M.P., from England, having been called on, said he regretted to learn the scarcity of labourers for the work of the ministry. This work was in one sense a sacrifice. Men who could have done great things in other pursuits had devoted their talents and sacrificed their worldly prospects for the good of their fellows, and to do God's work. Under these circumstances the congregations should see to it that their ministers were not harassed by petty, trivial annoyances, and, as a layman, he also thought the ministers were not sufficiently remunerated. He thought the

Sunday-school the best place to look for students. He was a member of the Colonial Missionary Society, and had no doubt but that the request of Dr. Wilkes would be acceded to.

Mr. J. Carvell Williams, of London, England, being called on, said a great change had been made in the College question since a few years ago. Then the nonconformists had no first-class college to be educated in, but since then London College had been instituted, and Oxford, Cambridge and Dublin Colleges had opened their doors to them. It was thought better that the young men should take advantage of those institutions, and complete their education in a theological college.

Rev. Dr. Stoughton was introduced, who said he considered the Theological Institute to be of great importance. To perform their work, the ministers must not only be acquainted with religion but with theology also. They should be acquainted with the history of past occurrences and be able to express their opinion on them. They should also be acquainted with systematic theology—able to form conclusions on the different points, and bind them together to form a glorious whole. They should have intelligent conceptions of Christianity, and not be satisfied with a mere superficial view. He compared the minister to the pilot on board of a vessel sailing down the rapids. If not well skilled, attentive, and clear-sighted, the boat would not arrive at its destination. A minister must know more than theology to keep his ground at the present day. He must have a scientific education. He believed that an endowment in connection with colleges was a good thing, but he would not have it entirely independent.

Rev. J. C. Harrison being introduced, referred to the mutual dependence between the college and the church. There was a difference between the college and the church. There was a difference between a vocation and a profession. The former was characterized by the burning desire to do the Lord's work. If the pulpit was only to read essays in, it could not compete with the press of the present day in regard to literary abilities and influence; but if filled with men

fired with zeal, it would not lose its power. A minister, besides having knowledge, must have the art of "putting things," which only comes by hard study.

Rev. A. McMillan being called on, said, when he was a student he had been discouraged by the cry that the power of the pulpit would decline, but after many years it had remained as powerful as ever, and its work was higher than any other. He thought there was a splendid future for the young ministers of Canada.

Rev. W. Stevenson, of Reading, was next introduced, and said it was one of the strongest duties of the Church to assist in the education of young ministers. He believed that God would raise up men for the work, as the need arose. They must, to keep their ground, be grounded in scientific and other knowledge. In England some were getting frightened by Ritualism on one hand and Rationalism on the other, the best way to meet which is to give young men a thorough historical and denominational training. There was "nothing new under the sun," and these errors of the present day were like the figures on a kaleidoscope, ever changing, but all emanating from the same pieces of glass; and if the original principles of theology be well understood by our ministers, the intellectual battle will not be against us.

Rev. Mr. Chapman then closed the meeting with prayer.—*Montreal Witness.*

THE WESTERN ASSOCIATION.—The autumnal meeting of this Association was held in the Congregational Church, Guelph, on September 9th and 10th. There were present of the members, Revs. Enoch Barker, Wm. Manchee, W. F. Clarke, Solomon Snider, W. H. Allworth, Anthony McGill, M.A., and J. A. R. Dickson. Letters were read and information given accounting for the absence of Revs. J. M. Smith, W. H. Heu de Bourck, William Hay, John Wood, and J. Salmon, B.A. The following delegates reported: Messrs. R. Blyth, Douglas; G. S. Climie, Listowell; H. G. Grist, Hamilton; J. Cremer, Fergus; and James Pilcher and Robert Thompson, Guelph.

The Revs. S. N. Jackson, M.D., James Howie, D. Macallum, George Anderson, R. Bullman, and Mr. E. Rose were invited to sit as honorary members.

The evening sermon was preached by the Rev. George Anderson, of Suspension Bridge, U.S., from 2 Pet. iii. 18, "Grow in grace."

The following papers were presented: "The Second Death," by Rev. William Manchee; "How we may improve our Prayer Meetings," by Rev. Solomon Snider; a review of "Beecher's Yale Lectures," by Rev. George Anderson; "Revival," by Rev. R. Bullman. These were all discussed at considerable length and with great interest.

A letter was read from the Listowell Church inviting the "cordial co-operation" of the Association "in the solemn and impressive service of an ordination ceremony and mutual recognition of Mr. Edwin Rose to the pastorate of the church, to which he has been most unanimously invited." A committee was appointed to consider the communication, which after conference with Mr. Rose reported: "The committee appointed to consider the application of Mr. Rose for ordination, while they very much regret that Mr. Rose feels it necessary to decline an examination respecting his literary attainments, yet in consideration of the long time in which he has been preaching, having been ten years preaching in England, and five months here, and the strong desire of the Listowell Church to have him ordained as their pastor, we recommend that such of the nearest ministers as they may choose do, after the usual examinations on such occasions, proceed to ordain him." The report was on motion received, whereupon it was moved by the Rev. W. F. Clarke, seconded by the Rev. J. A. R. Dickson (to amend from the word ordination), "regret that Mr. Rose declines an examination respecting his literary attainments, and recommend that his ordination be postponed until he is prepared to undergo such an examination." The amendment was at length withdrawn in favour of another, which after the word choose in the report was to read thus: "be invited by the Listowell Church to act as a council in regard to the question of

Mr. Rose's ordination." This was carried. A public meeting closed the Association, when addresses were delivered by the Revs. Sol. Snider, W. H. Allworth, W. F. Clarke, R. Bullman, and Mr. J. Cremer. The following arrangements were made for the next meeting, which will (D.V.) be held in Paris, Ontario, on the second Tuesday of February, 1874 :—

Preacher, Rev. Wm. Manchee; alternate, Rev. J. M. Smith. Essayists: Rev. John Wood, "Should ecclesiastical persons and property be taxed?" Rev. W. H. Allworth, "Ordination—What is it? Who should be its subjects?" Rev. A. McGill, M.A., "The scriptural warrant for family worship." Rev. E. C. W. McColl, M.A., "The best mode of dealing with the freethought of the age." Rev. J. A. R. Dickson, "The capabilities and claims of the Association." Review, Rev. Wm. Manchee, "Sermons for my Curates."

JAMES A. R. DICESON,

Sec.-Treas., *W. A. M. & C.*

Toronto, Sept. 18th, 1873.

TORONTO—ENGLISH VISITORS. — The month of September, 1873, will long be remembered by the Congregational residents of Toronto, as one in which they were favoured with the services of a succession of ministers from England, who were rambling through America previous to attending the Evangelical Alliance Conference in New York, Oct. 2-12. On the last Sabbath in August, Rev. W. Tyler, for forty years pastor of a church in Mile End, East London, preached in the evening at Bond Street. On the 7th September, Rev. T. W. Aveling, of Kingsland Chapel, occupied the pulpit of the Northern Church at both services. On the 14th, Rev. J. Stoughton, D.D., of Kensington Chapel, Rev. Joshua C. Harrison, of Park Chapel, Camden Town, and Rev. A. McMillan, of Craven Hill, Bayswater, divided the day among the three churches. On the Monday evening following a public meeting was held in Zion Church, when the same speakers were joined by Rev. J. F. Stevenson, LL.B., of Reading, who had preached on Sunday at Paris and Brantford, the subjects of their addresses being—Dr. Stoughton, "Christian Union;" Mr. Harrison,

"Church Tendencies;" Mr. McMillan, "Church Life and Work in London;" and Mr. Stevenson, "Modern Unbelief." That was a rare feast. Again, on the 21st, Rev. W. Harris, late a London pastor, preached in Zion and the Northern Churches, and Rev. W. H. S. Aubrey, of Croydon, in Bond St., where also, in the evening, Rev. Joseph Edkins, of Peking, who has spent twenty-five years as a Missionary in China, gave an address on that field, after a sermon by Rev. C. M. Pond, of Berea, Ohio. And on Tuesday, the 23rd, Rev. Newman Hall lectured in Zion Church on "The Reasonableness of Prayer—a Reply to Modern Scepticism." On these occasions increased congregations testified to the eagerness with which the visitors were greeted; the services were of a high order, and were most heartily appreciated. Besides these ministerial gentlemen, the following laymen were present on the 14th:—Charles Reed, Esq., M.P., vice-chairman, London Public School Board; Mr. J. Carvell Williams, Secretary of the Liberation Society; and Mr. Samuel Wills, of Bristol. Mr. Reed and Mr. Williams delivered short addresses after Mr. Harrison's sermon in Bond Street on Sunday evening, on "Sunday School Work," and "The State of Religion in England." All the visitors of that day were also in attendance at a social reunion on Saturday evening, at the house of James Fraser, Esq., where some sixty ministers, deacons and other members of our own and other churches spent two or three pleasant hours.

The following resolution was adopted by acclamation at the meeting on Monday, the 15th:—"Resolved, That we tender a most hearty welcome to the honoured brethren now present from England, with earnest thanks for their able services in the pulpit and on the platform. We would have them carry home an assurance of the fervent loyalty of Canada to the mother country and our gracious Queen. We sympathise with them and their fellow-labourers in all they are doing to promote truth and righteousness in Britain and throughout the world. And we cordially invite them to secure for us a repetition of such visits from other British pastors who

may come to see this new world of the west."

This resolution was cordially acknowledged by Dr. Stoughton. Indeed, all the visitors expressed themselves very warmly as to the pleasure their visit had given them. The educational institutions of which Toronto is the seat especially attracted their attention during their stay. At the Monday evening meeting Revds. W. W. Smith, J. Wood, J. Unsworth, W. Manchee and D. Macallum, and others, represented the neighbouring churches. On Sunday, 14th, nearly \$100 was collected for Home Missions, and on Monday, 15th, \$60 for the Retiring Pastors' Fund. The net proceeds of Rev. Newman Hall's Lecture, \$162.75, were appropriated as follows:—TWO-THIRDS for his new church, and ONE-THIRD for the Retiring Pastors' Fund.

ORDINATION.—On Wednesday, September 10th, a Council assembled at Chebogue, N. S., by invitation of the church in that place, for the purpose of examining and ordaining to the work of the ministry, Mr. Melville C. Williams, late of the Island of Jersey. Present, the Revds. Alexander McGregor, S. G. Dodd, R. K. Black, Charles Duff, J. R. Kean, Wm. Williams, and J. Whitman.

On motion, the Rev. A. McGregor was chosen Moderator, and the Rev. W. Williams, Scribe.

After due examination of the candidate, and of the papers in the case, the ordination was proceeded with—the church having first signified, by rising, its continuance of the call given to Mr. M. C. Williams to become its pastor.

The services were conducted in the following order:—

Prayer, by the Rev. W. Williams. Reading of the Scriptures, Rev. J. R. Kean. Introductory Address, Rev. R. K. Black. Ordination Prayer, Rev. A. McGregor. Charge to the Pastor, Rev. S. G. Dodd. Right hand of Fellowship, Rev. Charles Duff. Charge to the People, Rev. A. McGregor. Appropriate hymns were sung between the above exercises, and the proceedings were brought to a close with the benediction by the new pastor, the Rev. M. C. Williams.

Thus, happily, this interesting church—the oldest of our order in any of the British Provinces of N. A.—is again furnished with a Christian Pastor; and it is hoped that the record of the church will be no less bright and honourable in the future than it has been in the past.

The building was crowded during the services, the interest of which was enhanced by the presence and assistance of the Revds. John Gurney and George Juchau, delegates from the State of Maine to the Congregational Union of N. S. and N. B., then in session in the neighbouring town of Yarmouth. These gentlemen, as also the Rev. James Cameron, of Waterville, Maine, conducted a preliminary service during the examination of the candidate, and gave warm and spirit-stirring addresses to the audience.

A social party of welcome to the young pastor and his wife was held in the evening, enlivened by choice music, and enriched with speeches by the ministers and friends present. w. w.

ZION CHURCH SABBATH SCHOOL, MONTREAL.—The scholars of this school enjoyed what was termed a "social reunion" on Friday evening, Sept. 12th, for the double purpose of welcoming back their pastors, Revds. Dr. Wilkes and Mr. Chapman (the former of whom had spent a couple of months in the United States, and the latter a like term in England), and of spending an hour sociably among themselves. The exercises were varied and very pleasing. At the call of the Superintendent, who presided, one after another of the teachers responded either for music or singing. Both Dr. Wilkes and Mr. Chapman were called upon to give an account of what they had seen in their travels, which they did in an exceedingly happy and interesting manner; and a fair opportunity was then afforded and embraced of contrasting the schools and school-rooms, &c., in the different countries. The Superintendent stated that he hoped to be able, in the course of the ensuing winter, to arrange for three magic-lantern exhibitions—one on the New Testament lessons, which they were now studying; one on the Old Testament lessons, which they would

study after the new year, and one on missions—the views for which had in great part been already ordered from London and Paris, or would be prepared here by Notman. He further expressed the hope that the scholars would enjoy another social gathering similar to the present, in which they would themselves entertain their parents, teachers and friends. An intermission of half an hour afforded all present an opportunity of moving about and conversing freely with one another. The meeting was brought to a close at nine o'clock, after an earnest, soul-stirring address by Mr. James Baylis, urging each one connected with the school to “do his own work,” which would ensure success and a rich spiritual blessing upon all.—*Com.*

A GOOD EXAMPLE—As the Rev. A. McGregor, the pastor of the Tabernacle, Yarmouth, N. S., was about leaving home, this summer, to seek rest in vacation time, the friends, having regard to the needs of his help-meet and family also, generously took the direction of his movements into their own hands, thus:—Capt. N. K. Clements owns a farm about seven miles out of town, upon which is a comfortable dwelling-house, at present unoccupied. This he offered his pastor and family for five or six weeks. This kindness was readily accepted, and with amazing celerity everything was in readiness for a five weeks' stay at High Head. The friends made every provision, so that the pastor, his family and guests, were during these weeks to the letter the Tabernacle guests. A more charming spot to mend one's net in, during July and August, cannot easily be found. On the one hand the glorious sea with its endless attractions, and on the other a chain of beautiful lakes—sea and lake just at hand—conspire to make it an ideal ministerial summer retreat. Could the members of the “C. C. M. P. A.” but see the *Julia* with her white sail coyly bending round the headlands and islands, or passively at anchor, temptingly inviting the “I go a fishing,” what a demand there would be for adjectives! But one voice rose from the brethren in attendance at the recent Union Meeting held in Yarmouth, who spent a delightful day at High Head,

“Glorious place for ministers and *others* also.” That the Tabernacle friends will have the reward for their thoughtful and generous care over their pastor and his, can admit of no doubt; and that others may be stimulated by their example to “go and do likewise,” is a strong motive in speaking thus to their praise.

A. M'G.

PARIS.—We had the opportunity yesterday of looking over the plan of the new Congregational Church to be erected in Paris. The style of architecture will be Gothic, with beautiful windows, and a tower and spire, which will be 144 feet to the top of the vane. The size of the main building inside, independent of a 12 feet entrance way below the gallery and organ loft, will be 45 by 63 feet, and sitting-room is provided for 498 people, including the gallery, which will be along the end only, opposite the pulpit platform. There will be two entrances at the front end; one at the base of the tower, which is placed at the right-hand corner. At the rear end of the main building, and attached thereto, the School House is to be built, of the same style of architecture, which will be 29 by 46 feet in size. This building will have two flats, the lower one being used for school-room and library, and the upper portion is to be divided into four rooms, one to be used as a vestry, another as the Bible Class room, another for the Infant Class room, and the other for the meetings of the Sewing Society. The whole structure, which is to be of white brick, will be much the finest church edifice in Paris, and will be an ornament to our town, and a credit to the Congregational body. The contract is to be let this fall, so that all the material may be got on the ground during the winter, and the building to be proceeded with as soon as spring opens.—*Paris Transcript.*

LABRADOR MISSION.—The Ladies' Missionary Association of Zion Church, Montreal, have resolved to take up this Mission in the name of their Divine Master, and until relieved of the responsibility, on behalf of the Congregational Churches in the Dominion. The great anxiety of the people there for the con-

tinuance of a Mission which God has much blessed, appears in a letter from Mr. Whiteley, published in the August number of *THE CANADIAN INDEPENDENT*, p. 59. More recent letters from the coast confirm this view. The Episcopalians decide not to interfere. The Rev. J. Butler, who has had experience in the work, and whom the people love, has offered in a self-sacrificing spirit to go for probably a year, an offer which has been accepted, and he will be on his way thither before this number is published. The ladies stand in the breach, as no other organization has been found to undertake the work. They depend on the help, promptly rendered, of individuals, Sabbath-schools and Churches. Communications to be addressed to Mrs. Wilkes, care of Rev. Dr. Wilkes, Montreal.

PRESENTATION.—On Tuesday evening, August 26th, Mr. J. R. Black, who has been supplying the church at Liverpool during the vacation, was presented with a handsome morocco covered "Dispatch Box," by the members of his Bible class, on the occasion of his departure for the University at Montreal. The gift was

accompanied with a suitable address by Mr. Anderson on behalf of the class, and was responded to by the teacher.—*Com.*

LITERARY DEGREE.—The degree of M.A. was conferred upon Rev. J. I. Hindley, pastor of the Congregational Church at Frome, by the University of McGill College, at the Convocation held in the College Hall on the 2d May. The rev. gentleman, who is a graduate of the College, has held the B.A. degree since 1868.—*Home Journal.*

FROME.—On the evening before the Rev. J. I. Hindley, M.A., left Frome for his new sphere of labour, Owen Sound, the members of his recent church and congregation "surprised" him at the parsonage, and presented an address, together with a purse containing over fifty dollars.—*Com.*

ORO.—A new parsonage, to cost from \$1,000 to \$1,500, is being erected in Oro by the members of the Congregational churches under the *pastorate* of the Rev. E. D. Silcox.

Official.

MIDDLE DISTRICT MISSIONARY MEETINGS, 1873.

Markham	4th Nov....	Tuesday	Revs. F. H. Marling, E. D. Silcox.
Unionville	5th "	Wednesday...	" " "
Bowmanville.....	6th "	Thursday.....	" " "
Whitby	7th "	Friday.....	" " "
Manilla.....	6th "	Thursday	" J. A. R. Dickson, B. W. Day.
Stouffville.....	7th "	Friday.....	" " D. McGregor.
Toronto, Northern.....	9th "	Sabbath.....	Rev. B. W. Day.
Stouffville.....	9th "	Sabbath.....	" J. A. R. Dickson.
South Caledon.....	5th "	Wednesday...	Revs. J. Unsworth, W. W. Smith.
Newmarket..	28th "	Friday	" J. I. Hindley, M.A., J.A. R. Dickson.
Oro, Rugby, Vespra....	30th "	Sabbath	Rev. J. A. R. Dickson.
Toronto, Northern	30th "	Sabbath	" J. I. Hindley, M.A.
Owen Sound.....	30th "	Sabbath	" C. H. Silcocks.
Thistleton.....	1st Dec.	Monday	Revs. J. I. Hindley, M.A., M. S. Grey, J. Davies.

Pine Grove.....	2nd Dec...	Tuesday.....	Revs. J. I. Hindley, M. A., M. S. Grey, J. Davies.
Albion	3rd “	Wednesday... “	“ “ “ “
North Erin.....	4th “	Thursday..... “	“ “ “ “
Alton.....	5th “	Friday..... “	“ “ “ “
Pine Grove.....	7th “	Sabbath.....	Rev. J. I. Hindley, M. A.
Owen Sound.....	7th “	Sabbath.....	“ W. W. Smith.
Owen Sound.....	10th “	Wednesday...Revs.	W. W. Smith, C. H. Silcocks.
Meaford.....	11th “	Thursday..... “	W. W. Smith, C. H. Silcocks.
Georgetown.....	3rd “	Wednesday... “	S. N. Jackson, M. D., B. W. Day.

J. UNSWORTH,
Secretary.

Georgetown, Sept. 18th, 1873.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—At a meeting of the Committee of the Union held in Guelph, on September 8th last, an address of sympathy with our brethren in England, in their struggle for religious equality, was adopted, and has been forwarded to the Secretary of the Congregational Union of England and Wales, that it may be read at their Annual Meeting at Ipswich. It was resolved, that we in common with other religious bodies in Canada should observe the 16th of October as a day of Thanksgiving to Almighty God for the bounties of the harvest and the blessings of the year. The Committee of the Union recommend that sermons on “The Weekly Offering,” or “Systematic Beneficence,” or “The duty of giving away a stated proportion of our income,” be preached on the second Sabbath of November.

JAMES A. R. DICKSON,
Secretary-Treasurer,
Congregational Union of Ont. and Que.
TORONTO, Sept. 18th, 1873.

CENTRAL ASSOCIATION.—The Central Association of Congregational Ministers and Churches will meet (D.V.) at Pine Grove Church, on Tuesday and Wednesday, 7th and 8th October. The churches are requested to send each two delegates.

Meeting, first day at 2 p.m. Sermon at 7, by Rev. J. A. R. Dickson. Second day, meetings at 9 a.m., 2 p.m., and 7 p.m.

A Paper will be presented on “Revivals,” another on “Church Meetings and Prayer Meetings,” and one by Rev. E. D. Silcox, subject not named. The General Text is Phil. ii., 12, 13: “Work out your own salvation,” etc. There is always room for volunteer Papers on subjects of interest. We should be glad always to have one or two. Let the brethren come prepared to have a good meeting, and it will be such.

W. W. SMITH,
Secretary.

PINE GROVE, 22nd Sept., 1873.

Obituary.

REV. JOSEPH SILCOX.

We are indebted to the Rev. W. H. Allworth, Paris, for most of the following facts concerning Rev. Joseph Silcox, who departed this life on the 11th of July last, at Frome, in the Township of Southwold.

Mr. Silcox was born in Corsley, near Frome, in Somersetshire, England, in the year 1789. He emigrated to America in 1817, and settled in Southwold, then an unbroken wilderness, having obtained 200 acres of land from Col. Talbot, upon which he performed settlement duty and erected a house.

As his education was found to be in advance of that of most of the other settlers, he was employed for some time among them as school teacher. In 1819 the present Congregational Church in Frome was formed, and as Mr. Silcox had evinced considerable talent for speaking, he was invited to take its oversight. Among the scattered settlers he was, at this time, alone as preacher, and had a church scattered over the Townships of Dunwich, Southwold and Westminster. When he commenced preaching in 1819, there was no other minister of the same denomination in Ontario, but a few other denominations were scattered here and there, and Mr. Silcox found fellowship with the Rev. Mr. Eastman, American Presbyterian Minister, of the Niagara District, and who resided near Barton. Mr. Silcox preached during the first years of his ministry in barns and log-houses, and his labours were abundantly blessed in Dunwich, Southwold, St. Thomas, Dorchester, Westminster and Oxford. He also preached on the plains near Port Stanley, and in the woods where London now stands, and had at this time a church composed of some fifty-two members, scattered over a large space of country, and meeting in Southwold and Westminster for the Lord's Supper. He returned to England in 1821 for his wife and family, remaining in the mother country seven years to arrange some business matters. On returning with his wife and family in 1829, he found many changes had taken place in his absence, but still continued to preach in Southwold, Westminster and Port Stanley. During the many years in which he was employed in preaching, he received but little pecuniary gain for his ministerial labours, and supported himself, labouring with his own hands upon his farm. The church was disorganized during the time of the rebellion, but Mr. Silcox continued to preach. In the year 1842 a revival took place in the locality, and many were brought to Christ, one result of which was to place him again over a happy church. A place of worship was now erected, for which he furnished a site, together with land for a burying-ground. He also gave liberally towards the erection of

the building, which is the same now occupied by the Congregational Church at Frome. In 1850 the pastoral relation between him and the Southwold church was broken off, though he still continued an occasional preacher. He was a member of the Frome Congregational Church until the time of his death, and was rarely absent from the public services, frequently taking an active part therein. Unlike many superannuated ministers, who are as a thorn in their pastor's side, we always found Mr. Silcox our warm friend, cheering us when discouraged, and holding up our drooping arms. He was a man of untiring energy, possessing a powerful voice, and almost iron sinew, capable of the severest physical labour. His knowledge of the Bible and gift in prayer were most remarkable. His piety was of the Puritan stamp, and his theology, in the earlier part of his ministry, was the higher type of Calvinism, though somewhat toned down in later years. He was a good neighbour, a kind friend, a bold upholder of the truth, and a stern denouncer of evil. He bore his last sickness with great patience, and having seen his children, grandchildren, and great-grandchildren, he was taken home to his reward at the good old age of eighty-four years. J. I. HINDLEY.

MR. ALEXANDER HAY.

On Friday, 5th September, Mr. Alex. Hay, senior deacon of the Warwick Congregational Church, passed the portals of death and joined the brotherhood of the saints in heaven, the great change made more glorious to him by a long and painful waiting by the river. He was born in Elgin, Scotland, on the 27th June, 1791, and had reached the ripe age of 82 years. In 1821 he came to this country, and settled in Perth. He was engaged on the construction of the Rideau Canal as one of the principal contractors. When that was completed, he opened a general store in the old Commissariat buildings in Lanark, attending the ministry of the Rev. Dr. Gemmil and afterwards that of Rev. William McAlister, Presbyterian. When the temperance cause was first advocated, he became an abstainer, and gave up

the traffic in ardent spirits. In 1835 he removed with his family to Warwick, Co. Lanabton, which was then a forest wilderness. He scarcely knew what he had undertaken, and had to suffer many of the hardships of early settlements in Canada. Through all difficulties he was sustained by faith and prayer, and was soon permitted to see the establishment of a Congregational church, under the missionary zeal of the Rev. W. Clarke, then of London, with which he and his wife (who had been a member of an Independent church in Glasgow) and their seven children soon connected themselves. More than twenty years ago he was appointed deacon, the duties of which he faithfully performed until a short time before his last illness.

For some years he was afflicted with deafness, but still was always in his place in the sanctuary near the pulpit, and

seemed to enjoy himself even when he could not hear any part of the services. All his brethren will bear testimony to his activity, hospitality, unaffected piety, honesty and liberality. For many years his chief thought and conversation were upon the things of the church, the ministers of the denomination, the students of the college, and the general interests of religion. On Sunday, the 7th, his funeral took place. The church was crowded by a sympathising audience, and in the absence of the pastor, Rev. J. Salmon, who was expected to preach, the services were conducted by two sons of the deceased, Rev. William Hay, of Scotland, Ont., and the Rev. Robert Hay, of Somanank, Ill., the latter preaching from the text "Call the labourers and give them their hire."

W. H.

Sept. 13th, 1873.

Home and School.

WEARY, YET WAITING.

BY THE AUTHOR OF "THE OLD, OLD STORY."

"If we hope for that, we see not, then do we with patience wait for it."—ROM. viii. 25.

I am weary, yet I would not
Flee away and be at rest :
Jesus loves me, and He could not
Fail to give me what is best.

I am weary, night and morning,
Of the world's incessant strife,
But I know the day is dawning
Of a bright eternal life.

I can wait a little longer,
For His will is very dear :
And in waiting I grow stronger,
For I feel the day is near.

O the joy of being holy !
How delightful it will be !
Mind and body given solely
To the bliss of serving Thee !

Blessed Jesus ! Thou hast told me
I shall see Thee as Thou art !
Face to face I shall behold Thee,
Never more from Thee to part !

I shall see Thee in the glory
Which surrounded Thee above,
Ere began the wondrous story
Of thy dear redeeming Love.

THE DEATH-BED OF PRINCE ALBERT.

BY JOHN S. C. ABBOTT.

Most of the readers of the *Advance* are probably familiar with the remarkable saying of Prince Albert when upon his dying bed :

"I have had wealth, rank, and power.
But if this were all I had, how wretched
should I be now.

'Rock of ages, cleft for me,
Let me hide myself in thee.'"

It is not easy to conceive of a more brilliant or happy life than was that of Prince Albert. He was the child of illustrious birth, and the heir to what would generally be considered large wealth. The home of his childhood was one of the most imposing of those baronial castles which feudal pride and opulence had reared upon the heights of Germany. In his early youth he enjoyed every privilege of education earth could give. The best teachers of Europe guided his mind in all the branches of knowledge. Obsequious attendants an-

ticipated his wants, as he freely moved amidst the luxurious surroundings of the castle. Familiarity with the most cultivated society gave him the highest polish of manners, and made him familiar with all the etiquette of courts. He was by nature endowed with a fine mind, much amiability of character, and remarkable beauty of person.

Prince Albert thus early became, in personal attractions, in mental culture, in princely bearing, one of the most accomplished gentlemen in Europe. When about eighteen years of age, he visited the royal family in England, to which he was nearly related. In the gorgeous saloons of Windsor Castle and of Buckingham Palace he was an honoured guest. Here he was introduced to a circle of society as brilliant and refined as has ever been known upon earth, and here he won the love of his cousin, the Princess Victoria, the heir to the throne of England.

Their marriage was an event in which not only all Christendom, but every Government on earth, was interested. Ambassadors flocked to London, in honour of the occasion, from all the principal dynasties of Africa and Asia. Westminster's grand cathedral was never before crowded with such an assemblage.

All that earthly ambition could desire was now attained by Prince Albert. He was in the enjoyment of wealth unsurpassed in the visions of romance. He had rank which placed him on an equality with the most illustrious kings. He had power such as few mortals ever possessed, and yet without the pressure of toil and responsibility.

An attractive family of sons and daughters grew up around him. He had no parental anxiety as to provision for their future. As each child was born, the British Parliament voted that child, for the support of the dignity of the royal family, an annual income of about one hundred thousand dollars.

One daughter married the heir apparent of the crown of Prussia. Thus there is opened to her perhaps the highest position which a lady can now occupy upon this globe—that of the Empress of Germany. The eldest son, heir to the throne of Great Britain, married into the royal family of Denmark. Other

brilliant alliances opened before others of the children.

In the midst of all this prosperity, in the meridian of his days, being but forty-two years of age, sudden disease strikes Prince Albert down, and he lies upon a dying bed. The regal couch is draped with an imperial canopy. The splendours of a palatial chamber glitter around the bed. The highest dignitaries of Church and State are present with their sympathy and homage.

But death is the equalizer of prince and peasant. The Queen is but a woman, weeping, broken-hearted, over her dying husband. The royal children are but sons and daughters, sobbing in uncontrollable grief over their dying father. Prince Albert is but a man, gasping, fainting, sinking in death—passing from the shadow of an earthly crown to the tribunal of God, where, like the humblest subject in his realms, he must answer for every thought, word, and deed done in the body. In a moment of cessation from pain, he looked up to the weeping ones around him, and uttered the memorable words:

“I have had wealth, rank, and power. But if this were all I had, how wretched should I now be.

‘Rock of ages, cleft for me,
Let me hide myself in thee.’”

He had, we believe, something more. Faith in an atoning Saviour sustained him. He had a professed faith in Jesus; and all who knew him believed him to be a sincere disciple.

Reader! you will soon be placed upon this dying bed. Have you this faith to sustain you in that dread hour?—*Advance.*

IN SMALL THINGS, says Spurgeon, lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship; but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints.

UNIFORM LESSONS.

FOURTH QUARTER—OCTOBER.

- Oct. 5. Parable of the Sower....Matt. xiii. 18—23.
 “ 12. Walking on the Sea.....Matt. xiv. 22—33.
 “ 19. The Cross Foretold,....Matt. xvi. 21—28.
 “ 26. The TransfigurationMatt. xvii. 1—8.