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THE SLOUGH OF DESPOND.

An American correspondent of the *British Messenger*, subscribing himself "A Blind Sinner," and writing in the name of twenty or thirty acquaintances in a similarly unhappy condition, applies to the editor of that excellent periodical for help out of the Slough of Despond, into which unbelief, together with certain philosophical difficulties, has cast them. The essence of his complaint is that he, a sinner unable to believe or to pray in faith, should be bidden to pray or to believe in order to salvation, and be held responsible for not rightly doing so. It is perplexing and discouraging, he says; it is unreasonable, he evidently thinks. They have "prayed for many years, and with all the praying powers with which they are endowed," and still, after a quarter of a century, in some instances, they are no nearer the kingdom of heaven than at first, and he asks, "What must we do to be saved?"

The difficulties suggested are met with by every Christian pastor, and have been felt, to a greater or less extent, by anxious inquirers after salvation in all ages, although only here and there one is found capable of analyzing the processes of his own mind with sufficient accuracy to record them. Such a frank and earnest statement of them has, therefore, called forth a considerable amount of correspondence, as well as of editorial comment, from which we venture, on a subject of such surpassing interest, to make a few extracts.

The editor very truly remarks that:—

"The complaint of inability to pray aright, or to believe, may arise in one or other of several ways. It may be connected in one man's mind with philosophical and metaphysical speculations about God, and fate, and necessity, and free-will. It may arise in others from seeing in the Bible, and hearing from the pulpit, that man must be born again, and that saving faith is the gift of God. Or, thirdly, it may arise from sceptical distrust of the

gospel as a divine message, leading one to say he cannot believe without more evidence to show the Bible to be from God. Or, finally, it may arise from experience—from a real conviction of sin and desire of salvation produced by the Spirit of God, but accompanied with a sense of heart-resistance to the gospel in some of its features, causing a terrible struggle between felt need and felt inability to believe. One or other of these causes, or a combination of them, may have to do with the despondent state of mind described to us, so that no one answer that a fellow-man may give will suit it in all its phases.”

The replies of correspondents, each of whom views the difficulties stated from the stand point of his own experience, show that, although they need to be somewhat differently dealt with, all have a similar origin, viz., in an unbelieving heart. J. C. fears from his own blind gropings for more than two years, that they are more or less inclined to be saved by works.

“I suppose they are prepared to give up everything they think would offend God, to exercise self-denial, to seek God with their whole heart; that with them the one thing needful is the salvation of their souls, and for this great end everything that would oppose must give way. If so, most likely Satan now manages to persuade them that God ought to pardon them, and give them peace because of their earnest sincerity. But they will never find peace with God on such conditions,—simply because they are seeking by works and not by faith. It is necessary they should give up evil and seek God with their whole heart; but there is nothing in all this to merit God’s favour. They will have to go to God, lost, with nothing in themselves to recommend them to him. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;’ whereas they appear to think something else is wanting to raise them from the City of Destruction. They must come to God through Christ; and from experience I can say, the moment they believe in Christ alone, they will find peace with God.”

Z. had alternated between the desire to be a Christian and the difficulties which stood in his way for years, until, on the last day of his dreadful experience, overwhelmed with a sense of his own unworthiness and alienation from God:—

“I retired,” he says, “to my bed-room, and threw myself, in the most violent anguish I had ever known, upon my face on the floor. How long I lay I scarcely know. But my ever-considerate servant came again, begging me to have some refreshment. After this I went to bed; and I well remember the Psalmist’s words, ‘Be still and know that I am God,’ being applied to my soul—not without healing balm, but—as a *command*; and I said, ‘Lord! do with me as thou wilt; only save me:’ and I believe in my heart of hearts that I was, as Bonar expresses it, *giving up*, having no more strength to struggle. I sank in blessed despair into the arms of Jesus. God in His infinite goodness revealed Himself to my benighted soul, and sealed my pardon through the blood of Christ. Oh how I praised God, and the great Substitute who had borne my sins and purchased my freedom! How unjust had been my thoughts of my Father in heaven! I had almost felt, that, whilst I was so earnestly seeking *Him*, He was not willing to receive me. Oh! what a reflection to cast upon the Father, who, when the poor prodigal was still a great way off, *ran* and fell on his neck and kissed him.’

H. B. waited long and prayed anxiously for "deeper impressions," and more anguish of heart on account of his sins in order to his acceptance. Like a gentleman of whom we lately heard at Embro, during the recent religious awakening there, whose good Scotch wife described him as "thinking he must be *scrapit weel* afore he comes," he thought he must come cleansed and penitent, instead of coming *for cleansing and repentance*. And never being, even in his own estimate, quite fit to come, he "was barred at the outset."

"A wall of granite was before me, so high that I could not surmount it; and whilst believing all the promises with my intellect, my heart was as hard as a millstone—dark amid the blaze of gospel day, and I felt that some peculiarity of mental constitution had shut me out from salvation now and for ever."

A published discourse of Prof. Vinet, of Lausanne, on "the Gospel comprehended by *the Heart*," first gave him a glimpse of the real nature of the difficulty. He then commenced the daily reading of the Scriptures at noon, with prayer, as a duty, though with little comfort. Shortly after he heard a sermon on the impotent man at the Pool of Bethesda, in which the preacher averred that, however long a soul might have been unable to realize the blessings of the gospel, yet if an earnest desire remained, it would *ultimately* be helped into the pool, *or healed at the pool side*. The effect on him was wondrous; hopelessness was changed into, "I shall lay hold on it yet;" though how, when, or in what manner, he had not the most remote idea. The wall remained, but every joint in it seemed loosened, and "I shall lay hold on it yet," was now in his mental ear from morning to night. At last he began to doubt the validity of his reasons for continuing in impenitence:—

"He is able to save *to the uttermost* all who come to God by him; and I could not doubt His willingness. 'God so loved the world that he gave his only begotten Son, that *whosoever* believeth on him should not perish.' 'The Son of Man is come to seek and to save that which was *lost*.' By no perversity of reasoning could I place myself outside of these three conditions, and the conviction gained ground that the hindrance was in myself alone."

He had reproached his Maker, and cast the blame of his unbelief upon every body but himself; but feeling that he had never attempted *the Scriptural way*, and come a heavy-laden one to the Saviour to obtain *rest*:—

"I knelt down," he says, "and, with my finger on the passage, prayed that I might be enabled to believe it and receive it, and struggled to throw off all my previous reasonings and conclusions, and to get as *low* as I could; simply looking to the Saviour's invitations and my own felt need of the blessing, and prayed and strove for a child's faith unquestioning and unwavering."

The struggle was over. Soon a Divine peace took possession of his troubled soul: old things had passed away, and all things had become new.

“A Blind Sinner,” he adds, “must put aside his own reasonings and speculations; give up attempting to solve matters which will be for ever too hard for him, and endeavour to *unlearn* many things—be willing to *stoop*; and ponder well the Saviour’s words—‘Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.’”

The philosophical difficulty is thus stated and met by the editor:—

“I may reason downwards that since God, the First Cause of all, is primarily the author of all events, including every action of His creatures, and consequently saving faith, I have no free agency in the matter, and am not responsible for not believing. Or I may reason from below upwards, that every event, including faith, necessarily flows from some cause, and that cause from some preceding cause, and so backwards in a chain of necessary causation, till I am lost in dark fate, or strike against the irresistible will of God, so that I hold myself not responsible for want of faith. Now it may be that I cannot answer this reasoning intellectually. But I am quite sure it contains a tremendous fallacy somewhere; for *it contradicts conscience*. The sufficient practical answer to it is that which has been often given, as for example by the celebrated Bishop Butler, viz., that if well-founded, it would apply not to saving faith only, but to all our actions, so as to prove that there is no such thing as moral responsibility, or sin, or holiness, or right or wrong at all. The mystery exists: but conscience bears its testimony within to the eternal difference between right and wrong, and to our personal responsibility for what we do; and woe is unto that man who allows metaphysical subtleties to dethrone, or corrupt, or silence that inward witness for God which ought to be a schoolmaster to bring him unto Christ.”

But the best answer to all such reasonings is to be found in the teaching of the Holy Scriptures themselves. “All the world has become guilty before God,” and you and we, dear reader, are “by nature children of wrath, even as others.” But the blessed Son of God has died for us; His blood “cleanseth from all sin;” and the fact that we are exhorted and commanded, under pain of God’s everlasting displeasure, to “believe the gospel,” and to accept the Divine amnesty therein offered, is proof that God offers it in good faith—that “whosoever will” may come; and that when any refuse or neglect to come, it is not because they *cannot*, but because they “*will not* come unto Him that they might have life.”

This, it may be said, is only one side of a great truth, but it is, nevertheless, the side *with which we have to do*. No impenitent sinner need perplex himself about the work of the Holy Spirit, for the office of the Holy Spirit is to *help* and not to *hinder* us, to supply the *lacking* influence, to convince of sin, and to reveal the Saviour to us. And as to the difficulty about praying *before we believe*, while yet faith is one of the essential conditions of an answer to prayer, God knew all about that

when he commanded sinners to pray. And He who enabled the Paltican to pray with acceptance, "God be merciful to me a sinner," and sent him home "justified," will not keep any of us waiting until we can solve the philosophical difficulty. Our duty, in any case, is instantly, implicitly, to believe the gospel, for only "he that believeth shall be saved."

THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY.

Some of our readers are already aware of the fact that, ever since the visit of the Rev. Dr. Mullens and colleagues, the proprietors of this magazine have been contemplating some arrangement by means of which they might be able to furnish their subscribers with the latest intelligence regarding the operations of our great English Foreign Missionary Society. At first it was proposed to incorporate the *Chronicle* with the *Canadian Independent* bodily; but such an arrangement having been found virtually impracticable, on account of the expense it involved; it is now proposed, if sufficient encouragement be offered, to add eight pages, monthly, to the *Independent* (without increase in price), for which Dr. Mullens kindly promises to supply us with "early proofs," from the pages of the *Chronicle*, of the doings of that Society. We shall thus be enabled to lay before our readers the cream of its Missionary intelligence, at a comparatively trifling cost.

The *Independent*, however, is only just paying its way. The change of the law requiring the pre-payment of postage on magazines, imposed a burden upon it which, through the neglect of subscribers to remit the six or twelve cents, almost broke its back. There are, moreover, hundreds of dollars of arrears due, which the publishers, in vain, appeal to their subscribers to send. They have struck off, as *bad debts*, several hundreds more. And under these circumstances they feel that they cannot incur the expense involved in the addition of eight pages per month, without a considerable increase of the subscription list, or some substantial guarantees to meet the possible deficit.

The extra cost of such an arrangement will be about \$120 per annum, one half of which is already pledged for three years. Who will speak for the balance?

CHRISTIAN DANCING PARTIES.

I have read with interest W. H. A's letter on the subject of dancing, and also your remarks upon it; and I do not see how Christian people can fail to realize the force of your five theses.

It is undoubtedly true that worldly people acknowledge that dancing is a worldly amusement; and, if they scoff at puritanical professors who refuse to participate in it, they, at least, recognize their consistency.

It is also true that the votaries of the dance are not frequenters of the prayer-meeting, or anything else that tends to promote the life of a church. If Sabbath school teachers indulge in it, no further enquiry

need be made concerning their influence on their class. If their scholars are brought to the Saviour, it will not be by their instrumentality. Their piety will be of so cold a type that it will chill rather than stimulate the rising impression of the importance of personal religion. And as to anxious enquirers, no poison would be more fatal to the body than the atmosphere of the ball-room to their convictions of the claims of Christ upon them.

I have never come into contact with a dancing minister; but I have heard much said of those who frequent evening parties, where dancing forms a part of the programme, even though they may never enter the room to witness it. And yet, by what process of reasoning is so strict a rule exacted of them, unless the under current of feeling is against dancing itself.

The principal thought in W. H. A's letter has long impressed my mind. I have scanned the history of many professedly Christian families where dancing is countenanced; and I think I am right when I say that a large proportion of the children grow up and enter upon the active duties of life without a profession of faith in Christ. Many of them are attracted to other churches, where a formal kind of church membership has been less incompatible with their personal inclination to a life of pleasure. But of those who have joined themselves to the Lord's people, may we not appeal to the experience of ministers and Christians everywhere, for a confirmation of the statement, that those who have honored most their Christian profession, have felt constrained to abandon the giddy pleasures of the dance; while from those who have continued a life of pleasure, the church has had little to hope, and the devil little to fear.

I have known families where every child became a disciple of the Lord Jesus,—but they were not dancing families. I have known dancing families, where not one of the children professed faith in Christ.

Perhaps some will call in question the inference that dancing is responsible for the different results, and doubtless it would be too much to charge all the difference against it; but it is an unmistakable symptom of the tone of piety existing in the family.

The truth is, that as parents we often sadly forget that we and our children are on probation for eternity. Our every act tends to form our own character, and never a day passes without some indelible impression being produced upon theirs; and yet while we know this, we anxiously care for their bodily health, and trifle with the health of their souls. We plan anxiously for their future in this world, and then open before them the path of worldly pleasure, and wonder and grieve that they choose these pleasures, and have no desire for the one thing needful. A loving mother dandles her darling in her arms, and prides herself in its physical and mental development, *always* picturing for it a *bright future*. But how often does she ask herself the question, "Where will my child spend eternity?" Its instincts are quick, and, long before she knows it, it has taken its measure of her aims and motives. It cannot reason as to what is right or wrong. As yet, it only believes that everything said or done by its mother is right. She teaches it to say its little prayer, and exhorts it to love Jesus, but it does not *feel* that the love of Christ is the central thought and motive of all her con-

duct. She is "careful and troubled about many things," and especially about "keeping in" with people of worldly tastes and amusements. She does not approve of dancing, but then there cannot be much harm in it. Other people have it, and will look for it at her entertainments. Besides, can she not limit the dances to those which are strictly unexceptionable in their character? How then can she refuse? Her entertainment comes off. It is a very nice affair; her friends enjoy themselves to satiety; and when the small hours of the morning are far advanced, they tear themselves away from the enchantment to experience an aching void which the tamer joys of an intellectual and spiritual nature can never fill.

Once at a grand party, there appeared a hand writing on the wall. No such hand-writing could be seen by any one of the throng which graced her parlor; but hid away between the leaves of the old family Bible, quite out of sight of all but those who love to read it, is another handwriting, not less true,—“LOVERS OF PLEASURES MORE THAN LOVERS OF GOD, HAVING THE FORM OF GODLINESS, BUT DENYING THE POWER THEREOF.”

But meanwhile, what of the child? That party, gotten up at so much expense, and which so attracted all eyes, both before and after, must have had something about it,—so it reasons,—very desirable; and so, in fact, it supplies a standard of pleasure, and an answer to the question where and how to obtain it. The child has learned more lessons than one. Henceforth it seeks to satisfy the boundless capacity for enjoyment which God has given it, by drinking at the fountain its parents love so well,—the only fountain it knows of,—the fountain of worldly pleasure! It has also been taught that which it will be very difficult to unlearn, namely,—that religion is a bar to pleasure,—an undesirable thing,—at least for young people. And as it grows in years, it grows in love of pleasure. But who is to blame for it? What if she should *realize* in her declining years that as she sowed, so her child reaps! She trained it for the world, and who can wonder if at last she finds it has no desire for better things. Thus the dancing party is the unmistakable symptom of a low tone of parental piety, which is of itself sufficient to account for the deplorable results we have indicated. Why then do Christians continue to countenance an amusement which so blights the brightest hopes of the people of God, alike in the family, the church and the community?

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Montreal, March 15th, 1871.

A PASTOR'S SKETCHES—No. 5.

“*Never Give Up!*”

Among many death-bed scenes which I tenderly and fondly remember, one stands out very prominently, always associated with the terse and intensely earnest injunction from the dying young Christian—“*NEVER GIVE UP!*”

A “child of the covenant,” diligently trained in “the nurture and

admonition of the Lord ;" she had yet completed her teens, still in rebellion of heart against the Truth and Grace, with which her Christian education had rendered her in theory thoroughly familiar ; for, as the Sacred Word declares, the sons of God are " born, not of blood, nor of the will of the flesh, nor of the will of man, but of God "

My desire often rose to resolve to approach her with direct personal appeal to yield herself to God. Several attempts were singularly frustrated by her abrupt and peremptory foreclosure. She was constant in attendance on all the social means of grace, even the Pastor's adult Bible class ; yet she always eluded a personal encounter on the great question.

Repeated colds had induced a chronic cough, and had undermined her vitality. Being confined by one of these colds for several days, I called to see her, and expressed to her mother (who was loved and honoured by all as a blessed " mother in Israel ") my strong desire to secure a private conversation with Jessie. In this she most heartily concurred, and at her call Jessie presently entered the parlour, and was soon left alone with me. On my first mention of the claims of Christ, she abruptly left the room. There I sat alone fully twenty minutes, when her mother returned, and, finding the position of affairs, burst into tears ; but entreated me to excuse her daughter, and to continue my efforts in her behalf.

The symptoms of incipient consumption, which had attracted my attention, now began to alarm the fond mother, whose concern for Jessie's salvation was thoroughly roused. By concert, Jessie was again left by her in the parlour with me ; only, however, to repeat her former hasty retreat before I could open any conversation. The mother's heart now began to fail. I expressed the opinion that Jessie's conduct could be best accounted for, not as the manifestation of confirmed worldliness and indifference, but of a severe struggle between conscience and self-will, rendered more demonstrative by her physical debility. We agreed together to wait on the Lord not only for the renewing grace to change her heart, but for the favourable opportunity of approaching her.

This was soon granted. Within two months from the first attempt, my young friend was confined to the bed ; and, when I was announced as waiting below, she sent me an invitation to her chamber. I endeavoured at once to relieve her of the suspicion that I might now take advantage of her constrained circumstances, to force upon her unwelcome truths, and affectionately reminded her that a better friend than I had more frequently knocked at the door of her heart, and had been more harshly repulsed than ever I had been by her, but that unless she should invite further remark on that subject, I would here drop it. She burst into tears, and gave me her hand, saying that she wanted to hear more of that Friend whom she had so long resisted. The restraint was at once and wholly removed. " The Lord had indeed opened her heart to attend to the things spoken." She " heard His voice, and opened the door ; and He came in, and supped with her, and she with Him." He sweetly revealed Himself to her, speaking peace to her self-accusing conscience, and imparting " joy unspeakable, and full of glory," which increased in brightness, and blessedness, till, after a few months' rapid decline, without a trace of the fear of death, her happy spirit passed " within the veil."

About ten days previous to her death, she solemnly enjoined upon her mother not to pray for the lengthening of her days, and so intensely did she desire to depart and be with Christ that her fond mother virtually submitted to a pledge extracted by her to that effect. This was the more remarkable by the striking contrast with her feeling at the commencement of her illness. She then could not composedly hear of death, and said she would willingly bear any amount of suffering, and lie thankfully on her bed twenty years, if the Lord would but spare her life!

At the last interview I had with her, I told her I thought she would not see another sunset,—to which she joyfully responded, "I'm glad you think so; I do so want to go home!" I quoted the words of the Psalmist, "My times are in Thy hand." She sweetly smiled, and lifted her expressive eyes towards Heaven, whispering the same words, with animation, adding, "Surely I come quickly; Amen. Even so come, Lord Jesus."

At her request, one of her sisters took from under her pillow a small tissue paper parcel, which with her own attenuated fingers she slowly unwrapped, and then placed in my hand an excellent gold pencil-case inscribed with my name "from a friend," accompanying the gift with the most emphatic utterance of these words—"When you use this, you will think of me; and, if you ever meet with a sinner so stubborn as I have been, *do persevere* as you did with me. No matter how hard and unpromising,—*never give up!*" With words of tender adieu and thanks, she slowly relaxed her double hold of my hand, and, with her eyes lovingly following my movement round the foot of the bed to the door, she added, "*Thank you, dear Pastor; never give up!*"

Seventeen years have elapsed since that solemn parting charge fell on my heart. The vivid impression stands out as forcibly as ever; and the joy of that conversion and triumphant entrance into glory is one of the most signal blessings of my ministry. The Death was more like a Heavenly Marriage Festival, as the widowed mother avowed.

No! Fellow-labourers, let us never give up; "for in due season we shall reap, if we faint not!"

EPSILON.

SABBATH SCHOOL PAPERS: No. 3.

Having stated our idea of the foundation on which the Sabbath School should rest, as an integral part of the Church's work, and having set forth the primary principles on which it should be conducted, viz.: direct subordination and responsibility to the Church, through the superintendent, we now propose to consider, briefly, the principles which should guide the superintendent in the selection of those through whom the design of the institution is to take effect. Here, it will at once be seen, that, to preserve the unity we have advocated, the work of the Church must be done by the Church, that is, the teachers should be members of the Church. Two arguments are generally used in contradiction of this proposition: one is, that they cannot always be obtained. This, if true, is of course unanswerable;

but we believe that, in a rightly conducted school, this difficulty will never exist. A reluctance on the part of Church members to assume the charge of a Sabbath class, is *prima facie* evidence of something wrong in the management of the School. The unity is violated *somewhere*; and it behoves all concerned to enquire well into the causes of the lack of interest which is thus manifested by a lack of teachers.

The other argument is more specious, and deserves closer attention. It is said to be *desirable* to enlist the undecided and unconverted in the work of the School, because their conversion is often the result. Doubtless, it is so. God blesses the ministration of His word by the most varied agencies; and it is true that a person brought within the influence of such means of grace, may be converted by those means: yet it by no means follows that other means of grace might not have been brought to bear upon the same individual, with a like result. The scope and intent of a well-conducted Bible-class embraces just such young persons of both sexes as we are speaking of; and it is surely better to bring the direct influence of personal instruction to bear upon them, than to trust to the indirect influence of a lesson given to young children, and in the midst of comparative agitation and noise. Neither is it right and just to the children, to employ persons ignorant of the way of salvation to direct the little ones along the road. The Master says "Can the blind lead the blind? shall they not both fall into the ditch?" We do not so act in things of lesser moment. "*Fiat experimentum in corpore vili.*" If our children are sick we take them to a physician who has, by analysis and dissection of the dead body, become acquainted with the living body and its diseases. We do not trust valuable material to an unskilled mechanic, but to one who, we are assured, has had practical experience. Neither do we so act in matters of highest moment. Dr. Chalmers was converted while in the exercise of the Christian ministry; but we do not therefore induce or permit an unconverted man to assume the sacred office of a pastor, in the hope and expectation that he will develop into a Chalmers. Then why take the precious souls of our dear children, and the precious hours of the Sabbath for the needless experiment of endeavouring to convert an unconverted teacher? Parents and the Church have a right to protest against such a perversion of the purposes of the School, and such a waste of the few and fleeting hours devoted to the religious instruction of the children.

If there is any force in what we have advanced, it follows that Sabbath School teachers should be the professed disciples of the Lord Jesus Christ. It is needless to occupy time with heaping up arguments in support of this proposition. They lie abundantly on the surface, ready to every one's hand; while all that can be urged against it has been stated and, as we think, refuted. If a superintendent finds himself deficient in teachers, let him lay the onus and the responsibility plainly and heavily on the Church; and, if it be a living Church, it will see its way to the performance of its duty. If it fail in its duty, woe unto it. It must suffer by the operation of an inexorable law.

But we will suppose that the School is organized and in operation in agreement with the views we have stated. The superintendent is the man whom the Church, in its wisdom, deems best fitted for the office.

The teachers are persons who profess to know the way of life, and to be walking therein by the grace of God. It now becomes the duty of the Church to see that this band of devoted workers for Christ shall be thoroughly furnished for their good work. They will, necessarily, be persons of varying mental ability and development. Such classes must be allotted to them as they have mental and moral force to cope with. Such instruction must be given to them as is needed for their work.

This can be done with the greatest economy of time and labor by means of the "teachers' meeting;" which is, or should be, simply a class for the study of that portion of the word of God which is to be the subject of the next Sabbath's lesson to the children. This, of course, supposes the use of uniform lessons throughout the School, and is indeed the chief argument for such uniformity. So generally is this felt to be desirable, that numerous schemes or series of lessons, most of them excellent, are published on both sides of the sea. Let now the *best* person be appointed to conduct this meeting. It may be the Pastor, a deacon, the superintendent, or one or more of the teachers; but let the great object be kept in view, which is to do the work in the most efficient manner.

It will be, of course, the duty of this president to make himself as well acquainted as possible with the subject of the lesson, giving to the work all the time he can spare from other duties, and using all the means of information within his reach. Let him note such suitable illustrations as will tend to explain the lesson, and to enforce it. Let him pray for the wisdom of the Holy Spirit to guide his mind, and under its enlightening influence, let him come down to the meeting, having done all that in him lies to fit himself for the duty before him. And let *every teacher* do all that we have laid down as the duty of the president of the teachers' meeting. No one is exempt from this. Some may not be able to contribute much to the general fund of information: others will be; but little or much, it is the bounden duty of every Christian teacher to "wait on" his teaching. To read, to meditate, to observe, above all, and always, to pray that a divine influence may rest upon his own mind, upon the minds of his fellow teachers that they may be mutually benefitted, and lastly upon the minds of the scholars, that the combined strength and wisdom of the School may come on every heart with the demonstration of the Spirit, and with power.

A meeting of teachers so prepared and so influenced, will be a mighty power for good. A flood of light will be poured on the sacred page. Few points will escape enquiry and elucidation. A difficulty may have presented itself to one mind, which is totally unnoticed in the published notes, excellent as they may be; this difficulty may be resolved by another teacher whose reading or reflection may have pointed him to the true solution. Another has met with, and *noted*, an anecdote or a fact in natural history or science, which will admirably illustrate a point in the lesson. Another may be able to point out in the scriptures a case parallel or antithetical to the one under discussion, and which, perhaps, explains or enforces it. Another and another still, will have laid under contribution the Bible Dictionary; the Greek Lexicon it may be; or will bring to the meeting the views of some eminent commentator. All

can bring what the prayerful study of the word of God itself has taught them. All will at least have read the lesson, asking for the illumination of the Holy Spirit, and will have come to the meeting, in an humble and devout frame of mind, to hear what God the Lord will say unto them. And it will be the duty of the president, while calling out the views and thoughts of the teachers, carefully to note those points which appear to him to be of the greatest practical value for the purpose of class instruction, and briefly to recapitulate them, with the addition of such thoughts and considerations as may have presented themselves to his own mind, either previously, or in the course of the discussion.

Such a teachers' meeting will be fraught with abundant blessing for all concerned. The Church will be benefitted by the elevation of its members who are teachers, through the reaction of their personal influence. The teachers themselves will be largely benefitted by the expansion of their minds, the increase of their knowledge, the inflow of a spirit of zeal and devotion, and by the development of their didactic force. The children will be benefitted—will be drawn nearer to God by the vivid freshness, beauty and attractiveness with which the lessons of His word are clothed, and by the weighty force with which those lessons are impressed upon their consciences; and the good seed thus sown upon prepared ground may be left with the humble, prayerful confidence that the quickening, vitalizing influence of the Holy Ghost shall make it a "power unto salvation."

And thus also will be realized the last and final object of the existence and effort of the Church of Christ in the world: "that God may be glorified." He is glorified in the salvation of the children by the teaching of the word; He is glorified by the increase of His people in all wisdom and knowledge; He is glorified in the growth and prosperity of His Church on earth, by its evident zeal and usefulness, and not less by its manifestation of that loving unity which is the most convincing proof to the world of the truth of His religion.

W. WILLIAMS.

TORONTO, March 15th, 1871.

MATERIALS FOR CHURCH HISTORY. No. XVI.

By JAMES WOODROW.

THE CONGREGATIONAL CHURCH, MILL TOWN, ST. STEPHEN, N.B.

With the exception of occasional services at St. John, and elsewhere, the Congregational Church in Sheffield was alone in the Province of New Brunswick, from 1762 until about 1826, when the churches in Keswick Ridge and Cardigan were established. The churches of the same faith and order in the eastern border of Maine were very few. About 1819, a Congregational Church was organized at Eastport, still existing. In 1824, it is stated that about six churches existed in Maine, near the border, previous to which time the people of Calais in that State, mainly worshipped with the Methodists of St. Stephen, New Brunswick, which is separated from Calais by the St. Croix River. In 1825, a Congregational Church was organized in Calais, which was then beginning to be a place of business. This church is still flourishing, and is now presided

over by the Rev. William Carruthers, son of Rev. Dr. Carruthers, of the Payson Memorial Church, Portland, Maine, and so well known in the Dominion.

At Mill Town, in New Brunswick, two miles above the present town of St. Stephen, the first place of worship erected was for the Episcopalians, and still stands, but is not now used for worship. Subsequent to its erection the Methodist Church, now in existence, was organized and was very prosperous. Some years later a division took place among its members, arising out of the Methodist system of Church Government, which took from them as many believed, some of the rights they possessed as Christians in the management of their church. A number of the members withdrew, and formed themselves into an Independent Methodist Church, about the year 1843, and obtained a Methodist Episcopal Minister from the United States. Subsequently a union was effected with some of the members of the Congregational Church, in Calais, residing in Mill Town, New Brunswick, and Mill Town, Maine.

The Rev. Franklin Yeaton, a former minister of the church, in Calais, commenced his labors in Mill Town, St. Stephen, in June, 1846, and in October of the same year, a church was organized with 19 members, two years later than the establishment of the Congregational Church in St. John. Mr. Yeaton labored with much acceptance until the fall of 1849, when from ill health he was compelled to resign. Rev. Henry G. Storer and others supplied the church until 1853, when Rev. Horatio Q. Butterfield, recently President of Washburne College, Kansas, commenced his ministry, and was installed 4th October, 1854. Mr. Butterfield resigned in 1857; and Rev. Charles G. McCully, now of Hallowell, Maine, was installed July 17, 1860, and remained until the fall of 1866. The present Pastor, Rev. Edgar L. Foster, a graduate of Bangor Seminary, was installed October 4, 1867, the Rev. F. Hastings, then of St. John, preaching the sermon on the occasion.

The church in Mill Town has a membership at the present time of 30 males and 80 females. Of the members part reside on the American side; and from its origin and position the church is connected with the Maine Conference of Congregational Churches. The Methodist Church is the only other Protestant Church in Mill Town, a Universalist place of worship which had been for many years in the place, having been blown down in 1869, in the storm known as the "Saxley Gale." The Universalists do not intend to rebuild, but have united with the Unitarians of Calais in a Union Church.

The Congregationalists have a very neat place of worship in Mill Town, which the writer understood was entirely free from debt; and they have also a handsome parsonage. The Sabbath School is a large one, and assembles in the Academy building, the lower part of which is used by the church for its vestry and school-room.

The Academy building was erected by several persons, (about six I think) connected with the Congregational Church, and has since been deeded to the church, the upper part of the building being given without rent for an undenominational Academy for the town.

One of the peculiar features in connection with the congregation is the system of finance. I have been informed that a committee is selected to make an estimate for the year of the amount required for all the

necessities. An assessment is made upon the congregation, in proportion to ability, &c., according to the books of the public assessors. I understand that the people cheerfully pay the amount so assessed. The sums paid by several are consequently very heavy, while others, whose means are limited, pay but a trifle. The system has worked well because all parties have agreed to make it work well, and the finances are always in a healthy condition.

The Sabbath School, which has had for its superintendent for many years the Hon. William Todd, a member of the Legislative Council, is large and flourishing.

The people connected with this church and congregation are generally public spirited, active, and enterprising.

RURAL EVANGELIZATION.—WHAT COULD BE DONE.

Allusion has already been made in this series of articles to the impossibility of ministers in settled charges doing such an amount of evangelistic work in the rural districts as the times demand. The pressing question, therefore is, Who is to do it? Perhaps the scheme of a Catholic Rural Evangelization Society, propounded in our last paper, may be regarded by some as not only impracticable, but also unnecessary, their opinion being that the most Scriptural and thorough way of evangelization is for the members of churches themselves to act under their pastors. With that opinion the writer of these articles entirely agrees. To arouse the members of churches, however, is everywhere the great desideratum of our day. Were every church member or converted person a home missionary in his own sphere—ready to say to his neighbour, "Know ye the Lord," there would not be much need for a special class of evangelists either in town or country. The regular ministers of the Word would then be sufficient for the kingdom. Such is not, however, the present state of the churches anywhere, and least of all, we fear, in the rural districts. Men devoted to commerce, or animated by the spirit of enterprise which characterises the large communities, carry their quickened energies more or less with them into church life. Hence there is generally more of a missionary spirit in our city than our country churches. A city minister seldom fails to find among his people persons of sufficient activity, intelligence, and devotion, to aid him in carrying out any evangelistic enterprise which he chooses to undertake. It is often far otherwise, however, with a country pastor. Country people are characteristically conservative—too often content with things as they are, or to keep in the rut made by their fathers; or if not quite content they are at least slow to move. One of our ministers, an energetic worker himself, who has been a pastor for a considerable number of years, affirms that the greatest impediment to evangelistic efforts he has had all along to contend with has been the lethargy of his own church! He and many others have required to work almost alone, or supported, at best, only by their people's prayers—though it is to be feared that those prayers, which are not followed by action on the part of the supplicants, are not very fervent. Too often such men have for years to bear the mortification of seeing their proposals for evangelistic effort

coldly received and unsupported by their churches, till they become weary of making such proposals. The quickening of church members to individual evangelistic action ought to be the ultimate end aimed at by the use of all other evangelistic means. Home missionaries, after all belong only to a temporary state of the church. Their existence is expressive at once both of a revived and also of only a partially revived state of the church. Meantime they are eminently useful, as scaffolding is for the completing of a building; but when they are regarded as an end—a permanent substitute for universal Christian evangelic action, they are no longer an unmixed good. Every Christian, a home missionary!—is the demand of Christ; and meantime home missionaries should be regarded as a means to promote the ultimate realization of that demand. When that is achieved we shall have a perfectly revived Christendom. Be it understood, then, that it is with this end in view we proceed to write further of what should be done presently for rural evangelization.

If each denomination must still act independent of others in this work, one way they might do so more effectively than is done at present, and certainly a practical way, is to employ travelling evangelists, who should traverse the rural districts several times every year. The Congregational body is quite able to employ two or more of these in Scotland, who might periodically visit each of the rural churches, and acting under the pastors of these churches, hold meetings or do other work for a week or more at a time.

But keeping the quickening of the rural churches to evangelistic action more directly in view—Could not some means be devised for bringing these churches, and those in the cities and large towns into closer contact or intercourse, for the benefit of both? We think this might easily be done. Ministers and intelligent laymen from the cities might greatly benefit the rural churches by visiting them and explaining what is being done in the large towns. Those city brethren should remember, that they are in no small measure indebted for any superior amount of religious enterprise which characterises them to the frequent visits which they receive from men of eminent evangelic zeal and experience from all parts of the world. These men of Apostolic zeal, unction, labours, and experience, acquired in the high places of the fields at home or abroad, or men of renowned eloquence, seldom favour their country fellow-Christians with their presence and their speech. Might not, therefore, the city brethren do for these what their illustrious visitors do for them?

So far as the churches of our own order in the country are concerned, a number of them are so isolated as to have practically no connection with any sister church; and, indeed, little more connection with the Congregational Union than consists in making an annual collection for its funds. In the eye of the public, therefore, they stand alone, and being generally themselves small numerically, other denominations look slightly upon, and all but ignore them in public questions and schemes. This cannot but have a dispiriting influence on the members of these churches. They are all seldom, if ever, blessed with external stimulus, or provoked to good works by those who have a sincere regard for their welfare. The most isolated Presbyterian Church has its condition so far known and supervised by the Presbytery at least, to which it belongs;

while every few months, on the occasion of the sacraments, it is favoured with the ministrations of several of the ministers of its own denomination, for whose expenses a special provision is made. Men even of highest name in the body will not fail at such times to come to the help of the humblest of their brethren. There are some of our country churches, however, which for a season of long years never see any of our city or town ministers among them. Even when their own minister requires to be absent from his pulpit for a Sabbath, it has, from lack of unplaced men among us, to be filled by probationers belonging to other denominations. There are, indeed, churches, and these not in outlandish places, to which no Congregational minister, except their own pastor, has preached on a Sabbath for several years.

All this is chilling, and is surely capable of being remedied. The want of a higher missionary spirit among our country churches is in no small measure owing to a deficiency of denominational spirit among our city churches and ministers. There is no denomination in Scotland in which there seems to be so little of that spirit as in our own. The Evangelical Union is smaller even than ours, still the most remote and humble church in that body can apparently depend on an annual, or more frequent visit, from its most eminent men. But from painful experience I know it is not so among us.

Surely the district associations of ministers might do much to initiate a better state of matters in this respect. Nowhere in Scotland is Independency so strong, or characterised by such a missionary spirit in rural districts, as in the counties of Aberdeen and Banff; and this is chiefly owing to the admirable manner in which the Northern Association acts—the ministers in a body going to and holding meetings at each of the churches, in rotation, within their bounds. Were this practice more general in other association districts much good might be done.

Further, might not these associations also send forth some of their number every summer at least, to itinerate two or three weeks over the country within their district? To do so would not only be to return to and systematise an old, but alas! now obsolete practice pursued by our fathers, but to adopt a policy presently pursued by others. Several of the presbyteries of the Free Church now send deputations, two and two, thus to itinerate within their bounds. It is a great mistake to imagine that these itinerancies are not now required, and a very singular mistake for the Congregationalists who began them, to discontinue them. Men animated with the Apostolic spirit of longing for the glory of Christ in the conversion of sinners, would find the work its own ample reward; but to take even lower ground, city ministers, were they occasionally, at least, so to spend their holidays in the country, would find mind, body, and spirit fully as much invigorated thereby as by any other course they practise. Though no conversions might be the result, the sister churches visited could not surely but be refreshed and provoked to love and zeal, while the public would have cause to perceive that the small struggling church was recognized by men known in the land, and acknowledged by a denomination of churches of creditable position.

The Home Department.

THE STORY OF FIFTY-TWO PRAYER-MEETINGS.

"To be sure," said I to myself, one year ago, the last week in December, "to be sure, this is the evening of our church prayer-meeting, but as I have not been there much this year it is scarcely worth while to begin now. I'll just wait until next week, and then begin the year right and go all the time."

Well, it so happened that the first evening of the year fell upon the evening of the regular prayer-meeting, and there was none. The next evening we had company. Of course, although I wanted to go, I *couldn't*. The next week my neighbor and particular friend, Mrs. Lamb, gave a party. Now Mrs. Lamb is a member of our church, and most undeniably did wrong; but then she is a very dear friend of mine, and I can go to prayer-meeting every week of the year, but it is not every week that I can accept an invitation from Mrs. Lamb; therefore, sorry as I was, I felt that I must go to the party. The next week Miss Kellogg was here. Now, I work pretty hard and am fond of music, and I need some entertainment, and I really felt it my duty to go there, for Miss Kellogg does not sing every week. You see I was at least excusable. The next week it snowed; the next it rained; the next it was terrible cold, and the next it was warm and thawing, and so wet under foot. The next week Gough lectured, and as I can go to prayer-meeting every week, I thought I might, just for once, go to hear Mr. Gough. The next week I had a headache; the next week a dress-maker; and the next, which was the twelfth, a very *hard* cold. So you see I could not go any the first quarter. The following week it was very dark, and I had no company. The fourteenth I *was* going, but just as I was about to start I heard that our "beloved pastor" was away, and that Deacon Quickset would lead the meeting. Now I don't like Deacon Quickset. He was so unkind as to say, upon one occasion, that he believed that if I would make *an effort* I might get out to prayer-meeting; as if I were not constantly making an effort; and he ought to know that I always go when it is at all consistent. He had better remember that "charity covers a multitude of sins." I am sometimes *obliged* to be absent from prayer-meeting, but I do *not* talk about my neighbors. As Deacon Q. was going to lead the meeting, I did not feel it my *duty* to go. The next week, I will confess, I forgot it until it was too late. The next week I started, but was so vexed to find that my time was too slow, and I was again late. The sixteenth I did not feel at all well, and the next I went to visit a sick friend. You know it is as much our duty to visit the sick as it is to attend meetings. The next week, unfortunately, there was a wedding in one of the other churches, to which I received an admission card, and as I could go to prayer-meeting every week, and particularly as the bride's dress was said to be *very* elegant—the trail at least four yards long—I just thought I would go to the wedding. The next week I was very tired; it was our house-cleaning, and Bridget took it into her head to take this time of all others to get the *ague*: and then the week after that it was too

warm to wear my hood, and my new hat was not trimmed. For the next two months I was out of town, and I never *enjoy* going to social meetings where I am a stranger, and so I did not think it best to go. The first two weeks after I returned from my Summer tour I was altogether too tired. One's health is of the first importance. The next Wednesday, which was the thirty-fourth of the year, was a happy day for me. Nothing interfered with my regular and established plans, and I went to prayer-meeting. How pleasant it was! I really think Mrs. Lamb ought to make an effort to go. I mean to speak to her about it. The thirty-fifth week my poor cousin wished me to stay at home with her; she was disappointed about going out herself, and she said as I went out last week she really thought I might. As I did not wish to seem ill-natured, of course I could not refuse; do you think I could? The next week there was a heavy thunder storm, and I am afraid to go out when it lightens. The thirty-seventh, thunder again. I often wonder that Providence should interfere in this way with what really seems to be our duty. The thirty-eighth it was excessively warm, and the thirty-ninth was the only evening in the week when my regular dress-maker could fit my dress. The fortieth week there was to be a Bible agent, or something of that sort, and I *hate* agents. The forty-first there was a festival in another church, and as I am not a sectarian at all, and think it our duty to help one another, I thought I ought to go there. The next week I stayed at home to write to my dear mother. I went riding the night before, and had an invitation to the theatre the next night, and so was obliged to take this night for my letter, though I *was* sorry. The following week I was obliged to stay at home to finish a tatting tidy I was making for the orphan fair. Surely the orphans must not be neglected; and the next week I was at the fair. I should have gone to *meeting*, but they had put me upon a committee quite against my wish; and the next week I was suffering from a severe cold, which I had contracted while working for the orphan fair. The forty-sixth I was *rather* obliged to go to another party, though I am principled against such things generally. But, if people will give parties on such nights, what can a person do? The forty-seventh, most unluckily, occurred upon the evening of my birth-day. I could not help that, of course, and a person's birth-day only comes once in a year, and you can go to prayer-meeting any time. So we thought it only right to be social, and we invited a few particular friends. One gets dropped out of society very soon if their invitations are not returned, and I have often heard ministers say that our social duties are quite as binding as our religious ones, or at least something to that effect. The next week I started, but at the gate I met my dear young friend, who is just getting ready to be married, and she was so anxious I would go with her, to give some orders respecting her wedding hat, that I could not refuse, particularly when she said she would trust no one's taste and judgment but mine. Besides, as she will only be married *once* (at least not unless John should die,) I suppose it was my duty to go with her. The two following weeks I was just as busy as could be, for we had decided to have a Christmas tree, and I was getting ready for it. I fully resolved to go after Christmas. Well, the last week of the year had gone. I was tired and blue, and did not feel like going out, and it did seem to

me that I had better wait for the New Year again, and then go all the time. But you see I really intended to do so this year; and Mrs. Lamb says that she heard our minister say that God would give us credit for our really good intentions, and that is a great comfort, I am sure, and much more charitable and sensible than that other really profane remark, which I have heard vulgar people quote from some old fashioned fellow, that "The way to hell is paved with good intentions."—*Packard's Monthly.*

HOW SANTA CLAUS CURED HATTIE.

Was Hattie, then, sick? and was Santa Claus turned physician? Not exactly; and yet a very troublesome complaint had seized hold of Hattie. It affected her in this way: When her mother said, "Come, Hattie, it is time for you to go to bed," Hattie seemed to be stricken with a sudden paralysis of the limbs; that is, she appeared to lose the use of them.

She never sprang up from her play to run at once for her night-dress and wrapper; although, generally, no little girl could be found more nimble and quick. If she happened to be reading a book, her hands moved so slowly to lay it down, that one would think they had grown to it. Three and four times her mother was obliged to speak to her before there would be any movement toward obeying her.

"Come, Hattie," the patient mamma would say once more, and think that now her little girl would soon be undressed. But Hattie must stop to caress Rover a minute on her way to the nursery; or frolic a little with Freddie, who was kicking up his baby feet in the crib; or dollie was discovered lying, face down, under the rockers, and must be made comfortable.

When, at last, the process of undressing was commenced, and Hattie's reluctant fingers slowly essayed the task of unfastening her dress or untying her shoes, it was really surprising how sore Hattie's thumbs suddenly grew, and how many knots there always were in those troublesome strings. Sometimes she would be found sitting like "my son John,—with one stocking off and one stocking on,"—gazing idly into the fire for minutes together; or, with one sleeve hanging, and the other slipped half way off her arm, she would seize Maltee, the kitten, and drag her through a series of waltzes, unmindful of her own condition and of her mother's long waiting. It seemed as if she *never* would get ready for bed.

Now, Santa Claus had seen this,—how sorely Mrs. Reed was tried by this bad habit of Hattie's, and how Hattie herself was growing up with a very hurtful disease preying upon her character. He resolved upon a cure.

Christmas was approaching. He had held several private interviews with Hattie's papa and mamma, and found out what their little daughter most wished for. For a whole year she had been wishing for a set of rosewood furniture for her dollie,—like the one Gracie Mills received last Christmas,—and had not been slow to express the desire in her mother's hearing. More than anything else, she longed for a new box

of water colours, and to possess that beautiful picture, the "Babe of Bethlehem;" for Hattie was a young artist in her tastes, and, in fact, in practice.

All these things, and a great many more, including story-books and games, she ventured to hope would be laid on her Christmas table; for this was the way her presents always came. When she came down stairs Christmas morning, there it always stood, in the middle of the room,—a little table, to be sure, but well filled with pretty things; and she had only to guess from whom they came.

So, "the night before Christmas," Hattie went to bed, as usual, with a light heart, and visions dancing through her head, if not of sugar-plums, of things quite as pleasing, and less transitory. Full fifteen minutes longer than usual, even, was she in getting ready to retire, and only went at last upon a hint from papa that Santa Claus was sometimes known to punish dilatory children.

This puzzled her a little, but did not prevent her from indulging in the most delightful anticipations for the morrow.

Bright and early she rose, eager to get down stairs, but checked her impatience till perfectly and neatly dressed, and then flew to see her expected treasures.

But, on entering the room, her countenance suddenly fell. The little table stood empty,—quite empty,—save a note that lay on it, addressed, in fair-printed characters, to "MISS HATTIE REED." The "Merry Christmas" to her papa and mamma died on her lips; and she looked from one to another in bewilderment.

"Read your letter, Hattie," said papa, "Perhaps that will explain matters."

So Hattie, just ready to burst into tears, opened the small envelope, and read:

MY DEAR HATTIE,—You know I am rather an eccentric old fellow, but punctual. When was I ever known to fail of calling round at your table on Christmas Eve? You think, may be, that I was not there this year; but I was.

Owing to the very long journey I had to make, I was obliged to start early,—just as soon, in fact, as the sun was down; and as your father's house came among the first on my way, I drew my coursers up to his chimney just as you commenced to undress for bed. "Just in time," I said to myself. "Whoa, Comet! Whoa, Cupid! I'll be down there and back in a minute."

But I wanted to wait till you should be fairly out of sight. After a little, I started down the chimney, sure that you were, by that time, snug between the sheets. But I heard you talking to the cat, and your mamma saying, "Come, Hattie, make haste." So I went back to my tiny reindeer, who were getting very restive, standing there on the frosty roof. "Wait a bit," I said.

By and by, I went down again. There you stood, in your bare feet, all dressed in white, the echo of your good-night kisses just coming up the chimney; and I thought, "Now, in a minute more, she will be gone; then I'll straight to my work, and be off;" for, on looking at my watch, I found I had wasted twenty-two minutes and a half waiting for you. So I took another peep, expecting to see your figure disappear through

the nursery door, but on the way you had picked up a pair of scissors, and squatted on the floor to cut your toe-nails.

I could not possibly wait any longer. Dunder and Blixen were pawing away with their eight little hoofs, anxious to be on the road again ; for they knew, as well as I, how many hundreds of little stockings and tables, just as deserving as yours, were waiting to be filled.

So I sprang up the chimney, and left you. I don't know whether you got to bed at all or not. The gray morn was beginning to dawn before I got home from my journey ; and I had only time to scribble this note, and send it by my servant, Jack Frost, who will leave it on your table, with my good wishes.

I am sorry for your disappointment this morning ; but you understand it is all your own fault,—a fault of which I hope you will be cured before another merry Christmas.

SANTA CLAUS.

Poor Hattie ! Long before she got to the end of this letter, her little heart broke ; and, without waiting to see how truly good Santa Claus was her friend, after all, she buried her face in her mother's lap, and cried bitterly.

The punishment was almost too much for her to bear. Santa Claus' prescription was a good one. If he watches Hattie now, from night to night, he will see that, when the hour for retiring comes, she goes quickly and quietly to bed ; and her mamma never has to say, "Come, Hattie, make haste." He will find that Hattie has formed a determination to break up entirely her old, bad habit ; and I should not be surprised if, next Christmas morning, her little table should prove quite too small to hold all that generous old fellow will heap upon it.—*Christian Banner.*

A GLAD SURPRISE.

How often a groundless fear keeps us back from confessing our interest in the things of God. We dread the reproach of others, and they, in their turn, are just as fearful of ours ; and so, while both are longing to know the peace of God, each is unwilling to disclose to the other their honest and sincere desires.

A lady, distinguished as a writer, states that when she was in her fourteenth year, the great duty of consecrating herself to her Redeemer was brought home to her heart and conscience ; but the special obstacle in her way was, fear of an elder brother, then spending his college vacation at home. He was a young man of brilliant promise, but with great powers of ridicule, and she shrank from his merciless wit. For days the conflict between the convictions of the Spirit and his displeasure filled her soul with agony.

At last she yielded herself to Christ, and resolved to confess it to her brother, and implore him to make the same wise choice. With faltering tongue she introduced the subject ; when, to her joy, he seized her hand, and with tearful eyes and tremulous voice told her that he too had for some time been under religious impressions, and that the great obstacle that appeared before him was the fear that it would cut him from her love and sympathy. What a happy surprise was this to both of them.

Hundreds of such surprises are waiting for souls who will be true to

themselves and to God. Wives and husbands go burdened with sin, afraid to confess their feelings to each other ; and unconverted persons wonder why Christian friends do not invite them to Christ, while those same friends are shrinking like cowards from their duty, and fearing to lead sinners to Jesus lest they turn and reproach them for so doing.

It is safe to obey God. Wherever he calls us to sow seed, He has made ready the soil ; and wherever He bids us speak a word for Him to a weary or burdened soul, His spirit will go before us to prepare the way, and His grace will give the hearing ear and the understanding heart. Let us be honest with God and faithful to men.—*Exchange*.

DO IT WITH YOUR MIGHT.

Whatsoe'er you find to do,
Do it, boys, with all your might !
Never be a little true,
Or a little in the right.
Trifles even
Lead to heaven ;
Trifles make the life of man ;
So in all things,
Great or small things,
Be as thorough as you can.

Help the weak if you are strong,
Love the old if you are young ;
Own a fault if you are wrong,
If you're angry, hold your tongue.
In each duty
Lies a beauty,
If your eyes you do not shut,
Just as surely
And securely
As a kernel in a nut.

Love with all your heart and soul,
Love with eye and ear and touch
That's the moral of the whole—
You can never love too much !
'Tis the glory
Of the story
In our babyhood begun ;
Our hearts without it
(Never doubt it)
Are as worlds without a sun !

If you think a word would please,
Say it, if it is but true ;
Words may give delight with ease,
When no act is asked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain
They are treasures
Yielding pleasures
It is wicked to retain.

Whatso'er you find to do,
 Do it, then, with all your might ;
 Let your prayers be strong and true—
 Prayer, my lads, will keep you right.
 Prayer in all things,
 Great and small things,
 Like a Christian gentleman ;
 And for ever,
 Now or never,
 Be as thorough as you can.

ADVERTISEMENT OF A LOST DAY.

BY MRS. LYDIA H. SIGOURNEY.

Lost : lost ! lost !
 A Gem of countless price,
 Cut from the living rock,
 And graved in Paradise.
 Set round with three times eight
 Large diamonds clear and bright.

Lost—where the thoughtless throng
 In fashion's mazes wind,
 Where thrilleth folly's song,
 Leaving a sting behind ;
 Yet to my hand, 'twas given
 A golden harp to buy,
 Such as the white-robed choir attune
 To deathless minstrelsy.

Lost ! lost ! lost !
 I feel all search is vain ;
 That gem of countless cost
 Can ne'er be mine again ;
 I offer no reward,
 For, till these heart-strings sever
 I know that heaven-intrusted gift
 Is reft away forever.

But when the sea and land
 Like burning scroll have fled,
 I'll see it in His hand
 Who judgeth quick and dead ;
 And when of scathe and loss,
 That men can ne'er repair,
 The dread inquiry meets my soul,
 What shall I answer there ?

Literary Notices.

To the men of business among our readers, we would heartily commend the *Life of Arthur Tappan*, written by his brother Lewis, (republished in London, by Sampson, Low & Co., with a preface by Newman Hall,) as the memoir of one who was thoroughly successful as a business man, yet who conducted his business on the highest principles ; gave most liberally to religious and benevolent objects ; and was a leader

in the Anti-slavery cause when that involved a real taking up of the cross to follow Christ. Arthur Tappan was a hero, and no one can read the story of his conflicts, without being the better for it.

Secular Annotations on Scripture Texts, by Francis Jacox, (London: Hodder and Stoughton), is no common book. It consists of a series of illustrations on some three-score passages of Scripture, selected from a very wide range of ancient and modern literature with admirable taste and judgment, with reference, not so much to external illustration—viz: as to customs, history, and geography, as to that of the inner and spiritual teaching of the word. It suggests a valuable habit in connection with miscellaneous and discursive reading—viz: the being on the look out in all directions for whatever may throw light on Holy Scripture.

Church Design for Congregations—its Developments and Possibilities, by James Cubitt, Architect, (London: Smith and Elder), should contain some valuable lessons for church-builders in Canada. The reaction from the barn or factory and the town hall styles, among English Non-conformists, has led to some strange travesties of the ecclesiastical style, which have been dubbed "Dissenting Gothic!" Mr. Cubitt contends that the Gothic style is capable of thorough adaptation to the uses of a congregation in whose services, preaching is more prominent than ritual.

The *North British Review* has ceased to be! Number CVI., just issued, is its last. It has had a strange history; originated by Welsh, Chalmers and others as a representative of the Free Church views, it afterwards passed into rather Broad Church hands, but latterly was edited by Sir John Acton, a learned and liberal Catholic.

The *Congregational Quarterly* for January contains a hundred pages of the statistics of the Congregational churches in the United States, collected, compiled and arranged with rare perseverance and skill. We have some knowledge of the difficulties that have been overcome, and we can admire the patience by which they have been so far overcome. The whole number of churches in the United States and the British Provinces is 2,425, of which 961 have settled pastors, and 1,457 have acting pastors, or stated preachers not regularly installed as pastors. The number of ministers reported is 3,283, of whom 2,237 are employed in pastoral work. The number of church-members or communicants is 312,403, averaging 92 members to each church. Massachusetts has 413 churches with 80,066 members, averaging nearly 193 to each. Connecticut stands next, having 227 churches with 49,180 members. The other New England States stand, as to churches, Maine 161, New Hampshire 136, Vermont 157, Rhode Island 21, New York 160, Illinois 167, Ohio 140, Iowa 105, Wisconsin 131, Michigan 125, Minnesota 56, Kansas 50, California 43, and so on. The increase of churches in the year is 78, ministers 30. The progressive improvement from year to year in the statistics cannot but lead to renewed care and

promptitude in the recording and returning officers of the several States—the whole tending to the consolidation and effectiveness of the Body.

British and Foreign Record.

Under the heading of "Plain words for Congregationalists," the *English Independent* declares that the churches of the body are seriously deficient in the moral influence that comes from consistent, holy living; and that the ministry is losing power, men of spiritual weight and real preaching ability becoming more and more scarce. The conclusion to which it comes, is that "the churches stand in need of a profound and very real religious Revival." This rebuke of a friend claims candid and searching enquiry.

The Judicial Committee of the Privy Council has delivered two judgments recently, defining, on this hand and on that, what an English Church clergyman may not do and teach. Mr. Voysey, who scarcely believes in a Personal God, has been silenced; and Mr. Purchas, of Brighton, has been commanded to cut short his ritualistic extravagances. But the spirit of the ritualists seems to be thoroughly roused. They talk very defiantly, and continue the use of the forbidden vestments and rites, hoping, no doubt, to scare away further prosecutions. As a climax, they threaten the State with the disestablishment of the Church; and however much they mean by this, they are certainly hastening forward that consummation. At last, even the Evangelicals are beginning, as though ritualism might be carried to such lengths, as to make *them* advocate disestablishment! So says Mr. Ryle.

The English Congregational Year Book for 1871 reports for England and her colonies, 76 county associations and unions, 3665 churches, of which 303 are "vacant," 3000 home missions and out-stations, 2980 ministers and missionaries, of whom 541 are without pastoral charge, with 317 students in colleges and 269 in institutes.

Under the heading "Spiking their own guns," the *New York Independent* administers a well merited rebuke to the "Baptist Home Society" for accepting as a donation from the New York City Council, at the nominal rental of one dollar a year, the site on which the Home is to be erected. The vote of its patrons and members stood 126 in favour, and 36 against, the measure.

"The pecuniary motive has carried the day, and committed the Baptists of New York, and everywhere else who approve of the act, to the principle under which the Catholics have from year to year been receiving large appropriations of city property for sectarian uses—in the aggregate amounting to millions of dollars."

We are glad to note that their most influential organ, the *Watchman and Reflector* expresses in the strongest terms its dissatisfaction with the action of the Society.

We are not suffered yet to turn away our eyes from Paris, leaving her to recover herself, as quietly as she may, from the scourging of the war. Rebellious movements, in the capital itself, endanger the national peace and stability. It is the old Red Republican element that has come to the surface again, claiming all powers for the people, yet not teaching them how to use their powers. These internal disorders seem to us the saddest of all the woes of France, in this year of her humiliation.

The Rev. Mr. Cheeney, of Chicago, against whom Bishop Whitehouse has been proceeding with the utmost rigour of the law for these months past, because he will not pronounce every baptized child "regenerate," has recently been suspended from the ministry. His vestrymen, however, not fearing the Bishop, have by a unanimous vote, resolved to sustain him.

In a letter to him, they say: "The prosperity of our parish, the great work in which it is engaged, the consideration of the fatal effect upon it, which must inevitably result from a violent separation of pastor and people, by the force of an outside power; the unanimity of our congregation in desiring that the tie remain unbroken—all these forbid that you leave us. During the eleven years of your labors among us the parish has grown from the feeblest mission life to a strong and vigorous church, numbering over 400 families, 340 communicants and nearly 1,300 pupils and teachers in its home and mission Sunday Schools."

The *Advance* says that the Bishop has no control over Mr. Cheeney's house of worship, because there is a debt on it, and it has consequently never been consecrated—whatever that means. One case of positive benefit from a church debt.

Teaching poor young girls how to sew well is a form of charity so inexpensive, and at the same time so beneficial that it is remarkable that so little is done of it as there is. In Brooklyn a number of industrial schools have recently been established—one of them in Mr. Beecher's church—where children have the opportunity both of learning to be good seamstresses and of getting paid for the work they do while learning. Such institutions deserve encouragement.

Correspondence.

THE LILLIE MEMORIAL FUND AND PROFESSORSHIP.

MY DEAR SIR,—By way of introduction to my present communication, I beg to recall to the notice of your readers the following memoranda:—

At the special meeting of the College, held at Toronto, January 4th, 1870, to make arrangements consequent on the death of Dr. Lillie, among other matters, the proposal of the Board of Directors to raise the sum of \$5,000, to be known as "the Lillie Memorial Fund," was adopted. That proposal was as follows:—

“(1.) That a general effort be made among the members and adherents of the Congregational Churches of British North America, in conjunction with the Colonial Missionary Society of London, to raise a fund—say \$5,000—which, being invested in good and safe securities, shall yield a revenue of at least \$400 a year.

“(2.) That this fund shall be designated *The Lillie Memorial Fund*, and the proceeds thereof shall be guaranteed to the widow of Dr. Lillie for the term of her natural life.

“(3.) That on her death, the proceeds of the said fund shall be appropriated to the support, in full or in part, of a Professorship of Church History, in the Congregational College of British North America, which shall bear the name of *The Lillie Professorship of Church History*.”

At the same meeting the Board were authorized (1) to take steps to raise the fund; (2) to transfer to the same the stock held in the Canada Permanent Building Society, amounting, with premiums, in value to \$1,105; and also, the proceeds of the sale of the Port Stanley Church building, say \$406. Add to these two items the sum of \$1,452, the conditional guarantee of the Colonial Missionary Society, and the sum of \$228 received from the churches up to date, and we have a total of assets amounting to \$3,251, leaving a balance of \$1,749 still to be raised.

When we consider that remittances have been received from not more than eight or nine of the churches of our body throughout the Dominion, the expectation that this balance can be easily raised, if prompt and proper means are adopted, should not be regarded as too sanguine.

As I consider this a matter of no slight importance, both to the general interests of the denomination and to the College, I hold myself in readiness to render whatever assistance I can towards bringing it to a successful issue, and my object in now addressing you is to intimate to ministers and churches that, acting on the request and authorisation of the Board, it is my purpose to spend a portion of my next vacation in visiting such churches in Ontario, Quebec, Nova Scotia and New Brunswick, as I can reach, with the express object of raising moneys for the said fund.

My plan, at present, is to visit churches in this Province during the month of May; in Ontario, during the latter part of May and in June; and in Nova Scotia and New Brunswick during July and August. Of course, I shall not be able to visit all, and, hence, I shall have to make a selection of such as can be reached most easily. But should any ministers or churches, to whom I have not sent circulars, think it desirable that I should visit them, if they will apprise me of this, I will do my best to come to them. And let not such as may not be visited neglect to make an effort; for to obtain the desired end the help of all, however small it may be, will be needed. During the present session there is a charge on the ordinary revenue of the College which this fund is designed to meet; and it is greatly to be desired that next session it should be so met, for then the number of students will be greater and the expenditure consequently larger.

As I can have no other interest in this business than a desire to promote the general good of the churches and of the College, I trust I may rely on receiving the hearty cooperation of all, both churches and ministers. Let us act upon the principle of the old adage, “Where there’s a will, there’s a way,” and I shall be much mistaken and disappointed if we do not succeed.

I remain,

Cordially yours,

GEORGE CORNISH,
Sec. Cong. Coll., B. N. A.

MONTREAL, March 21, 1871.

FATHER DENNY'S LOSS.

ALTON, March 14, 1871.

DEAR BROTHER WOOD,—The following is a copy of a Resolution sent me by the Brethren of the Central Association :—

“Resolved, That the Brethren composing the present meeting of the Central Association, having heard of the recent loss by fire sustained by their aged friend and brother, Rev. H. Denny, desire to express their deepest personal sympathy with him in his loss, and to beg his acceptance of the accompanying contribution, which they only regret is so small and inadequate. At the same time they would assure their dear and aged Brother that their earnest prayers will be offered up to God on his behalf, that He who is able to make all grace abound will more than make up this loss by enlarged temporal prosperity in the future. They also desire to express their confidence that one, who has long taught others to lay up treasure above, by no such loss will be utterly cast down, but will realize the sweet peace of one dwelling in the secret place of the Most High.” Carried unanimously.

The following sums have been thankfully received :—

Ministers of the Central Association	\$23 25
Rev. E. Barker and friends, Fergus	15 75
James Barber, Esq., Georgetown	5 00
Mr. W. Caverhill, Dercham	5 00
Rev. Mr. Millard, Toronto	2 00
Friends connected with Church Hill, Esquesing	7 00
Mrs. Spaulding, Montreal	2 00
Mrs. W. Learmont, Montreal	2 00
Mr. E. Perry, Yorkville	5 00
Communion Collection, Brantford	10 00
John Armstrong, Eramosa	2 00
Dougal McGill, Caledon	2 00

Thus encouraged, I have commenced preparations to build on the old spot this summer.

Yours truly,

HIRAM DENNY.

CANADA INDIAN MISSION.

DEAR SIR,—The Canada Indian mission is holding on its way. It is taking a firmer hold upon the sympathies of Christian friends, and is being owned of God in the salvation of souls. It is sometimes said of heathen nations and of our own Indian tribes, “that they hold so low a place in the scale of humanity, are so deficient in mental power, and so easily become a prey to the unprincipled and licentious trader, that it is vain to attempt their instruction and civilization.” Such an objection is as dishonorable to the great Creator of all men as it is untrue in point of fact. “He hath made of one blood all nations that dwell upon the earth,” and however men may divide the human family into races, and affect to apportion to each, with mathematical precision, its due amount of intellectual power, all are of equal value in His sight, and His great salvation is adapted alike to all.

As in ancient times the Gospel was found effectual to the conversion of the wandering Scythian, the haughty Roman, the contemptuous Greek, and the barbarous nations of northern Europe, so in our own days we have beheld, in the savage and licentious natives of Polynesia, the Bechuana and Hottentot tribes of South Africa, sunk apparently below the level of the brute, the almost equally debased negro, the unimpressible Hindoo, the apathetic Chinese, and the idolatrous Malagase, all brought to feel the power of the same

Gospel, not only to sanctify the soul, but to kindle the affections and exalt the intellect ; thus proving that it was only the *absence*, for a long succession of ages, of its humanizing, elevating, enlightening influences, which had reduced them to their sad and degraded condition. So also with regard to the aborigines of our country. They have long wandered in the dark night of idolatry and continued departure from God. Satan has reigned unchecked in the hearts of these children of disobedience. Their fears have been excited almost beyond endurance, and we wonder not that frequently they should have rushed into the darkness of futurity, for truly they were

Without one cheerful beam of hope,
Or spark of glimmering day.

The degradation of their moral condition has been intensified by the fire-waters and the immoral intercourse of wicked men ; and, it is true, they are very low in the scale of civilization, and the gospel laborer must have long patience before he sees any large measure of success to his labors. But there is nothing too hard for the Lord. In sending them his Gospel by men of God,

Jehovah here resolves to show
What His almighty grace can do.

Already we see some glimmerings of light. The cry has been heard by us, "What must I do to be saved ? The Lord hath delivered me from the miry clay ; He hath brought me up out of the horrible pit ; He hath put a new song in my mouth, even praise unto the Lord." Already have we seen real Christianity exemplified in the life, and the supports of faith and hope triumphant in the death, of Christian Indians. The importance of obeying the *great command* has grown upon us during the past three years from our intercourse with the Indians.

The Gospel is adapted to every creature, and its presentation, even to the savage and uncivilized, cannot be in vain. Our tour last summer extended more than two thousand miles, and our hearts were cheered and our faith encouraged in this holy enterprise. Here, a chief and some important members of his family have become lovers of the Gospel, and desire to extend its precious blessings to others, while the false system of religion that formerly prevailed had fallen into a state of hopeless decadence. And there, thanks were given us for the school and the missionary ; conversion was professed ; children presented for Christian baptism ; and Indians in afflictive and dying circumstances were sustained by the consolations of the glorious Gospel of the blessed God. Here, we were again besought by pagan tribes to give them the mission and the school ; and there, disappointment was expressed at the long delay in sending the desired missionary. From information received in Thunder Bay, we powerfully felt the importance of planting a mission at the Lake of the Woods, within 170 miles of Fort Garry, and we earnestly plead with our friends to enable us to accomplish this desire of our heart.

It is also our purpose, as fast as the Lord enables us, to send two Christian Indian families, with a native teacher, to form a nucleus for future operations among the wild Sioux Indians in the Red River country. God has sent us a valuable missionary, in the person of a lady, formerly of the Labrador mission, in connection with the Canada Foreign Missionary Society, of Montreal. It is proposed to place her at the Spanish River, where, we have no doubt, her services will be appreciated and blest. Christian brethren, will you continue to pray for us and help us in this work of the Lord ?

Blessed Saviour, sway thy sceptre
All the earth around.

WM. CLARK,
Of the Canada Indian Mission.

THE FRENCH CANADIAN MISSION.

DEAR SIR,—The French Canadian settlers in our Dominion, numbering nearly a million, have strong claims upon the sympathy, prayers and aid of enlightened Protestants, without regard to sect or denomination. They have not, indeed, been overlooked for the last thirty-five years, but the efforts put forth in their behalf by the entire Protestant Church is not at all proportionate to their need, and very far below what might have been put forth had the missionary spirit been thoroughly aroused.

The Romish influence in our country has had too much sway, and has been fostered and encouraged by those who ought to have resisted its bold and daring encroachments. Romanism aims for an ascendancy to which she has no claims, and which she has always used, when possessed, to crush the liberties of the people. We must wink no longer at these pretensions. Our rulers and politicians must be educated to a wiser policy, and Christians must bestir themselves respectfully, courteously and kindly to check the progress of the Man of Sin, by diffusing light and evangelizing the people.

The French Canadian Missions Society has now attained its thirty-second year, and has, by the Divine blessing, accomplished a vast amount of good ; but it is not as fully sustained as it ought to be. The field it occupies is large in extent, and exceedingly populous, "but the labourers are few." Much prayer is needed for the increase of the staff of workmen and the success of their labours ; and much more liberality in sustaining the efforts put forth.

There are a few points about this Society which need at least a passing notice. Three objects are embraced in its operations, for the accomplishing of which a *three-fold agency* is employed. While it labours for the benefit of Roman Catholics among the French Canadians, its services also extend to converts from Romanism, and among a large number of Protestants scattered in various parts of the country and deprived of the means of grace by their isolated position. The means to reach them have been colportage, evangelization and education. By the first the Holy Scriptures and religious publications have been widely diffused, and, from the visits and conversation of the colporteurs, many have been enlightened and led to throw off the galling yoke of Romanism, and enjoy the liberty of a pure gospel. But these labourers are comparatively few—utterly inadequate to the great work before them. Still, during the year, nearly 2,000 copies of the sacred volume have been circulated, and 24,500 tracts and books. By the second the voice of the preacher and missionary has been heard, and the glad tidings of salvation declared to many with blessed results. Nearly three hundred, if not more, have publicly renounced the errors of Romanism, and a large number have, it is believed, been savingly converted to Christ. The hand of the Lord is very conspicuous in the changes that have been effected. The difficulties encountered have been very great, and still are, but the Head of the Church is mighty, and will accomplish all His purposes. The labours of Fathér Chiniqy have told upon many, and will continue to operate upon thinking minds ; and the hope is cherished that circumstances will justify a more frequent, if not a permanent, employment of his energies in behalf of his countrymen in Canada.

The educational department has been instrumental of much good. There are eight schools, numbering altogether 250 pupils whose minds are well stored with Bible instruction. In the Pointe-aux-Trembles schools, the most prominent of the whole, 100 pupils are receiving a good Common School education, with Bible lessons every day which have been followed with the most happy effects. Twenty-one last year were added to the Church, and several this session have declared themselves on the Lord's side.

We cannot enumerate *all* the results of this mission. Some of its converts have gone to heaven, and many are on their way there ; a great number are in the United States, and others are in the Provinces of Quebec and Ontario. Five thousand at least have been converted to Christ. 30,000 copies of the

Scriptures have been circulated, and 100,000 religious tracts and books. Above 2,000 children and youths have been educated. From the Pointe-aux-Trembles schools have emanated 30 teachers, 10 ministers, 6 doctors, 2 editors, and several hundreds of farmers. But greater results will follow if our churches and individual members, including Protestants generally, put on their strength and labour for the Great Master with loving hearts, and a more entire consecration of the resources at their disposal. *Romanists* are working incessantly by the press, the pulpit and convent schools; let us work with becoming zeal for truth and liberty, and a glorious conquest will follow.

Paris, March 20, 1871.

J. T. B.

CONGREGATIONALISM IN WESTERN AFRICA.

YORKVILLE, 20th February, 1871.

MY DEAR SIR,—I received, by last mail, the enclosed letter from Mr. Walker, a Missionary of the A. B. C. F. M. at Gaboon, Western Africa.

As it contains some valuable remarks on doing the work of the Church by *Committees*, which appears much on the increase in our Canadian Churches, I send it that you may make any use of it for the *Canadian Independent Magazine* that you think fit.

I have many similar letters from Missionaries, thanking me for books, &c. sent, highly approving of Dr. Wardlaw's work on *Congregational Independency*.

Believe me to remain, Yours, in Christian affection,

ANDREW HAMILTON.

Rev. J. Wood, Brantford.

GABOON, WESTERN AFRICA, Nov. 24, 1870.

MR. ANDREW HAMILTON, Toronto, C. W.

MY DEAR BROTHER,—It is now four years since, through your kindness, I received Dr. Wardlaw's work on *Congregational Independency*. I will not attempt an apology for this long delay in acknowledging your favor by pleading forgetfulness, for I have never forgotten it. Neither do I consider it a small favor, for whatever comes from the pen of that eminent divine I had long ago learned to appreciate. And in every chapter of this last work, I find the same candid, lovely spirit, and the same iron logic which had so delighted me in all his former works. True, it did not require the logic of Dr. Wardlaw, nor the catechism of an Orme, (none the less logical for being a catechism) to establish me in the faith and order of the Puritans. But I return to these works with ever increasing delight and edification. You have my sincere thanks for your timely and acceptable gift.

Perhaps you will read a few words on the efficacy of the Congregational form of Church government in Churches gathered from among the heathen. I have labored for twenty-nine years in a Mission composed of Congregationalists and Presbyterians; and there has been a compromise between the two, that is, there has been a Church Committee of four, elected annually, and the Pastor as Chairman, to transact all the business of the Church. This is more Presbyterian than Congregationalist. Except the few composing this Committee, there is no practical education of the members, even in the common rules of morality. If the whole congregation of the Church were called upon to take part in the examination of candidates for Church membership, or even to listen to the examinations, it would teach them more than all our preaching. Besides, many facts would come out, when a person is before all the Church, which may not be known to the small Committee. Every one would feel that a responsibility rested on him or her, and there would be fewer admissions of those who are unworthy;

and when every one felt that the inspection of every other one was turned on him every day, it would be more rare that they transgress or wander from the way. But cases of discipline—every case of discipline, disciplines the whole Church. The objection is made that cases come up, that should not be investigated before the whole Church. That would be no objection with us if the Chairman have any tact in such cases. I might say that no one here would be at all discomposed by any case, and it would have been so well known before it came before the Church, that it would be very quickly despatched. I apprehend no trouble on that score. You may drill an army a generation, but one battle will effect more than a year of teaching: one case of discipline conducted by the Church would do more to fix principles and morals in the minds of the Church, than ten sermons on that point. But the great thing is to make every member feel that he himself has a personal responsibility in relation to every other, and nothing will effect this so quickly and thoroughly as taking a part in the government of the Church.

I suppose Andrew Hamilton to be a countryman of Ralph Wardlaw, D. D., but I have searched in vain through the documents in the Mission, and do not find your name. I have no record from Canada later than 1861, but I shall send this to N. G. Clark, D. D., Secretary of A. B. C. F. M., Boston.

Mrs. Walker and myself are now ten consecutive years in Gaboon, and we hope to be in the States before the autumn of the coming year. Our strength is very much reduced, and we feel that our lives and labors are prolonged here on sufferance; but there seemed to be a supreme necessity for our remaining the present year, and we feel grateful to our Lord that he has given us strength to remain, and keep together Christ's flock till another under-shepherd shall come. May the Lord bless you and yours, and give you good success in all your labors.

Very sincerely yours,
W. WALKER.

News of the Churches.

NOTES OF MISSIONARY MEETINGS.

MIDDLE DISTRICT, No. 3.

On Monday, 6th February, we started from Oro in our own conveyance with Bro. Smith, for Pine Grove and Thistletown, to attend their annual Missionary Meetings. Passing through the town of Barrie we reached Cherry Creek about noon, when we turned aside to visit Mrs. Rogerson, one of the former supporters of the Congregational cause at Cherry Creek and Bell Ewart. We found the family in fair health, and glad to have a visit from two Congregational Pastors. From enquiries we learned that the Church had long since separated, and that the majority of the members had joined the Canada Presbyterian Church. They waited long to see if the Missionary Society would send them one to take the place of their former Pastor, who had removed to the States, but as nothing was done for them* they gave up in despair and united themselves with other Churches.

* Our brother, quite unintentionally, we are sure, does the Missionary Society, or Committee, rather, a great injustice by this remark. We often hear that such a church has "waited" so long for the Society to "send them a minister," and that "nothing has been done for them." But has the church nothing to do but wait! Has it met, and prayed, and made an effort to secure a pastor, as well as waited? The Missionary Society is not a Presbytery, to say to this one, "go, and be guth, and to that one, come, and he cometh;" and if it were, it often lacks both the man and the money to support him. Our churches should know that is their duty to look out by inquiry and correspondence with ministers and others, for some one to take the oversight of them, and that all the Committee should be expected to do for them, is to assist, where necessary, in supporting the man of their choice. That, there will seldom be much difficulty in doing, if the pastor elect be a suitable man, and the people do not imagine the Missionary treasury to be so gorged and inexhaustible, that it is really a charity to find an outlet for it.—[Ed. "C. I."]

Refreshed in body and spirit we proceeded on our way, and towards night reached Newmarket where we were hospitably received by Joseph Millard, Esq. Here we found that the Church, for peculiar reasons, had been disbanded in the hope that the Missionary Society would for the present occupy the place as a station. They were much discouraged as the building had been shut up for some months, and they had received no official intimation of any assistance on the part of the Society. If the cause is to be kept up, some immediate action is demanded, otherwise Newmarket will follow Cherry Creek.

Next morning we started for Pine Grove, and after a drive of 27 miles reached Bro. Smith's residence just in time for dinner. At the time appointed for the evening meeting we wended our way to the very comfortable and attractive brick church where we found a respectable congregation awaiting us. William A. Wallis, Esq., was called to the chair, and opened the meeting with some good practical remarks, followed by the Pastor, and Bro. Sanderson. This Church has, we believe, resolved this year to be self-supporting, and although this step requires an extra effort on their part to raise the proper amount for their Pastor, they will not be behind in their subscriptions for the Society.

The next evening the meeting was at Thistle town. There the congregation was not so large as we expected. There was an auction sale next door, with a little boy outside ringing a big bell, and cheap goods took better with many than missionary news. Of course our meeting was the more select and intelligent. Mr. Joseph Wallis was there with his broad benevolent face shining all over with pleasure to see us as we entered. His family added much to the interest of the meeting by their music and singing. Bro. Smith gave a good speech, and was followed by Bro. Sanderson. The meeting was lively and spirited, and all went home well pleased.

Next morning Bro. Sanderson started for Oro, which he reached the same day, making for him a journey with his own conveyance of 500 miles in attending missionary meetings in 1871.—J. G. S.

MISSIONARY MEETINGS.

EASTERN DISTRICT, NO. 2.

Cold Springs and Cobourg.—The meetings at these churches, as well as at Belleville, were held during the week intervening between Christmas and New Year's days, so as to combine with the installation of Brother Lewis as pastor in the last mentioned place.

The meeting at Cold Springs was on Monday evening, January 16th, when our esteemed brother, the Rev. K. M. Fenwick, attended as the deputation representing the Society. Though it was feared that the season made the night unpropitious to such a gathering, we were agreeably surprised to find the church well filled with an assemblage that, throughout the proceedings, manifested great interest, especially in the long and able address of our friend from Kingston. The collections and subscriptions amounted to \$23.50, the larger portion of the subscribers having yet to be waited on.

At Cobourg, on the following evening, the audience was not so large as it should have been, on account of family and other gatherings common to the festive season. It was a good meeting, however, marked by a lengthened and eloquent address from Mr. Fenwick, and some very wise Christian and practical remarks from the Rev. J. Laing, of the Presbyterian Church. John C. Field, Esq., occupied the chair. The collection was good, with the prospect of a good subscription, to be taken up afterwards.

The next day, Brother Fenwick and the writer proceeded to Belleville, an account of the meeting at which place, in connection with the installation of Mr. Lewis, has already appeared from his pen.

Martintown.—The visit to this remote part of the Ontario Eastern field had been arranged for rather late in the season. Messrs. McGregor, of Brockville, and C. Pedley, were the appointed deputation. We arrived at Martintown on Tuesday, March 7th, and were hospitably entertained. We were grieved to find so important a field for Christian labour—containing some warmly attached friends of Congregationalism, without regular ministrations. The meeting was not large, in consequence of a bazaar being held by our Presbyterian friends on that day. However, the deputation and Brother Peacock, who had joined us, were listened to with great interest, and the collection and subscriptions were considerably in advance of last year.

Next day we proceeded to Indian Lands, and found a pleasant resting-place in the handsome and substantial parsonage. We were glad to see evidence of the strong hold which Mr. Peacock has on the affections of his people, in some elegant and useful pieces of furniture recently presented to him. The meeting in the evening was well attended, followed by a marked increase in the collections and subscriptions, as compared with last year.

After a long sleigh ride of 22 miles over soft and, in some places, slushy roads, we arrived at Vankleek Hill on the afternoon of Thursday. Here was our largest meeting—the church well filled. Mr. Wells occupied the chair in a graceful, efficient manner. In addition to the deputation and the pastor, the meeting was addressed by the Revs. Messrs. Grant (Presbyterian), Kennedy (Wesleyan), and Anderson (Baptist). Here, too, the collections and subscriptions shewed a considerable increase.

Our general impression, in passing through this extensive field, was one of sadness, arising from the inadequacy of the labour to the field. One part of it is wholly unprovided with ministrations; and Brother Peacock, who is just recovering from a prostrating illness, and is far from strong—though earnest and willing to work, and affectionately appreciated by his people in his work—has a task upon him sufficient to break a strong man down—two churches, with twenty-two miles between them!

The Sabbath we spent at Brockville, your correspondent having been announced to preach morning and evening on behalf of the Society. The morning was ushered in with pouring rain, which continued through the day. This had a diminishing effect on the congregations, but the subscriptions for the year are good.

Of the meetings in Lanark Village and Middleville, in connection with the induction of the pastor in the former place, you will receive an account from Brother Brown, as this part of the report was left to him.

C. P.

Toronto.—The Northern Church having renewed their call to the Rev. Mr. Dickson, that gentleman has at last reversed his decision and accepted it, and enters upon the duties of his new charge in the beginning of May. Zion Church, Adelaide Street, is still without a pastor.

Alton.—Recognition Service.—The Rev. M. S. Grey having received an unanimous call from the Congregational Church, Alton, after having laboured among them apply for the past twelve months, on the 1st March, a recognition service was held, when the Rev. H. Denny, late pastor, gave his successor the right hand of fellowship. In the evening a social meeting was held, which was largely attended and pleasant. May they go on and prosper more and more.—*Com.*

Manilla.—On the evening of the 16th ultimo a large number of the young people connected with the Congregational Church, Manilla, and others, met at the residence of the Pastor, Rev. D. McGregor, and having taken sun

mary possession thereof, sat down to a sumptuous repast provided by the ladies; after which, a committee being formed and a programme improvised, Mr. John Wylie on behalf of the donors, read a very suitable address, and Mr. D. Carmichael presented a purse of \$100 to the Pastor. The remaining part of the evening was very agreeably passed in social conversation and singing, and all present uniting in worship, this pleasant meeting was brought to a close.—Com.

Lanark Village—Induction Service.—Your readers have already been informed that our church in this place has had a change in the pastorate. On the removal of the Rev. R. Lewis to Belleville, the church extended a call to the Rev. John Brown, and yesterday at 2 o'clock p.m., the brethren composing the missionary deputation, consisting of the Revs. C. Pedley, A. McGregor and J. Douglas, publicly recognized him as the pastor by a most interesting and appropriate service.

The meeting was opened by prayer, after which the Rev. John Corbet (Wesleyan), of Playfairville, read two selections of Scripture. The Rev. C. Pedley then preached the introductory discourse, setting forth our distinctive principles, in a masterly manner. The usual questions were then proposed by Mr. McGregor, to which the pastor elect gave answers that were at once full, clear, candid and satisfactory. This done, all the people rose while Mr. Pedley offered the induction prayer, devoutly commending pastor and people to the care of the Great Shepherd. Mr. McGregor then, on behalf of the brethren, in words well chosen—kind and fraternal, extended the right hand of fellowship to the pastor. The next part of the service fell to Mr. Douglas, who addressed the pastor on the characteristics of “a good minister of Jesus Christ.”

As the afternoon was far spent, it was deemed best to postpone the charge to the people till the evening, when a little could be borrowed from the time for presenting the claims of the Missionary Society.

At 7.30 a good audience assembled, the pastor in the chair. After praise and reading of the Scriptures, prayer was offered by the Rev. Mr. Wilson (Kirk of Scotland), of this place. The Rev. Mr. McGregor then, in an off-hand and very happy manner, addressed some excellent remarks to the people, pointing out the various ways in which they should “know” him—(1 Thess. v. 12.)—who, in the providence of God, had come among them as an under-shepherd to guide his flock, and expressed the hope that the relationship between pastor and people, thus publicly recognized, might prove one of joy and profit to all concerned, and might glorify God by the ingathering of many into the Redeemer's kingdom.—Com.

Lanark, March 16th, 1871.

St. John, N. B.—The new organ built by Mr. A. Laurilliard for the Congregational church, Union street, having been completed, the public were yesterday afternoon invited to attend and hear it played. Quite a large number responded, especially those interested in musical matters, and all seemed pleased both with the appearance and capabilities of the instrument. It is enclosed in a handsome solid black walnut case, in style a composite of the Doric and Corinthian, the front pipes beautifully embellished and so arranged as to give a perspective effect, alike novel and pleasing. The outside dimensions are—12 feet wide, 12 feet high and 7 feet deep; and, being placed in an alcove, the sound is thrown out over the building without losing any of its power or effect. Although comparatively small in size, it is ample for the requirements of the church, and, with a good choir, will prove a vast improvement over the instrument hitherto used. There is only one bank of keys, the whole of the pipes being enclosed in a swell. The stops are Open

and Stopped Diapason, Melodia Treble, Flute Traverso, Clarabella, Dulciana, Fifteenth, Principal and Sub Bass, with an octave and a half of pedals, couplers, and combination pedals. The Sub Bass is very rich, and of 16 feet of Bourbon tone. The Dulciana is one of the sweetest we have ever heard, and all indicate the utmost care in voicing and tuning. The instrument was tested by Messrs. Card, Bustin and others in all the combinations, and fully sustained the reputation Mr. Laurilliard has already earned as a builder of first class organs.—*St John (N. B.) News*, 17th March.

Sheffield, N. B.—Has invited Mr. W. Williams, at present connected with Zion Congregational Church Toronto, to become its pastor. The call has been accepted, and Mr. Williams leaves for his new sphere of labour as soon as he can arrange to remove his family.

Yarmouth, N. S.—Thinking you would like to hear how we are progressing in this Lower Province (Nova Scotia), I thought it might not be amiss to drop a few lines in reference to Yarmouth. We observed the "Week of Prayer" in connection with the other churches of the town. At the close of the week the interest seemed to be of a sufficient nature to encourage us continuing the meetings another week, which we did under the auspices of the Y. M. C. Association, holding them at the different churches. It was then thought best by the leading members of the various churches to "rally their own forces" and continue the meetings, which accordingly was done.

Our meetings were commenced immediately. At first there seemed to be but little interest in our own church, but we well knew that God was faithful to His promise. We took encouragement therefrom, and prayed that God would revive His people. Our prayers were answered, the church revived, and, as the fruits of a revival, souls were converted. Twenty have already offered themselves to the church, fifteen of whom connected themselves with us on the 5th of March. The interest still continues, and indeed I may say, it is greater now than at any time previous. Our meetings are still continued, and their souls are "enquiring the way to Zion with their faces thitherward."

Yours,

A. J. McLEON.

Yarmouth, N. S., March 13, 1871.

Granby, Que.—After several attempts to fix upon a day, which were as often foiled, because of prevailing sickness in the town—the pastor's family not having escaped, the members of the Congregational Church and Society in Granby made their accustomed visit to the parsonage on Wednesday, the first of March, and, notwithstanding that the thaw made travelling difficult, and there remaining much sickness, a goodly number assembled, leaving but little room unoccupied. They spent a very pleasant social evening together, and left behind for their pastor (the Rev. J. Howell) a very liberal donation, amounting, in cash and useful articles, to upwards of one hundred and thirty dollars, the bulk of which was in cash. The attendance and the amount raised furnished a pleasing and substantial mark of the continued affectionate regard existing on the part of the people to their pastor.—*Com.*

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.

Official.

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

The Grand Trunk Railway will grant the same travelling facilities as before, viz., return tickets at one fare, available till 19th June, "to all those going to Toronto specially to attend the above meeting, whether ladies or gentlemen, on presentation of a certificate from the Secretary of the Union, at commencement of the journey upon that railway." These certificates will be issued in good time to all parties expected residing along the line, and may be obtained by others entitled to them on application to the undersigned.

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

Further particulars will be published next month.

F. H. MARLING,
Secretary.

TORONTO, March 25, 1871.

Congregational College of B. N. A.—The following remittances are hereby acknowledged for the month now ending :—

Milton, N.S.....	\$20 00
Ottawa, additional (Mrs. Smillie).....	10 00
Waterloo and Abbotsford.....	5 00
	<hr/>
	\$35 00

GEORGE CORNISH,
Secretary.

MONTREAL, March 21, 1871.

Obituary.

MR. EDWARD H. POTTER.

It is with great regret that we announce the death, in Cleveland, Ohio, on the 20th March, of Mr. E. H. Potter (formerly a Deacon of the Congregational Church, Brantford), at the early age of 44 years. A full obituary notice of this truly excellent man may be looked for next month.

MRS. JOHN VILLIERS.

Elizabeth Fenton, wife of Mr. John Villiers, of Toronto, departed this life on Thursday, March 9, 1871, after a long and severe illness, during which she was sustained to the end by the grace of God. She was the child of a Christian mother, and at the age of 16 was received into the church at West Orchard Chapel, Coventry, England, of which Rev. E. H. Delf was (as he is

still) the pastor. She at once began to work for Christ, especially in the Sabbath School. She was married in 1851, and in 1852, shortly after the birth of an infant, she was attacked with typhoid fever, by which she was so prostrated that, though her child lived for nine months, she saw it but twice. From the effects of the same illness she became a life-long sufferer. For one year, 1858, she had no use of her limbs. In Toronto, whither she came in 1863, she was always known as an invalid. Yet her influence for good was felt by many, in quiet ways. For many months before she died, her sufferings were very great; but she was resigned, patient and trustful. Christ was the source of all her joy, and the object of all her love. She often spoke of the danger of putting off a decision for Christ till such a time, and left a special message of warning to the young with her pastor (Mr. Marling) against such a course. She also selected a text from which he might preach after her death—Mark 14, 8: "She hath done what she could." From this, especial stress was laid on the value, in God's sight, of the service rendered by those who were called to *suffer*, rather than to work, for Him. Many Christian friends will long remember her living and dying testimony to the grace of the Redeemer.

MRS. T. M. REIKIE.

[Extract from a funeral sermon preached in the Congregational Church, Bowmanville, Ontario, by Rev. F. H. Marling, of Toronto, on Sabbath, March 5, 1871.]

Margaret Waters Sinclair, wife of Rev. Thos. M. Reikie, was the daughter of Mr. Alexander Sinclair, of Thurso, County of Caithness, Scotland, her mother's maiden name being Catherine Waters. Her ancestry, on both sides, were remarkable for devoted and consistent piety, and the blessing promised to the seed of the righteous was her rich inheritance. Her father, Mr. Sinclair, was known throughout two counties as an eminently godly man, and was looked up to as a "prince in Israel." A sketch of his life is included in the volume entitled, "The Men of the North," recently published by a Presbyterian minister. He had a singular facility in introducing religious conversation with persons of almost all characters. When he lay in his coffin, Sir George Sinclair, of Thurso Castle, said, "There is a face that I never saw without a smile before." He was emphatically a man of prayer. He especially loved the Sabbath, rising earlier and not retiring till midnight, that he might prolong the holy hours. Those who knew the daughter will be at once reminded of the same features of character, as transmitted to her. The family of Mrs. Reikie's mother were actively connected with the "missionary" movement in Scotland, led by the Haldane Brothers, and were among the first fruits of that great evangelistic agency, some of them enduring no small persecution on that account. A reference to one of these, Miss A. Miller, may be found in the memoirs of Robert and Alexander Haldane. Several members of the family became connected with the Congregational churches in Thurso and Wick.

Margaret Waters Sinclair, although religiously brought up, did not become decided for Christ until a remarkable religious movement arose in the Town of Thurso, under the preaching of several Independent ministers, one of whom was Rev. T. S. McKean, then of Kirkwall, afterwards Missionary to Tahiti, where he was killed by a stray shot fired during a skirmish between the natives and the French, during the establishment of the so-called Protectorate, on a Sabbath day, as he was endeavouring to find an opportunity to preach the Gospel to the people. A letter from him, of a later date, is among the papers of the departed, advising her in reference to a desire she had expressed to go herself as a missionary to the heathen. At the time of her conversion, the inward work of the Spirit was strong and deep, her convictions of sin continuing for several days before she found peace in the

Saviour. These days she spent in entire seclusion, shut up in her own chamber, except when she went forth to the services held at the time. During this time the Bible was the subject of her constant and earnest study. A friend had put into her hand James' *Anxious Inquirer*, which she also read with great care, but light seemed to break forth directly from the Word of God, so that she said to her friend: "Why did you not send me to the Bible, instead of the *Anxious Inquirer*?" As soon as she clearly saw and accepted the salvation provided and promised through the atonement of the Saviour, she openly professed her faith in Him by joining the Independent Church, a step which she took from strong conscientious preferences in that direction. From that time onward she maintained her Christian profession with growing consistency, at once devoting herself to works of usefulness. The earliest undertaking of this sort was the establishment, in company with a friend, of an evening and Sabbath School for the benefit of the young women of the fisher population of Thurso, who were growing up in much ignorance—secular and spiritual. Her own class consisted of twenty-two young women, many of whom were older than herself. The effort thus begun has been since developed into a regular day school which is still maintained, being liberally supported by the neighbouring gentry, and has been a great benefit to the place. It was in connection with labours for this school that she first met with her future husband, who, then a student, was preaching in the town for one Sabbath, and was requested by herself and a friend to address the scholars. Further acquaintance, in the town of Kirkwall, led to that happy union which took place on the 20th March, 1848, in her father's house.

It should have been mentioned above that Mrs. Reikie was a woman of unusual powers of mind, developed by a thorough education to an uncommon degree of culture and accomplishment. Yet when necessity arose, she became as skilful in the homelier tasks of domestic life, as she was fitted to adorn the social circle.

As a minister's wife, she devoted herself to becoming his "help meet" in the work of the Gospel with rare self-consecration. She "learned first to show piety at home," and no one can have entered that home without feeling the charm of her gracious hospitalities. Her most fervent sympathies were bestowed on every part of a pastor's work, and her advice and assistance were felt to be of the greatest value. To Sabbath School teaching she continued her devotion till almost the last Sabbath of her life. The sick, the poor and all the afflicted never appealed in vain to her sympathy and care. In tract distribution, and in collecting funds for religious and benevolent objects, she was zealous and effective. She took an especial interest in the young, and it is earnestly to be hoped that the precious seed sown, often weeping, may bear abundant fruit.

Mr. Reikie, at the time of their marriage, was pastor of a church in Alexandria, near Loch Lomond, but removed not long after to Richmond, in Yorkshire. Thence, in about four years' time, they came to Canada, and settled in Bowmanville in the spring of 1855. Her outward manner of life among you I need not attempt to describe; but few probably are aware of the self-denials incessantly practised for the sake of doing good, or of the habits of daily devotion so assiduously kept up. There, however, was the secret spring which watered the plant whose flowers and fruits appeared before your eyes. For fully fourteen years past, a season was specially set apart, in the middle of every day, for prayer for a blessing on this church, and her husband cannot recall a time in which this was omitted, though interruptions must have frequently occurred that would have formed excuses to one less thoroughly in earnest.

Religion with her was a bright and happy thing. Although, as some might think, she took the "strict" view of debated questions of Christian consistency, her life was neither vacant nor dull. She had an impassioned

love for the Saviour. Jesus was her friend as well as her redeemer, and all the ardent affections of her full soul went out joyfully to Him. In her correspondence, as well as her conversation, His name was seldom long omitted. "Out of the abundance of the heart he mouth speaketh" The Sabbath was to her "a delight." She "rejoiced and was glad" in it. Will not heaven seem very home-like to such a spirit? Who would recall her to this lower world?

There is but little that can be added concerning the closing scenes. As you are well aware, her last illness was very short, and during the latter part of it she was unconscious, so that the dying testimonies it would have been so delightful to receive, and which would doubtless have borne to the sustaining power of the Saviour's grace, are wanting. But they could have added nothing to the complete assurance of her safety and blessedness in Christ. She had a stormy passage across the river, but that is over now, and she has entered the everlasting rest. She is spending to-day *her first Sabbath in heaven.*

Gleanings.

HOW LONG.

"How long does it take to be converted?" said a young man to his father.

"How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'Not guilty?'"

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

Extravagance in dress on the part of professing Christians is undoubtedly in many cases a stumbling-block to those of more limited means, who are unwilling to be seen at Church unless they can dress about as well as their neighbours. And this fastidiousness in regard to appearance is not confined to any one class. How many who read these lines can remember when they, or some member of their family, have staid away from the house of God for want of something "suitable to wear! A lady correspondent comments thus:

"It is in a great measure our fault that so few hear the loving message of the Lord. The extravagant, foolish, wicked way in which we dress for Church involves a serious responsibility. Hear what St. Paul saith: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." Alas, my sisters! may you never know the number of those weak ones who, led by your example, strain every nerve to make a decent appearance at church. May you never know the far greater number of those sad and sorrowful ones on whom your gold, and pearls, and costly array, has shut the church door, and turned the key, and locked them out, perhaps forever!"

Strive to make everybody happy, and you will make at least one so—yourself.